

ANANT YATRA

Part - IV

ANANT YATRA

Correspondence
Between
Revered Shri Babu Ji Maharaj
And
Saint Kasturi Bahin

Volume IV
July 25.7.1955 to March 3.3.1959

First Edition : August, 2002

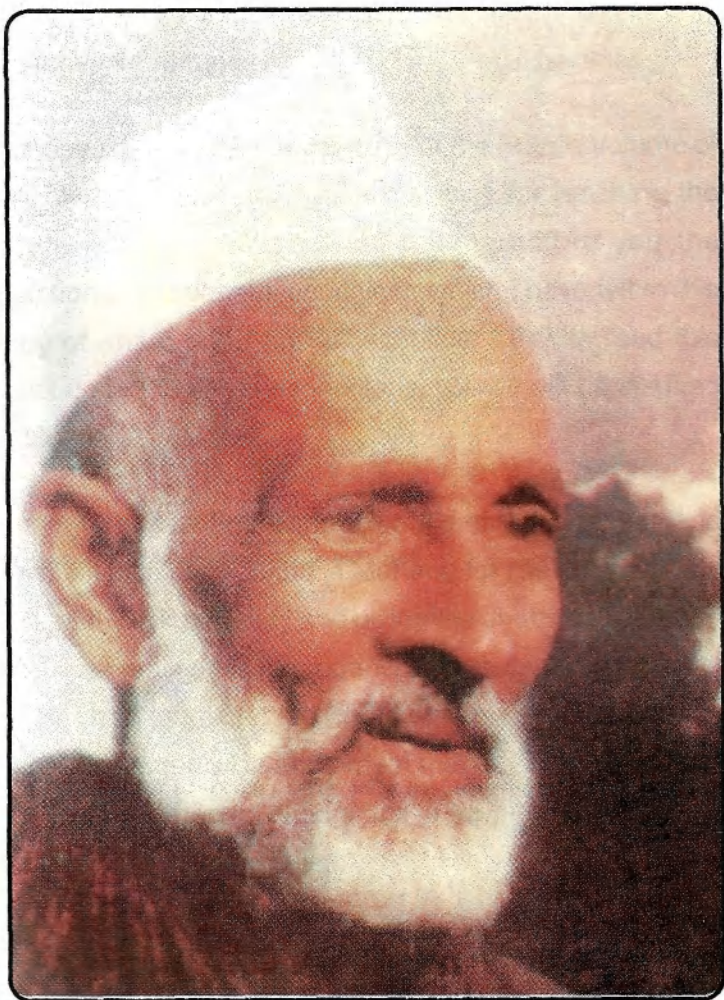
Translated by : Sri R.S. Kamthan
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Price : Rs. 80/-

Published by : Sri G.D. Chaturvedi
C 830 A, 'Parijat'
H. Road, Mahanagar,
Lucknow - 226006 (U.P.)

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Printed by : **Antex Printers**
10-A, Butler Road, Dalibagh,
Lucknow - 226001
Ph.: 205070, 207920
Fax : 0522 - 205070



SHRI RAM CHANDRA JI MAHARAJ
Shahjahanpur
(Uttar Pradesh)

FEW WORDS

Dear Abhyasi-brothers,

To-day I am happy in handing over the Fourth Volume of 'Anant Yatra' in your hands. The journey for reaching the Ultimate is also endless. I am putting before you the description of the various conditions which I have felt in this journey of Anant and I am fully confident that to read this description of the Divine conditions, you all will be inspired to get them.

'Anant Yatra' is the divine example of the kindness and benevolent love of my Babu Ji Maharaj for His abhyasis. By adoring with Divine Beauty and 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

Dear daughter Kasturi,
May God Bless you.

Shahjahanpur
25.7.55

Received your letter dated 19th July '55. It will be more beneficial to draw energy from the cosmos. Do it atleast in the morning. You may do it twice or thrice in the whole day, if you so wish. But while concentrating on the point one thing is very essential that it also should be kept in mind at the time of drawing energy from the cosmos that the amount of energy that is coming is according to the need of the system. Secondly, I had also told you that you should sometime also meditate and think that whatever disease is present in your body is coming out of it in the form of smoke from behind or from the right or left side and your body is becoming free from the disease. You may do this sort of meditation by opening the eyes. Write to me your physical condition in detail whether the weakness has gone and if there exists any problem then what and where that problem is, where is that point or inflammation or hardness if at all it persists.

You have written about lessening of the vibrations. Vibrations never come to an end but they certainly become dim. 'Becoming dim' is a sign and signal of this point that you are progressing spiritually. It becomes totally dim at that time when we have lost our self cent per cent. The more the vibration is dim, the more the energy is generated in "seed-form" and when we create vibrations by strengthening the 'dim vibrations' we can do great works. Its coming into or adopting the 'seed-form' is infact entering into the 'Real-power'. You yourself have written the reason of not feeling the "touch of the hand" on the head that it did not let the vibration or power to rise more than the need. The hand is still there but according to the need.

It is very good that Kesar has got service on Rs. 150/- per month. 'Whatever Kesar has written, she should not worry about that. Everything will become alright. She should often adopt the process of 'self-cleaning'. You should tell her

accordingly. Her spiritual condition otherwise is very good
Convey my blessings to your brothers and sisters.

Yours well wisher,
Ram Chandra

Letter No. 502

Respected Sri Babuji,
Sādar Pranām

Lakhimpur
30.7.55

It was a pleasure to receive your kind letter and to go through it. I am now writing about my spiritual condition whatever it is by the grace of the master.

It seems that the whole nature has become 'Inert' and all the activities including moving, sleeping and awakening do not at all take place and apparently they never happened. My condition can be called as pure or innocence. I do not know what has happened to my condition that it is not even 'inert' because it makes no difference even if it may be called 'inert'. The condition now is such that I am even ignorant of the answer of the question. "How and where is He, whom I call Sri Babuji?" It appears as if I have never met Him. I doubt whether I will be able to recognize Sri Babuji or not when He will get down from the bus. There was a time when He was seen present in each and every particle, but God knows what happened that He is seen nowhere; in other words it can be said that there is no light left in the eye that may be able to see Him. It seems that my spiritual journey is going on in some serene place where apparently there is no air. There the feeling of air if at all is so to say very simple or pure or the essence of the innocence. I feel that I am getting immersed into it but these words seem heavy. There is no air at that place but while feeling the condition of that place, I often do not know whether I am feeling any condition. There the atmosphere becomes so balanced that the feeling takes to its wings. In fact I myself become one with Him. You may please see what my condition is. Respected

Amma conveys her blessings to you. Love to younger brothers and sisters.

Yours affectionate and humble daughter,
Kasturi

Letter No. 503

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
3.8.55

Received your letter dated 30th July '55. Your letter contains peculiar thoughts, peculiar condition and both have been written in a peculiar way and style. It seems from this that the writer will also be peculiar and unique. Have you written it? You will say this, "Somehow I wrote it, but how, I do not know". You would have not known it because you would have been ignorant of it. It means that the knowledge incarnate, after imparting knowledge would have gone somewhere. In fact it is nothing else except entering into Reality completely in a grand style. It has also come to an end because the knowledge of the knowledge has remained no more but there is still awareness about the ignorance as well. I became extremely overjoyed by reading some of your sentences and they (the sentences) gave me a correct idea of your present spiritual condition. The truth is that if the devotion or 'Bhakti' or even the idea of devotion or Bhakti remains in the end or ultimately exists, we are not assured of achieving complete liberation.

Yours well wisher,
Ram Chandra

Letter No. 504

Reverend Sri Babuji,
Sādar Pranām.

Lakhimpur
8.8.55

Received your kind letter. I am now writing my spiritual condition whatever it is by the grace of the Master.

It seems that the whole dim vibration has been digested.

I can not see anything now; but I still see that if I may concentrate those dim vibrations then are clearly felt. The condition now is such that while moving or walking, I see that my feet do not touch the ground. I now fail to understand whether my heart is within my body or outside and it makes no difference even if I concentrate on the heart, otherwise it seems to me that it (the heart) is neither inside nor outside. It seems that the heart has become vibration and even the thought of vibration never strikes. Anyway whatever the form of the vibration is, it is seemingly getting digested. The condition has come to such a stage that when I intensify it whole-heartedly, it is only then felt. The condition which I felt now is simplicity and innocence. These are the only one quality in my condition. Vibration is only the simple nature of my condition. I have even forgotten the remembrance of the remembrance.

It seems that the feeling of the hand which was put on my head and back has now become the part of my own form. There is neither artificiality nor simplicity in my condition. In fact simplicity is only one of the qualities of my condition and I have no quality or virtue at all. God knows what happens to me these days that my heart seemingly remains talking to some one throughout the whole night, but I am so ignorant that I become totally unconscious of it at the break of the day. I feel tired when I am in senses but I do not feel tired when I remain sleeping at night and the fatigue goes out in my seemingly unconscious state.

I had tried to become a mad devotee but the Master thought the otherwise, that if she would become a 'fanatic' and shall wander here and there and thus bringing disgrace to her. The condition now is such that I failed to become Diwani or fanatic in the true sense and now I do not know whether I shall have the aforesaid wish or not. Moreover, I even do not know what the Diwana (fanatic) is. How he becomes a Diwana and why he becomes so. Sri Babuji please tell me about this. If you may impart me some knowledge about 'Diwangi', I may then try to become a Diwani. Sri Babuji please tell me also that in whose love or devotion, I should

become a Diwani, and how I should become a Diwani and what type of joy the Diwana gets? You may know about it better because when I try to observe it or understand about it, I find you only the secret and the essence of all that. Hence you may know everything about me. If you would like to explain to me, I can understand something otherwise not. But what will you explain to a stone? In fact the birds can be made to understand but not the stones. But Babuji so far as I am concerned, you will have to tell me just whether I am a stone or an animal or human being or nothing. Why I should worry about all this. I would be what you would make me.

My condition often becomes such that my eyes remain wide open and I also remain lost. In fact I become nothing because Babuji, now Nothing has become my actual form. Kesar conveys her pranam to you and love to younger brothers and sisters.

Yours humble daughter,
Kasturi

Letter No. 505

Dear daughter Kasturi,
May God Bless you.

Shahjahanpur
14.8.55

Received your letter dated 8th of August. You have written in one of your letters that you have completed the spiritual journey of the point 'F' but it is not so. In fact the power that is spread over there is as it was and it has not yet adopted the form of 'spiritual journey'. It has been done only a little. Consequently you are not moving onward. But you should not worry the least for it. It is my job and I will rectify it. The rest of the condition about which you have written shows that you are getting Laya in the Reality. The devotional Diwangi (fanaticism) about which you have asked can well be explained and replied only by a devotional (fanatic) Diwana, and where ever there is the presence of devotional Diwangi (fanaticism) the dualism must also be present over there. You have enquired about 'talking'. It is just possible

that the diversion of your flow of thoughts while sleeping would be towards me. Usually the sound of whatever the people speak during meditation often reaches me. By chance it still happens. For example when the firing was started in Kashmir the sound of bullets had started striking my ears. When I saw the map closely I came to the conclusion that firing was going on in that very direction. Somewhere the train accident took place and the sound of the collision of the train and that of the weeping and crying of the injured persons also reached me. But it does not always happen. God knows when, how and why it happens?

Kashi Ram is doing a fine job in Assam and the voice of the mission has reached there. Six or seven satsangies have also formed. They are permanent members of the mission.

Yours well wisher,
Ram Chandra

Letter No. 506

Reverend Sri Babuji,
Sādar Pranām.

Lakhimpur
13.8.55

It was a pleasure to receive your kind letter and to note its contents. I am now writing my spiritual condition whatever it is by the grace of the Master.

Now 'consciousness' and 'unconsciousness' have both become such conditions to me that I may create or develop them in me whenever I like or I may beg them from the Master, otherwise I do not know what it is or what it is not. As the life is going on I am seeing this condition that the Master may call my heart and mind conscious or unconscious. To me there is no difference in between the two.

Amma conveys her blessings to you. Love to younger brothers and sisters.

Yours humble daughter,
Kasturi

Letter No. 507

Most respected Sri Babuji,
Sadar Pranam.

Lakhimpur
15.8.55

We all are well here and hope that you also would be hale and hearty and healthy. Now I am writing about my spiritual condition what ever it is by the grace of the Master.

My condition is such as if the word 'Love' is no more in my dictionary. Neither I have any love with myself nor with the world and nor with the God. There was a time when on forgetting 'Him' even for a second I used to crave for Him and feel uneasy and restless but now I never crave for 'Him'. There is no longing in the heart for craving, hence there is no use to have it by force. Please take me or think of me as if my whole juice has been taken out of me after squeezing me and hereafter I have been left dry in the sun. But by the grace of the Master my heart does the same as the Master wishes. I can not do any work against His wishes, even in the dream and it is all done automatically.

It seems that the spiritual journey of point 'F1' is over. I am just like dry logs of wood both from within and outside. God knows what now often happens that, even in the presence of Sri Babuji my heart asks Him, "Have I ever seen my Babuji? He is very good and what not." In fact my present condition is such that I do not recollect, whether I have ever seen you or not. Master knows better about it. Love to younger brothers and sisters.

Yours humble daughter,
Kasturi

Letter No. 508

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
17.8.55

I had dropped a letter on the 4th of August on the address of Master Saheb which contained the reply of your letter. Hope you would have received it. This year the 'fast' in connection

with Janmashtami will be kept on Wednesday, the 10th of August. I want that if you at all may keep the 'fast', you should take some milk or fruits or any light thing in the noon and after the sun-set take a lot of eatable things. You are physically weak these days hence there is no need of following the hard and rigid customary rules. Tell Kesar that her condition is by God's grace good and she is trying to follow you step by step. But because of certain limitations she is unable to make progress as she wishes, and it happens with everybody. There is nothing to worry about it. It will be gradually removed by constant practice and meditation. I had written to her about her present condition in one of the letters. If anybody enjoys (Laya-awastha) condition of oneness after you, it is "she". Some of the other abhyasis are good and the others are doing meditation as customary or functionary. Convey my Pranam to Chaubeyji and blessings to your brothers and sisters.

Yours well wisher,
Ram Chandra

Letter No. 509

Dear daughter Kasturi,
May God Bless you.

Shahjahanpur
23.8.55

Received your letter. I wanted to give its reply but in the meantime I received a letter from Allahabad. I have come to know from that letter that your health is not good, hence now I have decided that I will reach Lakhimpur on Saturday evening by bus that comes via Gola. Basant function will be celebrated on 16.2.56.

Yours well wisher,
Ram Chandra

Letter No. 510

Reverend Sri Babuji,
Sādar Pranām.

Lakhimpur
16.8.55

You would have received my letter. I am now writing my

spiritual condition whatever it is by the grace of the Master. My condition is such that I do not know whether I am in the category of oneness or duality when I pondered over your writings. I failed to understand anything. Anyway you may know it better. Not only this I feel that I have no condition at all. I do not think it proper to call my condition as un-understandable condition. It appears that some knot of my eyes have become clear and by the grace of the Master the ambiguity or complexity between oneness and duality has remained no more for me. God knows the reason why I get stunned and startled even when I am awake, but without giving rise to any feeling. There is neither any atmosphere nor any shadow of simplicity in my condition. You may know more about it.

Amma conveys her blessings to you. Love to younger brothers and sisters.

Yours humble daughter,
Kasturi

Letter No. 511

Most respected Sri Babuji,
Sādar Pranām.

Lakhimpur
18.8.55

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

I see that the condition never softens or gets moistured and it seems that the balanced state has breathed its last. The condition is now seemingly in centre of the circle (.) and there is a field of simplicity or balance all around the circle but I fail to observe it correctly. I think that I have not yet washed my face into the Dariya-e-Marfat (ocean of divinity). There was a bliss in simplicity but now the heart or spiritual condition never reaches it. Now the heart never gets separated from the feeling whatever it is but I see that the heart moulds itself according to the feeling.

My condition is that of a petal of lotus in the Dariya-e-Marfat (ocean of spirituality) which is beyond its touch. How can I learn Brahma-Vidya (spirituality) when I know not about humanity. The condition now is such that neither anything has been purchased nor sold. Kesar conveys her Pranam to you. Love to younger brothers and sisters.

Yours humble daughter,
Kasturi

Letter No. 512

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
25.8.55

Received your letters of 16th and 18th August '55. You would have seen the copy of the letter written by Dr. Vardachari. Whatever you had written about him has come true and now I need your help at each and every step because your findings depend on your correct experience and sound judgement. I want that such a person should remain present near me, so that I may remain getting help in such spiritual matters. My experience tells me correctly, but when the other person confirms it, I become doubly sure about my thoughts. My experience was no doubt sharp and possibly it may be so at present as well, but I can not say so.

I think that you wish that I may come there so you may see for certainty whether I have come or not. Yes, I have come but now tell me "when had I gone"? Whatever you had written in your letter is a very high stage of 'Love' and is also a very genuine argument of forgetting the 'self'. The fact that you have no knowledge about your conscious or unconscious condition is pointing towards one thing that you have developed a very deep relationship with Him, which is totally aloof from all these things. But if you may happen to forget Him, with whom you have developed relationship, there is then Reality and only Reality and nothing else. But even then there is no end. Whatever you have written about 'F1', is correct that one gets irritated when the progress stops. Sometimes I commit

mistakes while giving training i.e., I transmit sometimes more power than necessary and it can not be digested. I will now keep this point in my mind. I have now softened that spot a little due to which you would have realized some softness and pliability or flexibility. If God so wishes, I will bring the stage of spiritual journey within speed in this very condition. Your condition at present is so soft and subtle that you will certainly be feeling very light. God knows the reason why I often make a mistake. Sometimes I fail in moulding the 'Will power' of myself according to abhyasi's capacity. I fail to judge and weigh the sensibility of the place in view of its need. I think that this is the only reason for committing this mistake and I am really very sorry for this. This is the distinction between God and His devotee that God never commits mistake while at each and every stage, to err is human.

If there is only one sincere and capable abhyasi in Mission, he can be an asset to the Mission, because he can propagate the philosophy of the Mission more than the fifty inefficient abhyasis, who remain merely show-pieces. Now the voice of Kashi Ram will resound in the whole of Assam because he has deep love and devotion. Hence I have prepared him suddenly neither in no time for imparting spiritual training although I had a lurking fear in my heart, lest Master Saheb may pass a comment that, "you have done it hurriedly and in undue haste".

Convey my Pranam to chaubeyji and love to your brothers and sisters.

Yours well wisher,
Ram Chandra

Letter No. 513

Respected Sri Babuji,
Sādar Pranām.

Lakhimpur
23.8.55

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

I may tell you about a dream or a thought pertaining to the night of Sunday. I saw that I was standing in the mid ocean and was seeing you standing on the shore. Suddenly the sea became dry and I was standing totally dry. Neither there was water nor sand. I remained seeing you blissfully but God knows when the Master lifted me up in His hands and I got Laya in His lotus-like hands. After that I did not find myself and in the meantime I did not find you anywhere as well.

These days the thoughts remain lingering in the mind. No doubt they can be removed if I so wish but God knows the reason why I do not wish like that. My condition is like that of the man who has never been told and explained that God is something and the thought should be diverted towards Him. I do not know what has happened to me that I remain dry and undrenched though I roam even when it rains. It appears that it never rains on me. Amma conveys her blessings to you and Kesar conveys her Pranam.

Yours humble daughter,
Kasturi

Letter No. 514

Reverend Sri Babuji,
Sādar Pranām.

Lakhimpur
26.8.55

Received your kind letter and noted the contents. I am writing my spiritual condition whatever it is by the grace of the Master.

It seems that each and every particle of body has got Laya into Maha-Samadhi or Permanent-Samadhi and has attained permanent and everlasting peace has become my own form. God knows the reason why I fail to have any feeling about any condition. I observe that a tube-like vein that is connected from the mind and heart as well vanishes into the air despite the fact that it remains joined somewhere upon the mind. Somebody remains 'pouring' life into me even beyond that point but I am not conscious of 'what life is'.

The body appears to be only like a clean and empty cage without the bird which has flown away. I have called it a cage only for saying otherwise I am not related to it even to such an extent that it may even tell me something about its pain and agony. My condition is such that if I hold my hand in my full senses even then the feeling of any touch does not arise. These days I remain in a peculiar conscious-cum-unconscious state but I see that I never now become unconscious. Neither any sort of spiritual intoxication nor its effect can touch my condition. The condition is crystal clear. Moreover, there is neither joy nor sorrow in my condition. But the heart remains devoted. It seems to me that I may divert all my attention and thought only for the pleasure of my Master and may see the Master always in front of me. This is the only prescription or device to escape from any fault or evil. And there after pray to the Master for not committing any fault. Amma conveys her blessings to you. Love to younger brothers and sisters.

Yours humble daughter,
Kasturi

Letter No. 515

Respected Sri Babuji,
Sādar Pranām.

Lakhimpur
27.8.55

We all are well here. I am writing my spiritual condition whatever it is by the grace of the Master. Brahma-Vidya (knowledge) is the total reflection of the divine stream or the Divine form. It appears that the reflection of my own self is the Reality. Not only this but the whole world is radiant, alive and illumined with that reflection (Reality). But besides that I do not find anything in me and in my reflection. My condition is such that if I may call it 'blank' (empty) there should be some sort of feeling but I have nothing. I am not a reflection hence it seems that Reality has been extracted out of me. For the sake of saying I may say that I am living taking 'nothing' as 'something'. It now seems that neither I have to go here nor there nor I have to stop. Neither there is sea nor boat

neither in this side nor on that side. Although I had a sort of inner pain in my heart but now God knows the reason why I have no such feeling and if I feel it at any time creates a sort of consciousness or it can be said that it develops a sort of awakening in me.

Amma conveys her blessings and Kesar her Pranam.

Yours humble daughter,
Kasturi

Letter No. 516

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
29.8.55

Received your all the three letters dated 23th, 26th and 27th Aug. '55. In your letter of 23rd Aug. you have written about your going into the sea and thereafter getting Laya into my hands. It has a very good and meaningful interpretation. I had written about this earlier in one of my letters to Master Saheb. That condition has descended now in the form of the 'vision' or an event. It means that you have got Laya in me totally and became 'one'. Now you are no more Kasturi as was given birth by your mother and father. When it is so, I think that there is only this difference between your condition and that of mine that I have crossed these stages which were bestowed upon me by my Guru Mahraj after His Maha-Samadhi (demise). Whatever He had blessed me with given unto me after Maha-Samadhi has got certain speciality. I had written in certain letter which will tell what I want to say now about the benefit that an abhyasi gets or reaps after the spiritual Guru takes Maha-Samadhi. When is the utmost simplicity not felt or experienced? When one gets Laya-awastha in Him. This proves that your condition of Ignorance has started. Not only this, you have made much progress in it. After the condition of Ignorance gets Laya in the Master, the spiritual knowledge comes to an end, but my eyes do not stick on any point or place. There is something even beyond that but there is no use of writing about this at

present, because if I open my mouth to describe something about the condition after the condition of Ignorance, the Vedic-scholars of the recent time will possibly criticise me although they will not succeed in their mission justifiably. What will happen then? They will give me a title of being a 'Fool' because it is only in their hands. Hence I want you to describe yourself the 'state beyond ignorance' after reaching that stage so that I may escape myself from this title. Our Chaubeyji has well given the respect and defined the 'Vedanti' or the Vedic scholars. He has humourously called these persons a 'Vedanti' who has no tooth or who is without teeth and it is just appropriate to call him like that. He, who is without teeth can not chew the food and when he fails to chew it, it can not be digested, hence his digestive system does not function properly. Same is case with the Vedanti or Vedic-scholar that they lose the power of digesting spiritual food and energy. In fact living speaks more and louder than words.

Swami Vivekanand :- "This is an excellent thought of expression. To abide by the real state is really a spiritualism".

I need to reply to your one point of your letter dated 23rd Aug. You have written that thoughts are crowding in your mind. You shall something think over it. That consequently you will find yourself aloof from the thoughts. It is the kindness and grace of God that even in this condition He keeps the streams of thoughts flowing. The simple reason is that if the thoughts may not arise in this condition of Ignorance the body will be torn to pieces, because then the Perfect Balanced state will come into being as it was before the creation of the world.

I am giving partial reply to your letter dated 26th Aug. You have written that all the particles of the body have gone into Permanent Samadhi and have attained ever- lasting peace but you have not mentioned that you have experienced "everlasting peace" or it is in your mind? When its feeling may be such that even the thoughts may not catch it, then the condition can be called 'Real' and the Ignorance as 'Perfect'. In fact I am much afraid of 'Peace'.

Congratulations to the Mahatmas for this, as they think that they have attained 'Peace' even before it (peace) comes. You have written that you have no sensation when one hand holds the other hand. It is called the 'Laya-awastha' of the first order. You have also written that neither the spiritual intoxication nor its after-effect hides the real condition. The intoxication is related with the physical body while its after-effect is concerned with the subtle body. You have been elevated at a much higher stage than this, hence the question of intoxication and its after-effect does not at all arise. If you were a Kayastha, you would have enjoyed the so called taste of intoxication and whatever intoxication you felt was, in fact, the bliss of the heart. The Mohammedan Sufis have used the word "Nashai-Marifat" which is not proper. You can now better understand that at which stage you are.

In your letter of 27th Aug. you have written that the shadow of your 'own-self' is seemingly the 'Reality' but God knows the reason why I can not myself become the reflection because the 'Reality' has been extracted out of me. I have not understood the meaning of this sentence. You have written that you neither have to go here nor there and neither there is sea nor boat etc. In fact when the abhyasi begins to get Laya with the Reality, such feelings and thoughts arise and it is proper that neither anything comes nor goes. We remain at our original places i.e., where we always were and will always remain. It is also correct that the soul is so fine and subtle that it does not take affect of anybody and anything but its very existence is understood and realized by the mind and it serves as a great curtain to it. As it (mind) is very near to the soul hence whatever is due to the soul it itself thinks it his own and it falls in the hands of ego. It may be called intelligence or any other faculty for understanding. You may call it manas. In short it helps in recognizing and identifying the soul.

Yours well wisher,
Ram Chandra

Letter No. 517

Reverend Sri Babuji,
Sādar Pranām.

Lakhimpur
29.8.55

It was a pleasure to receive your letter and to read its contents. I am now writing my present spiritual condition whatever it is by the grace of the Master.

It appears to me that something remains flowing in the atmosphere after emerging out from the cosmos, but I fail to understand what it is. People say that when any saint dies, his own cosmos (Brahmand) bursts out before it, but I see that my own cosmos is already and automatically splitted and broken. My condition can be called as tasteless taste and I am moving on taking or supposing 'No' as 'Yes'. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 518

Most Respected Sri Babuji,
Sādar Pranām.

Lakhimpur
7.9.55

I came to know about your welfare through your letter to Master Saheb. I am now writing my present spiritual condition whatever it is by the grace of the Master.

Once I had written you earlier that all the particles of my body always remain inert and inactive although I remain moving and working. Though I move and shake my hands yet I do not feel it. But the condition now is peculiar, it can be called a forgetful condition. You may call it (condition) active or inactive but I am the least affected. There is nothing to speak about my condition as it remains unchanged; in other words it is as it was.

Now I do not even know whether the condition is anything or not. You may call my condition as 'Ignorance' but I will not even say so, because the condition now is such that it

(Ignorance) has lost all its colour. Neither it has become colourless like that of a saree the colour of which fades out and the saree almost becomes white. The only difference is that I had never whiteness nor I still have. What may I do now? Now the condition is such that if I call it "it is as it was though it is not appropriate. I do not know why I have written 'fading out of the colour' as I had never any such colour. Neither I have done anything nor I will ever do. You know better what I have become. My condition is such that though I do not want anything, yet there is some such a craving in the heart that God knows what it wants. Although my heart lives with the Master but still it wants to remain seeing 'Him'. Only the Master knows about it. It (heart) never requests neither begs from me and even if it does, I fail to listen to it. God knows the reason why I have no confidence in me. You always remain in front of my eyes. Have I perhaps not forgotten you? You may know this as well. I can not say anything about it. As the Master would like to live I would live and that would be the state of my living. There is nothing to speak of my 'Saying'.

Yours humble daughter,
Kasturi

Letter No. 519

Respected Sri Babuji,
Sādar Pranām.

Lakhimpur
14.9.55

We all are well here. I came to know about your welfare through Sri Narain Bhai Saheb. I am now writing about my spiritual condition whatever it is by the grace of the Master.

The condition now is such that I am going beyond the condition of Ignorance and its knowledge has also been forgotten. It appears that nature herself works for me and does all my work including talking as well. It seems to me that Nature has perhaps thought and decided to serve me accepting me as the daughter of Sri Babuji. You may know better about it. So far as I am concerned I can not concentrate

my thought on any condition because I myself fail to be bound by my thought. I now speak out something for the sake of 'saying' otherwise I have in fact nothing to speak about.

The condition has not been clear for the last two or three days and this now happens frequently. God knows the reason that why the condition never remains pleasant and fresh and I fail to understand whether I succeed in entering deep into the condition. In spite of all this the condition seems to be good though I have no power to ponder over the condition, but there remains a sort of restlessness in the heart. Neither I am interested in doing any work nor in not doing any work. The heart feels uneasiness. Sometimes I think that my condition perhaps requires some cleaning. The Master knows better about it. The mental power has come down to such a low extent that I can not get out of this monotony despite of my wish. Hence I often want to weep without any specific reason. The condition now is beyond my control. Whether I may weep, sing or sleep, I have no power in me now that I may hand over my condition to the Master. Amma conveys her blessings to you.

Yours most humble daughter,
Kasturi

Letter No. 520

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
19.9.55

Received your all the letters. Your condition is good. Thank God that I raised you to the point 'G1' today at 7.30 in the evening. If God so wishes you will certainly undertake the spiritual journey of the central Region. May God bless you with good and sound health to enable to work for the Mission without getting tired.

Kesar had come to my residence. Her spiritual journey for Pind-Desh is now over. Her reflection had already reached Brahmand Mandal. One day I gave her a little transmission so that she may not say that her visit to this

place was fruitless. The second day I gave her a sitting unwillingly. It was my intuition to give her the Mastery of Pind-Desh and I was preparing myself for the same but I did not find in her the capacity to receive and bear all that, hence I remained helpless. I have entrusted upon her the work of the Mission and she will be doing it, satisfactorily. You have elaborated the book 'Sahaj-Samadhi'. I will hear it when I will go there and thereafter the printing of it will be somehow managed. My Pranam to Chaubeyji and blessings to your brothers and sisters.

Yours well wisher,
Ram Chandra

Letter No. 521

Most respected Sri Babuji,
Sādar Pranām.

Lakhimpur
23.9.55

It was a pleasure to receive your letter and note its contents. I am now writing my spiritual condition whatever it is by the grace of the Master.

My condition is such that there was something in me earlier which used to inform me about my spiritual progress, but now whereabouts of that thing is not known hence I am not aware of my progress. But now it seems that this world is only world and I have to live here. In fact there is no world for me. I do not understand what and where my place is because in my thought there is no importance of any rank. It will not be even wrong to call me as a forgotten person in this world and it seems that neither I have power left in me to reach beyond this world and nor I have a desire for it. Moreover, I have no interest in it as well. It is of no interest to me or it makes no difference to me whether anybody calls me homely or a homeless person and worldly or a person without the world.

How and in what words may I write about my condition? Why is it so that there is no power and firmness in my thought? My condition is such that the word "Innocence" humble, Maha-

Samadhi and simplicity have all become meaningless for it or there is no much power in my thought that it may be able to catch them.

Everybody says that one meets one's own Pralaya but even on thinking a lot I did not feel my own Pralaya. I am as I was. When I join any Satsang, it appears to me that it is some function about which I do not know Unlike the past I have no searching eyes. I feel such a sort of pain or craving while sleeping or while awake that can not be called pain or anything else. There is now no smoke-screen in the eyes by cleaning which I may say that now something more is clearly visible but it is not the case. Now the condition is such that there is nothing like remembrance in me. I even fail to remember and recollect any spiritual moment or any spiritual joy. Neither any picture is formed there nor it has been Rubbed off. I have seemingly become a 'statue'. If anybody comes to me for taking a sitting and if he does not ask me for the same, I fail to follow and understand whether any body can come to me for the above purpose. I also give him a sitting but in a state of Ignorance. Everything is done with your help only. Kesar conveys her Pranām to you and Amma conveys her blessings.

Yours most humble daughter,
Kasturi

Letter No. 522

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
29.9.55

Received your letter dated 23rd Sept'55. Whatever you have written about Sri V. Vishwanathan is correct. He is totally lost in 'Mahayoga' which is the method or way to finish ego but it is strange that the ego in him is increasing. I have again received a letter from Dr. Vardachari and I am sending its copy. As a man he is very good but he often writes something odd. In his heart the grossness is not in a solid state but it is present and you will find this in his whole system.

If you fail to find words for writing about your condition, I also fail to find words for describing and explaining your condition. The thing which used to inform you about your condition was 'duality' and it is now leaving its identity or is fading hence you do not come to know of it. Even then there is 'something' which keeps you informed something about its (something) condition. Kabir has written somewhere "Jahan Millauni Tahan Vichar, Ek Ek Main Kahon Vichar" (wherever there is duality there is thought, but wherever there is one there is no thought).

It is very good that the God does not come in your thoughts because He Himself is present in you whom you were searching. But this condition has not developed in you yet. You have written that you do not observe and feel any especiality in your condition, instead it is like that of any common person. It is by itself a very fine condition, but this condition is still not developed fully in you. No doubt the process has started. The 'real condition' which develops after the 'ultimate reach' is such a large secret that I have not yet said anything about it because people may think about me in a different way or may even misunderstand me. Possibly they may announce a 'Fatwa' (a religious mandate) that He is deceiving the people even though He has not yet stepped into the spiritual field. The second reason is that if anybody may be told the result of reaching the last or the ultimate limit, there then remains no such point or topic which may be of such an importance that it may attract the human being towards spiritual knowledge or Brahma-Vidya. I am very anxious that I may mention about it somewhere and some how but it is better not to tell about that. He who will reach there will himself come to know about it. It is just possible that it has not been mentioned the least in Vedas and in other books written by great saints because it might have been kept reserved by God for a man like me, as higher ideas or higher points are kept reserved for persons of higher reach while the insignificant things are meant only for ordinary people like me. It is also just because when a beggar begs for alms, he is given only a paisa or a piece of bread, but

when any rich man asks for anything, people give him a cheque for thousands of rupees. You have written that it seems as if everything has gone out of your hands. It means that either everything has come in your hands or whatever you had held in your hands has gone out and your hand has become now free from the burden of that thing. You have written that there is such a craving about which neither you can say anything nor you cannot say anything. Only this thing is helping you in your spiritual progress and it will depart only after finishing its work. In the end or ultimately it will also not remain.

Received the letter of Kesar. She should not feel disgusted that she had not the capacity to the extent I wanted to give her. If God so wishes she will develop that much capacity. I have got my photos for sending to Japan. I am sending all the photos. Master Saheb has in fact the credit of propagating the name of the Mission in all parts of the world though one or two abhyasis. It was in our hands and the rest depends on God. My Pranām to Chaubeyji and blessings to your brothers and sisters.

Yours well wisher,
Ram Chandra

Letter No. 523

Reverend Sri Babuji,
Sadar Prānām.

Lakhimpur
22.10.55

Received your kind letter. You would have received my letter as well. I am now writing my spiritual condition whatever it is by the grace of the Master. Earlier, I used to realize that the attraction rather attention of all the activities of all the nerves of the whole body was towards upward, but now it appears that I remain here as ever and never go spiritually upward. Now the thoughts never come and I never remain thoughtless as well. My condition can be called such that the sleeping mind has no feeling of sleeping or the condition that is seemingly lost has no inkling of being lost. The life, in fact, is going on like that of an ordinary worldly girl. I do not know

why I do not get peace despite the fact that I have no feeling of restlessness in my heart. These days the heart pines and wants to run away to break the bondage, but I do not know where and how I should go. But there is some such bondage within me that does not give way or break inspite of pining and fluttering and condition does not become clear. This is the reason why I do not get any interest neither in Satsang nor in talking to any body within and outside the house. My condition is such that I have no feeling either of peace or of restlessness.

Nowadays neither there is any bondage nor any freedom. When I closely watch and observe myself I ask my Master whether I am stable or unstable but I do not understand anything. I recollect that I had written to you sometime back that 'the heart, the mind, the thought and even the whole body has become stable'. But now I do not say even this and that. It is better that I may remain sitting silently, but the condition is such that I do not know anything i.e. neither talking nor remaining silent, nor hearing nor describing anything. I remain observing myself but I do not find any speciality and change in me. My condition is like that of the first man who was born on this earth and who had no knowledge as to what he was doing and what he was not doing and whether it was right or wrong. That poor man did not know anything about 'God' and 'Pooja'. Neither he thought it necessary to know about 'that' nor there was anything present, by seeing which he might learn anything. Whatever he did was correct. My condition is just like the condition of that person with the only difference that I still do not know whether I am ever born or not. Hence I do not feel that my condition is like that of all other persons. I even do not know whether this world has come into existence by now or not. But I am certainly seeing that somebody is holding my condition into 'His' hands and is allowing it to open very slowly. My Master is certainly very kind on me. I have started immersing rather losing my identity in such a condition and now such a new para has started in which life and death or both the phases have perished and in which neither there is construction nor destruction. There

is no trace of knowledge and Ignorance. It will be better to call it my condition. Neither there is any limit of bondage nor the field of limitlessness. The kind and generous hand of the Master is loosening His hand very slowly, hence this condition is opening very slowly.

It seems that somebody has forcibly set up a bondage within me but it does not look like a bondage, instead it helps me in my progress. It appears that the Master has gone out of my hands and there is no capacity left in me. Now what I will do, I do not know. Hence broadness never comes into my heart and I have no power or capacity to bring it. Love to younger brothers and sisters.

Yours humble daughter,
Kasturi

Letter No. 524

Reverend Sri Babuji,
Sādar Pranām.

Lakhimpur
29.10.55

You would have received my letter. We all are well and hope that you will be also well. I am now writing my spiritual condition whatever it is by the grace of the Master.

I see that as the condition goes on opening itself it unlike the past does not expand upward first and then expands inward. Instead I myself am becoming like it (condition). Nay, it seems as if the condition itself is my form. My condition is such that it seems, that I remain busy without being busy in any work, e.g. taking food etc. as if I do not know anything else. Please tell me "what should I do?"

My condition now remains somewhat sleepy, but I do not feel that it is slept. Earlier, when I used to sleep at night, I felt as if my condition was expanding and very light and good and sleeping seemed to me better than getting awake, but now the condition remains sleepy throughout the day and night without feeling any sleep. I feel no difference in between the two. It is not just and proper to call it 'Simplicity in the

condition'. In fact there is no condition at all, because any stage of the condition has not yet started. It seems that heart has left humility. There is no symptom of submission and salutation; only a sort of restlessness has enveloped the condition. There is no power left in me, and there is no scope of having firm intention. Only the Master may manage me. It seems that the 'soul' has also died because there is nothing to foretell me about good or bad.

My condition is such that I may not accept even Heaven for a handful of your feet's dust. (Teri Ek Musht Khak ke Badle Loon Na Agar Bahisht Bhi Mile). It is so because it seems to me that I have got Laya in the subconscious mind of the Master or I have expanded in His subconscious mind. It seems that my condition is in the hands rather into the fist of the Master and this is seemingly the only bondage otherwise the heart wants to run away somewhere. Now the condition is only a matter of guess and now even the guess has no knowledge of the guess as there is no field now. Only there is an uniform surface that has no end but my eyes are not even on the surface. You know better, what has happened to me. Amma conveys her blessings to you and Kesar her Pranām.

Your most humble daughter,
Kasturi

Letter No. 525

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
2.11.55

Received your letter dated 22nd and 29th Oct. There is now very less darkness and grossness in Dr. K.C. Vardachari. You have worked very well and hard on him and I remained thinking as to which method should be adopted to clean him. I had also been working hard for the last several months to clean him. The condition of his heart was like that of the blind well. By the grace of the Master these things have become very less now. I thought out a device recently that the

darkness should be removed by concentrating on its (darkness) source. Hence I acted accordingly and the result was positive. I wonder that earlier I could understand the solution of such problems very soon but now solution of this problem came to my mind after many months. The mind does not work very well due to weakness.

It is becoming very difficult to reply to your letter because 'Laya-Awastha' and its Turiya, which is called 'Baqua' in Persian remain coming in pure form frequently and there is no end to the time rather duration of their coming. The ultimate 'Baqua' is that the 'changeless' condition should be obtained. Thereafter neither any sort of craving remains nor any condition and this is such a high condition that there is nothing after that. May God bestow upon everybody such a condition but the main difficulty is this that I remain reminding the abhyasis about it but nobody pays any attention to it. I am even prepared to show them such a condition only for a moment but it is very difficult work because all the bondages will have to be kept in firm control so that the soul may not mix and mingle with its 'real-self'. It is natural that a traveller who is far-far away from his home would like to enter into his home if he happens to pass by it during the journey. If everything may be done even then nobody seems prepared for that. I have often shown ordinary condition to the people so that they may develop their interest in and fondness for 'Brahma-Vidya' but it remained fruitless. You have written in your letter that "I fail to stick to the condition". It has once already happened earlier. But this time it is not your fault. I have not yet been able to decide as how to guide and conduct you. The way in which I have been guiding and conducting you will create all those conditions and things that I have felt and got and even in this I do not think that there is any wrong. Then this question can arise that two personalities of the same standard and level can not live in this world at the same time. If by chance such a second personality who is fully equipped, comes on this earth there is then no need of the presence of the first personality, hence he has to leave the world. My Guru

Mahraj has also said that “the Personality who is working at present will not come again for thousand of years to come”. Anyway it is of no consequence. On making special prayer it can be possible that the Personalities may remain coming for some time one after another and then the third as well. My heart compels me to remain guiding and conducting you as I have been doing till now. The result of the level and place to which I have brought you is this that the prophetic condition in you has started and you may concentrate and observe minutely, you will possibly come to know that the Divine power remains waiting for receiving your orders and for working for you as well. I have not written about this so far, but now I am writing. In fact I have not developed such an instinct in you so far that may enable you to take work from Divine Forces and I have also not directed your face in that direction.

You have written that “when there are vibrations it seems that I have got Laya in the subconscious mind of the Master”. This thought seems to be correct. You have also written that “you fail to remember your powers and you fail to recognize yourself by seeing your photo”. All these factors prove and show that Kasturi, who had come in this world (in her present birth) now remained as she was before her present birth. It is called “recognizing the self”. You have written about continuous coming of the thoughts. These are not your thoughts but they are the subtle form of those thoughts which have been produced by people and they remain dashing against you. I have had this condition for many days. The thoughts cease to clash when the person enjoys and reaches a very high stage. But as the environment goes on changing, the thoughts go on developing accordingly but these thoughts are not of that person.

Convey my Pranām to Amma and blessings to brothers and sisters. Sri Kashi Ram would have also sent the “Assam-Sandesh” to you. Your song is printed in it.

Yours well wisher,
Ram Chandra

Letter No. 526

Respected Sri Babuji,
Sadar Pranam.

Lakhimpur
4-11-55

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

My condition is such that I always feel happiness within my heart and that has become my own 'form'. But I do not know whether I have any concern or connection with that happiness or not, because I do not estimate the degree of that happiness. It seems that I am so much absorbed in this bliss that I feel lost in it. I now find that the stream of thoughts now remain coming even while sleeping and that remains naturally linked with upward hence I do not have any connection with those thoughts. My condition now is such that neither I know anything nor I am totally ignorant. It seems that I have no link with my own condition. Moreover it also seems that I am forced to try to keep myself aloof or separate from that bliss although I fail in that attempt. In fact no such condition is felt in which I may get immersed to become one with it. The condition has seemingly itself become the specimen of naturality but I do not know whether there is naturality or not. Not only this but it seems that now I am hearing this 'word' but I have never heard it before. I see that each and every particle of my body has become the living 'form' of such a bliss to which I can neither justifiably call bliss nor blissless. Such is my condition.

My condition is such that neither I know anything nor I am ignorant of this fact that I know nothing. If I know anything, I do not know what I know and if I do not know anything, I do not know what I do not know. Earlier I used to feel always some vibrations; no doubt they were dim but now I never feel any vibration in the whole body neither outside nor within me. Now I do not know whether my power of observation has gone, but it is not true because the condition is such that I fail to guess about observation or non-observation. Now the connection with the spirituality is broken, so there is no

question of any relationship with 'Reality'. Now I have come down to such a level that I do not remember spiritual matters and there is no question of knowing about my Master. I do not know whether I know anything or not and what should I know. Master should tell me about this.

I like simplicity in my condition but now I fail to call it even a thought. I like simplicity because I have heard that my Master likes simplicity. Some such thing has happened that neither I feel that I am moving nor I feel that I stop but I see that the break comes frequently in the condition and I again start moving as usual. If my Master may not move me by holding my hands I am sure that there will be a permanent break. It seems that He is taking me forcibly. Amma conveys her blessings to you. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 527

Reverened Sri Babuji,
Sadar Pranam.

Lakhimpur
19-11-55

You would have received my letter. We all are well here and hope that you all will also be well. I am now writing my spiritual condition whatever it is by the grace of the Master.

Infact, I do not know anything but often such words come out from my mouth that I can get any work done by Divine power according to my wish. But there is nothing serious about it. I often remain empty. Even the thoughts do not come. To me each and every person looks blank. Not only this even the person who moves and works appears to be motionless. Neither anything looks inert nor there is any curiosity in me to know and understand anything. Now I have never any desire to make further progress.

The condition now is such that it seems impossible for me not to know anything and it seems more impossible to know anything. Now the sub-conscious mind of the Master

has totally immersed in me and my spiritual journey has started beyond it, and since then it seems that the stream of thoughts that remain coming into my mind knowingly or unknowingly even during my sleep is getting Laya and digested in me. I feel peace and rest in my condition and this rest is also seemingly getting absorbed in me. The condition is totally empty but there is no blankness in the condition. Earlier I used to see and observe my own condition but now I myself has become the condition. There always remains one deep craving in the heart that I could not love my Master whole heartedly. But now it is such a thorn that does not prick any more. I have now no complaint that I am unable to stick to my condition. The condition is totally simple and pure even then I can not call it satisfactory. I fail to express my condition in appropriate words as I observed it by the grace of the Master. Amma conveys her blessings to you.

Yours most humble daughter,
Kasturi

Letter No. 528

Respected Sri Babuji,
Sadar Pranam.

Lakhimpur
26-11-55

I came to know about you through your letter to Master Saheb. I am now writing my spiritual condition whatever it is by the grace of the Master.

My condition is its own specimen because it is itself alone. I may compare it to my other thing if it (other thing) is present. But it is one and only one hence there is no question of comparison. It seems to me now that the transmission never reaches me. I fail to have a touch of the transmission. Reverened Sri Babuji is now never seen to me. From where should I bring the eyes that may enable me to see my Master? Will I never succeed in remembering my Babuji in my life? I get rest only in the 'sitting' of Sri Babuji. I never feel even for a moment that I have come to the residence of Sri Babuji.

Now my condition is such that I wish repeatedly to ask Sri Babuji as to where Babuji is and when He would come here. It seems to me that the whole life of my spiritual condition is becoming 'Laya' or 'one' with the Master. The reason of the reason is also no more. I never feel the presence of Sri Babuji although He remains sitting in front of me. You know better what it is. Amma conveys her blessings to you. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 529

Most Respected Sri Babuji,
Sadar Pranam.

Lakhimpur
29-11-55

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

When I recently returned from Shahjahanpur, I did not feel while sitting in the Bus that I had gone to Shahjahanpur. Undoubtedly there is 'something' that keeps me in good humour even while remaining silently sitting or while doing no work. Now I do not want to go anywhere.

My condition is such that while remaining sitting in front of the Master my own physical body seems to be a burden for me and begins to crave for getting Laya with the Master but it does not possibly happen. The body can not be the same. After returning from Shahjahanpur I always felt a sort of thrilling sensation in the whole back especially in the back bone as well as the adjoining portion, such sort of sensation persists from the upper end of the back-bone to the lower end.

Love to younger brothers and sisters,

Yours most humble daughter,
Kasturi

Letter No. 530

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
4-12-55

Received your letter dated 26th and 29th November. I had come from Mathura in the evening of 30th Nov. On Narain's request I stayed at his residence for six hours. A Mukhtyar Saheb who had started taking sitting from Narain, was also sitting beside me and was much pleased. This shows that he would remain taking sitting permanently. He had also taken sitting from Dr. Chaturbhuj Sahai and he is confident that there is only show-work. He has read all the books of Dr. Chaturbhuj Sahai and he said that those books are nothing as compared to the books and its contents that are published by our Mission. The thoughts have not been well explained in those books. I am of the opinion that it is possible that people may understand this at any point of time that such a unique subject in its original form is nowhere available. It is all due to the blessings of our Guru Maharaj and I am sure that His Mission one day certainly will reach the pinnacle of success and progress. It is a fact that the people are not giving me a chance at present to serve them and thereby the Mission. Such people are not joining the Mission who may have the burning desire to know and realize the Truth or Reality. Either it is my bad luck or the opportune time has not yet come fully.

I am now trying to write something about your condition. It is very difficult to reply or explain your subtle condition, because the condition of Laya Awastha as mentioned in your letter is gradually increasing and you have mentioned about the same condition in various ways. You have written that your condition remains so in-active that you do not even like and want to write a letter. It is not the condition like that of Shuklaji; but it is the characteristic of the soul that we are heading towards inactivity and our relationship with the body has become less. There are two points in it. When we want to take work from the body our condition becomes according to the example noted here. When the God created this world,

the soul then became the cause of our birth and it became such a base that as the thoughts come, the activity to work starts simultaneously in it. The thoughts are very close to the soul therefore I shall say that they extract power from the soul and start taking work from the body and there is such a dynamism in the soul that the thoughts may take any work from it by its (soul) power, just like the power of electricity by which we may take the work of light, fan or furnace. Hence we try that the thoughts may also adopt the colour of the soul and we practice for the same. When our thoughts become so pure that all the colours fade away, the human being does then all those works that are sanctioned by the religious scriptures and whatever he does is not opposed by the religious code. The religious scriptures have laid down many conditions as a formality so that pure thoughts may be formed. Some poets have tried to deal more with such subject and have taken work from solidity. Consequently our base remained solid. As this was easy our tainted Mahatmas adopted it. Though the power of distinction could not become sharp so they failed to distinguish between right and wrong but they started working. As proof, they quoted the same poets about whom the people had formed such an opinion on their writings that they were perfect and well versed in spirituality also. The Mahatmas could not develop such a spiritual condition in them that they could correctly understand the power of those poets. I have seen Urdu and Persian literature. Many good thoughts have been described in them but nobody quotes them for gaining Mastery in spiritualism.

Thoughts are worth appreciation and they are also quoted. The Mahatmas think that the books of Hindi poets are certificates, proofs or ideals. But I am of the opinion that the vision of the Sanskrit scholars is not broad because it seems that there has been only a set literature in Sanskrit and nothing further has been written in view of the broad spectrum of nature and also weighing and analysing various thoughts mentioned in other literature. The great saint and writer Manu has written that if some of the thoughts as described in Vedas are beyond and against intelligence,

understanding and reasoning, they should also be not accepted and followed. Dear daughter, you are Brahmin by caste, though not of the Lucknow culture, so you may excuse me. I am here writing a line of the poet Tulsidasji –

“Pujiye Vipra Sakal Gun Heena – Shudra na Gun Gan Gyan Pravina”.

I have heard the Brahmins quoting the above mentioned lines of Tulsidas so that the people may pay their high regard and respect to them. It means that they understand it very well that they have stooped to such a low level that the people are not respecting them hence they present 'Injunction' or quotation of Tulsidas. Many such instances shall be found elsewhere also. These thoughts should be compared and weighed against what Manuji has mentioned above. The pride of belonging to a certain caste should be taken as broken and crushed down when even after deep thinking, the voice may not come from within that I am a Brahman or Vaishya or Shudra or if any other caste.

You have written that you used to see me in each and every particle but now it has so happened that I am not visible to you anywhere. It is an open fact that one eye can not see the other eye. Now when you have become the same (the very person) whom you used to see, whom will you see now? You have also written that it seems that the transmission does not reach you. It means that you have now completely drowned yourself in that thing (transmission) which used to reach you. There can not appear any increase in the volume of water of the river if a bucket or two of water is poured into it. You have written that it seems that you never remembered me in your whole life. I am giving you an example. When the girls after marriage go to their in-laws' house for the first or second time, they remember or are reminded of their parents' home very much. After living for a pretty long time their in-laws house become as good as their parents' home. Thereafter they do not remember their parents' home any more and the in-laws' house is taken and regarded as parents' home, and it becomes their home. You may think about your

condition in the same light that by remembering continuously, you yourself have become 'Remembrance'. The rest of the contents of your letter dated 26th Nov. i.e. taking yourself as a mere shadow of my own body etc show that you have completely immersed yourself unto me. But there is still something lacking that I am visible to you like a shadow. I have often said that the abhyasis should have the knowledge of the Teachers liking and interest. It means that they should keep themselves always informed of and alert in this matter, and it is possible only when their thoughts should remain related to and directed towards the teacher.

There are so many methods. For example a faithful servant who wants that his master may always get rest and comfort because of his service is always mentally alert and directed towards his master and is always keen to know the needs of the master. It is an example for the sake of the example. Now in the spiritual field if a true relationship is developed with the teacher, it will certainly create such a sort of belongingness that would tell us as to when we should see our Master, and what we should do from time to time. But these things are not for you.

You have written in your letter dated 27th Nov. that while doing Pooja, you came to know that your 'tongue' has lost its upper-most layer. It is peculiar thing that has come to my knowledge. The words are present in the air and the tongue is within us for some purpose. Whatever we want to say particularly comes first into the forms of words through our thoughts and the tongue by moving and turning them moulds them into such a shape that the people may understand them. It means that the tongue serves as an instrument for expressing the thoughts in words. Now peeling of the layer of the tongue proves that the distortion of the voice does not exist and the words should now come out in a natural way. So far as spirituality is concerned, it means, there will be only purity and reality in the words that will come out from your mouth and there will be no artificiality. In addition to that it also means that whatever you will speak will have transmission and effect and shall also impress more the mind

and heart of the people. They will also be more benefited spiritually by the vibrations of your voice. The feeling of creeping sensation in the back-bone means that those places and points are coming into state of awakening. Try to fix up a programme with Shyam Prakashji for your delivering a speech. Chaubeyji says that he will certainly help in doing that. Moreover he himself is very considerate about you. Your spiritual journey for the H¹ point has not yet begun, but you will feel that it would have started by the time the letter reaches you. My blessings to your brothers and sisters. Pranam to Chaubeyji and Amma.

Yours well wisher,
Ram Chandra

Letter No. 531

Most Respected Sri Babuji,
Sadar Pranam.

Lakhimpur
8-12-55

Received your letter and noted the contents. I am now writing my spiritual condition whatever it is by the grace of the Master.

It seems that something remains creeping in the back up to the shoulders. Now my condition is such that even if anybody dies I am the least affected. I do not remember about the death although surprisingly I even weep at his death. But I have no idea either of the living or of the dead to me. What is difference between life and death? I do not understand all this and I do not want even to think about all this because there arises no curiosity or wave in the mind even if I want to do so. Problem has been solved, hence there is no care.

My condition is such that whatever I have written about a little darshan of the Master at Shahjahanpur is, I feel, seemingly not correctly written. Possibly it would have been so out of regard and respect. Previously when you used to write in your letter that 'I have excused you'; I used to feel a sort of shock and dismay, but now on reading about being

excused I am not at all moved or affected. Nothing brings a blemish on my condition now. Purity and stability have become my own form, hence now I do not know how to move clinging with the self. I do not wait for the Master's arrival. Only my feet reach the Bus-Stand and after searching for the Master in the bus, come back but it makes no difference to me. Now it seems that the layers from within the bones are getting perched off and the light remains very soothing but it has nothing to do with my condition. This is the condition of the body. There remains a soothing light in the bones of the fingers. I feel that a sort of vibration remains coming from the whole body from somewhere. Amma conveys her blessings to you.

Yours most humble daughter,
Kasturi

Letter No. 532

Reverend Sri Babuji,
Sadar Pranam.

Lakhimpur
19-12-55

You would have received my letter. We all are well here and hope the same for you. I am now writing my spiritual condition whatever it is by the grace of the Master.

Now it seems that I am going on drowning and crossing in a seemingly uniform surface and my whole form has become the form of such a natural condition that I fail to drown in it. Suddenly two days back I felt that there is a point in the mid of the broad bones of the back below the shoulder on the left side and there is sensation as if a ripen abscess was erupting upward. Since then the whole back has become very light and has become one with the whole body. God knows what has happened to me now that my condition remains unchanged despite certain restlessness if Sri Babuji may come here or go from here. I have no such eyes which may be able to see Him, no such ears that may be able to listen to Him, no remembrance that may enable me to remember and

recollect Him and no experience rather feeling that may enable me to feel His presence. Sometimes in a certain mood when I remain speaking to others about certain conditions I doubt afterwards, if I have not deceived them but probably my Master remains holding its responsibility, hence there is no stability in this thought of deceiving them. It seems to me as if my heart has melted away, hence from where the power of thinking and feeling may come beyond that (heart). Now the covering of the heart has been removed and beyond the heart I am finding myself in a limitless region. It seems that I have lost all link and connection with each and every particle of the body. Now I do not know what is happening that now I am unable to manage and balance my condition. Even the mental power is too heavy to drown in the estimation of my condition. It seems to me that whatever words I utter have no relationship or connection with the tongue. Amma conveys her blessings to you.

Yours most humble daughter,
Kasturi

Letter No. 533

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
22-12-55

Received your both the letters of 8th and 19th of Dec. God knows the reason why darkness sometimes spread at your H1 point. I remove it but it again spreads over it. I have to think about it seriously. I hope that by the grace and kindness of Guru Mahraj I will be able to understand its reason and thereafter I will try to remove it. There is nothing to worry about and if you may succeed in understanding the reason, you may please write it to me. In your letter dated 8th Dec. you have written 'Neither I know anything nor am aware of anything'. It is the condition of Brahma Gati stage, but it is still to bloom and blossom a lot. The higher the abhyasi goes spiritually, the more dim the things at lower level appear to him. For example if we may go up

and stand on the high mountain, all the people and trees below would look like a mere shadow. This is the answer of this phenomenon, that to me you are seen like a shadow. If you may ponder over it deeply it will be the case with everybody. You have written about the feeling of vibration in your whole body. It means that you have clung or stick to my condition to a great extent and its effect is entering into your bones also. You have written that the light seems to emerge out from your each and every bone. I feel whatever is present within is coming out and thanks to God, it is very good condition. Now I come to the contents of your letter dated 19th Dec. You have written that you want to speak to others in certain mood or to tell them something but thereafter you doubt whether you have not deceived them by telling something wrong. You in fact are lacking in one thing that you still have the thought of your existence. In urdu words it will be said 'the thought of the ego'. I now write something about myself when I speak. I do not have even the faint idea as to who is speaking, instead I am quite definite in 'what I say' and the same is the case with me while I write anything, hence you will find a commanding tone everywhere. I am helpless if people may take it as my 'ego'. I have written this because if this thing or condition is correct, each and every abhyasi should reach it. You have written that the surface is uniform and the heart has also become 'itself uniform by drowning into it'. It means that the 'light of the Samya-awastha' has started to radiate. The saints and sages have praised the "Samya-awastha" very much and in fact this is a very high condition. If God bestows this condition upon anybody it must be understood that the problem of life is solved and from this point of view you have written correctly in your letter dated 8th Dec. 55 that the problem is solved. The great saints and sages take or think this stage as enough, hence they do not try to make further progress and it is also correct because this is a very vast and high stage but you have not yet reached this stage fully. But it is expected that you will reach it soon. But the abhyasi who has reached this stage can not liberate others

within a second. He can do everything in many years after constant and continuous practice. But my activity does not come to an end anywhere. People think it as perfect and it is also not wrong to say so. I am the traveller of such an unique path that if anybody has once passed that way, he fails to recollect that he has ever passed that path. Not only this even the feeling of any condition may not remain now. I also try for the Samya-Awastha stage to develop among the abhyasis because if the abhyasis attain this state, the problem of their life will be solved. If I am personally not satisfied by reaching them to that state only, it does not matter. If I open my mouth fully or if I speak out frankly there is every likelihood for the divine secret to come to light; hence I write for those who want to understand that, if we are not linked with anything else. We should think that we are related or connected with the Reality. After that whatever is developed is beyond me to explain in words.

You have also written in this letter that the observation is not stable hence the thinking power of the mind remains aloof so far as observation is concerned. You could not explain this thought correctly. But if you could do so then its answer is this that you are well absorbed in the bottom of Brahma. You have written about a sort of sensation in the bone under the left shoulder. I have still to think about this point but I am telling you about its reason. When you had come to Shahjahanpur, I had cleaned the nerves and bones of your back so that there may not remain any heaviness in your Samya-awastha. It needs more cleaning still. By cleaning the nerves and bones, 'Samya-awastha' is seen in its real and true form. I am thinking that why the nerves and bones be not cleaned of each and every abhyasi who comes to me. But there is a difficulty in it that they do not give me so much time that I may get a chance to clean all those things because they take much of my time in cleaning the subtle-body and the point of Pind and Brahmand. If their thirst for devotion and God-realization may increase to certain extent, I will not have to devote so much time. I wish that I may take or own all the work on my own shoulder but

the Golden Rule is this that they can attain and realize Godly-Power by their own duty and devotion.

Received the letter of Kesar and was highly pleased to go through it. Kesar is also progressing satisfactorily. I have not replied to her letter in detail because you yourself can explain to her everything and in this way I have saved my time. However, I am writing to make her understand that the emerging out of light from her and spreading it in all directions shows and proves that she has stepped into the Mastery of Pind region. I wanted to give her at one stroke but her inner condition was not transparent. (It was rather opaque) hence I stopped myself from doing so lest any nerve may be harmed. But, whatever I have intended to do is being fulfilled by God gradually. She must be doing whatever work has been entrusted to her. She does not now want to take a sitting because the 'freshness always remains present in her due to love and devotion. But she should not shirk from taking sitting so that the freshness may remain increasing.

Yours well wisher,
Ram Chandra

Letter No. 534

Respected Sri Babuji,
Sadar Pranam.

Lakhimpur
24-12-55

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

It seems that Doomsday like silence and desertion have set in or prevailed within and outside me as well as in each and every particle of my body and there is a dim sort of vibration all around me, but it has no concern with the body, but this sort of dim light emerges out my each and every bone automatically. I am now seeing that even the occasions or matters of joy and laugh do not affect me. It means that either I have become of serious nature or the matters of joy and laugh do not reach me. I fail to participate in them despite my

best efforts. I also see that certain changes are also coming in my body. Something is taking place within me and each and every particle of my body has become the very light and silent; but some sort of power seems to come out from those particles of the body. And it seems that the dead body of the feeling (realization) has gone away and now there is nothing before me to observe and whatever comes amounts to 'Nil'. There is nothing static in me to enable the 'Nil' to stay within me. Amma conveys her blessings to you. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 535

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
26-12-55

Received your letter dated 24th Dec. I have already been informed that you spoke very well in Geeta-Jayanti and I am highly pleased with it. Now you have become a speaker and all your shyness in this regard is gone. You have written in your letter that while speaking it is felt that there has not remained any relation with the tongue. It is a good expression of Laya-awastha. Like the feeling of silence and feeling of complete Laya-awastha shows that all the faculties rather senses are over but there is still heaviness in this state or condition. You have written that a dim vibration is felt all around you. It is a glimpse of the point H¹ where you have reached. You have written that each and every particle of your body is felt as open. I understand from this that homogenous condition has prevailed everywhere, like the shade of the tree. No doubt vibration is seen in it. I will be able to explain it further when you will write more about it. Try to go on writing till you feel and understand your condition. On reaching the higher spiritual plane, nobody finds words to express his condition.

Kesar has written that "it seems that if I have died and

my link with this world has been broken". This sort of feeling is almost correct — but in fact the relationship with the world still exists. My regard to Amma and Chaubeyji. My blessings to your brothers and sisters.

Yours well wisher,
Ram Chandra

Letter No. 536

Reverend Sri Babuji,
Sadar Pranam.

Lakhimpur
29-12-55

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

Now it seems to me that my bones are disappearing gradually after melting uniformly. God knows the reason why (as everybody says) my tone is becoming Masterly and I feel that whatever I speak becomes true and there is confidence in it. A sort of melting process has spread in my back-bones and all the joints and the whole form is becoming one uniform plane or surface. There is a sort of wavering all the time in the back portion of my head. There is also a sort of melting and creeping sensation. Ordinarily I do not feel anything but when I try to read and observe myself, my head automatically bows down on the feet of every person. I am not concerned with any thing. Now my condition is such that nothing is at all felt by me. I talk to everybody in the house but often I do not remember whether I was talking to mother or father or Kesar or anybody else. It seems that some such thing has happened that I fail to recognize the voice of anybody, even I fail to recognize my own voice. Though I speak and I talk but consciousness never goes out of me. I often think that everybody says that one should remain devoted and attached only to God by forgetting oneself and others as well; but despite doing best efforts I have failed in the above mission. I always remain conscious of everything and never remain ever for a moment, devoid of consciousness. Under the

circumstances what I should say. It seems to me that I want to say 'something' to my Master but there is nothing in that 'something' hence what I should say. Amma conveys her blessings to you and kesar conveys her Pranam to you.

Yours most humble daughter,
Kasturi

Letter No. 537

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
1-1-56

Received your letter dated 29th Dec. '55. I have not yet been able to understand the meaning of 'darkness coming at the point H'. I can only guess something. When I will follow it correctly, I will tell it to you. Some more persons in South India have joined the Mission. I have received a letter from a new abhyasi of Calcutta. I have written some practices to him.

There should always remain firmness in the mind and if anybody has said against it he is wrong. If anybody says this, 'the gold piece is only a copper piece even then an expert will always call it gold piece. You have written that 'my bones are disappearing after melting gradually'. By the grace of God your bones are neither melting nor disappearing but it is a preparation for the condition of Negation. Your this feeling that there is the same uniform surface within and outside you. I have written to you about this in my last letter. The back portion of the head is called 'Occipital Prominence' and it is the store room of Brahma and the feeling of wavering in it tells that the effect of spirituality has started at that place. It has been seen and it is the proof of the ability of our Lalaji Saheb that the tent of the abhyasi is pitched ahead of the place where he stands; rather it has been experienced that after the practice of only some days the waves start their formation on the occipital bone of the abhyasi. The fact is that the element of Reality (i.e. what they are destined to become) is inserted in them in the very beginning and it accelerates the progress.

It is a good condition that you fail to distinguish whether you are talking to your father or mother and this proves that the shackles of relationship have been broken; but it will also develop homogenousness. Somewhat reason of its increasing more is this that there is some weakness in the mind as compared to the body and due to more pressure of work in it (mind) there comes some slackness in its functioning. I do not mean by this that your mind is very weak but it means that more work is being taken by it than its power or capacity. In fact your intelligence is very sharp and mind is good. The reason of failing to listen to the words of others is concentration and consequently not paying attention to them. You have already become forgetful in the remembrance of God but this condition existed when other was present before you. But now there is one and only one hence there is no question of becoming forgetful of any other.

Received the letter of Kesar and noted its contents. By the grace of God her condition is going on well. Pranam to Amma and Chaubeyji and blessings to your brothers and sisters.

Yours well wisher,
Ram Chandra

Letter No. 538

Reverend Sri Babuji,
Sādar Pranām.

Lakhimpur
4-1-56

Received your kind letter and noted the contents. I am now writing my spiritual condition whatever it is by the grace of the Master.

Now it seems that there is no weight in my body. It is very light and it seems that it is moving automatically here and there. There is neither any intention on my part to move it nor I have therefore any knowledge about its movement. Not only this but all the bodies appear to me like that. God knows what has happened to my body that I do not know whether it moves on the ground or it flies in the sky. My whole body has

become very active and conscious. I have called it active otherwise the condition is such that the light always remains emerging out from each and every particle of my body; but is not the light that illuminates. It rather seems that each and every particle has become an eye and the light has started coming out of it. The Master has filled my eye with the light of Reality. In other words I feel Reality only and nothing else. I feel the divine power in each and every particle of my body. In fact my whole body has become the Divine power itself. I call it the divine power itself because I use the same terminology for my condition otherwise neither there is any power nor devotion or love, nor liberation and nor any bondage. So far as my nature at present is concerned, there remains a sort of irritation in it till there remains darkness in the condition. My heart is not coming under my control, but as soon as it becomes pure it has no effect even if anybody may abuse me or even beat me because each work is done by the body which has already become the Divine Power itself, hence it is not the least affected. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 539

Most respected Sri Babuji,
Sadar Pranam.

Lakhimpur
8-1-56

You would have received my letter. It was a pleasure to know about your welfare from the Master Saheb. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition has now become as such that I do not realise throughout the whole day and night whether I have any physical body or not. My bones and flesh have all melted away and got immersed in a uniform surface or plain. Often I used to write that my whole Form has become this or that, but now I am seeing that actually I have no 'form'. What should

I write about my being. The pen ceases to write, but the invisible writer gets something written by moving the pen and 'He' will continue improving my pen to go on writing till my last breath. In fact I have firm faith in this connection because by the grace of the Master, the condition presents itself before me just like a mirror and I remain describing my ownself by seeing my face in it. But what will I do now? I do not know because I see now that no picture (Photo) comes before the mirror. It seems that inactivity has broken all its connections with me. There was no 'activity' and I do not think that it is proper to call it 'Inactivity'. God knows what it is.

Point H¹, is totally clear now as if there had never come any obstacle. I now feel as if the obstacle comes if at all, from above. I do not know why the Laya-awastha always fails in entering unto me. It seems to me that the condition of the condition is getting absorbed in me. It means that neither anything (condition) comes to me nor goes from me. God knows what has happened to me. You know better. Kesar conveys her Pranam to you and Amma conveys her blessings. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 540

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
11-1-56

Received your both the letters. You have written that when the devotee or abhyasi comes to Shahjahanpur and thereafter goes back to his home, his heart is left behind with me. Your this feeling is correct that their thoughts remain always diverted towards me but if it may be seen in this way that my heart lives with them for some days, it will be more correct. It is a fact that when their thoughts are diverted towards me my heart naturally is attracted towards them. But it is not a general rule with all the abhyasis. If they may leave their hearts with me permanently, they would not need

to strive to seek for anything. Your this observation is correct that whatever darkness was present at that point from the Nature's side, was in fact or sort of check so that you may not become any special personality and consequently I may have to depart from this world. This has been done by Swami Vivekanand by checking or stopping me when my heart refused to do likewise. You will not be harmed at all. So far as I think it is a Prophetic point or place and yours this condition had already started. A planning has been done so that it may not come up again and there is no harm in it. I have made you inclined towards the point 'I' at 9.30 p.m. yesterday. I have not drawn you completely towards that point so that the darkness from that point 'H' may go away. Whatever surface was apparently seen inside and outside that point was a different thing at that time. Now 'you' and 'that' (thing) have merged and become one. When the pain is present rather felt beyond certain limit, it itself serves as a medicine. I am writing a few lines to you in reply to whatever you have written in your letter.

Everybody says 'Try to recognize yourself: in other words try to see who you are?'. They will be certainly correct. But if anybody may ask me I will say "To forget the self and to finish the body consciousness and soul consciousness is everything". If we have the power to recognize and to know, there must be then two things. One 'we' and the other which we are trying to know, hence we can never recognize it. Hence the easiest prescription is this that you may remain trying to forget the self and I also try for the same and also tell the people to do abhyas accordingly. I understand that Socrates has written about the practice of 'Know thyself' and the people remain copying it and possibly the scholars and the saints of India might have laid more emphasis on that. We have to remain churning ourselves (and it is possible by churning through meditation) so much that only butter or cream may remain present. You have written rightly in your letter that the last time I left myself at Lakhimpur and lived in such a style that it was very difficult for me to return.

Received Kesar's letter as well. Formation of Sanskar in her has come to a stop. There is no anxiousness rather curiosity. It means that she remains devoted from within and the external darkness shows that the spiritual journey of Trikuti has started.

Yours well wisher,
Ram Chandra

Letter No. 541

Reverend Sri Babuji,
Sadar Namaskar.

Lakhimpur
11-1-56

You would have received my letter we are well here and hope the same there. I am now writing my spiritual condition whatever it is by the grace of the Master.

I do not know what my condition is, that even on closing my eyes there is no darkness and if I remain my eyes open there is then never light. A peculiar type of silence has prevailed over my condition but I see that there is no atmosphere of awe therein; in fact this silence is my condition; hence most probably I like it. The condition seems solitary and deserted.

My condition is such that when I see within me it seems that my innerself and the whole body has become silence itself. I feel a peculiar sort of silence within and outside me and it is not against my liking. But I do not know what has happened to me that now I have lost the concentration of mind. While imparting 'Pooja' in the South, I saw that a lot of thick blood is lying on the ground in a frozen state. I fail to feel the solidity as well as the subtlety. I feel and observe everything as it is. These days I am seeing that all the particles of my body have immersed itself into divine light and divine power and have become one with them. Although there is no feeling of any light or power in it, but I find the feeling of this in the rays that shoot forth from all the particles of my body. I experience the touch and feeling of divine consciousness in all the bones of my mind and in all the rays shooting forth

from the body as well as in the atmosphere around me, but I myself am empty of everything. Although I feel a sort of headache these days but it seems that the divine light as well as divine awareness has begun to scatter out of it (mind). Now Kasturi is no more Kasturi, instead she has become the Kasturi of Sri Babuji. It seems that there is no soul in my innerself, but it is all pervading in all the nerves and pores of my body. It is all pervading within and outside me. Now all the people seem very close to me as my own self but I do not have any feeling about anybody. I do not understand whether there is soul or God or anything else. It now seems that the soul has taken shelter in its own abode, hence from where it may come into me. I used to write to you before about the condition of oneness, it has now become my own form itself. The condition now never changes although the atmosphere changes itself. The condition is homogenous. It remains unchanged because I see that it has neither the beginning nor the end. Amma conveys her blessings to you and Kesar her Pranam.

Yours most humble daughter,
Kasturi

Letter No. 542

Most respected Sri Babuji,
Sadar Pranam

Lakhimpur
14-1-56

You would have received my letter. We all are well here and hope the same from you. I am now writing my spiritual condition whatever it is by the grace of the Master.

Today my condition is full of divine power. Divine rays are shooting forth from all the particles of my body. Whatever I may touch will become full of divine power. Vibration is very fast all around me but moderation is all pervading in my nerves. It is all your kindness.

Yours most humble daughter,
Kasturi

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
31-1-56

Received your two letters dated 11th January and 14th January '56. Before replying to your letters I want to give you this good news that Kashi Ram and Gajanandji came back from Assam yesterday. I am now writing something about your spiritual condition.

It is not easy job for everybody to understand your spiritual condition and I also feel difficulty in understanding them. I do not find words to explain it. Oh! What a wonderful condition has been described by you that on closing the eye darkness is not felt and on opening the eye the light is not felt. This should be taken or understood as the sediment of that 'Reality' where there is neither light nor darkness. People call it "Real Light" and I also use this very terminology to express it. If somebody may peep at Bhooma, he will find the refined stage of this condition (Sediment of Reality) which you have felt. But he whose heart is not with him can only peep into it. I have also written about it in my book 'Anant Ki Ore'. You have written that a sort of silence has spread within and outside me. In English it can be better expressed by the word 'wilderness' or it may be said as 'Solitude'. But it is a condition that comes after it (wilderness). But the Real condition is still far off. At present some very light molecules of the matter are present in your condition. This is the condition of I'. There is some very light sensation that is felt on very minute observation. This sensation is nothing else but a subtle condition of sublime motion. All this is not found in Negation. Only one dry and changeless condition persists but it can not also be perceived or experienced. At a later stage where the sublime motion tends to become a medium; tremendous power rather energy is present there. In fact Negation must be taken as a 'dead condition' but it is the root of the whole life. Frankly speaking we enjoy Real life after death when the concentration becomes deep, it is then not felt. God and soul are now like 'Fairy Tales'

to you. It is just like opening a shop of colours in the presence of precious Ruby store. In fact these so called Mahatmas shops of various colours (methods) for achieving Brahma Vidya (spiritual knowledge) and remain selling them throughout their whole life. Those who are charmed and attracted by these colours (method), they fall victim to lust and show but these shops should try to get rid of the physical or material attractions whatever were present in us.

'To observe and feel the divine light emerging out from each and every particle shows and proves that you have already achieved 'Laya-awastha' in first stage of Brahma. I have already written in one of my letters and the 'Rig-Ved' also says that there are so many varieties of Brahma. It is very difficult for fortunate abhyasis to attain such a spiritual condition as you have achieved. It is regrettable that the teachings of this Mission is so simple and easy that nobody observes it minutely, hence its importance has been belittled. From the word 'Importance' I mean that nobody pays due regard to it. Whatever bloodshed you have visualized in the South is bound to happen.

During my conversation I had told somebody that such events would start from the South. Possibly it may come true. You did well that you protected Satsangis and if God so wishes, they will remain protected and secured. There is no doubt about this that the 'soul is all pervading' but your experience in this subject means that you have attained the same condition as the people are in search of, but alas! The people are searching for the elephant in a small earthen pot.

You have written about the condition of I₁, correctly. It is true that if the mind and spiritual knowledge of Guru-Mahraj may not work in or help me, it will become very difficult for me to impart spiritual knowledge of high standard. In order to remove darkness from H₁ I had concentrated my full force to H₁ point and the result was that the point H₁ and your feet is automatically stepping towards the point I₁. Whatever darkness I had observed at the point H₁ was not grossness or defect. It was the result of the excessive power ; this I had

applied on it by mistake due to which a layer of power had stuck to it and it could not be removed by my personal efforts. By the grace of the Master, (Lalaji Saheb) this plan rather idea struck to me and that I executed. In this way the effect of my mistake remained no more and due to this mistake you got great help at the next point. Pranam to your mother and father and blessings to your brothers and sisters.

Yours well wisher
Ram Chandra

Letter No. 544

Respected Sri Babuji,
Sadar Pranam.

Lakhimpur
30-1-56

Hope you would have received my and Kesar's letter. We all are well here and hope the same for you. I am now writing my spiritual condition whatever it is by the grace of the Master.

My condition is quite empty and I have no words to describe it correctly. The words 'Solitary' or lonely do not convey the appropriate condition. It seems as if all the particles have been thrown away by somebody after squeezing out the fragrance of the name of God from them. In other words if all the air may be extracted or drawn out from my place mechanically what can be said of it then? I used to call it silence but it is also not there worth the name. The condition now is such that there is no trace of 'Love' left now. From where and how may I bring it now to enable me to love my 'Babuji'. One day I was writing something in my Pooja-room in the evening, it seems that a power (most probably I guess that It was Vishnu) of light dark colour came before me and said to me, "Ask for something". I said, "I do not want anything. I have achieved everything." That power again insisted upon me to ask for something. At this I asked whether It had seen my 'Babuji'. It remained silent. Thereafter I said that I wanted to absorb completely in the thought of Sri Babuji. Soon afterwards It disappeared.

My condition is such that the word 'light' can not even touch it. I call it only an empty condition. It is as it is which can not be described in words.

My condition now is such that there is all darkness within and outside me. All the particles have adopted the form of darkness and a peculiar sort of blankness is pervading within and outside me. When I see myself I find this blankness has spread over all the particles and in all the veins. Often the condition remains blank, but when I see my inner, I feel that darkness or blankness is there. But I feel that vibrations are coming out of my body. It is really strange. Previously I used to feel that an infinite power used to attract me towards itself. Even when I used to become lazy due to my sickness, I used to feel the same as described above. But now I see that nothing happens like that. I feel as if somebody has stopped me by crossing the doors onward. I now move onward in a state of awakesness and forgetfulness.

Amma conveys her blessings to you and Kesar her Pranam.

Yours most humble daughter,
Kasturi

Letter No. 545

Respected Sri Babuji,
Sadar Pranam.

Lakhimpur
5-2-56

Received your kind letter. It was a pleasure to go through it. Lot of thanks to the Master because besides thanks I have nothing to speak about my all merciful Master. I am now writing my spiritual condition whatever it is by the grace of the Master.

My condition is such that I feel blankness everywhere within and outside me. I find that even the craving of the conditions has totally settled down in me or in other words, it has died. The condition is somewhat such that a second thought never arises in my heart about what I had said or done; instead I

become totally confident about its completion. Although complete firmness has not yet come in. The condition now is such that when anybody says it is a day or it is night then I come to know of it but on my part I do not feel about it. Everybody says that it is raining or the wind is blowing but I do not have any such feeling. I always remain dry as ever. The condition has become almost homogenous without any change. I find that when everybody say that it is night, I even then neither feel asleep nor lazy. My condition now is such that all the aforesaid things or conditions have become stories of once upon a time. It seems to me that Point I1 has become very clean but now I fail in observing or reading my condition. In fact I may observe or read when there may be anything for that purpose, because I myself have become my own condition. Everything looks deserted everywhere but by the grace of the Master, I now love and like such a condition.

I saw a dream in the night today that a river is flowing at lonely deserted place. Its water is light and muddy. I am taking bath in it, but I am not at all drenched or wet and come out of it quite dry. It seems that my Babuji is immersed in the water of the river even then I do not become wet. On the other bank of the river, Sri Babuji is felt in such a way as if He has gone out of the bounds of my thought. It is many times heavier if I may call Him a shadow. People say that you have become a widow but I am in a thoughtless condition, hence I do not know anything. After that I opened my eyes. Amma conveys her blessings to you.

Yours most humble daughter,
Kasturi

Letter No. 546

Reverend Sri Babuji,
Sādar Pranam.

Lakhimpur
23-2-56

You would have received my letter. I was not feeling well these days, but now I am weak. I am now writing my spiritual condition whatever it is by the grace of the Master.

My condition now is such that whenever I see my Babuji, I talk to Him but when I recollect and remember His greatness I begin to feel restless and a sort of inferiority. In fact my condition is such that I begin to feel somewhat restless whenever I try to understand it (condition). Now I do not see anything neither any function nor a crowd, nor even Sri Babuji.

My condition now is such that I find it totally dead and it remains totally thoughtless. Not only this but my whole form has become the same and this was the reason why I could neither see any function nor any crowd. I went to join the function but I failed to see whether there was any function or not. My condition now is such that even the stream (dhara) of Divine Power can not reach there. In short, the condition is totally thoughtless around us. Neither I feel anything coming here nor going from here. Previously I used to feel very dim vibration but now everything is finished. The condition seems to be all homogenous. The condition is totally thoughtless. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 547

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
29-2-56

Received your letter dated 23rd Feb '56. Sri M. K. Gaurshan is fully devoted to Pooja on 25th Feb '56 at 7.15 p.m., he automatically reached at the place of the soul himself and he completed the spiritual journey of the Heart region (Pind-Desh) so far as Pind is concerned. It is now my and your duty to do some cleaning of the heart which has a little darkness.

I have forgotten. Write to me whether your place of spiritual journey is I. I think so. You will come to know of it through your last letter. By the grace of God 'Samya-Awastha' has developed in you, but cleanliness and purity are yet to be developed. As compared to that condition some heaviness

having the blackish colour like that of the shadow is felt there. You will get rid of this weakness soon by the grace of the God. Non-feeling (realisation) of the colour of the function means that you have attained 'Laya-Awastha', to a large extent after remaining sticking to your-self and it is a good thing. You have described about thoughtless condition. It is in fact the translation of "Samya-Awastha" and due to this loneliness is also felt. You have rightly written that wherever you are spiritually, even the senses can not reach there. Certain Urdu poet has written, "Na Wahan Khayal Pauhuiche, Na Jahan Ki Hai Rasai". It means that neither the thoughts can reach there nor the intelligence. You have written that you fail to love as much as you want. I also remained saying this and got myself completely fomented in it. Received Kesar's letter as well. I have interpreted her dream in this way. Her soul has come in its naked form. It is very difficult to define it. It is enough to write this that whatever coverings it (soul) had, are now no more and it can be called its naked form. She has written that she does not feel any difference whether she does Pooja or not. She could not express it correctly. She means to say that the condition in both the cases remain the same whether she does Pooja or not. If this condition becomes permanent, it is very good but she should not make any effort in that direction. Such a spiritual condition should be allowed to develop automatically. The scene of war that comes before the eyes during prayer may possibly come true. An Abhyasi from Gonda who had left meditation after some days had written to me, "I have seen during meditation that a curtain has covered the whole of India and the word 'Danger' is written on it. After removing it I myself entered into it." He had also seen a dream. Now God knows better what is to happen. This year nothing was spent from my pocket in the function, rather twenty or thirty rupees remained unspent and this amount will be deposited in the Bank. My Pranam to Chaubeyji and Amma. Love to your younger brothers and sisters.

Yours well wisher,
Ram Chandra

Reverend Sri Babu ji,
Sadar Pranam.

Lakhimpur
28-2-56

Hope you would have received my letter but today I again wish to write to you although there is nothing very particular. Even then I am writing my spiritual condition whatever it is these days.

Now the condition is such that it seems that there is seed and seed only and I am getting immersed in it and I feel that I am becoming the same. My condition now is such that I do not feel anything either inside or outside. I am seeing that I feel ecstatic (joy) in Nothingness and I am going on entering into it. These days I do not feel light in the day even while sitting in the sun and I do not feel darkness even in the pitch dark night even when the lamp is off and the face is covered with the heavy quilt. Previously I used to write about such a condition but now I feel a changeless condition within me and now I see that this very condition has become my own form. In other words I can say that the same condition is pervading within and outside me.

I do not understand whether I may write my present condition as thoughtless or something else because each and every particle of my body has adopted the same condition. Previously I used to write that there always persists a peculiar sort of infinite and homogenous bliss within me but now either my inner self has melted away or I do not understand it because I see that there is nothing like 'Inner-self' in me and each and every particle of my body has developed a thoughtless condition. A thoughtless bliss has become my own form hence I do not like to call it a Bliss. In short there is an ecstasy and I have come to know that I am myself ecstasy. But now there is nothing. Every time a thoughtless condition is prevailing.

Now the condition is whatever it is. It is not even subtle. Even subtleness appears to be a smoke-screen which is not present in me. My condition now is like an unlimited plain.

You may call it condition or anything else you like. The condition has become blank. In fact the aforesaid written thoughtless condition is also not a condition. I used this word for an empty or desolate condition. Now it seems to me that some power is forcibly pressing me from upward towards the world, and it keeps me physically active. Neither there is any miracle nor any special activeness, nor pleasantness or freshness in my condition because it is whatever it is hence wherefrom the other condition may come.

My condition is such that nothing can reach into it and everything can reach into it. Now the unlimited plain is before me in which I am totally immersed. Now the condition is such that neither coming nor going is felt. I do not know that I know anything or what I should know. I am no more a beggar-maid hence I do not know about my destination. Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 549

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
15-3-56

What is real life? That life whose life may go. What is that life which should go away. It is that in which feeling of existence is added, for example 'Jeeva-Pana'. If after the life passes away, such a life comes that may finish the race for search, it will be then called as 'dead' from the point of view of this world but it will be preferred to call it 'Alive' from the point of view of God. You have written that I came and went away but you had no feeling of that. It means that the life in the real sense or real life has already started. But you have also written this that the heart gives a call saying 'Babuji, Babuji'. This proves that this craving is still present that will enable to come to life in the real life. If the heart calls Babuji, Babuji, keeping the life in sight, it will be taken

as a weakness. But this feeling is an instrument for the life in which you are to remain alive.

The reply of the rest of the letter that you are becoming a Babool tree which neither becomes green in the month of Sawan (July) nor becomes dry in the month of Bhado (Aug). All other remaining things indicate a high level of Laya-Awastha and in fact this process of becoming Laya and at the other time it is Turiya, goes on.

Now I take up your story or you may take it in this way that I am narrating my own story. When I had come to Lakhimpur recently. I had pulled you upto the point J1. The spiritual journey of this point or place has not started in full swing at present but the signs and symptoms to that effect are developing and the subtleness is increasing in it. In fact, I will proceed onward after watching your conditions. I like certain condition so much that I feel a sort of pleasure in seeing it, hence you feel a sort of delay. In fact I am enjoying the condition prevailing at that point or place, but now I will create the condition of spiritual journey although I want to remain seeing and enjoying it.

I am listening the Rig-Ved given to me by Chaubeyji asking others to read it loudly. There is description of 'Som-Ras' in it and the critics have given the opinion on this subject. But I did not agree with them. I have now decided that whenever I may come to Lakhimpur this time and many abhyasis may also be present, I may let them drink Som Ras. In this way I will again experience and I think that everybody will feel the effect after drinking Som Ras if God so wishes. If that effect becomes a sort of prescription, it will prove its worth. Ask Kesar and Thakur Har Dutta Singh to consult some old dictionary and find out the meaning of Som-Ras. I think that perhaps the meaning of 'Som' is Babool (Acacia Tree).

Saraswati mantras are also written in Rig-Ved as well as mantras of Fire, Air and Water and their force is felt on those places that are meant for them. I had made research for Saraswati's place much earlier, hence all the mantras that

have been described in it, exert their force on those places and their Lai or pitch is such that, that very place gets awake. If all those mantras may be recited with the same pitch repeatedly, the spiritual journey of that place gets completed. In this way I have said in certain speech that the Deepak-Rag is recited from very close to the throat (kanth). Hence all the mantras of Fire mentioned in it originate from the Kantha-Chakra and the methods of spiritual journey of it are the same as I apply for my Will power. I have heard only a few mantras and I have already written to you about their result hence the self study of the Vedas can be very useful. Arya People have started from words which reach upto Dhur. If I will be in a position to listen all the Vedas, I will be then in a position to tell about the achievements and reach of the saints and sages of Vedic era.

I am very thankful to Sri Chaubeyji that he had given me this book and hence given me a chance to think deeply about it.

Yours well wisher,
Ram Chandra

Letter No. 550

Reverend Sri Babuji,
Sadar Pranam.

Lakhimpur
24-3-56

Hari dada came this place yesterday. It was a pleasure to come to know about you through him. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition now is such that the spiritual waves can not enter into it even by mistake. Earlier I used to write about my very good condition e.g. humility, simplicity etc. but now there is no such condition. Now the condition is this that the mind, the heart and the whole body is stable. In, fact neither there is mind nor heart nor body. Now I have become uniform and static. I used to write earlier as melting in the inner but now it is no more. The condition now is homogenous. I have now

no effect of meditation. Now I never feel even for a moment that I ever was a spiritual figure. I do not feel stability now. I pass the whole day remaining quite blank and empty. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 551

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
4-4-56

Received your letter to which I will reply later. I want to write to you about one point which has come to my mind just now. You must think about the reason of whatever I say and whether my opinion, whatever it is, is full of love or something otherwise. It should be thought as full of love when it seems beneficial. I had told Chaubeyji much earlier not to spend more than Rs. 5 (five) on my birthday and Chaubeyji had also promised to act accordingly. I was also told that it was strictly followed. But I have come to know through your and Ammaji's statement that many persons were invited for lunch or dinner and I think that not less than fifty or sixty rupees would have been spent. Just think about the financial crisis you have to face and this sort of taxation would be too much to bear. How far it is wise to spend more than Rs. five or six on a function which can be celebrated within five or six rupees. I am so strict in matters of expenses that I insist upon the fact that it is not necessary to offer Prasad. You should now think how far my advice is correct ; hence I had written this letter so strictly. I write you about one fact (it is not in my praise) that when I came to know that our Lala ji did not like that his feet be touched, I left the practice of touching his feet, because we should follow that practice to which He agrees. If it would have been the case with any other disciple of Lala ji amongst us instead my own self, it would have been done away immediately seeing Lala ji's wish and its burden would not have come on the heart. However if you people want to

spend more, nothing goes from my pocket. Spend as much as you like. You people will face the crisis.

You may again think on this issue whether it is more useful and beneficial in drowning in the spiritual Ganga than flowing on the river of Maya. I will be more sad if you people will give the proof of following the Guru like a herd of cattle. If you people have felt offended of what I have said, I take my words back. And it is the mandate of Guru Mahraj ji, hence I am helpless, but if you people have carried any impression by my words in writing it is beyond my control to remove it. However, I wished that I may finish this matter because it is always better to get rid of unnecessary things as far as possible. Did you not feel sad on the contents of the letter that I had written to you? Chaubeyji as well as Ammaji would have certainly felt sad. I therefore have to say to Chaubeyji that I will have no objection or sorrow if he spends as lavishly as much money on my birthday as he likes because he did not understand about my love and the secret behind my forbidding him. It was the duty of each and every intelligent person to think just over the cause as to why I had forbidden him if he had not made up his mind or if he has no heart to follow what I say or said. I understand that the celebration of my birthday at your residence created a crisis which brought sorrow to you people. My Guru Mahraj was of this nature that if any Satsangi spent more for Him He used to get offended and also used to warn the Satsangi about it. I have also developed this habit in me. I will certainly feel for the simple reason that my good advice produced adverse effect because of not going down to the bottom of that advice. I am in fact helpless about my this habit that often I take some harsh step. Although I have taken a very strong step in this matter and I feel ashamed to hear it that my birthday was celebrated at your residence because people may not begin to think that Ram Chandra wants that he may be worshipped. I have come to this conclusion that I may leave this matter totally on you. Do as you can manage in it so that you may not feel sad. I have already mentioned everything above as well as its reason so that you may understand my real motive.

Tell all about this to Chaubeyji and Ammaji as well. If Chaubeyji may not be satisfied I can also write to him separately the same with due apologies. Some effect of what I have said has faded out superficially and it will die out completely when you, Chaubeyji and Amma will pray to Lala ji for its complete removal. There will not come any change in my heart due to this. If there is still any effect left, ask Chaubeyji to write to me to enable me to remove it.

Yours well wisher,
Ram Chandra

Letter No. 552

Most respected Sri Babuji,
Sadar Pranam.

Lakhimpur
13-2-56

You would have received my letter. I am sure that you will now be free from breathing trouble. May God always keep you healthy. I am now writing my spiritual condition whatever it is by the grace of the Master.

My condition is such that there is not a little vibration. Moreover, I have neither knowledge nor intelligence. It seems that I am getting immersed in the soul of Sri Babuji and becoming the same. My condition has become such that the sleep, the hunger, the thirst, the breathing and even the life (Pran) can not reach me. Previously I used to write that nothing was visible to me, except the soul, but now neither the soul nor anything else is felt. Previously I loved each thing and every person so much that I wanted to embrace every body, but now nothing is seen to me as if I have no love for anybody nor I do not know whether I can see anything or not and whether I can feel anything or not. The condition now is pure and clear. I also do not know whether my body is dynamic or static. My condition is such that neither there is any covering nor any bondage nor anything else. You may call my condition as naked condition. It seems that I have got Laya in the soul of Sri Babuji and expanded in Him.

I do write that this or that has become my form but according to my condition now I see that my form is the same as ever. Now there always remains Baqua (Mature condition of laya) and Fana (Laya) never comes.

How I may thank you for graciously putting me up to the point of 'J1'. In fact, I am not in a position to pay you thanks.

Yours humble daughter,
Kasturi

Letter No. 553

Reverend Sri Babuji,
Sadar Pranam.

Lakhimpur
16-3-56

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

The condition at present is totally blank. Neither it is this nor that and so the word 'blank' is the most appropriate for this condition. Previously I used to write about the all pervading condition, but now it has no effect even if it is called all pervading condition or anything else. I am now seeing that neither it has any form nor colour, nor any movement and nor any substance and secret. Now the condition is such that God is most probably not even omnipresent. I observe that He has neither mercy nor kindness, as He is supposed to possess. He is totally 'blank'. It seems to me that my Babuji has no form and name. He has not even soul and there is nothing like soul. It seems to me that each and every particle of this body is blank. There is nothing in the back-bone except two nerves which have gone up to the head. It seems that all the complexities are no more or are ever.

It seems to me that the constitution of the body has lost its covering. Now I do fail to realize even its constitution by merging with the pure homogenous condition, it has also become the same. Previously there was one heart in which there was Sri Babuji and it always called Him, but now God knows each and every particle has become heart and it has

begun to call Him but there is no voice in that call and no love in it. God knows wherefrom the dry call 'Sri Babuji, Sri Babuji' comes to my ears. I do not feel this that I have even a heart. I feel that I do not call 'Sri Babuji', even then this call of 'Sri Babuji' comes to my ears. I do not know from where it comes. I feel that everywhere this condition is blank where there is neither call nor voice. My condition now is such that there is no proof of its being or not being. Love to younger brothers and sisters. Amma conveys her blessings to you.

Yours most humble daughter,
Kasturi

Letter No. 554

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
12-4-56

Received your letter. It has assured me that you people would have well understood the reason why I had asked you to spend less on my birthday. However, if anybody may spend extravagantly, I have nothing to lose, but as the financial position of you people worries me and I become concerned about it, hence it was prohibited very harshly and strictly. The example that I am giving at this place is not very appropriate, but I am writing this. If a young boy may spend so much as charity that his parents and others may begin to face financial crisis, this charity will then be a very great sin because the parents' whose responsibility is on that boy, may suffer from financial trouble because of that boy. It is a great sin to give that money in charity on which others also have the right to spend because such a charity becomes a cause for the financial difficulty for all concerned.

My Guru Mahraj has given me a very good teaching. Idol worship does not only mean that the idols may be worshipped. Even becoming slave to one's habits is also idol worshipping. Secondly, there is one point more that if we remain busy in striving for the fulfillment of our wishes, and if something against it is developed, we are then shocked. Such persons are called

self centered. It can not be said that they feel contended with the will of the Master. It means this they can not be called the followers of Guru's Will and wish. As much one progresses in this field, he will be taken in conformity with the Lord. He should do that which pleases the master. This serves our purpose as well and our and His relationship becomes deep.

I had so many bad habits. One, I used to get up late in the morning. Second, I used to use hokka and everybody knows about them. There might be many more bad habits about which I do not know. I will come to know about them when others shall tell me. I have one defect that I acknowledge that I am certainly an extremist. If this thought of spiritual approach may come in my view and concentration, I do not feel contended until I take this thing. Besides this if I have taken anything seriously and if that has gone deeper into my thought, I do not think about anything else except doing this thing. This is the reason that I take every problem lightly but sometimes it also happens that this thing or problem goes deeper into my thoughts. Hence in the present case that is before you, such an aforesaid thing happened that your explanation in your letter came at a time when the arrow had already left the bow. You should not now feel disappointed. I have left this matter totally on you, hence you may spend Rs. 5 (five) or more, but I will have no objection. But I am now helpless. This my thought has firmly struck on this point in such a way that possibly it may so happen that you all may receive grace in a limited quantity. This is the reason that I had written to you people to pray Lalaji in this regard that this limit may get removed. I have already prayed and will pray further but the limit has not yet been removed completely. It is the order of Sri Lala ji Saheb that the birthday should be celebrated, hence the helplessness, otherwise I would have asked you for not doing so.

One more thought has developed into my mind and heart, that this is now not that 'age' when the disciples used to submit to their Gurus, hence seeing the trend of the time this system

should be changed in such a way that the Guru may himself submit to the disciple and I am still nursing this thought. After seeking guidance from Lala ji Saheb in this matter, I want to change this system and so I have apologised to Chaubeyji Saheb and Ammaji. I prefer this system if Lala ji may approve of it. I have to seek the opinion of Chaubeyji and Master Saheb in this matter. I may assure you that I am not angry with anybody. This matter struck to my mind suddenly and intentionally, and it took a serious turn and I acted upon it and it is in my consideration. My Pranam to Chaubeji and Amma. Blessing to your brothers and sisters.

Yours well-wisher,
Ram Chandra

Letter No. 555

Reverened Sri Babuji,
Saadar Pranam.

Lakhimpur
23-3-56

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

Now the condition is such that I write on every particle but I fail to feel about each and every particle. Now I feel that neither I was ever born nor I will ever take birth. Taking bath and food, beauty and romance and smell and touch have no concern with me as if they have no existence for me. I take bath but I do not feel touch of water. I do not feel the touch of the air also. The phenomenon of breathing goes on but the air to breathe in and out never reaches me. God knows better whether I am or not. It seems to me that this is the case with everybody and not only with myself. The condition is of such forgetfulness that it has no direction. I remain uninformed about myself and others as well. In my last letter I had written to you about my Blank condition but now I have forgotten it as well. Even I never guess about blankness. It seems to me that the open field has gradually disappeared and I do not know as to where I have gone.

The condition is very soft now and humble. It seems to me that there is some expansion on the back portion of the head and the same condition is spread over there, which is that of mine, is very light. I see that the condition has spread inside it but its door has not been yet opened. The condition is also spreading outside it.

What I may write about my condition. I am extracting out the juice from the dry structure (Bones). What I may then write about the dry bones. Now the condition is such that neither there is duality nor there is any feeling of 'oneness'. Both seem to be the same to me. There is no juice in the dry bones now. Only the remembrance of the Master gives the taste of bliss.

Yours most humble daughter,
Kasturi

Letter No. 556

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
29-03-56

You would have received my letter. Hope you will be well by now. I am writing now about my spiritual condition, whatever it is, by the grace of the Master. *

I now see that the place of my spiritual journey is that where there is no scope for 'ness'. By adding 'ness' to my condition when I describe it as blank or lonely, it (the condition) becomes heavy and dull. Now a peculiar sort of soft and humble condition is spreading in all the particles of my body inside and outside. I have used the word 'body' but in fact I mean to say that the condition is spreading in the whole atmosphere. The body is a part of or is mixed with the atmosphere in such a way that I feel only the atmosphere of the condition and nothing else. It is not even proper to call it atmosphere. So far as the condition is concerned because in calling so I feel a sort of pressure that may stop my breathing. But my condition is such that I can call it only a condition and nothing else.

My condition is such that I fail to realise any type of atmosphere. Now I do not feel any sort of activity in me. In fact I myself have become inactive and this is the reason why I never come to know what is active and what is inactive. Neither I am melancholy nor I want loneliness. Indeed it has become totally inactive and I fail to infuse activity from outside. I can not change the seriousness of my nature because I have no 'want' at all. My nature has become inactive. The condition is not homogenous and it is useless to say anything about it. God knows what my condition is but I have described it as inactive. I do not know whether I speak or remain silent. Neither there is sound nor words. Nothing is felt.

Yours humblest daughter,
Kasturi

Letter No. 557

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
11-4-56

I came to know about your welfare though Sri Master Saheb. You suffer from fit of asthma an hour's duration in the morning and evening. May God cure you soon. I am writing now about my spiritual condition whatever it is by the grace of the Master.

My condition is such that it seems to me that neither there is anybody nor there was anything. Neither I exist nor anybody else. Neither there is any activity nor liberation from life and death. Nor the coolness neither pleasure of the peace. I can not say whatever it is, because I am now seeing that something can be said after assuming only 'nothing' as 'something'. It can also be said in this way that whenever I say anything about my condition I find the condition without any change. I now fail to feel about making and unmaking. Nobody has made me, hence there is no question of destroying me. It will be proper to use 'No word' for my condition, hence there remains nothing to say.

Now my condition is such that even the seed has been

destroyed. Whatever inner is, it seems that it is such a land in which seed has never been sown. The heart is barren and the condition is also barren. It seems to me that everything is as it was. I do not know what has happened to me now that stability has become meaningless to me, although everything seemed stable to me earlier. That stability is now, not felt to me. My condition now is such that I do not realise anything and I do not also remember whether I realize anything or not. My condition has become such that there is even no scope for zero. When I say 'Zero' it comes up to the surface and tends to become a separate identity, but the condition is after all a condition. I do not know anything else. It seems to me that the Creative Power is no more left in me. I can not even try for this that what is God's will and wish, may remain my will and wish as well. I now see that Sri Babuji is so kind in this matter that if I have no inspiration for trying any more, He has applied such a brake on my heart that it is not allowed to control over the will and wish. I myself have lost the power of making and unmaking. Moreover, when I see that there is no power in me, I do not also realise-powerlessness. I do not understand the reason why I feel that everybody is stronger than me in spiritual matters, hence I feel a sort of inferiority complex in this matter. But when I begin to discuss on spiritual matters, I then begin to feel as if I am the master. In other words I get the mastery over the subject and my condition as well but afterwards I come to my original self. I remain thirsty of the Master's love within my heart. I do not know whether it is hidden or expressed. Amma conveys her blessings to you and love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 558

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
13-4-56

I have already dropped one envelope to you before this. After that I received your letter of 11th April '56. I have already

written the reply of that letter in my previous letter that I am not angry with Chaubeyji and Ammaji and where lies the question of becoming angry? I wanted only to reduce the expenses and a custom. Master Saheb also did not understand and so he has told you accordingly. I have also discussed about it in my previous letter. I mean to say that due to these instructions the grace will be showered on all of you. If there is any shortcoming the prayer is needed for that. It means that its effect will be cleaned if more than Rs. five are spent, hence we should pray to Lala ji Saheb that my heart may become clear and free from this thought. I have already clarified these matters in my previous letter and you need not feel worried. Go through the previous letter attentively. Your heart will also become clear and if there is still any doubt write to me. After all I am a human being and as such I acted so swiftly. Pranam to Chaubeyji and Amma. Blessings to your brothers and sisters.

Yours well wisher,
Ram Chandra

Letter No. 559

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
16-4-56

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

My condition is now such that I used to establish an internal relationship with the Master but now I see that there is neither the feeling of linking nor of delinking. Only a homogenous condition is spreading all over. The condition is too light for words, otherwise there is no reality in it. This is the reason why I am seeing that my thoughts, actions and mind remain in union with the condition or have all got Laya with the condition, hence I fail to realize it. Now my condition has become such that I fail to read and feel any condition.

I even do not know about my physical and spiritual condition. Now there is neither a drop of water nor the ocean. There is no question of beginning and the end, and the question of any dismay and disgust has not arisen, hence the question of the question of vibration can not arise. Now even the feeling has become a sort of burden to me. It seems to me that to speak of Turiya and Baka (mature condition of Laya) in the condition becomes separate identity like dot (.) that does not suit to or is not similar to my condition. Wherefrom 'Baka' may come when there is no Fana (Laya) and wherefrom Fana may come when there is nothing or when nothing is felt about the condition. The condition now is such that if I may close my fist, it will even then remain empty. I write about my condition without knowing about myself. Amma conveys her blessings to you. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 560

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
22-4-56

We came to know about you through Sri Master Saheb. Everybody here is very much worried about your stomach-ailment. We pray God for your fast recovery. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Something very peculiar happened yesterday night in between 9 p.m. and 9.30 p.m. when after the prayer I was giving sitting to everybody present at that time. I can not say correctly what had happened. Most probably, you would have pushed me up from the point 'J'. It seems to say as if the condition has gone out from my hand and now the condition is such as if any person who is sitting without any work, does not know this that he is sitting idle without any work. It seems as if there is no work to do. Though I am

doing all the domestic work, yet the condition is such as if I have no work to do. God knows the reason why I do not feel light throughout the whole day and night although I do Puja and give sitting and talk as well. Today it seems to me that somebody has digested not only the points but the whole region and now after that even that is also not felt. The blank condition about which I used to write has lost its track. The expansion, the thinking power, the conditions and inner and outer have all been digested. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 561

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
30-4-56

I have already posted a letter. Hope you all will be well there. I have not received any letter from you so far. Perhaps you will be busy in some important work. I am now writing about my spiritual condition whatever it is by the grace of the Master.

I used to see so far that there was always a shadow of Sri Babuji in my mind. Although the shadow was felt faintly in my thought but I remained holding it. Whenever there was any movement in my thought, somehow or the other my first thought used to search for that shadow. It used to come very faintly with less frequency before me. But now it seems that somebody has totally washed it away. When it is not in thought, there is then no question of any conception. Now there is no life in the thoughts and the conception is blank. Hence now it seems that everything is beyond conception-nay-neither I know that there is anything nor there is any consciousness of not being anything. My condition is such that I am not conscious about any thought in me. I therefore most probably only imagine about the 'Master' but I even fail to do so. When imagination can not

be centred, how the eyes can then see it, the mind can understand it. The shadow can not exist. My condition is such that neither I am alive nor dead. God knows who writes letters to you and whom the letter is written and even after writing the paper appears to be blank. I do not know where my heart has gone and who has taken it. I even do not know whether I ever had a heart. What may I do? I do not feel any sort of thirst, hence there is no question of quenching it. Convey my Pranam to Master Saheb and love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 562

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
2-5-56

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

It seems to me that I was so far seeing a dream and I fail to recollect and remember its impression on the mind. Now that dream is over. What to speak of the condition. There was only a dream of the condition which is now no more. I do not remember anything as if I was wandering in the dream and it has suddenly digested in me. Now the condition is such as if the whole world or power may exist in anybody's stomach but he may not have any idea about that. When I give sitting to anybody or when I do any other work, it seems that the will power begins to come that time from the Master but after that I remain unconscious and the power most probably again returns to the Master. It seems as if somebody has become the slave of the Master after disposing of his everything and supplies all things to him at the time of need and after that there is nothing. It is another matter that if he is so worthy He may let him feel about it, but even then, the thing belongs to the Master. It may be taken in this way that

only the body remains with the slave as a token of the slavery with which he serves Him. But even in slavery the Master does not allow the feeling of slavery to come in. This is my condition.

When this thought strikes that there is 'something', it seems that the Master is present before me and that 'something' is placed near Him. There is no question of my inner, it bears no relationship with the body. The condition is such that the feeling of leaving myself to the will and wish of the Master does not arise, instead the Master takes in fact the whole work. In fact Kasturi is just like a photo for the world in which the worldly people see her and recognize her as well. Kasturi does not remember about that photo. Kasturi has got Laya into the innerself of the Master. Moreover, when I ask unto me, the inner voice does not give any reply. Who may then give the reply when there is nothing like inner. Whatever it is, it can be called body alone.

My condition is such that it seems that I have digested the Master's innerself and I do not know what happened with the innerself. Now something can be done. It is also just possible that my innerself would have gone to the Master. It has become my centre now. The will power that He gives, serves the purpose but after that nothing remains. The truth is that I am not conscious that I am doing any work as if my Master does each and every work through His centre i.e., my body, I now see that my body does not serve as a medium while giving a sitting, instead it is directly related to Sri Babuji. The condition of my body is such that when I hold my hand, I do not feel that I am holding anything. Then what to speak of myself.

Now the condition is that there is no condition. Often Sri Babuji used to write to me that you can better express the condition which is the result of the real condition, but now I fail to see even the real condition. What to speak of its result?

The condition now is peculiar. Neither there is any aim and object, nor any inquisitiveness leading to restlessness, even then there is no peace. There is no heart, so from where

the pain may arise. The inner has been robbed. The whole day passes away sitting idle. I am like that person who never goes to sleep or never gets awake. Amma conveys her blessings to you. Kesar conveys her Pranam to you.

Yours most humble daughter,
Kasturi

Letter No. 563

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
7-5-56

Received your letter. It is now becoming difficult to reply to your letters, because it requires deep thinking. But I am often giving you transmission for the last several days. After a short stay, I will try to write to you when I will complete my work.

My Pranam to Amma and love to youngsters.

Your well wisher,
Ram Chandra

Letter No. 564

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
7-5-56

You would have received my letter. If I do not receive your letter for a pretty long time, I feel restless. I do not feel peace without receiving your letter. I am now writing about my spiritual condition whatever it is by the grace of the Master.

I remember that you have written to me in several letters that the real life has started in you but my present condition says that no life is left even in that real life. Now neither there is life nor death. It can be said in this way that the person who has already slept is not conscious of having slept. It seems to me that the back portion of the head is empty and light. A sort of soft, homogenous condition is

spread all over the body including the head. Even if it may be called light, it will be thousand times heavier than it. I feel as if something or some condition remains spreading in my whole body originating from the thumb of the left leg. Besides this I feel a sort of vibration in my whole body. It seems that the back portion of the head has melted and has become one homogenous thing. There is also a sort of vibration in the finger close to the left thumb.

It now seems to me as if somebody remains pulling my veins with greater force, hence a sort of biting pain has become a part and parcel of myself. To me the thoughtful and thoughtless condition have both become meaningless. Blank condition or zero as well have got no meaning for me. Now everything seems to me useless and meaningless. My condition now is such that when I wish the devotional songs to begin, it comes to my mind and on the other hand I start writing stories according to my desire but God knows the reason why I do not sit for writing anything because such a desire never arises.

My condition is such that I have no sensation so far as my head, feet, heart, back and hands are concerned. Every part of the body is the same to me. It seems that the vein of the thumb of the left foot is connected with the back portion of the head. This body has become such as if it belongs to some-one else and it is beyond my remembrance as well. It (the body) has no weight as it seems that it has neither any substance or matter nor bones, nor flesh, nor blood nor even skin. Not only this it has neither any form nor complexion, nor colour. The body seems to have evaporated. (At night I do not feel that my body is sleeping or what and who it is. There is no feeling as if it belongs to somebody else.) Neither I remember about my joy in sleeping nor any pleasure in getting awake. Neither I remember the pleasure of any pooja nor that of any meditation or its recollection. It seems as if nothing has ever happened. Such is my condition.

To me past, present and future have no importance rather they are meaningless. I am the least affected. Either anybody

may drag me towards the world or may direct and remind me of God. I am at my own place but I fail to remember it. What I may say or what I may not say? May God protect me. I even fail to distinguish between the world and divinity and between the evil and the good. My condition is such that while I remain sleeping my ears remain active hearing what others speak. Amma conveys her blessings to you. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 565

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
15-5-56

It was a pleasure to receive your kind letter. I came to know through your letter to Kesar that you are not feeling well, but you did not write about it to me. Please inform me about your condition soon. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Respected Master Saheb says that you (Kasturi) felt a little annoyed with Sri Babuji but I fail to recollect anything about the past and God knows the reason why I can not bear to hear this word. It seems that somebody is hammering at the heart. But it is all the grace and kindness of the Master that only a tender touch of His hand heals up the wound in such a way that I never remember about it.

I used to write previously that each and every particle of my body has become stable but now there is neither stability nor any feeling of instability. The condition is totally devoid of both the conditions. It is but to say that my condition is uniformly homogenous. The condition remains blank but there is no blankness or emptiness. I see and feel that I can not retain or keep anything in my heart for a long time. I speak out everything as it is in presence of everybody without concealing any fact. Now I do not know and feel whether my reins are in the hands of anybody else or I have

control over myself. Hence it so happens that neither I feel that I am at ease nor I feel that I am restless. Neither there is a pain nor any craving in my heart. I do not feel anything. It seems that I have become fully worldly wise though I may not have sufficient understanding. The remembrance of the Master never strikes me. I do not know the aim and object of my life. It is not known to me as to what I am doing and what I have to do. Neither I am on a brighter plain nor on a Power plain. Neither I am here nor there. Neither there is anything artificial or real. Neither I am inside any point nor outside. 'What I am in search of' I do not know. Nothing is close to me. The Master has gone out of sight. I do not know whether there is pain in my heart or not. I am not conscious of my hands, feet, head and other parts of the body. I have no sense as to what I want. I remain doing the work for the whole day but it (work) is neither of the Master or neither of the world. There is darkness all around and everywhere and it is such that I do not feel it. It seems that neither I remain aloof from the condition nor I have the feeling to remain sticking to it. The condition is such that I become rash very soon— unknowingly. I remain unaware if I feel anything good or bad.

I can not understand whether I am simple and straight-forward or otherwise. Hence the question of mending and improving myself does not arise. Amma conveys her blessings to you. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 566

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
19-5-56

Hope you would have received my letter. Master Saheb would have also reached there. I hope that you will be well. I am now writing about my spiritual condition, whatever it is, by the grace of the Master.

My condition is now such that craziness or madness or restlessness never comes but when these existed, there was some bondage or checks in the heart. Now there is neither heart nor peace nor power nor powerlessness. To me both are equal. But if there is any bondage, it is not like that of the past. Freedom and bondage are both same to me. To me love and 'no love' are both equal. Ah! Will I ever be able to love my Master? Now I see that the limit or the limitation of the restlessness has been and has become a homogenous plain. Both the conditions i.e., oneness and duality are both same or similar to me. Each and every particle of my body within and outside me is restless now, but what I should do? To me peace and restlessness have become the same. To call it a sort of craving seems heavier than the condition. If I say 'Ah' or 'Hai' it seems that each and every particle cries and says 'Ah' or 'Hai', and if I become silent each particle becomes dumb and silent. But I fail to do any aforesaid thing. I see that the word Babuji has become a supreme mantra for me and it has merged with my soul. So far as I hear every sound animate or inanimate, low and high conveys the word "Babuji, Babuji" into my ears.

I fail to understand what to do? I can not avoid it. I hide myself somewhere but this sound remains following me. If I have pain anywhere, the sound of 'Babuji-Babuji' comes instead sighing or saying Ah or Hai. It lessens the pain undoubtedly but there is no remedy or cure of this pain. My soul does not allow this pain to rise to a pitch and it can not come upto a higher level because the secret has not remained a secret now. Wherefrom it may come? The air cannot stay in any cylinder having cracks. The Master is also not traceable that I may tell my tale to Him. Now the condition is such that even the heart does not seem to beat. In other words there are no heart beatings to take the name of Sri Babuji and to remind me of Him. Moreover, no sound is produced even outside. Hence I am unable to hear His name as the sound can not reach my ears. God knows whether all sounds in the world has died or the screens of my ears are torned otherwise some sound would have reached my ears at a certain point of time.

Will anybody never succeed in reminding me of my Master? It seems to me that neither there was ever any sound nor it still exists. Hence wherefrom it may come. I wait only for this moment, when He may most probably remember me. No thought strikes to me through the day and night to bring me to senses but from where it may come? It may come if it would have gone. I do not know whether I write my condition or not as I find the paper blank. So far as my condition is concerned I fail to realize even the blank paper. In spite of all this my condition is a continuous one or myself has become the same. I have lost all interest in doing prayer or singing devotional songs as if somebody stops me from doing so and does not even let me weep or sing. It does not let me become mad. I do not even get peace. Neither I want to hear anything nor say anything. It seems to me that the true humbleness is that that there may be nothing but I am neither real nor artificial as if the definitions of all the conditions have become zero. There is neither joy nor otherwise in the condition. Amma conveys her blessings to you and Kesar conveys her Pranam to you.

Yours most humble daughter,
Kasturi

Letter No. 567

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
26-5-56

You would have received my two letters. I am now writing about my spiritual condition whatever it is by the grace of the Master.

It seems to me that the condition is nothing and I am rather deceiving myself that every condition about which I write is present, neither felt but in fact every condition is neither present nor felt. When I see or observe the condition nothing is seen. Creative power had died and is no more present. God knows what has happened that neither there is activeness in the condition nor inactiveness. It seems that

these two words have no meaning and the same can be said about the condition. If I say 'condition' or 'no condition' it seems that I am uttering these words in dream as they seem meaningless. Even my condition has become such that it has lost its meaning. The word 'meaning' has become meaningless. My condition is such that both 'I' and the 'condition' have become the same. Not only 'I' even everything has become the same to me and the word same and similar has lost its meaning. Now there is the condition only whatever it may be. Neither it is expressible nor inexpressible. Neither it is nor it is not.

Yesterday when I was sleeping at 11 p.m. to 12 p.m. suddenly it seemed to me as if you were saying that, "Kasturi, I am remembering you very much. Your soul has got Laya with my heart and I am very restless." I got up at once and I saw that there are some lines formed by the tears on the cheek. Otherwise tears never roll down while I am awake. Amma conveys her blessings to you and Kesar conveys her Pranam to you. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 568

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
4-6-56

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

My condition now is so poor that I see that I have no proof with me regarding my love with the Master. Hence what I may show Him or tell about. Neither I have any story to tell nor heart to show. A peculiar pure condition remains spreading within and outside me. The condition is somewhat such that those who speak ill of me, are seen drenched with this pure condition. Everybody says "Whatever God does, does for the best", but my condition is so innocent that I do

not know anything. I even do not know whether God does anything or not or whether God knows anything or not. I used to say till now that God's will and wish is my will and wish but now I do not know whether He has any will or wish. Neither there is my will and wish nor that of His as if there is no will or wish. Everything is moving on automatically. My condition is such a tasteless one that its taste can not be described. Moreover, my condition is such conditionless one that even without any condition, there is a taste of condition. I wish that nobody speak out the word 'Babuji'. Kasturi has sold and surrendered herself without any price.

It seems since yesterday that this is not my body, but the soul of Sri Babuji has adopted this form. The condition is such that even the imagination is heavier than it as if one is alive and the other is dead. Amma conveys her blessings to you.

Yours most humble daughter,
Kasturi

Letter No. 569

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
25-6-56

Received no news of your welfare since long, hence we all are worried. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now the condition is such that neither the eyes ever close even on trying to close them nor they ever open. Although I crave for the remembrance of Sri Babuji, but I do not get peace. However, the condition is such that I become restless, the moment I remember Him. When I give sitting to anybody and I think that the transmission is entering into the heart of that abhyasi from the heart of Sri Babuji, even that thought becomes unbearable. I do not even realize any stationary condition and God knows the reason why I do not even realize my movement. My condition is totally rough. Even my talks with Sri Babuji remain almost rough. In fact I am helpless in

this matter. I am before the Master as I am. Previously I used to remain drenched like that in the rains, but now either it does not rain or I do not become wet.

My condition is such that I do not feel any difference whether I remain confined to bed due to sickness or I remain working throughout the whole day. Moreover, I also do not feel any difference whether I may remain talking to anybody or I may remain silent the whole day. There comes no change or difference in me under any circumstances. I remain the same without any change whether I sit for meditation or not throughout the whole day. I do not know about activity or inactivity in me. My condition is such that each and every particle of my body remains always sleeping and will always remain sleeping. Not only this, even the whole nature seems to be sleeping. I remain sleeping even amidst lot of activity and hue and cry. All the persons (moving and awake) appear to be sleeping. Love to younger brothers and sisters.

Yours most humble daughter,
- Kasturi

Letter No. 570

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
28-6-56

Received your letter dated 25.6.56. The place of your spiritual journey is now K¹ and you have started the journey gradually. At this time as my thought reached at that very place, It produced a soothing effect by seeing it and my heart puffed up with joy and I forgot my own dry and rough place. If this place may be described in words, it is very much similar to 'Dawn'. The atoms in it are in a very subtle condition and the luster and the glamour of Maya is very less. That is such a place where everything appears sleepy as if its Master is sleeping in a carefree state after burning his own home and destroying the whole world as well. You are describing similar condition in your letter. It is a very good proof of 'Laya-awastha' that you do not think that you are transmitting during

meditation. It is the outcome and result of your spiritual journey of that place that you realize that each and every particle of your body seems numb and sleepy. Received Kesar's letter as well. She is also informing me of a good condition and I hope that she would have been certainly doing the work regarding Mission I have entrusted her to do. Ask Kesar to remain copying your letters and my replies, so that they may be printed. Pranam to Amma and blessings to your brothers and sisters.

Yours well wisher,
Ram Chandra

Letter No. 571

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
30-6-56

It was a pleasure to receive your letter and to go through it. I will try to improve my health. You should not worry about this. I am healthy. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition is such that it does not change at all whether I may work or not. There comes no change even in my physical condition. Due to unshakeable and sincere faith in you, previously I used to feel undying enthusiasm in everything and also in my each and every action but God knows the reason why that enthusiasm is not felt although I still do the same work. The work now goes on automatically and mechanically, but smoothly. Undoubtedly, there is neither hope nor any sort of disappointment. Now neither I feel peace nor restlessness. The condition now is such that sometimes it is felt and sometimes becomes feelingless. No thought strikes to me throughout the whole day and night that may bring me in my actual senses. Nothing has gone hence there is no question of senses to come and moreover wherefrom they may come. Visible or invisible are meaningless and useless words. It seems that no work is being done within or outside

me. A sleepy condition is spread all over the nature. The condition now is such that it is beyond the reach of anybody's heart and thought. It is also much beyond the reach of feeling and observation. I have also lost the potential of feeling and saying that, "I have surrendered myself to the Master." Amma conveys her blessings to you. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 572

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
3-7-56

You would have received my letter to which I had sent through Master Saheb. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now the condition is such as if the dead silence of night is spreading everywhere around me as well as within my senses. Heart-beatings are also not heard as if the silence of death has spread in it as well. The silence of night has pervaded within and outside my nerves and in all the particles of my body as if there is night everywhere and I am getting complete rest in this silence of the night. My condition is such as if I remain lying all the time like a corpse but I am not conscious of that state as if my inner and outer-self remain lying all the time in a state of everlasting rest. The dead silence of the doom has prevailed in all the particles of my body. My condition now is such as if the lifeless state (the condition like that of the corpse) has become my very form. I feel that the condition of the silence is immersing in my every particle and nerve of the body. It seems that myself is becoming the same. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter. No. 573

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
6-7-56

Received your letter dated 30th June '56. As I have written to you earlier, your place or point of spiritual journey is K' and your condition is of the same point. This is such a place which is like a jungle or a deserted locality. At this point nature throws away the coverings to a large extent and she loses all her load and weight. Even then she remains present in a subtle form. When it may go away, it can be called a state of Final Annihilation or original condition (complete Laya-awastha). Beyond this its form will go on deforming itself and it will also go on removing its coverings itself. This is the reason why the whole nature seems to you as sleeping. It is now not in the power of abhyasi to cross these points or places. The factors that help in sleeping forward are His mandate and the deep craving for reaching the Reality and by seeing this the Transmitter, (Sad Guru) lets one to proceed forward.

I can say with certainty and full confidence that inspite of meditating for thousands of years, the abhyasi can not progress without the help and guidance of a capable guide. If the abhyasi may depend only on his own labour the pressure will go on increasing and a bundle of complexities will be formed which will produce hindrance in the way of progress. It is only the magnanimity and kindness of our Lala ji Saheb and also His divine power that helps in progressing onward. In fact you are not feeling tired in your movement but this place is such where the journey is slow and gradual. If it may now be accelerated then the covering that the nature has thrown away will again begin to cover her. It is the reason why its journey goes on becoming subtle in proportion to the subtleness of its condition. I write again that there is none else than our Lala ji Saheb who can fulfil all this. Only Divine Intelligence works here. My regards to Amma and Chaubeyji and blessings to your brothers and sisters.

Yours well wisher,
Ram Chandra

Letter No. 574

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
6.7.56

You would have received my letter. I am quite well and there is nothing to worry about. I am now writing my spiritual condition whatever it is by the grace of the Master.

God knows what the matter is that I am sojourning on the other side of the sleepy nature. It seems that the nature is getting digested in me. I now feel that my present spiritual journey goes on automatically through my sub-conscious mind. It is beyond my wish and control and it seems to me that my subconscious mind is getting dissolved and melted. I also see that my subconscious mind is the real form of the whole nature, hence the whole nature is disappearing or going out of my sight. To me nature is like a life line that has been rubbed off. I see that under such a condition the subconscious mind has become the dwelling place of the abhyasi. Although my condition is such that I do not even live in the subconscious mind. I am neither here nor there nor anywhere else. It seems that the whole darkness is prevailing within me and my heart. Amma conveys her blessings to you.

Yours most humble daughter,
Kasturi

Letter No. 575

Dear daughter Kasturi,
May God Bless you.

Shahjahanpur
12.7.56

Received your letter through Babu Shyam Behari. I have already replied in my previous letter about your condition as mentioned by you in your letter of 3rd July '56. You have also replied to that letter in your letter dated 6th July, '56. The expression that you have given about your condition by comparing it to night, pertains to the point 'H'. Why do the people not meet or attain God? The simple reason is that the people search for Him in (outer things). It can be found by

groping in the dark. If anybody tries to search for the night in the day, He will not get it and in the same way if any body searches for the day in the night, he will not get it as well. It means that, he who has attained God can not think in his mind about the support of the light; hence I am conveying you in the darkness in which you can not see even yourself and beyond this there is nothing but darkness, but at that very stage you can not even call it as darkness and we bid good-bye to light there. Beyond that we will have to bid good-bye even to the darkness. Then we will be able to enter into the real store (Reality). What is there? Neither there is light nor darkness. Neither there is day nor night but the movement is still there.

Received the letter of Kesar as well. By the grace of God, her condition is also good. Convey my Pranam to Amma and Chaubeyji. Blessings to your brothers and sisters.

Yours well wisher,
Ram Chandra

Letter No. 576

Reverend Sri Babuji,
Sadar Pranam.

Lakhimpur
16.7.56

It was a pleasure to receive your kind letter. I am writing now about my spiritual condition whatever it is by the grace of the Master.

God knows the reason why my condition occasionally becomes so dry and the dryness pervades into me internally and externally to such an extent that I remain wandering helplessly. Now my condition is such that I do not know even about my identity and Reality and what to speak myself only, my condition is the same for every person and thing as if there is nothing. There is nothing like Reality now. I do not know why I am going and what I am. Now the condition is such that each and every element and particle has melted away. There is nothing now. Now the people can squeeze me like an ant but I can not harm them. To me each and

every person and thing appears the same and similar. It can also be said that only one condition is seen in everybody and everything and I myself become the condition of that condition.

Now a sort of subtle and unknown covering which was before my eyes has become quite clear. Now both my internal and external condition is such as if it had never any spot. It had not even whiteness. The condition is colourless and it is my form. I have taken it as form of formlessness and the colour of colourlessness. Nor there is any Reality now, nor there is any trace of artificiality. Now there is neither any stringe nor any tinkling. Some vibrations are often felt on the heart but I can not say whether I have any knowledge about it or not. God knows about the true path. The truth is that now neither there is any way in the way nor any co-traveller among the fellow travellers, neither there is any guide. Amma conveys the blessings to you. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 577

Reverend Sri Babuji,
Sadar Pranam.

Lakhimpur
23.7.56

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

Now the truth is that neither there is any way nor co-traveller and nor any guide. There is only a barren land before me, as if the death itself is sleeping. The condition now is such as if I am unable to get my-self awake. If I say that 'Death' has taken place, it is not so because how I may call it death, where there is no preparation for 'Birth'. My condition now is such in which both the knowledge and ignorance are the same and useless and have lost their meaning. I now fail to understand the meaning of 'experience'. The condition can

neither be called Purity nor simplicity. In fact, I feel that their origin has come to an end. Neither there is life nor salvation. The condition is such as if the eyes are closed or I am moving with my eyes closed. It seems as if the rest is itself taking rest here. Neither there is consciousness nor potentiality. My condition is such that neither there is any element nor Reality. It seems that a boundless plain has immersed into me. Neither there is activeness in me nor inactiveness. Both the terms have got Laya. Where? I do not know, this. When ? I do not know this as well.

There is no question of Virat here. In fact there is no trace of even the sublime and subtle form here. The condition of Liberation has also ended. The truth is that there is no expression. If I call it 'Turiya-Awastha', it seems to me as if I am speaking something senseless. The condition now is such that the drops of the colour (the colour of love) are taken by 'somebody' else on Himself. I do not know the reason why that 'somebody' keeps me away and save me from it, and that saviour hides His face from me also. The reason I do not know. I have longed and craved much but God knows the reason why 'He' keeps himself deliberately out of my sight although 'He' remains always with me. I have neither wisdom nor mind and power to think and realise whether I am progressing or not or whether I will ever progress or not. I have no idea at all. Amma conveys her blessings to you.

Yours most humble daughter,
Kasturi

Letter No. 578

Dear Daughter Kasturi,
May God bless you.

Shahjahanpur
28.7.56

Received your both the letters dated 16th and 23rd July, 56. The fact that God exists or (Existence of God) needs no proof and it can not be proved by words or logic. In fact it is to be felt, or realised. He can be felt, experienced and even seen in those things which 'He' himself sees and supervises.

It is correct that your place of spiritual journey is K¹ and you have already under- took one-third of the journey and you are staying over there because it is not in your power now to move further. You need help at each and every step. I have remained attentive these days on some other aspect. Certain problems have come in the way and if God will help me in solving those problems, I will be able to go to South India in November, hence I could not pay my attention towards you. Your spiritual journey will be started again. If God so wishes, you will begin to feel this by the time the letter reaches you. You have sent two letters and there was nothing in those letters worth replying. Moreover, it has become very difficult to reply and explain such sublime and subtle condition because I do not find appropriate words for that and it is more difficult to write about those conditions. I still wish and try to give appropriate reply.

I had received Kashi Ram's letter. He wants to hurry up in getting the Patrika published. He has allotted twenty-four pages for Hindi and eight pages for English. Keep sending your articles. Its annual subscription is rupees three only. I want that I may also write something but I fail to understand what to write. God knows if my mind has become old. Whenever God is kind, the subject and powers come to the mind automatically without any effort on my part. My pranam to Chaubeyji and Amma. Received Kesar's letter. Her condition is good. Love to your brothers and sisters.

Yours well wisher,
Ram Chandra

Letter No. 579

Most Respected Sri Babuji,
Sadar Pranam.

Lakhimpur
25.7.56

Respected Master Saheb had come yesterday. It was a pleasure to all of us to come to know through him about your welfare. I am now writing about my spiritual condition whatever it is by the grace of the Master.

It seems to me now that everything is powerless within and outside me to such an extent that But I see that the power has no existence or something has happened to me. The whole nature and all other things look powerless to me. There is nothing like "Existence" worth the name as if everything was imaginary and illusion. God knows what it is. Neither I feel any sort of power in me nor weakness. Such is the case with each and everybody. No centre of power in which power may be present is seen. I am only clinging to the feet of my Master. Power is not felt anywhere or my condition is worth calling conditionless. Powerless does not mean at all 'helplessness'.

Now-a-days I fail to guess and realise anything like richness and poverty and hope richness and poverty are both powerless to me. There is no difference in between them for me. There is no morning or evening of the condition. There is something like 'Natural consciousness', but it is not included in the morning or evening but due to this, some condition is felt. Although knowledge and ignorance are both same to me and both are powerless. Earlier, I used to write that I used to feel a sort of pure spiritual happiness and light within and outside me but now my condition is such that I fail to see my body and soul or anything within and outside me. Everything has combined together to become one which can not be even called as 'Darkness' and the light is a very heavy thing.

Now if I work thinking me as myself there never comes any thought and feeling of self existence. It can not be said that I am dead and it can also be not assumed that I am alive. To me both the life and death are the same. Both the bliss and blisslessness are same to me.

To me everything is imaginary and illusion. Although I do not know what condition 'He' has given to me and it is also not unknown to me what He will give me. There is no element and everything is powerless. Nobody has any existence. Earlier, I used to feel that something used to give me power but now I do not say anything about it. Now the existence of the existence has come to an end. Everything has become

one. I used to write that something was attracting me towards itself but now it is not the case.

I have written about my spiritual condition but I could not find appropriate words to express it more correctly. God knows the reason why I feel that if anybody may tear off the subtle screen of the interior portion of my mind, I may take to my wings. Something takes place at the end of the tail of my hair but I fail to explain it. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 580

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
30.7.56

I have enclosed other letters in reply to your previous letters in this very envelope. I am now also replying to your letter dated 25th July in this very letter. I had written in my previous letters that your progress had stayed (stopped) after undergoing one third of the spiritual journey of the point 'Ki'. There is certain awakening in it from today. It will start with full swing by the time this letter reaches you, if God so wishes. You move further only as much as I transmit spiritual power and you are not at fault at all. Nobody can ascend on higher places without a push. Only he can believe in my words who has attained or reached such subtle stages. There have been a few saints but rarely who have developed such condition or reached such a stage by directly communicating with loving God and this love is very pious, good and selfless but if anybody may have such a love. But these circles of Egoism could not be crossed in his life by anybody except Sri Lalaji Saheb. So far as I have investigated or discovered such a higher progress could not be done by any of the past saints and mahatmas. I think that it is very difficult rather impossible to achieve success in this sphere with the effort of the self because it is somewhat rather impossible to be free from the self or what one calls ego. If efforts will be made without a

proper Master or Guru, body will not exist. Hence the short cut or the trick is that it should be suppressed a little within the self in such a way that even the abhyasi may not ever come to know of it and those who have eyes may not be able to see it. It can be compared to the dust that lies under the cushion of the chair but it can not come to the knowledge of the person who sits in the chair. The condition is somewhat necessary for maintaining and preserving the body, and the bare truth is this that (as I have written in the Efficacy of Rajyoga) the egoism dies totally at the time of 'Dooms day'. At that time all the elements combine together to form one unit or identity out of which the phenomenon of the creation of the world starts again. Take it in this way that when the abhyasi crosses the circle of egoism, the Form of egoism changes to 'Identity'.

Now I refer to your letter. Your existence seems to have disappeared. It is very high stage of Laya-awastha. But this condition should be permanent; so that if the abhyasi may think about it, its impressions may not be formed in the heart. The fading of your this feeling or thought that something is giving or imparting power to Nature shows that the consciousness wants to fade out totally but it's very thin condition still exists or you may say that the subtle state of consciousness still exists. If God so wishes it will give the auspicious news of further progress. The whole world devotes and meditates only for achieving pure consciousness and the people think that it is God-realisation but in my opinion those who have reached this stage have not yet found the real ground of spirituality. If I may speak this to anybody, he will comment that I have coined a new thing for showing my own greatness and they can be right to some extent, because of the social atmosphere they have got. Moreover, as compared to the great saints and Mahatmas who tell and preach great things, nobody is going to hear and believe a simple man like me.

You have written that you may fly away and reach some higher plain if anybody may tear an seemingly covering round

about your head. You have realised this correctly. But the spot from where the tail of the hair starts is called 'Brahma-Randhra'. Direct revelation takes place at this very spot. This point or place is still far off. It is possible that there may be many points in between this but the distance if measured will be short but we should not mind for the distance. Each and every place is by itself a large abode and sphere of God and if such place be measured, thousands of such worlds like those in which we live will come in its compass.

Kesar has written in her letter of 16th July that she feels darkness even when there is light. It means that she is undertaking the spiritual journey of 'Trikuti' which is called 'Sair-Nafas' by the ancient Sufis.

The articles which you may send to Assam for getting published should not contain my praise of any sort otherwise it will be taken as more advertisement. Only factual things should be described in it. There should be no hesitation in giving reference of any book and it is far better if Lalaji's name is mentioned in it. But it should not give an inkling of advertisement. Only such facts that He (Lalaji) has said or written about or such philosophy that He would have described, can also be referred in it.

Yours well wisher,
Ram Chandra

Letter No. 581

Reverend Sri Babuji,
Sadar Pranam.

Lakhimpur
2.8.56

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

God knows what has happened to me that my mind does not reach my own condition and also does not get Laya in it. To me now everybody seems to be related to me as my real ones. But I am now devoid of the universal love. Neither

anybody is attached to me as real nor anybody is dear to me and there is no love for anybody in me. It seems to me that the universal love has no existence now. Every thing is totally blank (empty) now. Nor there is nothing like 'love' in me even for my 'Master' who is my life and soul. I fail to understand as to what has happened to me.

Both stability and instability do not now exist in me and both of these have become the same and similar to me. Although I do call Sri Babuji but I never mind or think as to whom I am calling out and why I am calling. I see that no colour or Form comes before my eyes. My eyes remain seeing things out the whole day but as everything appears the same and similar. But if anybody asks me for a green bed cover, I give the same without committing any mistake.

But my mind does not bear or carry any impression of green, yellow or blue or any other colour. If anybody calls Kesar I do send Kesar and not Bitto. But there is no impression or form of Kesar or Bitto in my mind. What is it all about? How does it happen. I fail to understand this. Everything has become powerless. I remain lying at night for hours and hours with my eyes closed but the feeling of darkness never strikes. Moreover, when I open my eyes, light is not seen. It can be called a dead condition. I do not love my 'Master' as much as I should but the craving for the Master has mingled with the craving. The craving or non-craving are both the same to me. There is no force now in my condition and there is no impression on the mind of being light. Everything has become blank or empty.

Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 582

Most respected Sri Babuji,
Sādar Pranam.

Hope you would have received my letter. By God's grace

you will be now enjoying good health. I always pray God for your good health. I am now writing about my spiritual condition whatever it is by the grace of the Master.

God knows the reason why there is no limit to the Bliss in my inner-self. It seems to me today that you have really met me and I became one with you. There is Bliss along with the Balanced state. The Bliss of such a kind that I fail to realise whether I am feeling the Bliss in somewhere else or Sri Babu Ji is becoming cheerful. It seems that the sub conscious mind has attained uniformity and gets laya in Him. There is Bliss but there is no power in it. In other words it is powerless.

My condition now is such that it seems that I am totally separate from unity and duality. Earlier, I used to feel some what nervousness in feeling the condition of unity. But now I do not feel unity in spite of my best efforts. It is just like the drop of water that never stays in the very smooth clay-pot despite the best effort. The same is the case with me. Now I feel as if there is no condition for me. Now my condition is such that you may call me alive or dead. I am whatever you may call me. I think that my condition can truly be called pure condition of humility. My condition is like a corpse. You may dress it up or you may let it remain naked, both are the same. I am now separate from each and everybody. There can be nothing more pleasing that I always remain in a state of Bliss after getting laya with the Master. Now my mind has left this condition. Even the thoughts can not hold the condition to merge with the condition. The condition has gone far-far away to some unknown place.

Earlier, I used to mix-up with everybody and it appeared that I was one with the animate as well as with the inanimate objects, but now I have become totally devoid of any love for them. It is true that I am away from all. Neither I have love for anybody nor I am attached to anybody. I am now not an enjoyer of anything as well because my stability has vanished. It seems that I have become 'I' but I am anxious to know as "who I am"? Because I feel that I have no identity. I fail to feel whether I have got Laya with my Master or not. I have become

only 'I' now. Where has my Babuji gone? Are you still my everything? In fact my condition is of pure humility which is quite empty.

Now there is nothing like entertainment to me. There is no pleasure in my condition. The condition is like that of the vacuum. My condition is so lonely from where nobody has ever passed and even no divine miracle has passage to enter. Although the divine light is pervading within and outside me but you have stolen your lovely and divine face from me and it is not seen to me anywhere.

I had written to you earlier that if the curtain or covering of the head may be torn away, I may then take to my wings to any place. I feel now that in that case I will be able to enter into my condition totally and feel it correctly. By the grace of the Master now I can read the condition rightly because it presents itself very clearly before me but this curtain does not allow me to assimilate myself in it. There is such a fast creeping sensation on the upper portion of the thumb of the right hand as if some small insect is creeping on it. The same is the case with the right foot. It seems that the condition remains silent and I have become just like pin-drop silence.

Yours most humble daughter,
Kasturi

Letter No. 583

Reverend Sri Babuji,
Sadar Pranam.

Lakhimpur
16.8.56

Hope you would have received my letter. Respected Master Sahab would be reaching you tomorrow. After meeting him, you will be certainly reminded of us. I am now writing about my spiritual condition whatever it is by the grace of the Master.

God knows what my condition was that I totally forgot about your coming over to this place in the past. I used to forget it again and again. If anybody did not talk about going to Sri Babuji, it never struck to my mind that I had to go to meet Sri Babuji. My heart constantly remembers Sri Babuji

but God knows the reason why I fail to remember Him. I fail to recollect anything neither His face nor His colour and complexion, nor His voice. Neither the heart is fully satisfied nor there is any craving. I see that even while talking to Sri Babuji I remain forgetting Him. Now the condition is such that I am lost somewhere calling Babuji, Babuji. But I am neither reminded of Him nor His face. Even I did not realize that "you are here or not".

My condition now is such that I do not know anything about sorrow or joy. I do weep but I do not know its reason. Likewise, I do laugh without knowing its reason. The truth is that neither I ever weep nor laugh. The condition remains indifferent from everything. It seems that the seed of Pooja has not yet been sown. So far as I remain sitting before you, I feel good but I feel a sort of light burden on my heart. When I leave your company, it does not affect my condition. The condition remains so much dry, deserted and barren that it is beyond my words to express it. Now I see that it has become stable. It has become my very form or being. Sometimes the condition remains very dry and there is a new sort of monotony. It seems to me that dryness has become a part of my nature. I do talk to everybody inside and outside the house but the condition remains dry. I talk about Pooja and do Pooja and let others to do Pooja, but there comes no difference in my condition. It remains the same throughout in all seasons. I do not know whether I lack something.

My condition now is such that I am not aware of my condition wherever I am. I have no place anywhere. My whereabouts are not known. Neither any thing is hidden nor open. What to speak of myself, my everything is roaming without any house and without any existence. It seems to me that every person is better, superior and more powerful than myself. My condition has become totally helpless. Earlier, I could not see and observe evil and goodness of the world but now I do observe though not always. God knows its reason.

My condition is such that I have become detached from the Master as well as from the world. Even then there is neither any care or anxiety nor any wish. Detachment with the Master has become my nature. I care somewhat for the world because I see that I am concerned about anybody's sickness whoever he may be. Earlier, it was not the case. Now I become nervous soon.

It seems that the spiritual journey of the point 'K' is over. I feel that the current (Transmission) of the Master never passes into me. Perhaps I fail to become negative. There is now no capability and power in me to do anything but I do not suffer from any sort of inferiority complex. A blank condition has become my own Being. My tongue is such that it can not differentiate sour, sweet and bitter taste. I say that my teeth have become sour but I fail to understand this 'what' and 'why'. Suddenly heart has become unusually meloncholy on the 14th August though the condition remains clear. On the 15th of August the heart began to feel automatically well. Now the condition remains so soft as if some curtain has been removed. So the softness is tending to become humility. Now the condition is not such as before.

"Dil Men Hai Dil Ka Pyara, Magar Milta Nahin
Ankh Men Hai Ankh Ka Tara, Magar Milta Nahin".

(My beloved is in my heart, but He does not meet me. He is in my eyes as the pupil of the eye, but He does not meet me.)

Now both the condition and scene have changed. God knows the reason why there is no curtain in the head as I had written you earlier, but only a soft palm of a hand is placed on the head which has no weight Only softness remains in the head. The mind does not feel tired despite doing lot of work.

Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Most respected Sri Babuji,
Saadar Pranam.

Lakhimpur
22.8.56

Received no letter from you since long. It is a matter of worry to me. Kindly inform me of your welfare soon. Hope you will be completely well. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now the condition is totally even or smooth. It has become the same within and outside me. Now the condition is neither deserted nor lonely. The condition is now like a barren land. The spiritual journey is completely over.

My condition is now such that both my mental and physical powers have become one. My mental power was very strong but now I do not understand what change has come into it. The body and heart have become one because the body remains working throughout the whole day without any wish or necessity. The heart does not act at all. Now how may I achieve God when my heart does not wish anything. Perhaps there is no heart hence I want to bring into heart the darling of the heart, but He does not come. God knows the reason that why He has become angry. There is craving in my heart but the dear God never comes before the eyes. I do not like anything without Him even for a moment. Everything has become lonely for me without Him. In His absence neither I sleep in the night nor I ever get awake. But He never comes before my eyes.

My understanding was very sharp but it has also left me in His absence. Even non-understanding has also left me. I am now standing in the dark in the midst of loneliness. The truth is that I have no love for Him. Useless thoughts remain striking the mind throughout the whole day but I am never reminded of the Master. The Master has gone somewhere leaving me alone in this darkness and loneliness. Why is my condition so bad? Only 'I' have remained and nothing else. I now do not remember any poem or story. My innerself remains shedding dry tears. I do not know its reason.

Now I fail to transmit during Pooja. If I think that I am transmitting during Pooja, I feel a sort of suffocation; hence my heart tries to avoid Pooja. Sometimes it becomes all well automatically and though I get peace and rest; the heart feels somewhat monotonous before giving a sitting. But when I start giving sitting, everything becomes normal. Who has deserted more to already deserted one.

It seems to me that the Master after opening His basket of divine conditions and displaying the magic and miracle, these delightful spiritual conditions and thereafter gathering all the conditions and closing the basket left the place. I am all alone crossing the spiritual path totally deserted but remembering Him. I will reach Him with His support. I have to go certainly to Him with the support of 'Nothingness'. This is my condition. Neither there is any plain nor path but 'Nothing' is everything. I will reach Him with His support.

This is the condition. There is no trace of my house-hold. Nothing is known either about artificiality or reality. I fail to distinguish and differentiate between light and darkness. Amma conveys her blessings to you and Kesar conveys her Pranam to you.

Yours most humble daughter
Kasturi

Letter No. 585

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
30.8.56

You would have received my letter. Every body is well here. I am now writing about my spiritual condition whatever it is by the grace of the Master.

On the 23rd of August, while giving sitting to Sri Kumar Swami ji, I observed that some darkness had come in his heart but soon it became clear by the grace of the God. Now I see that doing Pooja myself or giving sitting to others, are both the same for me. I have forgotten to guess about the transmission, but it is because of my confidence,

Cleaning process starts very soon. Its effect is felt very soon and I am confident that every work will be completed without any hindrance. Although I have neither power nor capability but the effect is always very good. The condition of Sri M.K. Ganeshan had become stable. Neither I wanted to transmit him wholeheartedly nor any effect was felt. But now by the grace of the Master he is improving and progressing. Although he has not yet developed love and devotion as he had in the past.

A soft sensation of coldness is felt emerging out from the place just above the back of the neck. It seems that somebody wants to raise the lid of that back portion but soon afterwards it becomes all right after a little shaking. It seems that the bone behind the head has become tender and soft and something filters from it. It is not soft but it seems that it is melting. Amma conveys her blessings to you and Kesar her Pranam.

Yours most humble daughter,
Kasturi

Letter No. 586

Most respected Sri Babuji,
Saadar Pranam.

Lakhimpur
2.9.56

I came to know about you through the letter of Sri Master Saheb. We have become more worried after knowing about your stomach-pain. May God cure you soon. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition now is such that while everybody discusses and speaks high about Sri Babuji, I however do not realize that He is somebody particular. He is nothing, not only He, but nobody is anything to me. I remain lying on the bed but I fail to touch it. I touch the wall, tree or flower but I feel that I fail to touch them. Pure, very pure condition is pervading within and outside me. These days I used to feel as if some power was creeping into the head but it did not get the sphere.

But for the last three or four days I felt as if there was no bone in the skull except air. The body remains flying or is so light like a flower. If I may describe my condition as light, it will make it heavy. Both pure and impure have got the same meaning to me. I do not feel it good to say that it was as it was and it is as it is because there is nobody present here. I feel that I am not making any spiritual progress now. My condition is like a barren land hence no hope can be expected from it. I am not at all interested in Pooja and everybody seem to me sitting with blank mind and heart. It will be appropriate to say that I am lost in the worldly affairs.

Earlier, I used to write that I never remembered whether I had ever lived without Him. It was impossible that I would have ever any separation with Him. But now the condition is totally reverse. It seems that I have never met Him or anybody else or He would have ever got laya with each and every particle of my body. I do not understand as what I should do. What to speak of my sight. Even my inner-self and outer-self have also become zero and it has become my Form. In fact there is nothing like 'form', it would be as ever. In the atmosphere or Pooja or sitting during the function of Janmashtmi etc. I get nervous instead of becoming happy and enthusiastic. The condition remains simple and pure tending to become humble but in fact neither I am nor my condition is humble. Only the naked form of humility (Real humility) is spread all over me. Each and every particle of my body has become like that and has scattered in every direction. God knows the reason that it seems to me that I am going on my path all alone without any fear. Nobody else is accompanying me. I do not feel even the presence of my Master. Earlier, it seemed to me that the Master used to take each and every work from me through the machine of my body, but now I am all alone. It seems that I work for myself only.

It seems to me now that everybody is an initiated person. I saw at night that as if everybody was initiated with me. It is a worthless thing and I had never thought of it even in my dream. I fail to follow and understand as to what has

happened to me now. My heart has totally been looted. I do not now serve anybody because I feel a sort of satisfaction in it. Otherwise I serve only for my Master and my Mission. Now my soul seems to have got Laya with the Master. I have lost my own identity. It (identity) has totally melted. Now I have neither anything to sell nor I have any power to purchase. I thank the Master for what 'He' may give or 'He' gives to me. How may I pay thanks to the Master? Each and every molecule of my body has become 'Thanks'. I myself is by itself the form of Thanks for the Master. Now the will of the Master prevails. Each curtain of the heart has been raised up. Each door has been opened. The mirror of the intellect has become clear. My sight is no more my sight, instead it has become the divine sight of the Master. Each and every molecule has become mirror and clear. But the image of any one does not come into it. It (mirror) has become immovable and stable. The heart remains so much humble towards Him that I do not even want to speak more. Earlier it seemed that the condition is beyond the heart, but now it is not the case. It is neither beyond the heart or the mind. Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 587

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
6.9.56

Received your letters dated 27th and 30th of Aug. and 2nd of Sept., 56. All your letters speak of your higher spiritual condition of 'Laya'. God knows how much conditions of 'Laya-awastha' will come till the end and the miracle of this condition is to become 'Laya' i.e. to become one with the God. The effect of this miracle is to jump out of that. I become baffled when I see these conditions that such various kinds of 'Laya-awasthas', are developed in the spiritual path. I do not know how much life we have invested during our investigations

and findings. The facts are still getting revealed. The Saints and Mahatmas of India have fallen down to such a low level that one or two began to say that we will attain salvation even if the Ramayan may always remain in our house. We may always remain worshipping it. There is a joke for such people and that is correct. The joke is "So much pride of this beauty?" If the whole time of the poem be completed." If there is so much (Nakhre) pride on the beauty may God save the disciples. The word (Nakhre) the pride that I have used has worthwhile meanings. The word has got a tinge of fun, but I am forced to use this word because this shows the attitude and style of such Mahatmas. They crave for a lot of respect for themselves and if anybody may not pay them the desired or expected amount of respect, the mercury of their thermometer rises very high. A time will soon come when they will fade out or wiped out from this earth like the mushroom of the rainy season. I want to write a lot on this topic but there is no use in doing so, hence it is useless. When the divine stream or current will play its part the reality will be dawned.

I had pulled you up to the point of 'L¹' on 5th Sept., 56 at about 11.30 at night. It is such a plain that it can be called light mixed with darkness, The truth is that such plains can be crossed only by those who may remain in search of their beloved like Papiha (a bird) who always calls 'Piya Kahan'. You have thought rightly that I have placed my mother in the Brahmand Mandal after making her to cross all the points of the Pinds and Ajapa has automatically developed in her whole body. She is undertaking the spiritual journey of Brahmand in such a way that she has no knowledge about it. I have done this because of her weakness so that there may be no adverse effect in her mind. She is so weak that she has to be bodily lifted for latrine etc. She is still suffering from breathlessness. I had also a very light attack of breathlessness. Either it got automatically cured or because I had taken the chatni of Shitoplasm. I have got some relief from it.

I have received the letter of Sri Kashi Ram. He has sent the Patrika (magazine) to Calcutta for getting published. He had also asked for the articles for the next issue of Patrika. He has also written that if the article will be available in future, the magazine will be going on being published.

Received the letter of Kesar as well. Her condition is good. I have received a written piece of paper just now on which the following heading is written.

"The misdeeds of Sri 108 Swami Dayanand Mahraj of Kachla."

This Mahraj belongs to Kachla, who has started a school. This paper note is telling that the Govt. has given three hundred beeghas of agricultural land to him. He personally uses all its earning. The names of non-existing teachers and students are written and he himself takes the salaries of all the teachers. The paper note has been sent to all the ministers of the Govt. It has also been sent to me as the President of Sri Ram Chandra Mission. The committee has some how come to know of the Mission so the note has been sent to me. This is the true condition of Mahatmas and they want that they may get the respect.

Yours well wisher,
Ram Chandra

Letter No. 588

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
6.9.56

I have not received your kind letter for the last so many days. What is the matter. Kindly inform us about your welfare soon. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition is such a silent and stunning one that I myself fail to know about it. I have my existence or not I do not know because the condition of my thought is such that either there is something or nothing in it. Both are equal in it. Even there

strikes no thought to think about that as if everything has been forgotten or not forgotten.

Sri Babuji, I am highly thankful to you that you have pulled me up to the Point 'L'. Please remain kind on your daughter in such a way. Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 589

Most respected Sri Babuji,
Saadar Pranam.

Lakhimpur
11.9.56

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

There is a sort of thrilling and creeping sensation for the last so many days in one of the knots of the mid of the backbone and this sort of sensation is also felt in the large bone of the left part of the back and also in the ribs connecting it. It also seems that the light is also coming out from it. My condition is so soft, delicate and humble that I do not find any good or evil in me. Hence I fail to realise any Laya-awastha in me and I feel that this Laya-awastha is heavy when I speak it out. My condition now is such as if I am totally stunned. I feel as if there is a sort of fixed look (Taktaki) within and outside me. The condition is like a sort of blank plain which is spreading within me and outside me.

You took me up to the point on the 5th of Sept. but when I lied down on my bed at about 10 p.m. day before yesterday, I felt for a moment while lying in that position as if my foot is slipping onward. I felt such a jerk that I became totally stunned as if somebody got awakened and the whole of the divine light pervaded within me in a moment. I could not understand anything and I am still in a stunned position and such a condition is pervading into me since then that may be called

a blank sky or the sum and substance of Reality of the condition of humbleness. Such a soft and subtime condition is prevailing that it is beyond my conception. I have nothing to say; the Master knows better. Anybody who did Pooja since yesterday described about such a condition as is prevailing within and outside me. Everybody tells that it is the steady condition of zero.

The condition is of Zero but if I may express it by saying it 'very light' the word seems heavier because to me both light and heavy are the same.

The appropriate expression for the condition is hard to find. How may I express it, it is by itself an expression. Whoever may know it. Now the condition is such as noted below.

"Kabira Khara Bazar Mein - Sub Ki Mange Khair,
Na Kahu Se Dosti Na Kahu Se Bair ".

Kabir is standing in the market place and is praying for the welfare of, each and everybody. He is neither the friend of anybody nor enemy.

Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 590

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
17.9.56

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

I write you letter neither with great zeal and love nor with my fervent feeling but the sensitivity remains the same throughout, even while sleeping or while I am awake. Earlier some future events used to present themselves before me and I used to come to know of them but now I fail to know anything.

It seems to me that the word 'I' has become so light that I remain using it but it fails to come in the compass of my conception. There is no difference if I use it or not. Both are the same to me. Now I do not know about my condition as to what and how it is. It is by itself evident. There is nothing for me either backward or in front and inside or outside. God knows the reason why I do not feel lonely even in loneliness and duality in the company of two. Earlier I used to have a feeling of duality even in the company of my Master but now I do not feel any sense of duality even in the presence of the Master. In the same way I do not have any feeling of working while doing any work. I also fail to realise my idleness while doing nothing. Neither I have any feeling of rest while taking rest nor I have any feeling of singing and speaking while doing so. In spite of all this I have never a feeling that all these words have no worth and meaning and use for me.

Now there is a sort of such a slow pain and craving in my heart that has no feeling or sensation of pain or any sort of trouble. But there is something about which I do not know. It seems that a sort of darkness like that of the smoke over casts my condition and soon after it becomes clear. The condition is something like this that when I transmit to any abhyasi, he loses concentration, otherwise the concentration of mind is as required. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 591

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
19.9.56

Received your letter of 11th and 17th September. Now I do not have any such experience of any such thing as I used to have about worldly affairs in the past when I had started doing meditation. Yes, the affairs of the Nature certainly came into my observation, hence I broke all the 'KOSH' of mother

except 'ANNAMAYA KOSH'. There was no need of breaking 'Annamaya-Kosh' because several other pure and strong powers are born by doing that. It is possible that by speaking fair or foul from the mouth, likewise may happen.

Pandit Laxmi Chandra, who is now called Swami Ramendra Dev has separated his mission and named it as 'Divya Path Pradarshak Mandal', and has framed its rules. I have no regrets for that but the following saying surely comes true.

"Mere ghar son lai Aag, nam dhara basunder". I shall feel pity on this person. His learned disciple Hari Sharan had written one book titled, "Yoga-Vedanta-Muktawali" with a sense of great pride. I am sending the book along with its rules. Go through it. Please give it to Master Saheb as well so that he may also read it whenever he gets time.

I do not find words to give exact reply of your letters that are now received. You are some how capable of expressing your thoughts, feeling and observation. The smoke emitting out from anywhere shows that there is fire without any doubt. The creeping sensation on the backbone and its neighbouring area proves that there are vibrations at that place which creates 'awakening'. It should be compared as a huge wave which when develops at one place expands itself in the whole of the river. All the powers remain hidden in the joints of the backbone. It will not be wrong to call this (joint or gurias) as the back bones of spirituality. It is also one of the methods of imparting spiritual knowledge that transmission should be done at the 'joint or gurias' of the backbone. The spiritual journey of those 'Chakras' can be undertaken as is desired. But so far as I know the mahatmas have not discovered or introduced this system and signs to that effect are not available anywhere. Possibly somebody might have made research in this direction but I have no knowledge about it. I can only point it out that if you want to make any effect on some chakra, you should take its back 'Guria' and transmit on it. The spiritual journey of that place will begin. There is no special need for giving such type of

instruction, hence its research is also useless. I have certainly worked on some persons.

You have written about jerks while in a lying position. I had also faced and felt such jerks two years after starting meditation and now I have understood its reason when you have expressed your experiences. When there is concentration in the mind, it then happens that the thoughts which are formed by the people remain floating in the 'BRAHMAND'. By their touch we feel a sort of jerk. It also happens that when our own thought which has left us and flown away, comes in touch suddenly a sort of jerk is felt. In such a state it is also felt as if we are stunned and startled. It is also one of the reasons that flood of divine light often comes in abundance. Hence your such a condition was due to the abundance of divine light. The fact that you realised it as divine light instead of your-self proves in clear words that you have lost your identity completely and now it is the beginning of originality. But the condition is thousand times heavier than the real thing.

The spiritual condition that you have described in your letter of 17th Sept. also means that your condition is that of higher kind of 'Laya-Awastha'. You have written that it is felt now that there is such a sort of craving in the heart in which there is neither any pain nor any suffering. This certainly shows that there was surely something which had both pain and suffering and now the feeling that the slightest degree of pain persists means that you have truly realised and experienced that what you would have to get. You have written that often the darkness overcasts the condition and thereafter it becomes clear. Apparently it means that the grossness of that place has been totally washed out but at such a higher spiritual stage, it is not possible to feel grossness in such a form. Hence this saying comes true at that stage that "as the Rooha (soul) so is the Farishta" (Angel).

It means that the grossness there will be so subtle and as sublime as the condition there. It should therefore be said that when the spiritual journey of that place starts and when

it expands, that feeling fades out and vanishes that was obstructing and putting hindrances in the spiritual journey.

I have forgotten to write one fact. You have written about the craving without any pain or suffering. Possibly this condition in future may tend to become like that (but after some time) that you had got some injury in the past and on thinking it seems that we have forgotten about that injury, but it does not mean that that thought of injury has totally gone out of the mind and died. The relation with that change remains, hence the thought also persists. A connecting link does remain but nominally and internally. Here the presence of the craving means that its nature is also becoming likewise for which we created or developed the craving.

Received the letter of Kesar as well. Her spiritual condition is also going on well.

Yours well wisher,
Ram Chandra

Letter No. 592

Reverend Sri Babu Ji,
Saadar Pranam!

Lakhimpur
22.9.56

Received your kind letter yesterday, and it was a great pleasure to go through it. How can I pay thanks to you for your kindness. Please remain kind on this humble Kasturi in future as well. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition is such that I never feel the ecstasy of Pooja even though I may remain sitting in Pooja for hours and hours together. God knows the reason why the Sadhna or meditation seems to me meaningless and useless. What to speak of myself, I do not realise and visualise anybody doing Sadhna or meditation as if Sadhna has been burnt to ashes. Today I heard the word 'Sadhna' and the very word seemed to me totally new as if I had never come to know of it. I remain uttering words unique on the whole day but I fail to realise the significance of any word as if there is no sound to enter

the ears. Everything has become numb, devoid of any consciousness. Everything has become centred within and outside me but this sort of concentration never comes to my observation and realisation. Now every work e.g. living, speaking and doing has the same moment. There is one 'Level' and each work is being done through it automatically and I do not find myself involved in this 'Level' working directly or indirectly anywhere and at any time. My condition can well be explained as peculiar, simple, ordinary and saintly. Neither there is any feeling of pain nor of peace and rest. Now my heart speaks out helplessly.

"Banha Churai Jat Ho, Nibal Jan Ke Mohe,
Hirdai te jab Jaoge, Mard Badonge lohe."

i.e. you are leaving me taking me weak and helpless. I will call you a brave man when you will leave and go out from my heart." But I hesitate in speaking out the aforesaid words because I never feel Him. I have no craving for Him in my heart. There is no doubt about it that my heart is very strong and it can not be yielded or be defeated. Hence I have written the aforesaid words i.e. "when you will leave and go out from my heart". But I have not any thought in my mind. Now a pure condition which is pervading all over has become my own being. Besides this I fail even to touch the simple, ordinary and natural condition which used to persist always but I always remain aloof from it. Amma conveys her blessings to you. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 593

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
20.9.56

Received your letter dated 22nd Sept. Sri Ramendra Deo Ji had sent the book titled 'Vedanta-Muktavali'. Possibly he might have meant that he wanted to apprise me of the fact that the writers are also present in his mission. I am always

prepared to surrender myself and my pen before learned personalities. I have no knowledge and ability and these people think that I have knowledge and ability. It is not mine but 'His' at whose doors I remain sitting devotedly with a domitable will power. The book is good for the villagers and it contains poems as well and the people can be entertained by singing them. There is a chapter in this book which exclusively deals with smoking; I have underlined it with red ink. When I had gone to Lakhnaur objection was made against my habit of smoking (using-hookah) and undoubtedly it is objectionable. One satsangi brother is of the opinion that in this way I have been instructed rather warned so that I may give it up. I am thankful to him for this that he has pointed out my one weakness.

Now he has established his own institution and framed the rules and his coloured clothes have made him a 'Guru'. Have you noticed that a little narrow mindedness have shown various sorts of 'so-called miracles'. May God save everybody from such things. I remember and recollect a very important saying of Reverend Sri Lalaji that 'successful is he whom God may attract towards Himself'. When he (Ramendradeoji) had become blind, I had then tried to open his inner eyes and I had also succeeded in that, but I had stopped and stayed myself deliberately as the place where there is the 'Nucleus' of each and every condition, if I would have acted in a hurry, it would have broken into pieces. I am highly inexperienced and my nature is such that I do not wish to see anywhere else. May God grant me such a wisdom that I may not commit such mistakes. He is touring the villages in neighbourhood for making satsangis. There are thirty or forty members in his institution. Possibly some more would have become members. I have no objection. After all he is spreading the name of God.

Now I throw some light on your spiritual condition. Before writing anything else, I want to say a very prevalent sentence that the condition is of higher degree of Laya-Awastha. Knowing nothing about the place of stay and destination shows and tells that the foundation on which the structure (Ego) was raised

or built has given way or is no more in existence. I mean to say that the strong blasts of the wind of devotion has demolished and destroyed it (Ego) totally and its place has been occupied or taken by 'Faith' on which that thing is being built, which is called 'Castle in the air' for the purpose of saying and understanding. When this stable firmness which is called the advanced stage of the development of Faith may also melt away, it will be called "reaching the sea-shore", (Destination). Those factors that help us in progressing in the spiritual field, become the base line and form or make 'sides' and these sides are formed in such a way that no such external thing may enter into its Centre that may spoil the whole show. After this it begins to melt, henceforth. It means that the good bondages which were helpful in our progress begin to depart after doing their work.

You have written that even if any work is done wholeheartedly, but on close observation it is found and felt as if there is neither willingness nor unwillingness. Its simple meaning is this that even though the wishes only are few but unwillingness is still present. If I may state about my own concern I will say that the condition of the heart has changed and it has thrown out its that converging which had more concern with the world. Perhaps there was spiritual intoxication in it but now the condition of its after effect is present in which he tries to discover that the subtle condition, that is produced or come out after the intoxication has been connected with whom it is concerned. Now you have become free from the after effect of the spiritual intoxication, hence its condition is such which is more near to the Reality. When this is the fact, he will remember the same puzzle in which he is involved upto now. What is the defect in it? The defect is that in fact, he is enjoying the same puzzle in that way as he had enjoyed when he was involved in worldly affairs. At first, he was conscious of the Sanskars but now he is conscious of it because he may be able to find out Reality. Seeking and discovering means that he has such a craving or so called fragrance in his heart, whose flower he is in search of.

I have explained all your conditions in these few words and it is the reply of your whole letter. I have not defined and explained minor points. Somehow the condition of the man becomes so peculiar at that time when the Laya awastha, which relates the man with the God, begins to operate automatically with the help of its faculties. I have disclosed one peculiar thing although it is open to everybody. But so much humanity remains always in him. If that thing may get Laya in it, the life will meet to end at that very time. I have told you this one thing about my great achievement. Blessings to your brothers and sisters. My Pranam to Chaubeyji and Amma.

Yours well wisher,
Ram Chandra

Letter No. 594

Most Respected Sri Babuji,
Saadar Pranam.

Lakhimpur
28.9.56

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

God knows what has happened to me that when I get awake after sleeping at night it seems to me that something remains related to the higher region from the mid of the Sahastra-Dal-Kamal which is four fingers on this side from the point from where the tail of the hair originates. During sleep so many thoughts remain coming to me and crowding in my mind and this activity persists, since I had written to you once that something wants to come out after splitting the head into two parts. Hence when this thing has become correct then this aforesaid condition has developed. This feeling does not strike in the day when I am awake. Now I feel that I am no more a very humble or poor person. My condition is like that person who feels satisfied and delighted in taking food after feeding ten persons. Now it seems to me that when I sleep I feel as if a condition of equilibrium (Samya)

is spreading and I remain absorbed in it, but when I am awake I do not feel this Samya condition. There is no doubt that the form of the sub-conscious mind has become like Samya and simple awastha. Perhaps it comes to my feeling while I sleep. It seems to me that I reach very near to you while I remain sleeping. My 'Living' remains pervading in your inner-self as if I merge with the Samya light of your eyes, but on awakening everything finishes. I am certainly seeing that my innerself has become just like my condition. But there is nothing in me as if I never enter into my inner-self although there is everything within my inner, where I may enter because neither I see inward nor outward. My condition is such that everything, "my living, my speaking and my acting is totally blank and empty, hence there is neither any reality nor artificiality in me. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 595

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
5.10.56

Received your letter yesterday and it was a pleasure to go through it. I was pleased to note your welfare. There is a gradual improvement in my health and there is nothing to worry about. I am now writing about my spiritual condition whatever it is by the grace of the Master.

It seems to me that 'Turiya-Awastha' has gone to sleep, nay it has also died, and merged with the everlasting peace. I fail to understand whether I am dead or alive because I see as if somebody remains speaking totally irrelevantly but neither he has any concern with it nor has any knowledge and remembrance about it. The same is my condition so far as life and death are concerned. I am in a vast plain. There is neither darkness nor light nor air. There is always the realm of peace and tranquillity. I myself have become like that.

My innerself and outerself has become so-called barren

which remains unaffected by any good or bad act or thing. I do not have any sort of feeling that I have any such thing that is called heart. And when there is no heart, there is no question of having any impression. It seems to me that all these virtues e.g. regard, faith, love and devotion which were earlier helpful to me in my spiritual progress or which contributed much to my spiritual progress have been demolished like a wall because I am standing in the mid of such a sea where these things have no significance. Not only this, but I have no knowledge that I may be able to speak out the appropriate word because equality or Samta is also sleeping. Both the darkness and silence are spreading on the sea-shore. Now the effect of the sea wind wants to converge and assimilate me unto itself and I am becoming seemingly unconscious; hence I do not know as to when I may slip and fall down into the sea. It seems that the human covering has been removed and I fail to realize the existence of the body. The 'body' has not remained a 'body' because I have become the form of the effect of the sea wind. The condition is such that I even forget whether I am on the sea-shore or in the sea. I call it a shore because I begin to swim as soon as I enter into the sea and then I can not live without swimming. I do not inform the Master about my illness because it seems to me that the illness is nothing else but my condition or it may also be said that it identifies itself with the condition.

Secondly I can not tolerate the word 'Late'. It seems to me that after stepping into the sea, I remain in a hurry to cross the sea by swimming. There is only the delay of getting into it because I do not meet any obstacle while crossing the sea. God knows better that why I feel that every thing is in my stomach. The whole of the sea is in my heart. I have immersed myself into its effect.

'Turiya-awastha' has also gone to sleep. My condition is like that of a peculiar corpse. I am standing besides such a sea-shore whose whole shore or bank is sleeping but without any sleep. There are no more dreams. It seems that the pitch darkness has spread all over as if in the state of 'Maha-Pralaya'. Nay the condition of Maha-Pralaya

has also melted away and only the pitch darkness has remained.

Now I have neither any hope in me and support of faith and innocence and the steadiness has already melted away. There is not even a pin-point-place of will power. Although I give sittings to the abhyasis but I fail to understand whether the sitting comes or not and in fact wherefrom it may come when there is neither will nor power.

I am seeing a change these days that there is no effect of my long sincere and devout prayer that I do for lessening the trouble of anybody, and if there is any effect it is only in name. But now when I suddenly pray firmly, devotedly with a very strong will like that of an obstinate person, the will-power begins to work in a state of surrender in such a way that the work gets completed very soon, automatically, but I do not know what that condition or factor is within me and which enables in getting the work completed soon. When such a condition is felt I become sure that the work will be certainly done but neither there is firmness nor faith. It is not a new thing but on this or that side of the experience everything has become one without any sides. Amma conveys her blessings to you. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 596

Respected Sri Babu ji,
Saadar Pranam.

Lakhimpur
30.10.56

Received no letters from you since long. Hope you will be all well. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now my condition is such that when I remain sleeping at night it seems to me that I was expanding after becoming one with the Master. But when I get awake it seems as if nothing has happened. The condition remains the same and thereafter remaining near or far away are both the same.

I saw a dream at night that you are feeding me something. Neither it has any taste nor it is tasteless. After dressing me up you told me, "Now it is alright". The condition now is such that I fail to differentiate whether my eyes are closed or open. Both are same and similar to me. My condition is like that of a tired and exhausted traveller who feels neither fatigue nor rest when he gets up after sleeping and taking rest. My condition now has become similar to the condition of that person who for a certain moment sometimes feels himself totally inactive without any sort of movement. You may call this condition a 'thoughtless one'.

My condition now is such that neither any colour comes on nor goes from the screen of my observation. Beyond this screen there is neither any beginning nor end nor infinity. I am living in such a dry sea where there is neither any 'saying, nor doing and nor thinking. It seems that all these things are left behind on this side. There is neither the presence of the heart nor the approach of the mind. Beyond and across all this there is a piece of barren land only. Where I am living. Silence is many times heavier than that. Its entry is also not there. But my whole heart and body are involved in and have become one with the world although there is no world. Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 597

Most respected Sri Babuji,
Saadar Pranam.

Lakhimpur
10.11.56

You would have received my letter. It was a pleasure to go through your letter that was addressed to respected Master Saheb. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My mind has now become such that the thoughts do not stay in it or it (mind) does not retain thoughts even for a minute-

even if I may like to retain them after recollecting them. However, thoughts do come rather enter into the mind. The eyes do not peep into and touch the Inner and it can not be done by force. It seems that the mind has lost the power of concentration. Both the concentration and non-concentration have become the same to me. There remains some sort of light though not actually light in front of me just like a shadow or halo around a photo. It can be said that a sort of divine light has pervaded into the atmosphere outside. It always remains present but I do not understand as to whose shadow it is. Nothing is known about the whereabouts of this divine light as to why it remains always present all around me and from where it has come. Neither there is light nor darkness in this sort of divine light. It can be followed in this way that my Sri Babuji lives at Shahjahanpur but the light of His presence remains always present with me. God knows the reason why the spiritual eye never peeps into or enter into the Inner nor it stays over there if it is forcibly done. The condition of meditation never takes place although I remain sitting in Pooja for a pretty long time. I could never love my beloved. Neither I could adore Him nor pray to Him. I have never seen the Master or the beloved of my heart. Often I crave for this. Neither there is any pain nor any craving or longing in my heart. I remember this much that my heart was once injured but I do not remember when it happened. Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 598

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
16.11.56

Received your letter dated 10th Nov. '56. Your place of spiritual journey is now M1 and you have described your condition of that point. Before this the place was L1 and this is the place next to it. You may write to me after going though the letter that the last point was certainly L1.

You have written that the spiritual eye does not peep into Innerself and you can not do it forcibly. There is a saying that "what the naked woman will take bath and what she will squeeze after taking bath". You have already stuck to that thing in which you wanted to stick to : you now experience and feel its after effects after melting yourself. You have written about some sort of light (effulgence) around you. The thing to which you have already stuck to has created this third thing which is totally pure. Every human being has this thing, but those who have evil ideas and are badly and deeply involved in worldly affairs, do not have this thing or this sort of light as it remains unchanged. I tell you about one new fact. When the condition of any person becomes changeless, that sort of light (effulgence) expands and spreads in the whole universe. The heart does not feel monotony because your heart is no more yours. I have answered to your letter in brief. Blessings to youngers and Pranam to Chaubeji.

Yours well wisher,
Ram Chandra

Letter No. 599

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
13.11.56

Hope you would have received my letter. Please write to me about your health. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition is such that I do not know whether I am bound by the Karma (action) or free from the Karma. It seems to me that both the freedom (liberation) and bondage are the same words. The bondage, freedom, soul, God, Sadhna and Sadhak, love, devotion and Pooja are all mere talks for me. This time my condition at Shahjahanpur was such that I never felt that you were sitting in front of me although both you and I remained sitting on the cot (bed) in front of each other. Though our meeting had no effect, but on returning, the heart feels restless for what reason I do not know. The heart

automatically feels sad. To me going there and coming from there are both the same thing. The condition now is such that neither there is happiness in meeting nor sorrow in separation as if both have the same meaning.

Earlier my condition seemed to be very humble and smooth but now everything is the same to me. Now the condition is such that I am not for myself and mine is not for me. Everything is totally empty (Blank). There is, in fact, much ado about nothing. It seems to me that my and your and I and you are one and the same word and they (all the aforesaid words) come in use automatically according to the need in different situations. My condition now has become such that neither I am innocent nor ignorant and wise but whatever happens e.g. saying, doing and living is got done automatically by nature; hence I do not know anything about them. Everything is done according to nature. I even fail to recognize whether my heart or condition is linked with nature or with the God or Master. I have no control over here (on this side) or there (on that side). I have observed and realised one thing that I may give rest to my mind in normal course but I see that it (mind) remains working somewhat even when I remain sleeping. I myself do not know as to what where and how it works. The Master knows about it well. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 600

Most respected Sri Babuji,
Saadar Pranam.

Lakhimpur
19.11.56

Received your kind letter. It was a pleasure to know about your welfare. I am now writing about my spiritual condition whatever it is by the grace of the Master.

It appears that I remain 'remembrance' as well; nay my condition is such that love, devotion knowledge, ignorance, memory, forgetfulness or the whole of Sadhna is born from

the part of my body or from the light (effulgence) that has illumined it. Moreover I have no concern with the light or effulgence etc. I am untouched and was always untouched and will always remain untouched because neither the Sadhna (meditation) lives in me nor the fragrance has its dwelling place in me. I am a sort of being (Hasti) which is neither born nor subject to die. I do not know whether I am a being or not because I have only its faint thought or impression and this thought is somewhat blank which has no force in it.

The condition is such that the place, wherever I go, gets light. There is a lot of electric light in the school but it seems that the whole of the school becomes illumined as soon as I enter into it. My subconscious is seemingly somewhat restless, but my consciousness does not seem to know anything. I have neither pain nor yearning nor anything else. When you said that 'I have crossed half the century' I began to feel the same about myself, but when I am amidst the children, I became the same. I do not know about my nature. There is no limitation of the age. Now my condition becomes somewhat like an Awadhoot. In fact it is not the condition of Awadhoot but my subconsciousness has attained somewhat this condition. I see that the very existence of every spiritual condition and miracles has faded and become ordinary and equal. I had written about this sort of light or glow and that is also disappearing or pervading. The heart feels somewhat uneasy or restless and it tries to run away towards any unknown direction although no place is unknown to me. The condition is 'conditionless', there is no control : the book of the heart is lying open but nothing has been written in it. The inner is totally blank and empty. The truth is that whatever be my condition, but I am neither touched nor untouched by it. Living together I am aloof from it. This is my condition. Amma conveys her blessings to you. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 601

Respected Sri Babuji,
Saadar Pranam.

Lakhimpur
22.11.56

Hope you would have received my one letter. I had fallen sick but now I am well. There is nothing to worry about. Now I am writing about my spiritual condition whatever it is by the grace of the Master.

It seems that everything has its end in the 'Sea' (Divine ocean). Every condition that comes, fades out. The case is like that of a paisa or one anna coin which if thrown out into the heart of the deep sea, disappears. Similarly, the existence of each condition fades out. The same is the condition of 'Awadhoot-Awastha' Now as if it has also drowned in the deep divine ocean. My condition now is such that I have become only a spectator. During that period I sometimes feel joy and sometimes peace for a short time. But I have no existence of myself as well. It has also disappeared in this Divine ocean; hence I am simply a spectator and nothing else. It seems to me that I remain realising higher conditions continuously than that of my condition. I am also experiencing them.

It seems that my subconsciousness has lost itself in some other world and remains forgetting. Moreover, it seems to me that my subconsciousness has spread all over the Universe, but God knows its reason better why my consciousness always remains the same. I never forget to do any work. Yes, it has happened that I can not retain any thought in my mind for a long time. The thought never remains constant even for a second. I do not know why I use the word subconsciousness when the sub-conscious mind has also got Laya. Its very existence has died away. Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Most respected Sri Babuji,
Saadar Pranam.

Lakhimpur
28.11.56

Hope you would have received my letter. There is no appreciable improvement in my physical condition. I will get well by the grace of God. You should not worry about my condition. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition now is such that my inner has become the outer and the outerself has become the innerself. It seems that there is nothing like innerself and outerself in my body which I may be able to merge with the Master. What may I bring and from where may I bring. Nobody gives me anything on loan which I may surrender to my Master. My Master, it is a fact that perhaps I like 'Him' from the heart of my heart; hence I wish that I may give rather surrender everything to 'Him'. But what everything! I do not find anything. I am puzzled now. I wanted to know the definition of 'Love' but it seems that I have even forgotten that despite wanting to know it. It is rather impossible to step into the realm of 'Bhakti' or 'devotion'.

My condition now is such that it has become like the condition of an ordinary person. The power which gave me the knowledge about the condition, has itself vanished somewhere. What may I do now? I fail to understand whether spirituality and Brahma-Vidya were only a whim of the mind and the heart which is now gone. I feel in the heart that the 'self' is nothing but a sort of craving remains sticking to by someone. There is nothing like heart. It seems that something which I may name as heart is clinging to me. I do something and speak about the same as well but I do not feel about it. The same is the condition of the body. I call anybody by name but fail to feel about him despite the fact that he may be standing in front of me. My own body is beyond my feeling. It seems to me that everything was simply a whim, and it remained a whim. God knows what has happened to me. I do not know what is

and what is not. Often my body tends to become a corpse only for a few seconds. The body on the whole remains constant. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 603

Dear daughter Kasturi,
May God bless you.

Shahjahanpur
5.12.56

Received all your letters. I could not write to you because the writer was not available. I am now replying to all of your letters. God is sweeter than sugar and He is the same inwardly and outwardly. When we become related to Reality and enter into it, we then do not feel any difference between the inner and the outer.

Ask Kesar that she may remain doing whatever she is doing for the progress and development of Mission but during the period I am in South India, she must keep in mind that the people of South India are getting attracted more towards the Mission. You will do the same on your own accord. I will leave Shahjahanpur on the 10th of Dec. and will reach Tirupati on the 14th Dec. and will live there for three days and after that I will go to Madras. I will try to write to you from there.

Received your seventeen rupees. There was no need of sending Rs. fifteen out of that amount because you should also keep some money with you as well. Convey my Pranam to Chaubeyji and Amma. Blessings to your brothers and sisters.

Yours well wisher,
Ram Chandra

Letter No. 604

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
9.12.56

Hope you would have received my letter but today I again

want to write to you. There is nothing particular even then I am writing about my spiritual condition.

My condition is such as if somebody is pulling me on this side i.e. from the state of somewhat unconsciousness to the state of consciousness. It seems to me that I am lost somewhere, nay - I became disappeared. Hence, most probably, my body occasionally tends to become like a corpse.

It seems to me now as if somebody has stuck the life to me by force and does not let me feel it at any time. I come to know of 'His' force at that time when the body becomes like a corpse. After that when I get awake I feel as if somebody has awakened me by force. Often such strong vibrations begin to emit out from my fingers as if they are trembling. Ordinarily I do not feel any vibration. All the particles of the body are constant and stationary but somebody produces vibration in the point when I concentrate on it during giving sitting to somebody. Somebody begins to awake the point.

My condition is such that all these things e.g., Brahma and the soul and God seem to me airy and have no existence. I begin to think whether the people have not written about these aforesaid things only as a matter of whim. If I call them a 'whim', there must be then something in them, but I have nothing. It seems to me that my past, present and future conditions were like that of corpse. Now you may know better as to what all this is? Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 605

Respected Sri Babuji,
Saadar Pranam.

Lakhimpur
18.12.56

Hope you would have received my letter. Everybody is well here and hope you will be also well. Sometimes I remember you very much. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition now is such that it seemed to me as if I am going on such an infinite plain where there is neither soul nor Brahma. I do not know what has happened to me that it seems to me that God will be God, no doubt but the soul is not the soul. No body has soul and it does not reside anywhere. God lives in all and everybody but the soul does not live anywhere and in anybody. All these things look airy and heard by. To me Prasad and food are both the same things. Even the food left by anybody in his dish is just like Prasad to me but I have no feeling or thought about the Prasad.

Often there are very strong vibrations in my whole body and my vibration has spread all over the world but the form of this vibration is purity. Although vibration is only vibration which is in me. When I speak vibration emits out. Wherever this body goes, the vibrations spread all over the place and the other thing is this that such a light is spreading which has no light of its own. If I may work whole-heartedly in harmony with the vibration, it looks that it is done but my heart feels distracted from that work automatically. I have neither will nor Power but I may mould my heart in harmony with the vibration, the work starts automatically. God knows the reason why every person has become like a Guru to me. But I do not find even the trace of my Master any-where. If I may remain searching 'Him' in the whole of the world, I find none except myself everywhere. There has never a diversity and 'He' is also not there.

It seems to me that nobody is omnipotent, and omnipresent. God knows what my condition is that I feel that I have been deserted by everybody. Four or five days ago I had heard such a song that made me sad and melancholy and all the particles of my body became restless, but I do not know why it is so, but despite such a condition it seems to me that such restlessness has come from my 'Master' and will go away soon. My heart was held tightly by somebody otherwise all the particles would have been torn to pieces and the condition was such that if anybody would have said that, "Babu ji has gone far away", it seemed to me that my own soul had also gone away far and thereafter an

atmosphere of gloom prevailed : Now there is no place in my heart for Ram, Rahim, Nature and God and other such thing. When I hear about all these things, it seems to me that it is all a whim. I do not understand anything these days. It seems everything and I remain lying otherwise. I may get up even at 2 p.m. at night. Neither I feel ever drowsiness nor any sort of idleness and feeling of inactivity in the body.

Now my condition is such as if there is no restlessness; in me. Somebody remains attached to me. Sometimes I remember my 'Master'. But my Master does not let me become restless otherwise due to my restlessness, the molecules of restlessness begin to flow in the whole atmosphere. Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 606

Most respected Sri Babuji,
Saadar Pranam.

Lakhimpur
21.12.56

Hope you will be well. Everybody is well here. I am now writing about my spiritual condition, whatever it is, by the grace of the Master.

My condition is such that occasionally I feel that I am dead. If I may remain sitting silently amidst the gathering in any function, I become unconscious of the fact where I am sitting. When I come to my senses again, it becomes impossible for me to speak out anything for a little while. In fact this condition has become a matter of routine for me and the days pass on becoming unconscious and gaining senses.

My condition is such that I fail to find and feel the fragrance of the Master within and outside me in each particle of mine. There was a time when I used to feel my attachment with each and every person and thing but now I do not feel any attachment or anything as if there is nobody present; hence there is no question of any chord of attachment with anybody.

I do not feel any fragrance of the Master even in the Master. My condition now is the same as it was before starting Pooja i.e., I have no touch with spiritualism and I remain engaged in domestic affairs. If I am required to do some domestic duties that is well but I have no knowledge about them or because I am neither concerned about the work to be done in future nor worried about the past action. The condition is at such a stage that I have no knowledge about myself and I have no knowledge about knowledge as well. My condition now is such that there is no trace of duality and non duality as well even if I may think about it a lot. Now I have no power left in me that I may be able to meditate on these things. Now the spiritual power of Sri Babuji is illuminating in the particles of my body and each and every particle is also radiating Babuji's Power. I do not know what that power is.

So far as my head is concerned, it seemed that the whole of it is radiant with light but it is not the actual light in the true sense of the word. I am finding some such sort of change in my whole body. I do not know whether there is any such thing as my condition or not because I remain totally dry in each season. Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 607

Reverend Sri Babuji,
Saadar Pranam.

Lakhimpur
13.1.57

You would have received my letter which I had sent through dadaji. Everybody is well here and hope the same for you all there. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition is such that if I may remain sitting with eyes closed in a usual way without doing any Pooja and thereafter on opening my eyes (God knows the reason why) I fail to see anything for atleast five to six minutes. Both are

the same to me whether I may remain my eyes opened or closed. Neither I see anything nor I feel anything in touching. It makes no difference to me whether I may remain walking with my eyes open or closed. I see that earlier there was a sort of craving in me that I have to reach the Master. I have to achieve Him and I have to die for Him, but now there is no such craving; there is rather peace in the heart. Neither there is thirst nor craving in me. If I repeat these things in the heart, it seems that there is no effect on the heart. God knows what has happened to me that whatever I do it seems to me a sheer show purpose. What may I do? Earlier I had promised and determined to die for my Master who was merged with my each breath and with my soul as well, but now it seems to me as if the heart has totally washed and cleaned itself with all this. The heart is the least affected by all that. If I may beat myself I am not at all injured. If I may scold any body, the voice is not heard. It seems that the oil of this lamp has become dry. The winding key of the machine has become loose. The red colour of Kalawa (a sacred thread) can not be distinguished. I have given Kalawa to Amma and said that this is the Kalawa, the red-colour Kalawa could not be found. But Master manages and takes care of me in each and every situation and condition. Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 608

Most respected Sri Babuji,
Saadar Pranam.

Lakhimpur
16.1.57

I came to know your welfare through Master Saheb. It was a pleasure to know that you are well. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now my condition is such that if anybody longs and

becomes restless in the love of the Master even then my heart is the least affected and wants that nobody may lose self control whatever may be within the heart. My heart is just like a stone now. I think it proper if anybody tries to have control over the self. It does not please me if I may try to bring out the feeling of the inner. Now I think that love is also a sort of dust and dirt which can be washed away. Now I never sleep. My condition now is such that while I am writing a letter to Sri Babuji and if I feel hungry, I do write to Babuji that I am feeling hungry. I fail to conceal anything. It is as it is in the presence of everybody. You know better about all these conditions. Amma conveys her blessings and Kesar her Pranam. Love to younger brothers and sisters.

Yours most humble daughter,
Kasturi

Letter No. 609

Reverend Sri Babuji!
Sadar Pranam.

Lakhimpur
22.1.57

Hope you would have received my letter. We all are well here and hope that you all will also be well. I am now writing about my spiritual condition whatever it is by the grace of the Master.

I do not know what has happened to my condition that its firmness has gone somewhere. Now the condition is pure, hence my nature has also become soft. Earlier, my condition was such that if anybody praised me, a wave of joy used to flow within me although I used to change it into the praise of my Master but I also used to feel joy. But now I see that the wave of joy does flow slightly within me but it seems that I have no touch with it. Hence the condition remains such that I remain unaware of whereabouts of that wave. Earlier, my condition was such that I used to feel myself as a slave of everybody. As far as abhyasi-brothers were concerned, I used to remain bowing my head on their feet but now my condition has become feelingless, just like that of an idol. Now I have

become the embodiment of renunciation. I used to remain very anxious rather restless to hear about you and your message from the person who came back after meeting you. But I, now remain awaiting for any news from you for a day or two. Now there is no restlessness in my heart. It remains calm and silent as if it has already received all the message from you. Now the heart feels satisfied. Now to hear all this, it seems to me unusual like a dream. In the same way whenever I think about the Function, I feel a sort of anxiety for going there but if I may not think, the heart seemingly remains like that of an idol (statue). If my Master may not create in me the thought about the Function, I will remain unconscious about it even after the Function finishes.

Day before yesterday, at about 9 O, clock at night, I felt a sort of thrilling sensation in the bone of the arm-pit of my right hand as if a small nail from the boil had come out. Now I am neither aware nor unaware. It is now also not the condition. Amma conveys her blessings. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 610

Reverend Sri Babuji,
Sadar Pranam!

Lakhimpur
29.1.57

Received no letter from you since long. Most probably you would have been busy in some other necessary works. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now my condition always remains that of thoughtlessness. Saying, doing and living have all mixed themselves and have become one. The condition of thoughtlessness has spread all over internally as well as externally. The condition of conditionlessness has become my form and it seems to me that this condition is spreading within everybody, it does not matter whether he does Pooja

(meditation) or not. The condition is somewhat like such that, after plucking the flowers, I keep them somewhere in a state of forgetfulness, but when I get them back after searching, I do not feel that they have become useless. I feel that all the flowers are as sacred as have been offered during Pooja.

Now my condition is like that of a resting place as if I have done nothing so far. Neither I have now to do anything nor I have to take or give anything. Neither I have to say nor I have to hear anything. My condition remains the same even when I think about it or when I forget about it or I may say so that both the conditions - Remembrance or Forgetfulness-remain the same. The condition itself remains always resting whether I meditate on it or forget about it. Only the thought of thoughtlessness prevails and it is so light and simple that the thought becomes so heavier than it that, what to speak of immersing into it, it is not even possible to touch it. It seems that the sight has got laya into the condition.

The truth is this that I may call it thoughtfulness or thoughtlessness, condition or conditionlessness, it has no entry into me now. Neither there is any feeling of doing anything nor there is any feeling that something is to be done. The same condition is felt by the abhyasis who sit for Pooja in front of me. It seems that the rest is resting.

The backbone has become altogether straight. There is a sort of cold and thrilling sensation in it and a very humble condition has pervaded into it. It seems to me that the very basis on which my life rests, is a hurdle for me to get laya into it or to immerse into the condition. Love to younger brothers & sisters.

Your most humble daughter,
Kasturi

Letter No. 611

Reverend Sri Babuji,
Sadar Pranam!

Lakhimpur
24.2.57

Received no letter from you since long. I am now writing

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

My condition, now, is such that while sitting in the bus, I do not feel that whether I am sitting in the bus or in my own home. I do not feel that I am going anywhere. Now I fail to experience that I am sitting in my own house or in the house of anybody else. Even if I am sitting in my own house, I do not feel like that. The truth is that I have no feeling to differentiate and distinguish between my house and that of the other. Everywhere there is desolation and desertness. Love to younger brothers & sisters.

Your most humble daughter,
Kasturi

Letter No. 612

Reverend Sri Babuji,
Sadar Pranam!

Lakhimpur
25.2.57

I have already written a letter to you yesterday and I am writing a letter to you today as well. Now I am writing my spiritual condition to you whatever it may be by the grace of the Master.

The condition now is such that if anybody may ask me whether I have felt fine in the Pooja, I can not answer anything because now I fail to feel whether I have felt it fine or the otherwise, as I have lost the feeling of differentiating between good and bad. I forget as to who is feeling good, I or somebody else. If I feel good, the same condition is felt in everybody. I am now more concerned rather worried about sister Sarla but I do not feel as to who is worried. I am now the least affected by the sanskars.

Now my condition is such that if anybody says "Kasturi, Sri Babuji has remembered you very much." I, then, fail to understand as to who Kasturi is and about whom all the talks are going on. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
6.3.57

Received your letter dated 24th and 25th of Feb. '57. I have also received one letter from Judge-Saheb. There is nothing to worry about but the need of the time is that everybody may improve and become better. If anybody improves and progresses spiritually and comes up to the level like that of mine, be sure that the purpose of the Mission is complete. But nobody has come up and attained that level, which I have achieved after the hard labour of twenty-two years. No doubt, there are very good people in the Mission and they have also divine-light in them. It is a very good method that one should remain seeing the face of his spiritual trainer. I have practised a lot, when I used to go to my Guru Maharaj and used to sit in front of Him. I used to remain seeing towards His face. I had already told you that you had already reached point N1, but I, myself could not concentrate more on that point, Its effect is already felt there but its working has not yet started.

When any person loses his all things and belongings, then he receives and enjoys the real life. In fact everything is to be lost and you are going on losing everything. I recollect one of my sentences when I departed from Triputi and after reaching Renigunta when I changed the train for Madras, I met some of the disciples of Dr. K.C. Vardhachari whom he used to give spiritual lectures - once within fifteen days. I had also given them one lesson then, "Liquidate yourself". You are doing this yourself. As you have written in your letter that when you feel that I am remembering you, a ripple of happiness, then runs throughout your body and thereafter you retain your original self and you fail to understand as to who Kasturi is. It means that you have not only lost yourself but you have also forgotten your own remembrance. It is called the Laya-awastha of a very high order. You have written a very good sentence in your letter that "I have lost myself as well while binding you by the tread of my love." It means that the link of devotion, that

has bound you, uncovered itself. We should move forward with devotion and when it uncovers itself, it takes the shape of knowledge and when the craving for knowledge is gone, it transforms itself into Reality. When the covering of Devotion is gone, then the stage of knowledge comes and thereafter the forgetfulness starts, i.e. when its realisation is also gone, then Divine wisdom starts. After the effect of knowledge fades out, the curtain of knowledge, which may also be called 'The store of knowledge' (Vigyanmai Kosh) begins to break. Our understanding and wisdom tend to become Divine. What happens after the curtain of knowledge breaks, Divine wisdom starts immersing its own parts and parcels into the Real-Source. If it so happens, the abhyasi, who has reached this stage, begins to show and reflect 'Automatic Divine Wisdom' in his words and actions. But it does not mean that this new link or so-called stage has come to an end. It can be said to have lost itself when the same effect begins to flow in each and every nerve which is present in Reality.

I saw a dream in the night of 5th Feb., that I am giving a sitting to some abhyasis. I saw that, at the place where the satsangies were taking sitting, the sky was so near that it could be touched by the hands and the stars of the sky were shining in such a way that their light is so dim that the heart wants to see it again. God knows the interpretation of this dream. The dream is undoubtedly good. My Pranam to Chaubeyji and Amma. Love to your brothers and sisters.

Your well-wisher,
Ram Chandra

Letter No. 614

Reverend Sri Babuji,
Sadar Pranam!

Lakhimpur
8.3.57

It was a pleasure to receive your kind letter to-day. I have come to know through respected Master-Saheb that you are suffering from cold & cough. Please do take medicine daily. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition now is such that earlier my all efforts of remembering myself used to fail, But now when I try to forget myself, it seems that every effort remains on the surface like the curtain of a drama. It seems that I have lost the power to assimilate the effect within me. When I take the sitting, I remain sitting totally blank and when I give sitting I fail to understand whether the transmission is being transmitted or not because it does not touch me. I have now become just like a stone but I am not like that stone which is harmful for other human beings. I have every sympathy with their sorrow and grief but I am a stone so far as pooja is concerned.

My condition is such that there is no power either human or divine, neither of any prayer, nor of the Master. There is no power of construction neither destruction. The word 'Power' is here is meaningless. It seems that for reading the condition, neither there helps the worldly living nor the spiritual experiences. I can only guess or estimate and that too by the grace of the Master. It seems that I myself-getting transmission within me. I feel that on the left side beside the Sahastradal-Kamal, somebody is pressing the head with the thumb of His hand. It seems that certain condition is expanding itself from within towards outside like the fire-work. It never happened. If anybody says to me that "you are a free soul." I do not feel and realise what freedom means. If any child ties me in a sportive way in any child's play, I fail to realise any type of bondage. Whatever may be the condition, whether it may expand or not, I feel that I remain the same unaffected and unmoved. I do not feel any change in my condition. Love to younger brothers & sisters.

Your most humble daughter,
Kasturi

Letter No. 615

Reverend Sri Babuji,
Sadar Pranam!

Lakhimpur
15.3.57

Hope you would have received my letter. I am well here

and hope you would also be well. Now I am writing about my spiritual condition whatever it is by the grace of the Master.

God knows the reason why I used to feel earlier a very pious atmosphere all around me and a wave of piouness and piety used to run wherever I wanted but now I fail to feel it what to speak of its realisation. Not only this, when I meet you, I do not feel that piety. In fact, it seems to me now that the piety was a sort of dirt which has been washed away from the heart. For the sake of saying I remain reciting "Babuji, Babuji," but it all remains only a lip service. I do not feel any effect of any personality on me. Not only on my heart, but there is no effect of this pooja on my stone like body. The stone will always remain a stone and this is my condition. The whole body has turned to an idol of stone. There is no question of feeling any simplicity, softness and any sort of melting. Now there is no Kasturi. Her form is like that of a stone which does not get wet even if the water is poured on her. She does not get adorned even if the flowers are showered on her. This stone can definitely be used for laying in foundation of Sri Ram Chandra Mission Building. The Master places this stone where He likes and if He does not place it anywhere, it remains lying at its place even if it is covered by earth or dust but it remain unchanged.

I had written to you earlier in any of my letters that I have developed a sort of consciousness even in my unconscious state. But now it seems that the covering of unconsciousness has been totally removed and the dirt of consciousness does not touch me. Now I fail to feel anything. Though my eyes never remain inward but still my Babuji calls me 'Saint'. I do not feel any such saintly condition, but you are mine hence I like your everything. Amma conveys her blessings to you. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 616

Reverend Sri Babuji,
Sadar Pranam!

Lakhimpur
24.3.57

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

Now my condition is like that of a stone. It may be thrown away into the river to get cooled or it may be heated up in the fire, but the stone will always remain a stone. Even it can not shed out ash. Earlier, all the people and everything appeared to me like a mere shadow but now the shadow is not seen. Everything is seen as it is. My condition is the same as it was before Pooja. This condition is like that of a dim remembrance of anything. It seems that there are vibrations in the whole body and mind but my condition is peculiar. There are vibrations in my whole body but I am the least concerned with it. It does not touch me. All the bones and nerves as well as the flesh of the body seem sleepy; hence there is no weight in it. Both, being and not being are the same. I remain speaking through-out the day but it seems to me that I am not concerned with the words. I remain speaking and speaking but I do not feel its impact at all. It does not matter even if my talks are related to pooja or the world. I have no feeling of speaking. The Master has praised very highly about the Samya Awastha (Balance State), but my condition has become so light that I doubt whether my condition can ever touch the Balance State or not. My answer is that "it can never touch".

It seems to me that although I remain lying with my eyes closed but thought that the eyes are never closed. The condition remains the same even if the eyes may remain closed or open. It seems that I can walk everywhere with my eyes closed. Amma conveys her blessings. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 617

Reverend Sri Babuji,
Sadar Pranam!

Lakhimpur
27.3.57

Received the news of your welfare through Master Saheb. You often suffer from breathing-trouble. May God cure you from this. I am now writing about my spiritual condition, whatever it is, by the grace of the Master.

The condition, now, is such that the craving within me has lost its intensity. It has almost become silent. The fire has extinguished and the ash has also been shed away. The fire was such that it has not left any black spot so that nobody can ever believe that there was fire in the past. I fail to feel any progress. It seems that the remembrance sometimes teases me but I do not feel and judge it. The same is the case with happiness which is present within me, but I do not understand as to who is feeling this happiness whether I am feeling this happiness or somebody else. Similar is the case with pain and trouble etc. Sometimes I am myself deceived. I remained lying throughout the whole day with my eyes closed because of weakness but I failed to realise whether I was lying because of weakness or somebody else is lying. No doubt the pain is felt but it remains uncertain till the end as to who is feeling this pain and weakness. The same is the condition of my spiritual progress. I do realise the progress and I do feel about my condition but I remain the same without any change. What type of paradoxical condition this is that the Master keeps me involved in my progress but I remain the same. When anybody talks about the liberated-Soul, it seems to me that all this is in my knowledge. In the normal course. I do not know anything. All these things have lost importance for me. My condition is such that the reverence and faith within me have both died. I may hear about the greatest Mahatma or saint but I fail to feel any reverence for him. I hear about the liberated soul but I do not develop any reverence. I may hear about someone who has crossed the twelve circles but I have no feeling of reverence for

for him. There may happen any miracle but it fails to develop any reverence within me. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 618

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
3.4.57

Received your all the letters. I could not give any reply so far because I do not understand as to how I may explain the delicacies and intricacies of your conditions in appropriate words. But then I thought that I should write something. When I sat down for writing, I come to the conclusion that Laya-awastha and thereafter its Lai-awastha will have no end and will go on far and farther. All those qualities or powers that we have developed within us have to converge themselves within their very reasons or so called causes.

Somebody has written that there is nothing what we call the 'World'. Only our thoughts have proved it. It was the mental reach of the writer but the fact is that when we along with our one family come into reality, then we begin to feel that Reality 'a thing'. When we were diverse then diversity was before us. But now when we are united that 'One thing' has begin to be felt by all and sundry. But when there is neither the feeling of unity nor that of Diversity, then nothing more is seen. But this should not be taken as the end. you had written earlier that I used to see and feel that everything was a mere shadow. But now, there is neither shadow nor anything else." If anybody speaks in this condition then only He speaks who has to speak. You have written about this condition is your letter in one or the other way. My Pranam to Chaubeyji and Amma. Love to your younger brothers and sisters.

Your well-wisher,
Ram Chandra

Letter No. 619

Reverend Sri Babuji,
Sadar Pranam!

Lakhimpur
3.4.57

Received your letter addressed to Master Saheb. I was a little concerned to know about your weakness. I pray God that He may remove your weakness soon. I am now writing about my spiritual condition whatever it is by the grace of the Master.

It seems to me that even the Divine transmission does not touch me so it fails to purify me. There are no signs of Pooja in me. What should I do? Now neither I feel purity nor impurity but I have no peace. The fatigue of the condition is fading since today. There is sometimes a flash of pain in the heart resulting into a slight feeling of painless pain but nobody comes with the remembrance of my Beloved. Now the covering of meeting and separation has been washed away. The condition has become so deep that it can not bear the burden of the feeling of remaining adhered to it. Now there is no feeling of remaining clinging to it. There is only Sri Babuji who can lead me on a pathless path. I do not know what I am. I have no interest to know this. Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 620

Reverend Sri Babuji,
Sadar Pranam!

Lakhimpur
6.4.57

Hope you would have received my letter. You have not come here since long. If possible, you are requested to come here for a day or two. We all are well here. I am writing about my spiritual condition whatever it is by the grace of the Master.

My condition is such that both knowing and non-knowing

are the same to me. I do not know what I should know and what I should not know. My condition is such that my heart has accepted my condition as my Sri Babuji. I try to remain in touch with Him through thought although I see that it has no effect on me. Moreover, I do not feel satisfied because I often forget the thought of adhering to Sri Babuji, It seems that all the nerves of the head have become loose to such an extent that even the bones have become seemingly hollow and soft and divine light is emerging out from each nerve. That light is very light or it can be said that lightness is coming out of the filter. Amma conveys her blessings. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 621

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
10.4.57

Received your letters dated 3rd and 6th April. I am replying to both of them. Now you would be getting energy to improve your health. You have written in your letter of 3rd April that "I feel no purity within me". When you have impurity then you feel the impression of Purity. The significance of anything is not appreciated if there is no comparison. We can not estimate the depth of God because there is nothing to compare with Him. The condition is always subject to change but it is so minute and subtle that it is beyond realisation. So far as 'Changeless condition' is concerned, it is the ultimate end of the reach of the human being. The 'Painless pain' is the true nature of pain. When a man traverses a long distance in the desert in search of water and the thirst for water shatters all his thoughts, the restlessness thus caused, if persists for a long time, changes itself to peace out of helplessness. But the real thirst of water is not quenched. As a result of his labour, it begins to rain somewhere and forms a river which is a part of the sea. Then the water and the need for which he was searching it, are both achieved. If it rains so much

that it may form a pond, then we do not think of the river of sea for a pretty long time. Now the craving for achieving it fades out because one has already achieved it and there is no pang of its absence because it is present in a narrow sense. But the reservoir will be found when the water of the river is spent away after drinking it, because its search will then start again. In this way I have explained the condition of 'meeting and separation' as mentioned in your letter. The sea is still very far off. It is so far from the condition in which you are at present that you can not see it but it is the sure sign of approaching near the sea.

If you think yourself 'Indebted', I am then grateful to you because it seems, that you have started taking back that 'Security' which was kept safe with me, hence I will not remain answerable for not giving back that security to them, whom it was meant for.

You have written in your letter of 6th April that "What I should know and what I should not know". It means that there are no more desires in you. You do not feel any matter in your head. It means that you have broken all links and relationship with even the fragile matter and it is just possible that the condition of Avyakta-Gati may be near. When Lai-Awastha starts developing in subtleness, the covering of outer world is removed, hence the outer and the inner both appear rather seen similar. This is a very good condition but has not to remain permanently in any condition. The feeling of looseness in the head is a sign of physical weakness. My Pranam to Amma and Chaubeyji. Love to your younger brothers and sisters.

Your well-wisher,
Ram Chandra

Letter No. 622

Reverend Sri Babuji,
Sadar Pranam!

Lakhimpur
14.4.57

It was a great pleasure to receive your letter full of

blessings. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now my condition is such that I call others by their names but there seems to be no relationship between the name and the form of the person. For example I may read the name of Kallu in the book but his face or form does not present itself before my mind. But it is strange that I do not call Kesar in place of Bitto and vice-versa.

Now the condition is such that what to speak of the body, there is no vibration within and outside the body. Sometimes I do feel a few vibrations in the heart and the rest everything has become useless. God knows about my own world that I do each and every work but it seems that there is no movement in the body or the body does not move. I am related with the whole world but there is no name of the relationship. The vibration has become such a thing that it has no worth and meaning for me. I talk to everybody but there seems to be nobody and no sound. I feel that I am not concerned or I have no relationship with the breathing too. It may come or not. The thought of death or of life are both the same. My condition is now such that there is neither my wish or will nor that of the Master. I do not know whether I am working and moving according to His will or what the matter is. You may know it better. Amma conveys her blessings and Kesar her Pranam. Love to younger brothers & sisters.

Your most humble daughter,
Kasturi

Letter No. 623

Reverend Sri Babuji,
Sadar Pranam!

Lakhimpur
15.4.57

You would have received my letter. Hope you will be healthy and hearty. I am now writing my spiritual condition whatever it is by the grace of the Master.

God knows the reason why it seems to me that the person, who takes sittings or pooja from me, has the same conditions

as that of mine during the period of meditation. I feel that the person has got the condition of complete Lai-awastha in God. I saw a dream last night that a healthy man with a short beard like that of a mahatma, peace & bliss personified was singing a bhajan "Prabhu Mere Avgun Chit Na Dharo." 'Oh God! Do not keep my defects in your mind, It seemed that I was coming from a long distance. On approaching Him, I clung to His feet. He lifted me like a child and said to me, "I am singing out of joy at your death." Since then, on awakening, my condition has become peculiar and I can not describe it in words. Neither I can laugh nor I can weep. It seems that this condition has a great effect on me. Since then, it seems to me that an auspicious atmosphere or a blessing has spread in my house. On listening that sacred Bhajan, I reach that great Mahatma and cling to His feet. His face was somewhat different but His tone, sound and its sweetness resembled a lot with that of yours. The pitch of the voice was louder than that of yours. What this was all about, you may know better. I have written to you what I understood. Amma conveys her blessings. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 624

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
19.4.57

Received your letter dated 14th and 15th April. A new year of my life began on 19th April. You people would have celebrated it (my Birth-Day) in your own way and I should feel sad that one more year has slipped away from my life. On this day, I did as you had requested me to do. All the people would have been benefited by the grace of the Master.

I had expressed or interpreted your condition in my last letter in metaphorical language as I had no other way to express it. The fact that moving and not moving on your part are both same to you, is the proof of this that you have forgotten yourself totally and the thing, that remains

after this is also getting laya. You have written correctly that you find the tent pitched at that place where you have to go. The training of our Lalaji Saheb is somewhat like this that the seed of achievement begin to grow in the very first sitting at that very place where the abhyasi has to reach. Those persons who adopt or own this seed, go on progressing. One begins to feel the happiness of the sea (spirituality) from the very first day if his power of realisation (feeling) is intense.

You have written in your letter that both life and death are same to you. It means that you are not at all concerned with life or death. You have broken your relations with both the life and death and you have already achieved the stage or condition of the Liberation. This sentence is the proof of that, "If even the death dies, a life will emerge out of it and that life will tell that in whose search we are." But still you will have to move on and on.

The dream that you had seen as described in your letter of 15th April is very good. It means that the real life has started. Since I started meditation I remained seeing the Liberated souls in the dream. I remained seeing dreams atleast twice a week and I have also received such grace that it is not possible for the human being to bear that bliss. It is really the real credit of Lalaji Saheb that He used to take that much bliss of the grace which was beyond me to bear and I used to feel this. When the time of Initiation came, many mahatmas then initiated me in the dream. When I did not agree for initiation, my nature was moulded accordingly. He has to face such situations who loves his Master deeply. Such things have not happened with other satsangies.

You have completed the spiritual journey of Point N1. But I wish there may come some more improvement in your health. I receive very loving letters from Dr. K.C. Vardhachari and by God's grace he is making good spiritual progress. Pranam to Amma and Chaubeyji. Love to your brothers and sisters.

Your well-wisher,
Ram Chandra

Reverend Sri Babuji,
Sadar Pranam!

Lakhimpur
21.4.57

It was a pleasure to receive your kind letter. All are well here I am now writing about my spiritual condition whatever it is by the grace of the Master.

Somebody says that it happens in old age, while others say that it happens in childhood but my condition now is such that the condition of both the stages seem alike or similar to me. All the ages are same to me as if they all are the reflection of my own conditions and it is meaningless to say about the 'Condition of my condition.' I assume that it is my condition. I feel that I am taking Sri Babuji with me and that too in a state of forgetfulness. Despite taking Him always with me, it seems that I am never accompanying Him. Moreover, despite being always present, I never have His darshan. What a supernatural path and a supernatural (Divine) Avyakta-Gati (Imperceptible condition). It never pleases me either to speak or to listen anything.

My condition always remains beyond the beginning and the end. There remains a little vibration on the right side of the mid of the head and a sort of thrilling sensation runs through the whole of the forehead upto the end of the bone of the nose. Every part of the finger is seemingly blank. A sort of thrilling sensation always seems to come in the whole back along with the back-bone upto the end of the tale bone. There is always felt a sort of lightness in the Nabhi (knob) for the last two or three months and it seems that there is an expansion inside. It seems that there has come a change in my whole construction. I do not know whether there has come a change in me or not but my soul has changed totally but I do not know what has happened afterwards. It is for you to know. I have no concern with it. Amma conveys her blessings and Kesar her Pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 626

Reverend Sri Babuji,
Sadar Pranam!

Lakhimpur
9.5.57

Received your letter addressed to Sri Master Saheb and it was a pleasure to come to know that you are having good health. I am now writing about my spiritual condition whatever it is by the grace of the Master.

God knows the reason why each and every nerve as well as part of the body seems cleaned and empty (blank). But there is a sort of heaviness on the heart. In the same way the whole system seems heavier than the condition. I do not know why it is not possible to close my eyes. They remain open in every condition.

God knows the reason why there is not this sort of flow in the heart as it was before. It is not that ecstasy as that of before. It is just like a deserted garden within and outside me. Love to younger brothers and sisters.

Your most humble daughter
Kasturi

Letter No. 627

Reverend Sri Babuji,
Sadar Pranam!

Lakhimpur
9.5.57

You would have received my one letter. There has come a little change in my condition. I am writing about it so far as I have been able to understand it.

I have forgotten now 'Remembrance' which was a part and parcel of my life. Remembrance of the remembrance i.e. there was a sort of remembrance even in forgetfulness and that too has melted in the subconscious mind with the result that the heart has become totally light and pure. Now I see that there remains present a sort of consciousness even in sub-conscious mind. But God knows what is that thing that comes and goes back after washing out each

and every thing but it does not inform me about its identity. Now I have no feeling either of consciousness or my unconsciousness. It seems that the Master also has no concern with me as if I was never related to Him and I will never be related to Him. He, whom I call my Master has neither any introduction nor I know about Him. But there is a sort of craving in the heart without any so-called craving which does not let my own being remain stable and stationary and practically nil. The condition is such as if somebody moves along with me holding my hand but I do not feel the feeling of holding or touching even for a moment and if I move separately, I do not feel that I am moving separately untouched by anybody.

I saw such a dream last night that a Mahatma of very good personality (Divine Personality) was keeping His hand on my forehead and was saying that "you have committed no sin, you have to live certainly; get up and work." Since then this feeling or thought has been washed out from my heart that you suffer from some pain and trouble "because of me". Freshness has come in my health. I, at once, got up and I opened my eyes. He could not allot me any work or prescribe any work for me. Now I have to live but why? I do not feel any new condition. Will it be ever possible for me to love my Master from every core of my heart? Will I not give my own offering on this charming personality. I now see that I am not now myself. The light that used to scatter all around me, is nowhere seen. It seems to me that the Master is going to open any new divine condition to me. Amma conveys her blessings to you. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 628

Reverend Sri Babuji,
Sādar Pranam!

Lakhimpur
18.5.57

Received no letter from you since long. We all are

concerned about your health. Hope you will be well. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now the condition is so empty (blank) that even the condition of humbleness seems more solid as compared to it and it is beyond me to think about it. This condition can be felt only by calling it deserted, solitary and blank otherwise it can not be compared to another condition. The condition now, is such that neither there is sweetness nor bitterness. It seems that even so-called craziness has no permission to come in. There is no thought at all. There is now only wish that you may go on giving me training and I may go on learning. There is nothing like "condition". I have no concern with love and devotion. They all are melted. I have no feeling of Initiation. Where, when and what sort of Initiation ; as if nothing has happened.

Now my condition is such that I may attend any function but everything gives a deserted look. My own form has become deserted. Everyone feels that due to some pain and suffering, I talk and laugh less. But what can I do. I myself have become embodiment of desertion. If anybody may disturb me during meditation, I even then do not feel ill. If anybody may let me sit or may not let me sit, I do not feel it. Moreover, I do not feel any special love with pooja. When my own Master is not seen in the pooja, it is worthless. My pooja has become zero and I have also become zero. I remain stable and stationary. I do not know what I am and I do not know as well what I do. It now seems that condition of Zero (nothingness) is ruling outside and inside me. My condition is just like a corpse that nothing is felt by me. I do not know what has happened to me that my past and future have become the same. I had gone to attend some marriage but everything looked deserted. There was no chaos and confusion for me in the crowd. Everything was peaceful. Amma conveys her blessings.

Your most humble daughter,
Kasturi

Letter No. 629

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
27.5.57

Received your letters. I remain thinking as to what should I reply because you now fail to express your condition and I am unable to interpret it. I wish that I may give you reply till it is possible. Now I do not remember as to what you wrote in your letters. I think that you have enjoyed the condition of desertation and you have expressed about this desertation in your letters. If I may see closely the bottom of this deserted condition some such thing will certainly be found which have an effect on the thoughts. This is the stage of O1 which you could not express appropriately. The condition of that point is like the atmosphere of that family when somebody would have died and thereby the charm would have gone away. But what we need is that this desertation may also die. It is telling at present that somebody has died but the desertness or desertation has not itself died. We should wait for it and it will take time. In fact, it is our condition which has come to our knowledge after the passage of such a long time. The death of desertation means that we ourselves may reach that stage. Generally there remains something even after the death hence this remaining thing is to die. But it will adopt some form after the death. When all these Forms are finished, there is then hope for linking or relating with Bhooma. My pranam to Amma. Love to younger brothers and sisters.

Your well-wisher,
Ram Chandra

Letter No. 630

Reverend Sri Babuji,
Saadar Pranam!

Lakhimpur
28.5.57

I come to know yesterday through Sri Master Saheb that you have become somewhat sick and you are suffering from

breathlessness. Hope you will be well now. I am now writing about my spiritual condition whatever it is by the grace of the Master.

I do say 'God, God' but the reality about God has now dawned upon me. "I heard His name and reached there but saw that there was nothing." I am wandering here and there totally looted and deserted. You can say that the source that produced various conditions, is no more in existence. I do not at all feel the flow of divine transmission while doing or giving Pooja. I think that I have forgotten all these things as if Pooja has no significance for me. Now the very word 'condition' seems heavier than the actual condition.

My condition, now, is such that, whatever I had experienced so far, has all been washed out. I may sing loudly and play on some instrument but no sound or noise is heard. It seems that I have cut-off all my connections with the very origin. I forget even desertion. I try to recollect and remember it to hold it back so that some of the experiences or bliss may remain in my mind. But, now, when I am unconscious, it seems that everything has slipped out from my hands. Occasionally I feel the touch of the wind of a place about which nothing can be said. I have now no power to hold it. Often I become wet with that divine air but I remain dry even after taking bath with that air.

Even on pressing with all the five fingers, something has awakened under the palm on the left side beside the dividing line (mang) on the head. It flutters for coming up but it remains fluttering under the palm. Previously the condition of Inactiveness used to come frequently, but now it seems that it has become my very form. I am crossing such a field that has assimilated my own form and this Inactive-form is going across. I have now entered into such a circle where there is all purity. I can not say anything about the condition of that circle. Take out 'my' from 'my Form', that is the condition there. I am unable to go to Shahjahanpur despite my best wishes but I do not feel it. Now my condition is like that of the tired traveller who

has now got complete rest and is now quite care-free as if the traveller has reached the sea-shore. Now my condition is just like that of a widow who has lost all charm.

Your most humble daughter,
Kasturi

Letter No. 631

Reverend Sri Babuji,
Saadar Pranam!

Lakhimpur
4.6.57

I had sent one letter to you through Sri Master Saheb. Hope you would have received it. I am well and hope you the same. I am now writing about my spiritual condition whatever it is by the grace of the Master.

I fail to understand as to how I undertake the spiritual journey of so many points because there is no scope of my thought in me and often I forget it so thoughts have no entry. But the Master does such sort of miracle that a certain field spreads out or unfolds itself and the journey starts and comes to an end as well without thinking.

Now the condition is such that there is neither any joy and laughter nor any singing or weeping. Now the fist is totally open. I do not know as to why I had started a journey and what has happened so far but it is sure that, if anybody or anything may drift me away from the condition even for a second, I do not agree to it or I do not accept this bondage. The condition is neither shallow nor deep. There is neither light nor darkness, neither there is beginning nor there is end. There is no morning, no evening, no cold and hot and no spring respectively. Now there is neither darkness on closing the eyes nor light on opening the eyes. The condition is neither good nor bad.

It seems that something descends on the left side of the dividing-line (Mang) of the head and then moves on the whole left side of the head. Wherever I may live, I may remain devoted to my Master and in whatever condition I may remain, I remain devoted to Him and Him only. He may inform me of

it or not, I may remain devoted to Him. Amma conveys her blessings and Kesar her pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 632

Reverend Sri Babuji,
Saadar Pranam!

Lakhimpur
17.6.57

You would have received my letter. We all are well here and hope the same there. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition, now, is such that I say the word 'remembrance' to others but I myself do not know its meaning. Now, when you start giving me Pooja and till this pooja goes on, the wave of thoughts go on coming automatically and I remain at ease with it and I also remain sitting on its support. If it may not happen i.e. if the thoughts may not come, I feel a sort of uneasiness on closing the eyes with the result that I open my eyes. Thereafter there remains 'a sort of heaviness and headache, throughout the whole day. In the same way when I transmit to anyone, there develops a sort of pain and heaviness in my heart. Amma conveys her blessings. Love to younger brother and sisters.

Your most humble daughter,
Kasturi

Letter No. 633

Dear daughter Kasturi,
May the Master bless you!

Shahjahanpur
4.7.57

Received your letter. Thanks to the Master that you all are getting well. I am writing this about your condition :

"Nanak Shoonya Samadhi mein, Nahin Saanjh nahin bhore."

According to Sri Nanak (A saint), there is never morning or evening in Shunya Samadhi. Blessings to your brothers and sisters. Pranam to Chaubeyji and Amma.

Your well-wisher,
Ram Chandra

Letter No. 634

Reverend Sri Babuji,
Saadar Pranam!

Lakhimpur
12.7.57

It was a pleasure to receive your letter. I am now writing about my spiritual condition whatever it is by the grace of the Master.

God knows about my present condition that I often begin to thrill and toss while sitting. I do not know what I see within myself. I remain thrilling and tossing myself automatically. When I get a jerk during thrilling and tossing or call it awakening, I find total blankness within me. Neither I find any happiness due to which I remain tossing nor any likewise condition. But when I see closely within me, the body automatically begins to thrill and throb. I am somewhat surprised to feel as to how the Master is managing and balancing my love and devotion. It seems that there is a sort of peculiar silence spreading within and outside me. Not only this, it has become my very form. I see a strange thing that there is no trace of Power or Will-Power. There is felt a sort of determination which completes the whole work itself. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 635

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
16.7.57

Received your letter dated 12.7.57 as well as of Kesar. There is no doubt that Chaubeyji wants his spiritual progress

but his nature has become such that he wants to give rest and comfort to his body and whatever exercise or pooja he does, has no connection with the heart. It is all due to the lack of love and attachment for God. Besides this, he has developed such a habit that he wants to achieve God but does not want to have any concern with Him due to which he has developed many defects in himself. Neither he has become one with anybody so far nor he has owned anybody emotionally. He has not done any of the two works. If he may think over this issue and may break the routine of taking rest a little and may also develop some attachment, his life can be improved. The spiritual history tells us that the people have sacrificed a lot for achieving God and then they have reached God and that too not in one life but after so many lives. I do not prescribe for making any specific sacrifice. I say only this, "Please divert your attention towards Him in such a way that it may not drift away under any circumstance".

Now I am telling about your condition. It is right that your spiritual journey for the point O1 is over. The silence that you realise is an indication of that point. This silence is a sort of Power which can be used for the progress of others. It can also be utilised for making any place a desert. But this power should not be used without the Divine order to that effect. You have written that "you begin to thrill and toss while remaining sitting". It can be called the "Dance of the Soul". If you may go deep and may say it in a natural way, you can find many other meanings in it. When there was soul only and when the time for the creation came into existence, the chaos or Khob that was caused, reflects itself in this dance.

Received the letter of Kesar. She has written, "I fail to understand where and what I see". It means that the heart does not receive the impression of the things outside, hence the sanskars are not being formed. Regarding the melting of the heart and soul about which she has written, means that the body-consciousness is going slowly. My Pranam to Amma and Chaubeyji.

Your well-wisher,
Ram Chandra

Letter No. 636

Reverend Sri Babuji,
Saadar Pranam!

Lakhimpur
14.7.57

It was a pleasure to note through your letter to Master Saheb that you are well. I am now writing about my spiritual condition whatever it is by the grace of the Master.

God knows what has happened to me that the Power which had been attracting me since long towards itself, and I, myself was being attracted towards it, has now totally stopped. I do not know what has happened to that Power of attraction that enchanted me and any scope for my further attraction has also gone.

Since you have left this place, I remain seeing functions and crowds in my dreams. In it I, sometimes, find myself in the lap of the Master, otherwise I always remain sitting by the side of the Master. I am puffed up with joy by remembering and recollecting that you are keeping and moving your hand on my head. I had been observing and feeling various types of waves so far but now there is only a plain level spreading all around me. Any sort of crease or waves do not come in my view. My condition now is such that, even after coming out of the thorny bushes and crossing all the odds, I feel a sort of rest as if I have got up from a sound sleep without feeling any fatigue.

Now I have forgotten everything. It is now meaningless to say that I have the same condition as that before Pooja. The very word "condition" has no place or importance now. The condition is such that, even on thrilling and throbbing unknowingly and also on seeing with subtle eyes, the senses do not feel other happiness or unhappiness. Amma conveys her blessings. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 637

Reverend Sri Babuji,
Saadar Pranam!

Lakhimpur
28.7.57

It was a pleasure to receive your letter. How much I can pay thanks to the Master for His unlimited kindness on me. He has been very kind on this poor fellow i.e. myself.

It seems that neither there is any universe, nor creation, nor any work, nor any doer. Now there is no feeling of silence or anything likewise. Everything, outside or inside, before or behind me and from toe to head, has adopted the form of 'Calmness and quietness'. Everything has got laya together and has become one. My mode of talking and living has moulded itself according to the present condition and this has become so natural that, in fact, this is not the very condition. It is what it is. It seems that the God is open before me. He has assimilated Himself into my whole body and the process of assimilation is also going on in my heart. I feel that the greatness of the Divine has got laya itself into me. The matter has squeezed out from each and every particle of my body and they have all been stirred. His omnipresence is getting laya within me so fastly that I fail to understand as to where It is being assimilated. What is all this, you know better. Amma conveys her blessings. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 638

Reverend Sri Babuji,
Saadar Pranam!

Lakhimpur
12.8.57

Received your letter addressed to Tauji and came to know about your welfare. All is well here. I am now writing about my spiritual condition whatever it is by the grace of the Master.

It seems as if some limit has been broken and the Divine

wave is flowing. The 'ego' of every living or animate has seemingly drowned in this wave. Divine Omnipresence has spread here itself and that whole is getting assimilated in my heart. The condition has become pure and simple. The heart has become a wave of simplicity and humility. My condition is such that it seems that I have no attachment with my Master. I am simply a spectator of all this. I do not know what is happening.

One day it so happened that two brothers sat down for Pooja. Suddenly I felt that my heart got linked with Samarth Guru Sri Lalaji and you remained giving sitting throughout. That day everybody enjoyed the bliss a lot. I do not understand anything and I am totally perplexed. I am His poor daughter. My condition is such that I have no attachment with the Master and I am unconcerned with Pooja.

Now I have no feeling of simplicity. My condition, now is like that of a purchased commodity which the Master may adorn by any means but it remains the same. In the same way even though I may feel but it can not touch me. The feeling of peace and tranquility also tells that nothing can touch my heart; anything may come or go. The things come and go at their fixed time but I am not the least concerned with anything. The thoughts can not touch my condition in spite of the fact that they remain present. There is some peculiarity in remaining blank but I like it. Amma conveys her blessings. Love to younger brothers & sisters.

Your most humble daughter,
Kasturi

Letter No. 639

Reverend Sri Babuji,
Saadar Pranam!

Lakhimpur
26.8.57

You would have received my letters. We all are well and hope the same for you. I am now writing about my spiritual condition whatever I have been able to understand.

I remain blank throughout as if it has become my nature.

I am remaining in forgetful condition for the last five or six days. I wander like a helpless creature. What I may say for my condition, "blank or forgetful", I fail to understand. I used to think that everything will become all right in a gathering but it did not happen.

Yesterday morning I felt as if all the particles of my body are lying scattered before me. I pick up each and every particle simultaneously and I find that they are not the part of my body but they are the particles of Divine Power. Afterward I saw that all the particles of your body got scattered and all these particles merged with the previous particles and lost their identity. Thereafter all the particles disappeared. Now I do not know about them. But I feel as if nothing new has happened. Now my inner self is so pure that it can not be compared to a mirror. The condition is quite pure and simple. God knows what has now happened to me that while transmitting, this thought that "you are transmitting" has become alike. I do not concentrate on any thought and I have no power at all. Amma conveys her blessing and Kesar her pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 640

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
31.8.57

Received your letter dated 26th Aug., 57. I was puffed up with joy by reading about your spiritual condition. Now it is almost impossible to do Pooja. It (Pooja) is also a sort of bondage but there is no real liberation without having this bondage. You have seen all the particles of your body totally scattered. It means that the elements, with which you are composed of and which are creating and developing activity, have stopped doing their work with the result that a Natural condition rather stage which is very high one, has come. Here the people have thought and believe that the condition of

Liberation is the all and end of Pooja. They do not think that there is anything even beyond that. You may ask them by saying loudly into their ears, "What is this condition?" The flow of divine wave in it means that the atoms have adopted their basic condition, but there is certainly some heaviness. But it is not possible to weigh them. "The atoms of my body have entered into them" means that this salt will turn those atoms into salt and will be helpful in removing the rest of the weight. My Pranam to Amma.

Your well-wisher,
Ram Chandra

Letter No. 641

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
2.9.57

I have already written and sent a letter to you. You would have received it. You would have started the medical treatment. May God give you quick recovery from your sickness. I will go to Delhi in the second week of the month of September, but the programme is still not definite. Pranam to Amma.

Your well-wisher,
Ram Chandra

Letter No. 642

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
4.9.57

Received your letter. I have already dropped two letters to you. Hope you would have received them. You should at this time think only about the treatment of your sickness and also improving your health and take this as Pooja because it is also your duty to maintain and keep your body fit so that you may be able to remember and worship God as well as to serve others.

You have written that your heart craves for going onward

and it is correct. But you did not concentrate on this point that all the conditions which have come till now, are expanding themselves. This is also a boon of God.

I do want to go to Delhi and I am also trying for that but the domestic matters do not allow me to go. I have to solve many important problems regarding bread and butter. My Pranam to Amma.

Your well-wisher,
Ram Chandra

Letter No. 643

Reverend Sri Babuji,
Saadar Pranam!

Lakhimpur
5.9. 57

It was a pleasure to receive your letter and to note its contents. Everybody is well here. I am now writing about my spiritual condition, whatever it is by the grace of the Master.

It seems that all the conditions are widespread. The condition has spread within and outside me as well as in all the particles of the body. It seems that something wants to open in the (Nabhi) knob. Often there is such a pain as if something wants to open itself. It seems the softness has spread within and outside me or it will be more appropriate to say that it (softness) has become embodiment of my own. It seems that whole of my self has become like a white-rock. It is felt that a link of vibrations has tied the heart. I do not know from where these vibrations come. Now my condition is uniformly peaceful and it persists throughout even while sleeping or getting awake. The condition is such as the pain of someone has been snatched away. I am incapable of weeping, laughing, living and also dying. I am as I am or I am spreading like a rock of stone. Neither I know how to wander nor how to dance. Neither I dislike crowd nor I like loneliness. Neither I love anybody nor I hate anybody. Any type of feeling rather emotion can not affect me. To me everything is the same. There has come such a change in my nature that I am

unable to speak either of devotion or about any other sort of discussion because no thought comes in my mind. It is just possible that, in the meantime I may begin to speak. Amma conveys her blessings to you and Kesar her pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 644

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
15.9.57

Received your letter dated 5th, Sept. You have written, "It seems that while walking I do not feel that I am walking." It means that while walking you have forgotten about your movement. In other words, the impression of your actions are not formed anywhere. I have written in one of my letters and I am writing it again. The definition of Brahma is as I noted below :

"Bin Pag Chalai, Sunai bin Kana,
Kar bin Karma Karai vidhi nana."

It means that the Divine performs various miracles e.g. He moves without legs, hears without ears and works without hands.

You have written about developing consciousness. In rustic words it is that life which we call 'life after death'. Kasturi of Sri Chaubeyji has died. Now it is the Kasturi of the Master who has spread her fragrance everywhere.

You have written, "Whatever is possessed by everybody in this world, has been given by you (Babuji)". If there may be such a feeling that whatever you possess, has been given to you by these people, it is then very good. My pranam to Amma.

Your well-wisher,
Ram Chandra

Letter No. 645

Reverend Sri Babuji,
Saadar Pranam!

Lakhimpur
17.9.57

It was a pleasure to go through the contents of your letter which was addressed to respected Tauji and sent through Master Saheb. I am, now, writing about my spiritual condition whatever it is by the grace of the Master.

I saw such a sweet and delightful dream in the morning to-day that my whole self is charged with light. I am thinking as to where the whole world has gone that there is only Divine-light everywhere. Has the Maha Pralaya (Dooms-day) come and I did not know? In the mean time, in the twinkling of the eye, I pervaded myself in the light but one thought is floating in the corner of the mind that I do not meet my Beloved, but I am totally dissolved. In the meantime I saw that the two hands are raised. Though I was totally dissolved but I began to say, "I recognise those hands in whose lap I have to go." Those two hands faded into oblivion and thereafter two other hands came and I remained saying the same. In the end two other hands came and I abruptly said, "These are the hands which I recognise and I immersed myself in those hands. On awakening I now think as to how I immersed myself in them (hands). I do not understand as to whose hands they were in which I got laya, because my condition has become such that it is not possible for me to explain it to anybody in my bewildered condition. I have now become speechless. Nothing can be said and explained but I do not get relief from a sort of craving. I failed to understand as to in whom, where, and why that craving is still present. It is such a sort of pain or painlessness that kills but without causing wounds. I am a rock of stone. Truly, I am just like it (stone). The stone does not get moist or it does not tend to melt. My condition is also like it. It remains lying like a dodo as it is without any movement. It does not feel any sort of pain even if it is thrown into the river and if it is placed on the bank of the river, it does not feel any rest. If it is thrown at a long distance, it is not hurt. I do not know

whether I am speaking about the stone or about myself. I can not now immerse myself into anybody because there is now no scope for the same. There is no seed within me that may flourish and grow. The condition has taken or adopted the form of 'conditionlessness'.

The condition now is so strange that it itself does not know whether it is a direction or condition. Apparently I may feel highly delighted by talking about the Master, but that happiness or ecstasy does not reach my heart. Although I see that my whole-self is the same internally and externally, but something still remains. I observe that the condition remains changing but there never comes any change in my simple and sober stage. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 646

Reverend Sri Babuji,
Saadar Pranam!

Lakhimpur
19.9.57

You would have received my letter. Hope you all would be well. I am now writing about my spiritual condition, whatever it is, by the grace of the Master.

My condition is like that of a snake and a musk-rat (chachunder). Neither it is worthwhile for a snake to eat it nor the snake wants to leave it. Earlier, I used to feel that all the particles of my body had become soft like wax. I was like wax but now I am like a stone. Now it is beyond my control as to what I may become. It depends on the Master. He may make me a stone or wax. I have to live in the same way as I had come. Nay! neither I have to go nor come, nor I have any permanent abode. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
22.9.57

Received your letter dated 11th Sept. in reply in to your previous letter, my letter dated 15th Sept. would have reached you.

When the abhyasi reaches at a very high level of spirituality a sort of soundless echo is produced and then its intensity rolls downward. I knew about that condition but could not understand it properly as how it occurred. Now it has come to my knowledge and henceforth I will increase my knowledge about it by having its observation.

Kabir Saheb has written, "Everybody knows that the drop immerses itself totally into the ocean but it is very rare that anybody may know the ocean can also immerse itself into the drop." You have also written that your whole form has become like the white rock. It is the part and parcel of that thing which is Infinite. Whatever you feel opening in the nabhi (knob) means that there are two or three chakras below it and in our system they are taken up afterwards. They want to open one by one. They have got the power of doing miracles, hence they are taken up at that time when we never think about them. Your this observation is correct and I have also realised it.

The vibrations, that you are feeling in your heart, are from my side. The dream which you have seen proves the condition of "ocean into the drop". In the end the hands which you had seen were right and they will be fruitful to you.

Write to me the point at which you are now. I have forgotten it. I have written the definition of Religion somewhere. If you can recollect it, write it to me as well. My pranam to Amma.

Your well-wisher,
Ram Chandra

Reverend Sri Babuji,
Saadar Pranam!

Lakhimpur
27.9.57

Received your letter and noted its contents. May God grant you a good health and long life. I am now writing about my spiritual condition whatever it is by the grace of the Master.

God knows what has happened to me now that our Master, who was taken to be the greatest and omnipotent and omni-present is now felt as a very ordinary person. I do not find in Him any sort of greatness and speciality. Has there come a change in my sight or has something otherwise happened. It seems that the treasury of the Master has become empty and He has become like that of an ordinary person. My condition, now, is such that, if anybody may give me anything to eat, I will then eat it otherwise I will not eat anything. It seems that I am, now, a puppet in the hands of the world. The world gives me everything including spirituality.

Now I feel that automatically I follow the same advice as you give me e.g. you said, "Do not leave Hapur, till you recover good health." My nature tends to become like that. At first I was crazy for leaving Hapur but now everything is normal. The intense thirst of meeting with all my family-members in Dashehra has also faded away. I am also not worried about my examination.

It seems that my whole body has tend to adopt the "Inanimate Form". I may even work a lot, but I do not feel any activity in the body. I feel that the P1 point in me has gained light but there is such a salt in me which is a stone and not salt. If anybody weeps in love for God, it looks like a child's play and if I see anybody weeping out of some trouble or pain, I feel sad at heart. What sort of secret it is? Despite a heavy heart full of grief and even while serving such a person, my innerself remains like a stone. Earlier, I used to worship 'Idol' but now I myself, have become an

idol of stone but I care for it the least. Amma conveys her blessings and Kesar her pranam. Love to younger brothers & sisters.

Your most humble daughter,
Kasturi

Letter No. 649

Reverend Sri Babuji,
Saadar Pranam!

Lakhimpur
28.9.57

I have already dropped a letter to you yesterday. I am now writing about my spiritual condition whatever I have been able to understand by the grace of the Master.

My condition is such that it seems that 'Something' is descending into me and is getting digested immediately. This 'Something' is nothing but a stock of purity and cleanliness, hence there is no weight in it. But when earlier, some condition was getting digested, it seemed to me that all my nerves and particles were totally sucking rather squeezing it. Now the scene is totally changed that there is attraction without any attraction. The uninterrupted flow of Divine power is flowing down and getting totally absorbed automatically. The treasury (heart) is empty but the divine power is coming or flowing towards me. What is this fun? It seems to me that the power of my Master has been getting itself assimilated in me. For all the twenty-four hours for the last three or four days the power is flowing. It seems that centre of Power is assimilated itself into me. But there is no limit of it. It has no weight. There is power but it is powerless. It is a peculiar 'show' in which there is neither any player nor any dancer nor any juggler. When I talk to myself it seems that I am speaking out the words as spoken by 'you' and it has become so natural that I instantaneously say that 'you have said it'.

Although everything is strange and peculiar but it is all natural to me. A natural carefreeness has crept into me. I may say anything about it but, in fact, it has become a part of my nature. There is a natural flow in the heart. I may forget it

but it remains the same. A transparent purity has become my inner and outer. Now I fail to understand whether I am speaking out something or omitting out purity and Reality. But nothing is felt within me. I have no bondage of mind within me. You may call it mind or subconscious mind or super-conscious mind. To me meaning of everything is meaningless, as if there is no divinity. I have become just like an inanimate thing but I do not care. My Master may care for it. The ocean of miraculous carefreeness has become my form as if in all the parts of my body and all the nerves are full of Divinity. Divinity, which is beyond Maya, has become part and parcel of my life. Amma conveys her blessings. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 650

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
9.10.57

Received your letters dated 27th and 28th Sept. It was good that you had a meeting with Swami Ji. But it is very difficult for him to come to me. And if he may by chance come to me, what opinion he will form about me. Because I have no condition worth noticing. Everybody is not pleased by Transmission because it has no divine juice in it. When the surrender is such that it remains unnoticed by the abhyasi, the condition then becomes like that of a puppet. What is surrender after all? It is the true copy of Master's living which tends to become real in due course and thereafter it bears no relation with the Density. In other words we attain our ultimate condition. Shri Krishna Ji has spoken very high about this condition in Gita. I have learnt from you the descending of the divine power in such a way that I have now come to know the method of developing this condition in others. I used to think about it but could not understand it. But now, when it has happened before me, it became clear to me. It can be well understood if it may be compared to 'the ocean in the

drop'. This condition has already been said, "the ocean in the drop, but when that limitation may also break and we may fail to understand that we were nothing but 'drop' during that period the divine power descends. Such a condition may be developed that everything may tend to become one 'surface' and there is also this condition that the thing which the Divine Power brings with it, may remain unnoticed. I have no words to explain what will happen under the above circumstances. It can be perhaps expressed in this way that 'neither there remained any divine power, nor ocean and nor drop. It means that 'whatever' was expressed by all these words, may not remain in existence. What may I call it? you may call it 'Negation'. It is not possible to explain anything more here. Go on and on by saying 'No, No' (Neti-Neti - not enough). Even this Neti (No) does not come to an end and 'still there is something' do not leave us. My Pranam to Amma blessings to your brothers and sisters.

Your well-wisher,
Ram Chandra

Letter No. 651

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
14.10.57

It was a pleasure to receive your letter. All are well here. I am writing about my spiritual condition whatever it is by the grace of the Master.

I have now come to know that there is nothing like consciousness and unconsciousness. It was only a very-very thin covering and when it has been put off, the darkness is no more in the eyes and the eyes have become clear. Now there is light all around me. A beautiful and soft divine light is emerging out from each and every particle within and outside me and from each animate and inanimate object.

My condition is such that it seems that a uniform plain is wide- spread within and outside me. Now, neither I am a stone, nor rock nor anything else. My each and every particle

has adopted a peculiar and simple plain. The body or my form is all like a level plain. Now neither anything seems to come or go. I have nothing to surrender to my Master.

I had written to you that all the particles of body are full of divinity but now there is nothing. I remained lost throughout the whole day in the flow of divine power which used to come continuously. Now there is neither any spiritual ecstasy nor its after-effect nor I remain lost. My consciousness has reached now to its destination. Now there is no destination. Only Infinite is there. It seems to me that the stages etc. were all worth name only. In fact, there is now no stage at all. Now only an open conditionless condition is spreading everywhere. In other words there is plain everywhere and my body has also become just like a plain. My inner has become transparent in which everything is seen as it is. Earlier I used to give sitting but now I can not do it. I sit only for the sake of giving a sitting but I fail to understand whether it has any effect or not. It can not have any effect as I am just like a balanced plain.

It seems that the whole of divinity and spiritual light has been digested by me and I am standing before the Master as I was. The saying of Surdas that 'Surdas kari kamar par chareh na dijo ranga' (The poet Surdas says that the black blanket can not have any other colour), comes true in my case. God knows where all the things go without affecting me. It seems that a Maya-less condition is spreading around me and has all converged in me. I have adopted a divine form which is beyond Maya. Love to younger brothers & sisters.

Your most humble daughter,
Kasturi

Letter No. 652

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
27.10.57

Received your letter dated 14th Oct, '57. This time I am late in replying you. It has been decided that I will go to South

on 5th Dec, '57. You have not sent any letter hence I am more concerned about your health. Reply soon.

I have written to you in one of my letters which meant that "Whatever is descending, is spreading downward." Now the condition is uniform and homogenous and the speed of progress is very slow. It means that your condition is that of point Q1 and it has become homogenous. "Your house and those of others appear same and similar to you." It means that there is no feeling of duality in you and everybody appears to you as your own. After this, if God so wishes, there will arise no thought in you. This is the condition of Reality.

It is really your condition i.e. the condition of consciousness and unconsciousness as you have written. My condition now, is such that, if I put my foot on any unlevelled ground and I escape falling, I begin to think that I was conscious. When the feelings of the heart got themselves immersed as much as possible into Reality, then such a condition develops. If the heart may immerse itself truly and wholly into its Reality, the life will then come to an end; hence I think that such an amount of consciousness is necessary. Pranam to Amma and blessings to your brothers and sisters.

Your well-wisher,
Ram Chandra

Letter No. 653

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
28.10.57

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

My condition is so blank or empty that it is proper to use 'the words' "No world" for it and due to this 'No world' I have to use 'No word' for it. When the drum is beaten or when there is a lot of noise, it (noise) returns in the blank heart.

Each and everything and each and every particle within and outside me has become blank. My whole self has become an epitome of blankness. Now that blankness is such that it has become one with me. When I write 'Blankness', it seems that I am writing about me. The taste of all the drinks and eatables has become blank. I do not find or observe the limit of blankness and lightness of my heart. I am a plain now and it is my form with the only difference that the rock is solid while there is no limit of the simplicity in me. My condition is such that neither I can call it renunciation nor unconcern. No doubt there is no limit of the softness within me. The condition remains the same internally and externally.

Now I have become so small that everything appears Infinite and unlimited. If I may be asked as to what is there in that infinity, I will say 'Nothing'. My condition is like that of the 'Onion'. If you go on peeling of its layers, there will remain nothing but all the layers were in existence because of that 'Nothing'. That 'Nothing' is my condition. My each and every particle has seemingly become 'Nothing'. When I concentrate on this 'Nothing', I find it unlimited; but after thinking about 'Infinite', there remains 'Nothing'. You know or the Master knows all about this. I do not understand anything. Love to younger brothers & sisters.

Your most humble daughter,
Kasturi

Letter No. 654

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
5.11.57

Received your letter dated 28th Oct. This time Shri Raghavendra Rao is celebrating the Annual-day of the Branch on a large scale in Gulbarga. The fire of the Mission has begun to burn in South India. The people, at present, are coming in small number. I need to stay and live there for three months within a year. I will leave for South India on 5th Dec. I was rather forced to close the centre of Trichnapalli

where M.K. Ganeshan was working. My Pranam to Amma and blessings to your brothers and sisters.

Your well-wisher,
Ram Chandra

Letter No. 655

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
31.10.57

It was a pleasure to go through your letter which was addressed to Sri Master Saheb. May God keep you always healthy so that all others may remain enjoying spiritual benefit from you. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition now always remains stable. I have forgotten what I had already written or I do not experience it at all. It remains unchanged, in other words it is nothing. To me life and death, Divine bliss or 'No-bliss' have the common path. Hence I, the most illiterate, can not understand and realize the value and real meaning of Kabir's saying, "Kab marihaun, kab payeehaun, puran Parmananda" i.e. when I will die and attain complete 'divine bliss,' I do not know whether I want to live or die. My condition is this, "Bhains ke aage bin bajaee, bhains baith pugurai." It means that one may play on a flute before a buffalo but the buffalo remains chewing and digesting. He or she, who does not know the importance of life, does not differentiate between losing or keeping it (life). I have now come to know and realize that the words 'importance or value, have no, meaning for me.

I, now, do not feel even the condition of Zero (shunyata) within and outside me Finite and infinite are both similar words to me. Likewise limited and unlimited are also similar words for me. I write 'Is' in the end but it is nothing, is a mere excuse for completing the sentence. My speed in spirituality has almost come to a stop. Even the whole system has become stable and stationary. But it is strange that there is neither stability nor instability. It is as 'It was'

and while saying this, it seems somewhat heavy. For the sake of saying, I say that I feel my Master but the truth is whatever it is, it is. It is not possible for me to hide it. God knows what has happened to me that A, B, C, D of Pooja (Sadhna) has not yet started for me. I do not know whether the Master will educate me in this field or not. I, now, fail to remember teaching and learning. What He wants, will happen. Amma conveys her blessings to you & Kesar her Pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 656

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
4.11.57

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

Now my condition is such that I have no Receiving Power in me. Nay, there is nothing like 'Power' in me. I used to understand previously whatever you did for me but now I fail to feel anything what to speak of receiving anything. I remain wandering here and there totally blank and empty. My identity has become empty. All the nerves have become quite pure. I have become totally pure. Only the pure person knows the pain of the other pure person. I do not know what to write and what pain is. Now I have become painless. I am neither stone nor wax. Each and every particle within me has become inactive.

I see and feel that the unlimited treasure of divine love of the Master has now become laya in me. Only the love of abhyasi-brothers and sisters keeps this stony-idol drenched in with their love. My Master is about to come but I remain like a dumb-doll. The craving and inspiration for meeting with the Master comes to me only for a short while and that too when the Master Himself remembers me and then it goes

back from where it comes. How can I manage to do your work. Everything goes on happening automatically which I do not know. I am not fortunate enough to call myself as the 'helper' of each and everybody. I, even, do not receive any inspiration from my innerself. Amma conveys her blessings. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 657

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
9.11.57

Received your letter. Now I have to write to you that "Live and keep yourself healthy". I have requested Ammaji to leave you there and to let you live there till the Doctor Saheb does not advise you to go. If the doctor thinks it proper that you may live there even when there is Function, you should live there. My Pranam to Ammaji.

Your well-wisher,
Ram Chandra

Letter No. 658

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
29.11.57

It was a pleasure to receive your letter. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition is such that it seems to me that somebody has given a dashing blow to the artificiality and unreality by gradually melting it and squeezing it out. Now there is neither any artificiality nor unreality for me. Both the Reality and artificiality are not meant for me. I am just like that machine which has no identity of its own. Now I am not free despite being free. You know better about all this. I am concerned with the Master only. Amma conveys her blessings to you

and Kesar her Pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 659

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
17.12.57

Hope you would have reached safely and comfortably. You were suffering from cold and cough. Please go on taking medicine regularly. We all are well here. I am writing about my spiritual condition, whatever it, is by the grace of the Master.

Now my condition is such that while sleeping at night even a faint voice and slight sound reach my ears. It is my only prayer to the Master that He may take myself totally in Himself. Now the seed of Ego has turned to ashes. He may give me love or not but He may own me. It seems as if my subtle body has vanished after becoming illumined for a moment. Since then, it seems that the layer of the whole system has uncovered itself and become empty. The condition has become such that it is not appropriate to call it pure or simple or soft. Something in me seems to have totally absorbed. I can not say what that thing was. I used to write that my whole form has become such and such but now that thing has also got absorbed. Now I have nothing mine to speak about; hence I can not explain and express to you my condition properly.

Now the condition of lightness has also got absorbed because it is now beyond me to speak about it. In fact, the truth is that, whatever words I use for my condition i.e. lightness, simplicity or purity are mere artificiality. Now there is nothing particular or special about any condition. Amma conveys her blessings to you.

Your most humble daughter,
Kasturi

Letter No. 660

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
20.12.57

Yesterday I came to know from your letter to Master Saheb that you are well now. I am writing about my spiritual condition whatever it is by the grace of the Master.

My condition has now become such that while remaining awake, if anybody calls me even from nearby, I fail to hear anything. A blank and innocent condition has become my own form. Often such a condition overcasts my eyes and very innocently, I remain gazing at this condition. It will be proper to say that at that time I remain sitting in a blank and empty condition and remain gazing in the blank and thereafter I get lost in it. But there is such a consciousness that comes mostly in the night and sometimes in the day with a jerk. It has become an important and main part of my condition. By the word 'Blank', I never mean 'empty', however it is alone (single) in its definition. He Himself is 'one' and only 'Neti-Neti' (It is not enough) can be said about Him. Infinite is His limit. Humility has remained behind it. Now the condition may be called "the Truth" or the "Untruth" but nothing can touch it now. It (condition) is beyond everybody or everything so it is untouchable because now it can not be affected by anything. It is said that when any Yogi or Saint breathes his last, there becomes a sort of 'split' in his head and the soul passes out through it. But now I see that there is seemingly a 'split' in my head near my 'mang'. I do not know what it is. You can better tell me about it. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 661

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
26.12.57

You would have received my letter. We all are well here

and hope the same there. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now my condition is such that I become disturbed at the slightest thought of meditation. The condition has gone out of my understanding. A continuous and uninterrupted wave is flowing continuously with the same speed. Some sort of heaviness is felt in breathing. Now the whole of the spiritual world behind my back is seemingly in my hands but I am the least concerned with it. I observe that my heart, rather innerself, has immersed into my harmonious condition as a condition because God knows the reason why I never now think and feel anything about my heart. Now I begin to feel a sort of uneasiness while meditating for reading my condition. The condition is very simple and innocent. Nothingness has become my own form.

Now I am going on swimming in a somewhat peculiar field and that too without any power and effort. A sort of peculiarity has entered into my nerves. I feel a sort of pain behind the head and on the neck. Sometimes it becomes very severe but there is something spreading on the condition which is not open. While I look back, I feel a sort of Mastery even then something is spreading over it. There is a open plain and fresh air in front of me. Now no condition is felt; only the cause of the condition is present. It can be said that total nothingness (Maha Shunyata) is pervading in each nerve and within and outside me. Now an inanimate condition (condition of Zarta) has become my form but I am pleased even in this dry inanimate condition. Such a condition of Nothingness is pervading in which neither there is any sound nor any silence. Now a clear and new plain is widespread before me. There is simplicity all over. An innocent condition is flowing into me continuously. Amma conveys her blessings to you. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 662

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
9.1.58

Received no letter from you since long. I am highly concerned about your health. Please inform me soon about your health. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition, now, is so naked that it can not be covered by any covering. A peculiar sort of simplicity has spread all over. Some such peculiarity has pervaded within and outside me in which there is only Mastery. My condition has become such that I feel that slowly my Master has totally lost His identity. My condition is as described in the undernoted lines :

'Nij ko gavaya rokar, Piya gavaya hunskar,
Ghar bahar andhiyar maa, Udti bhughti saans.'

It means that I have lost myself by weeping and lost my Master by laughing. There is darkness in my house as well as outside it and in this darkness I am breathing.

Undoubtedly the Mastery has spread all over me but now the spiritual power and will-power has vanished, hence there is no Master and no Mastery. Now such a plain is lying in front wherever the air can not go. The condition is blank, simple and like a desert. Condition of Nothingness (Mahashunyata) is spreading all around but my condition remains untouched. It is lost in itself. I have no time to see and observe anything and anywhere. I have reached the shore. Now I do not care for anything for support. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 663

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
20.1.58

Received your letter addressed to Sri Master Saheb. It

was a pleasure to note about your general health. I am now writing my spiritual condition whatever it is by the grace of the Master.

Now my condition is such that, when I sit for doing Pooja, I feel that there are no more Chakras in me now. How I may think that the Transmission is going into my heart when the heart has melted and has lost its identity. There is now nothing. Even all the bones have melted away. There is nothing like burden in my whole body. Breathing has become so light that it is not at all felt. You may know better about it. Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 664

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
31.1.58

Hope you would have received my letter. Hope you will be well there. We all are well here. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now my condition is such that it seems that something is trying to erupt out like a volcano from a point above the neck, behind the head. Since there is seemingly a split in the head, it seems that the particular hand having five fingers has been removed rather lifted away from the head. Though there is complete stable (Zaravat) condition, yet my work goes on as usual. Weeping and laughing also go on but there is no lessening in the above condition which is in balanced state. It remains the same throughout, without any change, in its intensity.

Day before yesterday night, suddenly a voice was heard that "There is now no scope of even death". Sometimes I feel in the dream at night that some sacred souls are showering flowers on me. Actually they do not appear to be flowers but something is showered. Sometimes there is

some whispering about me as well. On awakening these dreamy things seem to be actual. The words animate and inanimate are both the same to me and have the same meaning.

Earlier I used to feel that both I and my Master are two bodies but one Soul but now I do not feel either the body or the soul. I had written you earlier that the whole world appears to me as lifeless but now I fail to feel any such thing. Now there is neither any world nor its experience. If there is anything, it is infinite and unlimited and there is no experience at all. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 665

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
11.2.58

Received your letter addressed to Tau Ji. I came to know about your welfare. I am now writing my spiritual condition, whatever it is, by the grace of the Master.

Now the condition is very peculiar. It seems that there is wonder and wonder everywhere. It was all wrong and a whim what is called Sakar or Nirakar (Having Form or Formless). I am unable to understand what 'He' is and what I should write about Him. It seems to me that my condition, as it was before starting Pooja, has now become my living. Progress or no-progress are both same and similar to me. May the Master awaken me so that I may go for meeting with Him but I fail to find the Master. I am sitting at one place in the hope that He may perhaps meet me while passing that way. But I do not know where to sit on the path either at the starting point or middle or in the end.

Everybody says 'Babuji, Babuji' but someone may tell me as where and how He is. When anybody says that he has returned after meeting Sri Babuji and narrates something about Him, all his talks and words seem to be false and fiction

because if anybody will reach and meet Babuji, he will not return to narrate the whole story of the meeting as he truly can not come back after meeting Him. I also say 'Babuji, Babuji' in my heart but it all seems superficial and artificial and does not appeal to the heart which is not prepared to accept any such thing. Now everything has become silent including life, death, peace, restlessness, craving and sighing and also the path itself. God knows about the thing which is always prepared to try to put a covering on my condition, but the consciousness, as given to me by my Master, removes that covering repeatedly and gives me something but I revert to my original self again and again. What is all this? Why do I fail to collect and consolidate all that is given by the Master? I do not preserve it even for a moment. The Master gives me 'something' within moments and I get laya in it only within moments. But I have seen that in which 'something' I get laya, is nothing because if there is 'something' it would have got laya in me. But I myself is unable to get laya in it. Someone removes the curtain and makes me one with Him and thereafter I do not remember Him. Love to younger brothers & sisters.

Your most humble daughter,
Kasturi

Letter No. 666

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
28.2.58

I came to know about you today through Hari Dadda. I pray God that He may keep you healthy. I am now writing about my spiritual condition, whatever it is, by the grace of the Master.

Now my condition is such that it seems that all the particles of Shri Babuji are melting and thereafter getting laya in whole of my body. This thing is going on and on. But my subtle inner has lost its identity. Now all the particles of His body are getting laya with my physical body. Now the words

spiritualism and materialism have both got the same meaning as far as I am concerned. I do not realise anything what is called especiality or greatness. In fact they all are meaningless and worthless to me. The very structure of the words is meaningless to me. I feel something like that, that I am a horse and my Master is riding on me, but there is no weight. He produces certain sounds. To hear these sounds a peculiar reaction takes place in me. Earlier I used to see that a sort of divine glow had immersed into my each and every particle. But now 'Divine' and 'Worldly' are mere words for me and they convey the same meaning to me otherwise they are nothing. There is no divinity, greatness and especiality either in Pooja or in Master or in myself. Now the condition is such that even the desertness has not remained a desertness; in other words it can be said that desertness has become my Form and the silence of Death has overcast it but even death is no more death to me. Amma conveys her blessings to you and Kesar her pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 667

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
5.3.58

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

Now my condition is such that it seems that I am pervading in one circle having somewhat copper-like colour. Each and every human being seems to me the incarnation of some or the other power. Nobody takes birth and nobody dies; they only appear themselves. Even then I do rejoice when anybody is born and mourn when anybody dies although it is just like a passing thought, but it happens and I remain bowing my head before everybody. I have written that I feel

power of an Incarnation but I remain totally ignorant of it (power) because the word 'Power' is only for the sake of saying. I do not feel any sort of burden, light, path or any other thing. I am only a human being of this world. The whole universe, nature, God, Soul, Zeeva or Brahma were all some sort of 'Knots' which have been cleared by my Master. Now my mind neither puts any questions about them nor I am inclined towards them after hearing something about them. Now there is no subject, no question, no answer and no restlessness for me that is why if I want to write something I find it very difficult. I do not have any thought to write about. After writing something, if I again go through it, everything looks blank. Earlier when I used to think about writing, many subjects, topics and many thoughts about them used to pour in like a stream but now it looks that the silence of death has spread all over within and outside me. I had written you earlier that 'a sort of consciousness has developed even in the unconsciousness but now there is nothing like that. I am simply an ordinary person of the world. There is a remembrance of my beloved Master in my heart but the Master also appears as ordinary as I am. I do not know, what has happened to me. It may be lack of love.

Note : I do not feel any sort of pressure beyond the Bliss of Nature hence my inner remains beyond it although it remains in my condition. When we go beyond Nature, the type of Bliss undergoes a change. Love to younger brothers & sisters.

Your most humble daughter,
Kasturi

Letter No. 668

Dear daughter Kasturi,
May God bless you!

Shahjahanpur
12.3.58

Your spiritual condition is good but I am more concerned about your health. May God make you healthy so that you may work for the Mission actively. When the

abhyasi reaches such a point, after making continuous spiritual progress where the Divine or Super Mind sways its effect; a sort of vacuum is felt. When the abhyasi gets laya in it and becomes one with it, he gets the vibration about more subtle condition than he enjoyed before. The condition becomes so subtle that, if it may be described in words, it can be said that some lamp was lighted at this place sometime and its light has spread all round. It means that there remains a slight thought and feeling of which is similar to that when the light loses its effect. To be more clear, it looks like the fading light of the lamp burning in the morning. The effect is similar to that (effect) which is caused by the doubt - on the heart of any person. The chakras finish their job after showing their miracles and making progress in the human-beings. Thereafter only centre remains to reveal the secret of the Nature.

You do not feel the touch of five fingers on your head (Sahastra-Dal-Kamal), it means that you need my help only in name. Nature has taken over the major part of my work. When the abhyasi attains Laya-awastha in a subtle state, there remains total silence within and outside him.

When the feeling of everything may go away or fade out, it should be then presumed that the abhyasi has begun to swim in Reality. Thereafter there is something. That 'something' is that, that all the Atoms may get dissolved and loose their real Identity. You should apply your Will-Power either in sitting or lying position, on this point that all your diseases are leaving you and you are becoming healthy. You have never experimented so far your spiritual power is concerned. You have such a Godly-Power that if you may concentrate it with all your Will-Power on any stone, it will break into several pieces and the earth and mountains will begin to shake. What to speak of your sickness. My Pranam to Amma.

Your well-wisher,
Ram Chandra

Letter No. 669

Reverend Shri Babu Ji,
Saadar Pranam !

Lakhimpur
14.3.58

Received your letter addressed to Master Saheb and noted the contents. I am now well. I am writing about my spiritual condition whatever it is by the grace of the Master.

My condition is such that it seems to me that someone has squeezed out all the divinity from each and every particle within and outside me and has left me totally dry. My condition is like a saltless food. Once you had written to me about Divine Wisdom that it is present in me but now I feel as if the Divinity has been totally taken out from me and I have now become an ordinary person. God knows when this Divine chain came to an end. I do not understand anything now. Earlier whatever I spoke out, or wrote, seemed to me full of Divinity but now the house worth six lakhs has turned to ashes.

Now, there is nothing like desertness or emptiness within and outside me. Wherever I go emptiness or desertness spreads all over. Nay it seems that the death-like silence spreads on the places where I go. But it is strange that I am worse than inauspicious phenomena because it does not touch me. My condition is such that if anyone takes my name in the morning, he does not get food that day. It is the proof of my becoming inauspicious.

My condition is such that I feel that I can do everything when I read your letter and note that I can do this or that work, but after a short time, I begin to feel as usual that I cannot do anything. The truth is that I am an ordinary worldly human being. It is not possible for me to understand this complicated subject (spirituality). Once there was a time when I had tried to tie the Master with the cord of my love and now I do not know as to where that cord is gone. I too could not move even a step forward in this direction and found myself standing at the starting place in the original position. I also forget as to when I wanted to tie or bind. The whole game

got spoiled. All the domestic duties again started in full swing as usual. Now the thought of binding Him does not strike me now. No craving can awake me now. Now I often begin to think that what has happened to me. Most probably the Divine wave and light of Divinity has all gone away along with the thought concerning Him. Now there is only an extinguished lamp which has lost all its power to produce light in the house and to illuminate it. The house is like that inn where no lamp has ever been lighted. Anybody may enter into the house in darkness and go away unseen and unknown.

You had written that "Reality has started and you are swimming in it". But, I, as an ordinary person, do not understand it. I have lost the power of keeping the divine lamp burning hence it is not possible for me to understand the main essence of Reality. But whatever it may be, I may see anything or not, but, I must extend my hand forward. I will search for this thing in future. You may know better about it. Amma conveys her blessings and Kesar her pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 670

Reverend Shri Babu Ji,
Saadar Pranam!

Lakhimpur
15.3.58

It was a pleasure to receive your letter and to go through it. I am concentrating fully on my health and there is nothing to worry about. I am, now, writing about my spiritual condition whatever I have been able to understand.

There is a feeling of constant pain on the neck behind the head at its lowest end for the last so many days. It increases a lot. A somewhat thrilling sensation is still felt on the point on the right side of the end of the 'Mang'. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 671

Dear daughter Kasturi,
May God bless you !

Shahjahanpur
17.3.58

Received all your letters. You have written that your health is good, so I have pulled you up at the Point P1 out of happiness. Now you will start your spiritual journey of that point and place. It is the best description if the state of Brahma Vidya may be called 'Inauspicious Omen' as the living person may be called a corpse and afterwards this condition remains for some time and then bids good bye. You have written that each and every particle has been squeezed out. It is correct and it means that the wetness (joy) of the world has also left you dry. You have given the example of our extinguished lamp but it is not an extinguished lamp. In fact a real or divine light is radiating from it. In other words it is that light which can lit all other lamps. There is one thing more. There is light in your house because of you. Blessings to your brothers and sisters.

Your well-wisher,
Ram Chandra

Letter No. 672

Reverend Shri Babu Ji,
Sadar Pranam !

Lakhimpur
19.3.58

Received your kind letter. I am well. I am now writing about my spiritual condition, whatever it is, by the grace of the Master.

Now my condition is such that, if I pray to the Master, it is this only, "Bina bhakti taroa tab taribo tiharo hai". It means that your glory lies if you may liberate me without any devotion. You may liberate me or not, it does not matter to me because I do not understand what is liberation. Now my prayer to the Master is also dry and it is simply a request. But there is no prayer or request in this 'request'. The condition is so simple and natural that it has become a part of my nature. I am now

seeing a strange thing. I do feel the bliss after the feeling of my condition whatever it is, even then my senses remain unaffected including my mind and heart. I do not understand what all this is. Everything remains the same within and outside me as if nobody has touched me. There is nothing new and nothing strange as if when I open my eyes, I find the world unchanged as ever.

The condition is somewhat such as if I have immersed myself in one complete circle or everything has been compressed within my fist. I see that although I can not cross this circle and point, even, then I am not worried about it rather I am care-free. Master knows better what He is doing. I have taken my journey in the whole circle and all its (circle's) particles, after becoming light, have got laya in me but I do not know about my whereabouts. God knows where the Master has vanished me and He himself has also disappeared along with me. I remain standing empty-handed and when I am reminded of the Master, I find myself waiting for Him. But the truth is that I never remember Him. I fail to serve my Master now. I do not know what and how to serve my Master.

My condition is somewhat peculiar for the last fifteen or twenty days that I begin to cry suddenly at night while sleeping as well as in the day while I am awake. But due to the 'kindness' of the Master nobody else in the house has yet been able to hear me crying otherwise what reason of my crying I would have told them because I am neither suffering from any pain or agony. All the senses are silent. The heart and mind have both become balanced. I do not know what has happened to me.

Yesterday, I felt suddenly, a sort of acute vibration in the end of the toe of my left foot and it was so intense that it seemed that the very nerve of that whole leg was vibrated. Thereafter a cold drizzle began to enter into and as well as come out of it. After that the whole vibration faded out. It seems to me that my toe has been opened now. God knows what it is.

There is such an activity in me now that I have no control over it but it seems that I have not the least concern with that activity.

One thing more has happened that; when I want to eat anything but I give that thing to others for eating, I feel the same sort of satisfaction as I would have felt by eating the thing myself. Amma conveys her blessings and Kesar her pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 673

Reverend Shri Babu Ji,
Saadar Pranam !

Lakhimpur
3.4.58

It was a pleasure to go through your letter that was addressed to Shri Master Saheb. I am highly thankful to you for your kindness that you have pulled me up to point P1. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now my condition is such that it seems to me that I have every authority on each and every person. If Kashi will beg from door to door for the sake of the mission, Kasturi will then force each and every person to fill his (Kashi's) bag. I do not care if I may have to take so many births and re-births for propagating the principles of the Mission because I take it as my birth-right to propagate the missions of the Mission. I have to fulfil it. 'The promise' of Sri Babu Ji to Samarth Guru Shri Lala Ji that "I (Babu Ji) will preach and propagate the 'missions of the Mission' in the whole world, has now become my own pledge and promise. I will have to do it. I will have to divert the mind and heart of every human being towards the Mission. All the human beings including their hearts and minds are meant for the Mission and all the resources will be tapped and found out for the progress of the Mission. If I would have been in service, I would have saved money for the progress of the Mission

by taking only one meal a day. But I am only in the service of the Master, even then my wish will be fulfilled. If the Master has taken up my care, I have also take upon me fully the care of the Mission and the care of the health of the Master. I will be able to do this duty by your kindness. Amma conveys her blessings and Kesar her Pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 674

Dear daughter Kasturi,
May God bless you !

Shahjahanpur
7.4.58

Received your letters dated 31st March and 3rd April 1958. As soon as I received your post card, I gave you sitting and concentrated on you and you would have felt better. It is also strange that people do not love God and if they at all want to love, they fail to do so. Have you thought about its reason? I have not thought over it but I am now writing about our present thought. That the chain of relationship, that binds them with the worldly affairs, is not strengthened by diverting it towards God. Often I have to bind and strengthen this chain of relationship towards God and I have made efforts in this direction. But God knows what has happened to me now that I do not concentrate my thoughts on that side because my effort of binding the relationship was like the intoxication after drinking the wine. The ecstasy persists till the wine is taken in and thereafter it fades out after drinking is stopped i.e. (when Sri Babu ji Himself connects any abhyasi with God and keeps His eyes on him, he remains connected with his goal (God) but as soon as He removes his eyes on him, his attraction begins to lessen towards his goal). They do not develop such a nature in them that they would have naturally created the condition of spiritual intoxication in them by seeing the very drink.

As you had thought, the fire of the Mission has begun to sparkle and spread in the South India. Many noble persons have begun to come to Dr. K.C. Vardhachari. The Govt. wants

to expedite in building the Ashram and many people are managing for that. Everything depends on God. One gentleman has promised to get the Ashram built only by his resources if he succeeds in the registration of China clay. A Retd. Deputy Collector has helped him in getting his work done. An Asstt. Editor of the Newspaper 'Hindu', has become the member of the mission. After taking three or four sittings he has to go to America. If he was required to proceed to America after some more days, he would have helped in propagating the principles of the Mission there. Even then I have sent six books of 'Reality at Dawn'.

Now I throw light on your condition. Your place for spiritual journey is P1 but the journey has not yet been started. It will be done. I am more concerned about your health, hence I proceed in a slow and natural way so far as you are concerned. Now you may also develop such a will-power that your health is improving. You have written in the letter of 31st March, that if you want to eat anything, you do not feel satisfaction unless you first give that thing to any other person for eating and thereafter you feel a lot of satisfaction as if you have eaten the thing yourself. I have been having the same condition for the last so many years. I am now reminded of it after you have written about yourself. It means that feeling of oneness has developed in you and you have no more desires. There is an intensive desire in you that the Mission may expand and progress and the reason for the same is very simple. You have developed very good Laya Awastha in me, hence my this emotion is developing in you.

Your well-wisher,
Ram Chandra

Letter No. 675

Reverend Shri Babu Ji,
Sadar Pranam !

Lakhimpur
10.4.58

You would have received my letter. Hope you will be enjoying good health. I am, now, writing about my spiritual condition, whatever it is, by the grace of the Master.

I have suddenly realized to-day that the Master has given me the power to create and develop any condition in the atmosphere. I had never before feel such a power in me and I had never paid my attention towards it. Now not only the whole world has been squeezed from every particle of my body, but someone has squeezed out my Master as well and consequently has made dry my heart and all the particles within and outside me. Why has the Master done it? It seems that somebody has taken out all the salt (happiness of the divinity) from all the particles in my whole. I do not know what is now here. Although I have used the word 'particles' because there is only 'Something' that comes in my experience, otherwise there is no feeling and no experience. There is no feeling of the 'Whole'. The word 'Whole' also comes out from my mouth inadvertently so I use and write this word otherwise I have no experience about that word 'Whole'. All the particles within and outside me constitute the word 'Whole'. In other words it can be also said that after adding and subtracting the 'Whole', there remains only the 'Whole' and that too does not come neither in the Master's conception nor that of mine. There is only 'Whole' and no other word strikes to me.

The condition is somewhat such that I can call it pure. My whole back has become so soft that it seems that there are no bones in it. Any sort of weight has not touched me. It seems that I am standing in a new circle but by the grace of the Master the whole circle is seemingly within my sight. It seems that I am standing in a new and wonderful divine condition which is totally untouched by respect, regards, faith, love, laya and knowledge. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 676

Dear daughter Kasturi,
May God bless you !

Shahjahanpur
16.4.58

Received all your three letters, two by post and one

through hand. You are right in writing that you will certainly gain health.

Your this 'thought' is correct that you have got the power to create and develop condition in the atmosphere and so you have been given the Mastery over the Brahmand Mandal. Your condition is already pure, but you are thinking in the direction of pure and impure condition. In fact there is neither purity nor impurity. Your this thought is also correct that you are standing in the new stage of laya-awastha. You will come to know and feel soon that you have become Laya in 'Soul Consciousness'. At present you are standing at Its (Soul Consciousness) doors. It has not yet started, but certain such condition has been created that are giving signal of the circumstances of Laya-awastha. This is the reply of your post card dated 10th April. My pranam to Amma.

Your well-wisher,
Ram Chandra

Letter No. 677

Reverend Shri Babu Ji,
Sadar Pranam !

Lakhimpur
16.4.58

You would have received my letter. Hope, you all will be well there. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now my condition is such that I fail to understand anything. The Form of Kasturi is for name's sake because it seems that with this Form, neither I hear anything, nor I understand, nor speak out nor I see or experience anything. The form of Kasturi is only her 'Veil' because everything, which I hear, goes away to some unknown place within me. Anything, that is heard or not heard, understood or not understood, can not touch me. I do not at all realize the air I breathe in. The inner and outer are both the same to me.

The condition of cheerlessness (Udasi) about which I used to write earlier was perhaps in the form of a veil but now it seems that every condition has been en-compassed

within one and only one word 'whole'. I have nothing with me either to spend money or to say the name of God (Hari). Now the condition has got laya itself into the Omnipotent and Omnipresent that is God. The condition has got laya itself in its reality and has left me all alone.

It is a peculiar phenomenon that my life has merged itself in its originality (Reality). Death and all the attributes have also merged in their Reality. Even the Master has merged Himself with Himself. I remain wandering here and there like a machine and also remain doing all the work with the help of some unknown thought. Spirituality has also got laya with itself. No one has any concern with me but my Master is with me in every circumstance. He may keep me in whatever condition He wishes. Amma conveys her blessings to you. My love to everybody in the house.

Your most humble daughter,
Kasturi

Letter No. 678

Reverend Sri Babu Ji,
Sadar Pranam !

Lakhimpur
21.4.58

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

I used to see till now all the changing spiritual conditions but now all those conditions have ended. Now whatever it is, it is or it is not. Now whatever it was, is no more present. Now all the activities have gone away. As I used to write earlier about the condition of Nothingness (Shunaya Samadhi), it has also merged within itself. It seems that I have got laya in Omnipresent condition. But now after breaking all relationship (connection) with it, now I am standing in a lovely place. It seems to me now that the soul has also begun to melt.

Now all such conditions e.g. " I may wear whatever He lets me to wear, or I may sit wherever He may let me sit",

have melted and come to an end. This condition has merged itself with Itself. But I am happy with my present condition. Sometimes an Ascetic like condition (Avdhoot-Gati) seems to come out regularly. Amma conveys her blessings and love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 679

Dear daughter Kasturi,
May God bless you !

Shahjahanpur
27.4.58

You would have reached Delhi comfortably and would have got admission in the ward immediately. I have sent you to a sort of Banwas (to live in forest) so that you may be able to destroy the remaining disease. You should keep up courage and everybody should remain happy in every circumstance.

Your spiritual stages will go on as usual, if God so wishes and you will also feel peace and satisfaction in your heart. If you may feel any trouble, you have the instrument of Prayer with you and it (prayer) will help in improving your condition.

Your well-wisher,
Ram Chandra

Letter No. 680

Reverend Shri Babu Ji,
Sādar Pranam !

Lakhimpur
4.5.58

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

I can oppose for not going to the hospital but in view of your wishes and your advice, the feelings and the thoughts to oppose you do not develop in my innerself. I do not understand whether such feelings persist in me always or I remain contented with the wishes of the Master. Now there are neither feelings to

oppose nor my own feelings as I like. Infact, no kind of feelings either good or bad, now arise in me so I am incapable of understanding my own condition because my all other actions e.g. weeping or singing are not accompanied by any sort of feelings. I am simply a puppet now not only of the Master but of all the human beings but I have no knowledge rather I do not realize that I am simply a puppet and thus I may become happy.

It seems that my heart has become wide-open and everything has turned to a single flow with the result that the power of my inner that used to give me inspiration and Zeal, has seemingly died. A homogeneous condition has spread all over and I remain loitering here and there totally blank, silent and without any motive. Now the thoughts do not come in my mind continuously. Certain vibrations use to come in the mid portion of the head which is somewhat connected to the higher but it seems at night while sleeping that I get laya into the condition where the condition of 'nothingness' immersed in itself (Maha-Shunya). It seems that although I live here but my living has been in my real home but this feeling comes only during sleep. The sky (Mahakash) has been said as 'Absolutely Blank' but it does not tally with my condition. It remains 'heavy' but my condition remains blank like the word 'Blank'. Even the word 'blank' does not appropriately suit me. I fail to understand whether it is the feeling of my own condition or it is my own form. Now the experience and the condition have become as one unit. The source, due to which the spiritual conditions were felt, has now vanished and died, hence the attraction which used to divert my thoughts towards inward and upward has also faded out. Now everything inward and outward, upward and downward has come to an end.

Your most humble daughter,
Kasturi

Letter No. 681

Reverend Shri Babu Ji,
Sadar Pranam !

Lakhimpur
29.5.58

You would have received my letter. We all are well here

and hope the same there. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now my condition is such that I do not get rest even when I sleep in the night, instead I feel tired as if the nerves of my brain do some work but I do not know about it. But, if I ever sleep in the day, my mind gets rest otherwise not. It seems that a sort of swimming has started in divinity. A very delicate and soft condition has become my form. Everything has become soft within and outside me. Now, if I call it a 'flow', it seems heavier than the condition. The weight of the meaning of the 'words' and the experience of the condition seems heavier than the condition. How may I express my condition now.

So far as condition is concerned the phrase 'whatever it is, it seems ugly and ridiculous'. The word 'humble' does not also match with the condition. How I may call it condition when it is without or beyond the five elements and three attributes? There is not even an iota of formality or artificiality. The condition is very delicate. It is such that it seems that the body is no more a body but a dwelling place of God. All the organs of the body and all the nerves and particles within and outside me are seemingly flooded with the Divine power and light. The condition is also such that I am ignorant of what light and power are. Everything has become unlimited and I have immersed myself in that unlimitedness. Now I feel restless while concentrating on and writing about my condition. Now concentration on any issue is unbearable to me. Anything may come in or go out of my mind, but it is all unbearable to me. Everything has become unlimited. God knows my whereabouts as I have got laya somewhere. The heart, the soul and all the particles of my body have been seemingly disintegrated and suddenly have got laya with the Infinite. Now it is no more a pleasure and meaningful in speaking about all this. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Reverend Shri Babu Ji,
Sadar Pranam !

Lakhimpur
7.6.58

You would have received my letter which I had sent through Dadda Ji. We all are well here and hope the same from you. I am now writing about my spiritual condition, whatever it is, by the grace of the Master.

Now the condition is such that the spiritual journey of point P1, is over. There has come a sort of stoppage i.e. my hands and feet seem to stop working. Besides that, a sort of swimming has also started on the other side.

I used to write earlier that I always remained connected with a typical sort of 'Fomentation', but now the condition is such that very 'fomentation' has become my own form. That very slow and soft 'Fomentation' has pervaded into each and every particle of my body. To-day suddenly the last point on the fore-head in the end of the 'Mang' seemingly expanded and all the nerves got strained upward and were related to the higher condition.

My condition has achieved the last point of softness which has pervaded into each and every particle of my body. In the beginning my condition was of deep restlessness but now all the particles of my body have become the epitome of deep restlessness, so it is useless to call it restless. What an acute restless person may call another reckless person. Everything has achieved the last limit or the end. It seems to me that I have started swimming into the soul of the Master. The swimming of the condition of laya has started in 'One Soul'. The condition is such as if there was never produced a thought of Kchobh in it. Amma conveys her blessings to you. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Reverend Shri Babu Ji,
Sadar Pranam !

Lakhimpur
15.6.58

Hope you would have received my letter. We all are well here and hope the same there. I am writing about my spiritual condition whatever it is by the grace of the Master.

Now it seems to me that my all the activeness has gone and all the particles of the body have become totally inactive and silent. A sort of dimness has spread within and outside the body. There is no trace of attachment with my Master. What can I write now. I can only say that I have offered myself totally to my Master. I am trying to mould my way of living as His wish. The cause of the spiritual condition has melted and faded out. Now there is no source or cause, hence the condition can not be seemed to be mine. The cause of Laya-Awastha has also melted and the matter of melting is also disappearing.

My condition is such that I do not know whether there is peace or restlessness and happiness or unhappiness in my heart. There is no power in the heart to grasp and realize the abovementioned feelings. The thoughts now fail to hold the condition of the simplicity. They all are seemed far away from me so I have nothing to do with them.

Some such thing has happened that the power, that used to inform me or give me the knowledge of my condition, has gone away. My heart has become so small that it may not have any room to keep anything even spirituality too, hence they (conditions) all have departed. Now there is a plain without any plain in front of me and I am moving in it without any speed.

God knows, what has happened to me that my condition seems very ordinary before everybody; he may be an abhyasi or not. There seems no speciality in me. God knows the reason why I, now, fail to attach to my condition and all the efforts in that direction are in vain. Somebody forces me to realize about my condition by fits and starts but I, now, leave

there a thought from my 'Will', so that, I may remain attached to it. My Master is leading me to my goal, I will remain attached to Him only. It does not matter if my hands and feet do not work. In fact I have no hands and feet so there is no question of their doing any work. Now I have neither words, nor feelings and power for saying, hearing and writing. While I pen down my thoughts, I snatch power from the Master and pour out my thoughts in the words otherwise there is no trace of activeness either in the body or mind and heart. At the time of need my thoughts do the needful by taking power from my Master. Amma conveys her blessings. Love to younger brothers & sisters.

Your most humble daughter,
Kasturi

Letter No. 684

Reverend Shri Babu Ji,
Sadar Pranam !

Lakhimpur
29.6.58

You would have received my letter that I had sent through Tau Ji. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition is such that it seems to me that my own heart is pervading everywhere and all the sorrows and joys and virtues and evils of everybody along with their vibrations remain dashing against my heart. There is neither light nor darkness in my condition within and outside me a some sort of dimness has spread everywhere. It can also be said that something like dust has spread within the whole universe. I am His servant (Dasi) or my life is His life.

Now a balanced condition is spreading everywhere and in each direction. Once I had written that "When I am lost in the thought of the Master, I feel His greatness in me", but it was all for the sake of saying. What I call greatness is all worthless and meaningless to me.

I felt for fifteen minutes intense vibration, sensation and numbness in the left part of the head where the mang (the

dividing line of the hair) ends till the ear including half the portion of the head. It seems to me that somebody keeps my mind diverted from the past condition forcefully. Moreover I remain in Avadhoot Gati but He keeps me totally unconcerned and unattached from the past condition. God knows what it is. Amma conveys her blessings. Love to younger brothers & sisters.

Your most humble daughter,
Kasturi

Letter No. 685

Reverend Shri Babu Ji,
Sādar Pranam!

Lakhimpur
12.8.58

You would have received my and Tau Ji's letters. We all are well here and hope the same there. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now my condition is such that I have nothing except what the Master has given me and that too the Master knows. Even spiritualism has been forgotten by the heart. There is still a craving for getting and enjoying the love of the Master because sometimes I have a sigh that I could not love my Master whole-heartedly to my entire satisfaction.

It seems that the needles have begun to prick into my heart and back for the last so many days. My condition is such that there is some power which does not allow the balanced condition and complete stability to become mine. There is always an attachment between me and the vibrations. All the things have left me. God knows what has happened to me that I remain unconcerned with my Master too. I had written earlier that the condition of every person seemed higher than that of mine but now my eyes and heart remain inclined towards the feet of everybody. There is nothing to speak of my condition because I fail to realize it. It does not matter to me if I may touch the feet of any sweeper or any dog. Now the difference between the past and present

condition is that firstly, I had an ecstasy in my inner to do this but now there is a balanced condition in the innerself.

Now neither I like entertainment nor any sort of miracle pleases me. Moreover neither the talk of desertion pleases me nor any talk of the autumn seems good to me. In fact any sort of entertainment or any such thing does not affect me but there is always a craving for somebody that does not let me live peacefully. In fact I do not like peace. My condition seemingly has got laya with Divine Nature.

Now the condition is such that even seeing the spiritual condition inwardly and outwardly, it seems that the condition is unseen. Shri Babu Ji, will I ever be able to meet my Master? I do not know whether He will meet me or not. Now I do not feel the field of my movement towards God. I, sometimes, fear that there is a stoppage in my progress but it can not be possible because my Master is mine and I am totally dependent on Him and not on my power. I get tired somewhat while moving forward but soon I get rest due to prayer or to write about it to you.

I am just like any ordinary domestic girl who does not know anything about spirituality and Divinity as if an unconscious sort of consciousness remains always with me. Amma conveys her blessings and Kesar her pranam to you. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 686

Reverend Shri Babu Ji,
Sadar Pranam !

Lakhimpur
27.8.58

Sri Master Saheb read your letter to me yesterday. It was a pleasure to hear its contents. In fact each line of your letter is worth learning. I am now writing about my spiritual condition, whatever it is, by the grace of the Master.

My condition is such that I fail to adhere to my condition.

Why is it so? Now I have no power to dive deep into my inner. Now I see that no work has become a part of my habit e.g. doing pooja or meditation. Now I work (meditation) according to the situation and occasion. Even this, any such thought does not strike to me now that what I used to do and what I do now and what I have not done. I am now not bound by either any spiritual or worldly duty or work. I can not now distinguish between right or wrong. Now I have become very idle. I do not know what is my condition.

It seems to me that, if I want to stay at any point, there is something that does not let me stay there. I now somewhat remember that when I was at the point B1, you had said that you had created such vibrations in me that they will not let me stay at one point. Is this the effect of that? Though I feel fatigue in my inner but there is someone who does not allow the fatigue to remain in the inner but there is no speediness in the condition. The wave never rises up the surface. Sometimes I feel irritated as if I am sitting totally idle with no work to do.

I feel that your work regarding the change is in full swing and the work of filling and flooding up all the particles with spiritual Energy is also almost complete, and all the symptoms of Destruction have also died. But the fog of dimness has still overcast the actual work. I am sure that it is very auspicious for all of us because it gives a sort of message that 'you' will live for a very long time in this world.

I experience that I do not have sound sleep now. It seems to me, after awakening from a sound sleep, that I have come out from myself and there remains no after-effect of sleeping. It means that both closing the eyes as well as opening the eyes are both the same to me. Neither I feel darkness on closing the eyes nor I feel light on opening the eyes. The condition of the continuous flow of thoughts is somewhat 'carefree'. It is like that of sleeping person who is bitten by the mosquitoes but his sleep is not disturbed although he remains rubbing the place, bitten by the mosquitoes. So far as I am concerned, there is consciousness is unconscious

state or there is unconsciousness in conscious state. During the rest of my life, I am like a small ordinary girl.

Day before yesterday I felt suddenly, while I was sitting, that a layer of the mind's covering has been peeled off. Since then the intensity of the headache has become less. I had written to you earlier that I used to feel that some sort of needles were pricking in my heart and back, and the same sort of needle-pricks are felt now but the intensity of the pricks is low as if 'Pepermint' has touched me. Some such 'thing' seems to come out from each and every particle. In other words it can also be said that 'thing' has taken the place of divine light that used to emerge out from all the particles. I feel a sort of sensation for a few days in the end point of the thumb of the right hand. I feel good to pinch it. Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 687

Reverend Shri Babu Ji,
Sadar Pranam !

Lakhimpur
3.9.58

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

My condition is such that if anybody says that I do what I like or in other words I have become obstinate, but it is not right because I do not know whether I do what I like or what is against my will and wish. There remains now a condition without any condition. Now even in Pooja, I do not understand who is enjoying it.

Knowingly or unknowingly and consciously or unconsciously whenever I think about my condition, I find it as noted below – "Baitheey Sootey Pare Utan, Kahen Kabir Ham Vahi Thikan." e.g. whether I sit, sleep or awake, I always remain with my Master, even then my reins are

always being pulled by 'Somebody' that forces me to live within control. But the thought remains virtually somewhere else. I do not know where it remains but I come to know about it when I dash against anybody suddenly or when I get hurt in the leg or somewhere else. It seems that the curtain of unconsciousness that has covered the mind and heart has been lifted suddenly. I do not know what has happened to me that I even fail to recognise my own identity. When the thought of the thought strikes to me, I feel as if it is running astray.

I feel for the last two or three days that the finger beside the left thumb has got some opening or has become somewhat fresh. From that time the creeping sensation is also not felt. My power of keeping the transmission has also finished. When I transmit to anybody, I do not have the transmission in me and then what happens is not known to me. Now I do not understand who is well-engrossed in pooja and who is not, who is feeling good or who is not feeling happiness. I do not know my inner condition but my outward condition remains always simple. Now there is no restriction on my habits. Everything has become quite simple and natural. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 688

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
22.9.58

Hope you would have reached comfortably. It was a pleasure to come to know about your welfare from Dadda Ji. I am now writing my spiritual condition, whatever it is, by the grace of the Master.

I am feeling for the last three days that some boil is about to burst in the bone beside the mang, three fingers above the forehead. There was a sort of light and sweet pain. But, since yesterday, it is felt that the whole bone has opened up

and has expanded. Since yesterday, the condition seems totally open. When I was there, I had told you that it seemed that the spiritual journey for the point Q1 had come to an end. Something used to happen within me since then due to which I could not realise whether the condition had become stationary and I could not get enough space to stretch my hands and feet so I also felt somewhat suffocation. But, since yesterday, it seems by the grace of the Master that everything has become clear and open. Hands and feet are stretching at their places. There is also a sort of relief but still there is no satisfaction. There is also a sort of creeping sensation in my inner or upto my soul.

Now the condition has become conditionless. Speed has also become speedless. Internally and externally, all the senses and particles of the body have seemingly become the form of the silent Maha Pralaya (condition of complete merger). A sort of vibration comes in the heart knowingly or unknowingly. Suddenly it so happens that within a second a current from the thumb of the right foot runs through the mid of the head till the end of the tail and then it passes out. It has no effect anywhere else except the backbone, on its left and the whole of the back.

The condition, now, is such that, if I may call it Avyakta Gati, its reality will then go away, hence I, now, remain seeing its whole beauty sitting silently and there is no possibility of saying 'It is' or 'It is not' in it. It is as it is. It belongs to the Master because I, now, fail to attach to the Master. I am only a viewer now and nay, not a mere viewer but a witness of the condition. Now there is no condition of mine but my own field or place is spreading everywhere. Not only my body, even all the particles have become silent, lonely field in which the divine light and grace of the Master is present. But my condition is such that I seem to be unconscious. I have neither my own condition nor plain; in other words, you may say that I belong to nobody.

God knows what has happened that all the particles of my body have become so (Vast) that I can not imagine it. But

now I have always the knowledge of my own because I belong to nobody not even that of mine. Only Master knows my condition. Now my condition is such as if the Master has disclosed some of His secrets to me but I am incapable of expressing them as to what they are. He has not only unfolded His secrets but He has spread them in each and every particle of my body. Even then He has kept me beside Himself to make me His own. I have now no strength to attach to Him. It does not matter if I have no strength; I am only mere witness of His secret. Nothing is mine own. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 689

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
4.10.58

Hope you will be free from the breathing trouble. I pray God that He may always keep you healthy. I am now writing my spiritual condition whatever it is by the grace of the Master.

It seems to me that connection of each particle and molecule of my body has been cut off from me and it has been connected to the Source. Now Divine Light is emerging out from each particle of my body.

Earlier my condition was such that I was raising my hand but I do not at all realise as to whose hand it is and who has raised it. Moreover, if anybody calls me, I used to hear but I do not know as to who is calling. But now the condition is more peculiar than that of the past. The condition is that although the Master is sitting in front of me and I am also touching His feet but I do not feel the touch of His feet. I am speaking to you, doing questioning and answering but neither your voice nor that of mine comes to my ears. What to speak of the voice even you, who are putting in front of me, is not visible to me. God knows whether it is some secret of the

Master or it is my condition. I do not know anything about this, you may know better about it.

There was so closeness with the Master that I could not live without Him but He has now, suddenly left me and went away somewhere. I do not know why and where He has gone. The Divine Light from Him used to illumine each and every particle within and outside me and I used to live in it. But, now, it seems that it was all His Maya (Illusion) and now He has taken back all His Maya. Now I do not know as to where I am, what I am doing and what I may do. But my firm faith is now this that He is supporting me like a stick and He keeps Himself informed about me. He is a juggler (Mayavi). It does not matter if He has taken back His Maya from all the particles and atoms of my body. Now it seems that somebody has taken off one layer of the inside covering of my body.

God knows how many colours the Master has showed me. Sometimes He enticed me by bestowing upon me His Divinity, while at the other time He, along with His Virat (vastness) made each and every particle of my body, Virat. Now it seems to me that He has pulled out each and everything like a net of Maya. He has thrown away the inside covering of my body. Not only of my body, even the layers of the coverings of the whole Nature have been remained cleared. Now there is neither Nature nor God. It seems that the Master has shown everything and then removed it like a whim.

Now I am standing silently all alone in the mid of a plain like an innocent and ignorant baby girl. Nobody else is with me. But I have firm faith in some corner of my heart that He is keeping Himself informed about me. Although this faith is also not in my hands but my Master has left somewhere within me, a source for Light so that I may not go astray otherwise I, an innocent baby, may possibly go astray. God knows the reason why He firstly disclosed all His secrets to me and afterwards He took back everything. He has pulled away the net of Maya of His divinity, grace and greatness from my eyes and has there-after left me in an unlimited plain. However

I have to move on and on. God knows why and where. I know only this that I have been made to stand in the plain, hence I have to cross it.

Now I do not know whether I am writing about my condition or I am simply narrating a story. My Master! you have taken yourself out from my heart and mind. You have removed yourself out from my thoughts as well. But it does not matter. I will always remain thankful to you. Although you have taken yourself out from me but I am sure that you have not succeeded in taking myself out from your heart and you will never succeed in doing so. This faith only is always guiding and showing light to me. My condition is just like that of two or three months' infant (baby) who has not yet been able to recognise her mother. It seems that somebody has withdrawn the net of Maya (Nature) from before my eyes, but I do not care. I have to reach to my beloved 'The Master'. I have nothing to do if He may take away His Maya. I am simply astonished as to what it is all about. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 690

Reverend Shri Babuji,
Saadar Pranam!

Lakhimpur
13.10.58

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

As all the colours may be mixed together and may become a colourless colour, in the same way my all the conditions may get mixed together and become a conditionless condition. After that I have to cross a certain plain and that very plain is in front of me and swimming also started in that plain. Nay, I have gone far away in it. The same condition is going on. I see that the time I take in coming up to the border of the plain, I take it but, while jumping in it, I myself do not guess the intensity

of the speed. I do not understand whether I have crossed the plain by swimming or it has automatically been crossed. I feel that it (automatically) is correct that the form and speed, with which Hanuman Ji had crossed the sea and burnt the whole of Lanka, are also owned by the human being. But it is correct that power of Maya finishes here. Moreover the Will-Power also dies and there remains neither any force nor any firmness in the innerself. It has now been accepted that which we get from Him, returns to Him in due course of time. It seems to me that the Power has no Identity of its own; hence there is nor permanency in it. What to speak of Power, even Love, Devotion, Faith, I and You and all such things have no identity of their own. Everything comes and goes like Maya or a whim or a dream. It is generally said that the Maya is transient. The same is my condition.

Now it looks strange that although I keep my hand under my head but I do not feel even for a moment that I am keeping my hand below my head. The truth is that even my body does not touch me and what to speak of the body, my heart, mind, soul and thought are not present within me; hence the question of touching does not arise. I tell everybody to meditate on the heart but I have no 'heart', hence where and why I should meditate. I fail to understand all this. I ask everybody to do this and that but I myself do not understand anything. My condition is such that no thought strikes to me during all the twenty-four hours even when I sleep and remain awake : No thought arises within me at any time. Amma conveys her blessings to you and Kesar her Pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 691

Reverend Sri Babuji,
Saadar Pranam!

Lakhimpur
23.10.58

I have not received any letter from you since long. What is the matter. Please inform me soon about your welfare. I

am now writing about my spiritual condition, whatever it is, by the grace of the Master.

My condition, now, is such that my heart has become like a screen or plate of Brahma-Vidya on which the Master remains drawing pictures of spiritual conditions. After showing those pictures, He removes or withdraws them and the heart again becomes like a blank lonely plain. Now either I have become a coward or it may be said such that the thoughts do not strike to me at any time of the day. Condition of 'Nothingness' is widespread in my every particle within me as well as outside. It can also be said that I am sitting comfortably after getting such a condition. Now the condition is peculiar. Neither I have rest nor restlessness. There is no trouble as well but it can not be said that I am in comfort. Neither there is any place of me, nor any address and nor non address. It seems to me that all this i.e. love, devotion, faith and I and you have no identity of their own. Everything is just like a dream to me. It is like Maya and whim that comes and goes away. When I hear others I feel it is true. There is still a sort of craving that does not let me enjoy peace even for a second. Now I do not feel any attachment to any condition, however, I remain seeing it as if I am seeing something of somebody else. Nowadays my condition has become like that of a Mahatma or Sanyasi. Nay, not even that they have some knowledge but I have not even that. It seems that any sort of spiritual desire has never developed in me and this is a very true condition. I now use the word 'Spiritual' so far as my 'Condition' is concerned only for the sake of saying and writing otherwise there is seemingly no relationship between my condition and the spirituality. Similarly, I may tell others regarding the inner-insight but my condition is, in fact, conditionless. I am not able to say anything to anyone. Amma conveys her blessings and Kesar her Pranam.

Your most humble daughter,
Kasturi

Reverend Shri Babu Ji,
Saadar Pranam

Lakhimpur
17.11.58

Hope you would have received my letter. It seems to me that God has cleaned my innerself through my sickness due to which my heart has become more helpful to me in diverting the attention of the Master towards me. I am now writing about my spiritual condition whatever it is by the grace of the Master.

I, now, do not feel whether I am the member of the Mission or not. I may speak anything about you to others but it seems to me that I have no attachment with you. Most probably I have become the follower of Arya Samaj. God is nothing to me. I do not feel His presence for a moment. My condition is such that perhaps the branch, on which I was sitting, has been cut off. I recite Bhajan, do pooja myself and ask others to do pooja but I am the least affected. I was better then when I had the cure for craving but now no medicine works. Master may know about it.

It seems that something has spread within and outside me like smoke which is neither black, nor white, nor heavy nor light. Now the condition of 'Indifference' is spreading everywhere inside as well as in outside which neither moves nor it is mobile nor immobile, nor stable nor unstable. It seems that the whole body has become transparent and it has neither solidity nor subtility. It is not appropriate to use the word 'Subtle' for my condition. What to speak of my condition, even all the particles of my body are what they are. Kasturi is, what she is. Now I do not want to understand anything beyond this. My understanding does not work. Moreover, what will I do by understanding? The Master knows whatever He wants to know. My attachment with Him has been cut off in such a way that now I am not related either to the religion or the world, either to God or to human being. But it seems that I am related to everybody in a formal way, but those who are progressing in the sphere of Pooja, should become

automatically more dear to me than my life. But I have developed no relationship with anybody. In other words I have no attachment with anyone and no separation from anyone. In other words the relationship has been cut off from the relationship. In fact there was never any relationship with anybody. I am helpless in this matter.

Now there is nothing in my innerself so wherefrom I may bring anything. Now the condition of everybody is the same. There is no question of breaking of the relationship when there was no relationship. Now when I write about my condition, I begin to breathe heavily and my heart forces me to stop writing. I am compelled to remain sitting silently. This is the reason why I avoid to write about my condition in the dairy or letter. It causes delay in writing the letter and I forget certain points also. All the particles of my body have become transparent. There is no condition of grossness or subtlety. You are requested to observe my condition. I have written what I have been able to follow. Rest, you may know better. Amma conveys her blessings to you and Kesar her pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 693

Reverend Shri Babu Ji,
Saadar Pranam!

Lakhimpur
26.11.58

You would have received my letter. Respected Master Saheb would have also reached there. Hope you will be well. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now my condition is such that neither I have to take from nor give anything to God ; hence there is now no restriction and conditions about Pooja and the Rules and Regulation concerning it. Earlier I had the spiritual power to know about the Future-events and whatever I used to say to others, mostly happened but now there is no specialty or

effect in my words. Kesar came to know about falling of Dinesh in your house and about the accident of Tauji but I could not know anything and I remained doing normal work like an ignorant person. The truth is that I am just like an ordinary person. Moreover I have lesser understanding than anyone else.

My condition, now, is such that neither I have peace nor restlessness. The world tries to get peace but I do not know whether I have peace or not. Now I have no desire of any sort. Neither the sound of singing Bhajan (devotional songs) reaches my innerself nor I reach the inner of others as well as of mine while doing Pooja or giving Pooja to others. I have become totally different from my ownself. It seems to me that some other Kasturi is working in the body whom I do not know at all. The same is my condition so far as you are concerned. It seems that there is no attachment with you while taking your name. I have no place anywhere to stay. Although I live in you and I keep remembering your name but I have no relationship with you. I am an ordinary domestic girl. I have neither any good nor bad sanskars. Now nothing is mine or of anybody else. Now nobody belongs to me and I do not belong to anybody. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 694

Reverend Shri Babu Ji,
Saadar Pranam!

Lakhimpur
29.11.58

Hope you would have received my letter. We all are well here and hope the same at your place. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition is such that neither I have restlessness nor peace, nor any knowledge of stability or non-stability. There is only such sort of uneasiness in my inner that does

not let me feel any sort of restlessness or peace. The condition of my inner is peculiar. There is neither silence nor any wave of activity. Neither there is balance nor instability. All the words have become meaningless so far as my innerself is concerned. The truth is that I have no condition worth the name. Everything goes on mechanically as a matter of routine without any rule or regulation or any condition. It seems to me for the last three or four days that certain creature is creeping in an area of three fingers on the right side of the Mang in the mid of the head. Sometimes this creeping sensation is felt so intensely that my hand automatically remain touching that place on the head often the creeping becomes such that I even do not understand whether this creeping sensation is felt while I am sleeping or while I am awake and whether it is going on in the body or in the wall.

Now the condition is such that all the particles and molecules within and outside the body have all seemingly become inanimate. But I do not know how all the works of life go on but I do not understand from where this consciousness comes. Love to younger brothers & sisters.

Yours most humble daughter,
Kasturi

Letter No. 695

Reverend Shri Babu Ji,
Saadar Pranam!

Lakhimpur
4.12.58

It was a pleasure and consolation to come to know about your welfare through Master Saheb. I am now writing about my spiritual condition, whatever it is, by the grace of the Master.

It seems to me that the place where all sanskars of all the births get accumulated, is not within myself. Everything within and outside my body has become transparent. I see that the condition of moderation diverts to all my works towards itself. I have left it behind so far as spiritual condition

is concerned but it has got all the authority on the worldly action and matters. The thread or light of my faith and regard has also vanished somewhere. Now only a blank Kasturi remains wandering here and there; hence, the firmness which was more than the due in me, has also disappeared somewhere. However I have no weakness as well. I had written to you that I have got Life after dying but that Life has also disappeared. Now the word 'Life' is useless for me. I do not know whether there is Death or not. It is also useless to me.

My condition is such that without any relationship, the empire of relationship has spread everywhere. I do not know as to where I am going silently all alone. The Master or the Guide, who used to lead me the right path, is also silent and the reason I do not know. All the doors within and outside me are lying wide-open. I am moving on and on in astonishment. I am sure, I will meet Him somewhere. He may not speak to me if He does not want to speak. If He does not hold my hand, He may not do it but how I can live without Him. My eyes have already absorbed His divine light which will lead me across the lonely and deserted field and thereafter will reach me to Him. Amma conveys her blessings to you. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 696

Reverend Shri Babu Ji,
Saadar Pranam

Lakhimpur
9.12.58

It was a pleasure to come to know about your welfare through your letter to respected Master Saheb. I am writing now about my spiritual condition whatever it is by the grace of the Master.

My inner and outerself remains in a balanced state Nay, it remains in a blank or empty condition. It can also be said that it has become my form. But there is something within

me which does not let me live in peace and remains creating a sort of craving in me. Sometimes there is so uneasiness in my heart that it may become impossible for me to live if it may not immersed in the condition of the inner. But the Master set everything right on His own accord. I even do not know now whether I am moving forward or have come to a full stop. It is true that my progress is constant and permanent. Yesterday night at about 9.30 p.m. when I retired to bed, I suddenly felt a sort of light fomentation over the eye-brows on the left side of the forehead. After that it began to increase gradually and spread all over the forehead. Along with it a very intense vibration was felt, four fingers above behind the head, from where the back-bone starts. All this was felt only for fifteen or sixteen minutes and after that it was all over.

The condition is somewhat such that often some sort of message remains coming to me automatically and some message remains going out from me but I fail to understand anything. Amma conveys her blessings to you and Kesar her pranam. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 697

Reverend Shri Babu Ji,
Saadar Pranam!

Lakhimpur
13.1.59

You would have received my letter. Now Amma Ji is well. I am also improving in health. There is nothing to worry about. I am now writing about my spiritual condition whatever it is by the grace of the Master.

It seems to me that a very soothing light is coming out from my back and from around the head. There is so much stirring in the innerself that there is no sound anywhere. There is total silence. There is no proof of the presence of anything within me. There is no trace of anything that may develop any feeling of nothingness. God knows what has

happened that there is no spot on the covering of my inner and outerself. Not only this, there was never any spot and there will never be any spot on it. But the colour of the sheet or covering (of inner and outer) is not white although there is no spot. It can be said that its colour would be that of purity, simplicity, humility and piety. Sheet like my heart has adopted the same colour. The words inner and outerself have become the same to me.

Now the Master has kept aside the covering of His daughter Kasturi in its original form. This is my condition. I have searched everything and I failed to find anything with me which I may offer to you. Now I request you that whatever, you may happen to see in me, is certainly yours and it is offered to you.

My condition is such that I have even forgotten that whether I should give anything to you or I may give you. I have even forgotten to remember you; hence what I may give you. My heart has seemingly become the form of simplicity and humility. I remain so humble before everybody as if I am indebted to all.

You have very kindly pulled me up to the point S1 and I am highly thankful to you for the same. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 698

Reverend Shri Babu Ji,
Saadar Pranam!

Lakhimpur
25.1.59

I read the contents of the letter that was addressed to Master Saheb and I am concerned about your health. I pray God that He may recover you soon. He will certainly listen and attend to our prayer. I am now writing about my spiritual condition whatever it is by the grace of the Master.

My condition is going on well. I may cling to it or not

but I enjoy its fomentation continuously and it is becoming my own form. It seems to me that the preparations are going on for throwing me in such a sea about which I can not say anything. No doubt, the fomentation of it is certainly with me. There is always a sort of craving in my heart for inward development and it does not want to take rest even for a moment. You may please see within me. Amma conveys her blessings to you and Kesar her pranam. She says that you will take care of her. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 699

Reverend Shri Babu Ji,
Saadar Pranam!

Lakhimpur
3.2.59

Hope you would have received my letter. Everybody is well here. I am writing about my spiritual condition, whatever it is, by the grace of the Master.

My condition, now, is such that I, myself, am like a forgotten and ignorant phase. I have neither any craze now nor any devotion. Lāya-Awastha has become far beyond my thoughts, hence there is no question of my merging with it. There is neither any light nor any lamp as if there is total darkness within and outside me. Now the condition is such that I may go on doing work regarding some marriage but I feel as if it is my own function. I find the same sort of inspiration, zeal and transmission everywhere. My condition remains like that of a very-very humble person till I may remember about His greatness but when I come back to my original and natural condition, then comes a peculiar change. Amma conveys her blessings and Kesar her pranam. Love to younger brothers & sisters.

Your most humble daughter,
Kasturi

Letter No. 700

Reverend Shri Babu Ji,
Saadar Pranam!

Lakhimpur
3.3.59

Both Tau Ji and Master Saheb reached here comfortably yesterday. It was a pleasure to come to know about you through them. I am now writing about my spiritual condition whatever it is by the grace of the Master.

It seems to me that the whole Mind of God is merged with me and my inward eyes are searching for something beyond it. I see that, as I move my step forward, I reach very close to Him. There is an increase in the degree of thirst and search. What may I do that there is such great intensity within me due to the feeling of 'Baqua' (mature condition of Laya)? I wish I may meet my beloved and cling to His feet. My condition is such that Baqua has entered into my life. Now there is only Baqua and Baqua and nothing else. Now the condition is such that 'I have no worth or value. I depend only on my Ram (Beloved)'. Now neither I can laugh nor I can weep. Neither I can say anything nor hear anything. Moreover I can not imagine anything. There is only a sort of craving in the heart, but why it is, I do not know. Now peace and restlessness within and outside me have become the same to me. Now I have no concern with unity and I remain untouched with Duality as well. I do not get laya with my condition too. As a person begins to speak in his sleep but he does not remember anything about it, same is the condition of my condition. I write to you about my condition. There is a feeling of 'bliss' within me but I fail to become one with it. I have a deep craving that I have to meet Him. I may go on moving forward and remember only this lesson that 'I have to meet Him'. Besides this I have learnt nothing else. It seems to me that the whole universe gets laya in me. Amma conveys her blessings to you. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

ENGLISH TRANSLATION

1. Anant Yatra Part - I	45.00
2. Anant Yatra Part - II	55.00
3. Anant Yatra Part - III	70.00
4. Who Was He	35.00
5. Realisation to Ultimate Reality	50.00
6. He Loves All	60.00
7. Divinity in the Light of Sahaj Marg	60.00
8. That Divine Beauty	70.00
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10. Anant Yatra Part - IV	80.00