

ANANT YATRA

Letters of Our Beloved Shri Babuji Maharaj To Saint Kasturi
Bahenji

PART I

From 3RD May 1948 To 6th April 1952

FOREWORD

"I saw HIM; on seeing HIM I forgot to pay obeisance to HIM and all of a sudden these words came out from my mouth, "Oh! Babuji, I was searching for you for so many days; but I found YOU today". I heard with my ears nectar like sweet words, "Daughter, I too was searching for you. I found you today".

This was the first meeting of respected Sister Kasturi with Revered Shri Babuji. The disciple always goes to the teacher (Guru), but there are certain examples where the teacher (Guru) himself goes to the door of his special disciple. The same had happened with Sister Kasturi. This is the proof that Sister Kasturi is the dearest and special disciple of Shri Babuji Maharaj.

The training in Brahma Vidya of Sister Kasturi started and along with it started the communication of letters. The first letter of Sister Kasturi that was written on 3rd May 1948 was sent to Shri Babuji and in reply Shri Babuji replied to Sister Kasturi on 15th July 1948. Since then the correspondence between the two went on till the end of 1970 without a break.

Revered Sister, in her letters has drawn as far as possible a pen picture of her spiritual experiences gained as a result of her training in Brahma Vidya through Sahaj Marg. Revered Sister has described her day to day condition of each stage in such a heart touching and lively way that it is extremely difficult to find elsewhere the definition and explanation of every condition at each step and every stage during the training in the spiritual field. The knowledge and the experiences from the beginning till the end of the "End" have been incorporated in these letters.

In reply to Revered Sister Kasturi's letters Shri Babuji Maharaj in his letters has not only guided her and shown the way to progress and enlighten on the condition at each stage but HE has also completely unlocked the secrets of Brahma Vidya which has not only benefitted her but has also given a special message to entire mankind. In HIS letters to Revered Sister Kasturi, Shri Babuji Maharaj has written in detail about such various conditions on the path to Reality, untold secrets of Brahma Vidya and original facts about which HE has not mentioned anything and anywhere in HIS books and other writings. The major portion of Shri Babuji Maharaj's letters has been written for the benediction of the whole of the mankind. This is the reason that Shri Babuji had written in His letter dated 18th August 1954, "I try that I may reply to your each and every letter because I wish to get your letters and my letters in reply, printed and published so that the common public shall be benefitted by it. Writing this, Shri Babuji has also mentioned about a dictate of Swami Vivekanandji in his letter dated 2nd March 1953 which is noted below:

"These are the common letter for all. They must be copied and published when time comes".

Besides this, Shri Babuji Maharaj has also instructed Revered Sister Kasturi through HIS several letters for preserving the letters carefully so that they may be published in the form of a book when the time comes.

Most probably the time has come now when the wish of Shri Babuji Maharaj and Swami Vivekanandji to get these letters published should be fulfilled. It is the result of HIS Grace and kindness.

We are grateful to Revered Sister Kasturi and we have no words to pay our gratitude to her for the benefit derived by us and the whole

mankind by preparing the true copies of the original letters by writing with her own hands the second time and also preserving some of them carefully in their original form during the last forty years taking them Shri Babuji Maharaj's dear and priceless treasure. The contribution of Revered Sister Kasturi for the welfare of the whole world and mankind can never be forgotten (overlooked). Will such an example be anywhere available in the whole of the spiritual world?

It was not possible to include all the letters in one book and so all the letter have been categorised and shall be published in several volumes.

Previous to this, these letters were being published for years in the Sahaj Marg Magazine in the form of a serial but only some and not all of them could be published. These letters were published in the Sahaj Marg Magazine under the caption "Anant Yatra". This caption was given by Shri Babuji Maharaj himself and so the collection of these letters has also been name "ANANT YATRA". Its first volume is before you.

It is my firm conviction that those brothers and sisters who are keen and anxious to know spirituality shall go through "Anant Yatra" and gain knowledge of the achievement in the field of Brahma Vidya. Moreover by following the path of 'Anant Yatra', they shall certainly succeed in achieving the goal and in becoming one with the Master and thus they shall be able to make their lives meaningful and purposeful.

Thanks,

30th April 1992

S M Prasad
Abhyasi, Lucknow Centre.

Again:

This is not a correspondence but a ladder of spirituality.
It is but a merging of the drop with the Ocean.
It is a detailed description in words,
Of the realised feelings and experiences in Sahaj Marg.

- Phakkar.

Letter No. 1

Lakhimpur
03/05/1948

Revered Shri Babuji,
Sadar Pranam.

On the instructions of my respected father, I have somehow dared today to write to you this letter. Please accept it. My bodily condition is very good. You are requested kindly to keep in mind about the spiritual progress of this poor, humble and resourceless Kasturi. I do a little meditation as guided by you. Respected master sahib also imparts great peace and pleasure by giving a 'sitting' on alternate days and sometimes daily. I am writing my diary these days; kindly correct the mistakes in it. I am, so called, a bundle of follies but in your very presence, these follies will benefit me.

On getting up in the morning these days, I pay my respectful pranams to Swami Vivekanand ji and then after doing pranam to you, I remove my undesirable thoughts from me as guided by master sahib. As told by you, I practice meditation taking my beloved God as 'All Pervading' and 'Omnipresent'. Thereafter I remember, as far as possible, my beloved God throughout the whole day. I act thinking that I do not do anything, and everything is done by Shri Babuji and reciting 'Om' the most sacred name of God in my heart, I try to drown myself in it. Please be kind that I may drown myself totally in it. Now-a-days the sacred name 'Om' is heard loudly and clearly at the time of taking the sitting and also sometimes during meditation. Often a couple of days pass away like a dream. I do not realize as to what has been done and what is to be done. But Babuji, I wish that I may not forget the all-merciful God even for a moment and even a single moment may not pass without his remembrance. I may see Him always everywhere forgetting my identity; kindly bestow such a boon upon this poor Kasturi. Please bless my father with the knowledge as to how should a beggar be and I pray God to make me His 'Beggar' of the same type. There is no count of the undesirable thoughts in me but I pray that, with the kindness of God and with your blessings and help, all may get burnt.

Your daughter,
Kasturi

Letter No. 2

Lakhimpur
12/07/1948

Revered Shri Babuji,
Sadar Pranam.

Received Your kind letter addressed to respected master sahebji yesterday. I have already started doing whatever you had explained to me in that letter. I had told you about my condition that I do not recollect even for three or four days that what I have done, what I am doing and what is to be done. Due to your blessings and god's Grace, this condition has become somewhat stable. Most probably due to the mental and bodily weakness, sometimes I suffer from a fit of anger for a day or two. But before doing anything such a thought arises in the mind that 'Master' has very kindly given me and Master knows He is doing everything and after that I do not know as to how and what has happened.

Frequently there comes a flash of light before the eyes for the last ten days while moving, closing the eyes and while talking. Sometimes it is less and sometimes it is more. This will be the magnanimity and kindness of my beloved God who is my life's treasure. Revered Babuji, kindly give me this boon that the main aim of my life should always be to attain my 'Master and His Pleasure' and I may pass my whole life having the "Darshan" of my God in each and every thing and freeing myself from the bondages of the 'self' that have fastened me since many births. Rest depends on the will of the Master. If you may always remain kind to me and if my respected father may always remain guiding and blessing me, I am sure my flimsy boat of life will reach the destination. Respected master sahib also gives sittings; I will again have a sitting when he comes the next time.

Your humble and resourceless daughter,
Kasturi

Letter No. 3

Shahjahanpur
15/07/1948

Dear daughter Kasturi,
Ashirwad.

It was a pleasure to receive your letter. You would have realized that the path you are following is right. God has no 'Form' and 'Figure'. Hence He is called Omni Present. If He had any 'Form', He would have been present at any one place only. Our mind should be broadened. Narrow sphere is the product of narrow mindedness. There are people amongst us who do not leave concrete worship throughout their life. In fact, it is required that the people who are having more solid state (condition) should be directed towards 'subtlety' after putting them at first in the worship of grosser forms and thereafter pulling them out of it gradually. But, as we are basically solid if we are put into solidity, we do not want to come out of it. And even knowing the right method, the heart does not want to leave it. If I may speak this to every person, they would think that I am against 'Idol worship'. But in fact, I do not mean this; it is meant only for those persons whose thoughts can work only on solid matter. But, if he may go on keeping that solid condition, it will result in producing solid effects in his heart; thereby making his heart hard and it will take a long time to remove it.

I have worshipped 'Idols' but only for a few days. But I did not get satisfaction and hence I left it thinking it as worthless. If I may speak this to any person who has followed this path of idol worship, and if he may not accept it, then can it be said that he has faith in the right method? The practice of Hero worship has always been followed in India, with the result that the people confined themselves to that type of worship and consequently the Idols were established. If I would have worshipped idols and in case I would have got the right method which is far better than this and if the guide would have asked me to leave it, I would have probably agreed to leave myself what to speak of leaving it.

In this method the vices leave us and even the virtues seem to have no attraction, then we become free from the 'Bondage of Karma'. I did not write this to Chaubeyji because of fear. I am writing to you because

possibly it may be the 'Will' of God that you may achieve greater heights. The 'Light', that you often see, is the reflection of your 'soul' and the sign of progress. But for progress it is not necessary that everybody may happen to see it. It depends on the 'sanskars' and nature of every individual. I think that you would like that we may love that God, who may not have, what to speak of earthly, even imaginary cover. The other conditions that you have written about are very good. I will write to you about these conditions after some days.

I had told to your mother at the time of departure that it is also in her hand and power to mend and mould Chaubeyji. The wife should at first practice herself and thereafter help her husband in doing that good practice; and daughter, this "Time and Age" will not come again and it is possible that some people may understand this.

Your well-wisher,
Ram Chandra.

Letter No. 4

Lakhimpur
18/07/1948

Revered Shri Babuji,
Sadar Pranam.

Received your letter. You have written that I (Kasturi) would have realized that this method is good but I have firm faith that this method is simple and will lead to progress. All this 'faith and devotion' has been created and developed due to father and the 'sittings' of master sahib. My respected father told all of us about all the good things from whatever source he came to know of them and has created our faith and devotion in them by speaking high of them. He, besides his own welfare, cares and tries for the welfare of all of us. In fact Master is the 'Karta'; everything is done by His inspiration. If He will be kind to me, this Kasturi, who is lost in the 'self' and 'mamta' will be free from bondages and attain salvation This system is very good to me because it needs neither diligence, nor intelligence that I have not the lease.

Now again the light is seen rarely but there is pleasure. Kesar conveys her pranam to you and says that she is practicing meditation as guided by you, but the condition is as that of before; there is no difference.

Your poor, humble and resourceless daughter,
Kasturi

Letter No. 5

Shahajahanpur
24/07/1948

Dear daughter Kasturi,
Shubhashirvad.

Received your letter and came to know about the condition I have already written to you regarding 'Light', that is seen to some persons while it is not seen to others and it makes no difference so far as progress is concerned. I again write that one should follow the right system if one finds it and should also stick to its principles.

Your father wants the progress of all of you. There is no doubt about it. You should also pray God that he may also make good progress following this system and all those hurdles that create hindrances in his progress may go away. Note what a beautiful couplet has been written by some poet:

"Ekahi Sadhe Sab Sadhe; Sab Sadhe Sub Jain"

i.e., follow and concentrate on only one and you will gain everything. If you will try to follow many; you are bound to lose everything.

You all should follow it; it is very good saying. Such are the ways of the world that innumerable methods of worship have been invented for personal gains. The heart began to be attracted towards 'many' rather 'one'. Many currents of thoughts came into existence and they began to revolve round their deity. The condition became such as the water coming out of the fountain in thousands of streams. Concentration on 'one' drifted away.

We began to go further from Reality. We have fallen into such a habit that we do not admit even on being explained. The remedy for all is that our only aim should be 'To attain God'. We lived in this world for thousands of years and still want to live for millions of years more. Why we should not adopt such a system that we may become "one" with the "Source", from where we have come and thus save the millions of years to come.

Your well-wisher,
Ram Chandra.

Letter No. 6

Lakhimpur
28/08/1948

Revered Shri Babuji,
Sadar Pranam.

I could not write to you any letter since long; kindly excuse me. I could not understand my condition properly since long and I fail to understand it even now. Some days before, it seemed that I used to forget the Almighty God for an hour or two within a day, but on remembering Him again, I used to become very restless. There after I could not take any interest in any work. Revered Babuji, I want to love my God the most in this world and I have also been trying for this. I want nothing in the 'Trilokes' (Three worlds). I have a strong desire that I may always remain in remembrance of my 'beloved God', and I am making all efforts in this direction. I offer this desire to that Master whom I have already surrendered myself. Now on remembering 'Him' again the whole day, that condition was gone but, since that condition was no more, there was a feeling of heaviness in the heart during the last ten or twelve days and there was less concentration during the time of taking the 'sitting'. But the sort of condition that my beloved God has very kindly given me, the humblest and most resourceless being, since yesterday, has assured me completely of the fact that I would certainly meet my dearest God due to the grace of the Master and by the method prescribed by you.

There was a lot of heaviness in the heart yesterday but there was also such an excessive joy that I remained wandering in ecstasy. Now since three o' clock today, I feel so much pangs of love that the feet have become

heavy and seem to become uncontrollable during walking and lying. Revered Babuji, it is all due to the blessings of the Master. It is my only prayer to you that I may ever remain drowned in such an ecstasy. Kindly keep reminding the Master oft and on of this humble supplicant. Respected father remains engrossed in the thoughts of the Master out of excessive joy. Kindly keep reminding the Almighty God about him as well. All is well here. Kesar says that although she takes sittings but there seems no change in the condition. Please remain blessing me. Respected master saheb had given a sitting to me yesterday.

Your humblest and resourceless daughter,
Kasturi

Letter No. 7

Lakhimpur
10/09/1948

Revered Babuji,
Sadhar Pranam.

You would have received my letter. In its reply you had written a letter to respected master saheb, who had told me about it. You should not worry about replying my letter, but please be kind enough to free me from the bondages. The condition about which I had written to you that God had given me, this humble being also, the 'Love for Himself', developed to such an extent and God gave me so much 'Love' that sometimes I tossed on the bed while lying, but then again I had to exercise control upon myself. But now there seems to be a 'vacuum' in the heart for the last three or four days. Even now for a day or two after master saheb gives 'sitting', the pangs of 'Love' are again felt. The whole body gets charged with the 'Love' of the 'Beloved God', but now the condition is not the same as before. Now I remain in the state of forgetfulness and there seems to be vacuum in the heart. My revered Babuji, it is not possible for me to do any meditation (sadhana). Both you and master saheb know about the base feelings of my heart, but I make certainly such an effort and I pray the master and you as well that I may not forget the God, the Ocean of kindness, even for a moment while sleeping or awake. I wish, I may never forget 'Him'. Revered Babuji, I am a poor, humble being and my God is my 'Paras-Mani', hence I pray God that I may

have no other desire or attachment. By your blessings I wish I progress by leaps and bounds with the little sadhana that is possible by my poor physique.

Kesar, mother and others do meditation as guided by you.

Your poor, humble, resourceless daughter,
Kasturi

Letter No.8

Deewan Jograj,
Shahajahanpur
14-17/09/1948

Dear daughter Kasturi,
May God bless you.

Received your letter. I could not reply you earlier as there was no one here to write. Many letters are lying over here. Now I am replying them all.

It was a great pleasure to know about your spiritual condition. May God give you success in your mission. **It is very good to be restless in the remembrance of God. I have been a victim of that for many years. It is the only thing that takes us to the goal and this is peace for us. It is a credit to the devotee that he may remain restless in remembrance of the Master. People go to the forest in search of peace but rarely anybody is attracted towards this 'Priceless Gem'.** Write to me in the next letter as to how much heaviness is there. There are two reasons for this heaviness. One reason is that those people, who worship idols, consequently develop a sort of solidity in their hearts and when it is removed by meditation, and then this type of heaviness is felt. The second reason is that so much spiritual power has permeated into the heart through 'Love' that it has not been absorbed. When it is the first reason, more grossness is felt in the heart. The second reason is rare. Now you write the cause that you understand. It is possible that now heaviness would have become less. I want that this thing may automatically go away so that there may be no trouble.

It was the day of Sri Krishna-Janmastami on 27th August 1948.

It is a mandate to me to transmit on this day to all those who keep 'fast' anywhere in the world; hence I remained doing the same work for hours together that day. It was also the mandate that I may keep fast the next day as well, that is, there was a mandate for keeping fast on two days, but due to the body being weak, I got this mandate that I may keep fast on one day. And Pandit Rameshwar Prasad, who is my 'Guru Bhai' and who is at the high pinnacle of spiritual progress may keep fast the next day. This has been the routine for the last two or three years.

As I had written to you in my letter, you would have prayed for the spiritual progress of your father. I had replied your last letter. I have also received your second letter today the 16th September 1948. You have written about one condition in this letter. I have not been able to follow as to what you meant by writing that 'the condition is not the same as before'. What is that condition that existed before and due to its absence now, you feel a sort of disgust/disappointment in the heart. One should step forward and pray God for the same. He can do everything. It was a pleasure to know that Kesar and your mother do meditation.

Your well-wisher,
Ram Chandra.

Letter No. 9

Lakhimpur
22/09/1948

Revered Babuji,
Sadar Pranam.

Received your letter. It was a great pleasure to me to receive your blessings. You have inquired about the heaviness; it was perhaps due to the second reason as written by you. On Krishashtami day I seemed to be so much filled with the 'Love' for God throughout the whole day that the whole body felt repeatedly as if charged with 'thrill' and sometimes it seemed that some power was entering into the heart continuously. Since that day, the heaviness existed for three days and thereafter it was completely gone; consequently there developed a vacuum in the heart and I felt light-hearted. I had written to you in my second letter about this heaviness because, since I have started this meditation (sadhana), due to the blessings of God I have

never suffered from any feelings of disgust in my heart. Contrary to it, there always remains enthusiasm. No doubt, in the absence of any remembrance of God even for a short time I feel quite restless and you have written that it is a good condition. Revered Babuji, I promise that the steps that I have put forward for achieving God, will under no circumstances go back. I will go on approaching 'Him' always absorbed and overjoyed in the remembrance of my 'Beloved'. I will pray to the 'Master', I will entreat before 'Him' but I will not recede backward; but Shri Babuji, I will always remain a supplicant of your blessing and God's Grace. Now I am writing to you my condition. On the 14th of Sep., I had gone to Lucknow to consult the doctor. The condition, that my Master offered me that day and the condition that I feel today, seems to be very good. That day I had left by 6 o'clock bus I remained in such a state of unconsciousness that throughout the whole day neither I felt that I was sitting in any bus nor I felt I was moving; and nor anything was seen by the eyes. It was a peculiar condition. The body was light as a flower and since that day, the complete light condition still exists but that type of unconsciousness is not there. Revered Babuji, I pray God for my respected father since you wrote to me. Please keep reminding that all-merciful God, of this supplicant. My humble pranams to respected Sri Rameshwar Prasadji.

Your humble and resourceless daughter,

Kasturi

Letter No. 10

Shahjahanpur
27/09/1948

Dear daughter Kasturi,
Ashirvad.

I am happy to receive your letter. When you had written to me about your heaviness, I had prayed to God for you. So far as God is concerned, I and you, both, are beggars. **Everything takes place according to His 'will'**. He is said to be successful, whom 'He' attracts towards 'Himself'. One Persian poet has said which means that 'One can not even have 'your' Darshan without 'your will''. Now if I may explain what is being understood about it by the general public, it can mean a lot. But in fact, I will define this

condition that day, when God may develop this condition in you. I am highly pleased with your promise. May God give you success in it! Not only this, may God bring that day when the suffering humanity may be benefited by you. If you will pray God sincerely for Chaubeyji it will not go in vain. May God save you from pride and vanity. Chaubeyji is now better but your mother is entangled in such a net-work that she is not inclined at all in the real sense towards that Almighty God. We have to love 'Him' who is formless and colourless. You are doing meditation and so we all are, but only that person can have full inclination towards and faith in 'Him', whom God does not want to bring back in this world after leaving this body. Convey my namaskar to your mother and your respected father and convey my blessings to your sisters.

Your well-wisher,
Ram Chandra.

Letter No. 11

Lakhimpur Kheri
17/10/1948

Revered Babuji,
Sadar Pranam.

Hope you would have reached safely. We all were very much benefitted by your presence here and we got a lot of peace. I have already written to you that I remain in a condition of forgetfulness, and since respected Master Saheb gave the second 'sitting', I felt a lot of peace in the heart. By the grace of God, I did not feel uneasiness in the heart even for a moment during the last five months, but God alone knows what you have filled in this heart this time. I fail to explain it to you. I can only say that the condition these days is perhaps like that of a dead person. You had asked me to hear 'om' in my heart-beats. Sometimes it seems to occur in my fingers and sometimes also in my back. I feel that my condition is much better since the day when I had gone to your place the last time. But I can not explain to you what this good condition is. That night, respected Tauji had gone along with you to a dinner party and therefore returned somewhat late. In the meant time I sat for meditation for a short time. God knows where from came the voice, 'Do not put in such a hard labour'.

Revered Shri Babuji, the conditions that I have written above, are due to the grace of my Master and also due to your blessings. You know how humble I am. It was, is and will be my only prayer to you and Almighty God as well, that I may soon have spiritual upliftment and unlimited selfless love and attachment with God. Master Saheb had given 'sitting' a few days ago; Kesar felt asleep throughout that day and two or three days more. Now-a-days, on doing meditation herself she feels numbness in her left hand. Revered Babuji, I will try to do whatever is possible by me so that I may remain restless in the remembrance of my Master and may achieve 'Him' as soon as possible. Kesar requests you to keep her in your mind as well.

Your daughter, the supplicant of God's love and your blessings
Kasturi.

Letter No. 12

Shahajahanpur
23/10/1948

Dear daughter Kasturi,
Ashirvad.

It was a pleasure to receive your letter. Thanks to God that you are developing your proximity towards 'Him'. May God give you enough spiritual progress. The condition of peace that you have written about is very good, but **if there is no restlessness in this peace, it is just like good food without salt**. Keep writing about your condition. I will explain to you after a long time; if I could remember about your condition that you have written that it is like that of a dead person. I do not think it proper to write about it more at this time. In one of my letters, I have already written to you these words about certain condition that I will reply to your letter. If you may note these conditions in any diary, it is possible that I may recollect them on your reminding me. I, often remember Kesar. I had liked her bhajans very much and therefore I am reminded of her more. Try to improve your health as far as possible. It is very necessary. Convey my Pranam to mother.

Your well-wisher,
Ram Chandra

Letter No. 13

Lakhimpur Kheri
28/10/1948

Revered Babuji,
Sadar Pranam.

You would have received my one letter. Instead of the condition about which I wrote to you in that letter, the present condition that my Master has given me during the last ten days, is very dear and precious thing. My Babuji, how may I write, possibly I cannot write, that both conditions of 'weeping' and the condition of 'restlessness' that I often felt, and for which I used to entreat my beloved 'Master' daily, have now become my permanent partner for the last nine or ten days. I enjoy this condition of weeping so much that I am never satisfied, but when after some restraint I start doing some work, I begin to sob from within. Now the condition is that the restlessness goes on increasing after I stop weeping but Shri Babuji, both the conditions are less felt since yesterday and peace, joy and lightness are felt more in the heart. I will accept whole-heartedly whatever condition the Master will give me, but I do not get as much joy in peace as I have got in those conditions and hence I entreat that Omni-Present God that I may weep and feel restless in His remembrance wholeheartedly. I also request you that whenever you may pray to God for me, the humble being, you may ask for mainly these two conditions for me. I pray to the Master for my father as well, with all the sincerity that 'He' may bestow him these two 'gems' as soon as possible. I will conceal these two 'gems' in my heart. Since I had seen the play 'Bhaktha Prahlad' seven or eight days ago, there is an increase in this condition. The heart still gets filled up remembering the unlimited love of god for me. Mother practices upon the method you had told her to adopt and she has begun to hear the word 'Om'. The condition about which I have written above is the result of God's unlimited love and your blessings and respected Master Saheb's labour. You know about the condition of my heart. Revered Babuji, it is my desire that God may remain present in place of 'I and mine' and all other things may get destroyed. It will take place very soon if you may bless me. Received your kind letter, just now. Your blessings are with me and so, there is no power which may separate me from the remembrance of God even for a moment. Revered

Babuji, I have no love because I have come to know that in true love, both 'I and my' fade away and there remains only one 'all pervading beloved God'. Let us all see if the Omni-present God bestows 'His' true love at any time, to this humble supplicant. I will note the things in the diary.

Your humble daughter and the supplicant of only the true love of God
Kasturi.

Letter No. 14

Shahjahanpur
02/11/1948

Dear daughter Kasturi,
Ashirvad.

It was a pleasure to receive your letter. During the period of approaching and reaching God, many changes in the condition take place. These conditions always occur in every abhyasi's sadhana. If there is true devotion, these conditions are often felt. I preserve your letters. Light can be thrown on each and every condition one by one, but I want to write about these conditions at the time when you may rise up higher after crossing these conditions. **There is nothing far from God. 'He' can do everything. It is our folly that we do not feel His presence although 'He' remains very close to us.** Convey my pranam to your mother.

Your well-wisher,
Ram Chandra

Letter No. 15

Lakhimpur
10/11/1948

Revered Babuji,
Sadar Pranam.

You would have received my letter. I came to know through Tauji that you could not reply due to the non-availability of any writer. The condition seems to develop some what since 1st of Nov., '48, and so I am writing about it. That day, I felt at about 8 o'clock in the night, as if somebody was giving

the sitting. Anyway I took the sitting. I never got the sitting like that of that day. I had perhaps written to you in my last letter about my becoming flaccid (Shithil), but that day I felt as if somebody had made the heart and all other organs totally inactive. I began to feel extreme weakness after the sitting and then I went to sleep at about 10 o'clock. Thereafter I saw in the dream that you and respected master saheb are both sitting and I am also sitting. There are small pimples, and truly by your sacred touch, all the pimples faded away. In this way the satsang continued for a long time and again you said, 'Come, Kasturi I will give you a sitting'. I at once sat down. I do not know, for how long you gave me sitting in the dream. When I opened my eyes, I felt as if no part of the body could move for about two hours, and that condition was exactly like that of a dead person as I used to feel sometimes for a few minutes at night. It seemed as if there was no life in the body and whenever I lay down in the day or night, I felt for about five or six days, that my condition was like that of a dead person. Revered Babuji, now I realise that it is not possible for me to live without the 'Beloved God'. Now kindly manage somehow so that I may meet and have the 'Darshan' of my 'Beloved God'. Now this heart is getting extremely restless for 'Him', O, Babuji! Has the Master received no information about me, the humble being, so far? If not, please be kind enough to manage that this supplicant may reach 'Him' soon. I truly tell you that I can not live without 'Him'. O, my Master, I wish that I may lose my identity and dissolve in 'Him'. 'You' may become so dear to me that 'I and You' may become one. Shri Babuji, as an innocent child does not want to live with anybody else in the evening except his mother, in the same way Kasturi cannot live in this world-like evening without the mother 'God'. If 'He' may see through the heart by tearing, 'He' may probably not delay in this matter. O, my Lord, you only are my beloved mother, my father, who has brought me up and my spiritual teacher. 'You' please do not delay now. Revered Babuji, please excuse me for whatever I have written this time because I have not been able to control over the outburst of my emotions.

I will still say that I have no true perseverance and love, otherwise you had written that 'God is very near to him who has true devotion'. Kindly develop such a true devotion in me that God may soon become kind to me. What may I do! A kind of fire remains burning within me and sometimes it comes out; hence I could not restrain myself. Now the condition is that, I may take sitting or not but on remembering 'Him', the heart is so much

absorbed in 'Him' that the hands or feet are asleep, if they are put in one posture even for a short time, and the mind also gets asleep likewise. I used to meditate as before that I am remembering that God who is Omni-present, but now it seems that neither I am present and nor 'God' is present; only I feel ecstasy in 'His' remembrance. There is deep love in the heart. Sometimes while taking food or doing some work in the day, it so happens that every work comes to a stop automatically and I get ecstasy in God's remembrance. Due to non-availability of Kasauti leaves and due to the pangs of heartache there is pressure on the veins of the stomach and so they are in bad condition. Rest is well.

Your humble daughter,
Kasturi

Letter No. 18

Shahjahanpur
20/11/1948

Dear daughter Kasturi,
Ashirvad.

Received all your letters. It was a pleasure to go through them. It is the kindness of God that your inclination towards 'Him' is increasing. It seems from what you have written that your condition of oneness (*laya*) is developing. But it has not yet achieved permanency (stability). If the God shows His kindness and if you may go on striving, it will become stable. Health is also necessary for this work; hence you should take care of it as well. I am also not healthy. I have become weak due to everlasting-pain but I had attained this condition after a lot of learning and practice.

God listens and attends more to the 'voice' of the weak. But before making 'Him' to listen, we have to practice and adopt ways so that our voice could reach the 'Master', and for that health is necessary.

Your well-wisher,
Ram Chandra

Lakhimpur
26/11/1948

Revered Babuji,
Sadar Pranam.

Received your letter and blessings. I am writing about that condition which the Master has kindly given me now. Throughout the whole day now I remain in a state of forgetfulness. Sometimes the eyes begin to close automatically and thereafter it appears as if I have become unconscious. All the organs of the body seem to become flaccid from within and sometimes, I have to lie down due to the internal fatigue. Often I feel great zeal and joy but only for a few moments. The restlessness is gone but there is still a little sting that persists within. Revered Babuji, this only one thought remains in my mind throughout twenty-four hours that neither I am nor there is anything mine; and whatever I see and hear is nothing but Divine; what may I write more? Mostly I happen to feel that I am also God. Renunciation has increased a lot. Revered Babuji, life in the true sense is that in which only 'God' may be seen in each and everything e.g., branches and leaves, beasts and birds and each and every thread of clothes. But now instead of 'I' only God is seen again and again. The days are passing like a dream. May it take place forever due to your blessings and the Master's grace. It will definitely happen. Today it seems that I am writing to you letter after keeping myself awake by force. I will definitely reach soon my destination that is God, if you and respected master saheb may remain kind and striving for me. These days the health is quite good. Sometimes I become sick and then again I become well. I pay much attention towards my health. You have written that God listens more to the voice of the weak, but Babuji, I think that the weak persons, except you, will be able to call less loudly while the call of the healthy will be louder. Anyway, now I have surrendered myself to 'Him' and 'He' will hear me sooner or later. I am sure 'He' will hear me soon, because when your and master saheb's voice will get mixed with that of mine, it will produce a very loud sound, and then Master will have to listen. Please bless me that the condition of oneness (laya) may become stable. This condition will definitely become stable if you will bless me sincerely. This is my experience. I entreat you, kindly to somehow manage to reach to God soon the voice of this humble being.

Your humble daughter,
Kasturi

Letter No. 20

Shahjahanpur
10/12/1948

Dear daughter Kasturi,
Shubh Ashirvad,

It was a pleasure to receive your letter. Thanks to the Master that there is progress in your condition. By making efforts every thing is possible, and I think that it is very easy to meet God. What is required is the true and sincere attention of the heart towards 'HIM'; and I tell this to everybody. Your condition of 'Laya' is increasing. If God remains kind to you, and if you may continue making efforts, your condition will become stable. There is no end to the progress in this sphere. It is not only enough to attain 'Laya', but there is much more beyond this and there is no end to 'that' as well. If a man may attain the highest condition and of that be such a condition that none else might have achieved it so far since the beginning of this world; even then there will remain much more to know. In this age how the man thinks himself perfect. Perfection is only in God. These people are like the person who thinks himself a grocer although he has got only a piece of turmeric. The *vedas* have said "Neti-Neti". One must keep in mind that such words should never be spoken to any body that may injure his feelings, if they (words) may materialize.

Your well-wisher,
Ram Chandra

Letter No. 21

Lakhimpur
13/12/1948

Respected Babuji,
Sadar Pranam.

It was a great pleasure to receive your kind letter. You would have received my letter and since then there is no appreciable change in my

condition except that 'Peace' seems to come out from the middle of the forehead. On taking the sitting, when sometimes the sight stays at that place, it appears as if there is a circular 'Chakra' with a little vibrations in it. In fact mostly the condition of being alive is going and at its place the condition of being lifeless is increasing more and more. But Revered Babuji I see that in place of peace, restlessness is also increasing internally. I do not feel interested in anything due to my only craving to meet my Master, you & Master saheb know better as to which condition is increasing. I only know, that it is a matter of shame to me if I may not attain that Omnipotent God even after getting your support. If there is no end to the progress in this sphere, then by the grace of God and with your blessings, I will possibly leave no end untouched and limit uncrossed to the craving to achieve God and to increase 'His' remembrance. You have written that only the God is perfect and the rest everything is imperfect; so why I should not become 'perfect' after achieving perfection and why I may remain imperfect. In view of 'saying' this humble Kasturi will henceforth, never speak ill of anybody, let what may! Revered Babuji, how kind and sympathetic you are that you are also very much worried about my physical progress besides my spiritual progress. Thanks a lot to you. Kesar conveys her namaskar to you.

Your humble daughter,
Kasturi

Letter No. 22

Lakhimpur
24/12/1948

Revered Babuji,
Sadar Pranam.

You would have received my letter. It was a great pleasure to know the contents of your kind letter which you had personally written to respected father. Tauji had become overjoyed and he should have been so. I was also glad to know about his spiritual progress. I request you that Tauji and Mataji may progress spiritually by leaps and bounds. They may go on approaching 'the Master' each and every moment. They may always remain in a state of ecstasy even while sleeping and awakening. Please be kind to him as he had persuaded me to take the first sitting from respected master

saheb even against my will and then I had your darshan only because of him. I can never become free from his debt and obligation but I will pray you to make them beloved of God.

The condition, about which I had written to you before, is no more felt now. Now whenever there is a talk between respected Tauji and Master Saheb about love for God, I do not feel any love; instead I begin to weep and it does not stop even on my trying to stop it. Now I always feel easy and light. It seems that the whole burden of the heart has gone. Whenever anybody comes or if I go anywhere and after or during talks, when I see towards my heart, it seems as if it (heart) is busy somewhere. A thrilling sensation is felt more in the forehead. As the mind used to fall asleep, in the same way there seems vacuum in the forehead and navel (Nabhi) and there also seems a sort of beating in the navel. In fact mostly I do not feel the existence of the body. During the last two days often some undesirable thoughts began to come in the mind; but, on seeing towards the heart it seemed quite peaceful. Now the condition is much better. Peace still seems to come out from the forehead. God knows why, for the last eight or ten days, events that are to happen, begin to strike the heart before hand automatically. The real condition is that, being alive, I am feeling lifeless. Revered Babuji, please do not forget to ask the Master for 'His Love' for this humble being because there is a great shortage of 'Love' in her. Mother and Kesar convey their Pranams to you.

Your humble daughter,
Kasturi

Letter No. 23

Lakhimpur
10/01/1949

Revered Babuji,
Sadar Pranam.

You would have received my letter. I am writing to you about my present condition. It seems for the last so many days as if the heart is drowned in meditation. After reading or talking or doing any work, it seems as if I have

just got up after doing meditation. Whenever I get up after sleeping in the night, I feel as if I was doing meditation. There seems to be no effect of any work or word on the heart. Whatever thought may arise in the mind, but the heart remains in ecstasy. As soon as I start taking sitting, the body tends to become lifeless. Only this feeling persists that whatever work is possible by this body, heart and mind during the whole day, is being done by the 'Master' and everything is being done due to 'His' inspiration. Often it appears in the dream as if you are giving the 'sitting'. Anyway whatever it is, I leave it to you. I have to do nothing. I have surrendered myself to the 'Master'. I have to achieve 'Him' and 'Him' only. Please be kind to drench this humble being into the 'Love of the Master'.

Your humble daughter,
Kasturi

Letter No. 24

Shahajahanpur
16/01/1948

Dear daughter Kasturi,
Shubh Ashirvad,

It is a pleasure that I receive very good letters regarding your spiritual progress. I am thankful to God for this. Nobody inquires about me and none keeps himself informed about me; and who may ask about me when apparently I have no wealth. People come to me and learn from me as well, but only a few inquire about this poor man through letters. I have nothing but poverty that may draw people's attention towards me. I have not kept any luggage (*Tosha*) because I don't have now to undertake any journey. If I may ask anybody to travel to his mother-land, is he not entitled to remark as to what is the use of undertaking such a journey in which I may lose my (*Tosha*) luggage on achieving the aim and reaching the destination? What is left with us, if the entire luggage is lost? Is it the outcome and result of the journey? Afterwards when people begin to know this as a result of talks or satsang, they begin to lose interest. There is still a living example of that in Shahajahanpur.

Dear daughter, what have I now to give to you all? It is also not possible that I may try to find back my lost goods because I have already paid 'that' towards the cost of this journey. Now what is left with me? Now nothing is left and one or two persons are hardly prepared to take it. Do you realise that it is good? Now I do not even have 'Love' to give you that you crave for. Yes, it is possible that I and you both may pray God with folded hands for giving it. But there is this risk in it that God can possibly ask, whether that poor person, who has given me his everything, would be able to keep and preserve 'Love' if it is given to him at all. It is possible that God may give 'His Love' to you but; daughter, I am doubtful about myself that whether He would give it to me or not because now I am totally exposed to Him. Whatever you have written to me about your condition, I fear, lest you may also pay the cost of the journey like me and may become like a poor traveller without any luggage.

Your well-wisher,
Ram Chandra.

Letter No. 25

Lakhimpur
24/01/1949

Revered Babuji,
Sadar Pranam.

Received your kind letter which was full of blessings. It was a great pleasure to go through it. On understanding its meaning by respected master saheb and Tauji yesterday, I felt as if I had become totally unconscious for a short time. Revered Shri Babuji, you are extremely poor and a poor can give only his poverty; hence O, Poor God! Please give your poverty to this poor and humble being. What I will do on becoming rich, and more over neither I have power and wisdom, nor culture to preserve that richness permanently. So far as journey is concerned, Babuji, I am very much tired of undertaking journeys and so please be kind that I may now get rid of such a journey.

Shri Babuji, I say on true oath, that I have sacrificed my whole self for achieving that thing. I have to take this thing whether it is good or not;

this humble being has no concern with it. This is not an ordinary obstinacy. Three types of 'Obstinacies' are famous in the world, i.e., child's obstinacy, woman's obstinacy, king's obstinacy and patient's obstinacy. Revered Babuji, the truth is that I do not even know as to what should I beg from the Master. Now I have totally surrendered myself to 'Him', my wholeself is that of God; I am now not even that of mine, hence it depends on the Master's will that He may give me anything or not, I will, accept it whole-heartedly whether 'He' gives me poverty or pauperism. 'He' to whom this thing belongs, will 'Himself' care for it. Now I am care-free. When 'He' will give 'Love' I will remain lost in its ecstasy. If 'He' gives me poverty, I will enjoy that poverty. Babuji! Now the motherland is also 'He', journey is also 'He', luggage is also 'He' and I am also 'He'.

The condition these days is the same as I have already written to you. Now we all shall soon come on Basant-Panchmi.

Your humble daughter,
Kasturi

Letter No. 26

Shahjahanpur
09/02/1949

Dear daughter,
Ashirvad.

Received your letter dated 24/01/1949. Now I am giving you its reply after the function. You have replied to my letter that a poor man can give only his poverty. It was in reply to that, what I had written that I am very poor.

The condition of poverty is that for which people have died longing and craving, and it is possible that even many saints and rishis might not have tasted it. If we are not rich, it means we are poor. Rich persons possess everything while the poor person has nothing. It means that the poor person has 'nothing'. Now what can be that thing which a person possesses that he may give it to others if he has 'nothing'? If, whatever he may give, be named 'nothing', it will become such a thing that it is not worth

giving. There is a person who was once rich and he could give his wealth to others. When the poverty remained increasing he began to give less. When nothing remained with him, he could give nothing. What has he to give you now, if you may ask him to give anything? If I may be taken for granted like that, I have nothing to give. Yes, it is certain that, there is certainly something present at the bottom. If that 'something' which has been called 'nothing' is present, that can be given. Beyond this it also does not exist and there both the giving and taking come to an end. Now the way to reach this condition is very clear that one should go on snatching the wealth, which a rich person possesses. In the end when nothing will be left with him, he will reach the condition of poverty. You should write to me after asking Chaubeyji, 'will it not be against the 'Shastras' to snatch away the wealth and luggage of anybody?' If he gives this reply that, he should become unmindful of the goods he has, then this question arises that he will still remain in possession of the goods in one or the other form and how the poverty can come, while having luggage; even if he becomes unmindful, the want and need will certainly remind him of that at times. Now what should be done? It is the only way that the goods be kept at such a place that one should be informed about that at times of need, but then this thought arises that this thing has been entrusted to other person as a pledge. It is the method in the beginning but on progressing further, if all the goods, that have been placed with others as pledge, be considered as belonging to 'Him' and if one may have no claim and right on it; this condition can then develop that one may feel that one has nothing, although having everything. Now if we may suppose that all those internal powers and 'Sidhiyan' which we have, that is which we have received from the 'God', all belong to God; and if we may give 'Him' full rights and authority over them, or in others words, if we may sell those powers to 'Him', we will then become empty handed and devoid of all those things. Now the problem arises as to how to search for such 'Banker', so that these things may be handed over to 'Him'. He is so far that, I think, it is difficult to reach 'Him'; and if 'He' is the nearest to us at all, 'His' position is just like that of our eye which cannot itself see our other eye. The question therefore arises how to seek and find such a type of 'Banker'? Its reply is that, if we may become 'eye' from head to feet, we can, then, at least say that we are completely 'eye' only. Now we will be required to search 'Him. Now if we have completely become 'eye', it means that our whole body has got the power to see. Now what to see? When we are nothing but eye and eye only and we having nothing except this (eye). Now

this condition, that the eye cannot see another eye, does not exist any more, because that power which was inspiring us to see towards 'Him', has now faded out, and in place of those powers, which are in various 'Forms', only the eye remains. Daughter, it has now become the condition that, there is 'that thing' in every direction which emits light. That 'eye', which wanted to see another eye, has now become one from head to feet. Now one has no need even to see 'that'.

The sum and substance of all this is that as eye and only eye was seen in us, now those things are all gone, with which eye could see the eye. In the same way if we may begin to substitute and feel God and God only in place of the 'eye', we shall, in that case, not stand in need of any 'Banker' because that whole thing adapts that real form which we wanted to handover to the 'Banker'. Now the question of poverty arises. But now we have to finish both the richness and poverty and that is possible only if one may become the 'Real Eye' which is God, in place of becoming a complete eye from head to feet. It may take place in such a natural way that one may not even realize, and then both the richness and poverty disappear.

In the last letter I had mentioned to you about my poverty. That condition is that of mine and beyond this of other great personalities and even much beyond that of other incarnations. Daughter, I will be highly pleased, if you may reply this letter and you may not only write but you should also pray to become the same. Nothing is beyond the power of God; 'He' can do everything. When you were at Shahjahanpur, you had asked me to employ you as servant; I was pleased with these love-laden words. Daughter, the only consideration is that of health and due to this transformation is gradual; otherwise, it is only a work of moments to develop spiritualism in its Real Form. You have demanded six sittings daily towards the salary of this service. God wishes; such a condition will develop in you that all the time you will feel taking the sittings, consequently you should also become 'His' servant whose servant I am.

Kesar has sent a letter to me along with your letter. Its reply is that she is my daughter or sister and I am related to her in that way. I wish that the whole world may become better than I and it is my prayer also and I am prepared to bear the consequences and accept all the punishments which I may get for it. In this letter I have shown the condition of 'Bairag' and

oneness (laya) and I have also shown what 'Ishwar Darshan' is. Consider the condition of 'Ishwar Darshan' and also its joys as a stone without salt, and in the end this condition exists. People strive for this in births and rebirths and if whatever they get in exchange, be given to them in the very beginning, the people will, then, try to run away and nobody will be attracted towards God.

Your well-wisher,
Ram Chandra.

Letter No. 27

Lakhimpur
13/02/1949

Revered Babuji,
Sadar Pranam.

Received your kind letter. It was a great pleasure to go through it. Neither I have seen nor heard about such a letter so far. By the grace of God I have been able to meet you and hence I happen to see such letters. I had written in my last letter that what a poor man can give except his poverty but Babuji, all the wealth of the world can be sacrificed for this 'poverty'. You have written that people have died craving for this 'condition' of 'poverty', but I think that it is certain that the members of this Mission will be beset with poverty any day because you have written that there is a man, who was once rich and could give his riches to others. As He continued giving, his poverty went on increasing and he began to give and in the end nothing was left with him and consequently he could give nothing, that is, he became poor. In this way, according to you, if the rich persons may continue giving their wealth to the 'Master' or the kind-hearted 'Master' may 'Himself' go on snatching and in the end when everything would have been given or when everything would have been snatched away, nothing will be left with them and consequently they will be poor. If you may very kindly go on snatching the wealth of the rich persons like us then according to Tauji, snatching of such a wealth will not be against the shashtras or scriptures; instead, it will be a sort of obligation on such miserable persons who are facing false, fake and useless problems and are getting themselves plunged into the sea of extreme sorrows. In fact the true happiness lies there,

where both the giving and taking ends. Revered Babuji, you have not only written this letter but, in its guise, you have given very beautiful and impressive preaching to this humble being. Truly what a beautiful preaching it is, that, if one may become unmindful of the goods, the goods still exist and hence there is no poverty. Now the sum and substance of all this is that one should sell all his belongings to that God.

Babuji, once it was thought that, that 'Banker' to whom the goods should be sold out, is far away, but, now due to the Grace and kindness of that 'Banker' 'He, Himself' has not only come very close to us but 'He' has permeated into every cell of our body and core of our heart. Neither 'He' was far away from us, nor 'He' is and nor 'He' ever will be. 'He' was far away till we suffered from the dilemma that 'our one eye cannot see our other eye'. Revered Shri Babuji, on being explained by respected master saheb and Tauji, I have been able to somewhat understand your letter; but it is very difficult to understand and reply that 'He is present in the heart'. You wrote that the condition of poverty that you have mentioned is that of yours and beyond that of other Personalities, and much beyond that of incarnations. Please excuse me, I had heard a dictate in the house of respected master saheb here. Now all your efforts to conceal it, are totally useless. You are requested to become pleased with this humble being for no reason because I am incapable of writing the reply of the letter. Yes, by your blessings, I will surely pray the 'Master' to become like this, but, after going through your letter yesterday, when I began to pray to the 'Master' for becoming like this; God knows what happened that I became so much overjoyed on remembering 'Him' that I could not ask for anything. I cannot explain as to where this condition has gone away getting bored with me. Due to your blessings and kindness and also due to the labour of respected master saheb, it seems for all the twenty four hours during the last two months, while awake or asleep, as if I have got up after taking sitting. Since my return from Shahjahanpur, not a single minute has passed away without taking sitting. After making efforts and drifting away my heart from meditation and taking it as your letter, I have written today by the grace of the 'Master' in broken language. Babuji, now the Master has purchase me and you yourself have sold me. Now the thought of the self does not exist. Now God knows how this condition is becoming more stable that apart from 'Him' neither you, nor anything else is seen. I see 'Him' working through me as well. Whatever has been written, has been dictated by the God according to 'His'

own will and wish. Now I have become somewhat the machine of the 'Master'. He moves me in any direction, whenever 'He' likes. Perhaps I have already dropped a letter to you but I do not remember what I have written in it. Anyway let it what may. I am illiterate person, do not understand what is 'Vairagya' (Renunciation), condition of Laya and Realisation. Yes due to your kind letter, I have got a little glimpse of that in the heart. Since my return from you, my condition has become a little better; you know better what is that. You may give these things to me whenever you like. Now be sure that Kasturi will not leave you at all. Shri Babuji, I have already become your servant, as I have already started taking the salary in instalments for the last two months. Now sometimes I am in doubt whether I love 'Him' or not. Now life has become very simple.

Your humble daughter,
Kasturi

Letter No. 28

Lakhimpur
23/02/1949

Revered Babuji,
Sadar Pranam.

You would have received my letter. Since I wrote you my last letter, there has probably come an additional change in my spiritual condition during the last nine or ten days and the rest of the condition is the same. It is this, that the condition has become very pure and light. As I had written before that always it seemed as if I was taking the sitting all the times, but now I do not feel that I am taking the sitting even while taking the sitting. A peculiar type of simplicity and purity has crept in. I do not exactly know what is the condition and how it is. Respected Master saheb has said that it is a good condition although I do not feel that it is very good, but the heart does not want to drift away from it. Now I have already sold myself into hands of the Omnipotent God and 'He' too has purchased me. Now whatever 'He' may give to me or not. According to your instructions I have started writing auto-biography, and the 'Article' has also been somewhat written. Mother blesses you.

Your humble daughter,
Kasturi

Letter No. 29

Lakhimpur
09/03/1949

Revered Babuji,
Sadar Pranam.

Hope you would have reached comfortably. By your auspicious arrival, not only we all, but the whole Lakhimpur became blessed and by your welcome, the waves of peace, pleasure and purity began to flow in the atmosphere. I am far blessed as a sister to get such a brother. Revered Babuji, you should not care at all for this. By the grace of God, your 'Sahaj Marg' will soon have such a publicity as no other 'Mission' or institution ever had or will ever have. Now you may give me such a blessing that your this daughter may be able to sacrifice her all wealth, body and heart in your service. You know my condition well because I am, partially, but wholly exposed to the Master, "You are I, and I am You" is now the condition. I was like a machine up till now, but it appears to me that everybody is working like the machine of the Master. In truth, the condition has become like this:-

Dar, deewar Darpan bhaye, jit dekhoon tit toye Kankar, Pathar, thekree, bhaye arsi moye.

i.e. The doors and walls etc. have become like mirror to me, where ever I look I see you. Every stone, every piece of brick has become like that mirrored ornament in which I can look at my own face. In short it means that I see God and only God in everything and every person including my own self.

The condition is quite constant, neither I feel more pleasure in any work, nor any dismay. I used to hear before, that God is merciful without any self-interest but now I have myself experienced this.

Since you have gone, the condition of 'nothingness' has developed a lot, but after the respected Master Saheb's sitting yesterday, I am not separate from it even for a moment. God know how all the works are got done by me because now the thoughts even do not arise in me. Revered

Babuji, it is all because of your kindness; I have nothing. Please always be kind like this on this humble being.

Your humble daughter,
Kasturi

Letter No. 30

Lakhimpur
14/03/1949

Revered Babuji,
Sadar Pranam.

I am sending 'Roli' for the auspicious and sacred festival of 'Bhaiya Dwij'. I have already received its worth (Neg) but, on the auspicious day of 'Dwij', the forehead of the brother should not remain blank; hence kindly apply tilak on the forehead. Brother, what I should do, brothers are so rich that there develops a feeling of temptation. Moreover such pleasant thing (gift) is presented that it cannot be described in words. I have already written a letter about my spiritual condition. You would have received it. Kesar and Bitto convey their Pranam and mother sends her blessings.

Your humble daughter,
Kasturi

Letter No. 31

Lakhimpur
20/03/1949

Revered Babuji,
Sadar Pranam.

It was a pleasure to receive your letter. Please excuse me I could not give you an early reply due to having bad health. According to your instructions I have started doing prayers for the progress of the Mission. The body and heart both, are always at your service; you may take work from me whenever and in whatever manner you may like. I care much for my

health but I am helpless due to the 'Sanskars' of the last birth and so I suffer from one or the other trouble. I do not worry about this. Shri Babuji, you too should not also worry more about this. This thing (Sahaj Marg) will be wide-spread in your life time due to which, we the sinners, who are diving and drowning in this world-like ocean, would be salvaged.

By writing 'I am what you are and you are what I am', I only meant that there seemed not to exist even this difference in between God and myself, that all the work have been done by me or by 'Him'; in other words there seemed to be 'oneness'. It was the meaning of the couplet that, God and only God is seen in each and every thing and every person. Due to lack of memory I had written to you again about the condition, 'I' am what 'you' are. At that time the real condition was the same, as I had written to you afterwards, that is, the condition of 'Nothingness' which still exists.

Revered Babuji, I had not written to you at that time about one of my condition due to certain hesitation, but now I am writing about that with the permission of respected master saheb. Please excuse me. When I used to sit for taking 'sitting' from you or shri master saheb, and when I still sit, it seems that instead of taking the 'sitting' from you, I am giving the 'sitting' to you people. This condition still exists. On the second or third day after receiving your letter, while sitting in a normal way, I felt suddenly as if I am all-pervading. It seemed as if I am present in you and 'Master Saheb' as well and now I often realise this condition during the whole day. I tried that I may not have such a condition but all in vain. Besides this, there is a change in the condition, since I have received your letter. But I have not been able to recognize it so far. Yes the condition has become more lighter. I could not pay attention to my condition because I had trouble in my tonsils and teeth.

Revered Babuji, I have come to know that you are about to go on a tour after taking leave from 28th March. Please be kind enough to bless us all by the sacred dust of your feet and to give us a fortunate chance for spiritual upliftment. I request you with folded hands that you should come here for four or five days before going on tour.

On becoming well, I will write to you my present condition if I could understand, otherwise you know it as well. Please do come. Although you will

have to face so many troubles during the journey, but the sister is very much anxious for having 'Darshan' of her brother.

Your humble daughter,
Kasturi

Letter No. 32

Lakhimpur
30/03/1949

Revered Babuji,
Sadar Pranam.

You would have received my letter. Now I am well. Hope you are well too. I came to know about the letter that you have written to respected master saheb, that you will go on the night of 3-4-49. You had also written to him that 'you may inform Kasturi that I will not be in a position to come there at present and so she may excuse me'. Babuji, it will be better if you may kindly not write such words for this humble being. These words pinch me, otherwise it does not matter. Instead I should beg your pardon I should not have invited you in the face of the craving for the 'Master's work', but I am helpless as I am related to you some what like this. Anyway, if it is convenient, please do come on your return.

I had written to you before, that I will write to you afterwards about my spiritual condition, but what may I do, I have not yet been able to recognise it. Still I know this much that by the grace of God, the condition is good. Revered Babuji, why did you not meet me earlier than this, so that I would have progressed sooner and you would have had to undertake less efforts for me. Anyway I am thankful to God thousand times that 'He', by 'His' unlimited grace, managed to have brought the meeting of this humble being with you to make me follow the proper and simple system. Babuji, now I have only one cherished desire, that somehow I may go on making spiritual progress every moment. Due to your and respected master saheb's endeavour and blessings, it seems that everything has turned into a single stream. The condition about which I had written that I am giving the sitting and that I am present in everything, does not exist anymore. Now it is the condition, that I remain sitting all the time with a blank mind. The condition

is very good, but these days it seems that the will-power is increasing day by day. When I was taking the sitting today, a scene was seen that I and you are sitting. I said, 'Babuji, the 'Master' can now take anything from me'. At this you said, 'well, I ask you for your hand'. You had not even completed your sentence that I cut my hand with the sword and handed it over to you. At this you became highly pleased. However, you are always very kind to and pleased with me. It is my only request with folded hands that after returning from doing the 'Master's work', you should not forget, if you may have a little time at your disposal to shower kindness on this humble Kasturi, who is a bundle of vices and you may please transfer all your bodily fatigue and trouble to me after doing 'Master's work'. Please do not forget this.

Your humble daughter,
Kasturi

Letter No. 33

Lakhimpur
02/05/1949

Revered Babuji,
Sadhar Pranam.

Hope you would have reached comfortably. Kesar says that since the 15th of May, neither the heart nor anything else is seen at the time of meditation, only you are seen. There is a lot of peace and joy in the heart.

You know about me that the condition is totally blank here. The truth is that I am not satisfied with my own sadhana. If I could remember the 'Master' for all the twenty four hours, perhaps I would have got a little satisfaction, but no; it is folly. There should be no such word like 'satisfaction', in the dictionary of 'sadhana'. It is my conception for me and it will remain that it is a very great weakness of the abhyasi to even think about the word 'satisfaction' during the course of sadhana. It is my prayer to the 'Master' that the days and nights may remain ecstatic in His' remembrance.

I had perhaps told you about my spiritual condition. It seems throughout the whole day that I have come in some other new country; I

even forget my kitchen sometimes and remain standing quite bewildered and I forget also what and with whom I am Praying. It is written in ten commandments for the abhyasis that the prayer should be done in such a way that the heart may become full of 'Love', but in my case, what to speak of the heart getting filled with love, only a state of vacuum is felt. There seems no 'Love' in it; anyway 'Master' knows better. However, the condition now seems to be better than before. If it is possible, I will try to adopt the methods that you have told me regarding the cure for bodily diseases. Perhaps you will recollect that you had written to me in one of your letters that, 'steps should always move onward'; now this sentence has become like a line embedded on the rock for me. It is my request to you that you may please warn and inform me immediately if and when ever you find anything lacking in my stepping forward. It is my sincere effort that no body may be able to laugh at the name of that 'kind-hearted person' who has always addressed this humble being as his daughter; and I also pray to the 'Master' for the same. Mother blesses you, Kesar and Bitto convey their pranams.

The humblest among all the abhyasis of the Mission.

Your daughter,
Kasturi

Letter No. 34

Shahjahanpur
08/05/1949

Dear daughter Kasturi,
May God bless you!

It was a pleasure to receive your letter. I want to treat you as my sister because we are all the children of Lalaji as well as his servants. But I have always looked upon you as my daughter hence in my heart, you are affiliated to me as my daughter, but apparently I will maintain relationship with you as my sister. It would better if sisterly feelings are developed internally. I consider all your sisters as my sisters but this type of affiliation is not possible with you. It is possible that you might have been the daughter of any Rishi or Saint in any birth and you have also once attained moksha or salvation. You have taken rebirth after the cycle was

completed. Now I cannot say as to how many births you have taken. Now it is the turn and time of Liberation if God may bestow on you. This idea also strikes to me that you were present at the time of Rishi Patanjali and you knew him as well, and his sentences, that were only heard, remained vibrating in your heart. After that birth you had also done yoga abhyas but you could not complete it and during that period attained moksha. It is just possible that due to this relationship, I behold you as my daughter. I do not want to disclose this secret in this letter because God knows what opinion the people may form about me by reading this letter. Inquire master saheb about this if you are very curious to know about it. I fear Chaubeyji very much. Before this birth, you were the innocent daughter of a farmer and you had died at the age of fourteen. I have written this fact that is beyond the scope of the reply of your letter. I am writing to you a fact and it has also been said by Swami Vivekanandji that all those persons who learn from the teacher are his spiritual children irrespective of the fact whether they are older or younger to him in age. But from this you should not consider that I am a guru or a guide. The guru or a teacher is somebody else, who teaches all of us. By the grace of God, Kesar's condition is now better. Chaubeyji has also recommended about her. But you may tell her that 'Delhi is still far away and she should go on trying'.

Abhyasi should never feel satisfied and the remembrance of the Master should be done as much as possible. It should be our faith that we should never feel satisfied with 'His Remembrance'. Now it is Master's Grace and it is in His hands as to when He satisfies us. The rules or the principles that you have quoted, are for the beginners that such a condition should be developed. In fact, the true prayer is the same as you do, so that the condition of nothingness is developed. Go through my earlier letter the copy of which is with master saheb. It is possible that its copy may also be with Chaubeyji. When abhyasi is linked with the above world and his presence is marked there, he then begins to feel that it is my home. Once I also had such a condition. You had written that 'I sometimes, forget my kitchen and become bewildered'. In the words of Chaubeyji its reply is that you do not feel hungry due to ill health. But my reply is that the state of forgetfulness is developing. But the excess of this in these circumstances is also due to weak mind. 'To become stunned and bewildered' is a spiritual condition of which it is a beginning. It has still not come completely. I do not want to tell you the symptoms for getting the complete condition so that

you many not develop this thought even, before this condition comes. The dawn of the Godly science begins at the time when a man begins to wonder.

Swami Vivekananda (8.15PM): "This condition is rarely found. All abhyasis approach, but do not stay, it is bestowed, no doubt. Daughter! Excellent letter it is, see the approach. You will not be getting such a Master. I am sorry nobody comes to 'Him' for this sort of training. All are overwhelmed. Such a Master will not appear in future. Masterly command he has got. People are still sleeping in deep slumber in spite of my repeated warnings. Avail daughter this opportunity. May God bless you! You do not know the condition of your father and mother. They are too unaware of it. What He (Ramachandra) has done at Lakhimpur, others require a thousands of years. See his efficacious training. Salvation is sure to your mother because she has brought forth such a good Master. Stones cannot breed such a good Master. It is she only and her kinsman".

Lalaji Saheb is praising your mother at this time that in fact, one should be like your mother as far as concentrating her thought on the son is concerned and only then there is this gain. Speak to master saheb that I have not kept the copies of these letters. If he desires to keep the copies, he may get it done by Chaubeyji.

I wrote to you in my flow but then I felt a little sad that I have told you that you were the daughter of a farmer. Ram may know the true fact. God only knows why I write what I understood. Excuse me if you may mind it. Do not allow anybody else to copy it. Instead tear it out.

Your well-wisher,
Ram Chandra.

Letter No. 35

Lakhimpur
12/05/1949

Revered Babuji,
Sadar Pranam.

Received your letter. On going through the letter, instead of becoming pleased, I attained the condition of 'Nothingness'. I remained lying silently for a long time and there after the condition began to become better. The condition became totally well within an hour but sometimes I still realize the flavour of that condition. It is your free will to treat me in anyway you like, but I prefer your first affiliation, that is that of a daughter. On the advice of my mother, I had started to consider you as my brother and I also did a lot of practice but this relationship did not appeal much to the heart. Lastly when you had gone to Gaya, I had told my father frankly, that I was unable to recognize 'you' as my brother. When I had seen you for the first time, I got attached to you and I loved you as a daughter gets attached to and loves her father. Apparently you may do whatever you may like. My condition remained dull for two or three days after I had dropped you the last letter. Anyway now it has again become alright since yesterday. You have written, 'inquire master saheb, if you are curious to know the secret'. Its reply is that I have diverted my curiosity towards only one i.e. God. Now there is no curiosity for any other subject. I will inquire, if I will ever have any curiosity. I have no desire at present to know the symptoms of the spiritual condition. Please tell me at that time when by the 'Master's Grace', this humble being may achieve the spiritual condition perfectly. I am grateful thousand times for the dictate and blessings of Revered Swami Vivekananda Ji but I fail to understand as to how may I thank 'Him' in words and I do not want to thank 'Him' formally. By the Grace of the Master' and by following His (Swamiji's) instructions literally, I wish to tread successfully on the path of Divinity as He Himself has said, 'Avail daughter this opportunity'. How may I thank you in words. I will be able to pay my gratitude to you only after achieving that thing which you are very much restless to give. God knows why I seem to receive the paternal love and blessings from your own hands and also feel to receive sitting from every sentence. You have written that 'I am sorry for writing you a farmer's daughter, and excuse me if you may mind it'. Please never use the word 'excuse' for this humble being because I should beg excuse from you that I could not get liberation though I was present at the times of great Rishi Patanjali and I am still unable to make such progress inspite of having you as a guide or helper. I would have certainly felt ill if the farmer would have been without Divinity.

Your humble daughter,
Kasturi

Letter No. 36

Shahajahanpur
15/05/1949

Dear daughter Kasturi,
Ashirwad.

It was a pleasure to receive your letter. May God bless you with spiritual progress each day. I want that you may start writing your autobiography and since you have started learning Brahma Vidya, go on writing your spiritual condition, I have preserved all your letters; I will send them to you. Go on writing all those conditions that are written in them. Your mother will know all your earlier conditions inquire from her about them. Go on writing all the methods that you have adopted for your spiritual development. Convey my pranam to your mother.

Your well-wisher,
Ram Chandra.

Letter No. 37

Lakhimpur
20/05/1949

Revered Babuji,
Sadar Pranam.

It was a pleasure to receive your kind letter. According to your instructions I have already started writing my autobiography but I have made it brief. I understand from your letter that you want it in detail and so, with the help of respected master saheb and father I am starting writing it in detail.

Revered Babuji, God know what has happened to me that I wish to remain playing in your lap in the form of a small baby and such type of waves rise in the heart. By the grace of the 'Master', when I remain lying in your lap in the form of a baby of six months and sometimes of a year, I become totally thoughtless, and besides this, my heart feels such a pleasant

condition that is beyond me to understand. Now I fail to understand my condition or it can be said that I do not want to understand it. Anyway, it depends on the will of the Master. One point is to write that often it seems for a short time that I have expanded in everything.

Now I am writing my one mischief that after sitting in your lap, I begin to play with your beard like a child. Mother conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. 38

Lakhimpur
28/05/1949

Revered Babuji,
Sadar Pranam.

Received your kind letter addressed to Tau Ji and one for shri master saheb as well. It was a pleasure to go through your letter but I also felt sad because you have written that 'you people have mortgaged me'. I am happy to note it but I am sad to realise that I have not been able to purchase you so far. Now it is for the Master to decide whether you have purchased us or we have purchased you. But it is still in the state of mortgage. Probably the purchase has not yet been made either from one side or the other because if we would have been sold, the feeling of 'self' would have gone away totally, as you had already explained that at the time of saying 'I', this thought should not exist as to who has said, 'I'. Yes, there is the consolation that I am making sincere endeavour to sell myself in the hands of the Master if 'He' may purchase me, and sometimes I feel likewise for some days. The spiritual condition these days is that I fail to know whether remembrance of the Master is present or not. I try to recollect 'Him' again and again but after a short time it seems that I have forgotten 'Him'. The fact is that now I do not remember whether there was any remembrance of the Master or not. When I am sure that it was present I get consolation, but when the question arises that there was no remembrance, I feel a little restless. You may please reply to this question. The condition of being astonished again

and again is somewhat developing. In addition to this, one thing has also somewhat happened that whenever I think at night as to what I have done during the whole day, I fail to recollect as to what I did. It means that I do not remember that I have done anything. My sleep has increased to such an extent for the last few days that I remain lying in deep slumber throughout the whole night and I sleep for a few minutes in the day as well. But on both the occasions when I get up after sleeping, it seems that I have come from some unknown place that I have forgotten everything. By the grace of Master the condition is somewhat better. Regarding sleep, I have been able to somewhat understand that there is a lot of happiness in sleeping in the lap of the 'Father'. The condition, which is felt after getting up from the sleep is realized frequently in the day as well and remains present for a longer period, but now it does not appear strange as it used to be felt on happening suddenly. Most probably this condition has now become somewhat familiar with me. It was a great pleasure to read that the mother may get the meditation done by all of us. She says that if you mean that sitting be given by her, she neither knows how to give the 'sitting', nor she knows anything about it. She conveys her blessings to you and master saheb. Now it is felt for the last few days that I even do not know as to where I am. Please convey my pranam to respected master saheb.

Your humble daughter,
Kasturi

Letter No. 39

Shahajahanpur
02/06/1949

Dear daughter Kasturi,
May God bless you.

Received your letter. I remained so much busy in certain works, which I could not get time to send the reply of your letter. The expansion, that you felt is the condition of the central point of the heart. It means that you have linked yourself with that point beyond which the real solid condition starts. It also means that you have approached to its subtle state and you

are expanding in it. Possibly you may get good news soon of your reaching higher than this.

It is a method of maintaining the Divine thought that you play with me thinking yourself as a child. There should be only one thought. It does not matter if the 'Form' is changed and in so doing mental peace is also achieved.

I had already written the reply of your first letter and then I received your second letter as well. Now I am writing its reply also. This letter has raised this hope in me that you are approaching that condition from where the subtle state of Laya Avastha starts. But these are all the conditions of the 'heart chakra'. A little more journey in it still remains to be done. After this you will receive second happy news of a still better condition than this. This is the condition of the first 'chakra' only. There are still many 'chakras' to be crossed and thereafter God knows what are the various conditions and even then there is no end. You have written that you cannot recollect that condition, is a proof that this remembrance has reached deep inside. But it is the work of God. It is our job that we should keep 'His' remembrance in whatever way it is possible. In our system, if the abhyasi is even a little devoted, 'His' remembrance is bound to exist even unknowingly. When we establish our thoughts in 'Him' it seems to be intense. I have already explained to you in my last letter regarding the condition of 'Astonishment'.

Whatever you have written about your sleep means that you go in the state of 'deep sleep' soon and it appears on opening the eyes that you have come in a new world. It means that it can be guessed that you go 'deep' in 'sleep'. Otherwise other persons, who enjoy sound sleep, do not realise on awakening that they have come from some where else. To be submerged in it (but efforts are not made for it) and the development of the condition of 'Baqua' leads to 'Turiya'. But it will still take a long time. Master Saheb will tell the mother the method of giving the sitting.

Your well-wisher,
Ram Chandra.

Letter No. 40

Lakhimpur
13/06/1949

Revered Babuji,
Sadar Pranam.

It was a pleasure to receive your kind letter that was addressed to Tau Ji. I shall always remain indebted to you. Nobody would have endeavoured so much for a poor person like me. There is again a change in the condition for the last eight or nine days but I have not been able to understand it properly. It seems better than before. There appears no expansion now. The state of astonishment is no more felt now. Yes, there is more deepness in slumber. It so happens that now I do not enjoy taking the sitting as much as I enjoy sleeping during the night. You have already written its reason. It is now perhaps difficult to forget whatever you have written regarding the Remembrance of the Master. In whatever way I may do it but it will have to be applied. You have written that many 'Chakras' are still to be crossed but I think that when the boat-man is at hand, it is not difficult to cross, instead it will be easy and delightful to cross the passage. It develops greater enthusiasm and temptation in my heart, whenever you write that God knows what the conditions are and thereafter there is no end to it as well. I have surrendered my 'conditions' to my 'Master'. Now 'He' may do whatever 'He' likes. Now one such a condition has developed in me that I speak out unmindfully whatever there is in my heart. I will write to you if I will be able to understand the present condition or if it somewhat changes. However there appears to be a further change today but I cannot say correctly. Kesar and Bitto convey their Pranam and the mother conveys her blessings.

Your humble daughter,
Kasturi

Letter No. 41

Lakhimpur
02/07/1949

Revered Babuji,
Sadar Pranam.

All is well here. Hope you will be also well. By the unlimited Grace of 'Master' and your and respected master saheb's efforts my spiritual condition is better. Now neither I feel any dismay nor any delight in the heart. The condition is somewhat peculiar. There was much restlessness during the last four or five days and there was also uneasiness in the heart but the condition has again become normal. The heart was not at all inclined to do any 'Pooja' during the six or seven days and this condition still exists to some extent but the thought of doing 'Pooja' remained constantly teasing me. Anyway, now thanks to the 'Master' that the heart is again inclined towards meditation. I had become totally perturbed, but, because of being very obstinate, I took sitting more frequently than ever. It so happened that the heart did not even wish to drop a letter to you. I started to write a little on the 1st of July after much efforts and thereafter I remained sitting for half an hour as to what to write and hence I stopped writing. Now today I have written according to the Master's will. But I have this faith and it also appears that my condition is neither deteriorating, nor it shall deteriorate because the Master's Grace is unlimited.

Revered Shri Babuji, you had written for doing prayer and I did pray but it is not possible to pray with full devotion because the heart is not inclined to do it, even then I pray regularly. Now the heart has again started taking interest in 'Pooja' for the last two or three days.

Your humble daughter,
Kasturi

Letter No. 42

Lakhimpur
10/07/1949

Revered Babuji,
Sadar Pranam.

You would have received my letter. I feel a sort of idleness throughout the whole day for the last few days and I want to remain always sleeping. My condition was like this when I had written to you the last letter

but it has developed more these days. During these days, the craving for remaining absorbed in the remembrance of the 'Master' had increased to such an extent that I did not even wish to sleep at night. I, therefore, endeavoured more even beyond what my shattered health and weak body could allow. Now the mind has failed because of doing mental labour throughout the day and night. I began to feel giddiness. The heart also becomes restless. The veins of the head seem to crack and the body has become weak. However this poor and humble being had the only pleasure that I once remembered my 'Master' wholeheartedly; and as compared to the joy, all other troubles were negligible. But it appears that my heart becomes rather shallow instead of getting filled up with 'His Remembrance'.

Shri Babuji, please do not get angry; it is not my fault at all because you have yourself given me the taste of this. And then how long these physical troubles will continue? That condition has now become less. I have not taken any sitting today. I will apply a lot of oil on the head and will become fit and active again for my work by tomorrow. I have taken medicine from the doctor for removing my weakness. But I am writing about my condition to my real doctor now; however I request you not to cure me of my disease as there is a lot of joy in it. You have also written in one of your letters that 'restlessness' is the only condition which leads and makes you reach to 'Dhur' i.e. 'Goal'. Generally I do not feel any uneasiness. The condition becomes somewhat homogeneous. One thing more has happened that either I may meditate myself or respected master saheb may give me 'sitting', I become so much tired and exhausted after it that my legs stumble when I myself stand up and there seems much pressure in the heart, but after a short time everything becomes well. Another thing has developed within me that tends to keep my heart always inclined and diverted towards the 'Master' and that is the unlimited grace of the 'Master'. Now there has come much sobriety in the condition. I do not feel laughing even if there is a topic to laugh at. I do not understand why nothing is audible to me.

Respected mother conveys her blessings and Kesar and Bitto their Pranam.

Your humble daughter,
Kasturi

Lakhimpur
12/07/1949

Revered Babuji,
Sadar Pranam.

I had dropped a letter to you yesterday. On listening to the contents of the letter which you had written to Master saheb regarding me that a 'Faquir' should always move his steps forward, I became somewhat uneasy and I also got lesson for moving forward. The heart became somewhat pleased. Babuji the heart becomes restless whenever this poor being is in doubt whether the steps are moving forward or not. You would have received my letter dated 7th of July in which I had written that neither the heart was inclined to the 'Pooja', nor I even wanted to write you the letter. At the time I felt dullness and sleepy and this condition still exists. The mind becomes totally blank. All the bodily troubles about which I had written to you in my letter yesterday, are now no more today.

Revered Babuji, I have already promised and I again promise that I have always endeavoured and will continue endeavouring that my steps shall go on moving forward on this path daily, whatever the troubles, the body may suffer from; and whenever I will realise that I am not making progress, possibly this heart may not be in a position to bear this restlessness and may sink. Generally the condition remains homogeneous. The heart becomes totally serious if somebody may begin to scold me. After doing some work the heart again becomes serious. Please believe me that the condition is better now. I forgot to write one thing. You wrote that the steps of a 'Faquir' should always move forward but Shri Babuji, there is a feeling of dismay and delight both, that, if the 'Faquir' may lose 'His' steps and what to speak of steps, if the 'Faquir' may lose His own identity and may not exist; wherefrom His steps would come? Shri Babuji, often, once or twice and by chance this 'Self' strikes me but the heart does not stick to it. The truth is that now I am unable to understand my condition clearly, and hence the delay in writing the letter. The fact is that in my heart I understand the condition but I cannot express it in words. There is much lightness in the condition.

Your humble daughter,
Kasturi

Letter No. 44

Lakhimpur
15/07/1949

Revered Babuji,
Sadar Pranam.

Hope you would have received my two letters. The condition is somewhat changed since day-before-yesterday. The heart wants to embrace everything. Sometimes I want even to stick to the wall but somehow I exercise control on myself. I had once written to you that I often used to play with you in the form of a child but this condition is no more felt since a long time because now the heart wants to sit in a solitary place in a peaceful state of mind.

The condition of my memory has become deplorable. I should not write it but it is the truth that I do not remember since how long I am sitting when I go to the urinal or latrine. I take food but I do not remember as to what I have taken and who has eaten. While sitting, I forget even in a short time as to who is sitting and hence I have to keep myself conscious. I am having this condition for the last ten or fifteen days but there is a development in this condition for the last seven or eight days. Revered Babuji, please keep pulling this humble being forward and do not let her stop and stay anywhere. Mother sends her blessings.

Your humble daughter,
Kasturi

Letter No. 45

Lakhimpur
23/07/1949

Revered Babuji,
Sadar Pranam.

Received your kind letter that was addressed to Shri Master saheb and came to know the contents. I was extremely pained to read that my spiritual progress remained stopped. Now I am sad for the reason that there will be delay of as many days in reaching 'Him', to whom I have surrendered my body and soul and who is the only 'Treasure' and 'Aim' of this humble being during which my spiritual progress remained stationary. Revered Babuji, please tell me what mistake was committed by me and what was lacking in my 'Sadhana', so that I may correct it soon and reach 'Him' with gay, gaiety and ecstasy, who has snatched away all my peace. It is certain that there is and will remain such a charm and joy in the restlessness which is permanent forever. At first when I was not inclined to meditate and when there was a peculiar uneasiness in the heart; I thought that it might be a certain condition, but I did not stop myself from taking the sitting. Although when I used to meditate there was much pressure on my heart, still I remained taking the sitting for six or seven times during the day and night and I meditated in the day whenever I got time. I had become sure that it was beyond me to digest the sitting. I remembered Master saheb had once said, 'It gets digested by the remembrance of the 'Master'', and so I started it by remaining awake throughout the nights, but the heaviness on the heart went on increasing. The condition even deteriorated to such an extent for even four times a day that the face grew pale and it appeared as if the heart was sinking but I did not tell anybody anything. There was nothing to tell about. I myself used to take 'grandico' and 'glucose' off and on. In so doing, the weakness increased. If I had even a little doubt about the stability in my condition, I would have written to you sooner. Anyway, the 'Master' has pushed me up this time. Shri Babuji, please keep watching me off and on. I will also write to you immediately. Due to your kindness beyond any reason, my condition has again become better. The heaviness on the heart is gone and there is again the feeling of 'Lightness'. The condition about which I had written before, that I wanted to embrace everybody, still exists. It is a new development that sometimes, while sitting, I suddenly feel something like vibrations (Phurphuri) and it seems that the sitting is emitting out from the whole body. These days the eyes do not remain closed in meditation and get open automatically and sometimes while sitting, it seems that something is creeping on the legs. This sort of creeping sensation is also felt in the fingers, hands and also in the head. Often I begin to doubt that some insect is crawling up but actually it is not so. Sometimes while singing I feel that 'Purity' is coming out from the mouth. Shri Babuji, I have

to reach there about which you yourself and both Swami Ji and Reverend Lala Ji have said in the book. I was extremely happy to read this in your letter that you have written for this humble being that 'I will carry her properly'. It is your grace and greatness that you have written this sentence for this humble being. Mother conveys her blessings to you Kesar and Bittu convey Pranam.

Your humble daughter,
Kasturi

Letter No. 46

Lakhimpur
26/07/1949

Revered Babuji,
Sadar Pranam.

You would have received my letter. Now I am writing about my spiritual condition. It is beyond me to understand for the last five or six days, whether it is a condition of self surrender or not. Earlier it seemed that every work is being done like a machine but now it is not the case. I do not know as to what has happened today. When I tell my condition to Master saheb or when I do anything else, it is beyond me to understand as to who I am and what is this. Secondly, when I take sitting now, I sometimes have no idea about the time. No doubt, the body gets tired soon and then I am reminded. And sometimes there seems a sort of expansion in the forehead. In my previous letter I had written to you that the 'sitting' is emitting out from the whole body. Besides this there is no other new condition.

It is one condition that by my joining your Sahaj Marg, the heart has become, perhaps, totally wounded in the remembrance of the 'Master'. But I will say that there is a peculiar type of joy in nurturing these wounds. These wounds are quite hidden and deep and their expansion does not come up to the surface. This is the reason that nobody is prepared to join your 'Mission' soon. God knows why I have written this, anyway, please excuse me. I will write to you as soon as I will know about any other condition.

Your humble daughter,
Kasturi

Letter No. 47

Shahjahanpur
27/07/1949

Dear daughter Kasturi,
May God bless you!

Received your letter and noted the contents. If there is true faith no body remains far from the goal. There do come certain stations where the condition remains somewhat stationary. If this stay exists for a long time, the progress remains retarded for that much period but if it exists for a short time, it makes no difference. This stationary condition is very auspicious. This creates strength for moving onwards. There is one more reason for this 'stay'. This thing is developed on account of taking much, and then not even digesting or absorbing it. The Mahatmas have called this condition auspicious as well. It has been also said that the abhyasis have been having this condition for years together and this is called 'Spiritual Constipation'. But it is the Grace of our Guru Maharaj that such a type of constipation does not develop which may create hindrance. If the God so wishes, neither your condition was of constipation, nor it will ever be. But yours was an intervening condition which is felt after crossing one stage and before reaching the next incoming stage. Every abhyasi has to pass by this intervening phase. I did not exercise my spiritual power to pull you from this; but you have come out yourself because of your own power and I wanted the same. I would have certainly exercised my 'will power' if you would have not come out of that condition. That progress is called the best which one achieves by ones own endeavour. You should not feel disgusted in your heart, because you would have not strived to come out of that condition if you did not have that condition. As you have now strained and strived from head to feet to come out of that condition, you have consequently gained additional power to make further progress. You have written about the creeping sensation. Does it produce in the body any 'thrill' or any type of reaction only? Secondly, is it increasing or not? Convey my pranams to mother and blessings to children.

Your well-wisher,
Ram Chandra.

Letter No. 48

Shahajahanpur
30/07/1949

Dear daughter Kasturi,
May God bless you.

I received your letter and I have sent its reply at the address of master saheb. Now I have received your second letter dated 26th July 1949. You have written that "The heart has become totally wounded (hurt) in the remembrance of the Master", but I will only say that there is a peculiar ecstasy in nurturing these wounds but these wounds are very deep and hidden and their expansion does not come up to the surface, and hence nobody is prepared to join this Mission soon". You have written this very correctly. If you may come to know of any method following which the hidden would may expand upwards in such a way that the abhyasi may begin to feel, do write it to me. It is possible that Chaubeyji may be able to throw some light on it so that others may be benefited by it and people may be attracted towards it.

They do not feel it due to the lack of interest. How should this interest be created? I tell the way. Nobody else does it but the transmission that I impart is quite pure. Neither there is any expansion, nor the slightest inclination towards Maya. This is such a thing in which except peace and lightness, nothing is realised, neither love nor devotion. The Divine condition comes in its true form and no other type of transmission can serve as much purpose as this can do. And I am compelled to impart this type of transmission because 'My Master' has totally merged me in this condition. There are certain people still alive, whose transmission seems to produce a forceful effect on the abhyasis and they think that it is better because the pure thing and which is real is not felt by them. By seeing my present condition whatever it is every person cannot judge me as such as 'My Master' has really made me and hence the people often misjudge me. Now I have no remedy for this that the people may not relish 'Hulwa' instead, they may be pleased by eating grains.

By God's grace, your condition about which you have written is good. You have wandered enough very finely in the heart region (chakra). I want to see it more clearly and I wish to develop it more so that there may not exist any such condition which may not open itself wholly. Convey my pranam to your mother and blessing to the children.

Your well-wisher,
Ram Chandra.

Letter No. 49

Lakhimpur
01/08/1949

Revered Babuji,
Sadar Pranam.

Received your two letters, one through respected Master saheb and the other addressed to him. Now it is my condition that I do not realise whether I had slept in the night or not. On getting up from the sleep, I do not feel that I have got up after sleeping. Now I fail to realise as to when the day passed away and when the night came and passed away as well. Something like this has happened that everything appears the same. While taking the sitting, I forget that I am taking the sitting. Sometimes I get up from the sleep suddenly with a jolt as if I have slept for a long time, but on opening the eyes, I find that there is no delay. I had written to you about the creeping sensation in my body. It used to produce a sort of tickling (gudgudi) and that was felt only for a few times. But now that thing is rare, almost nil. Once or twice it is felt on the forehead and sometimes near the Navel and often it is also not felt. After I had written to you, it was felt more for two or three days.

It was an extreme pleasure to go through your letter and to note that nobody remains without any progress in our system. Now I have this hope that by the unlimited 'Grace of the Master', I will go on progressing. More so how he can fail who has got a helper like you. I will say that your 'Shri Gurudev Bhagwan' and our Shri Dada Ji, are thousand times blessed that they have given us such a 'Master', by whose Grace and kindness, we the humble, worldly beings shall be able to cross this unfathomable worldly

Ocean without any effort. We are grateful to Him million times and you yourself are thousand times blessed that you have become so great and achieved so much that, none even great Saints and Maha Rishis could become so great in spite of striving much.

What to speak of so much, they could not have possibly achieved even one-fourth of this. The simile that was used for your Shri Guru Dev Maharaj, is also appropriate for you:-

"In Sam Ye Upma Ur AANI
Kavi-Kul Agam Karm Man Bani"

i.e. My heart says that He Himself is the example of His own self. He is beyond the reaches of even the poet's imagination. In short He is beyond action, mind and speech.

Please bless and watch me always to enable this humble being to reach the destination. There is no feeling of disgust in my heart; instead there is zeal and enthusiasm of the 'Master'. I had written this merely out of mischief. I had meant only that why a healthy man would like to be wounded. Revered Babuji, it is sure and certain that your Mission will progress soon. It is our fault that due to lack of our interest and devotion, we fail to appreciate the sweetness of that 'Halwa' (pudding, sweet dish) which we find in your sitting. If it may be observed keenly, this slow sparkling is million times better than that of ebullition. Now I will plainly refuse if anybody may ask me to give ebullition instead of this slow sparkling; and secondly I am very fond of sweets since my childhood. It is my request to you that you may always remain compelled to impart such a sitting or transmission as you have been imparting so far. It is because of our vices that we have become so much materialistic that we fail to correctly judge your sitting which is totally devoid of any materialistic touch and which is saturated with peace and lightness. It is always our prayer to the 'Master' that 'He' may mould our heart in such a way that we may be capable of observing and realising the progress which our 'Master' is giving us and also judging 'Him' correctly and we may be able to achieve the things given by 'Him' in the very condition as 'He' wishes. Please do carry me according to your 'will' and 'wish'. Please develop whatever you wish to develop but do not let me eat the grams because my teeth are very weak.

Your humble daughter,
Kasturi

Letter No. 50

Lakhimpur
08/08/1949

Revered Babuji,
Sadar Pranam.

You would have already received my one letter. My present condition is that there has now remained only one thought that the 'Master' is doing every work and now I have to ponder repeatedly over this thought as well. There is a sort of lightness and softness in the heart. Such a thing has taken place that whenever I go anywhere and whenever any body takes the name of Babuji, God knows what happens that I suddenly begin to feel that the purity is emitting out from my whole body and is spreading everywhere. This condition existed for three or four days since I wrote to you my last letter but there has developed a sort of roughness in the heart. Although earlier it was often there, but now such a condition remains throughout the whole day. I had written to you in my letter that 'I do not remember whether I had the remembrance of the 'Master' or not', but now such a thing has happened that I do not even remember 'His' remembrance. So far as possible I try to remember the 'Master' and whenever I forget to remember 'Him' I get annoyed. I remain sitting blank even in meditation. There appears no appreciable difference at the time of meditation. Hence the heart sometimes reacts and thinks as to what is the use of sitting in meditation. But according to my habit I will remain doing, and I am probably doing as much and even more than whatever I have been doing so far. It is my condition now that my heart has become rough.

Mother conveys her blessings and Kesar and Bittu her Pranam.

Your humble daughter,
Kasturi

Letter No. 51

Shahajahanpur
25/08/1949

Dear daughter Kasturi,
May God bless you.

When a man sees towards light, the retina of the eye begins to glaze and consequently expands, with the result that it appears dark even in light. One attains such a condition mostly on reaching the point of 'Trikuti'. There is enough of light, hence it appears dark. I have written this for the future. You have written that 'Lakhimpur looked like a foreign country and all the family members looked like strangers, whom I did not know.' According to the above written rule when the abhyasi gets laya with the soul, that is when he becomes one with 'it', he develops attachment with his soul only. The outward vision, which is contrary to the attachment with the soul, becomes dull. The inward eye concentrates on the real power. The thing that remains mostly present before the eyes looks dull at first, thereafter the whole world appears likewise after the further changes that take place in the condition but I do not deem it proper to reveal those conditions at present. It is good to remain without any thought or purpose and it means that most of our outer coverings are gone. Due to excess practice of meditation, the eyes do not stick to and stay at the heart because we had formed the 'Heart Point' for going into any 'Plane of region' and hence it is not necessary that we may repeatedly concentrate our eyes on the heart by force. In the beginning the thought should be concentrated at the heart and there after they should be allowed to stay in the plane in which they automatically drift away. You have written that it appears that the forehead and the back portion of the head are somewhat opened. No doubt there is effect in the forehead, but there are still vibrations in the back portion of the head and abhyasis often feel this in our system. I therefore give such a simple sitting that it effects soon wherever this is present. You should also write this. Did you notice any change in the atmosphere of home when you reached there? To what extent did you notice the change if at all?

Your well-wisher,
Ram Chandra.

Letter No. 52

Lakhimpur
31/08/1949

Revered Babuji,
Sadar Pranam.

Received your letter and noted the contents. I have somewhat understood the meaning of whatever you have written about the glazing of the Retina, but to my mind, I do not want to understand anything without actually achieving that condition. Hence I do not understand much and it would be better if I may be able to devote as much time in the Remembrance of the 'Master', as I may devote in understanding anything and establish such a strong link between I and the 'Master' that even 'He' may not be able to shake it even if 'He' so wishes. It will take place by the profound grace of the 'Master' and it will certainly happen. Your word 'vibrations' is the most appropriate for the condition of the back portion of the head but this reverberation was very loud and intense. You have inquired from me about the atmosphere here. The atmosphere here seems very cheerful and smiling to me and there seems quite peace and lightness in it. It appeared quite peaceful only when I had gone to your place. There is a lot of difference between the present and the past atmosphere. Now I am writing about my present spiritual condition. The condition these days is such that neither I have any love for the 'Master', nor any 'devotion'. This is most probably the reason why even the remembrance of 'His Remembrance' has been haunting less for the last so many days. Often it appears that I have forgotten 'Him' totally; but the heart seems to be inclined towards 'Him' and remains stable in 'Him'. Earlier, when even the remembrance of the Master did not haunt me, I felt very much offended, but now I do not feel unhappy, instead, I feel lightness. Now it appears that I am repeatedly imitating the state of self surrender, I even do not realise as to which work I am doing myself. In spite of all this, according to what you have written I am somehow doing, taking it as my duty, as much meditation and I am remembering the 'Master' as much as I used to do before. Revered Babuji, now I may give you a good news regarding the 'Master's unlimited kindness on me. It is that the all Merciful God has very kindly helped me much in facing and enduring the Sanskars', because I have suffered a lot this time but it appeared every moment that 'He' is shedding 'His Grace' on me and not the sufferings and due to this some of my sanskars will become pure. I, therefore, remained thanking the 'Master' several times. The fact is, that I may pay my attention or not but by the Grace of the 'Master', the heart seems to be inclined towards and linked with 'Him' by one stream.

Your humble daughter,
Kasturi

Letter No. 53

Lakhimpur
02/09/1949

Revered Babuji,
Sadar Pranam.

I have already dropped one letter; you would have received it. There is a further change in the condition since day before yesterday. I am writing that to the extent I have been able to understand it.

It happens several times since day before yesterday that while doing any work, God knows, to which direction the heart often gets directed. After a short time it again returns. It happens frequently although only for a short duration. Although the condition of 'Sushupti' exists throughout the whole day, now something further has begun to take place. The heart is inclined in such a way towards one direction that it does not want to move away from it even for a moment. The condition, otherwise, appears much soft. I have been able to understand my condition only this much till now. Now I will write next time.

On getting up in the morning after sleeping, I feel extremely tired. This fatigue is felt in the day as well although I enjoy sound sleep.

Your humble daughter,
Kasturi

Letter No. 54

Lakhimpur
04/09/1949

Revered Babuji,
Sadar Pranam.

You would have received my letter. The spiritual condition does not appear to be especially good these days. The condition has become the same as it was in the beginning of the pooja. This is the apparent difference that previously a sort of heaviness was felt on the heart due to the meditation but now on doing even a little more meditation, especially a sort of lightness exists. God knows what has happened on my return from your place this time:

"Mana Hati Para No Sunahi Sikhawan
Chahat Bari Par Bhiti Uthawan".

i.e. my heart has become so stubborn (obstinate) that it does not listen to any advice of mine. It wants to raise wall on the plain sand which is simply impossible.

Truly the condition is like that of "Chaihya Amiya Jag Jurahi Na chachi", i.e. it (the heart) wants to have the nectar though in the worldly sense it can't afford the butter milk even.

Revered Babuji, I am not at all at fault because I see that, since I have joined this Mission and Pooja, the flight of my inward eye is soaring higher and higher and the heart is becoming so much fearless before you as if it has purchased you. Please behold what this heart wants? And I am not getting peace without expressing myself to you. Now it is my keen desire that you should have as much love with me as your "Master" has immovable and unshakeable love for you and I may be able to love my Babuji as much as you love your Shri Lala Ji. What shall I do? A strong desire has been taking deep roots in the heart for four or five days and most probably, that is why the condition of like that of prayer before the 'Master' occurs repeatedly, but it does not exist at present. Perhaps such a condition existed throughout two days and nights. Revered Babuji, can my this desire be fulfilled? But I have to do it; let what may! But nay, Duty is superior and higher than emotion. Blank emotions cannot succeed in reaching me to my aim or mission. God knows the reason why I am not satisfied a bit from my meditation. I have however, written to you that 'I have started learning to move by holding the fingers of my father'. There is nothing beyond the unlimited grace of the Master. Please do not hurry up at all for me. I write whatever arises in my heart. According to what you have written, some such

thing is happening that what to speak of our kith and kins, all others are becoming aliens. Now the mind sometimes becomes so much blunt that I do not feel interested even in taking 'sitting' from Master saheb. It appears that I am starting the whole pooja again. Mother conveys her blessings and Kesar and Bittu their Prnam.

Your humble daughter,
Kasturi

Letter No. 55

Lakhimpur
10/09/1949

Revered Babuji,
Sadar Pranam.

You would have received my letter. All is well here. Hope you are also well. As I have already written that my spiritual condition is ordinary. Sometimes it so happens that whenever I take 'sitting', it seems as if the light is emitting out from the upper portion of the body. That glow sometimes looks like a ray. This condition is experienced only when the heart is deeply drowned and there seems light as well at that time. There is nothing particular about my condition. It seems that the condition changes after a long duration and I understand it a little as well.

Mother conveys her blessings and Bittu and the elder sister Shakuntala their Pranams to you.

Your humble daughter,
Kasturi

Letter No. 56

Lakhimpur
16/09/1949

Revered Babuji,
Sadar Pranam.

You would have received my letter. All is well here and hope you are also well. I have come to know through Tau Ji and Master saheb that you will perhaps come here on the 28th of this month. Please do certainly come. What may I write about my spiritual condition? My condition has rather become a 'condition without condition'. The condition changes but it is so light that it is neither soon understandable nor the heart wants to try to understand it. There is again a somewhat change in the condition for the last four or five days.

Revered Shri Babuji, God knows what has happened that sometimes it seems that I am sitting majestically while the "Master" is craving in my remembrance. It is not ordinary remembrance but 'He' is craving intensely. God knows whether you have made me 'Chief Commander' that it seems that I am not afraid of anybody in the world. Sometimes it so happens that such a thought strikes to me, that there is no power in the world which may create hindrances in the way of my reaching the Goal. If even the mountains would like to stop me on the way, I would cross them by tearing them out. Only the goal is clearly visible before the eyes and all other things of the world look blurred. Sometimes it so happens that I only know that I have to reach somewhere but I am totally ignorant of the fact as to where I have to reach. By the grace of the Master to me, my condition looks better. Now mostly when I sit to take the 'sitting', the condition does not look so well as it remains well through out the whole day. Whenever I am enthusiastic, as I have written above, I feel immense power within me. This type of enthusiasm is felt but seldom, and does not develop much and slackens soon. Now neither it is the state of sleep, nor or awakening. Now it is some other condition.

Your humble daughter,
Kasturi

Letter No. 57

Lakhimpur
20/09/1949

Revered Babuji,
Sadar Pranam.

You would have received my letter. Everybody is well here. Hope you are also well. The condition had become peculiar today and its effects are somewhat still present. I am writing to you the letter so soon and there is such a feeling of attachment with you that I do not get peace without dropping a letter to you. Although the condition seems to be stationary at one point, even then I could not get peace without writing a letter to you. I have been writing to you something or the other. Now I am writing to you about my present condition.

When I got up today after sleeping, the condition was ordinary but after half an hour, the waves seemed to rise up in the heart. Then a full, beautiful and forceful essay on a subject remained getting prepared in the mind. Words after words on the very subject remained rising up in the heart along with the waves and now I am writing what the subject was.

Yesterday I had gone to the hospital. There the doctor took the blood test of a person. When the blood was extracted he felt very ill and he uttered, "Doctors are very cruel". Then my attention was not towards it. Tau Ji told me in the evening yesterday, even then nothing occurred. But today a type of waves were felt for a short time. Then a lot of zeal and enthusiasm was felt within the self. A sort of lecture, then, went on in the mind. I have been able to recollect a part of it and that I am writing. It is like this, 'These days the people have not got so much strength that may be able to bear the pinch of a needle. There was also a time when our Bhishma Pitamah Ji remained lying for six months on the bed pitched with arrows. 'He' was also a human being like us. He had body as well. But nobody ever saw a single line of despair on his face for such a long time, nothing to speak of saying 'Hai'. It is all due to the fact that God, who is the source of all energies has been forgotten. When we shall love 'Him', who is the Lord and God of all the Powers, His power shall certainly penetrate into us. Babuji, endurance is also a sort of strength. We can bear severe pain and face the unbearable calamities because of some power. In this way a very long essay got completed. At that time it appeared as if the 'Master' had permeated into me totally and 'His' whole power was flowing in me. It seemed that all the waves were rising in my heart and the face appeared glowing. After taking bath, I prepared food, and at that time it appeared, as if, all the power of the Master got permeated into me and was doing all the work. As soon as I

started meditation after sitting for doing 'Pooja', it appeared as if I was sitting in ecstasy in my own thoughts. At that time, I seemed to love everybody like myself and it appeared as if every body belonged to me. There was nothing to speak of the body at that time. While the waves as well as the words remained rising in the heart, the body remained shivering. The effects are still somewhat present. I came to know from Tau Ji that the food prepared was very tasty and there was purity as well.

Revered Shri Babuji, I do not know what has happened. Now everything is blank. The body has certainly become somewhat weak. Whatever happens to me, I write it immediately to you. Mother conveys her blessings and Kesar and Bittu their pranams to you.

Your humble daughter,
Kasturi

Letter No. 58

Lakhimpur
22/09/1949

Revered Babuji,
Sadar Pranam.

By God's grace we all came back here comfortably. You know fully well about each and every abhyasi, even then I am writing to you about my present condition, whatever I have been able to understand due to the grace of my Master. This time a peculiar thing has happened that when I reached home, my condition was such that it appeared as if I had forgotten all the things here. I could not recollect about any place. Lakhimpur looked like a foreign country. I looked upon my family members as if neither I was acquainted with them nor I seemed to have any love for them. However there is neither joy in the condition nor it is joyless. There seems a sort of emptiness. It seems better to remain sitting idle than to concentrate on the heart during meditation. While concentrating on the heart, I begin to feel heaviness after a short time which is now unbearable. I had told you about this, there. You had probably said, 'It does not matter if it is not possible to concentrate on the heart'. As such it is of no consequence. Sometimes something happens on the forehead as well as on the back portion of the

head, and thereafter it seems that it has some what opened. When I had reached Shahjahanpur, some such thing had occurred on the station in the back portion of the head. But Shri Babuji, I like this state of emptiness. I do not dislike it. The condition appears to be much changed since I have gone to your place this time. This time I remember you very much. There is a sort of pleasantness in the condition. Let what may! Now I have started learning by holding the fingers of the respected 'Father'. If the Master remained showering His Grace, nothing is beyond reach. The condition during the sleep earlier was that, God knows where the heart drifted away. But now I seem to be totally absorbed in and one with the Master or I remain throughout the whole day in a state of 'Sushupti' and 'Sushupti' only, without even sleep. It appears that I am flowing along a pleasant stream unconsciously. It would have been very fine if you had met me a little earlier. I remember that, when I used to do Pooja in childhood, I used to ask Tau Ji to tell me the method of soul meditation. Tau Ji had told me to concentrate the thoughts on Ram and Sita, but I did not get full satisfaction in that as well. Anyway, the 'Master' has very kindly listened to this humble being that 'He' has given me such a 'Guru' to tell me for doing meditation that I have become totally carefree.

Mother conveys her blessings and Bittu her Pranam.

Your humble daughter,
Kasturi

Letter No. 59

Lakhimpur
30/09/1949

Revered Babuji,
Sadar Pranam.

We were all extremely shocked to come to know yesterday through Shri Narain Dada about the sad demise of respected Mata Ji (Babuji's wife). We pray God for the peace of the deceased's soul. Although, for that great soul it will be just like showing a lamp to the sun, but it is even then, our duty because of the worldly love and attachment in between her and ourselves. I

felt extreme satisfaction and I was also wonder-struck to come to know through Dada Ji about her higher condition after death. Oh! What a Wonder! Such a higher condition was but proper for the wife of that Personality who can change Hell to Heaven himself or by His least Will and Wish. But, let what be, an ever-cheerful face has gone away for ever from amongst the ladies group. Mother is very sad because of the fact that she could not have her darshan the second time.

What should I write about my spiritual condition? There is nothing very particular. The condition, about which I had written to you in my last letter often repeats itself. I wanted to write about further condition, but I fail to recollect it at present, because God knows, what has happened that since I have come to know about this news, the heart has become totally quiet and so much stable that neither it drifts towards any side nor any thought arises in it. Anyway, I am having this condition continuously for the last ten or twelve days.

Your humble daughter,
Kasturi

Letter No. 60

Lakhimpur
08/10/1949

Revered Babuji,
Sadar Pranam.

All is well here. I had received elder sister's letter. I am sending that to you. She has written to me as well, that you may keep reminding Shri Babuji of her. What can one (I) do except doing recommendation, who has not yet been capable of reminding about herself? Moreover the recommendation can have effect on him who may have even a little identity of himself, but, where there is nothing else except 'Master' and 'Master' alone, then remembering 'Him' again and again can be very much helpful in reminding you about himself. I will write this to the elder sister.

Mata Ji has gone and by her departure 'You' and we, all the children have suffered a lot, but by this, we all have had a little estimate about the immense power of our 'Babuji'. We have come to realise the 'Power' under whose patronage, we lie comfortably and sleep care-freely. I am free; I have somewhat realised the freedom that one enjoys while living under the shade of the father's hand. God knows what has happened to me that I remember the 'Master' with great difficulty. I remain forgetting 'Him' throughout the whole day even at the least indifference. Sometimes I often feel that the whole power is permeating into me. It has been happening often for the last few days, that whenever I have any desire, it is fulfilled somehow; although I curse that desire immediately. Though I do not let any desire arise, yet, some such thing has also happened that no other desire haunts me except the remembrance of the 'Master'.

Mother conveys her blessings and Kesar her Pranam to you.

Your humble daughter,
Kasturi

Letter No. 61

Shahajahanpur
09/10/1949

Dear daughter Kasturi,
Shubh Ashirwad.

Received your several letters but I could not send any reply. Now I am writing. Regarding your condition so far as I think, you have undertaken the journey of the 'Heart Chakras' to the extent of 'Pind Desh' and the journey of the 'Atma Chakra' is completed. I have used the words so far only because there is heaviness in my head at this time and hence my experience or reading might not be correct. I believe it will be correct.

If the 'Master' begins to remember the devotee it implies that the fire of the feelings of the devotee has reached the 'Master' and 'He' has been apprised of the fact that some devotee remembers 'Him'. In other words voice has reached the ears of the 'Master'. When a person hears the sound regarding the call of some body, the person, who is called, then

attends to it and after attending to it, if he realises that he has been called, with love and devotion then the love for the person who has called, gets developed in him as we. The poet Kabir has written that "**Mera Ram Mujhe Bhaje Jab, Tab Paun Vishram**", i.e., when my 'Master' starts remembering me, only then I will feel full peace in me. This condition is quite worthy of praise and the elders have interpreted it in this way that in this condition, the god is the 'Beloved' and the devotee is the 'Lover'. In the 'Bhakti Marg', it is taken as a very high stage and we are guided by the 'Bhakti Marg'. And if I may explain its philosophy, this condition comes under 'Gyan Marg'. Hence I do not describe it and so far as I think, none of the elders has described its philosophy because this seems against the etiquette and culture. I will explain it to you when you will reach that point, which I have named, 'Central Region' in my book to be published the next time.

You have written, "My present condition is like that which was when I had started Pooja". There is a glimpse of 'that' in it but the development of the condition in full form is awaited. It is still far away from what I want. That is a 'Divine condition'. When such a condition becomes mature, the man is called a 'Saint', and when it comes in its true form the man is called a 'Param Saint'. This condition is like that of a corpse. Even during his life, the human being sees the sight and show of death and after getting matured in it the state of 'Liberation' from life is attained and the seed is sown. At this stage the human being can be called a human being and before this the human being is just like a beast.

All the scenes that you had seen in the hospital and after seeing them the thoughts which reverberated on presenting the example of Bhisma Pitamah before you are encouraging. These have no link with spirituality. You have written that you felt weakness afterwards. Its reason can possibly be this, that as you are weak, the heat in your blood increased due to great zeal and when the zeal subsided, it regained its normal condition. Hence the vigour and vitality that was consumed during any zealous act becomes less in the body and therefore the weakness was felt. For example, when the heart is weak and when any stimulant is given to it the strength is felt and when its effect fades out, then besides its strength given by the medicine our own natural strength is also consumed along with it; consequently the weakness is felt. When the heart has worked a lot, it is bound to realise fatigue due to loss of energy. This is called weakness.

Now the sorrow that you have expressed about your Mataji is the obligation and demand of humanity. No doubt, I feel pity on the youngest child but God is the 'Master', all 'His' work has some purpose. There were only two alternatives. Either I would have left first or she. If I had gone before it was possible that her voice would not have reached my ears and her purpose would not have been served so well. Her purpose, no doubt, would have certainly been served because Lalaji Saheb had once told me so and it means that 'She has scolded and troubled you much due to whom you have developed in you the habit of tolerance, which is essential for spiritual upliftment'. She, therefore, would be liberated. It is like a child's play and a moment's job for elders to liberate anybody; they do it and they have done it. The credit goes to me, work is done by others.

Convey my blessings to Kesar and Bittu and Praman to mother.

Your well-wisher,
Ram Chandra.

Letter No. 62

Shahajahanpur
09/10/1949

Dear daughter Kasturi,
Shubh Ashirwad.

I have already replied to your other letters. They are also attached with this letter. I am replying to your that letter which master saheb has brought with him.

The spiritual condition about which you have written is good. We should always strive, as far as possible, to remember the 'Master'. Although it also happens that such a time certainly comes when we begin to forget the remembrance of the 'Master'. But we should not remain in this state for long. If the remembrance of the 'Master' does not come in any way, we should remember 'Him' by changing 'His Form'; and if 'He' cannot be remembered in any 'Form', we should, then, suppose that we are engrossed in 'His Remembrance'. Thereafter when there is a change in the condition, I will tell you about it.

Convey my pranams to Mother and blessings to all the children.

Your well-wisher,
Ram Chandra.

Letter No. 63

Lakhimpur
14/10/1949

Revered Babuji,
Sadar Pranam.

Received your kind letters sent through Master saheb. You have written, 'In my opinion you have completed the journey of the 'Heart chakra' and the journey of the 'Soul Chakra' is imminent. But Shri Babuji, you know, that one crazy girl is chasing you who is ignorant of everything. She, who has learned only two words 'Move, Onwards' due to the preaching imparted by her father, and who has no time and intellect that she may be capable of understanding about the Chakras and 'Pind desh'. Moreover, Babuji, I am such a traveller who has not even the idea as to how far the goal is, and hence such a traveller is only to move on and on. Yes, as a crazy traveller continues moving onwards, and on the way any passenger calls him and says 'O traveller, you have travelled so far, and have reached such a village', the traveller stops for a moment, stands and only listens, and thereafter, feeling a little delighted, again resumes his journey. Taking me as the humble and insane, my kind and magnanimous Master has developed somewhat a likewise condition in me with the only difference, that some other passer-by only tells that traveller while on this path (spiritual path) the 'Master Himself' reaches the traveller across the road after saving him from the pits on the road. 'He' does not only make him reach across the road, but besides that, 'He' also showers unlimited kindness on him. We, the travellers even do not know about 'His' kindness and greatness, due to which the long road becomes short. I thank you thousand times for this. Now the condition 'of like that of a dead person' has again revived, and I feel lifelessness within me. I look like a corpse totally, when I do meditation or when I lie down. Otherwise I feel unattached and calmness in my heart throughout the day. You have written about the remembrance of the Master. Please do not worry about that. Till I have even a little control, I will try not to pass even a single moment without

'His' remembrance either by changing the form or by supposing. There is such a thing that when I only suppose, neither I feel peace and rest without remembering the 'Form' nor I believe that I have remembered the Master. But these days I recollect 'Master' somehow, as much as I can if not wholly then a little. The condition of forgetfulness is still enough present. You have written about Mataji quite true, that she could not acquire that condition which she achieved by departing before you. The condition of blankness (emptiness) and lightness always persists and I am having it for so many days. Convey my love to my younger brothers and sisters.

Your humble and resourceless daughter,
Kasturi

Letter No. 64

Lakhimpur
18/10/1949

Revered Babuji,
Sadar Pranam.

You would have received my letter. By the grace of the 'Master' we are all well and hope that you will be also well. It was an extreme pleasure to note that the 'Master' has very kindly established a link with Tau Ji. I always pray the 'Almighty' with folded hands that my parents may go on progressing spiritually by 'His' kindness. It is a matter of great pride that my father has established a link with that 'All Merciful Master' for whose grace and kindness, the whole world pines. This poor humble being is doing Pranam to you and is grateful to that 'All Merciful Master' thousand times.

Regarding my spiritual condition, it does not seem good. Sometimes it becomes so rough that it becomes devoid of even the least love and joy of the 'Master'. Since I have dropped you the letter, there has come a further change in the condition. There is doubt about Peace. Neither it seems peace nor it can be said uneasiness. You had written that we start from the Bhakti Marg but here I am totally devoid of devotion. But by the grace of the Master I will certainly endeavour to achieve 'His' true devotion. These days the condition is more monotonous. Although this condition used to exist sometimes occasionally but this thing is somewhat becoming a regular feature of the condition. This monotonous condition does not seem to be

bad. I am endeavouring for the remembrance of the 'Master'. You had written that when you fail to recollect 'Him', try then to suppose 'Him' but it requires memory even to suppose. It means that I fail to remember even for supposing. At present, it is going on somehow. When I will have no control at all, I will enquire from you about the ways to be adopted further. As in the beginning I had to struggle repeatedly for remembering 'Him' in the same way the same struggle is again going on. Then I had won, but now let us see as to whom the 'Master' allows to win. Now I do not realize that I have done a little meditation or I had ever done earlier. It seemed before that the 'Master' was pining in my remembrance but now I do not realize even this that 'He' is remembering me. Now as 'His' remembrance haunts me less, it is possible that He might be remembering me less. Let it be, the condition is good because I am sure that my spiritual condition is somewhat improving. Further it all depends more on the magnanimity of the 'Master'. Whatever 'He' will do, 'he' will do the best. Shri Babu Ji, while meditating, when I used to concentrate on the 'Master' during the last four or five days, God knows how the face and figure of Shri Samarth Ji Maharaj presented itself before me. It occurred frequently.

Mostly the condition these days is like that of vacuum and sometimes it so happens that everything looks like a vacuum. All the animate and inanimate objects look like vacuum.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 65

Lakhimpur
26/10/1949

Revered Babuji,
Sadar Pranam.

I came to know yesterday through Master saheb that you had fallen ill. You felt some breathlessness. Hope that now you will be well. We pray to the 'Master' that this priceless gem may live in our midst for many-many

years and we all may progress continuously under his shade. We are very fortunate that our Revered Shri Babuji, remembers our parents very much and sometimes taking me as his daughter, my turn also comes. Since I have sent a letter to you through Shri Master saheb, there has again come a little change in my spiritual condition. The condition of my remembrance is not good. Mostly I forget to remember to recollect 'Him' by supposing; but even then, it is going on somehow by the Grace of the 'Master'. As I had written to you sometimes earlier that I fall in deep slumber. But there is a lot of difference in the prior and present condition. Now I enjoy such a sound sleep that if I may sleep for ten minutes in the night and ten minutes in the day as well, both the mind and body become as much refreshed that there is no need to sleep anymore. It seems that no work has yet been taken by the mind and body. But on awakening, it does not even strike to me for eight or ten minutes that where I am lying and whether it is day or night. After a short while, all the things begin to come into the mind gradually. Most probably I had written to you earlier that it appears on awakening that I have come in a foreign country. Such a condition existed throughout the day for fifteen to twenty days, but now, neither I feel that I am in a foreign country nor realise that I am in my home. The other condition is somewhat the same as I have already written in my previous letter.

Mother conveys her blessings and Kesar and Bitto their Pranams. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 66

Shahajahanpur
11/11/1949

Dear daughter Kasturi,
Shubh Ashirwad.

By the grace of God, now your condition will be better. One day I saw your work. I was in the Court. I became extremely pleased. Whether it was automatic or whether you had adopted it yourself, but the method was correct. It was regarding the purification of India. Write about your

condition when you are well. On reaching the next time, I will open your faculty and power of reading and experiencing if God so wishes and I will let you know that point too by opening of which there is an increase in the power of experience. But thereafter, this power depend more so on practice. It means that if any faculty may be opened and if no work may be taken from it then it does not develop much. God had bestowed on you that mastery over Pind Desh and Brahmand Desh. The mastery over the 'Pind Desh' means the mastery over individuality i.e., perfect control over individual and the mastery over the Brahmand Desh means 'the mastery over the cosmic power' i.e., perfect control over the 'Universe'. If at any time, it strikes to my mind and if I receive a signal from above world, I will, then write to you. Besides that, I have also done this, that I have filled your each nerve and every part of your body with the spiritual force. Many years are required to digest it. At present, if God so wishes, I will try that it may get digested within a year or two, although this period is very short. As I had to take work from you, so I did it and you had also compelled me. I write to you a prescription for digesting that will help you in this regard. That is 'Remembrance of the Master'. In normal course, even a life time passes away but this thing remains undigested and there is also no harm in not digesting it. But it is possible that I may feel inclined at any time to fill more spiritual power; there should then be some scope first. Good health and teaching people also helps in digesting this spiritual power. Your sisters and your mother will be sitting along with you for 'Pooja'. It will be better if other ladies may also join. You may enquire from Master Sahib if you may experience any difficulty or hindrance in training. I accept that God has given you everything but as 'He' is unlimited, in the same way there is no limit to our progress. So far as I am concerned I am prepared to say on the beating of the drums that, 'I know so much that I do not know anything' or 'I have so much knowledge that I have no knowledge'. Oh Daughter, the condition of the trainees of our Guru Maharaj in our mission is that 'He who has got a piece of turmeric, thinks himself a grocer'. The sea of spiritual knowledge is so vast, wide and deep that the human being can never reach the ultimate end, even if he may swim throughout his life and also many lives after. I think it proper that you may offer the 'Prasadam' of thanks there. Get this letter copied by Kesar and send a copy here.

Your well-wisher,
Ram Chandra.

Letter No. 67

Lakhimpur
11/11/1949

Revered Babuji,
Sadar Pranam.

By the grace of the Master, we all reached here safely. There is nothing to speak of the spiritual condition. 'Master' whose praise and glory has been described in these words -

"Jumbeshey Abru mai thee Kya Jane Kya-Kya Ab-O Tab" i.e. God knows what glow, charm, beauty and power beyond imagination is there in the in the movement of His Eye-brows. How lucky he is, who may pass out even within the sight of our elders (who shower kindness without any reason) that there remains nothing in his spiritual progress. Your very kind words "Chaubey Ji, I will leave nothing undone for Kasturi, if God so wishes, have pierced into my heart. If the Master remains so kind and gracious, be sure Kasturi will also leave nothing undone, so far as possible by her. Babu Ji please excuse me, you had advised me to take rest for four days and accordingly I have given complete rest to my body so far, but I have started everything else since day before yesterday. The heart feels delighted after doing work. Day before yesterday, when I was working No. 1, it appeared that something was melting and flowing in front of me. Sometimes it happens that this thought haunts me that although I am doing work but, God knows whether the work is being done or not. But immediately afterwards, as soon as I am reminded of your power, I become sure that it is being done. The truth is that I have firm faith in me. My condition is such that it seems that the heart has drowned somewhere. Now I have a little feeling of 'Self-surrender'. I will try for complete 'Self-surrender' because God knows why even the least ego makes me restless. One thing more has happened that the craving and pining has increased further. The condition has become very light and simple. The desire to meet you is drawing me towards Allahabad. God knows why I have always been wishing that my father's money should be spent on me for going to Shahjahanpur only i.e. for spiritual progress only; and what is to be done? You had written in the very first letter that

"Ekahi Sadhe Sab Sadhey, Sab Sadhey Sab Jai", i.e.

Accordingly, I wish to see 'one', to meet 'one' and to become one with 'one' only. Excuse me; I do not know what I have written. I am totally fee before you and it is also a saying which means that 'The child cannot take the liberty of speaking so freely and frankly before anybody else and can not enjoy as much freedom as he can before his mother. Please write to me if there is any mistake in my mode of working. I long to have a thorough knowledge of each and everything in this 'Pooja'. I crave to dive deep into its each and every condition. After completing working No. 2, it seems that the stream of purity appears to be flowing in the whole atmosphere except the places that you had asked me to leave. The rest you know better.

Your humble daughter,
Kasturi

Letter No. 68

Lakhimpur
13/11/1949

Revered Babuji,
Sadar Pranam.

I had written a letter to you day before yesterday and handed it over to Shri Master saheb yesterday. It was a pleasure to receive your letter today. Hope that you all will be quite well. I am wholeheartedly thankful to you because you yourself are looking after the work of the Master, making this humble being as your tool of work. It is because of the unlimited grace of the Master that my heart is as much devoted and inclined and gets as much pleasure in doing those works that have been allotted to me, as I used to devote and enjoy sometimes during 'Pooja'. Whatever you have explained to me about 'Pind Desh' and 'Brahmand Desh', I have gone through it very carefully. Revered Shri Babuji, I have to understand only 'One'. By understanding only 'One', everything will be understood clearly. As you have written, if the 'Master' remains kind enough, I will also try somewhat to digest soon.

The mind gets tired soon and so the Master's work cannot possibly be done for more than thirty five minutes at a time. Everybody sits for 'Pooja' in the house and Jia and others who come once a week also do 'Pooja' and so far as possible, I will also go there once. You have written, "You have got everything", but I would say that I have lost everything. Yes, I have gained restlessness. Besides this, there is no match for 'Him'. What I have achieved or what I would achieve because there remains nothing to achieve after receiving 'That one' and you know about 'That one'. You have written something about the 'Prasadam' of thanks. It will be offered the day after tomorrow but I am not satisfied by this much only. This thought has been arising in me intermittently since yesterday that after offering the 'Sadar Pranam' of this poor being on the feet of my highly esteemed and magnanimous elders, you are requested kindly to assure 'them' that 'their' this kindness and generosity shall not go in vain. I can pay them a little gratitude by trying to do full justice with their kindness and what may I write about you? I have always bowed my head on your feet. For this I can say only this in these words that:

'Channon Par Arpana hai, isko chahe to swikar karo,
Yeh to wastu Tumhari Hi Hai, thukra do ya pyar karo."

i.e. I have offered it at your feet, you may please accept if you so wish. It is your thing, you may reject or love it. So far as possible I will not shirk Master's work. There was no need to write to you anything. You yourself know what is in the heart of everybody. The brother and bhabhi etc. had asked for a copy of the prayer in Hindi and so I am sending one copy and all others will copy it out.

I write my condition of each day in the diary. You are requested to see it whenever you come here.

Your humble daughter,
Kasturi

Letter No. 69

Shahajahanpur
16/11/1949

Dear daughter Kasturi,

May God bless you!

Received your as well as Kesar's letter. I want to reply to you frankly but it is one A.M. at night and hence I am writing in short and that what is necessary. I congratulate you on your 'Restlessness'. Whatever work you are doing you are doing it correctly. You should work only so much that your mind may not get tired. You want to go to Allahabad. Leave it to Chaubeyji. I have a mind to go to Allahabad and if the God showers 'His' kindness, I will reach there. But by my reaching there you cannot gain any other advantage of my explaining anything to you except that you may only have the thought that I have reached there. It is because it will not be proper for you all to come out to me there as other relatives will also be present there. The sanctity of Perdah should be kept. Whatever Kesar has written to me shows that her fondness for and inclination towards Pooja is increasing. Chaubeyji and Master Saheb have both said this earlier but I had formed a different opinion. But further increase in fondness is still awaited. She has not yet reached that stage that her fondness may be trusted upon. And neither should I hesitate to serve anybody nor do I hesitate. I turn to that direction in which you all may turn me. I may speak about the control on myself if may be my own self. Now it is too late. I stop writing now. I will write to you again at any time. I have also replied to Kesar's letter in this very letter.

Your well-wisher,
Ram Chandra.

Letter No. 70

Lakhimpur
19/11/1949

Revered Babuji,
Sadar Pranam.

Received your letter through dada Ji. It is a pleasure to note that Kesar's fondness is increasing. God knows why I am feeling a peculiar uneasiness since eleven O' Clock. I have somewhat understood its meaning. Now the trend of the mind has become proper. Now the mind does not get

tired even on working more than before. I am not going to Allahabad. Whatever you have written regarding the sanctity of the Purdah, is quite correct. It is also proper. It will be the only distinction that it is and it will be proper to maintain Purdah with those who observe Purdah with the Master. Now I am putting one or two queries that I have come across during 'Working'.

1. When my eyes opened at about 2 a.m. at the night of 13th Nov., an intense desire arose for doing the 'work' regarding the 'Purification of Bharat'. After a short time, a sort of map presented itself before me, when I was doing the work and a word like 'Indore', 'Indore' began to vibrate into the heart. But I have not been able to understand it. Please write to me if there is any mandate.
2. I had gone to Pt. Mahadev Prasad's house on the 16th of this month. There the talks went on for a short while, but God knows why the heart began to feel heaviness; and when it increased much, by the grace of the Master, a way out of cleaning came to the mind immediately. The heart again began to feel lightness after cleaning. When I started to come back, I again got myself cleaned. The condition again became normal as it was.
3. God knows why I wanted to give you a sitting at 9 p.m. on the night of 17th of this month and I gave the sitting for about fifteen minutes.
4. When I was doing work in the noon of the 18th of this month and during the work regarding Pakistan, a slight redness was seen.

By the grace of the 'Master', my spiritual condition is going on as well. Today God knows what the matter is that I am having no inclination to do any work or to talk to anybody. I want only to keep sitting silently. I may increase working if you may order me for the same. Today the mind stands still. No thought is arising. It is all blank. There is no inclination towards anything. Often such a condition exists. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Revered Babuji,
Sadar Pranam.

I came to know yesterday from Master saheb that you too would have reached Shahjahanpur yesterday. I was pleased to hear the news of Allahabad. It will be a great pleasure if all the people of the world may start doing 'Pooja'. It all depends on the will of the 'Master'. By the grace of the 'Master' my spiritual condition is good and it is definite that it will always remain good. Now I am more inclined to do 'Pooja' myself, otherwise after my return from Shahjahanpur I had no inclination for a few days to do Pooja at all. It so happens, that often it seems, that the heart remains weeping internally, because it is possible that I do not remember the 'Master' wholeheartedly to my entire satisfaction; and how I may do it because there appears to me nothing better than 'Him' in the whole of the Universe. But I doubt whether I have 'Love' for 'Him'. Shri Babuji, will I ever be capable of loving my 'Master' wholeheartedly? But nay! I do not want to have such a 'love' for 'Him' that may have any limit. I will try to have unlimited 'Love' for 'Him'. What may I do Shri Babuji? When I start writing letter to you, my heart opens entirely and I do not want to conceal anything. Then I think, whatever I am, I am totally exposed. Now I have to do that what 'He' wants me to do. Further what to do and what is to be got done? 'He' has full right and claim over His belonging. On my own part; I cannot claim my love for 'Him'. Anyway, let what may! When I sit for doing 'Pooja', it seems sometimes that I have become totally lifeless. Please keep on forgiving sincerely your this daughter, who writes irrelevant and meaningless things. God knows what the matter is that even the poverty of this poor and humble being is being snatched away. Now I am asking about certain conditions from my diary:

1. Dated 20th of Nov:- God knows what the matter is that when I do work regarding No. 1 (Purity of Bharat), my heart remains very humble and delighted, but when I do work No. 2 regarding Pakistan, I immediately feel excited and heated up but I remain under control, although now the condition remains the same and balanced during both types of works.
2. Dated 22nd of Nov.: I have full confidence in me. Regarding every work I feel that it has been done. Babuji, have you seen who is taking the credit of the work done by 'Him'.
3. Dated 23rd of Nov.: I did the work today unwillingly once or twice even though I was not inclined to do it. Jia had come. I was under her

obligation, and I used to give her sitting. We both then, sat down. I felt soo much engrossed as if I was myself doing Pooja. Jia's condition appeared to be soft and light.

4. Dated 29th of Nov.: During the last few days, when I do work No. 1 (Bharat), it appears that the whole earth is tending to become soft. The heart remained somewhat melancholy and idle today. God knows the reason why I do not feel inclined to give sitting to Munni. It is possible that some solid 'Sanskars' are deep rooted in her heart.

Revered Shri Babuji, it remained the case for a few days that he or she may not sleep throughout the night, whom I may give the sitting. When I gave sitting to Kesar she remained awake so I remained thinking about my mistake but I do not understand anything.

It often happens these days that whatever time I get after doing work, I want to devote in doing Pooja according to my prior habit. When I may give sitting to anybody, that too I gave somewhat in the remembrance of the 'Master'. On restraining this, when I gave sitting, everybody began to enjoy sound sleep. When I asked Master saheb yesterday, he told me that often it happened. Thereafter I had no fear. I am afraid of writing one thing (please excuse me) that now this feeling arises that the 'Master' may remember me, and sometimes it also seems that the Master is getting restless in my remembrance. I have copied out the letter concerning Jia. What a high class lesson or teaching it is for all and sundry! But you know how wide and vast this lesson is and how short my intelligence is.

Please convey my love to younger brothers and sisters and Pranam to grandmother.

Your humble daughter,
Kasturi

Revered Babuji,
Sadar Pranam.

I had already written a letter yesterday and handed it over to Master saheb, but today I have again become anxious to write you a letter. It seems that the 'Master' is specially very kind to me since yesterday. God knows what was happening within me yesterday evening. It seems as if the eyes have been opened within me. Revered Shri Babuji, I do not know what the matter is, that I have even forgotten the method of remembering the 'Master'. I ponder a lot but I fail to understand anything. I do not even recollect correctly whether I ever remembered 'Him'. Once you had said, "You remember the Master" and then I had understood it; but now when I recollect as to how I remembered 'Him', it does not even strike to me at all. The sum and substance is that I have even forgotten as to how the 'Master' can be remembered; and what is the meaning of the 'Remembrance of the Master'. I am doing the 'work' somewhat, the condition seems to be high and deep because I could not restrain myself from writing but I have written two or three irrelevant things. Tauji and Chotey Bhaiya had come yesterday but the mother has not yet come. Convey my love to younger brothers.

At the time of doing 'work or giving the sitting', why this thought exists that it is definitely being done and the work is being carried out very well. Today one thing of the past has come to my mind and I am writing it. Please excuse me for it. When Master saheb used to say earlier that Shri Babuji will take some work from Kasturi, I used to ponder in my heart that our Revered Shri 'Lalaji' loved Shri Babuji very much, and so 'He' had started taking work from 'Shri Babuji' after thirteen or fourteen years. Hence I will also do some such work that Shri Babuji may start loving me much and consequently after imparting proper training to me for fourteen or fifteen years, he would take work from me, and why I should do now. But now there is nothing like this. Now what pleases the Master will be done willingly and gladly. The condition is somewhat changed since yesterday, but I have not been able to understand it. If you may think proper, please tell me 'How the Master be remembered' otherwise as you may like.

Your humble daughter,
Kasturi

Letter No. 73

Shahajahanpur
05/12/1949

Dear daughter Kasturi,
Shubh Ashirwad

Received your two letters, one before going to Allahabad and other yesterday, the 3rd of December. My heart remained much engrossed at Allahabad. Your sister Shakuntala had come to Allahabad for me. She did not care at all for her fits of the heart and there she suffered from many heart-fits also. Seeing this, I felt extremely pity and I also felt extremely sad realizing that I failed to remember such a girl despite Chaubeyji's so many reminders. I tried to remember her twice or thrice after much efforts. One day her heart was beating very fast and seeing her condition, I felt very uneasy. Due to Prayers, she felt improvement and much of the trouble subsided after a short time. Considering her recommendations and feeling pity on her condition, I remained praying and meditating for her spiritual progress. The God listened to me. Her 'Chakras' of the 'Pind' along with the journey have become complete and she dwell in the 'Brahmand Mandal'. Divine light spread all over her body and the 'Anhad' opened i.e., 'Ajapa' recitation started from every pore of the body. As she was weak as well as a heart patient, so the work was done in such a way that the purpose may be served without putting any pressure on the heart. At the time of departure she again asked me to keep her in mind. I asked her to write to her sister Kasturi that she may keep remembering her. I had already written so much in the letter that I received your another letter today.

As far as possible, one should not be negligent about the 'Remembrance of the Master'. One should adopt such a light form of remembering 'Him' as 'His remembrance may go on becoming light, and then 'whatever may happen, depends on the 'will of the Master'. You have written that 'God knows what was happening within me' yesterday evening; it seems as if the eyes have been opened within me'. I have not been able to follow it. 'Did you begin to see the internal organs of the body on opening the inward eyes or did you feel any light or any other thing? Write to me.

Now I am giving you the reply of your last letter. There develops a great awakening in the other person by giving him a sitting in the remembrance of God and hence the person feels himself awake even while sleeping. But you have not written about your condition regarding your 'state of sleeping'. Do you feel awake while sleeping or do you enjoy sound sleep? I enjoy sound sleep but the 'Faquir' has been abstained from sleeping soundly. I may not have slept throughout twenty four hours if there may not be a continuous stream from above for making me asleep. My Guru Maharaj has to bear this trouble for me. I do not know why there is such a concession to me. HE knows this better.

When you had gone to Shri Mahadev Prasad's house, you felt heaviness. It was the effect of idol worship and gross thoughts. Idol worshipping is being done generally with the result that the person remains unfit for God Realisation for so many births. If I may speak this to anybody, he will begin to quarrel. When anybody would be worth achieving liberation, there can be no other way except this method i.e., Rajyoga which we all are following. Swami Vivekanand has also said this somewhere. There is no other way (Yoga) except this method that may lead and reach us to 'Dhur'. Hath Yoga can lead and reach us up to Agya Chakra only. This chakra lies between the two eye brows. It is the power of Rajyoga to take us beyond that.

I have replied your letter somewhat in English as well which is a dictate from Swamiji. Ask Master Sahib, if you may not be able to understand it and there is no need to tell it to anybody. The way to save the life of any person is this 'that one should draw an imaginary circle around him by one's will power thinking that this would certainly save him and it should be kept in mind sometimes, there is no need to always think about it'. This is that 'circle', which Laxmanji had drawn around Sitaji when Mareech had come into the forest in the guise of a deer, and Shri Ram Chandraji had left for hunting it and Laxmanji also had to leave afterwards. There is a function today in the Mumokash Ashram of Swami Sukhdevanand. It shall continue for three or four days. The public had donated Rupees Fifteen Thousand for it. The Mahatmas will deliver speeches. I will also go there for only two hours on the insistence of a gentle man. Do work to such an extent that the mind may not get exhausted.

Your well-wisher,
Ram Chandra.

Letter No. 74

Lakhimpur
09/12/1949

Revered Babuji,
Sadar Pranam.

Received your kind letter. It was a pleasure to go through it. Seeing your undeserved kindness that you showed to the eldest sister, it is my prayer to that 'All Merciful master' that 'He' may remain extremely as kind to all and sundry as He showered grace on the eldest sister. And what a simple way has been found out in our Mission by 'your kindness' for the heart patients!

You have written that so far as possible one should not be negligent about the Remembrance of the Master'. Please trust me that so far as humanly possible by me, 'His' Remembrance will always remain present somehow. That day I had written to you that 'it seemed as if the eyes have been opened within me'. I did not understand or experience as to what had happened. But I do believe that those who had taken the 'sitting' that day were greatly benefitted by it. You have enquired about my state of sleeping. I had the feeling of remaining awake during my sleep for six or seven days before leaving for Shahjahanpur and after returning from there; but now I enjoy such a sound sleep, totally engrossed in 'Master's Kindness' that I get awake after five or six hours. I, perhaps, never slept before for such a long time continuously. Yes, it is no doubt a fact that I do not want to sleep and avoid to sleep so far as possible. You know why I do like this? I have begun to sleep soundly since I have started to work. Sometimes it so happens once or twice that it seems that I remained awake throughout the night but to a little extent. It is true word by word that 'Liberation' is not possible by any other method except that is prescribed in our 'Mission'.

I have started to do 'work' that has been allotted to me by the very method as you have written and I am also starting today somewhat the work

of destroying the 'Plot'; but please write also the proper way of doing that, if you may think proper. Revered Shri Swamiji has written that, "But this thing is prevailing throughout India". That day when I had seen that thing on 'P' exactly the very thing appeared more red than that repeatedly in the whole of India the very day, but I did not mind it, taking it as my whim. Please excuse me, I will remain more cautious and attentive in future. After conveying my Sadar Pranam to Shri Swamiji, please tell 'Him' that if this heart would have been mine possibly it would have been coward, but you also know as to which 'Power' it belongs now. Now one will get the heart as and when required. It is my endeavour and prayer to the Master that this poor humble being may not commit such a mistake that that may injure my Master. Although I am not afraid of the punishment, but I would not be able to bear the injury to the 'Master's heart'. I have firm faith that it will never happen. Swamiji says "He has fatherly relations with you", but I have yet no peace. Still much is to be done. My 'Master' knows full well as to what sort of love I want from 'Him'; and how I myself want to love the Master. And it is my firm determination that I will certainly succeed in doing it someday. Yes, it is certain it will not produce any hindrance in doing the 'work' of the 'Master'. The more the 'Master' be praised, the less it is. His praise is beyond the words. Revered Shri Babuji, the stages for 'Self surrender' that you have written are matchless. What may I further say? You are matchless and hence, why each and every word that comes out from your auspicious mouth may not be like it. But Shri Babuji, I am so ignorant that I do not understand any other word except 'one'.

My condition these days is like that of 'gur' of the dumb person. It is very good. God knows why I sometimes feel inclined to give you a sitting; and when I give the sitting, my condition becomes so good as I never feel when I myself sit in meditation. Mostly the condition becomes quite calm. Neither any thought comes throughout the whole day nor any other thing is seemingly felt.

Mother conveys her blessings to you and asks you to remember her sometimes.

Your humble daughter,
Kasturi

Letter No. 75

Lakhimpur
15/12/1949

Revered Babuji,
Sadar Pranam.

You would have received my one letter. All is well here and hope you will be also well. There was a boil below the cheek of Kesar but by the grace of the 'Master' it has also been cured. Only a small wound still remains. By the grace of the 'Master' my spiritual condition is good, but the power of feeling has faded to such an extent that even the feeling of cold and hot, i.e. the feeling of the weather changes has almost died. I do not realise that it is cold weather, but when the body begins to shiver, a sort of jolt is felt and then it is realised that it is cold. Soon afterwards I again forget it. According to the habit I again put on as many woollen clothes as I put off. God knows how the heart becomes sometimes suddenly 'udas' (sad). It seems for a few days that one heart is doing all work while the other has totally engrossed itself into the 'Master'. In the same way, one heart gets totally lost in deep slumbers at night while the other heart remains awake at that time. Consequently when I get up early in the morning I do not feel as if the mind has got some rest. This condition exists throughout the whole day as well.

'Work' is going on to some extent. But God knows why I do not feel inclined for the last three or four days to do the 'work' concerning 'P'. The inclination is diverted again and again. It is felt these days that I am the servant of everybody and some such a thing has happened that I do not find any evil in anybody because now the condition has become like this, "When I went in search of an evil person, I could find none; and when I peeped into my heart, I found none worse than me", (Bura jo dhundan mai gai, bura na millya koi! Jo dil dekha apna, mujh sa bura na koi).

But now I cannot say even this for myself. Why? You yourself know its reply. After four or five days I remained totally devoted yesterday in the work concerning 'P'. This state of sleep exists for the last so many days but

I have now been able to follow it. Kesar and Bitto conveys Pranams to you and the mother conveys blessings.

Your humble daughter,
Kasturi

Letter No. 76

Lakhimpur
29/12/1949

Revered Babuji,
Sadar Pranam.

You would have received my two letters. All is well here. Hope you will be also well. God knows why I again feel inclined to write to you a letter. Please excuse me. By the grace of the Master my spiritual condition is going on well and I believe that it shall also remain always well. Now it is my condition that the power of sensation regarding my body has almost died. Besides this when I used to sit for meditation earlier, I used to think that you are sitting in front and giving me sitting, but now, sometimes I do not feel inclined at all to do so. Now the condition has become such that the eye, which wanted to see the other eye, has become one whole from head to feet. Regarding my sleep, if seen from one point of view, it seems when the eyes open at night that the condition has descended from a very high stage; and it is so deep that if anybody may awaken me from sleep, it is possible that I may suffer from some trouble. But if it may be seen from another point of view, I remain awake throughout the whole night. One condition seems very good but I will not write about that condition. I will tell you about this when I will come there. Now I feel totally blank. The Master has always been kind to me and shall always remain kind to me. The high condition which is felt on awakening after sleep exists throughout the whole day. Whenever there is a jolt it seems that the condition has descended from the higher stage.

The 'work' is going on well and smoothly and there is nothing special about it. But you are requested to keep a watch oft and on. Shakuntala, the elder sister has come here. She as well as Kesar and Bitto convey Pranam and the mother conveys her blessings to you. Kesar says that she has been feeling restless since yesterday, and she also feels very light.

Convey my love to younger brothers and sisters and Pranam to the grandmother.

Your humble daughter,
Kasturi

Letter No. 77

Shahajahanpur
04/01/1950

Dear daughter Kasturi,
Shubh Ashirwad.

Received your letter dated 15th December. I had gone to my village in the winter vacation, and before that I could not get time to give you a reply, hence the delay in replying. You have written that sometimes the heart becomes gloomy. I understand that there would not have been any worry at all, but it is a condition that is present in you due to the God's grace. When the intensity of this condition somewhat increases, you feel, gloominess. This condition is called the condition of 'Udasi'. The condition of the abhyasi should tend to become such that whatever work he may do, should be such as after going to the latrine its thought even is not brought into the heart. It means that after going to latrine, we do not ponder over it. Every worldly work should go on in such a way that after doing that the weight of the thought should remain less on him. This is called the state of 'Udasi'. There is an 'Udasi' group these days, but now its name only remains. Perhaps none of them would be having such a condition. You have written that 'One heart is working'. This feeling is correct. When the glass full of water is thrown with full swing, its one face turns towards the thrower and other towards the other side. The thing is the same, the person whose face is directed towards the Master, remembers the 'Master', and the person whose face is directed towards the world remembers the worldly affairs. I have written this thing very briefly. I have not described its philosophy. Whenever there is an awakening in the heart; its inclination is directed towards the God and it is directed towards the world as required. The feeling of less cold means that due to the intense and deep inclination towards above, its

sensation is felt less. But I feel intense cold and therefore I get up late in the morning and am unable to do any work.

I am very much troubled about one fact and I am also helpless, it is this that when I think about the financial condition of your father, I become highly concerned and worried. I prayed to God as well but God knows why He does not listen to us. It is so possibly because it concerns us or then may be any other cause. It has been certainly seen that when anything concerns God, HE certainly attends to it at the slightest thought. The necessity of doing prayer is not felt. You yourself should pray the 'Master' for ameliorating this trouble. It is just possible that He may do something by your prayer. I speak the truth that I feel ashamed for that. It is not possible for me to do such an ordinary work.

Convey my pranams to your mother.

Your well-wisher,
Ram Chandra.

Letter No. 78

Lakhimpur
08/01/1950

Revered Babuji,
Sadar Pranam.

It was a pleasure to receive your letter. I thank you a lot for the invitation of 'Basant-Panchami'. We shall all present ourselves if the 'Master' so desires and there is no doubt that the 'Master' has been kind so far and shall always remain kind. By the grace of God my spiritual condition is going on well and shall go on well. There develops no worry during the condition of 'Udasi'. It becomes suddenly quite gloomy. Sometimes the condition improves very soon and often it exists throughout the whole day but this takes place often. Mostly the condition is that the thought of everything has remained only in name. So far the working is concerned there persists a constant thought for it. Revered Shri Babuji, how far this 'Pooja' be praised! Those conditions for achieving which I earlier prayed and practised a lot for years

together, have now been created and developed automatically only by the 'Grace of the Master'. There has come a change in the nature and habits and I am seeing and feeling that the change is still going on. So far as I remember, you would have received my two or three letters after the 15th December. The last letter would have reached you on 1st or 2nd of January. One day when I was doing 'work', something like the word 'Om' was seen in India. I cannot describe exactly about it because now I do not remember about it. Perhaps my attention might have been drawn towards it. This thing has come to my mind just now and so I am writing it, but so far as I remember, my attention was not drawn towards it at that time.

Revered Shri Babuji, God knows what the matter is that by the grace of the Master I had this habit that on getting up from sleep, I, at first, used to meditate and remember God, but now it does not come at once. Now I remember it after a short while on awakening. Although I have increased making efforts during the last several days, still it does not come. It happens in the day as well and therefore the restlessness increases more. In other words it does not strike to the mind in the morning and the same condition persists in the day as well. The 'working' is going on well.

Convey my love to younger brothers and sisters and Pranam to Grandmother. The mother conveys her blessings.

Your humble daughter,
Kasturi

Letter No. 79

Lakhimpur
12/01/1950

Revered Babuji,
Sadar Pranam.

You would have received my one letter. Everybody is well here and hope you shall be also well. I have already written to you about my spiritual condition but this condition is going on for the last three or four days, that it seems that neither I have ever done Pooja nor it is being done at present.

Now it seems that I am devoid of all 'Pooja'; and neither I feel poor nor I feel rich. The condition of my memory has so much deteriorated that now I do not soon feel remembering even the breathing. Due to this when sometimes some uneasiness develops, I then remember and therefore I remove the uneasiness in the body by breathing very fast. Babu Ji, now I am not concerned about my pains (discomforts) and pleasures (comforts). There is no pleasure (comfort) more than the pleasure of the Master with me and there is no pain (discomfort) more than the slightest of 'His' displeasure. These days I feel as if I am totally blank and hence the restlessness often takes a violent shape. I have the condition like that of weeping for the last two or three days. During working yesterday while sitting, the tri-coloured flag of India appeared flying in 'P'. By the grace and power of the 'Master', the 'working' is going on well. Mother conveys her blessings to you.

Now I shall present myself before you on the 21st of January.

Your humble daughter,
Kasturi

Letter No. 80

Shahajahanpur
12/01/1950

Dear daughter Kasturi,
Shubh Ashirwad.

Received your letter dated 29.12.49. You have written in it that 'The consciousness of my body has almost died'. It is a very good condition. It is called condition of 'Laya'. In Persian it is called '**Fana**'. It is still going on. After this, if God so wishes, better condition will come. I will let you know, when it comes. I do not want to tell you in advance. Others should not awaken you suddenly when you are asleep. By awakening all of a sudden, the person feels a shock and develops trouble as the thoughts in which he is engrossed drift away suddenly. Any abhyasi should not be awakened all of a sudden. In my own case, I feel troubled if anybody shakes my bed even when I am awake.

Received your letter dated 08.01.50. It is written in it that "one day when I was doing 'work', something like the word 'OM' was seen in India".

This feeling is quite correct. It is such a 'period' that for ages it (such a period) is hard to come across. The 'Divine Power' has descended in its purest 'form' with the help of some great 'personality'. The proof of this is if any person may sit at any place and meditate and think that he is having spiritual gain from that personality in whom the 'Divine Power' has descended in its true form, he will be immediately benefitted. Regarding the power of 'OM', it is just possible that no 'Mahatma' might have come before that. Yes my Guru Maharaj is an exception to it because He has the power to create such a power. What to speak of the power of such a Guru! When this power would descend, the world will annihilate and all those persons who will adhere to it will certainly be benefitted beyond limit. The manifestation of this power was not in full form and swing in Mahabharat. No doubt it was present in the manner that IT had full capacity for destruction and construction. And at that time a fountain was coming out of that power and was doing work, and hence the battle was not going on with full force. Only that much power was required at that time, but now more Power is needed than that. It is the question of world destruction. It may take a lot of time. However, the process of 'Construction' also is to be carried out simultaneously. Some power will work to annihilate the whole universe on the Dooms Day. At that time the construction work will come to an end. Tulsi Das has written that everybody has to die one day; hence it is useless to study. He should be told that a person must study for that period during which he is alive. You may yourself clean up this thought. The others will be affected according to the thought you will concentrate upon.

I may tell you one thing more, Lord Krishna incarnated himself from the spot of 'Mahamaya' and our Guru Maharaj has said this somewhere. This is that spot where Maya is very strong in a circular form. She has such a vast power that she can do anything according to her will and so Lord Krishna has such an immense power. This power cannot be equalled by anybody because Lord Krishna incarnated himself in a perfectly matured condition. There is a spiritual point higher than this and only the devotees achieve it and only the selected people reach there. Lord Krishna had acquired complete mastery at the spot of Mahamaya and His foot was at that spiritual point about which I had mentioned. Now the condition is against this. He is a great personality from whom the God is extracting work. God has given Him mastery over that condition. According to the call of the

time, Lord Krishna had acquired Mastery at the point of Mahamaya; and now the present personality has mastery over it.

After the death of Gandhiji, Shri Arvindo Ghosh was asked whether there was 'Light' present anywhere in India as Gandhiji had passed away. He had replied, "There is still 'light' in Northern India". This clearly shows that some personality is certainly working. Arvind Ghosh is said to be a very good Mahatma and whole world recognises him. 'His' reach was up to Brahmmand Mandal and he was not stepping forward beyond this point up to this time; but as he had laboured much, he has more electricity in him. If the people in our mission may work hard i.e., if they may move higher by themselves and may take less help from me, I understand, that many a Arvind Ghosh would be seen in our mission within a short period. The power remains under control by constant practice. This point is very high; Lord Krishna had shown to Arjun 'His' expanded form (Virat) at this very point, but no importance is paid to these points in our Mission; and it has become a very cheap thing. The responsibility of the negligence shown to these great blessings lies on us, because firstly, there is the habit of doing things hurriedly, and secondly there is the aim that the people may progress soon, and thirdly they do not do more work and sacrifice. I want that as far as possible, I may make them somewhat spiritually advanced even in my life time. At least so much be done that some people may not take rebirth in this world, and even if this may not be possible, they may become capable of progressing in the next birth. One thing is really very dear to me and I want for that when anybody develops true faith in God, my heart becomes inclined soon for his spiritual progress. And I do not know what I remain waiting for. I am still not aware of it. If such a thing develops I stop only when anybody ordains me to stop. Write to me if you are in the know of it, so that I may also know it. I have also one more mania that I should find such a person whom I might give sitting from that condition of mind which I have achieved by the grace of the Guru. I still crave for that and if anybody rises up to this stage, I cannot miss the opportunity. But now the craving for this is gone because I certainly got an opportunity when Prakash's mother was preparing herself for going to heaven and that too for five or six seconds only. I had given her sitting from the Divine Region. It did not strike to my mind that I may give her sitting from the higher region than this. After the death, it came to my mind once, but I did not receive a mandate for that. God knows why I

felt inclined to do it that I have written to you all this although it is no concern with the reply of your letter.

Swami Vivekanandji Maharaj - Dictate - 14/01/1950

"You are totally correct in writing that Lord Krishna was bestowed with the 'Power of Destruction', but He was not given the construction Power. Atmosphere has grown poisonous during the days of Mahabharat. The responsibility of this was on the Kauravs and other people. They were the main cause so they were annihilated. Moreover the power they had gained was misutilized and that had to be finished. Lord Krishna did all that and finished the power. Intensity of the force of Lord Krishna was located to the point of India. There was no necessity of going abroad or swimming above it. Now there is the different question. A thorough overhauling on the bones. You will not find so many people in the world as you see today. Intensity of force was for India alone and that was the power required at that times. What else do you want to clarify? As to me, jumping in toto at the spiritual point is far above than the power of Lord Krishna bestowed at that time. It is far above but it does not mean that the powers, Lord Krishna had in body and mind you have got it. He had force of arms and body."

Lord Krishna will give dictation:

"Zamane Ki Khubi Ne woh cheez jhalka di jo mujh me maujud thi aur us cheese ko daba diya jis ki ab zaroorat hai! Main usi cheese ka matahat hoon jis ka nateez mera avatar hai!

"The need of the hour brought to the fore that force that was present in me and kept under control this force which is required for the present; I am under this power whose result is my incarnation."

Can anybody call Lord Krishna, as you call? Is there anyone who has such powers? Who can call greater personalities including Lord Krishna? The reply is pregnant in the short sentences of Lord Krishna given above. Do you want anything more for Kasturi? You have correctly written in your book that the atmosphere at present is not as poisonous as during the days of Mahabharat. There the person residing in India having great power made the atmosphere above them coarse and bad. Here all the people of the

world are contributing something back to their surroundings and they are not as powerful as were here during those days".

The machinery of the 'Incarnation' is moved to the extent it is needed. It cannot work beyond that whatever may be the quantum of power, it has no concern but the area or circle of work will remain the same.

Your well-wisher,
Ram Chandra.

Letter No. 81

Lakhimpur
16/01/1950

Revered Babuji,
Sadar Pranam.

Received your kind letter that was sent through Master saheb. I felt pleasure as well as sorrow to go through it. Please excuse me because I did not know at all that you feel trouble if your bed moves a little. I remember that I often sat down taking the support of your bed, and due to that there must have been a little movement of your bed.

It is quite true that it is rare for such a period to come for a long-long time henceforth such a personality is never to come. But I am and will remain extremely sad that why you did not meet me ten or twelve years earlier. Even then, be sure, I would have certainly forced you to give sitting from your that condition which you have achieved by the grace and kindness of your Shri Guru Ji. Please believe, that this poor humble being is endeavouring and shall remain endeavouring to force you very soon, if the 'Master' remains kind and gracious enough, to give from that place, not only the sitting but also to make it permanent therein. I had and still have this craving that I may receive as much signal of my endeavours as and who so ever may ask for 'you'. Your kindness and blessings shall certainly transform my determination into truth. It is my good luck that the 'Master' has given this poor humble being a golden opportunity to serve by bestowing on me the power by 'His' undeserved kindness. Revered Shri Babuji, I have devoted

rather surrendered each and every moment of my this life and the life afterwards only to the service and remembrance of my 'Master'. My Babu Ji, believe me that I will never give you a chance to say, "Daughter! Your this single moment has gone in vain". Yes, I shall ever remain endeavouring by the Grace of the 'Master' that I may make and prove myself worthy of the same. Only this thing has appealed me much. Now, if the 'Master' remains kind and gracious enough, I shall leave no stone unturned. In fact nothing mine is left, i.e. I have lost my identity. Now it depends on the 'Will' of the 'Master', 'He' may treat me as 'He' likes. I am sorry that I have become somewhat emotional in this letter to you. Now the emotions have become calm. I have written to you out of those emotions. Please excuse me, if there is anything wrong. You have written that, 'I remain waiting for something. If that condition may get developed, I stop only when somebody ordains me to stop". Please tell me too if it may not be improper and if you so wish, otherwise tell me when this thing may develop itself in me.

My spiritual condition is going on well. There is also not the feeling of self-surrender for the last few days. But it is sure that there seems to be a bearded man instead of my own face; and the truth is, that I sometimes forget that I am a girl. I forget myself as to who I am. One such a thing has happened that, I now do not feel having any regard or respect for anybody whatsoever, even if all the people may praise for him or any 'Sati' and I may apparently say anything. Now the condition remains more monotonous. I am highly thankful to Swami Ji for 'His' appreciation for you in the last letter. Please do not show this letter to anybody. If you think proper. Now I do not wish to achieve any 'condition'. I crave for achieving that, for which I had asked you earlier. Convey my love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 82

Lakhimpur
01/02/1950

Revered Babuji,
Sadar Pranam.

Respected Tau Ji returned yesterday. I am thousand times grateful to you for the grace showered on him and I pray to the 'Master' that the people may get attracted more towards this simple method, that may lead to rapid progress instead of other pooja, systems and practices. My spiritual condition does not seem to be especially good and excuse me even in the last function my condition did not seem to be good. No doubt, on my return from there, the condition of being light and blank is especially felt more. I have this sorrow that now I am totally blank of the Master's remembrance and the feeling of 'self-surrender'. Revered Shri Babuji, God knows what has happened to me, that now it seems that I have never done 'Pooja' and I am now blank of all things and I sometimes tend to weep bitterly and that too without tears. Anyway, now I agree with what 'He' wishes, "Raji hain hum usi mein, jis mein raza hai Teri". Now my condition is the same as it was in the beginning of the 'Pooja'. God knows why the intensity of sleep has increased to such an extent that when I do meditation with the eyes closed, I fall into sleep. It would be rather more appropriate to say that I always remain in a state of sleeping. Often in the day, if anybody calls me loudly, I get stunned and startled suddenly, what may I write about my condition at night. I remained sleeping till late in the morning. Today I was in such a state of sleeping that even the crowing of the crows was heard and I was sleeping so soundly that on opening the eyes, my whole body shivered because of getting up suddenly and doing all work quickly. Now Shri Babuji, so far as sleeping is concerned I have done wonders because I remain in a state of half asleep and half-awake throughout the whole day. But along with this rest, some fire always remain kindling within myself. As regards remembrance it would be perhaps proper, if it may be said that it comes only casually, because I try not to remain without remembrance in any 'Form'. I would have clung to the feet of that great man laden with love, when Shri Papa Ji had saluted me, but love and emotion did not arise in me even at that time and hence, on failing, I did salute him monotonously. Anyway it depends on the Master's will. Now a days some such thing has happened that a lot of uneasiness is felt on seeing my own face instead of the Master.

Convey my love to younger brother and sisters and Pranam to grandmother.

Your humble daughter,
Kasturi

Letter No. 83

Shahajahanpur
09/02/1950

Dear daughter Kasturi,
May God bless you!

I have reached here safely from Lakhimpur. It is the unlimited kindness of God that HE after making you to undertake the journey of the whole of the *Par Brahmanda Mandal* completely has now moved you onwards and even beyond that. It is the kindness and the work of the God only. It is my habit that I appraise of the point or region from which I move anybody onwards. May God forbid anybody from having pride because of my apprising him of this fact and by God's grace such a thing will never develop in you. You should remain keeping a close watch on your condition and therefore I keep apprising you of it. This will enable you to differentiate between the one and the other and on advancing further; it will be very difficult for you to understand this difference. I am anxious even from today that I may start you to undertake the journey of this region (Mandal) as well, because those five circles are within my sight and eleven beyond them. I want that I may see the spiritual upliftment of others even in my life time. It is correct that by God's Grace it is not the work of a very long time to lead anybody across the sixteen circles. If HE may become kind and gracious even a second can be enough. I have experience of this and hence I dare to do it. Prakash's mother had breathed her last after crossing these five circles. At that time those eleven circles were not within my sight, but in order to reach her up to the pure condition God made her to cross all these circles. Thanks to HIM million times.

Daughter, people do not know about my condition and it is possible that the people may not know it afterwards as well. Nothing has remained in me. To speak the truth, now there is no spirituality left in me. This thing is also very heavy. You may tell me what should I be proud of? He who has anything may feel proud of it.

Dictate by Swami Vivekanandaji:

"A very beautiful sentence, who will understand it? This is absolute base".

Daughter, today I have written to you my whole condition. If people may come to know of it, nobody will ever approach me. Why should anybody go to such a person in search of spiritual knowledge who does not possess it?

Dictate by Swami Vivekanandaji:

"This is too, philosophical to tell you the truth, even Vedic rishis - that is too much. Nobody can have conception of it. Here we are powerless."

It is possible that the people do not come to me only because of this.

Dictate by Swami Vivekanandaji :

"See this time. Leaving valuable aside and searching for stones. See the mentality of the general folk. When egoism dies out, it is the result."

I have written to you without any purpose. You could remain devoted to your work. God can do everything and everything is in HIS hands.

Give a copy of this letter to Master Sahib so that it may remain in this file. I have not kept any copy of it and it is needed there.

Your well-wisher,
Ram Chandra.

Letter No. 84

Lakhimpur
10/02/1950

Revered Babuji,
Sadar Pranam.

Hope you would have reached comfortably. By the grace of the 'Master' there is an improvement in my spiritual condition and it shall always remain improving. So far as 'Pooja' is concerned, it seems that I am starting it now. I even do not feel now that I am doing 'Pooja'. Now mostly I do not

realise the weight of any work on me. It is only the grace of the 'Master' that will always remain with me. Now there seems expansion in certain condition. It is my request to you that under every circumstance the 'Master' should be praised. Revered Shri Babuji, what does the blind man want? He only wants two eyes, with such a light in them that may see only the 'Master' continuously without blinking and whole world may become dark for those eyes. The undeserved kindness of the 'Master' has started endowing these blind eyes with somewhat such a light. Now some such thing has happened that the days and the nights seem alike and pass away in the same manner. There does not seem any difference. There is no feeling left now regarding comforts and troubles of the body.

Convey my love to younger brothers and sisters and Pranam to the grandmother.

Your humble daughter,
Kasturi

Letter No. 85

Lakhimpur
15/02/1950

Revered Babuji,
Sadar Pranam.

Received your kind letter. It was a pleasure to go through it. According to what you have written, the right and proper type of gratitude can never be paid to God for our 'Master's' kindness. As compared to 'His' kindness, I find myself quite humble and poor. Whatever I think from my humble mind, that the reason of my spiritual upliftment is only this that you had once written to me that 'May God endow you with spiritual progress day by day". I surely keep a watch on my spiritual condition and by the grace of the 'Master' I somewhat also feel the difference between the conditions. It is sure that the conditions go on becoming subtler and subtler. Regarding spiritual upliftment you may do whatever you may like. Only my 'Master' is within my sight. I even do not know what the spiritual progress means. All praise to you what a beautiful sentence has been written for describing such a high condition! You have written that all the sixteen circles are within your sight, but within the sight of this poor being, there is only one circle that is

called the 'Master'. You had written one sentence that "The steps should always move forward". I have left it on the 'will' of the 'Master', he may carry me wherever 'He' likes. I will certainly give a copy of your letter to Master saheb tomorrow. These days I know my condition within myself but I cannot give vent to it in words. I will write to you when I will realise it correctly. There seems no difference between the condition of the day and night. Days and nights are alike. I feel that it is a beginning of a little glimpse of the real poverty. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 86

Lakhimpur
27/02/1950

Revered Babuji,
Sadar Pranam.

You would have received my letter. My condition seems to be changed. By the grace of the 'Master' I have begun to feel somewhat the difference among all the conditions. Now the condition of Udasi which was earlier felt only for a short time exists all the time. Now before doing a work, it does not come to my mind that this work is to be done; and even after doing a work, I do not remember as to what work I have done. After doing work, the condition of Udasi again exists. Each and every work gets done in the state of Udasinta, and God knows the reason why there seems expansion in the condition of Udasinata. The condition of my body has become such that I realise its comforts or discomforts if I may so like, otherwise not.

Now God knows what has happened to me that I do not feel closeness with anybody. Yes, there can be closeness with one only but Shri Babuji I am afraid of writing. Anyway, as you have always forgiven my faults, so I dare to write that, in fact the truth is, that the feeling of oneness even with the 'Master' has perhaps, now faded out. But without it, neither there is peace nor I will let it be so. Yes, there has certainly come a difference in the manner. Earlier, I used to say repeatedly that the 'Master' is doing all the work and I am feeling ecstasy in 'His' remembrance but if I may say the

same now immediately the heaviness is felt. Revered Shri Babuji, the truth is that instead of the words, I feel ecstasy in 'His' remembrance, the words 'He' is ecstatic in my remembrance come out. It seems that 'He' is remembering me with deep love. Often it seems to me that my heart is being attracted, and now it has also happened that I feel, that neither I nor anybody else in this world has any caste or creed. In other words it can be said that now the distinction of caste and creed, has become negligible. Now it seems that the 'working' is done sometimes even during sleeping. Shri Babu Ji, please excuse your this daughter because I have written something in this letter that is against etiquette. Some indecency has taken place. Now the condition is somewhat changed from today.

Accept my many-many greetings for Hole. Although I should not have given you greetings, but I am free to give greetings to you. Working is going on very well. I have one grievance that I do not remember 'Him' as much as I should. All works are done in a state of Udasi and I do not feel in the least as to who is doing this. As, on raising my hand, I do not realise whose hand this is, so is the case with each and every work. Please tell me, how may I keep 'His' remembrance? Somehow or the other I have been remembering 'Him' till now but with great difficulty. Anyway, I leave it to the 'will' of the 'Master'. Please be kind enough so that my respected Tau Ji and Master saheb may have a lot of spiritual upliftment because their obligation on your daughter is very much.

Yesterday, when I was working regarding the safety of the life of Pt. N., the word Kanpur came to my mind again and again. Please write what may I understand by it. Mother conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. 87

Shahajahanpur
03/03/1950

Dear daughter Kasturi,
May God bless you!

Received your letter. It is very good that only the Master remains in your thoughts. The abhyasi should have concern with the Master only. It will serve the whole purpose. It has become my somewhat habit that I keep apprising the person of his progress. Most probably it has not been done by any teacher. Our Guru Maharaj used to give somewhat hints somewhere. Now I do not understand whether I am doing right or wrong. What am I? Even the great saints and mahatmas have not done so. I do not understand it even when I ponder over it. Now I will ask anybody about this especially from Chaubeyji and Master Sahib. Let us see what is their opinion and you should also write to me if may understand it so that I may adopt the correct line of action.

I keep on apprising others verbally or in writing of the five circles or eleven circles or anything whatever I come to understand so that other people after me may think beyond this and I may not take away with me the knowledge whatever I may achieve by concealing it in my heart. There is one factor more that I fear that the people may not take it as enough. Whatever and how much they learn. Babuji so far I have been able to see till now that this thing has taken place that if even a slight condition is developed and a little progress is made, he began to think himself as perfect. Exactly the same thing has happened as "He who got a piece of turmeric began to think himself as a grocer". It is my experience at this time that I have come to know that I do not know anything; and I have not got its extreme end. What to speak of achieving of perfection? I am writing something in my letter to Master Sahib. For your knowledge ask Master Sahib to read it and you should listen to it because you also are doing the work of giving training and you will also do it in future.

Your well-wisher,
Ram Chandra.

Letter No. 88

Shahajahanpur
05/03/1950

Dear daughter Kasturi,
May God bless you!

Received your letter dated 27th February. It is good to have the condition of Udasi. To have no thought either before starting a work or after leaving it, means that sanskar formation in future has come to a stop. You have written that there seems expansion in the state of Udasi. This is your self-expansion that is in your sight. This condition will develop more. The condition of Laya has not developed fully. Its full development is awaited. I do not want to tell you it's symptoms in advance so that you may not form a thought about it even before the full development of that condition. When this condition gets fully developed and when this condition of Laya in its full form immerses its own condition in it and becomes one with it the shape of Bhog gets changed. There seems no delay in it. God will soon give it. I may tell you about its result but one should not feel sorry for it. Whatever I want to say is for you only because the manner and mode with which you are coming up to this condition seems to lead to this conclusion I will have to suffer for getting the old sanskars finished i.e., you will somewhat suffer and I as well. Now I am afraid of this that I may suffer for my own sanskars as well as those of yours. It means that it will become double working. But it is not so. Instead of myself, my Guru Maharaj has suffered for my sanskars. How far should I as a devotee be thankful to HIM. But according to the Law of Nature He was compelled to do it. In the same way I will be compelled to do it. Now you should listen to about your condition. Now when you are totally free from your sanskars, you will have to suffer for the sanskars of others for keeping your body and soul together, unless any particular personality may develop such a condition in himself that his teacher may not have to suffer. The teacher suffers for the sanskars of others without having any concern. In the present age, it is very easy to make Guru. Whenever the time of Kirtan (religious hymn) appealed to any other person the other person at once acknowledge him as his Guru and he (the guru) also becomes happy that "Oh! I have got a disciple". Somebody began to make disciples for enhancing his respect and dignity. On the plea of imparting them Divine knowledge while someone else began to beg for alms in the name of God for widening his sphere. What the trend of the time is! To become real Guru is so very difficult that only the God knows. Daughter, I could not become a Guru because who will be prepared to suffer from the troubles as a Guru when I am feeling so many difficulties in imparting training as a brother. I think that if after becoming a Guru, he could not take his disciple across this worldly ocean (Bhav Sagar) or he could not at least open an avenue for his progress, such a Guru will

then get such a severe punishment that possibly he may remain groping in the dark at least for one thousand births. This fact is worth telling to the saints and swamis who deceive the God's creatures so much. It leads to the consequence that the disciples do not reach even the border of the realm of the Divine. I blame those Gurus the most who have spoiled the world (*parlok*) of the disciples.

I could not understand the meaning of your this sentence, "the feeling even with the Master has now faded out". Explain it in your next letter. You have written that "he is ecstatic in my remembrance". In this regard Kabir Saheb has written that, "when my Ram may recite my name, I may then only, get peace and rest."

'Mera Ram Mujhe Bhaje Jab, Tab Paun Vishram'.

Do you know who has no caste or creed? Only the Sannyasi. He transcends above the caste system and this is one condition that should be called 'the essence of renunciation'. When this thing gets matured, the person then becomes entitled to embrace sanyas. But these days people become sanyasi very easily without any endeavouring. See, how easy it has become these days to take to sanyas. Why is it so? Babaji had to increase the number of his disciples.

You have done recommendation for Master Saheb and Chaubeyji but I am sorry that why you have not recommended for me. You would say, 'to whom would I have recommended your case?' Its reply is that you should have recommended my case to 'Him' to whom you have recommended their cases. How strange it is that the recommendation for the person who has no spirituality should not be done while the recommendation of the person who has spirituality should be done. According to Pandit Rameshwar Prasad, why do you not pray and work for those for whom you recommend? Your condition about which you had written in your previous letter was very good. Panditji congratulates you for that. You have complained that, 'I fail to remember HIM as much as I should'. I, myself, have been having this grievance for ever. What should I tell you when I myself have failed to find out a prescription for removing my own grievance?

Your well-wisher,
Ram Chandra.

Letter No. 89

Lakhimpur
11/03/1950

Revered Babuji,
Sadar Pranam.

It was a pleasure to receive and to go through your letter. How far I can be grateful to the 'Master' for 'His' undeserved kindness on me! I pray that 'He' may ever remain kind to me like this. You have written that "I remain apprising every person of his progress. I fail to understand whether I am doing right or wrong". But perhaps it was in a 'Dictate' of Samarth Mahatma Shri Lala Ji for you that "No mistake can ever be committed by you". So far as I understand that there will be hidden in it one or the other undeserved kindness of the 'Master' for us, the trainees; and moreover neither any personality like Samarth Mahatma Shri Lala Ji has ever been born nor such a personality is expected to be born in the future. When He is totally merged in you and you are merged in Him, the question of committing any mistake does not arise. Anyway, your speaking of such things is very educative and instructive for us. Yes, it is my prayer that, if possible, you may kindly transfer those Sanskars to me, that are hard, otherwise as you please. All this, that you have written in your letter that, "I did not become Guru because of it", this is a sermon of the highest order for all the abhyasis. Revered Shri Babuji ! how kind you will be in future. I had written to you that, "Perhaps the feeling of 'mine' with the Master has also faded out". Babu Ji, it only means that I have even forgotten this that 'who is the Master and what He is'. But it is certain that I might have forgotten 'Him' even then I realised that I do not get peace even for a moment without 'Him'. Since I wrote that letter to you, something further has developed in the condition of Udasi. Now in one way the condition like that of a dead body exists; and now it seems that this condition like that of a dead body is getting settled in me. Further some such thing has happened that whatever the natural remembrance may be, it is present but on trying again and again, sometimes heaviness is felt. Now the dead like condition is felt at the time of sleeping also. It is to such an extent that sometimes there seems no difference in the condition that exists during sleeping and waking. God knows what the matter is that my life so far passed away like a dream. In

fact now I have forgotten and I do not know what it is now. Now as regards the 'Master', I have forgotten as to who 'He' is and what 'He' is, and now same is the condition as regards myself as well. This condition exists to such an extent that whenever I sing the 'Aftabe Marifat' or the Hindi poem I do not even have any thought as to in whose praise I am singing, what to speak of love, etc. I do not even have any thought for that 'Master'. Anyway efforts are going on. The rest depends on the 'Will' of the 'Master'. Now God knows the reason why it seems that the heart feels a great shock if anything falls down inside the room or if anybody may shout loudly while I do pooja. Revered Shri Babuji, you yourself are so weak and thin and there also persists some trouble in your stomach and even then you will suffer for my sanskars as well. I am million times thankful to you for this and what else I can say because you have made me helpless by saying that it is the 'Law of Nature'. Now I see that all the working as is required is got done automatically in a natural way. Now I sometimes become angry; I even scold but I do not feel anything particular nor any sorrow. The condition seems changed today. Now the corpse-like condition seems somewhat expanded. Please pay many-many thanks to the respected Mahatma Shri Papa Ji for congratulations after conveying my respectful Pranam to him and please tell him that I do not deserve and I am not entitled to the congratulations. In fact you (Shri Babu Ji) are entitled to it.

You say that let the condition of Laya may come in its full form, but my condition has become such that now the condition of Laya is not present and found in me. It does not come even on practicing meditation again and again. What I may do; I am helpless. Everything depends on the 'Will' of the 'Master'.

Your humble daughter,
Kasturi

Letter No. 90

Lakhimpur
13/03/1950

Revered Babuji,
Sadar Pranam.

Hope you would have reached safely and comfortably. I see when you come and go back, the intensity of inner fire somewhat increases for some days. Since you have gone this time, the craving of my heart in Pooja has finished, although previously my heart used to remain engrossed in Pooja for at least five or ten minutes. Now somehow or the other, one hour time that I have so far fixed up for the morning Pooja, passes away restlessly in trying to remember the 'Master'. But I do not gain anything except dragging on with the matter. Any way it all depends on the 'Will' of the 'Master'. These days, the state of affairs is like this, that when I let others to do Pooja or when I give them sitting, the condition remains too good and light. As I had written to you earlier that a Divine Stream seems to flow within me at all the times but now that stream seems to be expanded. As I had written to you that, "I doubt, whether I have any condition or not or it is only a thought", but then I used to suppose that I had certainly a condition, but now I do not remember even that. Now the present condition is that the pure condition always seems to be very good. If I remain meditating during Pooja, which I have been doing so far, I feel restless. Now this pure condition remains always throughout the whole day automatically. Babu Ji, now the truth is, that the link of relationship also seems to be cut off, as you had said here that day. Now this pure condition seems to expand from within myself. Now the condition is like this, that mostly I do realise that condition within me, but God knows the reason why I do not know how to write about that condition, if I may ever want to tell or write about that. The same is the condition of self-surrender, that on making efforts, it seems heavy, in other words, even its thought does not seem good. Now what is its remedy? Please tell me. Now it is the Pooja, and that thought exists that a totally pure thing is present and I feel nice in it. Now there seems a flow all the time within myself. Now the condition of Udasi, that existed through out the whole day, has changed the shape. The condition is the same, but there has happened something in it. Perhaps there is deepness in it. Once you had written that there has developed an awakening in the heart and then I also had its feeling, but now I say, that now the heart has gone into deeper slumber than before and remains sleeping all the time because now I see that neither there is that intensity nor that zeal. It is strange that it seems as dead. But it is certain that it remains dead even during working. Now it has happened that it emits out all the time as Master may please wish! Shri Babu Ji, neither I want any condition nor anything else. I

am concerned with the 'Master' only and I want 'Him', and I believe that I will certainly achieve 'Him', sooner or later.

Convey my Pranam to grandmother and love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 91

Lakhimpur
18/03/1950

Revered Babuji,
Sadar Pranam.

Yesterday I came to know through Master saheb that Your telegram has been received that you are not coming, hence I am writing the letter today. Hope everybody will be well there. My letter would have reached you. My spiritual condition is going on well by the grace of the 'Master'. Please see from my condition that, there is night and only night for me, or there is day and only day, as I cannot say as to what I remain doing. It will also be not correct to say that my condition is like that of a dream.

It is also not proper that I may call it weary (Uchat). God knows what the condition is! I do not know even this that whether I have done any good or bad, and right or wrong work in the whole day or not. But I can say this with surety that now for me, there is nothing good or bad and right or wrong. The works that are done in a natural way are done. Now there is neither Pooja nor devotion in me. Neither the condition of Laya Awastha nor even self-surrender. Neither, there is remembrance of the 'Master' nor anything else. Now I can say that my Shri Babuji I have no virtue; and I do not know even this as to who I am and what I am. Neither there is felt now the condition of Udasi nor lightness and blankness, as mostly I used to feel earlier. Now I feel nothing in me. Revered Shri Babuji, I say with folded hands that there is left no virtue or anything else in your this poor and humble daughter. The condition of the remembrance of the 'Master' that pleases you, is this that whenever I meditate or whenever I try to remember 'Him' in the whole day, I come to know that the 'Master' is

'Himself' ecstatic in 'His' own remembrance. Please let me know what have I except His wish to please the 'Master'? Yes, no doubt the efforts are still going on so far as it is in my power. Since the morning of the day before yesterday, there seems flowing in me a very light Divine Stream, but it seems difficult to understand its condition. This stream remains flowing all the time. Now there is only one endeavour and that too depends on the 'Will' of the 'Master'. Besides that I have been having this complaint continuously that I am at a loss to remember 'Him' whole heartedly. So far as the working is concerned, it is done according to the Will of the 'Master'. I do not know anything. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 92

Lakhimpur
25/03/1950

Revered Babuji,
Sadar Pranam.

You would have received my two letters. Today I have come to know through your letter that you could not come here due to communal disturbances there. Anyway, it depends on the will of the 'Master'. What I may write about my spiritual condition. I do not know now that my condition is on the way to progress. Yes I had firm faith since ever and I still have the faith that, due to your auspicious blessings, my condition will go on progressing day by day. The condition of remembrance has now become such as it had seemed earlier, that the 'Master' is ecstatic in 'His' own remembrance but now even this has faded out. Now just for the sake of heart's pleasure I keep in mind some or the other thoughts and now when I get up after doing pooja, it seems that I have awakened after a deep slumber. No doubt, the thoughts remain coming during the Pooja. This condition has become such that, whenever I may like such a condition will develop in me to such an extent that, if anybody may talk to me or if anybody may sing a song, I may listen to it if I may so wish or I may not listen to it even sitting very near. This is the condition of the remembrance throughout the whole day. God knows the reason why, if I may consider from one point of view, it seems that I have not remembered throughout the

whole day, but from another point of view, I can probably say that I had the remembrance but I am now not entitled to say even this. Now, everything takes place as and when 'He' wishes. Only 'He' knows who does it and how it is done. Revered Shri Babuji, the truth is that I even do not know that for whom the word 'I' is uttered. Now if I am compelled to speak, keeping myself in mind, even then during speaking, I do not mind about the word 'I' as to who 'I' am? These days the condition is of great carelessness. Although there is no carelessness and laziness in any working, but even then God knows what the condition is. This grievance goes on increasing that the remembrance of the 'Master' does not haunt me. I see, that now both my enthusiasm and devotion that I earlier had during working or otherwise, that I have to reach the 'Master' and I want only the 'Master', have now finished. Now I am like a corpse and depend on the will and wish of the 'Master'. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 93

Shahajahanpur
27/03/1950

Dear daughter Kasturi,
May God bless you!

I have received your letter weeks ago and came to know of your condition. I had marked with red ink those sentences which were worth replying and I had kept those letters somewhere but now they are not traceable. I am sorry for it. Due to the communal disturbances, nobody was available here for writing hence there has been a delay in replying. Moreover due to the lapse of many days, I even do not remember as to what was written in those letters. Today dear Narayan has given me your two more letters. I have judged your condition after going through them. By the Grace of God the condition is good. But daughter, if you ask the truth, now the Urad (Pulse) is marked with whiteness only and there is no end to it. I understand that since the evolution of this world, if any person may go on advancing in Brahma Vidya, he will not find out and reach the extreme end of it till a little before the Dooms Day. I wonder as to how the people consider themselves as perfect. I mean from the whiteness of the Urad that by HIS

unlimited grace and kindness, you are touched by only a little shower of 'Reality' at present and this shower will develop. This condition is that of the prime of Udasi. The day is awaited when it would reach the ultimate end. If God so wishes, it would develop soon. It is not essential for you to do pooja. You may do it or you may not do it. I wish that even a few people may get transformed during my life time (but a large number of people have no courage to come forward in this direction) to enable me to see this 'spring' myself, but all this lies in the hand of God. What He wishes, will take place. It is beyond my control. I wish that I may impart as much progress as I can during my life time. But I have not deprived you of that in other words I have not made you its dependent (Mohtaj). It will be proper and compulsory for everybody to honour the person (it cannot be said as to who he will be) who succeeds me. Your dependency (Mohtaji) has ended as (I may remain or I may not remain) your stages will be got settled directly in future because I have now got rid of you and linked you directly and properly with the Almighty. If God so wishes, there will come no hindrance in your working. Pay attention to respected Chaubeyji indirectly but keep in mind particularly his cleanliness. He spoils himself with in no time and I have to do a lot for him.

You have written that a Divine stream flows all the time. It is quite correct and it is also a proof of the fact that you are linked directly.

Your well-wisher,
Ram Chandra.

Letter No. 94

Lakhimpur
30/03/1950

Revered Babuji,
Sadar Pranam.

Received your kind letter and noted the contents. You have written that "By 'His' unlimited grace and kindness, a little splash of Reality has touched you". I have also this firm faith that the 'Master', who has been so kind to me, will also go on developing this shower, because 'He' fully knows

what my real condition is. Kindly excuse me! You have written well that "I have got rid of you". Yes, you may say anything, but I have to say only this:

"Banha Churaye Jat Ho, nibal Jan Ke Mohi,
Hirdaya Se Jab Jahunge, mard badongi Tohi".

i.e. taking me as weak and powerless you are going, leaving my arms but I will consider you a 'Man' only then when you may dare to go out from my heart". But no! I have to say nothing. I shall do whatever I am required to do. How much thanks I may pay to my 'Master'! 'He' has always been kind to me undeservedly and 'He' will always remain kind to me. You have written that, "Keep up this courage". Hence I have offered my courage to that 'Omnipotent God', or 'He' has himself snatched it away from me, who has been kind enough to draw me towards 'Himself'. Nowadays my spiritual condition is peculiar. Most probably I have already written that my intensity during working and otherwise has almost finished. Although I try repeatedly to revive that zeal and intensity back, even then it does not come; everything is done by thoughts only. The condition always remains homogeneous. No doubt, the condition is such that it cannot be called bad. Yes it can be called good in the sense that it is due to the grace and kindness of the 'Master'. Neither, there seems any up and down nor any enthusiasm and nor any humility. It will not be proper as well, if I may say that this condition is 'No Condition'. God knows, what the condition is. Revered Shri Babuji, the truth is this, that the condition is such that I sometimes fear very much whether it is my condition or it is only a thought. I do not feel that I have any condition. Yes it can be said that perhaps I am just like a person who has never done any 'Pooja' and is totally ordinary. Now some such thing has happened that all the people of the world have become such for me as they are for a Faquir or a small baby who is lost in himself only. He has no feeling for the people of the world, or take it in this way that it is an indifferent condition from all sides. Now, this comes out automatically for the last few days that the 'Master' has totally immersed in me or has become totally one with me. Some such thing has also happened that I have begun to become shameless. If I am scolded and if I may like, I may take its effect or not, otherwise I may remain sitting as before.

Your humble daughter,
Kasturi

Lakhimpur
18/04/1950

Revered Babuji,
Sadar Pranam.

You would have received my letter. All is well here and hope you will be also well. I am now writing about my spiritual condition, whatever I have been able to understand by the grace of God. Perhaps I had written to you in my last letter that now it seems that the link of relationship has been cut off, but I see that not only the link of relationship, but the link of attachment with all the people of the world has been cut off. Now I find myself totally separate from the world in such a way that I do not feel the least attachment with anything or with the people and I can say this to certain extent that the value of gold and silver seems the same to me. The truth is that the human beings and the animals seem similar in one respect. Now I see that I do not have any regard for untouchability. I can consider myself as separate from the world as well as one with the world because I have neither any hate against anybody nor any attachment with anybody. Yes, apparently the love for everybody has increased. The rules of purity and impurity, cleanliness and uncleanness are being followed automatically as ever before, even unwillingly. Shri Babuji, please tell me, "what has happened to me?" I have lost control over myself. I also somewhat see that the feelings of attachment with the brother, sister, father and mother have become only superficial. Now it seems that I am living totally on the will of the 'Master'. Every time and for each and every work, only the will of the 'Master' operates. Who does all the works? How are they done? All these questions do not arise. Now 'What He wishes' is right. Take me as 'your' or 'His' servant, or the servant of 'His' will. Shri Babu Ji, please excuse me; I fear to write that the distinction between 'you' and the 'Master' has also, so to say, vanished. The condition that the Divine Stream seemed to flow within me all the time, now seems to flow within me and outside as well. In other words I have become immersed in and one with that condition. If you may ask me to define and elaborate that condition, I would find myself at a loss to explain it or write about it.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 96

Lakhimpur
26/04/1950

Revered Babuji,
Sadar Pranam.

In your kind letter to Master saheb, you had written about me that there seems a sort of whim in the condition. At first I became very much perturbed considering it as hindrance, but, when Master saheb explained it to me, I got some peace. My Shri Babuji, I have this firm faith that, by your kindness, no hindrance can come. You are requested kindly to keep watching continuously this poor humble being because, God knows the reason why, it seems that my condition has somewhat become stationary these days, and hence there is a lot of uneasiness. It seems that my condition is not good these days. Sometimes it appears that Shri Babu Ji has gone far away from me; while sometimes I think that possibly you have become angry with me on some issue. By the grace of the 'Master', the efforts are going on as much as I can make. Shri Babuji, please be sure that I get perturbed by the very thought of remaining separate from 'Him' even for a moment. Now, when this condition exists that I am far away from 'Him', the heart remains weeping internally throughout the whole day. It is not possible for me to remember 'Him' and to endeavour wholeheartedly as much as I want because I am not feeling well for the last six or seven days. However, my condition may become well by tomorrow or the day after. Yesterday I had taken a 'sitting' from respected Master saheb. He told me that God knows wherefrom the dirt like black smoke had come. I used to feel earlier that the 'Will' of the Master regulates my everything and my every work, but now I do not feel anything like that, but God knows what has happened now, whether I have committed any mistake somewhere. But 'He' has always forgiven this humble being at 'His' doors and has also been kind to her and I expect the same even now. The condition is that I totally forget that I am not feeling well. I start doing all the work regularly as ever. Anyway, this does not matter. Under every circumstance and in every condition, I have concern with the 'Master'

although I do not have any feeling of love. These days my heart is very much perturbed because my condition seems to be stationary and I feel a lot of monotony. Revered Shri Babuji, I will not stop, let what may! I have taken birth for moving onwards and I will remain following this path. Please, do observe my working as well, as I find less enthusiasm in me. Kindly write to Master Saheb Ji as to what has happened to me. Please do write whether my condition is stationary.

Your humble daughter,
Kasturi

Letter No. 97

Lakhimpur
29/04/1950

Revered Babuji,
Sadar Pranam.

You would have received my letter. Everybody is well here and hope all will be well there. The condition seems not very good for the last eight or ten days. I feel monotony all the time. The heart does not feel pleasure at any time. I do not feel interested in doing any work. Neither I feel interested in 'working' nor in doing 'Pooja'. But 'working' is going on as usual in quality and quantity. The condition, when I did not do 'Pooja' was better than the existing one. Neither I want to talk to anybody nor I want to give sitting to anybody. Leaving 'Pooja' etc. I want to remain lying in loneliness quite silently, thoughtlessly and helplessly. I am not even interested in thinking anything from the mind. I do not get rest and peace without meditation. But how may I do it? I fail to understand. Babu Ji everything can be understood, provided I may think a little. What will I do if such a monotonous condition persists? What should I do as I have to reach the 'Master'? Shri Babu Ji, how should I do it? I want only the 'Master'. Please develop enthusiasm in me like that of before as I like enthusiasm although I cannot live even for a moment without 'His' remembrance.

Kesar conveys Namaskar to you. She says that she feels a little opening in her heart and she is very much anxious to move onwards. The mother conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. 98

Shahajahanpur
01/05/1950

Dear daughter Kasturi,
May God bless you!

It was a pleasure to receive your letter and to go through it. I was also surprised to note as to how you developed this baseless thought that I am angry with you. Never develop and retain this thought. I tell you about me. If I may develop this thought that Guru Maharaj is angry with me, the eyes of our Lalaji will have a changed view. The more I will develop a thought regarding His anger, the angrier he will become with me. Suppose, if I may commit a mistake and if I may realize that mistake whole heartedly, Lalaji will be immediately prepared to impose punishment for that (and to err is human). May God shower kindness. If I may, therefore, commit any mistake by chance, still I do not develop this thought that I am committing a mistake. At first there is a sort of light reflection of the condition before it is born and after that it exhibits itself in true form. If on the basis of hearsay anything gets mixed with the condition of light reflection, its real form also emerges out. If this very thing appears on the surface, it seems, as if it is our own condition. I had written to Master Saheb that the condition about which you have written includes a little reflection as well. It means that undoubtedly there is reality in it but it has a little effect of reflection.

You have not stopped, you are progressing. You have taken the stay that is there as stoppage. It certainly takes place that the pace is sometimes slow and sometimes fast. Your pace has become undoubtedly slow. When the abhyasi wants to move from one point to another point, this sort of condition certainly takes place. This should not be considered that 'I have stopped'. It also happens that when the form expands at any point or chakra, even then stoppage is felt. It is very difficult to recognise this. I have already told you about yourself that you are directly linked with God. Your progress is not stopped. Anybody may push you up or may not push up, God will remain endowing you with spiritual progress. Now it is beyond you to do any 'Pooja'. To regard and adore the Master as Master and to carry out

His orders is Pooja or worship for you. You are doing good work. Go on doing it. As compared to your condition, earlier you were doing work at a faster pace than what at present condition is. I also do not do 'Pooja', but I ask other to do it. The people who will hear it will certainly comment that I preach others for doing 'Pooja', but so far as I am concerned, I do not do 'Pooja'. The truth is, now it is beyond me to do 'Pooja'. In this condition I can say that "If you may liberate me without any devotion, the credit of liberation would be yours".

(Bina bhakti taroe, Tab Taribo Tumahro Hai)

Many people start reciting this from the very beginning. But God does not listen to such persons. I understand that the experience of Master Saheb has deceived him. In fact his experience has not deceived, but the thing which he considered as 'dirt like black smoke' is in fact the colour of Reality and to certain extent is the proof of having link with God. The experience of Master Sahib is worth all praise and I am highly pleased with this minute observation. But the poor fellow had no knowledge as to what this thing was. If God so wishes, after letting him to experience this, I will at any time, also enable him to distinguish between the Real Blackness and this sort of blackness. This colour goes on till the end. But there are innumerable conditions in it as well. This thing is very good and this is also the reason of having a direct link. When this condition had developed in me, I had informed my Guru Maharaj about this and he would have certainly become highly pleased.

Live long my daughter. Be complete in the run of your life. The condition is hardly understandable. It is He (Ram Chandra) who has tasted the Nectar of real life and He is imparting you all. "Be gracious on the tumbling block who are rolling on the dirty sheet", says Swami Vivekanandaji. This is a very good condition. No compunction should develop in the heart by it. "May God bless you and my God go on moving you onward". These are the words from Lalaji.

If you do not understand the meaning of the sentences in English ask Master Saheb to explain it to you. Chaubeyji will also explain it to you. I have replied to Bimla's letter. I want that you may go on writing your autobiography. Your parent will apprise you of many things of your

childhood. It (autobiography) should include all the things since you started meditation e.g., the letter that you have sent to me and the letters that I have sent to you in reply. All your letters are available with me. Ask for them when you start writing. The letters that I have sent to you in reply will be with you.

Poor Shakuntala is suffering from the heart disease hence she cannot do much meditation. I feel lot of pity for her. Your Tauji and mother have strongly recommended for her and she has also written to you to keep me reminding of her. It is another question whether I have remembered her not. If you may be of the opinion and if Tauji and mother may also wish this she can be elevated to a higher region, but you should yourself clean her Pind Desh and Brahmand Desh. However you should not give a jolt to her heart by your will power and clean it very soon, although it is sure that Shakuntala will not enjoy it. If she elevated to a higher region soon, she will complain that she has not progressed at all. Now you all should think over it. Write to me the opinion of all of you. I fail to reply the letters because since Narain has gone, the writer is available only by chance. Your brother Hari does not get time from his own occupation. You may clean him so that he may move onward. Write about your condition.

Your well-wisher,
Ram Chandra.

Letter No. 99

Lakhimpur
04/05/1950

Revered Babuji,
Sadar Pranam.

Received your kind letter. After going through it the uneasiness and the baseless thought of your becoming angry have now all gone away. I am highly thankful that the 'Master' is so very kind on this ignorant girl. You may remain keeping always your gracious hand on my head in this way, but, if possible, be more kind to me to enable me to remain loving continuously and directly my 'Master'. Please excuse me. At first I remained trying as much as I could, but, when the pace could not be accelerated, I became much nervous

and perturbed and thereby I thought once or twice, whether you have become angry, but believe me or you may get it confirmed from Master saheb that I could never retain that thought. I always said that it could never happen and God knows the reason why and when this thought struck me, somebody checked me immediately by saying "No, never develop such a thought, this can do harm". Now this thing has happened that everything is being done right or wrong, good or bad, as and what the 'Master' wishes. Hence any thought, contrary to this does not arise. Moreover the 'Master' has become so kind to me that in my heart, I begin to recognize the condition e.g. when I thought that the condition had become stayed, immediately it struck me that 'No' it was not correct. It was a station to stay in-between the journey from one stage to another stage. But I was so restless that I did not get peace and rest till I did not receive your letter. As a token of my giving thanks for your kindness, I have endeavoured and shall go on endeavouring to lose my identity, because the sphere of my understanding has come to an end after surrendering myself to one only. It is so because since you had written to me in the other letter that, "One can get everything by worshipping only and only One" (Ek Hi Sadhe Sabe Sadhe). I did not give chance to anybody else to see towards me. This is all due to your kindness. The working is going on well. It is all Master's kindness and his wonderful feat. The blessings of Samarth Shri Lala Ji Saheb and revered Shri Swami Ji are always with this poor being.

The condition is somewhat changed these days. But I have not been able to understand it at present. A peculiar carefree condition exists these days. Yes, one thing is certain that I realize that I am now more close to the 'Master'. It seems now that my heart has become very small. It seems I became all the time thoughtless. No doubt, it is true that it is diverted and devoted towards the thought and remembrance of God by force. But I think that the result of exercising this force is perhaps nothing else except heaviness and a little entertainment of the heart. Now the present condition is that the more I try to remember 'Him', the more heaviness is felt on the heart. Sometimes after remaining disturbed and perturbed throughout the whole day, I am obliged to forget the remembrance of the 'Master', and thereafter that load or heaviness disappears. But I cannot even say that I forget the remembrance. Revered Shri Babuji, will you not tell me any prescription for remembering 'Him' always? Please tell me. Then and then only, I will be able to mould myself as you wish. Respected Master saheb had

observed me in the sitting day before yesterday. He told me that black smoke like thing, which was around me earlier, had then become one. God knows why I do not understand any meaning. It might also be a kindness of the 'Master'. The condition about which I had written earlier, seems very light now. I feel a little now because my condition is very carefree.

You have already written earlier for writing the autobiography. But what should I do? Neither my heart is inclined to read or write anything nor to know anything. Now I want to see my 'Master' in everything. In fact the heart does not want but it has begun to take place automatically. The whole world appears to be one. All the clay has become one whole mass.

Your humble daughter,
Kasturi

Letter No. 100

Lakhimpur
12/05/1950

Revered Babuji,
Sadhar Pranam.

You would have already received my one letter. What may I write now about my spiritual condition? During illness I could not understand anything otherwise it seems as it was earlier. The pace still seems slow. Now I find myself like a corpse all the time. God knows whether the heart is under control. In one way the heart remains innocent. Shri Babu Ji, please excuse me. Regarding the eldest sister you asked me if you might elevate her to a higher region. It would be your extreme kindness on her and on all of us as well for this. It is not possible for me to give vent to my feelings of gratitude in words. Regarding her, we all are of the opinion that you may do whatever you think proper.

Mother conveys her blessings and Kesar and Bitto convey their Pranams to you.

Your humble daughter,
Kasturi

Letter No. 101

Lakhimpur
06/06/1950

Revered Babuji,
Sadar Pranam.

Tau Ji, Mother and others returned yesterday noon. My heart became restless to come to know that you had become sick. You had written earlier, "you will suffer a little and I will also somewhat suffer". But I see that I have not suffered at all. You are suffering everything, but I do not want to open my mouth against your wish. I have already sent a letter, kindly dictate and send a letter soon regarding your condition.

Shri Babu Ji, now my spiritual condition is such that I remain in a state of half-asleep and half-awake all the twenty four hours. The condition of lightness and a peculiar wave of peace have become a condition of all the time. No particular condition is felt. Love to younger brothers and sister.

Your humble daughter,
Kasturi

Letter No. 102

Meerut
16/06/1950

Revered Babuji,
Sadar Pranam.

Hope you would have become perfectly well now. Your kind letters were received many days ago. I am writing to you somewhat about my spiritual condition. My condition for the last many days is not good. God knows what has happened. I am also like others who do not do any Pooja. Now there does not seem to be that kindness and pity in me as it was before. Earlier, when I used to see any poor disabled person, I used to feel a lot of pity, but now it seems that nothing moves or affects me. Now please tell me about my condition, whether it is good or bad. What to speak of kindness and pity, I am blank of all the feelings. The truth is that I do not know about my condition. God knows what has happened to me that I fail to remember and recollect the 'Form' of the 'Master' inspite of my best endeavour. At Lakhimpur, I used to recollect 'His' form for three or four minutes by seeing

'His' photo. But now I am helpless that I fail to remember 'His' form just like Pooja or sitting. Now there does not seem any marked difference in the condition. Earlier, all the conditions used to get automatically revealed but God knows what has happened now. Babu Ji, now the condition has become such that I may sleep in the day or I may sleep at night or remain awake as much as I like but I see now that there seems no difference in the working or remembrance of the 'Master' because days and nights are alike to me. It is my request to you that you may always remain kind to me. Undoubtedly there comes sometimes so much change in the condition that it now automatically gets revealed for a few minutes as before and hence the heart sometimes feels pleasure but there comes only a slight change. Sometimes this thought certainly arises in me that whether I am doing all this pooja or working or it is all a fun. So far as doing Pooja or 'Working' is concerned, it seems that there has remained only a sort of mental habit and that mental habit is such that it is sometimes felt only a little.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 103

Shahajahanpur
25/06/1950

Dear daughter Kasturi,
May God bless you!

Received your several letters. It is sometimes not possible for me to give reply to your letters due to non-availability of any writer. I am concerned to know about your illness, but it is beyond my control. It is the speciality of God that HE is whatever HE is. We should direct ourselves towards that condition which is HIS speciality. It is His contribution as to how far one can go. Our condition should be balanced. Both the sides of the balance should be equal. When the time for weighing comes, the pans may go up and down for a short time only but afterwards the equilibrium should be maintained. Kindness and pity should be shown only there where it is needed. I do not agree with Raja Harish Chandra that after offering everything, he sold himself to a sweeper. It was not religious duty rather it was a sort of suicide and whatever he did was in fact against humanity. To my knowledge

and understanding he did not gain anything by it except earning name and suffering from troubles. What happened if one pan of the balance remained always lower than the other. If all the parts of the machine are not adjusted properly that machine cannot be called good. If this defect may come in the machine an engineer is required to mend it. There has always been scarcity of the persons who know the real and true principle, although, the number of such persons was large in good times. Daughter, true Realisation of God means that we should also inculcate in ourselves that charm and beauty that are present in Him it does not matter if there may seem a vast difference as is between the drop and the ocean. In reply to your letter you should understand that those things that are essential are coming gradually. You remain doing 'Pooja' all the time; you may feel it or not. In future this thing can also develop that apparently the 'Pooja' is not done and if efforts are made to do Pooja the heart begins to feel uneasiness. And it is not necessary that anybody may go on doing Pooja throughout his whole life. After the goal for which 'Pooja' is done is achieved there is no need of it, but the thing is decided by the instructor. One should not decide it oneself. Swami Vivekanandaji has also written that two kinds of persons do not worship God. The first kind are those who are inhuman brutes and the second kind of people who have risen much higher than themselves.

Your well-wisher,
Ram Chandra.

Letter No. 104

Lakhimpur
29/06/1950

Revered Babuji,
Sadar Pranam.

Received your letter today that you had sent through Narain Dada. It was a pleasure to go through it. I also came to know that you are not yet perfectly well. Please get well soon. Besides prayer, if I may be asked to do anything for your complete recovery, I am prepared to do it whole heartedly day and night. Please tell me about any other device, confiding in me. If you

may permit me, I may use 'your' will Power for a few days although I had used a little for you without seeking your permission and so I beg you to excuse me. Please do not worry about my condition. Now I am well. Some such thing has happened that I remain engrossed in the will of the master in even illness, etc.

My spiritual condition is now like that of a virakta (detachment from worldly affairs). Now I see that my heart is not inclined towards anything deeply. I do not know whether I was the least engrossed in the gay, gaiety and glamour of the marriage ceremony, because by the Grace of the Master, it has always been my endeavour that I may not even see at a glance anything else except 'Him'. Now the present condition is such that nothing, no virtue, no vice or even no mistake seems to be that of mine. God knows what the condition is, that when we all began to depart from Meerut, everybody began to weep and tears also rolled down from my eyes; but now I fail to understand and even at that time I could not understand as to what had happened. If I may say that I felt sad due to separation from everybody, I cannot even admit this because all my family members are to me now like all other people of the world. Truly speaking, now I do not seem to have the least attachment with anybody. However, at that time it appeared that my condition was like a child, who began to weep without any reason, seeing all others weeping. Earlier when I used to become angry with anybody, I used to repent and feel sorry afterwards, but now I do not even mind what has happened, what to speak of feeling sorry about that. Now when I go anywhere, or when anybody may take leave from me, I never recollect and remember him at all. Now only an apparent show of love and attachment has remained. When I came here, everything had to be recollected by remembering the face of everybody. My Revered Shri Babuji, how much and in what words I may pay my gratitude to the 'Master'. Now the condition has again become such that it is beyond me to follow as to who may pay gratitude and to whom it should be paid. 'He' may do as 'He' wishes. No doubt, I say that there has remained nothing in me but according to the need, everything takes place at the appropriate time. But there remains no after-effect of anything. Shri Babu Ji, God knows what this condition is that when I go anywhere and happen to see any bearded person, my heart suddenly becomes restless for a few moments. Whatever you have written regarding Pooja, the truth is that the heart avoids to do Pooja, because it becomes restless instead of becoming delighted. When I open my eyes after sitting for a

short time, I feel a sort of severe jolt and it still seems like before that I have come from some other land. Hence now I fear to do Pooja, I do not want any Pooja, etc. I want nothing else except only the 'Master'. There may or may not be any condition, I have nothing to do with anybody and Babu Ji, what to speak of 'Pooja', while sitting I am afraid of doing any 'Working'. God knows what my condition is that I go on forgetting the 'Master' gradually. Now it is totally beyond me to recollect 'His' form and hence, sometimes the desire for your Darshan increases. The definition of God that you have written that 'He is whatever He is', and by your kindness only this comes out somewhat all the time. But I fail to understand the condition of 'He is whatever He is'. Anyway it depends on the will of the 'Master'. You have written that we should direct ourselves towards that condition and so you may carry me as you like. I am prepared to follow whatever order you will give. And whatever you have written that "Both the sides (pans) of the balance should be equal, and when the time for weighing comes, the pans may go up or down for a short time only, but afterwards the equilibrium should be maintained", is really very good. The truth is that I have not been able to follow your letter much. Now I am leaving 'Pooja' gradually. I do not want it. Now the condition always remains like that of a virakta. Now I do not remember well this, most probably yesterday or in a normal course, suddenly I saw Sardar Patel lying. What may I understand from it? At that time I had no thought about anybody. Now you may know. Now I fear to do Pooja. Now it cannot be possibly done but the heart still remains pining all the times. Love to younger brother and sisters.

Your humble daughter,
Kasturi

Letter No. 105

Shahajahanpur
07/07/1950

Dear daughter Kasturi,
May God bless you!

Received your letter. I have kept all your letters. I want to give a detailed reply of your each and every letter. But it is my helplessness that no writer is available to me and whenever I want to write myself the thoughts cease to come. This is the reason for the delay in giving reply of

the letters. I used to get much help from Narain and Hari has little time to spare. It will be done when He will so wish. If a detailed reply of this letter be given, it will cover at least twenty or twenty five pages hence I am writing only in brief.

I am now well. You exercised your Will Power for two or three days. I recovered so much that it cannot be described. I used to observe myself but I could not understand anything. I could follow only one thing that it was the effect of the Prayer. 'Working' should not be given up at any cost. For you now Pooja means nothing else but working and teaching others. I have offered you the Mastery over 'Brahmand Mandal', so that 'working' may be entrusted to you and you should do it properly. So far as I can think it is the first example. It is just possible that this 'working' might have been probably entrusted to any 'fair sex'. Your present condition is 'Renunciation in pure form (Vairagya) and your state of Laya Avastha is also going on well. Our condition should be like this but there is no need to imitate it. By the grace of God the beginning of that condition has already and certainly taken place in you and so I write. When we may see anybody in sorrow or dismay, we should also feel sorry and sad and if we may see anybody happy and enjoying, we should also feel delighted, but when we may leave him, we should neither have any pain nor any pleasure and neither sorrow nor joy. That was the reason for your tears to come out in Meerut.

Your well-wisher,
Ram Chandra.

Letter No. 106

Lakhimpur
10/07/1950

Revered Babuji,
Sadar Pranam.

Received your kind letter that you had sent through respected Master saheb. Everybody is pleased to know that you are well now. There was a lot of improvement in your health due to the exercise of will-Power for two days. I am highly grateful to the 'Master' for this. Perhaps I would have not

probably written for giving up 'Working' as that is impossible for me to do so. Now by the grace of the 'Master', the Pooja is done as 'He' so wants and expects me to do. Whatever you have written about sorrow and joy is quite correct. It should be done like wise. It does not matter, if it is not possible for you to give a detailed reply of my letter due to non availability of any writer. My only concern is the 'Master'. It is my humble submission that you may always remain kind to me.

I came to know through Shri Master saheb that revered Mahatma Shri Papa Ji suffered from a high fever. Please convey my Pranam to him and be kind to write about his children soon. My spiritual condition is this that at first I used to forget the remembrance of the 'Master' but now I see that I remain forgetting the 'Master' as well. Sometimes even on seeing the photo I forget as to whose photo it is. Now God knows that some such thing has happened that the remembrance of the 'Master' comes like that of a stranger, whom neither I have ever seen before nor I know anything about him. As I once wrote to you that when I return from anywhere, all the members of the family appear to me as if I do not know anybody and I have to make efforts to recognise them, but now same is the case with 'Master'. The sort of attachment with the 'Master' that I used to feel earlier, is now no more. Now there is felt a sort of indifference or something else in the heart towards 'Him'. But there is no peace even for a moment. Anyway it is left to 'Him' and to 'His' working.

The letter that you wrote to the eldest sister is unique but I have been able to follow it only as much as I have myself experienced. Before the last letter that you have replied, I had enquired something in the 'Note'. Please write, if it is worth informing one.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 107

Lakhimpur
15/07/1950

Revered Babuji,
Sadar Pranam.

I came to know today from Hari Dadda about your and Shri Papa Ji's condition. We all are very much worried to know that you again had suffered from a fit day before yesterday. Kindly inform us soon about your and Papa Ji's condition. My habit of forgetfulness has increased to such an extent that I do not know anything about it. Now when I work, I keep in mind and after that I forget it immediately to such an extent that I do not even realise as to what work I have done. The condition is that I go on working and forgetting simultaneously. After taking food, if anybody may ask me, I perhaps forget all this as what vegetable I took and what its taste was. Babu Ji, when I have forgotten the 'Master' there is nothing to speak of anything else. Now I see that mostly my condition remains the same and steady throughout. There is a miracle as well. God knows what has happened, that neither I find anything particular in the 'Master' nor there seems any attraction in 'Him'. Even then 'He' is my Master and I am what I am. The truth is this that my 'Master' seems to me the same as I am or as other people of the world are. I see that I do not even remember about the 'Master' as to what 'He' is and where 'He' is. There has developed in me a feeling of somewhat pure renunciation (vairagaya) towards the 'Master' or something else has happened and I have given up Pooja too. Even then, there is ecstasy and no sorrow, etc. This condition of forgetfulness remains all the time, and now it is upto that level that mostly I do not realise it, because I see that I do not find myself in a state of forgetfulness when I do any work, but as soon as I stop working even for a short while, I find myself in a state of forgetfulness. Those who see me say that there is a lot of activity in my body and hence the outsiders refuse to take me as a sick person and are thus deceived. All this is due to the grace and kindness of the 'Master' on me. I am highly thankful to 'Him'. All the people say that there is much activity in my body but I do not know as to how everything is being done and what is being done. God knows what sort of condition of blankness comes in between. I wanted to write this many times, but I could not write. Earlier it used to come sometimes but now it often comes each day. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Lakhimpur
25/07/1950

Revered Babuji,
Sadar Pranam.

You would have received my letter. We all were very glad to go through Shri Hari Dadda's letter to Master saheb and to note about your good health. So far as my spiritual condition is concerned, it now mostly remains rough and monotonous and I fail to understand whether it is a good condition. Now there is neither self Surrender nor anything else. The truth is that leaving apart Pooja etc, now it is not possible for me to do self-Surrender. All my efforts go in vain. Earlier I used to feel a Divine Stream in everything concerning eating and drinking which went inside me. But I do not want to do effort now. If I do any effort it all looks like a plaything and imitation and immediately a heaviness is felt on the heart. When this condition used to come frequently earlier, I used to dislike it. The truth is that if the 'Master' would have given me this condition earlier, I would have probably said, 'Babu Ji, my condition has totally deteriorated', but now I accept, whatever condition 'He' has given to me. I sometimes become confused. Shri Babu Ji, God knows the reason, why there always remains a sort of prick in my heart. Please tell me, if I am going as well. I am not satisfied with my approach. You had written to me before that, 'There comes a medium speed in spiritual approach some where'. But I see that since then I again become all right for two or three days, but now perhaps this medium speed will not go away. Most probably it has further become slower. Is it any condition? To tell the truth seeing my condition I can say that there is no iota of spiritualism left in me. Babu Ji, you may know the truth and correctness of it. Seeing my condition it seems as noted above. Now there is sometimes felt a sort of knocking in the mind as well as a peculiar type of bewilderment. I fail to understand correctly. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 109

Lakhimpur
02/08/1950

Revered Babuji,
Sadar Pranam.

Received no letter from you since a pretty long time. Everybody is well here and hope you are also well. Now my condition is such that, God knows what happens, that on reading or writing something I do not understand anything thereafter; and if I want to go through the letter again after writing it, it seems that nothing is seen even with the open eyes, although I might have gone through the whole letter. I do not seem to know what is written in the letter, even though I have read it. It has also further happened now that, when I do any practice or prayer for self-surrender, it seems that all these things are superficial and remain floating on the surface. Now some such thing has occurred that a same sort of 'feeling' has developed towards the world and the self as well, although I do not know what this feeling is. The truth is that I even do not know what we mean by the 'feeling'. In other words, it can be said that the whole world has become one stream. I do not even realise what is good and what is bad. Shri Babu Ji, inspite of all this, my condition has been the same throughout for several months. Anyway it all depends on the 'will' and 'wish' of the 'Master'. God knows the reason, why it has become very difficult now to realise and understand the condition. Love to younger brothers and sisters. The mother conveys her blessings to you.

Your daughter,
Kasturi

Letter No. 110

Lakhimpur
03/08/1950

Revered Babuji,
Sadar Pranam.

Neither I received any letter from you since a long time nor any news regarding your welfare, and hence everybody is very much concerned about you. Nowadays, I am also not feeling well. Anyway by the grace of the

'Master' I will become well soon. What may I write about my spiritual condition? I am not entitled to say even this that I have the least spirituality in me. I do not find anything particular in me. Neither there is any condition nor anything else. God knows since how long I have been having this dry and monotonous condition. Revered Shri Babuji, I am writing to you the truth that I have not the least condition of self-surrender and it seems to me that the practice for it is worthless and useless. Neither I feel anything special in me nor in the 'Master'. Please observe me and write to me what the matter is. Regarding heaviness, it seems automatically within myself that the heaviness goes on increasing suddenly even while sitting. thereafter everything becomes normal sooner or later. Sometimes it takes place frequently and sometimes once or twice. Now it has also happened that if I may think once that the 'working' is going on, it matters little, but if I may ponder about the same working repeatedly, the heaviness develops. Whatever happens in the normal and natural course, goes on. Even a little endeavour develops heaviness. No doubt, the understanding has become somewhat sharp. However, I have no concern with my own condition, but there always remains a sort of craving and yearning for the 'Master' though unknowingly. Please be kind to write to me about your condition.

Love to younger sisters and brothers.

Your humble daughter,
Kasturi

Letter No. 111

Lakhimpur
10/08/1950

Revered Babuji,
Sadar Pranam.

I have received no letter from you since long, hence we all are much worried. If nothing else is possible, kindly ask Maya to write a letter soon about your welfare. Now I am also somewhat well.

Why may I write about my spiritual condition? Now I am seeing that it is beyond me even to pray to the 'Master'. There is no devotion and concentration of mind. Often when I pray, it seems that there comes a change in the condition that has been persisting all the time since long. Anyway, now I am not inclined to do it. Shri Babu Ji, you had once written earlier that my pace has retarded. But now I see that, instead of

improvement, the pace goes on becoming slower and slower. Please see, what the matter is. The condition is such, that it is beyond my control. Anyway, it is perhaps the will and wish of the 'Master'. Now I see that the activity in me is also gradually declining, although it cannot be called idleness in the real sense. I was very enthusiastic in the past and used to think, 'Oh! This is the thing, I will certainly do it'. Or when you had said here that "If anybody may do such a thing that he may merge each and every pore of his body in the 'Master'", I at once became zealous and enthusiastic and I said, "I will certainly do it". But now I may try a little, but truly speaking I am perhaps not capable of doing anything even for a moment. The heart has become peculiarly unconcerned, but I am helpless because, now the condition is such that neither I can say that I have anything in me nor I can say that I have nothing. Now it is whatever it is. However, this is the condition now. So far as the working is concerned, I now find that I have become quite strong and confident; although previously when I was told about 'working', I used to have certain doubt in my mind, whether the working was being done properly or not.

The 'Master' has very kindly given me now more understanding of my subject than that of before. Babu Ji, in fact, what to speak of prayer, now it is not possible for me to do anything. Anyway, let it be, whatever it is. I see that I find no difference in the state of sleeping and that of being awake. No doubt, I get physical rest in the state of sleeping. Shri Babu Ji I have only this grievance with you that I have not as much love and remembrance for the 'Master' as I should have. God knows the reason why I feel a sort of weakness in the body all the time since long, although I am not suffering from any particular trouble. Sometimes a little fatigue is also felt. Anyway, it is also some kindness of the 'Master'. Please do not think of removing it. God knows what is the matter that now it is not possible for me to do 'self-surrender'. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 112

Lakhimpur
11/08/1950

Revered Babuji,
Sadar Pranam.

After I had already written a letter to you yesterday that your kind letter was received which you had written to all. On going through it, everybody's worry ended. Please tell me truly, why there is no improvement in your physical condition for the last three or four months. Have you decided to bear all my sufferings yourself? Revered Shri Babuji it is my prayer to you that you may now become well and transfer all other troubles to me except those, that are essential for keeping your life permanent and I am prepared to own all those troubles that you wish to own yourself for others. Now you may kindly become well again and strengthen again your Will and Wish to live in this world, that has become now weak in you. Please do it for your this daughter if not for yourself. You have written that "I want that you may yourself undertake this journey in the spiritual field". I am prepared. It has been my wish since the very beginning that you may undergo less labour for me. But there is helplessness somewhere. Anyway, do as you like and wish. You also wrote, "Ask Kasturi to go on doing the 'working' that has been entrusted to her". As regards 'working', I assure you and please do not worry about that. If the 'Master' always remains so kind, there will not come the least slackness and weakness from my side in doing the working that has been entrusted to me. Please give us the good news soon regarding your becoming healthy. Some times I yearn to see you and Papa Ji. Anyway, it will be seen when the 'Master' so wishes. Please excuse me if I have become uncivil in my writing.

Please convey my love to younger brothers and sisters and Pranam to Papa Ji.

Your humble daughter,
Kasturi

Letter No. 113

Lakhimpur
14/08/1950

Revered Babuji,
Sadar Pranam.

Hope my letter would have reached you yesterday. I hope that you will be well now. My spiritual condition has become such that the very thought of

blankness harasses me. Besides that, now the heart is not at all inclined to do any prayer. The very remembrance of blankness does annoy me, but if I remember it I feel a sort of shock. I see that the state of sleepiness persists throughout the whole day and the state of forgetfulness is also mixed with it, because I see that at the time of doing some work, I do not even realise whether I am in a state of sleepiness or forgetfulness. But when I observe myself, I find myself in the same condition. To speak the truth, my condition is tending towards lordliness. I said, "It is not possible, that is not possible". Anyway it all depends on the 'Will' of the 'Master'. Now it is what it is. There is nothing to worry about it.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 114

Lakhimpur
22/08/1950

Revered Babuji,
Sadar Pranam.

You would have received my letter. Hope you will be well now. My spiritual condition is now peculiar because I now see that the very name of 'sitting' seems heavy to me. What to speak of my doing meditation, even when I give 'sitting' to others and if I may think as earlier (though for the Master only) that the transmission power is emerging out from 'His' heart and going into the heart of everybody, I begin to feel heaviness. Hence Babu Ji, the very name of 'Pooja' seems heavy to me. Anyway it depends on the will and wish of the 'Master'. God knows what sort of condition it is that it seems throughout the whole day that nothing is visible, although I see everything. Nothing is audible although I hear everything and nothing is realised although I do every work and even no face is felt familiar although I see every face. Anyway 'He' may know this as well.

I feel a sort of wide-openness around me within myself for the last three or four days, although there seems no glow in this openness; only the openness is felt. Due to this there is so much lightness that everything seems hollow inside. This openness or hollowness seems wide-spread and most probably I have already written in my previous letter that neither I

find anything particular in the 'Master' nor there seems any attraction in 'Him', even then 'He' is my 'Master'. Babu Ji, the truth is that my 'Master' is like me and all others as well. In other words you may take it like this that there is a sort of Vairagya (detachment) towards 'Him'. However, I have to do nothing. Anyway, I only pray to you that I may approach and reach the 'Master' soon.

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

Your humble daughter,
Kasturi

Letter No. 115

Lakhimpur
10/09/1950

Revered Babuji,
Sadar Pranam.

Received no letter from you since long; God knows what the reason is. Nobody could reach there on Janmashtmi, hence no information was received even at that time. Anyway now I will come to know about your condition through Master saheb. My spiritual condition is somewhat improving only for a few days during the last several days and then it again deteriorates. The state of sleepiness or forgetfulness that existed in me all the times unknowingly or knowingly during the last many months does not seem to exist in me now. Each and every work was done by me in that very state but that thing does not seem to exist now for the last several days. I tried very much for improving my condition but by the grace of the 'Master' there seems a little change in that condition which persisted during several months. There also seems a little peculiar change in my state of sleepiness or forgetfulness. I have not been able to understand that correctly. Anyway, there will certainly be some sort of kindness of that all merciful 'Master' behind this condition that does not seem good to the heart. Now some such 'thing' has further happened that, when the condition does not seem well and if I try to read or ponder over the previous condition, the heart does not bear it even for a moment, and it becomes restless. Hence, Babu Ji, now there is pleasure and consolation in this "It is whatever it is". You may, even then take care of this poor being. Please tell Master saheb if there is any flaw in the 'working'

and he will tell me. Although the 'Master' gets the flaw rectified by telling me to feel that somehow or the other. I am highly thankful to 'Him' for this. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 116

Lakhimpur
16/09/1950

Revered Babuji,
Sadar Pranam.

We are all very much worried to come to know yesterday through Shri Master saheb about the condition of revered Sri Papa Ji. We all pray to God that our Papa Ji may soon recover. God knows what has happened to me that the Laya Awastha is not felt even for a minute for the last one month; hence there is a sort of uneasiness in the heart. As the drops of water slide down the smooth earthen pot, in the same way all the efforts are going in vain. God knows what has happened, whether self-consciousness has increased. Anyway it is beyond me to understand. Now I do not find any good or especial condition in me. Now I have not even that state of forgetfulness which used to exist throughout the whole day. Now there exists no condition in me. Now take me as Ganesh made of cow-dung (Gobar Ganesh). These are the factors that cause anxiety in the heart and now I do not even understand what Laya-Awastha is. Please write to me, what I should do. Revered Shri Babuji, I speak the truth to you that I have no other signs or proof with me except a firm faith so that I may be able to say to you or I may understand that I am progressing. You may know and your working may know. I have written to you about my condition. You used to say, "Daughter, you are progressing very well". Now please pull me up. I remain thinking that the condition might improve tomorrow, but I see that, that tomorrow and the day after tomorrow never comes. Anyway they (tomorrow, etc.) may or may not come; I will go on advancing towards them. The future depends on the Will of the 'Master'. These words 'Will of the Master' have remained only for name's sake. Truly speaking, now no condition is felt. Please write about the condition of Papa Ji.

Mother conveys her blessings to you and Papa Ji.

Your humble daughter,
Kasturi

Letter No. 117

Lakhimpur
20/09/1950

Revered Babuji,
Sadar Pranam.

You would have received my letter that I had sent through Sri Master saheb. It is our prayer that you may get your book published without any hindrance. I came to know through respected Tau Ji that you have to undergo a lot of labour, and hence you suffer from head-ache. Please get your head massaged three or four times and this will probably give you relief. God knows what my spiritual condition is. Anyway, it is whatever it is. No doubt, the condition which used to exist during the last several months seems to have a change for the last eight or ten days. But now I feel only so much difference that previously there was a condition that used to exist in me all the time homogeneously and now I do not feel any especial condition in me. Now a days it seems that there is nothing like pooja. I do not know even what pooja is. I do not know what the matter is now. Now that stream which flows within me, seems to flow everywhere all the time. Now there has become one homogeneous stream inside and outside me. This is the reason why I do not feel perhaps any condition in me and when I read about my previous condition, it seems that I am reading somebody else's condition. God knows what it is. Anyway Shri Babu Ji, my condition can be defined as 'it is whatever it is' and this condition exists all-round. Further you may know. There is a sort of openness all-round.

Mother conveys her blessings to you and Papa Ji.

Your humble daughter,
Kasturi

Letter No. 118

Lakhimpur
27/09/1950

Revered Babuji,

Sadar Pranam.

I came to know yesterday through Shri Master saheb that there is somewhat improvement in the condition of revered Sri Papa Ji. I am highly thankful to God for this. Please do come here during Dushhera. Regarding me, the condition that I always felt within me, is now felt outside me. To me it seems that the same condition exists all the time everywhere in all the things of the world whether it is animate or inanimate including even plants and trees. The whole world including myself has become homogeneous. Babu Ji, the truth is that to me all the animate and inanimate objects are flowing in one stream, although I myself do not know what has happened. It depends on 'His' will. Now some such thing has happened that only expansion is seen all around me within my sight. Please excuse me Babu Ji, I have developed lordliness and pooja, etc. seems very petty thing. Anyway, whatever it is, only the Master knows.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 119

Lakhimpur
03/10/1950

Revered Babuji,
Sadar Pranam.

I came to know through your letter addressed to respected Master saheb, that the temperature of Shri Papa Ji has not yet come down. God knows what the reason is. Babu Ji, the supermen themselves know about their condition. My spiritual condition does not seem to be especially good. As I have already written to you, I do not realise that there is any condition in me. You would have received my one letter dated 20th of Sept. I had written in that letter that the condition which I felt within me earlier, is now seen all around me homogeneously in all the things of the whole world even in plants and trees; and there is also seen expansion all around me within my sight. Now some such thing has also happened that I do not realize whether I am a woman or a man or who I am. God knows what I am. Anyway what I am, I will remain the same. The consideration and distinction of caste

and creed had already gone; and God knows what has happened now. Now I do not have even the state of forgetfulness. Revered Shri Babuji, please write to me the truth, whether the 'Self' is not increasing and dominating in me instead of 'Self Surrender', because it makes me very sad. Otherwise it is left to the 'Will of the Master'. I do my own cleaning but it is of no use. Today I am feeling a different condition in me. On observing it, I will write to you. You will certainly feel troubled and I beg pardon for that, but please do write to me about my condition in your next letter because sometimes my condition does not seem to be satisfactory, although I will certainly go on progressing.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 120

Lakhimpur
06/10/1950

Revered Babuji,
Sadar Pranam.

You would have received my letter. Hope you will be hale and hearty. It is since long you have not come, hence you are requested to come here surely in Ganga Ashnan holidays. I have heard that 23rd and 24th are holidays and you will take leave on 25th, Saturday. Hence if it is convenient, you may please come here by the evening train at 6 p.m. on the 22nd of this month and thus you will get three whole days at your disposal, otherwise as you please. Some such thing has happened to me that all the people of the world and all the objects appear as peculiar pictures and most probably I am also the same. The days roll on like the screen of the stage. The condition is such that the words spoken in the morning seem in the evening as if they were spoken years before. Babu Ji, the condition has come to this stage that I and the dog may be served food in the same plate, we both shall go on eating gladly and willingly because perhaps I do not realize any particular difference between the dog and Kasturi. You know better what the matter is. What to speak of the dog, the same is the condition with everybody. Anyway the 'Master' may know it. Further, the expansion goes on increasing.

Babu Ji, I do not realise anything within me but there is certainly something in me. Now God knows what it is. God knows what has happened that my power of feeling goes on fading. Now I can somewhat understand my condition in ten or twelve days. Now there seems a slight difference in me for the last two or three days. Today I have come to know through Sri Master saheb that your breathing trouble has increased again. What may I say Shri Babu Ji? God knows the reason why the will power has become such that I fail to give relief to your body; otherwise so far as sitting is concerned it takes place as I wish. Anyway, it is also the will and wish of the 'Master'. You told Sri Master saheb that it would not be possible for you to come if such weakness persisted, so we all request you kindly to have firm determination of coming here so that all the weakness may vanish because it is not possible for me to resist now. I will, otherwise live as you would like me to live.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 121

Lakhimpur
11/10/1950

Revered Babuji,
Sadar Pranam.

We were unbearably shocked to come to know through your letter about the sad news of the passing away of revered Sri Papa Ji. It was like a bolt from the blue. We were also very much surprised to hear this news because we had not even the slightest inkling of the passing away of the Great Mahatma. It was our bad luck that God did not accede to our prayer or Babu Ji our voice could not reach 'Him'. I have the only consolation that I discharged my duties fully regarding praying for him as directed by you. I, even, prayed for him thrice a day and I also exerted my Will-Power several times for two months but all in vain. The result was the same as was inevitable. Hence I am now compelled to say that I did nothing. Now we offer only 'Shanti-Paath' as flowers and leaves on the feet of that revered Papa Ji, although doing anything for him is like showing lamp to the Sun. Now we are forced to say that a pillar of our Mission has fallen down. We now

pray God that 'He' may bestow peace to the family of the deceased; and I am sure, it would have happened. Shri Babu Ji, he was a paragon of love. We get lessons of Divine Love in his speech, way of living and in his philosophy. Anyway what can I write about him. He was what he was. It is sufficient to say because you and only you are here to evaluate him correctly. God has bestowed peace and patience to everybody present over here.

Now my condition has become such that by throwing a glance into me, I feel a sort of motionless peace and stability within me even in the face of lot of troubles, dismay and distress. I also remain disturbed till people talk about Him but after leaving the place, I do not feel any sorrow. This sort of condition exists in every anxiety and trouble. This is the reason why now I neither feel any trouble or anxiety nor I feel particularly any joy or happiness. Revered Shri Babu Ji, I have not felt the higher ecstatic condition for the last so many months. Now I am having some peculiar condition. Now it has also happened that, whatever may take place, I do not feel heaviness even for a moment. This condition exists for the last so many months.

Mother conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. 122

Lakhimpur
14/10/1950

Revered Babuji,
Sadar Pranam.

You would have received my letter. We all are well here and hope that you will be also well. Most probably I have already written to you that I neither feel that I am a woman nor I feel that I am a man. God knows who I am and what I am. Approximately I feel the same about everybody in this world. Hence this feeling has also gone that who is mine and who is not mine. The aforesaid condition holds good for not only animate human beings, but also for all the animals and plants and trees alike. I am having bitter sleep at night for the last few days father many days, hence I do not get complete rest, but I see that I get much rest if I may sleep only for fifteen or

twenty minutes in the day. As I have already written to you that I feel motionless peace and stability when I throw a glance inside me even in the face of the slightest dismay and distress, but now I see that this condition is felt more when the heart is perturbed, otherwise the same condition is seen all around me.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 123

Lakhimpur
26/10/1950

Revered Babuji,
Sadar Pranam.

Yesterday I came to know about you all through respected Master saheb. I was pleased to know that by God's grace, there is an improvement in your breathing trouble. I also came to know that you have a mind to come over here during Ganga Ashnan holidays. We pray God to keep your determination firm. I do not feel any condition in particular. I, no doubt feel that there is something which I want to cross but sometimes it appears that I have not crossed it. Anyway God knows about it. Some such thing has also happened that the whole power that is within me, seems to be in my control and when I throw a glance into me, I realise as if I remain diving inside. The capacity of remaining awake has increased to such an extent that I remain awake even lying calmly and silently at night. Now what I may write about my condition, because now I have neither the state of forgetfulness nor I achieve the state of laya despite the fact that I get tired of endeavouring for the same, although you had written that the condition of Laya is increasing. But when I stop endeavouring totally, I no doubt, feel this condition slightly. Babu Ji, the truth is that there is nothing special in me. I too am like the other people of the world, but the fun is that I feel that I am progressing onwards. Shri Babu Ji , there is still one speciality in me that, I used to realize earlier that I was receiving transmission, but now there is nothing like that. I do not know what I am and who I am. God knows, whether I am a plant or a tree; but it is sure, that whatever I may be, I belong to 'Him' and this is my view and faith. So far as my nature is

concerned I see that, till I give sitting or talk to anybody (he may be related to me or not) he seems to be very close to me otherwise it seems that I have no concern with him.

Love to younger brother and sister. Mother conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. 124

Lakhimpur
12/11/1950

Revered Babuji,
Sadar Pranam.

You would have received my letter. How are you now? Hope that there will be improvement in your breathing by the medicine of the Doctor. Please get well soon, as the days of your coming here are approaching near. My condition is this that, often the expansion seems to such an extent that it seems that I have spread all over in everything around me; or in other words there seems my expansion in all the direction. I see that there is no attraction left in anything for me. Although apparently it seems that I surely like to hear singing much but when I begin to hear the song, God knows the direction to which my attention is diverted. The condition is something like this, that I somewhat like as well as I praise, even this it seems that all the things are heard and seen as if they are far away and are entering inside me. Babu Ji, the truth is that I have seen from every point of view that the link of belongingness with all the things and all the persons of the world, has been cut off and thrown away. Although I do feel pain and pleasure, sorrow and joy to a slight extent and that too I feel while sitting amongst all the persons, otherwise the 'Master' knows better. I further see that only a feeling of the 'self' exists now and that too, God knows, where it lives. Revered Shri Babu Ji, whatever it may be, most probably I fail to keep the remembrance of the 'Master' as much as I want and as much as it should be and therefore a sort of craving does not let the heart remain in peace. I further see that the conditions about which I have already written to you, present themselves gradually in their true forms before me by the unlimited grace of the 'Master'. No sooner did I sit for Pooja on the morning of tenth

of this month than suddenly a dazzling red light was seen in front of me. It was like the colour of the sky at the time of sunrise and sunset. This thing has happened before me four or five times. There is lot of throbbing in the rear portion of the head and there is a peculiar condition in the whole of the head. God knows whether it is some weakness or anything else. Sometimes I feel headache while sometimes I feel cold. You know better what the matter is.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 125

Lakhimpur
01/12/1950

Revered Babuji,
Sadar Pranam.

Hope you would have reached safely. I also hope that the letters of Tau Ji and Master saheb would have reached you.

After your arrival my condition seems to be changed since 25th of Nov. but I have been able to somewhat understand it since 27th of Nov. and I am writing the same.

Now the condition is such that the power of sensation of the body is almost gone. This condition has been existing for the last many days. The feeling of cold or hot felt by the body is so little or it remains for such a short period as if something has only touched it. You may take it as physical consciousness but I do not know. But the mind remains immersed in a state of Samadhi or most probably absorbed in the condition like that of the corpse all the time. It seems that to me everything is just like only a feeling. Consequently while working, I feel, while awake or asleep, that a great war is seemingly to commence. A dead body was seen before me on 14th and 15th of Nov. I guess that perhaps Sardar Patel's death is imminent, otherwise God knows it better. Babu Ji, since you came, it seems somewhat as if in the dream all the sufferings are coming to an end. It has also happened that I realise the condition that I have a command or mastery over the power that the 'Master' has bestowed upon me. It seems that all the sufferings (Bhog) are coming to an end very fast. It seemed to me earlier that the 'Master' is

ecstatic in my remembrance, in the same way it now seems in the condition of 'Self Surrender' that, most probably, the Master has started to immerse in and to become one with me. Perhaps in 'His' Laya Awastha, 'He' has started to immerse 'His' own condition in me. You know better about it. As you had written regarding the remembrance that it had become internal so seems the case with the 'self-surrender'.

It has somewhat happened now that the 'Master' is not visible to me as a separate identity from me. It has rather become unbearable to see 'Him' separate even for a moment. During meditation so far I used to concentrate on the 'Master' sitting on the sofa lying in front, but now at first, I do not feel anything on the sofa and secondly if I try to meditate, it is just like treading upon the old track. This condition has reached to such a degree that when you had come this time, I was mostly having the same condition, that I even used to forget that you were sitting, and if I used to meditate forcibly that you were sitting, it was beyond me to bear and consequently the heart used to become restless. The same is the condition while singing or doing prayer. Now please tell me, that in the face of such a condition, whom I should pray and what joy I may get out of it. Anyway, you may know better. Now please take my condition as if it is thoughtless condition. Even then, I readily and gladly accept what you please (Razi Hai Hum Usi Main Jis Mein Raza Hai Teri). Babu Ji, the truth is that it seems that the self has realised himself. Shri Babu Ji, I do write to you whatever I happen to understand. The rest you may please know. Most probably I have already written to you that the same condition is seen or appears to flow in everything, every person and in every direction. Perhaps, there is one more condition but I have not been able to catch it properly. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 126

Lakhimpur
11/12/1950

Revered Babuji,
Sadar Pranam.

Hope you would have reached safely and would have also received my envelop. Please write to me if you have not received it, so that I may write to you about those conditions again because you had said, "All the letters in which condition has been described, should be with me". I am writing about the condition that I am having now by the grace of God.

Now some such thing has happened, that it seems that everything is having a limited circle and anything for example pity or kindness cannot go beyond it. It seems that a sort of check has been imposed. Now the condition is such, that I forget them again and again while I remain sitting amongst them, seeing them, recognising them and also talking to them. In other words, as I have already written to you that, though seeing everything, nothing is visible to me, hearing everything, nothing is audible to me and doing everything, nothing is felt by me. By the grace of God its real condition is now being somewhat realised. Everybody is seen alike in this world. God knows, whether I feel and know anything or not. I had written to you earlier that the same sort of condition is seen in every animate and inanimate object even plants and trees, but now God knows, which that condition is and what that condition is. During sitting, if I may concentrate on this thought that Divine Grace (Faiz) is coming, even then some weight is felt. Anyway Master may know about it. 'He' may keep me as 'He' pleases. The condition is somewhat like this. The Self has recognised the Self. Shri Babu Ji, the present condition is such that, if the heart is inclined towards self-surrender, it seems as if the whole body is melting, spreading or flowing. In addition to this, it also seems that the body is getting disintegrated into atoms which seem to scatter all round. The day before yesterday i.e. in the night of 9th Dec. I guess that I had received a sort of mandate but, till I may get up and write, I forgot everything and now I fail to recollect it. I therefore request you with folded hands, please write to me if there is in fact any service for me to render; otherwise it depends on the Will of the 'Master'. Now the real condition of 'I agree to accept what you please' (Razi Hai Hum Usi Main Jis Mein Raza Hai Teri) is somewhat realised. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Lakhimpur
22/09/1948

Revered Babuji,
Sadar Pranam.

You would have received my letter. Received no letter of your reaching there. Hope you will be well. Since you have gone this time, you have either changed some stage or some condition but the condition is such, that the form of the earlier conditions e.g. corpse like condition gets changed. I had already once written to you that a Divine flow seemed to flow within me all the time, but now I see that the same flow is adopting my full form. That condition has adopted my full form. The corpse like condition is dominating over me. Now there seems a sort of hollowness and some wide openness in my navel. I see that, most probably as Divine-flow has adopted my own form, my whole body seems to me very light and peaceful all the times. My condition is such as it once used to be, when according to you, the 'Grace' was coming from the centre. The heart seems to remain immersed all the times. It seems that the trend and tendencies of all the organs have either become totally calm and passive or they all are fading and dying. Received your kind letter today. I have started carrying out the orders. Please take work from me as you please. You have written a very lovely fact that, "All praise or credit goes to that 'Master' who has taken me, the most humble being under 'His' patronage".

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 128

Lakhimpur
20/12/1950

Revered Babuji,
Sadar Pranam.

Received your kind letter yesterday. Please guide me regarding the working about which you have written. Should I follow the method as written by you to Master saheb and was adopted for cleaning North India, or as I used to adopt i.e. 'all the impurities are going away due to the effect of the

Divine flow'? You had written to Respected Master saheb that "All the impurities of the earth are getting mixed in the atmosphere and due to the power of the source, the light showers have mixed with the atmosphere and are removing all the impurities immediately". Received your letter otherwise my heart was getting inclined towards that repeatedly for the last four or five days, and most probably some working had already started.

Mother conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. 129

Shahajahanpur
22/12/1950

Dear daughter Kasturi,
May God bless you!

Received your letter through dear Narayana. The method about which you have written regarding working is very good. When you will start 'working' you will yourself come to understand the method automatically. The aim and purpose is 'working' and any suitable method can be adopted. All are well here.

Your well-wisher,
Ram Chandra.

Letter No. 130

Lakhimpur
28/12/1950

Revered Babuji,
Sadar Pranam.

Received your postcard. What should I write about my spiritual condition! God knows the reason, why the condition of depression exists all the times. The condition is somewhat like this that neither I have the remembrance of the 'Master' nor I have any thought or concern with myself. God knows whether there exists anything or not. The condition neither

seems to be good nor bad. Truly speaking, no special condition is felt. Regarding peace, I find that, whenever there is any disturbing news or event e.g. the news of the eldest sister's indisposition, the heart becomes very restless and perturbed, but when I throw a glance within me, an immovable peace is felt. The condition is such, that the thoughts do come and the condition of thoughtlessness also exists. God knows whether there is self-surrender or not, but I have no concern with it. The 'Master' may keep me in whatever condition 'He' likes. But often the condition becomes restless. Revered Shri Babu Ji, God knows the reason why a totally monotonous condition always haunts me. Sometimes my heart gets bored with that monotonous condition. Only God knows, what this condition is and further the condition is somewhat like this that, I feel lifeless although having life. Earlier when I used to meditate, I found my heart inclined towards the remembrance of the 'Master' but now, I do not even realise this.

Your humble daughter,
Kasturi

Letter No. 131

Lakhimpur
02/01/1951

Revered Babuji,
Sadar Pranam.

Tau Ji has returned today safely. You were otherwise well but I came to know through Tau Ji that your stomach pain had increased. Hope you would be feeling better now. God has obliged rather sanctified us by giving birth to us in your times. It is my only prayer to the Master, that I may take full advantage of this sacred time while lying at the feet of the Master and under the shade of 'His' holy arms; and the Master may ever remain kind and gracious (as 'He' is at present) to this poor humble being. No hurdle in the world will be ever able to block my way even for a moment; and the 'Master' will calmly remain showing kindness in bringing up this poor humble being. There is no doubt about it. Why? The 'Master' knows this. What may I write about my condition? Hearing about all the things, it seems, as if there is the beginning of all the things. Anyway 'He' who has blessed me with this beginning will gradually set the things right. Now the condition is such, that I am concerned only with the working without minding for the result as the

heart is not inclined to know it. Such is the case with all the things. The condition is such that the 'servant is concerned with the service only'. The 'Master' knows the rest. Revered Shri Babu Ji, God knows the reason why there is not such a momentum in my working as that in the past; although I will endeavour that I may never give any chance for complaint, whatsoever if the Master so wishes. Whatever I understand that earlier there seemed to be greater momentum due to Zeal and enthusiasm, but now that enthusiasm has converted itself into craving. Anyway you understand better. The condition of sleep is now such that if there is pain anywhere, I do feel it and I remain sleeping as well. Due to the grace of the 'Master', whatever meaning you have said of the journey of Brahmand Desh, my condition has reached to that level. Anyway it depends on the 'Will and Wish' of the Master.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 132

Lakhimpur
07/01/1951

Revered Babuji,
Sadar Pranam.

You would have received my letter. All is well here and hope you will also be well. It seems to me that my condition is such that I am not concerned with the actions (Karmas) that are being done or have already been done by me. In other words my heart has totally drifted away from that side. Although this condition is going on for the last so many months, but now it seems that it has manifested itself clearly now. My condition is like that of a child, who remembers the person for a day or two and then forgets him totally after he (child) returns from somewhere or when he (child) goes back after living with the person for a pretty long time. I forget even the face, etc. Now when the mother talks about the eldest sister and other children, I begin to somewhat recollect their faces, but after the talks are over, the same condition again prevails. Although I am having this condition for the last many months, but its clear form has manifested itself now. What word should I use for it? I do not know. Some such thing has also happened that, if anybody comes to me in a cheerful mood, my heart gets

delighted from within automatically. The 'Master' otherwise, may know better about it. God knows the reason, why I remain in a condition of thoughtlessness all the time. The condition of forgetfulness has increased to such an extent that, when I go anywhere in the function along with the mother, it seems on returning as if I am entering into the house of somebody else and the fun is that, on my return, I forget everybody except those who accompany me. Anyway, the 'Master' knows better about it. 'He' may keep me as 'He' likes. God knows the reason, why the thoughts haunt me at night during sleep for the last few days. The condition otherwise is that, if I may begin to walk soon after getting awake, I feel giddiness. It seems as if I have got up from a deep slumber or I have come from some unknown place.

Love to younger brothers and sisters. The mother conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. 133

Lakhimpur
12/01/1951

Revered Babuji,
Sadar Pranam.

I came to know about your welfare through your kind letter addressed to respected Master saheb. I am writing about the condition that I am presently having by the Grace of the God.

The condition of Udasi of a higher intensity exists all the times. Sometimes it adopts such a form that it will not be inappropriate to call it a deep passive mood without sorrow. After I had dropped you a letter, speed of my progress had increased for four or five days, but now it has again slowed down. Anyway, I will progress as 'He' may like. I had written to you sometime earlier that, "I forget everybody again and again while sitting amongst all", but now my condition is such, that all the people of the world - nay, even all the things appear as if they are only shadows. Even my own body has become a shadow or a form for name's sake. I see that it will always be perhaps proper to understand the 'thought of the self' as mere shadow

except for a little while. The condition of thoughtlessness and Udasi exists all the times. Presently the state of dreaming remains for all the twenty-four hours throughout the day and night. When I was working for purification seven or eight days ago, it appeared as if everything was like a dense fog. Everything else is going on well. If the 'Master' so wishes, I shall have your Darshan in the Utsav.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 134

Lakhimpur
24/01/1951

Revered Babuji,
Sadar Pranam.

Your letter, addressed to respected Tau Ji and brought by respected Master saheb, was read to me. It is very difficult for me, a person of less intelligence, to understand it. Anyway the 'Master' may know about it. It was a pleasure to note that you are well. May God grant you a long life and keep you healthy and may we, the innocent children, remain flourishing up in the sphere of spiritual upliftment, under the shadow of your fearless hands! I do not want anything else. Shri Babu Ji, God knows, why my spiritual condition does not seem to be going on well these days. The thoughts remain coming the whole day and night for the last twelve or fourteen days. Although I neither know, what thoughts they are nor they affect me in any way, but they do certainly come. Nowadays, I do not feel any marked progress in my spiritual condition. No doubt, I have and shall always have this faith that there is an acceleration in spiritual progress. The condition is such that I do not know whether it is some knot or anything else. I will come to know about it only after you write it to me. I had written to you earlier that, "I live in a dreamy state for all the twenty-four hours". The same is the condition at present or the condition is such, that it seems even in the day as if am in a dreamy state even when I am in a state of being awake. You may call it a dreamy state or whatever it may be, you know better. Now there is the condition of 'inactiveness' all the times except during working. Shri Babu Ji, the truth is, that I do not feel at home even for a moment without the

'Master'. I do not want anything else. But God knows what the condition is these days. I do not feel any difference anywhere externally or internally. Most probably I had written to you earlier that, "If I and the dog may be served food in the same plate; we both shall go on taking food willingly and gladly". But now I see, that neither I have hate against anybody nor I am fond of taking food with anybody. The condition is somewhat such that, "whatever it is, it is", as if I have no concern with anybody. The same is the condition with everybody. God knows better, what is there and what is not. Perhaps it may be understood that everything is like a dim shadow. Please do write certainly, whether my condition is good these days or not. Now one thing has further happened that, when I get awake at night, the remembrance of the Master haunts me after a short time, although previously, it used to haunt me immediately after I awoke.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 135

Lakhimpur
29/01/1951

Revered Babuji,
Sadar Pranam.

Hope you would have received my letter. My spiritual condition remained unpleasant during the last ten or fifteen days. It seemed like the intervening condition that exists in-between the switching over from one stage to another stage. I have passed these ten or fifteen days in great fatigue and compulsion. But Shri Babu Ji, God has very kindly changed my condition since yesterday. I am highly grateful to the 'Master'. I depend on 'Him' and on 'His' support only. My Shri Babu Ji, whatever may happen, please grant me this blessing and be so gracious to me, that I may avail the full benefits of the present times after achieving wholly and solely my 'Master'. You will never get a chance for any complaint against me, if the 'Master' remains graciously kind to me. I wish, I may go on progressing. It is the only request of your poor daughter. The condition has become like this that, during the time of meditation or giving the sittings to others, neither I feel that I am meditating nor I feel that I am giving the sitting to others. The

same is the condition in respect to every work that it is being done automatically. However, I have no concern with it as well. The Master may keep me as 'He' wishes.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 136

Lakhimpur
16/02/1951

Revered Babuji,
Sadar Pranam.

By the grace of the 'Master' we have reached here safely. Now I am writing about my spiritual condition that I am feeling by the grace of God. The condition is somewhat like this that, whether I may travel by the train or I may go anywhere, every place seems to be my own home, and anybody who comes to me for pooja, seems very close to me. This is the reason, why I perhaps do not feel shy of meeting and talking to anybody but even then I see that there exists such a condition of indifference that, despite being seemingly so close to me not a single thought regarding them strikes me after I get separated from them. Shri Babu Ji, what further may I say? I seemed to have deep attachment with and consideration for the eldest sister till she was here but now I do not remember even her face. When her letter is received or whenever others talk about her, I am faintly reminded of her but I do not understand that about whom the conversation is going on and the fun is, that I also feel somewhat concerned on hearing the news of her illness. What should I say; when I meet anybody e.g. jia, etc., I sometimes feel a little ashamed to think that it is simply an apparent and virtual show of love. Anyway how am I concerned with it? I will live as the 'Master' would keep me. I have already written to you somewhere that, when I get up from sleep, I feel as if I have come from some other place. Similarly often when I close my eyes in the day, while sitting or during meditation, I feel a likewise jolt. Usually the condition remains likewise throughout the whole day. If I may go anywhere or if I may return from anywhere the condition is also somewhat likewise. For example when I had left Shahjahanpur, I was feeling sad in my heart due to the separation from you, but even then I mostly forgot my sorrow although I felt it within

myself, because, such a peculiar condition exists that, by the grace of the 'Master' I do not feel that even for a moment, I have any separate identity from the 'Master'. The condition is mostly becoming innocent. The state of affairs with the sleep is such, that I feel talking to you in my sleep during the night as I talk to you in the day. Although I must be talking to you in the dream but I do not realise that the conversation is going on in the dream. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 137

Lakhimpur
20/02/1951

Revered Babuji,
Sadar Pranam.

You would have received my letter. Hope you would be quite well. Nobody can know as to how much gratuitous kindness you have already showered, have been showering and will remain showering on respected Tau Ji and on all of us also, and hence I can say nothing else but pay thanks to you. No doubt I am striving, the rest depends on God, but nay! Whatever I have determined I am sure to get success by the grace of the 'Master'. The kindness that you have showered on us is a sign and symbol of your magnanimity and glory. We are undoubtedly very fortunate. Now I am describing my spiritual condition that by the grace of the Master I have been able to know.

God knows, what the matter is that when I start going through your book in English, my heart drifts away somewhere (I do not know where) but even then I follow and understand everything and when I finish reading it, I become so much absent-minded that after a jolt I forget everything. Anyway, the Master knows better. Babu Ji, the condition has now become such that, while living in this world, I do not live here and I do not even know, as to where I live. Although this condition somewhat exists since long but now it is somewhat in a free position. It will be proper to take this condition at such a stage about which you had written that, "you go fast in the condition of Sushupti" with the only difference that this condition exists all the time. You otherwise know better about it. But the heart does

not want to drift away from where it is inclined to. The truth is, that by the grace of the 'Master' this humble being longs and yearns for the 'Master' only. I pray for 'Him' only. Mostly the condition becomes such, that I do not feel interested in doing any work. Moreover my condition is such, that I feel inclined to live unattached to and separate from the world. Absent-mindedness may be taken as my particular condition. Shri Babu Ji, the thought and remembrance of the 'Master' used to live in my mind and body all the time in the past and whenever it began to drift away, I strived to concentrate on it forcefully but now, God knows, what has happened that my own body alongwith its form has totally disappeared. How may I meditate now? But by the Grace of the 'Master', the remembrance of the 'Master' has centred itself somewhere else within myself automatically. I can not give vent to it in words as to how much kind is the 'Master'. I am concerned with the 'Master' only. It may take place as the 'Master' may deem fit.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 138

Lakhimpur
02/03/1951

Revered Babuji,
Sadar Pranam.

You would have received my letter. Hope you will be well. I am writing about my spiritual condition that exists these days by the grace of God. God knows the reason why the thoughts remain coming all the time, although they leave no impression on me. Sometimes I fail to understand whether they are thoughts or something else, even then the mind gets often perplexed. Sometimes such thoughts come either due to that thought or otherwise, the same thing seems to happen before my eyes e.g. the fire has broken out everywhere or there seems to be a lot of hue and cry in the air. Sometimes I feel sorrow for no reason and then again peace seems to prevail. God knows what is to happen. There was a time when not a single thought used to come for months and months together and no other thought except that for the Master always haunted me, but I fail to understand what has happened now. God knows what has happened now that the heart seems to be disinclined to

each and everything all the time for the last so many days. If nobody begins to talk to me, I feel irritated. I try to adopt ways and means to avoid such a situation but except for a few minutes, I fail to normalise my condition. God knows whether it is any condition or it is something else. There is now no trace internal or external of that non-stop stream of peace and ecstasy which used to flow always within me or which was an ordinary thing so to say. My Revered Babu Ji, I fail to love my master as much as I wish. Anyway, as 'He' may please. Now nothing is seen to me anywhere except the yearning and longing for the 'Master'. By the grace of the 'Master' my condition is such that it will not be improper to call me blind. Love or no love, I want the 'Master' only. A day will certainly come, in whatever way it may come, when I will achieve the 'Master' wholly and entirely and 'He' may keep me in whatever condition 'He' may like; I have no concern with it. God knows the reason why this monotonous condition exists all the time. I see that when the condition changes (I do not know anything else) there comes a change simultaneously in the form of Ego, or in other words, when the form of the Ego changes the change in the condition is subsequently felt. Respected Shri Babu Ji, monotonous and Udas or depressed condition has become a permanent feature with me these days.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 139

Shahajahanpur
03/03/1951

Dear daughter Kasturi,
May God bless you!

Received your all the letters. Regarding your condition, I have to write only this that you have crossed the state (*kaifiyat*) of Fana-a-Fana (a condition in which the Laya Avastha gets laya in HIM) and have entered into the realm of Baqua (a state of complete Laya Avastha). The more intense is the condition of Fana-a-Fana, the more *Baqua* one achieves in the Court of God. Convey my blessings to your brothers and sisters and Pranam to Ammaji.

Your well-wisher,
Ram Chandra.

Letter No. 140

Lakhimpur
04/03/1951

Revered Babuji,
Sadar Pranam.

It was a pleasure to hear the contents of your kind letter which was addressed to respected Master saheb, but I was much concerned and sad to come to know about your trouble and your view that you will be incapable of transmitting spiritual benefit to us. Please do not deprive us of the spiritual gains (transmission) even for a moment. Now I am writing about my spiritual condition whatever it is by the grace of the 'Master'.

The present condition is that, now either only a few thoughts come or the form has somewhat changed but the condition of Udasi goes on becoming intense and deep. What does the heart long for? The condition is somewhat like this that I remain working silently or in a state of inactivity and it is even becoming a part of habit. I do not feel laughing at a laughable topic, although apparently I do laugh. Idleness or inactivity is felt always from within. You may call it idleness or inactivity, it is a peculiar condition. Earlier I used to see and observe constantly within myself but now I do not know what has happened. Now neither anything is seen nor anything is felt outside. But please do not take it otherwise; everything is the same in working and behaviour as the 'Master' so desires. Nothing is seen to me means that all the things of the world that are present before me e.g. family persons or outside persons are not visible to me. Anyway as the Master may please and like. By the grace of the Master, the condition seems to have somewhat changed from today. You otherwise know better.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 141

Lakhimpur
12/03/1951

Revered Babuji,
Sadar Pranam.

You would have received my letter. I am writing to you whatever my present condition is by the grace of the 'Master'. I am in a condition of Renunciation in real form since the day I had written to you in my last letter. The state of affairs was like this that sometimes there was the same condition of Uchatpan or disenchantment and often there was improvement in the condition automatically. Now there is no monotony or disenchantment but sometimes the condition tends to become somewhat similar to that. The condition these days can neither be said good nor bad. It is a peculiar condition. In spite of all my endeavours, it is not possible for me in anyway to recollect either the face or the remembrance of the 'Master' save for a few minutes, and now it is also not felt that the remembrance of the Master is automatically being done; and consequently there is some more care and anxiety but it is all beyond my control. Hence Babuji, it all depends on the will and wish of the 'Master'. My Babuji, what the condition is. There is no trace of Laya Awastha. If there is no restlessness, there is also no sign or trace of the condition of peace within or even outside. Now this is the condition for most of the time, and so you may now judge, whether this condition be called good or bad. Yes, it cannot be justifiably called 'bad' because this condition has been given by the 'Master' although it may be liked or not by me. The condition, even then, seems a bit changed today by the grace of the 'Master'. I have seen one thing more Babuji, that God knows the reason, why there is a sudden aggravation of the self for the last two or three days, although it has no effect on me. However I have the craving and yearning for my 'Master' only. I firmly hope that I will certainly achieve 'Him' whether by crossing all the hurdles by 'His' grace.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 142

Shahajahanpur
14/03/1951

Dear daughter Kasturi,
May God bless you!

Received your letter. The condition of disinclination or disenchantment as mentioned by you, is not in fact the condition of Renunciation in real form, it should rather be called 'whole hearted attention'. The sudden irritation is also due to the fact that, when anybody talks the heart has to shift and divert itself from this conditions which is unbearable. The thoughts that haunt you are not in fact your thoughts but they are the proof of your expansion in the Virat Desh. The scene of something on fire and hearing of shouting and howling are those events that are really taking place all around. The condition about which you wrote in your letter dated 2nd March is in fact the (Tilchar) sediment (dregs) of real peace. You have written that the state of Baqua is wide opening. The condition of Baqua can also be called the condition of Turia because when I observe the condition of Turia and Baqua I find them totally similar.

Love to younger brothers and sisters and Pranam to ammaji.

Your well-wisher,
Ram Chandra.

Letter No. 143

Lakhimpur
16/03/1951

Revered Babuji,
Sadar Pranam.

Received your kind letter. It was a pleasure to go through it. Infact we all are very fortunate and God is very kind to us that 'He' has obliged us and all those whom you trust and are in love with, by creating all of us in this golden age of spirituality. Now it is up to us to seek full advantage of this age. We are highly grateful to our reverend Mahatma Shri Lalaji who has presented to us such a great personality for our spiritual upliftment. It had always been and it is my only prayer to you and 'Him' as well, that I may achieve my 'Master' wholly. It has always been and will be my endeavour if the Master may always remain kind to this poor humble being. Now I am writing about my spiritual condition that I have by the grace of the 'Master'. The state of affairs for the last few days is, that the condition seems changed for two days only and thereafter the same usual condition is

felt. The irritation has all gone. God knows the reason why sometimes a sort of joy is being felt within for the last two or three days. But there is an enough increase in this condition since yesterday. I had written to you about the change in my condition, and it means that, when the condition seems apparently crystal clear for a short time, it then perhaps seems that the condition begins to change; but I see that whatever the present condition is, it has not presented itself in clear form. I somewhat also see that my present condition, whatever it is, seems to appeal and please the heart. In other words, it can be said that I may like it or not, but the heart does not want to leave it. The 'Master' knows better about it. In addition to it, the condition of disenchantment or disinclination about which I had written to you earlier, has begun to merge in me; in other words the heart has become habitual of bearing that condition. The joy within me seems sometimes so much expanded that it seems bursting out of the heart. This was the condition till 14th of this month. Now I am writing about my condition, whatever it is since yesterday. Now the condition becomes such that, I want to remain enjoying in loneliness all the time within myself pressing my heart. There has spread a sort of thrilling joy (gudguddi) all over the heart. The joy does not mean that I may laugh or I may remain laughing all the time but it seems or it so happens that, God knows the reason why, the soul within is feeling so much joy. I had written to you in my letter dated 14th March that the condition, whatever it is, is not still clear. But by the unlimited grace of the Master, such a thing is now not felt. The Master, otherwise, knows better about it. You have written that the feeling of disgust and discontentment should not be entertained, rather we should be grateful to God. So far this feeling of disgust is concerned, it does not approach me in the least since you once wrote to me last time. But it is sure that, when I fail to remember, the heart remains restless. If the bottom of the condition of joy be seen or observed, only the restlessness will be found. Sometimes I have to become restless or have to crave for this condition of restlessness.

Your humble daughter,
Kasturi

Letter No. 144

Lakhimpur
21/03/1951

Revered Babuji,
Sadar Pranam.

Hope you would have received my letter. I am writing to you about my present condition whatever it is by the grace of the Master. The condition seems to be somewhat opened since yesterday. God knows what the matter is, that the blankness or emptiness and a sort of thrilling sensation (gudguddi) that I used to feel in the forehead earlier is now felt sometimes just in the centre of the back spreading up to the distance of eight fingers. In the past, whenever I talked to anybody, I always found my heart attached and linked to some higher point, but now this is not felt. This is also the case with the remembrance of the Master as well, that I do not even feel now, that this remembrance of the Master is being done automatically. Earlier the members of my family as well as the outsiders seemed to me as very close to me and anybody who talked to me about the Master seemed to me as my own. But now I see that I have now no feeling of closeness or otherwise with anybody, whoever he may be or whatever he may say. I remain sitting like a statue, or in other words I feel no attachment with anybody or no feeling is developed for anybody even for a moment. This condition is to such an extent that, though I know that they are bad people, yet by the grace of the 'Master' there does not arise any feeling of hate or indifference even against them; hence my behaviour with all of them remains the same. There does not come any difference. Babuji, the truth is that I cannot make any distinction between good and bad. The question, what is good and what is bad, does not arise, when my condition by the Master's grace is that nothing is visible to me anywhere, and nothing is at all felt about any object or person. No face is seen to me. If you may ask me whether I had seen Master saheb; my reply would be in negative although he might have given me the sitting a short while ago. There are no feelings of emotions left in me. The 'Master' has very kindly taken all of them from me. Anyway, as He may please. I do not want anything. I want one and only one 'Master'. It is the result of the undeserved kindness and benevolence of the Master on this ignorant being. The condition seems to be somewhat pure and innocent for the last two or three days.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 145

Lakhimpur
26/03/1951

Revered Babuji,
Sadar Pranam.

Hope you would have received my letter. I am writing to you about my spiritual condition, whatever it is by the grace of the Master. In the last letter, I had written to you about happiness, but that has now disappeared. Revered Babu Ji, God knows the reason, why I feel that the feeling of the self in me is on the increase for the last several days and it is such that it seems beyond my control. Most probably it might be certain conditions. I had written to you a short while ago that I found complete union between me and the Master; and Shri Babuji, truly speaking, I liked that condition very much but that went on fading and now it has totally disappeared. Now such a condition is not felt even for a moment. God knows, what has happened now that neither I find any union with the Master nor the least love for 'Him' and not even that link is felt that was always being felt. Most probably it is the reason, why I feel that the self in me is on the increase. Even then by the Master's grace, the condition would be good. In other words the heart has become habitual of that. God knows the reason, why it has happened that, since I wrote to you about that condition, that the whole body alongwith its form has altogether disappeared, only the Master is seen at my place or instead of I. the thought of the 'Master' does not haunt me even for a moment. Even then the heart craves for and recites the 'Master'. Shri Babuji 'He' is still certainly present wherever and in whatever condition He may be. Now it depends on 'Him' that He may live as 'He' likes and as He may let me live in the condition He likes. Now my condition remains the same while I impart the sitting or while I take the sitting. Neither I feel that I am taking the sitting nor do I feel that I am giving the sitting. Although this condition started much earlier but now it is totally finished. Now the condition of those who do meditation, does not seem so good to me as it seemed earlier. Now by the grace of the Master, they do not mostly complain for getting asleep. Please do write to me if there is any fault on my part, that the abhyasis are not feeling their condition although I am sure it is not. The condition of sleep has become the same as it was before starting this

meditation. Useless and meaningless dreams are seen; in other words I have no concern with them. Even then, there is no doubt that by the grace of the Master there is progress in the spiritual field. The rest depends on the will and wish of the Master. I only speak out that it is the wish of the Master, otherwise the condition now does not seem to be like that.

Love to younger brothers and sisters. Kesar and Bitto convey their Pranam and ammaji conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. 146

Shahajahanpur
03/04/1951

Dear daughter Kasturi,
May God bless you!

Received your letters. I came to know of your condition. You have written that 'I have not the least love etc..' Its answer is that the more 'Fanayiat' will go on developing the more such a condition will be being felt. I had written to you that your condition of 'Fanaye-Fana' and 'Baqua' is opening and it is certain that there is *Fana* (Laya) even in *Baqua*.

Convey my blessings to your brothers and sisters and Pranam to ammaji.

Your well-wisher,
Ram Chandra.

Letter No. 147

Lakhimpur
03/04/1951

Revered Babuji,
Sadar Pranam.

You would have received my letter. As no letter regarding your welfare has been received here since a long time, everybody is very much concerned about you. Hope you will be quite well. I have come to know through Tau Ji that you will go to Jagannath Puri to sanctify it and I hope that you will certainly return by 26th or 27th of April. If it may not be inconvenient on your return journey, you may kindly stay here for a day or two for relaxation and then you may proceed to Shahjahanpur. Everybody here desires it wholeheartedly, otherwise it is our request and wish that you may do whatever is comfortable and convenient to you.

Now I am describing about the condition that I feel since 28th March. God knows what the matter is that I seemingly do not feel the state of forgetfulness for the last so many months, and the same is the condition of Laya Awastha. Both the conditions were felt during the period when the effort was made in that direction. But now the state of affairs is like this that although I have none of the above stated condition at present and I am better and cleaner than before, if I make efforts it seems as if I am separating myself with those conditions during that period and it is teasing to me. Now please tell me what the remedy of this is that the more the medicinal doses, the more the disease increased. Anyway, Babuji I am pleased with whatever condition I have. Neither I crave for any condition nor for anything else. I have only one wish, otherwise, otherwise as the Master may wish.

God knows what the matter is that since the 30th March, there is a sort of thrilling and creeping sensation all over the back and in, around and below the backbone. This sensation is felt more on the upper portion of the back. Besides this, hollowness and lightness is also felt in the back of the neck from where the backbone starts. But this condition is mainly felt more in the portion of the back just behind the heart. Now this type of thrilling and creeping sensation is almost always felt below the left shoulder and also in the back just behind the heart. It is also felt at other places on the back. Besides this, the condition is also somewhat changed since that day. Babu Ji, God knows what the matter is that the body seems totally free in all the actions and matters. I did what the heart liked and wished. It now seems that Sadhna or Pooja etc. has never been done by it. Nevertheless it depends on the Will and Wish of the Master. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 148

Lakhimpur
07/04/1951

Revered Babuji,
Sadar Pranam.

I came to know of your welfare through your letter as well as through Hari Bhaishahib. By the grace of the Master, my spiritual condition is better. You have also written this. The Master has always been very kind to me since birth and I am sure that 'He' shall ever remain kind to me. Now the expansion, etc. which I used to feel earlier has almost come to a finish. As I had already written to you in my last letter, the hollowness and the thrilling and creeping sensation is still present; but it is now felt more almost all the time on the left side of the back beneath the shoulder and also in the centre of the backbone. Mainly no new condition has been felt as yet. Now I will write to you on your return. As regards the freeness of the body, every action and every word comes out freely. Moreover I do not pay any attention towards it. Babu Ji, you have made my body wonderfully free. It seems that the Pooja or Sadhna, etc. has never been done and it is free from this also.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 149

Lakhimpur
27/04/1951

Revered Babuji,
Sadar Pranam.

Hope you would have reached back to Shahjahanpur after a long tour, gratifying all and sundry by your darshan and presence. In fact, those days and those moments are the real life of a person that are passed or shall pass in your company having your Darshan and reposing full trust and confidence in you and nothing to speak of those persons who have sacrificed (Nyochavar) their all for the sake of the Master. If the Master remains kind and gracious, that day will certainly come when the efforts of this poor

humble being shall bear fruits. However, I hope that after such a strenuous journey you will be keeping well by the grace of God. Although you would have become totally tired and most probably you could not come here on account of that, even then everybody here had high hopes of your coming over here, but the brother (Bare Bhaiya) came back yesterday. We were told by him that you will not be able to come here at present. By the grace of the 'Master', your birthday function was also celebrated joyfully. Now I am writing to you about my spiritual condition that I have felt by the grace of the 'Master' since you left Shahjahanpur.

In the past, when I engaged myself in any work or conversation, I used to repent later and feel its effect somewhat but now some such thing has happened that that condition is not felt any more. I remained out from the house for eight days but without any effect. When anybody calls me Pujarin, I fail to understand whether he is saying right or wrong. People call me on the basis of the past. Anyway, the Master knows better, whether they speak the truth or not. In the same way, when I hear sometimes appreciation of my works or words, neither I feel any sense of shame nor I understand anything. The same is the condition when any mistake is committed or when anybody speaks ill of me. Shri Babu Ji, one should feel shy of hearing one's praise but the state of affairs with me is quite different. God knows the reason why it is so. Nevertheless I do not care for it. 'He' may keep me as 'He' may like. I have perhaps already written to you that my condition is totally free. Moreover now I do not ponder as to who is doing all the work and by whom are they being done. It seems that the whole work is being done automatically. But now the very thought that the work is being done automatically, has not struck to me for the last so many months. Now the heart is not inclined towards anything and the thoughts also do not arise automatically. Now Babu Ji, it is whatever it is. All depends on the will and wish of the 'Master'. Now the humbleness has disappeared from me for the last so many months, although there is also no feeling of pride or lordliness instead of that. The truth is that I was already a little shameless like a smooth pot, but since the condition of 'Baqua' has started, it has totally washed away my sense of shame. I had gone to Kanpur and Itawah and there I tried to remember the 'Master' but it was perhaps slackened, but the condition remained the same there as well. The condition is the same here as well, as if nothing has happened and I have not gone anywhere. Previously I used to feel great sorrow if I ever forgot to remember 'Him', and now it does not matter at all if I forget 'Him'. Hence Babu Ji, the sum and

substance of the present condition is that now I am like a smooth pot. Now some such thing has happened that I begin to feel quite at home wherever I may go. Although I might have never seen the people of that place, but I never feel that I am unacquainted with them. I feel familiar and acquainted with them so long as I live there and on my return I forget everybody. In fact I fail to make any distinction between the known and unknown or the well-wishers and others. Now the condition has become such that if anybody may ask me about or if I may ponder over my achievements and attainments from this 'Pooja', I fail to understand about that. Babu Ji, how may I feel it when my condition is such that I myself do not realise whether I had ever done 'Pooja' in my life; even then I do not worry about it. It is the concern of the 'Master' and not that of mine. He may know everything. Babu Ji, now a miracle has taken place that I do not understand or recognise what the grace (Faiz) is. Yesterday during your birthday function when every abhyasi was flooded with the ecstasy of faiz, my condition was such that, when I could not help curbing my inquisitiveness I enquired Master saheb, "Please tell me whether the grace was flowing?" He and all others then told me that truly the grace (Faiz) was flowing. Nevertheless, I crave for my 'Master'. Now please tell me what my condition is. I worked with Heart and soul in your birthday function, but Shri Babu Ji, contrary to my condition in the past function, this time I did not feel any inspiration, enthusiasm and happiness from within despite my endeavours. Truly speaking, I do not feel today whether there was any function in the house yesterday. It is beyond me to understand as to what has happened to me. If possible, please dictate four or five lines to Vishnu for me because I am often worried about my condition. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 150

Shahajahanpur
04/05/1951

Dear daughter Kasturi,
May God bless you!

Received your and Kesar's letters. You have written that 'When I hear praise of my works and words, I neither feel any sense of shame nor I understand anything'. It is a good condition. It is the glory and special

characteristic of a 'Yogi' or saint that he or she may neither feel pride and pleasure in praise nor anger in humiliation. Automatic working or working automatically is a divinely virtue and sanskars are never formed in such a condition. When the thought that the work is being done automatically also does not arise then and only then the real condition comes. I have depicted this very condition while describing 'Egoism' in my book 'Efficacy of Rajyog'. In our mission the abhyasis go on advancing and progressing because staying and becoming stationary at any one stage or condition means that his progress has been stopped. If anybody does not realise the condition of innocence it means that these qualities have been achieved in their full form and he or she is stepping forward. When the abhyasi becomes an embodiment of remembrance from head to feet the remembrance remains momentary even on making efforts. You have written 'When I go anywhere, even those persons who are unacquainted with me seem as if they are quite familiar'. You have yourself given its answer by writing that you fail to make any distinction between those who are close to you and others including strangers. You have written 'I do not now understand or recognise what the faiz (Grace) is'. The reason that I attribute to it is this that you always remain drowned in faiz and a person who is totally drowned sees and finds nothing but water around him. It can differ if there is anything else. Convey my Pranam to ammaji and blessings to your brothers and sisters.

Your well-wisher,
Ram Chandra.

Letter No. 151

Lakhimpur
12/05/1951

Revered Babuji,
Sadar Pranam.

Hope you would have reached safely. You were suffering from cold and cough at that time. Is there any relief now or not? Now I am writing about my spiritual condition which I somewhat feel by the grace of the 'Master'. Most probably I had written to you in my last letter that the thought or the feeling of any work being done automatically has also gone away since one and a half months. It means that so far as any work is concerned, not a

single thought ever arises even for a moment as to how it is being done. The condition is now somewhat like this that when I try to develop and increase restlessness and craving for the 'Master' even then it does not seem to affect the heart in the least. Now only the working is my base. This is my Pooja. Since I felt the condition that "My own body including its form has disappeared", I doubt that my eyes always remain seeing towards the subtle body and that too in a subtle way. My whole expansion was then visible, but now it is all over. Revered Shri Babu Ji, neither I have any concern with nor any craving for any condition, but when I observe very closely and minutely I certainly find, unknowingly, a sort of light craving and restlessness in my heart. Now the condition is that I am totally free from reason. Nevertheless, Master is everything to me. I shall gladly live as 'He' would like to keep me. Whatever you have done here for the eldest sister cannot be given vent to in words and I am thankful to you for the same. You do not only think and find out within a moment a simple and useful technique for doing any fruitful work for the world, but you also execute it fully to a finish at the same moment. Even then there are people who do not repose trust in you. They are truly unfortunate. May God bring that day soon when nobody may remain deprived of the spiritual gains and achievements in this golden age of spiritualism. I thought that perhaps the condition might improve when you would come here, but since you have left this time it seems that many-many years have elapsed since then. The present condition is as it was before your coming here.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 152

Lakhimpur
15/05/1951

Revered Babuji,
Sadhar Pranam.

Hope you would have received my letter. I am sending you this letter so soon because on the night of 13th of May I had seen, you may call it a dream, although I cannot call that condition 'Dream' in the true sense. At about three or half past three, you were seen by me standing face to face

and by seeing you, it appeared as if your breathing trouble had increased and when I asked you about that, you also told me that your breathing trouble had increased. You had also perhaps explained to me the method of doing certain 'work' and I had understood it as well but I could not write it at that time. Moreover in the face of your sickness and trouble, I do not remember anything else. Hope you might have recovered by now. Usually I see that my condition at night mostly remains such that I talk even in the dream and I mostly feel and understand that I am talking although I do not know whether my mouth opens or not. Anyway I leave all this to you. Kindly inform me about your condition as soon as possible. May God recover you soon. Now I am writing to you about my condition that has been given to me by my 'Master'.

Earlier my thought of determination for the Master was very firm and strong but God knows the reason why that thought or determination is now no more felt, hence the question of its firmness does not at all arise. Now there is left nothing like devotion worth the name in me. I even forget as to what my aim and mission in life is and hence most probably my zeal and enthusiasm has also been cooled down. Now this thought has almost come to a finish that my spiritual progress is going on, or it has been done or shall continue in future. Shri Babu Ji, my aforesaid condition is beyond my control, hence there is no special cause to worry about, I leave it all to the 'Master's' will and wish. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 153

Lakhimpur
03/06/1951

Revered Babuji,
Sadar Pranam.

It was a pleasure to note through Master saheb's letter that your health is now somewhat better. I am now writing to you about my spiritual condition that I have felt by the grace of the 'Master'. Babu Ji, now my condition has become such, as if I have gone totally out of control. I do not now realise that I have any control on my words and works and even on myself. The condition is going on totally beyond my control but I also see

that, by the grace of the 'Master' everything is done correctly, whenever and wherever there is any need and occasion for any control. Now I am not sure whether all these things are found in me or not, and it is to such an extent, that now I am also not sure or I even can not say whether I have now any faith in Him (Master) or not. I have already given up my claim pledge for my love for the 'Master'. So far as I am concerned, I shall live as he would like to keep me. Revered Shri Babu Ji, please be kind to me so that I may remain progressing each and every moment. Please convey my Pranam to Shri Master saheb. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 154

Shahajahanpur
04/06/1951

Dear daughter Kasturi,
May God bless you!

When you had seen me in the dream, I had suffered from fits twice in the day as well as in the night. I suffered from the fit again on the fourth day. You should not worry much. This trouble will go away, if God so wishes. Under such circumstances it will be very difficult for me to do much work. Now I am giving you the reply of your letter dated 15th May. "Earlier my thought or determination for the 'Master' was very firm and strong but now that thought or determination is no more felt". To attain Laya Avastha and to realise it by the abhyasi is a divine blessing. The more he can immerse into it (Laya Avastha) the more he should think himself approaching and reaching the destination. The firmness of the thought is felt up to that time till the condition of its expansion has not begun. The more the form of expansion develops the more the abhyasi feels light. God is so light and subtle that HE has not weight. The intensity, strength and firmness of thought are needed in the beginning. Its weight goes on decreasing and at a certain stage it becomes weightless. It is the base of reaching at and attaining "Pure Reality". Despite possessing all this Delhi is still far away. Lalaji Saheb had once expressed his condition to me. Oh! What to speak of that condition which he had expressed. May God grant this boon to everybody. I also express my own small condition so that you may not feel any uneasiness and worry when God may endeavour to bring you very close to

that condition. I express that condition is these words, "I do not feel about my body and soul or physical and spiritual existence as well as my spiritual progress. Even the sky that is said to be the lightest element seems heavier than myself."

There is no need to give reply to what I wrote to you in my letter dated 24th May about honour and dignity when you are in your true condition, there is oneness with all and then the thought of honour and dignity slide away in the back ground because everybody is equal there. That oneness has reached to a limit at present and to have no effect of the words and remarks of anybody is in fact tolerance and forbearance which is very good. Rest is O.K.

Your well-wisher,
Ram Chandra.

Letter No. 155

Lakhimpur
05/06/51

Revered Babuji,
Sadar Pranam.

Received your and Master saheb's letter yesterday. We all are very much concerned about your sickness and ill-health. God knows what 'He' wants. Kindly keep us informing about your health. I am also not feeling well for the last twenty days or so. I have begun to get up and move a little since yesterday and the day before that. Now there is still a lot of weakness, otherwise I am quite well. There is nothing to worry about me. This is the reason that I could not write you a letter for a long time, although all the conditions have been noted in my diary. Please excuse me. These days I feel giddiness and breathlessness while writing letters, etc. Please do not worry about me at all. I will recover my health totally within two or three days. Now I am writing to you about my condition that I have felt till now.

I had written to you earlier that the 'feeling about my condition or the feeling about the realisation of the condition has also now faded away'. But now I see that I can, otherwise, feel and realise about my condition sooner or later. But whenever the conversation often starts and Tau ji

begins to explain something, I begin to feel that this is my condition and that is my condition. But after hearing, everything goes out of my mind within a few minutes. Now the condition is such that I even do not know whether I am a believer in God or I am an atheist. After judging my condition, I can mostly be called an atheist. I had already written to you and often had also written that 'the condition of samta (Equality) is increasing', but now it seems that neither that too is present in me nor that was and perhaps that may not come in future. The same is the condition of 'lightness'. If I may try to search it out within me, the heart begins to feel uneasiness, and hence I have given up minding about the presence of these conditions. The heart does not also want it. Shri Babu Ji, earlier the people sitting before me looked like mere shadows, but now some such thing has happened that even the shadows have disappeared. The condition is now such that I do not feel even their bodies and soul. The same is the condition about my own self too. Nowadays I want to remain lying silently all the time and mostly I remain lying. Neither I want to read and write anything nor I want to give sitting.

Revered Shri Babu Ji, it is beyond me to see the condition of my mother. God knows what happened to me, when I see the tears flowing down from her eyes, it becomes very difficult for me to stop shedding my own tears. Even the poor fellow keeps a lot of patience. She mostly says that it is very difficult to find a sinner like her that they can not be finished within her lifetime; hence I also sometimes become restless. Shri Babu Ji, it is our prayer that you may soon become well.

Your humble daughter,
Kasturi

Letter No. 156

Shahajahanpur
06/06/1951

Dear daughter Kasturi,
May God bless you!

Received your letter. You have written that, 'Please remain so kind that I may progress soon'. The reply of this is given in these words, "Whatever thing I possess, has been given to me by my Guru Maharaj and your whole house is being filled and flooded up by that thing". You have

writing about your condition that 'It has gone beyond your control'. I could not exactly understand its meaning, write it again. I have understood the rest of your internal condition and its effect should consequently be such that you should remain in a condition of almost acute motionless (Gumsum). If it has already started it will go on developing. The ancient saints and mahatmas have even named it Turia and Turaitit. It means that Turaitit comes after Turia. Our Guru Maharaj has written three types of Turia. I have written to you that your condition is called Baqa. That condition is also called Tura. The Laya Avastha of this condition has also started but it is very slight. Rest is O.K.

Your well-wisher,
Ram Chandra.

Letter No. 157

Lakhimpur
10/06/1951

Revered Babuji,
Sadar Pranam.

Received yours as well as respected Master saheb's kind letter. It was a matter of concern to me to know that you again suffered from a fit. Although, instead of worrying about you, I make sincere endeavours more so that, as far as possible I may serve you in this way that your trouble may be lessened and ten months have already passed away in making such endeavours. But I fail to understand the reason why I could not provide you any relief. I was even always prepared to such an extent and I am still prepared that, if the 'Master' may be kind enough to transfer all your trouble regarding fits, etc. to me and 'He' may see thereafter that kasturi will not develop any feeling of pain in her heart even for a moment and shall not feel any trouble for the sake and pleasure of Master's health and happiness, even though she may be set with intense and unlimited troubles. Revered Shri Swami Ji has written in his Dictate, "Master saheb and Kasturi may exercise themselves wilfully the disease cannot remain". I am highly thankful to 'Him' for informing me in advance, but by the grace of the 'Master', I have been doing something or the other even before 'His' mandate, taking it as the main duty of my life. Whenever I suffer from severe cough, realising the touch of your cough, this thought strikes to me

that it would have been better if I would have suffered from more cough instead of you. Anyway it depends on the will of the 'Master'. Everybody here is praying for the same. Please inform Master saheb that I am regularly doing it and shall do it with more devotion. You have written that, "Besides all this Delhi is still far away". But I will say only this that, although it is truly far away, even then Delhi will itself come closer and closer by your grace and kindness and by coming under the shade and protection of your fearless hand. I have not felt anything particular in my condition. No doubt the condition now seems as if it is above or beyond the body. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 158

Shahajahanpur
10/07/1951

Dear daughter Kasturi,
May God bless you!

Received your and Kesar's letters. Kesar is making sincere efforts for the thing she wants. The result depends on the Will and Wish of God. HE can do everything. We should leave it to God. It has always happened that God marched and came four steps closer to him who moved even only two steps towards HIM (God). I had written something regarding your condition in my previous letter and there was also a lot of hint in it regarding your condition to come later. Your condition at present is mostly of unconcernedness or care-freeness. Due to sorrow and dismay you have not been able to move one step higher in this condition and hence the condition has not revealed itself fully. The effect of this sorrow will fade out soon and thereafter if God so wishes you will again start progressing. I ought to have come at this time because it was my duty but I was totally helpless due to my sickness and treatment. I will certainly come but I cannot fix up the date at present.

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

Your well-wisher,
Ram Chandra.

Lakhimpur
23/07/1951

Revered Babuji,
Sadar Pranam.

You would have received my letter. Hope you will be quite well now. there will be improvement so far as the weakness is concerned. According to your words, I became well within this week. It was all due to your kindness and letter because prior to that, the power within me was dormant but your kindness and grace has again enlivened it. Thanks a lot for the same.

The spiritual condition has also come in action again. Shri Babu Ji, in the meantime I feel a difficulty that I do not understand as to what practice (Abhyas) I should do. Instead of the practices of sitting, etc. all other practices which I have been doing so far or which are being done automatically by the grace of God, have become fruitless and meaningless for me. It seems useless. I fail to understand what to do. It is all in the hands of the 'Master'. Let me see what 'He' does. 'He', who has been doing well so far, shall still do the same. Knowingly or unknowingly one or the other practice (Abhyas) was being done automatically till now, but now I am sure that no practice can possible be done by me. Now such a thought arises that by the grace of God, I find myself lighter than any practice. Nevertheless, I am grateful to the 'Master' that 'He' finds out very kindly one or the other method. No doubt this way or method is within me this time, and it is so light that if anybody may ask me about it, I cannot explain. Most probably, it is thinner or lighter than the practice itself.

Shri Babu Ji, so far as I understand, knowingly or unknowingly, my condition remains like that of a corpse and now I feel within myself such a condition, as I have already written to you that 'Each and every particle of the body is melting and flowing away'.

I came to know through your letter that you were not feeling well. We all are much concerned about it. I pray to God that I may fall ill as severely as 'He' may like but 'He' may keep you quite well. My happiness lies in it. You have enquired me of my sorrow. It has been turned to ash by the sparks of your lamp like letter. I cannot say about others. Everything will be well by your kindness.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 160

Lakhimpur
10/08/1951

Revered Babuji,
Sadar Pranam.

Hope you would have reached safely and comfortably. You have already seen whatever my spiritual condition is, but it seems to me as if it is the beginning. You had asked me at the residence of Master saheb, "May I expedite in this matter for you?" Shri Babu Ji, it is beyond the power of my tongue to express my thanks to you for this unreasonable kindness. But I wish that I may attain and realise the 'Master' fully by crossing each and every stage and condition by your grace and kindness. It is my only prayer that I may live under the shade of your large and fearless hands. I wish that you may be required to do less labour. I will certainly attain and realise the goal by your kindness. There remains no distance to cover, when the eyes get fixed on reality. In fact your this sentence is true. God knows what the matter was this time that, when you came here and stayed either at Master saheb's residence or in my house and when I went out of your sight, I did not feel that you had come. What should I write as it was very uncommon? Revered Shri Babu Ji, you had told me that the condition which was written in *Gita* is present in you and I always very clearly felt it but these days neither it was nor it is felt, even on close concentration and observation, and nor it is felt within me unknowingly like that of the past. But you had said that it must be present within me. Now this thing has developed in me naturally that my inclination towards these spiritual conditions can only be felt, but I see that there is only one craving within me which is always directed towards the Master only. Whatever has happened, is happening and shall happen, depends on the kindness and Will and Wish of the Master. The condition now is this that I even doubt whether I know what the craving is and whether it is present itself within me.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 161

Lakhimpur
22/08/1951

Revered Babuji,
Sadar Pranam.

You would have received my letter. Hope you will be quite well. I am writing about my present spiritual condition whatever it is by the grace of the Master. During the last four or five days, I felt as if I was not interested in anything and hence, if anybody began to talk to me I felt somewhat annoyed. But now there is no trace of annoyance left in me. Previously the condition seemed to me somewhat stayed but now by the grace of the Master, the condition has become quite clear. Now I do not know anything about my spiritual progress, etc. Now some such thing has happened that, what to speak of my body, I often doubt that (God knows better) whether there is any soul in my body or not. Truly speaking neither I feel anything like that nor my thought is ever directed towards it. Previously I felt as if the strong link between me and my other relations has been cut off, but now neither any link is felt nor it is felt that it has been cut off. Now there is no feeling of any sort and it is to such an extent that, what to speak of a permanent one, no condition seems to come within me even for a moment. God knows what my condition is. So far as I am concerned I can neither say that there is Vairagya in me nor I can say that I am a lover of the Master. I do not know anything about these things. I do not know, whether this thing has ever come to me. I also do not know what its form is. I am at present what I was in the past. As I was in the past, the same I am at present. Babu Ji, now the corpse like condition and the condition of Udasi seem to have faded out. The condition has changed since the 18th August. Now by the unlimited grace and kindness of the Master, the condition has become such, that it seems that the life or light is emitting out from each and everything. Shri Babu Ji, that light has got this peculiarity that there is neither any glow nor any darkness in it. God knows what that condition is. I have written what I have been able to understand. Now you may know better. I leave it to you.

Convey my love to younger brothers and sisters.

Your humble daughter,
Kasturi

Shahajahanpur
25/08/1951

Dear daughter Kasturi,
May God bless you!

I had replied to your letters dated 23/07.51 on 30/07/51 but due to the carelessness of the Post Office, it did not reach you. It contained a short dictate by Swamiji. I do not now remember the contents of the letter. Whatever I can recall, I am writing to you again. I will also write, if anything new is recollected. You have written that, "My present condition seems lighter than the practice (abhyas)". It is correct. Howsoever light, the practice be made even then it is Karma. It is heavier than the physical labour and mental labour is heavier than the physical labour. It means that thing is much heavier than its result. You had written earlier about your condition that was like that of a corpse. Thanks to the Master that I am seeing this condition for the first time with my own eyes. Unless God may render help one cannot attain this condition by one's labour despite making much efforts. But how many amongst us call for the help of God. We find many persons who always try to appease the God but such persons are rarely found who sell and offer themselves into the hands of God. The beggary in our circle is so much on the increase that everybody has extended his hand with his bowl for begging. Nobody is prepared to mould himself to such an extent that the Master may Himself show mercy and there may be no need to beg. You would have seen that the beggars roam from door to door and their begging bowls get filled up so much in the whole day that they can hardly satisfy their hunger till the evening and there are also those who are sitting in the shade of Acacia (Babool) in the remembrance of the Master. They get so much for eating that they satisfy their own hunger as well as they feed others. Even then they save enough. This is the glory of the hermit and the first type of persons should be called beggars.

When the corpse like condition may develop it should then be called and considered as the beginning of the spirituality. Nay even having this condition its thought should not at all remain in the mind. Then and then only is the real condition and the true beginning of spirituality when this condition may not be felt even on thinking and deep observation. In this

connection a dictate had come earlier that meant that, 'Ram Chandra starts from there where all other end'. And this is correct. Liberation from bondages is achieved from this condition. Often I have written in my letters for waiting for such a condition.

Now I am writing the reply of your letter dated 22/08/51. Now by the grace of God that condition is also developing that even having the corpse like condition it may not be felt. But it has not yet fully developed. It will take some time. "God will mature it also. You have written that, 'the condition has become such that it seems that the life and light is emitting out from each and everything and that light has got this peculiarity that there is neither any glow nor any darkness in it". The outward condition is also felt at the stage where you are and my condition was also the same during the stage of practice that whatever I felt inwardly I felt the same outwardly.

Convey my Pranam to mataji.

Your well-wisher,
Ram Chandra.

Letter No. 163

Lakhimpur
29/08/1951

Revered Babuji,
Sadar Pranam.

Received your letter and noted the contents. Whatever you have written about my condition, I will say "Thank God, what a 'Master" He gave to me, Unique and Matchless". This is the prayer of this humble being, that you may remain always kind to me as ever. I like your this statement very much that, "when we are given to begging, we should have and maintain first class standard otherwise it is useless to become a deplorable beggar". But Babu Ji, now the condition is such that, although I am always 'His' beggar-maid but I have no knowledge of that condition. Now it is 'His' will as well. Regarding my condition, I have already written that it seems only the beginning. Respected Shri Babu Ji, the human being attains liberation from the bondages only then when he reaches at 'your' doors, having only the

craving and yearning for the 'Master' with his true heart. Now I am writing about my spiritual condition that I feel by the grace of the 'Master'.

Now I mostly find within me a state of forgetfulness. Often I feel and often I do not feel it as well. It seems that I remain forgetting this state of 'forgetfulness'. Whatever condition I have at present, is a pure one. Once you had written, "The craving finds and makes its own way". Babu Ji, my condition is such that there is no craving or longing in me. God knows, if I even want to try, the heart begins to feel uneasiness and even then not a drop of it develops. Hence I find peace in the condition in which I am at present because, when I have no hand in it, I am at 'His' Will and Mercy. Previously I always felt a sort of happiness within me but now my condition is such that I do not find, even on searching, that happiness, or I even do not have the remembrance in me. It seems that I feel no distinction of high and low or young and old at all.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 164

Shahajahanpur
30/08/1951

Dear daughter Kasturi,
May God bless you!

Received all your letters. By the grace of God it is very difficult to have abhyas in the condition in which you are at present. It is the result of abhyas. In this condition or under such circumstances, the practice that is related to it is being done automatically and unknowingly. If the faith is true and firm the abhyasi in our mission remains devoted to God unknowingly because the '**Mana**' (Mind) is given a dip in the condition of Brahmand Mandal and hence it adopts the same sort of colour and I also do like this that I direct the face of the '**Mana**' (Mind) mostly upward, consequently its power begins to go downward gradually. It means that its power is directed less towards the world. He receives guidance automatically who has achieved Laya Avastha, whatever its degree may be. When I had begun meditation and whatever thing I had begun, it began automatically and it remained telling me something or the other about its reaching the goal until that thing made me to reach *Dhur* or goal. It can be said in these words that I

remained approaching the goal by the grace of God. If I may tell others the same thing which I had begun, God knows better what the people may begin to understand and I also feel ashamed in telling it. If any occasion for telling it comes the abhyasi by that time becomes unable to practice it fully. You have written about your corpse like condition. In fact, this is the only condition that everybody should try to attain. The real spirituality starts from here and the reading and learning of A, B, C starts from here. Nay! Even the thought for the corpse like condition may not arise. The ABC of spirituality starts from there. The following is the dictate by Shri Vivekanandji Maharaj:

'This is a very high thought daughter. People end spirituality at this stage and he (Ram Chandra) begins. The idea is correct. Can you find such a man? People will laugh at. This is the end of all activities but really it is the beginning of spirituality'. You are totally correct that, 'I find myself much higher than the practice (abhyas)'. Practice should be taken as an object which brings the other object in to working order. It is nothing more than this and when anything has come in to order, it will then function properly. Laya Avastha is to be achieved; Salokya, Sayujya, Samipyra and Sarupya are all its stages. I want everything but I have not received the good news of its coming as yet. I thank God that I am seeing this condition of yours in my lifetime. On coming to this stage, one attains liberation from bondages. In fact this condition is beyond our control. It is a divine boon or gift. You have written that, 'each and every particle of the body is melting and flowing away'. This feeling is correct. When it rains, the earth and the dust lying on trees is all washed out. But this is such water that permeates in to each and every particle and all the unwanted things get separated from it to bring back its radiance and lustre.

Your well-wisher,
Ram Chandra.

Letter No. 165

Lakhimpur
05/09/1951

Revered Babuji,
Sadar Pranam.

Received your last letter and noted the contents. Now I do not worry about abhyas because I am related to only 'One', hence my abhyas, etc. is only 'He'. Whatever you have written about abhyas will certainly be unique. You have rightly said that after this condition gets matured, the learning of the A,B,C of spirituality begins. I am writing about my spiritual condition that I now feel.

Shri Babu Ji, God knows what the matter is that now I do not feel the corpse like condition within me, but I find all around me the same condition and in others also. This often disappears. After so many months, I now sometimes feel within me the state of forgetfulness and the condition of bewilderment. So far as the self is concerned, although I found myself totally free from it earlier, but now the condition is such, that though I have the feeling of 'Self' within me, yet I find myself lighter than and far away from it. While describing the 'Self', I certainly remain forgetting its thought and find myself so much lighter than its thought and I also remain carefree to such an extent, that I often do not feel whether it had ever come within me or not. Shri Babu Ji, now I myself can be deceived sometimes whether it (Self) has come in, but nay! When I do not know what the 'self' is, it can then not be possible. I have full faith in the kindness and generosity of the 'Master'. You can better understand about my condition. Previously my condition was such that, while saying 'I', I never felt as to for whom the word 'I' was being used - whether it was being used for me or for the 'Master'. But now I see that this thing is not being felt at all for the last two and a half months. I have got rid of this totally but you know better what my condition is at present. What to speak of my inclination towards all these things, even the thought concerning those things does not arise. Shri Babu Ji, my laya awastha ended long ago. I do not feel at all the physical and the internal laya awastha and even if I make endeavour and concentrate, the heart begins to feel uneasiness; hence I had to give up thinking about it. Now it is for you to judge my condition and do as you like.

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

Your humble daughter,
Kasturi

Letter No. 166

Lakhimpur
14/09/1951

Revered Babuji,
Sadar Pranam.

You would have received my letter regarding my spiritual condition. A stationary condition is felt for the last three or four days. You know better about my condition. A little of forgetfulness mixed with bewilderment is being felt for the last so many days. God knows what has happened to the corpse-like condition. Most probably I have not been able to understand it. So far as my sleep is concerned, dreams are seen the whole night but none of them can be retained in the memory. I hardly dreamt once or twice in the last six or seven months, but God knows what has happened to me nowadays. I had such a condition once in the past as well that I used to see dreams at night and thoughts used to haunt and linger in the day. Now the thoughts do not haunt in the day, but something like a dream remains coming and going one by one throughout the whole day. As they do not go despite my efforts, I have left it to the 'Master'. Moreover, I do not remember what remains coming. God knows the reason why the mind has become somewhat weak these days. Revered Shri Babu Ji, please observe my condition minutely because my condition does not seem to be mainly good these days although these dreams or thoughts, etc. fail to perturb me, as I see that these things fail to touch me. Something has happened that, whenever I may wish and observe myself, I find a stream of Nature all around me. I find myself totally mixed with it, otherwise nothing is felt. This sort of condition remains almost all the time if I may always observe it.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 167

Lakhimpur
21/09/1951

Revered Babuji,
Sadar Pranam.

Received your letter for Respected Tau Ji and Master saheb. It was a pleasure to note its contents. It is not possible to thank the 'Master' even with hundred tongues for whatever you said about Tau Ji at Kukra, that you will keep him with you in the next world as well. We all are puffed up with joy to feel it. By the grace of the 'Master', I had somewhat realised that you have taken upon you some of my sanskars; and hence I had told you that, "Had I been God, I would have never at least let the most painful Sanskars go to all Merciful Sad-Guru to suffer for them". Nevertheless, it depends on your will and wish. I still make one prayer to you, that you should not be kind enough to suffer from any more sanskars than those that may come to your lot according to the 'Law of Nature'; as nobody can help you to that extent. Even crores of tongues are unable to express their thanks to you for your kindness. I will ever remain fully devoted and dedicated to the 'Master' only. So far as possible, I will never give you a chance for complaints regarding lack of 'Master's' remembrance in me. Please remain always pleased with this humble being. I will ever remain praying to you for this. That will only be my gratefulness to you. All gracious Lala Ji has given us such a 'Master', who was impossible to get. 'He' has given us such a precious gem, the like of which has never been found and will never be found in future. Please offer my respectful Pranam at his Holy feet and please also tell him that I shall feel contented after achieving the 'Master' wholly. Whatever may happen, even if the earth may turn turtle, but my this determination is firm and immovable. Shri Babu Ji, God knows what has happened to my yearning now that nothing particular is felt. In other words you can say this that now I cannot feel whether it is a yearning, or you may say that it is in a very slight degree and so it is less felt. Now the enthusiasm that comes is mostly cold and is not marked with ebullition. Babu Ji, I want the 'Master' only, and thereafter 'He' may keep me as 'He' may like. Now the condition has become such that even the peace seems to be totally calm. I have been feeling this sort of condition for the last fifteen or twenty days that the condition seems good and pure for a day or two and thereafter it becomes so-so (clean) for a day or two. This way the conditions are going on simultaneously. But the pure condition which comes after, seems much better or purer than that of before. Now the condition is such, that the more blank I am, the more spiritual progress I feel. This is the only way how I can come to know my condition.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 168

Lakhimpur
24/09/1951

Revered Babuji,
Sadar Pranam.

Received no letter from you since long and so I have not received any news about your welfare. You would have received my letter. Now the days of your coming over here are approaching fast. I am also not feeling well. I am writing about my spiritual condition that I feel by the grace of the Master.

I remained in a peculiar state of Silence (Gumsum) since 22nd September, 1951, but thereafter, I again became well. I find that the condition that comes after this state of Silence, is very pure. Now the condition has become such, that there is so much similarity between the outer and inner condition that I forget myself totally and feel myself flowing like light and pure Godly Waves but I do not feel myself like my outer thing. There is a peculiar condition and it is useless to call it a condition as well, because the word 'Condition' seems heavier than that. It may be taken like the subtle air which moves all the time even without being felt. It is lighter as much as or even more than this. You may call it like a condition when the large rivers fall into the sea and after leaving their own names, identity and forms, mix up with the waves of the sea and become one with them or you may take it even lighter than it. It seems that all the elements of the body have melted and after mixing with the elements of the world outside, have begun to flow homogeneously.

Shri Babu Ji, God knows how kind and gracious 'He' is, that even the Divine intricacies have begun to disclose themselves automatically and have become crystal clear, and mostly they are correct because when I enquire Shri Master saheb of them, the answer is the same, as you have often written in your letters. You may otherwise know better. Despite this condition, the aforesaid condition seems to flow when I observe mostly within me. What to speak of observing it, I do not feel it even when it is being felt. Now on seeing and observing within me, I find myself like a fathomless sea and that too having sobriety, calmness and a peculiar sort of condition. Shri Babu Ji, I have written about my condition whatever I felt.

Now it is up to you to see it. Now the chain of attachment, etc. has also mixed with the Godly wave and has become one with it. Shri Babu Ji, now it seems that it is beginning of the real stage of Surrender (Sharnagat) and it also seems as if it is the beginning of the state of the 'Immersion of the Drop into the sea (source)' - Sindhu Mein Bindu Samay gaya.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 169

Shahajahanpur
30/09/1951

Dear daughter Kasturi,
May God bless you!

Received all your letters. Your condition is decent and as well as simple too. The more the abhyasi goes higher, the distance increases more from downward. In this stage, when the abhyasi looks at himself he feels more humbleness and minus from 'I ness'. The thoughts that haunt you are not yours but they are the vibrations of the thoughts that are floating in the atmosphere. Received your second letter just now. I will give a detailed reply of this letter afterwards. Your condition shows the sign and hope of reaching the extreme Goal.

Convey my Pranam to ammaji and love to younger brothers and sisters.

Your well-wisher,
Ram Chandra.

Letter No. 170

Shahajahanpur
30/09/1951

Dear daughter Kasturi,
May God bless you!

Today I am better than before. I am replying to your letter dated 17th September 1951. You have written that, 'I am enjoying liberation during my life time'. It is a very good condition. If this condition may reach the extreme limit in such a way that it may not be even felt. It is called 'Salvation'. This is its beginning. It may develop to any extent. But what may I say about my thoughts that they do not get complete satisfaction at any stage. Suppose the abhyasi reaches the stage of 'Salvation' even then there are lot of conditions beyond it. Our Revered Shri Lalaji had once shown me certain glimpses of that Power. Seeing that I was totally stunned. But God knows what has happened to me now that I am totally ignorant of my own power. Often I receive so much light from Lalaji Sahib only that I am swimming and I am informed of this only at that time. I feel highly delighted when I see your various good conditions in your letters. And if you may ask me the truth it is all the result of your labour. I have not done any labour on you. This is my ability that whatever labour I do on others I do not get such a satisfactory result. If you say that it is all the result of your ability by which such conditions are not then developed in others as well. One's own endeavour and labour bears fruits. I have no doubt, this pleasure, that the sediment of 'salvation' is certainly the ABCD of spirituality. You have written that you have not even the feeling of lightness. I have already given its reply in the aforesaid lines. You have also written that you have neither the feeling of your existence nor the feeling of your non-existence. It is a very high stage of Laya Avastha. To wish for the progress of each and everybody is in fact a very good thought. It is a sort of service. The more the abhyasi progresses the more this feeling goes on developing. This is the case with me as well. To feel our expansion means that we have started the yatra of Virat Desh. The beginning of expansion taken place from this very stage and the more one advances forward the more this state of expansion undergoes changes. Nevertheless I am writing to you with the understanding that you will not fix up your thought on this condition until this condition may come to you automatically. This expansion goes on changing gradually till the abhyasi remains in Godly condition. After crossing this stage, the expansion is not felt. It changes. There is bondage up to this stage. This exists up to that stage where we are calling God. The salvation (Moksha) takes place before this. It is not so great a thing as it generally seems. The god, whom we remember throughout our life, becomes the cause of our attachment. The society in which this may be said may possibly begin to think me an atheist but I never remain cut off from HIM

even for a moment. Hence it will be wrong to call me an atheist. There is still much more lacking in this expansion. There should develop one thing more in it about which I will not write to you in advance.

Now I am replying to your letter dated 26th October. You have got concentration and even without your knowledge. The chain of your thoughts remains linked with the Master and hence when anybody speaks loudly a sort of jerk is felt in the link. Consequently some trouble is felt. Whatever you have seen and experienced about massacre and famine are all to take place in future. There will be no reformation in the world without this. Only three or four days ago, I made you to stand at the next higher stage. I often render this type of little help to you. When I see that the total expansion has taken place at any stage and this condition wants to move forward but fails, I then give a push to it.

Convey my Pranam to the respected mother.

Your well-wisher,
Ram Chandra.

Letter No. 171

Lakhimpur
04/11/1951

Revered Babuji,
Sadar Pranam.

Received your kind letter through respected Master saheb. It was a pleasure to go through it. There is an improvement in your health and the breathing trouble is now less. Thanks a lot to the Almighty for the same. I could not drop you any letter due to severe headache. Now there has developed a trouble of giddiness and complete blankness in the head. As usual it will go away within two or three days. Due to this, I could not realise it correctly in spite of getting a little signal by the grace of the 'Master' for moving forward. Although I have no words to thank 'Him' for this, even then I pay 'Him' many-many thanks. You have written that "But what I may say about my thoughts that I do not feel satisfaction at any stage". Many-many thanks for this. It is the prayer of this poor humble being that I should not let this satisfaction come to me until I may achieve as much as you want and

become as you like. Moreover, by the gratuitous grace of the 'Master', it is only the beginning of the spiritual progress. You should very kindly bless me that the fire of the yearning and longing for achieving 'Him' full may remain igniting for ever and I may remain progressing spiritually by leaps and bounds. You have written about my ability Babu Ji. The truth is that I had left ability and disability the very day when I had started this 'Pooja' and when you had come here for the first time. Secondly you write about my endeavour uselessly because you had yourself taught me that, "O! My Master! Nobody can have your Darshan without your will and wish". You had also taught this that "One can get the goal when he holds the support of only One and if One can try to get help from many, he will lose everything (Ek Hi Sadhey Sab Sadhey, Sub Sadhey Sub Jaiya). Hence Babu Ji I do not know anything about ability and endeavour. I try to learn that lesson only that you had taught me. If you will remain so kind to this poor humble being, I will certainly succeed in this as well. What to speak of this insignificant state of salvation. I will sacrifice (nychawar) much more than crores of such states of salvation on my 'Master' if 'He' so wishes and remains so kind to me, because I have concern with 'Him' only and I know 'Him' only. I had written to you earlier that "I am enjoying salvation in my life time". But now the present spiritual condition is such that I do not feel that condition at all. I have almost even forgotten that condition. Now I fail to realise its experience. The expansion is seen but it does not seem to be that of mine and nor that of anybody else. My condition is now somewhat peculiar. It seems that the whole expansion has come to an end in the other or the above world, but there is a difference in the feeling of this expansion and that expansion. Yesterday my condition seemed such, as if the liberated souls swim. Perhaps I have been admitted into it. The conditions that come now are different than those which came earlier. The conditions that are felt now seem to belong to the other world. Now it seems that I feel acquainted with the conditions of the other or above world. It seems that my expansion has reached to that position where I was uptil now.

Your humble daughter,
Kasturi

Letter No. 172

Lakhimpur
10/11/1951

Revered Babuji,
Sadar Pranam.

I have already written a letter to you. It was in reply to your letter. Hope you would have received it. Hope you will be feeling well now. I am now writing to you about my spiritual condition that I have been able to understand by the grace of the 'Master'.

Most probably I had written to you in my last letter that it seems that there is a lot of expansion in the above world and it also seems that the acquaintance has developed beyond that. God knows what has happened that now I find myself settled nearly all the time anywhere in the world above. Now I feel that I live somewhere else. In spite of the fact that I am doing all my work here, I find my presence there can be called 'I' or 'my own self'. Moreover so far as I can see, I find a vast and unlimited land all around where I feel my presence. The condition that now comes, seems to be quite free and unfettered. Either it is due to headache or it is a condition but I feel somewhat silent condition. Rest you may know.

Revered Shri Babu Ji, it is my humble prayer that, so far as possible, do not kindly forget my this prayer - I am sure that you remember that you had told Amma ji last year, "I take guarantee that I will not leave the world for six years at least, and beyond that it depends on God's will". I pray you with folded hands not to forget it. Please do keep it in mind.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 173

Shahajahanpur
18/11/1951

Dear daughter Kasturi,
May God bless you!

Received your letter. When you wrote about your condition, I was surprised to note whether you were writing about your condition or about my condition. When I thought over it I found that my hidden condition that I felt sometimes ago was now revealing itself in you. Thanks to the Master that that condition is repeating itself somewhere. Each and every point,

each and every pore is now opening. It is called getting mastery over it. It is found in incarnations (Avtars). But only this condition is not sufficient for the incarnations. It is simply a fraction of the real condition. Krishnaji Maharaj has complete mastery over His each and every pore. But it is a matter of sorrow that although Shri Ram Chandraji Maharaj was also an incarnation but He did not have this mastery. If I may compare these two incarnations (Avtars), I think that there will be a vast difference in between the two. Shri Ram Chandraji Maharaj did not possess the power of destruction by means of thought power, while Shri Krishnaji Maharaj was full of this power up to the brim. I am writing one thing strange to you that Sri Krishnaji Maharaj had no feeling so far as his body was concerned, while Shri Ram Chandraji Maharaj had no such condition. We follow Shri Krishnaji Maharaj and this is the reason why we enjoy Laya Avastha as related to HIM. I had written to you something in my last letter regarding the state of salvation that you have got some of its precipitate. Now it has advanced further. If God so wishes you will certainly have the feeling of that condition. There seems a knot. When it gets melted such a condition will develop in you if God so wishes. God knows what the matter is that I do not want to break or melt that knot for you by the help of my own power. Had there been anybody else, it is possible that I would have done it. I want that you may move forward with the help of the power of your thought and practice and it may break due to that power. I will certainly render all possible help. It is a part of my duty.

Convey my namaskar to mataji.

Your well-wisher,
Ram Chandra.

Letter No. 174

Lakhimpur
21/11/1951

Revered Babuji,
Sadar Pranam.

Received your kind letter that you had sent through Master saheb. It was a pleasure to go through it. I felt relief by knowing about your condition.

Whatever you have written, is only your kindness. Even then Babu Ji, I want the 'Master'. I have learnt so much by my 'Master'. Whatever my condition is and whatever it will be by the grace of the 'Master' may not prove to be my whim. But there still remains some doubt that whether it is my condition or it is that of the 'Master'. Yes, it can be said that God knows whose condition it is. The sum and substance is that the condition is undoubtedly felt but it is not realised as to whose condition it is. Shri Babu Ji now I experience that such a condition is developing in me that it seems that neither I have my own existence nor 'He' has 'His' own whom I have been calling so far as Master or God. It is my helplessness because now I myself do not work and this condition is coming automatically or you may say that the concentration seems to be coming to an end. It seems or the condition is such, that the soul now wants to become free and live freely, because it seems that most probably the soul now feels that the thought on which I used to meditate within me, is a bondage. Or it can be said that the soul wants to live free from this bondage of thought and wants to live in its home somewhere else. God knows whose soul it is - whether it is my soul or that of the 'Master'. It is not in my case only. It is in the case of everybody. Moreover one and only one soul free from all prejudices seems to be present in each and everybody uniformly.

You have written something regarding the knot. I have been so far getting rid of thousands of blockades and bondages and so it will not take time for this poor knot to dissolve by 'His' kindness, because Shri Babu Ji, so far as the endeavour on my part is concerned, you will have no chance to complain against me for lacking in it. I dare to keep these words only by seeing your grace and kindness on me (humble being). I am enclosing another note with this letter, and if possible please go through its contents in loneliness.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 175

Lakhimpur
09/12/1951

Revered Babuji,
Sadar Pranam.

You would have received my letter. I have not been able to know about your health as I have received no letter from you since long. Please inform me about your welfare soon. Now I am writing to you about my spiritual condition, whatever I have been able to understand by the grace of God.

The knot about which you had written has totally melted away by the kindness of the 'Master' and the condition is becoming open and pure. By 'His' kindness, the condition seems to move on the path of progress. Thanks a lot to 'Him'. There is a sort of creeping sensation nearly all the time all over the back for the last nine or ten days. There is a sort of thrilling (gudgudi) and throbbing sensations as well, and often there seems openness and hollowness in the back. This sort of sensation is also felt sometimes on the front portion of the chest and on the forehead and head as well. It is also felt shifting from one portion of the body to the other portion. Revered Shri Babu Ji, God knows the reason why the firm (immovable) concentration which was found in me, has begun to flow homogeneously after melting and breaking the barriers. The endeavours are all of no avail and moreover, God knows the reason why it is beyond me now to endeavour. Babu Ji, now it is whatever it is. It all depends on the Will and Wish of the 'Master'. Moreover, God knows what the matter is that the 'souls of the dead' seem to haunt frequently and are seen totally calm and quiet. These souls are also often felt in the conscious state while sleeping. But they are souls of higher persons. God knows what my condition is that neither I need day for me nor night. Seeing my condition it seems that days and nights are not meant for me. The same is the case with the seasons. In other words, it can be said that the grace and the kindness of the 'Master' has freed me totally from the feeling of day and night as well as of all the seasons. In spite of having all this, you are requested kindly to observe whether the feeling for 'self' has increased in me or there may perhaps be anything else. Babu Ji, now the condition has taken a peculiar form. I will write to you on knowing it correctly. Yes, one thing more has happened that often I experience within me peculiar type of various forces but I do not ponder over them.

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

Your humble daughter,
Kasturi

Lakhimpur
11/12/1951

Revered Babuji,
Sadar Pranam.

I have already written a letter to you. Today I am writing another letter. By chance the first letter has not been posted as yet and so both the letters shall reach you at the same time. I am writing to you about my spiritual condition whatever I felt after 8th of this month. Hope you will be now quite well. Shri Babu Ji, please look after me now. No doubt 'Master' is my 'Master' always. 'He' always takes care of me, is taking care of me, and shall take care of me always. Now the condition is somewhat like this - earlier the outward eyes remained always directed to and fixed at the heart in the thought of the 'Master', and thereafter the inward sight remained till now fixed in the thought of the 'Master'. But now the inner sight has gone away. If I may make efforts, the heart begins to feel uneasy. Therefore I have bid goodbye to it. Moreover, God knows what the matter is that as the days go on passing, it seems that I have most probably gone farther and farther away from the 'Master'. The condition is such that now I do not find any trace of the 'Master' near me or far away from me. Now I feel that there is nothing to do now and the irony is that I have not the least concern about it. Anyway it depends on the Will and Wish of the 'Master'. It is a miracle that if I try to feel 'Him' somewhere near me or far away from me, God knows what happens that I begin to feel suffocation immediately. I have therefore given up making efforts. Now the feeling of 'Nothing to do' is the 'Master' and hence there is the worry that whether the 'Self' in me is increasing because Laya-Awastha does not come even in thoughts. What should I do? You may now know better. You may now please see what the matter is. The sensation in the back is now very slight. Sometimes I experience one condition. That condition is totally free from Pooja, etc. and joy as well. Now the condition which I am feeling, I cannot express that rightly. Revered Shri Babu Ji, I do not feel any particular progress in me although downfall cannot dare to come near me. Please write to me what I should do. When I fail to understand anything, I feel like weeping. No abhyas is within sight. Now you may know better. I will do according to the wish of the 'Master'.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 177

Lakhimpur
18/12/1951

Revered Babuji,
Sadar Pranam.

You would have received my letter. Received no news of your welfare since long. It was a pleasure to come to know through respected Tau Ji that you are well and intend to go to Kukra. Now I am writing about my spiritual condition whatever I have been able to understand by the grace of the 'Master'.

God knows what the condition is that now I have not even the least knowledge about the condition of Laya-Awastha. I fail to remember it even when I try to recollect it. So far as the remembrance of the 'Master' is concerned, it seems that even the thought of 'His' remembrance is beyond his thought. In other words both 'His' remembrance and the self have become free even from the bondage of the thoughts. Now the condition is something like - earlier each and every work was done 'automatically' as well. I have forgotten that condition to such an extent that it does not come to my mind even on trying to recollect it. In other words this condition has also become free from the bondages of thoughts. Babu Ji, now the condition is such or it is so much free that I often begin to think whether my thoughts are more directed towards the world than the 'Master'. But it can never happen because "Whose God is the Saviour and Protector, nobody can kill" (Rakhan Haar Saiyan, Mar Sakey na Koi). The truth is that it seems that none of the conditions is within my control, and so the 'Master' has most probably freed me from them. Whatever I used to hear till now is true that, "The soul is free; neither the sword can cut it nor the air can dry it and nor the water can drench it". By the grace and kindness of the 'Master' I am most probably enjoying the same condition. The rest you may know. The condition of the back is quite normal. It is now only felt that there is all openness within; but outwardly it is still to take place. It will become clear soon. It seems that each and every part of the whole body will not take rest unless it opens itself. Mother conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. 178

Lakhimpur
27/12/1951

Revered Babuji,
Sadar Pranam.

You would have received my letter. Hope you will be quite healthy. Today the ears had launched a satyagrah to hear a voice like 'Pandit Ji'. The legs became anxious repeatedly to run towards the office. The hands were giving the proof of their unity by folding themselves automatically. The eyes were craving to have a darshan of your tender, sober and sweet face and eyebrows were yearning to accord to you a red-carpet welcome. But now it has become night and the time of your coming here has passed away. I think that you could not perhaps come due to 'Proof-reading' and weakness. It is possible that a little warmth of our sighs could not give much relief to your breathings. Nevertheless, I have firm faith that you are and shall be mine, wherever you may be. Now the 'Basant Panchmi' is quite at hand and then we shall certainly have your darshan.

My Shri Babu Ji, now the corpse-like condition has spread around me. Some such thing has happened that the odour of pleasantness has gone out from the condition. Neither there is Udasi nor it is felt that the condition has disappeared in nothingness. What to speak of consciousness and unawareness! I feel that as if the condition remains coming and not coming. What to speak of consciousness and unawareness, the condition remains drowning or diving somewhere but finds nothing. Now the condition is such that nothing is written on heart (there is no feeling of any condition in my heart). What should I read now! My Shri Babu Ji, whether there is anything lacking or looseness in the chord of attachment? Although there is not such a pin-point hope from my heart. Moreover God knows what has happened to the mana itself that I see that the mana is present everywhere as well as nowhere; and hence it is nowhere. But it is possible that any sigh might have remained hidden and it may be the same Mana. The condition is somewhat like this that there is no form and the colour of the Mana has been washed out. Babu Ji, now the condition is just like the flame of an extinguished lamp,

which suddenly emits out light automatically and thus flickers to fade out. You may please manage it. I am present before you whatever I am. Now my condition is as if neither I have become better nor worse.

I have not written about my health because I am somewhat well. Moreover Tau Ji will tell you all about me. Amma Ji conveys her blessings to you and Kesar and Bitto their pranams.

Your humble daughter,
Kasturi

Letter No. 179

Lakhimpur
29/12/1951

Revered Babuji,
Sadar Pranam.

You would have received my letter. I came to know about the welfare of all of you through Master saheb. It was a pleasure to note that you are well. Shri Babu Ji, I wish whole-heartedly that your breathing problem may not trouble you in the least. I do not fail even for a moment in following the 'Dictate' full, but I see that the work cannot be done without the help of the 'Master'. May God give you a very long life and except a slight stomach pain, no other ailment, e.g. breathlessness may give you trouble. Everything depends on the Will and Wish of the 'Master'. Now I am writing my condition whatever it is since 23rd of this month. Some such thing has happened that so far as I can see, what to speak of all the people of this world, even in everything and in me also the material has been washed out. Instead of material, only the condition of Reality is felt and that condition is such, that it is beyond me to explain it in words. But sometimes such a condition will be felt, as you had most probably written once, that there is certainly something at the bottom of nothing. Moreover, the condition is such, that there is always felt a sort of consciousness (chaitanya) even while sleeping or while I am awake. As I have already written that I always find myself in a state of consciousness there as well, this is the reason that there is no particular importance of day and night and sleeping or remaining awake in my daily life, i.e. they all come and go without making any difference to me. God knows the reason why I do not feel any particular need of this. Babu Ji, the condition is somewhat peculiar. Even the thought has no concern with it.

While I was giving sitting to Kesar at about half past six in the evening on 26th of this month, three layers of somewhat white colour like the pillow covers were seen, which flew away separately and at the same time it seemed that the 'progress' was moving forward. At first I thought that Kesar was progressing forward and she perhaps was much benefitted as well, but afterwards I somewhat realised that it was my condition. There seemed a change within me as well. I felt extreme joy within me besides lightness. Now you may know what it was. But Shri Babu Ji, the condition has not been going on well (pure) for the last four or five days. More thoughts haunt me even while sleeping. I am trying but I fail to understand.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 180

Lakhimpur
02/01/1952

Revered Babuji,
Sadar Pranam.

After waiting so long for Tau Ji's return, I cannot help writing you a letter and hence I am writing this letter. Hope you will be quite well. God knows the reason, why I was too anxious to meet 'Him' yesterday, but my sister had come yesterday so the anxiety to meet 'Him' had become somewhat less due to the pressure of work. I am now writing about my spiritual condition whatever I feel by the grace and kindness of the 'Master'.

Now my condition is such, that I find my own self or my identity in each and every pore and vein of the 'Master'. Earlier when 'His' remembrance used to haunt me, I could get some relief by suddenly pressing the heart; but perhaps the remembrance has now crossed the heart by tearing it out, because now I get no relief by pressing the heart. God knows what goes on happening within me, but there is no ebullition and so the heart does not feel restless by whatever goes on within me. It has rather become a sort of help to me for moving forward. My Shri Babu Ji, now neither do I feel that 'He' is present in me nor I know whether I am present in 'Him' or not. Now God knows why "His' remembrance does not haunt me, but I am pleased with the condition in which I am. Now I do not feel like drowning in the ocean of

'Divinity' nor anything else. I feel that the beginning of the pure form of love, faith and reverence in the 'Master' is possible and it has now started. I do not know anything about these things. Revered Shri Babu Ji, I have now become so blank from all these things that I do not feel anything within me except that I live as other persons of the world usually live. The only difference is that there is no room here for any burden. Babu Ji, God knows what I want. The 'Master' knows well what I do and where I live.

Now the days to come there are only a few. Now Shri Babu Ji, my condition is such that I find myself worldly amongst the worldly people, a Satsangi among the satsangies and I find myself nothing in loneliness. God knows, what then I am!. Perhaps nothing.

Amma Ji conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. 181

Shahajahanpur
15/01/1952

Dear daughter Kasturi,
May God bless you!

Received your both the letters. All the conditions about which you have written are the blessings of Laya Avastha. The more good, one's Laya Avastha is the more successful one is. This thing gets developed by more love and repeated remembrance. There are also devices for this, but I do not think it proper to tell you about them. During a long period, I told only two or three abhyasis about it, but only one of them is practicing somewhat on the device. This is such a thing that abhyasi should himself know about it without being brought to his knowledge. Lalaji Sahib did not most probably tell anybody about it. But those, who followed and acted upon it were there. Moreover, if it may be pointed very slightly to anybody amongst us, nobody can grasp it. In the last function I had written an article. Its sum and substance was only this. But after hearing it, nobody has so far again recollected it although a year is almost coming to a close. The truth is that we are forcing it upon others; only one or two would have real fondness for that. Whatever anybody may gain with it depends on him. Lalaji Sahib had told me only a few days before He took His Mahasamadhi that even laya

Avastha has not been developed in the people so far and real way of life is not found without the development of Laya Avastha which is also called Fanaiyat or to die for it whole heartedly. Why is this thing (Laya Avastha) overflowing or flooding in your family? The reason is that among all the abhyasis, by the grace of God, the Laya Avastha is found in you only in good quantity. After you, it is Kesar's turn. It is also present in one other person in a small quantity i.e., one anna or two annas per rupee. It is possible, but I doubt that this may be present in somebody else in a negligible quantity about a chadam or damri. Daughter, all other remaining people are totally blank so far. God may give it to anybody in future. He is the Master and the Lord. The education of Brahma vidya has been rare because those who want to learn it are also rare as compared to the times. Now the people have become so much blind to this type of education which is imparted in our Mission that they have no faith in it. Your family members love me the most consequently they are being benefitted and the person in whom this is found is also being benefitted.

What should I write about your condition? I thank God only. Regarding such condition our Lalaji Sahib used to say that such a condition is not developed by one's power. God may bestow it to anybody He likes. Whatever condition at which you have to reach is still far off. God will bestow it as well. At first it is very difficult to reach this stage unless and until God is particularly very merciful, and if anybody may reach there he begins to think it enough. That pure condition which is in fact the real condition does not even begin from here. Secondly there is also one other condition that if the abhyasi may dare to reach there and may even reach there it is then not only difficult but rather impossible to move forward by his own power and courage because it is difficult to enter into (ascend into) the 'Power Above' which has directed its Focus towards the world. The spiritual Guru who might have command over that power, can throw the abhyasi beyond that. We have all these blessings in our Mission because our Lalaji Sahib had made the extreme entry and the highest reach up to that stage or limit where any human being can possibly reach in his life time and moreover now He is becoming 'unlimited'. Now what to speak of His power. As I came to know through your last letter, there is the perfect condition of your renunciation or Vairagya but it is still to attain firmness. It will be achieved as well. This condition, about which you have written, is much higher than the Vairagya. Now I want to send you higher from that

condition but I have not decided about it at present. If my heart decides, it is possible that I may send you higher than that condition today. Anyway you will come to know and feel about it.

Your well-wisher,
Ram Chandra.

Letter No. 182

Lakhimpur
18/01/1952

Revered Babuji,
Sadar Pranam.

Received your kind letter that was sent through Narayan Dadda. Noted the contents. Whatever my condition is, it is the outcome of the 'Master's' grace only. The more I may thank 'Him' for this grace, the less it is. Whether I have Laya Awastha and love or not, I do not know about it. 'Master' may know about it. I have no concern with it. I have fondness for 'Him' and I want 'Him'. The rest you may know. It seems to me that it is all very nominal and undoubtedly it is a fact because it now seems the beginning of Brahma-Vidya. I have even forgotten the remembrance of that beginning. I know only that you had once said after giving me a 'sitting' in the summer vacations, "I have again made up the weakness that had come in your condition". It gave me this benefit that the weakness that had come into my craving and longing and that could not be made up even by my endeavours, went away by your throwing a glance at it. After my return from there, I remained sick for about twelve days. The heart felt a lot of uneasiness. There was severe headache and therefore I did not take interest anywhere and in anything. Now I am quite well. There is no trouble. Thanks to you a lot for giving me the good news of pulling me up. I am now writing about my spiritual condition that I feel by the grace of the 'Master'.

Now it seems that the Pooja or meditation, whatever you may call it, is all done within the 'Master' instead of within me and only the 'Master' knows as to what Pooja is and by whom it is done, because it is done like a thought. It can also be said in these words that all the Pooja or meditation is done within the heart of the 'Master'. Babu Ji, I now see the scene of the condition, "Jeeva is the part of God, it is immortal" (Ishwar Ansh Jeeva

Avinashi). It seems to me that it is in fact all in connection with the condition of real God realisation. Shri Babu Ji, God knows what the matter is that the condition is such that my breath seems quite heavy and unpleasant to me. The condition is such as I have written above; that all the Pooja or meditation is done within the heart of the 'Master', but now it seems that thought is also becoming laya somewhere. Revered Shri Babu Ji, it seems to me for the last three days, i.e. since the morning of 16th January, that I am flying away somewhere along with my 'Master', but somehow I do not feel the Form. It will be proper to call it a thought (Surata). Shri Babu Ji, we all would have rushed to Shahjahanpur for the Function. There was no need for you to invite us. Nevertheless your kindness and grace is unmatched.

Your humble daughter,
Kasturi

Letter No. 183

Lakhimpur
07/02/1952

Revered Babuji,
Sadar Pranam.

By the grace of the 'Master' we all reached here safely. Your tired body and mind would have got rest. How nicely we pass all these eight days! After coming back here, we miss that atmosphere much for three or four days. Everybody's condition becomes fresh. Now I am writing about my condition whatever I have been able to understand by the grace of the 'Master'. Babu Ji, now it seems that I have come in another atmosphere. God knows what the matter is, that the Form of the 'Master' does not appear itself even in thoughts. But it is certain that 'His' Form has remained just like a dim shadow. My condition is such that it will be proper to say that meditation is totally blank from the thought of meditation.

The condition seems to be very light and delightful. Moreover as you had written once, "Now A,B,C of spirituality has begun". But now the spirituality seems to come to an end because I see that I have forgotten it to such an extent that it does not even come to my mind at all. I cannot even recognise it at all. What is 'spirituality' and what is its meaning is not known to me. Only 'Master' knows it because 'He' has freed me very kindly from the bondage of spirituality. The condition is now becoming such, that even the

Anand (inner happiness) seems to be losing happiness from the inner happiness. The same is the case with the 'Peace'. The 'Peace' even seems losing peace.

Revered Shri Babu Ji, God knows the reason why I cannot remain devoted to the 'Master' whole-heartedly. I fail to love 'Him' as much as I should. I will surely remain trying and there is no doubt about it that the 'Master' will certainly bring success to me someday, but I have certainly this complaint with 'Him'. You had given me five rupees and they are with me. I will give when he needs. It is my only prayer to the 'Master' that I may go on progressing each day. It is my only wish that I may realise 'Him' fully.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 184

Lakhimpur
10/02/1952

Revered Babuji,
Sadar Pranam.

I came to know about your welfare through Hari Dadda. It was a pleasure to note that you are quite well. I am writing now about my spiritual condition, whatever I have been able to understand by the grace of the 'Master'. God knows what the matter is, that it seems that my expansion has come to an end. So far as I can see, I feel the condition of oneness everywhere. The same condition seems to develop again as it was in the beginning of the Pooja, with the only difference that now the condition seems to be natural and free from the dirt of unwanted things. The practice, etc. also seems to have become natural. I see that automatically there is naturalness in the condition, in the words and in everything. Perhaps the condition of expansion has also become like this (natural). Not only this, but naturalness is seen in each and everything. Although by this naturalness, I do not mean any particular light but it seems that it will turn into reality. Revered Shri Babu Ji, God knows the reason why it seems that this condition is seen all around. Babu Ji, I want the 'Master' only. Whatever it is, I have only one wish and I have firm faith that by the grace of the 'Master' that

day will certainly come when my this wish will be fulfilled. I am writing to you about my one particular condition. Please excuse me for the same. God knows what has happened to me since long, that I fail to understand as to what my goal is and what I want. I have forgotten all this. I have no knowledge regarding my relationship with the 'Master'. But the fact still remains that the heart does not like anything else except the 'Master'. I, otherwise, say with folded hands that I have no knowledge of anything. And the fun is that I am neither pondering over it, nor I have any concern with it. Shri Babu Ji, you may know about all this. I am totally ignorant. The 'Master' may keep me as 'He' may like.

Your humble daughter,
Kasturi

Letter No. 185

Lakhimpur
14/02/1952

Revered Babuji,
Sadar Pranam.

Received both your kind letters and noted the contents. I pray God that you may remain healthy and hearty. You have written that, "My work for Kasturi has now started". But Shri Babu Ji, I say that whatever I have achieved is given to me by the 'Master'. It is all 'His' grace and kindness that 'He' is still giving and shall remain giving in future as well. You have written something about Sukhdevanand ji, Shivanand Ji and Nardanand Ji. Although they are Sanyasis, but God knows the reason why they have humiliated themselves because they have pre-fixed Paramhans and Parvrajacharya as titles in their names; or if anybody else has given them these titles, they have accepted them. Most probably both the acts are insulting, i.e. to give a lower title to a person of higher calibre and a higher title to a person of less achievements. However, I have no concern with it. Master may know about it. It is my only request that you may always remain kind to this poor humble being. It is my prayer to God for the 'Initiated members' and I believe that by 'His' grace and kindness, such a way out or solution will certainly be found by which everybody will be benefitted. Now I am writing about my spiritual

condition, whatever I have been able to understand by the grace of the 'Master'.

God knows the reason, why the condition of Udasi has again begun to come after a long time in somewhat changed form. It often seems that perhaps the Samadhi-Awastha has spread everywhere. The feeling of equilibrium (Samasan Awastha) is also seemingly felt. It is felt that there is a beginning of the real 'Samasan awastha" (the feeling of oneness with Divine in inner and outer also). It can also be said that it is felt that naturalness has also come in. Shri Babu Ji, I have already written to you that I do not know what my attachment with the Master is; but now I see that truly speaking I have no knowledge about my attachment with my own body. When the condition is such that the body has lost its identity and is felt no more, the question of its attachment does not then arise. I have not written about Shivanand and Sukhdevanand, etc. with any sense of belittling them. I have only expressed my idea. They are no doubt Sanyasis and deserve all regard and respect from us, the householders. Shri Babu Ji, sometimes such a condition is felt that I begin to receive such a 'Light' from the 'Master' that all the problems, whatever they may be, are solved at that time in a natural way, although there is not felt the burden of any thought or whatsoever at that time. The heart remains blank at that time and therefore God knows what sort of 'light' is received. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 186

Lakhimpur
19/02/1952

Revered Babuji,
Sadar Pranam.

Received your two letters, one which you sent to Tau Ji through Rohan Bhai Sahib and the other was received earlier by post. Babu Ji, you have written that my 'Kundalini' has begun to become clear. It is only due to the kindness of the 'Master'. Those particles are bound to turn to gold, wherever the 'Touch-stone' of 'Spirituality' throws its radiance. I have given this example of a touch-stone in a usual way, otherwise 'You are what You are' - a matchless personality. You have asked me about your defects, but I will say

that if the faith of an abhyasi becomes firm, he will see that his defects shall automatically go away out of fear, lest you should observe them and they may turn to ashes immediately. Moreover love has its own peculiar traits. Shri Babu Ji, by the grace of the 'Master' I am writing to you about a small experience of mine, otherwise I am a humble being of ordinary intelligence. I observe that as the human being goes further and further away from God, his mind goes on becoming narrower and narrower. He fails to understand even an ordinary matter and by doing arguments, he understands that he has won over the other person. But the truth is this, that you are capable of presenting an example to an Example. I watch Master saheb closely. He speaks out some such idea and also understands it that is even beyond any philosopher to understand. If the abhyasi may go through the philosophy of Master's love thoroughly and develops it to the highest peak, whatever he will then do, say and understand, will be matchless. It is a very ordinary matter that how easily and clearly 'you' understand the meaning of Kabir's couplets, while even the learned professors fail to understand them. It means that their knowledge is limited and their mental approach is also limited, while your sphere of spirituality is unlimited. Now I am writing about my spiritual condition, whatever I have been able to understand by the grace of the 'Master'.

Shri Babu Ji, now my condition has become such that I feel somewhat shy in writing about it, as it is against the etiquette. But I am as free before the 'Master' as the child is in presence of her mother. The condition is that, that the God, etc. does not stand anywhere within my sight. It seems that 'He' has been left behind. Now it seems to me that the 'Master' is continuously pulling me up. Shri Babu Ji, it is all 'His' glory and magnanimity. God knows the reason, why the condition of passivity (Udasi) begins to come in a deep form. Sometimes it seems that something is coming to me floating somewhat like the clouds.

Your humble daughter,
Kasturi

Letter No. 187

Lakhimpur
24/02/1952

Revered Babuji,
Sadar Pranam.

Received your letter for Master saheb. Noted the contents. I came to know through Dadda Ji that you suffered from breathing trouble six or seven days ago and by God's grace, it subsided. Thanks to 'Him' a lot. I am writing about my spiritual condition whatever I have been able to understand by the grace of the 'Master'.

God knows the reason why the condition of passivity is getting deeper now; sometimes the monotony in the condition, i.e. Vairagya increases. The heart remains uneasy and the condition remains such throughout the whole day, that I wish that I may remain beating my breast. But I do not get any relief even by beating the breast. The heart wants to drown in the love of the 'Master' but it is beyond me to do it. How and what I should do! Whether I have sacrificed (nychawar) my everything for the 'Master' or not! God knows how 'He' is and where 'He' is. I do not understand anything. Neither I know God, nor the Almighty and Babu Ji nor I know as to whom I know. Sometimes this condition increases very much, and how it comes to its normal place - I do not know. Now if you may say, the working regarding the 'congress' may again be started. Nowadays the condition is in a state of peculiar forgetfulness.

Amma Ji conveys her blessings to you.

Your humble daughter,
Kasturi

Letter No. 188

Lakhimpur
02/03/1952

Revered Babuji,
Sadar Pranam.

All are well here and hope you will be also well. You would have received my letter. Nowadays the condition is somewhat such that I remain in a state of forgetfulness. Even then there is no peace. Why is it so? I do not know. Perhaps I am suffering from eccentricity or craziness. Irritation has also somewhat increased but there is some check. This is perhaps the wish of the 'Master' that this restlessness is not allowed to increase beyond limit. God knows what type of brake it is. It remains only a little for two or

three days and thereafter it again increases. It is not felt continuously. I fail to understand what the matter is. It might be due to the fact that I am unable to increase my love for the 'Master'. Most probably because of this I feel often a sort of light pain at the point of heart. Please do not worry about it. Shri Babu Ji, God knows the reason why there is certainly a little pleasure in moaning only for a short time during this craziness. But I do not know about that pleasure. One thing is certain that after this moaning, the monotony in the condition is calmed down and the condition of passivity, remaining ignorant from all sides, is also not felt. But this condition of restlessness does not exist continuously. God knows the reason why sometimes the whole atmosphere of the room or the place gets changed after doing Pooja. The condition becomes somewhat peculiarly sober or a sort of unbreakable calmness prevails.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 189

Lakhimpur
04/03/1952

Revered Babuji,
Sadar Pranam.

All is well here. You would have received my letter. I am writing to you about my spiritual condition, whatever I have been able to understand by the grace of the 'Master'. God knows what the matter is that I do not feel any love and relationship with the 'Master', and this is most probably the reason that my heart feels a sort of monotony. It will be correct if I may say that the heart seems detached from Pooja and is also fed-up with 'His' remembrance - even then there is no peace. Perhaps the condition of passivity is on the increase now. The condition remains calm and stationary throughout. Whatever may be the circumstances, whether I may become angry with anybody, or whether the heart becomes restless due to pain anywhere but on concentrating and observing keenly within me, I always find a deep condition like that of a sea. Moreover, I see now that so far as the thought and the remembrance for the 'Master' is concerned, it is all in the subtle form of the Master, or it has all turned to a subtle form. Now the

expansion seems to have adopted a different form. My expansion is seen in the 'Master' in the same way as the God is omnipresent and all pervading like the air. My expansion is now nowhere separate as it was in the past. Now the expansion is so much latent and internal, that it is useless to call it expansion. By the unlimited grace of the Master, the real condition of 'Omnipresence' is felt now. I had heard that God is Omnipresent, but by the grace of the 'Master', I have now seen that condition with my own eyes during my experience. The same is felt so far as Laya-Awastha is concerned. The expansion is such, that there is neither any form nor any colour in it. It seems to have become unlimited like the formless air. It will be proper if the expansion may be given the shape of Laya-Awastha or Laya Awastha may be called expansion or if it may be said that both the conditions have combined together. But as I had written in my last letter, I am still in the jungle of craziness. Shri Babu Ji, now the condition is peculiar. Now it seems that the soul and God (Parmatma) have both come face to face. Most probably, it may be something higher than this, i.e. it may be taken as the union of both. Now it seems that Jeeva has lost its separate identity or it may be said that Self-Realisation is completed. But I still see that the Self is still present in subtle form somewhere, although it has now no concern with the matter at all. God knows what the matter is, that now the devotion (Bandgi) goes on increasing day by day. Ordinarily it may be felt or not, but I find it more on myself. There is some pain since yesterday either in ribs or in the heart or in the back or somewhere else, but today there is marked improvement. Hope I will become quite well by tomorrow.

Your humble daughter,
Kasturi

Letter No. 190

Shahajahanpur
05/03/1952

Dear daughter Kasturi,
May God bless you!

Received your letter. I was overjoyed to go through it. You have written, 'the condition of passivity (Udasi) is becoming deeper'. I have not been able to understand the meaning. What do you mean by passivity? Does it mean indifference from the worldly things or does it mean laziness? This

condition is due to the condition of renunciation in pure form i.e., Vairagya. The monotony in the heart is a sign of that fact that the remembrance for the 'Home' persists. By Home I do not mean your residential building. I, in fact, mean the 'Home land' from where we have all come. You have written, 'I do not get relief even if I may remain beating my breast throughout the whole day'. Oh! What a condition. Par excellence! Thousands of kingdoms may get nyochawar (sacrificed) at this love. By drowning yourself in this condition, if you may give sitting to others it will be a real joy. I remained in this condition for three days only. These are the things for the living dead. I want that you may remain writing about your condition regularly every second or third day. If this condition may seem to become out of control you should go into your Pooja room and sit down near the coach in meditation. I will also keep it in mind although I am sure that the condition will not become so much out of control because the reverend Samarth Shri Lalaji Sahib has already promised to me your safety. Convey my blessings to your brothers and sisters and Pranam to Ammaji.

Your well-wisher,
Ram Chandra.

Letter No. 191

Lakhimpur
06/03/1952

Revered Babuji,
Sadar Pranam.

Received your letter and noted the contents. I am writing about my spiritual condition, whatever it is by the grace of the 'Master'. Babu Ji, the outward vision for me has gone. My condition is such, that neither anything is seen anywhere nor anything is felt. My outer and inner vision have both gone. I do not know who I am and where I am; what to speak of the persons who are close to us or who are strangers - nothing is seen to me with my eyes. Revered Shri Babu Ji, God knows what the matter is that although there is light in the eyes but I lack art cum feeling (Tameez) to see anything. I have mind but I have no art (Tameez) to understand anything. There is the world, but I cannot make a distinction. The ears hear, the mouth speaks something and body walks from one place to another place while doing some work, but

everything takes place automatically. God knows in which vision I am lost. My condition is such that my heart remains crying all the time, but the rope of the Saviour, the 'Master' never gets loosened. The string of love of my 'Master' is so tight, that the condition cannot go out of control. If the above condition may become deep again, it will be a real joy, but it depends on the 'Will and Wish' of the 'Master'. I know nothing as to how and what I eat. God knows well when I go to sleep, but there is no peace in sleeping as well; although sleep has become less. The heart wants that I may remain sitting in the Pooja room the whole day, but the other considerations do not let me do so. I go into the room and sit down as soon as I become free. I do whatever I have to do therein. I shall remain dropping you a letter every second or third day. As you have written, I will do accordingly. The condition is such that there is a sort of craziness but thanks to the 'Master' thousand times that it makes no difference in the day to day worldly behaviour. God knows how all the work is done automatically and correctly and this condition is not disclosed to anybody. It is very good. You have enquired about the condition of passivity (Udasi). It does not mean idleness at all. The heart seems detached from every side. Every work is done correctly but there is lack of interest in everything. All the duties are discharged fully, but there is not left any relationship. There is no feeling of my own being. As I have written above that I have no knowledge as to who I am and where I am; and so wherefrom all this may come. The pain towards the heart persists all the time but slightly. It increases in the night because 'His' remembrance does not haunt me. Please do not worry about me. Everything will become well. Please do not pray for the pain to become less.

Your humble daughter,
Kasturi

Letter No. 192

Lakhimpur
09/03/1952

Revered Babuji,
Sadar Pranam.

Hope you would have received my letter. Amma Ji and Bare Bhaiya came back yesterday. Bare Bhaiya has got great inspiration from your letters. Respected Tau Ji is also well, but there is slight cold and cough.

Today I am feeling less pain. It will become quite well by tomorrow. Please do not worry about me at all. I am writing about my spiritual condition, whatever I feel by the grace of the 'Master'.

Shri Babu Ji, I have forgotten myself and all other things. I go into the Pooja room, but I do not know what I do there. It is also not known as to who cries and for whom and why. My condition is such that neither I know anything about Pooja, nor anything about Love. Now the condition is such that the remembrance of the 'Self' and of 'God' has disappeared. God knows what has happened. Although the condition is somewhat like this that 'neither I exist nor you exist', but I remain ignorant of this condition as well. Shri Babu Ji, God knows the reason why the condition often becomes so monotonous that I begin to crave for leaving the house, but when the heart does not seem to be interested in anything I go into the Pooja room for getting peace and sit there for a short time. The heart then gets peace and rest for a little while. Shri Babu Ji, the condition is somewhat like this that I may call 'Master, Master' as much as possible, but the truth is that I have no capacity (Tameez) now to identify 'Him'. Neither there is now any object nor even the subject. Both are nowhere. God knows where the sight has gone. Revered Shri Babu Ji, the truth is that I had gone to search 'Him', but while searching for 'Him' I am myself lost. Now it is all in 'His' power. 'He' will search for me whenever 'He' would so like. 'He' would be most probably searching for me as 'He' would have certainly come to know of my helplessness. Today I am feeling extreme joy within. 'He' may keep me as 'He' likes. I am even gradually forgetting that I am lost. I want to leave the house and run away here and there but the 'Master's' rein does not let me do so. God knows the reason why my sleep and hunger are both not felt. But do not take it in this way that I have got rid of both of them. My condition is such that all the works are done but without any interest. The world is the same but to me it is only a matter of so called discharging my duties. Due to the grace of the 'Master' no mistake is even then committed by me in any of my actions.

Amma Ji conveys her blessings to you. Kesar and Bitto convey their Pranam to you. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Lakhimpur
11/03/1952

Revered Babuji,
Sadar Pranam.

Hope you would have received my letter. Everybody is well here and hope that everybody will be well there. I am now writing about my spiritual condition, whatever I have been able to understand by the grace of the 'Master'.

Shri Babu Ji, these days I do not want to come out of the room for hours and hours together, but it is not possible. Now some such thing has happened that all the things, e.g. my body, my soul, and my inner spirit have become the 'Master'. The body is 'He', the soul is 'He' and the inner is also 'He'. When I do not feel any interest in anything, I go to my Pooja room. There often I feel as if I have become unconscious while lying in the Pooja room. Now the word 'Master' can be said separately for the purpose of calling 'Him'. There is no form in front of me. Now everything has become 'He'. Shri Babu Ji, my condition is like that of a senseless and unconscious person with the only difference that even in this state of unconsciousness, the inner remains calling 'Master'. The condition of restlessness has now increased more. Now the 'Master' is my consciousness, my body, and my soul and heart. Shri Babu Ji, the condition of Reality about which I had written to you earlier and its remembrance as well are both no more felt. I have now become formless and virtue-less (Nirgun). Sometimes the condition of Divine Happiness is also felt in between.

I pray God that 'He' may very kindly neutralise the effect of chloroform and your remembrance may again become sharp and active. In the condition of restlessness the state of unconsciousness is on increase. Love to younger brothers and sisters. Amma Ji conveys her blessings to you and Kesar and Bitto say Pranam to you. Please accept my Holi Greetings. The condition seems somewhat changed today, i.e. the 13th of March, but sometimes it seems changed, while at the other time it seems unchanged.

Your humble daughter,
Kasturi

Letter No. 194

Lakhimpur
18/03/1952

Revered Babuji,
Sadar Pranam.

Received no letter from you since long. Kindly inform us about your welfare. Amma Ji and Bare Bhaiya went today. Phoolo Jiji had come here for two days. Kesar also accompanied her yesterday. She was also waiting here for your letter. Tau Ji is still not quite well. Babu Ji, you may know better about his condition but by the Grace of the 'Master' I find that some softness has developed in him as written already.

God knows the reason why it seems that there is a sort of slowness or stoppage in my spiritual progress for the last four or five days, and hence the monotony (Uchatpan) has increased in the past two days. I passed in dream two or three hours in weeping but now those dreams etc. are not seen. Not only this, but sometimes the heart is now not inclined to remember 'Him'. I do not understand what I may say. You may please tell me something. As the Master has not given me a single moment to waste, you are therefore requested to reply early. There is nothing particular about my spiritual condition these days. Mostly the state of unconsciousness exists unknowingly. This is the only condition that I feel now and it is developing unknowingly or I am becoming unconscious of it as well. Anyway, it all depends on the Will and Wish of the 'Master'. Shri Babu Ji, there is much monotony (Uchatpan) in the condition.

Kesar has asked me to convey her Pranam to you. Amma Ji has conveyed her blessings to you. Please reply soon.

Your humble daughter,
Kasturi

Letter No. 195

Lakhimpur
19/03/1952

Revered Babuji,
Sadar Pranam.

Your kind letter for Shri Master saheb reached here yesterday. It was a pleasure to hear its contents. I convey my heartiest greetings to you all on the birth of a niece in the New Year. I am writing to you about my spiritual condition, whatever I feel by the grace of the 'Master'.

Shri Babu Ji, I am in a grip of impatience all the time. I had written to you in my letter yesterday, that it seems that my progress is stopped. I think it would have been due to my getting less time for sitting and devoting in loneliness, as I remained busy during this period because Phoolo Jijji had come here and now after some days she went away. I am having such a condition which cannot be most probably called love because if it may be called 'Love', the feeling of duality comes in it (love) and my condition has become such that I have lost my awareness. Neither I am conscious of myself nor of 'Him'. I do not therefore understand what my condition is. God knows the reason why I always long to sit in loneliness. But unfortunately I get little time to sit in loneliness because neither Amma is present here nor Kesar and respected Tau Ji mostly remains in the house because he is somewhat not feeling well; and hence both the regard and work annoy me sometimes. Anyway, as the 'Master' may please like. If I would have been a boy you would have certainly found me there. Sometimes my heart craves much for coming over there, but I am helpless. The heart remains craving and weeping all the time. Shri Babu Ji, I pray to you kindly to let me enjoy the condition wholeheartedly. Please do not fear the estimate; if it becomes more, let it be like that because it is sometimes very annoying and harassing to bridle the condition. Kindly leave me free and then I shall enjoy it. Please take it (to enjoy freely the condition) in this light, that you have given this as 'Alms' to the beggar-maid to celebrate the birth of a grand-daughter. Most probably, I have no love for 'Him' or it can also be said that I have no feeling for it. What to speak of Love, I have now no capacity to recognise Him.

The outer relationship already ended long ago because the condition can perhaps be said like this or it has become like this that besides the body, as there is helplessness, the heart and soul have both offered themselves to 'Him' and almost stuck over there after finishing dualism. Shri Babu Ji, I fail to understand what to do, how to do and where to go. I have become unconscious of unconsciousness. Neither I have any concern with sacrifice, nor with Vairagya. I have sacrificed even the 'sacrifice' and I have sacrificed Vairagya as well. I am not conscious of anything. Although by the grace of the 'Master', everything has ended, even then something

remains, but I do not know even that 'something'. I know only so much that my 'Master' knows everything, because reality about me is totally exposed to 'Him'. The condition even then, is different from before. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 196

Lakhimpur
22/03/1952

Revered Babuji,
Sadar Pranam.

Received your letter day before yesterday and noted the contents. My letter would have reached you. I am writing to you about my condition which exists at present by the grace of the Master. Before receiving your letter, I had already written in my diary about the little change in the condition that you have done and also written. Thanks a lot to you for the same.

Shri Babu Ji, God knows what has happened to me that neither I can now sing nor read the songs of Mira Bai or other songs which are full of 'Divine Love'. I cannot hear any discussion about 'Him'. When respected Tau Ji starts telling something in Satsang, it becomes unbearable for me to listen to it even for a moment. The heart then, feels somewhat uneasiness; even the atmosphere of that place seems somewhat heavy afterwards, although it seems quite good to others. Please tell me what I can tell and explain to anybody. Yes, one thing is certain, that if I may remain busy in my work, nothing will happen. God knows the reason why the condition of extreme Divine Happiness is felt. This 'Divine Happiness' is felt to such an extent that it develops restlessness. Sometimes it seems that the rays of Power are shooting forth from me. There are felt some vibrations near and around the navel for the last three or four days. Due to cleaning, lightness is felt and sometimes there is a slight pain as well. So far as the condition of Divine Happiness is concerned, I want to remain drowned in it holding the heart the whole day. There seems all expansion in the condition of unconsciousness which is going on at present. The condition of amazement is also mixed in it. But this condition of being stunned seems to have a peculiar

condition. Shri Babu Ji, the condition these days is such that I fail to understand whether I should remain happy or I should remain weeping and pining. I have given up caring for the world long ago and now I have neither any concern with the creed or faith, nor any love for the world. I have lost both the worlds, i.e. material and spiritual both and the fun is that I do not even care for what has happened. Now the condition is such that even the deep craving has totally burnt itself. It has gone back there, wherefrom it had come and to 'Him' who had given it. Babu Ji, 'His' thing has been returned to 'Him'. Now 'He' and 'His' working may know. The same has happened to Laya-Awastha, Sacrifice, Vairagya and all other things whatever 'He' had very kindly given to me. It is very good that all 'His' things have been offered to 'Him' back. Only a fire is left with me which is kindling within. It will go on burning everything. Shri Babu Ji, by the grace of the 'Master' I have been able to discharge some of the duties which the human being owes to 'Him'. Now I have been cleared of any intention of committing dishonesty, i.e. the feeling of 'self' has disappeared from everything. Now all 'His' things have been returned to 'Him'. He may do now whatever He likes. I am thankful to the 'Master' thousand times for there is felt a sort of Divine Happiness in the condition. This time you have not only changed the condition, but in fact opened the treasure of Divine Happiness all the time. Sometimes it becomes so much that it seems as if it will come out breaking the barriers of heart and body. By the grace of the 'Master' this condition seems to prevail in the whole house. Shri Babu Ji, the condition these days is so much full of ecstasy and joy that it cannot be given vent to in words. I never felt such a condition so far. Now I am like a Faquir full of Divine ecstasy. The whole body begins to shiver out of extreme divine happiness, but by the grace of the Master, none of the condition goes beyond control. If it may go beyond control, the happiness shall have a peculiar charm.

Love to younger brothers and sisters. The younger uncle (Sarvesh) of the small baby will be very happy. Sometimes it seems that I am flying and flying like air continuously.

Your humble daughter,
Kasturi

Letter No. 197

Shahajahanpur
23/03/1952

Dear daughter Kasturi,
May God bless you!

Received all your letters. I could not write to you in Hindi as the Hindi writer was not available. I can write myself about ordinary matters but when something is to be written after deep thinking both the works of thinking and writing cannot then go together. There are many spiritual conditions which remain coming. He or she who remains attentive and goes along with the Master comes to know the feelings and conditions of that field (spiritual field). There are a good number of people in our Mission who move on blindly. They do Pooja for their satisfaction and do it as a duty, and thereafter they have no concern with it. It is my folly that I have often encouraged such persons but all in vain. Many people have not been able to understand so far as to what they have achieved. Hence I have lessened this practice much. People do not develop fondness and interest for it, otherwise they would also have got a taste of Divine Bliss.

You have written a very funny thing in your today's letter. You have requested to me to give you the perfect condition of Divine bliss to celebrate the birth of a granddaughter. I am grateful to god that my granddaughter is born. May God give her a long life and happiness but I do not feel that a granddaughter is born and so there is no question of celebrating it or becoming happy. But I still wonder whether I am not ready to offer you the thing about which you have written. Your present condition whatever it is far better than that condition of happiness which you want. Take it in this way that at first it was an ebullition of steam and now it is of lightning. This is many times better than that. I do not want to deny what you have asked for and so the heart spontaneously wants that I may pull you down from higher level. Nevertheless, I am not inclined to do it. However, either I will control it by doing prayer or I will pray for developing such a condition only for a day. The abhyasi must always move each and every step upwards. During this condition a watch is always kept so that there may not come any hindrance to check further progress and hence Lalaji kept a watch on you.

Daughter, it was only a precipitate of the Real Happiness mixed with the worldly tinge. When I was in this condition, I could not bear that. Somebody (other abhyasi) acted well according to his understanding but

according to my present understanding he committed a mistake and could not properly handle that. By the grace and kindness of Lalaji, I have managed to improve your condition very systematically. Probably I have done it a bit earlier. I have already experienced this condition and you have enjoyed it much but if anybody may ask me, whether I want to retain my present condition which seems to have no happiness and which is also not joyless, I will never be prepared to retain this condition of happiness like that of yours. I am highly pleased with my present condition and for which I am highly thankful to my Guru Maharaj. I wanted to reach you at the other stage, tell it 'B'. Now I fail to understand what I should do. I do not want to say 'NO' to what you have asked for. Now I will do as you may write to me. It is a hart nut for me to crack. Even the religion does not allow pulling down anybody who is truly progressing. Moreover, in so doing a jerk and jolt can also be felt and even the restlessness may also increase. Today I will enquire Shri Lalaji Saheb whether there is any device to do it without pulling down although I think that it is not possible. The power of lightning can be increased but the steam like condition cannot be developed without pulling you down from a higher level. If you may forgo your last condition, you will definitely find it better. The next stage that will come will have greater simplicity and clarity.

There are still countless curtains to be used. Keeping them in mind it is only the beginning of spirituality. If you take such a long time in reaching and staying at each and every point thousands of years would be required while I want you to reach the ultimate Goal (Dhur) in my life time. Kabir Sahib has written very appropriate couplet about the condition of weeping regarding which you have mentioned:

**" Hansi Khel Nahi Payeea, Jin Paya Tin Royal!
Hanse Hale Piv Miley, Too Kaun dohagin Hoi."**

i.e., it is not a child's play to find Him easily. He who has found Him has wept. If the goal (God) may be found easily only by playing and making merriment no one would then endeavour in 'Love'.

Love to younger brothers and sisters.

Your well-wisher,
Ram Chandra

Lakhimpur
24/03/1952

Revered Babuji,
Sadar Pranam.

Received your letter through Dadda Ji just now. Thanks a lot to you for your extreme kindness on this poor humble being. Whatever I have achieved, it is all by the grace of the 'Master' and there is nothing that 'He' is not willing to give me. Shri Babu Ji, my understanding is somewhat short, hence I have not been able to follow what you have written that, "If the trainer and the trainee may come close to each other, it is easier to transmit full ecstasy of this condition because correct estimate cannot be made from a distance". I had, have and shall have firm faith that the 'Master' who gives everything is matchless. You are requested kindly not to pull me down at all, as you have already written, that the present condition is many times better than that of the past. Shri Babu Ji, no condition is in fact better than the 'Master'. I do not want anything except that, as you had written once and have still written, I want the same and shall endeavour whole-heartedly that my steps may always remain moving upwards. None can pay thanks to Revered Samarth Shri Lala Ji as 'His' grace and magnanimity is unlimited. 'He' (Lala Ji) has very kindly given 'You' to me. So the endeavour to realise God is only a kind of thanks to Shri Lala Ji Sahib. Shri Babu Ji, I do not want Divine happiness, etc; I crave only for the 'Master'. I suffered a loss because you wanted to reach me at the point 'B' and now it has become somewhat late. But the grace and kindness of the 'Master' shall certainly rectify the thing. You may do whatever you like because my pleasure always lies in your pleasure. Even the charms of crores of joys (Divine happiness) cannot please and satisfy me, if it is against your wish. If you may so wish, please go on pulling me up. Please do not mind what I write. I have also already written that, when the next stage comes, greater simplicity and clarity is seemingly felt. Now I am writing about my spiritual condition whatever I have been able to understand.

Shri Babu Ji, now it seems that by seeing towards 'Him' continuously, the sight has begun to fade and the light has also begun to become quite dim. Pondering over 'Him', I see that the thought of thinking 'Him' dies out. In other words, it can be said that there is no need now to think about

anything else. In trying to remain conscious of 'Him' I have lost the consciousness. Now I have surrendered myself totally to 'Him'. I will live as 'He' would like me to live. Now the condition is somewhat like this that, "I would sit where 'He' would seat me, would eat whatever 'He' would offer me, and would put on whatever clothes 'He' would give me and if 'He' sells me, I will willingly offer myself to be sold. O King Rama, I will go to Girdhar's (Shri Krishna's) house", because none else except the 'Master' shall keep such a weak and humble person like me. He is the only person who can manage everybody and 'His' house is the only house which remains open all the time for every person. Now the condition of 'Videha' i.e. who has lost body consciousness is felt by me. It seems that there is less devotion in me but the condition is very good. The rest I will write the next time as I am anxious that this letter should somehow reach you soon. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 199

Lakhimpur
25/03/1952

Revered Babuji,
Sadar Pranam.

Received your kind letter today. In reply I have already dropped a letter immediately. Now I have come to know through Dadda that he is going to Shahjahanpur by the morning train and so I am writing this short letter to you.

You are requested to do as you like. At that time I had written to you as I was emotionally charged. I always wish as you wish and I pray the 'Master' that I may not commit such a mistake again. Shri Babu Ji, your grace and love has purchased me. How anybody can pay thanks to you and Revered Samarth Shri Lala Ji. The true compliments to the 'Master' will be only then, when each and every pore of the body of this humble being may surrender itself to 'Him'. Shri Babu Ji, neither I have any love with any condition nor I crave for anything; whatever attachment and love I have, it is with 'One' only. You are requested not to pull me down under any circumstances, because my step will always move onwards beyond any doubt,

as you have written again and again. I am sure that you will always remain kind to this humble being. There always comes simplicity and clarity in the condition after ebullition. By the grace of the 'Master' the same is the condition now. I am happy that the temperature of Bhabhi Ji (Prakash's wife) has come down.

Hope you would receive my letter the day after tomorrow. Love to younger brothers and sisters. You have always been kind to give me each and everything and are still prepared for that. There is no doubt about it. Thanks for the same.

Your humble daughter,
Kasturi

Letter No. 200

Lakhimpur
26/03/1952

Revered Babuji,
Sadhar Pranam.

Hope you would have received my both the letters. I was very much concerned to know through your letter to Tau Ji that you again suffered from breathlessness during Holi, and you are still suffering from cough. You felt pain in the heart several times. God knows the reason, why you often suffer from the fit of breathlessness. I fail to understand what to do, so that you may at least get rid of this trouble. If the 'Master' remains kind along with my endeavours, you will have no more such attacks. The endeavours shall go on in future but I have full faith in 'His' grace and kindness. There is no doubt that 'He' is the 'Master' to do everything.

Revered Shri Babu Ji, I have come to my senses by going through your kind letter that none else except 'He' can shower so much kindness. The trainee remains happy and free but it is really very difficult to impart training. It is no doubt, that nothing remains difficult under the umbrella of shelter of Samarth Sad Guru. I am sometimes bewildered to see that how systematically you are becoming kind to me, the humble being. My Shri Babu Ji, it is my only prayer that, although it will never happen again, i.e. I will not write to you such a letter again, you should not pay particular attention to what I write and should only do what you deem proper; and I have always remained happy and shall also remain happy in your pleasure. Kindly do inform

me about your welfare. It has always been my prayer to 'Him' that 'He' may keep you healthy. I could never understand the importance of 'Watch and Vigil'. I do look it as grace and kindness on the part of the 'Master' except you who may be well-versed in the religious philosophy and who knows that the religion does not allow that a trainee be pulled down from a higher level. You have written that you will practice for writing in Hindi. It is so kind of you. You do write in Urdu and with the help of that I will write the necessary matter in Hindi. It is easy for you to write in Urdu but you would feel difficulty in writing in Hindi. My purpose will be served and so you may not bear this difficulty, if you may so wish. I know that it is always difficult for you to write anything, but what may I do - I am helpless. If I would have been a boy I would have certainly learnt Urdu in the face of all the difficulties, and would have saved you from this trouble. I still wish that I may learn something, but it depends on the will and wish of the 'Master'. Had I been living with you, I would have certainly learnt to write in English and Hindi. Anyway it will be seen. Thanks to the 'Master' that there has developed devotion in Tau Ji and so he has begun to enjoy it.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 201

Lakhimpur
27/03/1952

Revered Babuji,
Sadar Pranam.

You would have received my letters. I had already written a letter to you but I did not write in it about my condition, and so I am writing another letter.

Now the condition has become such that, if I may sit down quite silently with open eyes, the eyelids forget that their main work is to open and close the eyes; instead they become totally rigid or inanimate. Shri Babu Ji, neither I feel nor I mind as to what happens and is not happening. The same condition now exists as I had already written to you, that even the thoughts do not arise. God knows what the matter is, that I am neither conscious of Pooja nor perhaps of the 'Master'; even then is see that I have

no peace within, without 'Him'. In fact I have been able to understand now that the 'check' which was often annoying to me, was a blessing in disguise; otherwise my whole consciousness would have disappeared and then the question of any progress would have not arisen. Thanks a lot to the Master that by 'His' kindness, I have full experience of this condition. Usually all the actions are done unconsciously but I do not remain in my senses at least for two or three minutes and I fail to understand that if a piece of chapatti is in my mouth, what I should do with it; whether I should chew it or spit it out or let it remain as it is. In such a condition, if anybody may go on calling loudly 'God-God' or may go on reciting 'Master-Master', I do not know what he is saying. But by the grace of the 'Master', the consciousness never disappears for more than two or three minutes, otherwise the condition would have been such that I would have put on clothes if somebody would have dressed me, and would have taken food if someone would have fed me, and so on. I would have totally depended on others. Nevertheless I depend only on 'Him'. He may do whatever 'He' likes. Thanks a lot to 'Him'. Shri Babu Ji, the condition seems to be very pure since yesterday. However the condition of deep bewilderment seems to exist all the time. My condition is like the water from which cold and moisture has been taken out. In other words, it can also be said that the condition is like a subject from which the essence has been extracted.

Shri Babu Ji, I have an intense wish to do a 'working' that Zamindari should not be abolished at all and so I have started doing a little but your sanction is awaited. The second thing is that, if I may concentrate on this thought that the Divine streams from the 'Source' are falling on the earth, it may perhaps expedite the matter. As you will write, it shall be done.

Received a letter from Bare Bhaiya. He has done his papers satisfactorily. Kesar has conveyed her Pranam to you. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 202

Lakhimpur
30/03/1952

Revered Babuji,
Sadar Pranam.

Received your kind letter and noted the contents. Thanks to the 'Master'. It was a pleasure to know that bhabhi is quite well. My letter would have reached you. I am writing about my spiritual condition whatever I have been able to understand by the grace of the 'Master'.

The condition of forgetfulness is such that when I regain my senses from my condition, then I feel the condition (Forgetfulness), otherwise it is not felt. Now my condition is somewhat changed because when I come to my senses during that condition, then the condition of forgetfulness along with the condition of deep bewilderment is also felt. I find myself totally detached, rather indifferent from the world, and it has become quite natural and a part and parcel of my nature. All the talks and works are done here in such a way by me as someone does all the works and talks to everybody in dream and nothing more than that; with the only difference that the thought of the 'self' remains present in that dream, while it remains absent in this dream. There persists for the last three or four days a sort of thrilling vibrations in the knots of the backbone. Shri Babu Ji, God knows what the matter is that the whole body seems to be full of thrilling vibrations. Now the condition seems totally different from that of the past. Earlier the condition was felt before the open eyes, but now an animate condition is felt during the sleeping or corpse-like condition. Moreover, it seems that it is felt very lightly from a distance. In other words, it is felt in a natural way. Besides this, if I may think deeply, the same sort of thrilling and vibration is felt all over and in each and every pore of the body. It seems that the condition of forgetfulness has become an ingredient of my nature. Beyond this the heart lives somewhere else, i.e. the present condition is beyond the past condition. Now when I think in a natural way that everything (every atom of my body, etc.) is only 'He' and 'His', I then fail to understand or it does not strike to my mind that what all these things are. Shri Babu Ji, now the condition is such that, while concentrating on 'Him' even the concentration or thought exists no more. Now 'He' may do whatever 'He' likes. The restlessness is now gone, but God knows the reason why the heart often wants to weep. My condition has become somewhat such that I cannot be aware of it.

Shri Babu Ji, the Function of 15th April is now coming. You are requested to take the trouble of coming here, if and when you wish. Please bring Maya, Chaya, Umesh and Sarvesh Bhaiya along with you. As you feel

trouble during the journey, I therefore do not dare to invite you. Please do as you like.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 203

Lakhimpur
02/04/1952

Revered Babuji,
Sadar Pranam.

My letter would have reached you. Hope you will be well. The Function is quite near but I see that there is always a Function for me. Wherever there is moon, there is moonlight, wherever there is sun, there is sunlight; and in the same way wherever there is 'Master' there is Function. To the Abhyasi 'Master' is the Function. He has concern with 'Him' only, although the special day (Function day) has its own importance. I am now writing about my spiritual condition whatever I have been able to understand by the grace and kindness of the 'Master'.

Shri Babu Ji, now the condition is such as if the soul has become one with God. But I have neither any concern with the soul, nor with God. I feel that my condition is such that 'Each and every part of the body is drowned in Divine ecstasy due to oneness with God (Aali Prabhu ke Milan mai ang-ang anurag). But I do not know about Divine ecstasy because there is nothing to speak of it, when I am unaware of even myself. Shri Babu Ji, it seems to me that I was never separated from 'Him'. I do not remember whether I ever remained without Him or separated from 'Him', it is impossible. Now the condition is such that I pass my whole day in weeping. Sometimes the heart wants to weep bitterly but it does not know the reason. Nevertheless, I have concern with 'Him' only. It seems that something is filled into each pore and part of the body. But it is experienced that all the Divine happiness that was usually felt, has faded out. Now there is felt a sort of sweet thrilling vibration inside and all over the body. After weeping a lot, this condition is felt more in its pure and natural form.

Shri Babu Ji, God knows the time since when my this condition has become natural, i.e. when anybody says 'hand', I will raise my hand

automatically in a natural way, otherwise I do not feel that it is my hand. If there is a slight pain in the stomach or in any part of the body, it is felt in a light way; but if the pain is severe, the exact place can be pointed out. Besides this, if I may concentrate on this thought and say that this is the hand, the thought of the hand will then be forgotten even while saying. This condition does not seem to be new now, but it seems that it was natural. Sometimes the feeling of detachment (Uchatpan) begins to haunt me in the day but it is lesser than that of the past. The condition often becomes very monotonous.

Love to younger brothers and sisters. Kesar has written 'Pranam' to you.

Your humble daughter,
Kasturi

Letter No. 204

Lakhimpur
06/04/1952

Revered Babuji,
Sadar Pranam.

I came to know about you all by the contents written on the money-order form. I became sad to go through the contents. Be courageous. Please do not be disheartened, because we all get light and life from you. There is no reason to worry about, if there are only two or three really active persons to work, because it is said that each and every pore of an active worker is equivalent to the force of one person. The grace and kindness of the 'Master' has always given life to the mission and shall always remain giving. Moreover you had told me that disappointment should not be allowed any room into the heart. Now I am writing about my spiritual condition whatever I have been able to understand by the grace and kindness of the 'Master'.

It seems that I do not remember whether I ever have the condition of forgetfulness and if I ever recollect for a second or so, it again disappears or I forget it at once. When I recollect for a second, I feel during that time that I have come from somewhere like a drowned person or like a corpse which gets consciousness for a second, but it is useless to call it consciousness. My condition during that one second becomes such as

someone may get up from a deep slumber and may say 'yes' in his drowsy state. I feel somewhat annoyed at that time. If I may have that condition for ten or fifteen minutes, I begin to feel a sort of monotony (Uchatpan). Shri Babu Ji, God knows what the matter is that now I feel that I am not in my own self at any time. I always live somewhere else. I feel happy there. I may say that neither I feel pleasure nor any displeasure there, but the heart even then remains attached to it and so it can be said that I feel at home there. Whatever I do or speak, is all beyond me to say or work. The 'Master' has freed me from the thought of making distinction between right and wrong, i.e. this is correct and this is not correct. Now it is for 'Him' to do what 'He' likes. Shri Babu Ji, it seems that the soul has begun to immerse into source from where it has come. The soul has begun to become one with the Source from where all souls come. There is such a pleasantness in the condition there from which the pleasantness is taken out. The condition remains simple and innocent all the time. Shri Babu Ji, I had written to you earlier that the light seems to be emitting out from each and every thing, but now the condition has changed. Now there seems such a darkness in each and every thing as if there has been no light in it, but it cannot be actually called 'Darkness'. I do not see and feel light in anything even in the sun and the moon. Nowadays the condition is such that I do Pranam but I am ignorant of the fact as to whom I am doing Pranam. I even do not realise whether I am saying Pranam or doing anything else.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 205

Shahajahanpur
06/04/1952

Dear daughter Kasturi,
May God bless you!

Received all your letters. It was a pleasure to go through them. As regards giving sitting to you, I remained inattentive to and indifferent towards that so far but now I am forced to watch and concentrate on you several times during the day. The more I remained inattentive to you the more I have to keep you in mind now and hence the balance is now

maintained. I give you sitting each day positively and hardly any day passes when I may not give you a sitting. Now I somewhat wish that I may not let you stay for long after two or three points. However I have not yet decided it. It would be decided after observing each condition. I may tell you one point more so that you may go on gaining knowledge and you may remain knowing that what you should do when you may help anybody in crossing stages. Due to lack of experience I sometimes commit mistake. The truth is that I fail to make a correct estimate of the Power which the Guru Maharaj has given to me. When I pulled you up to the point 'B' and gave sitting to you there, I unknowingly transmitted more Power. Consequently more concentrated force got developed at the stage of point 'B'. Now, if it may be spread over then the journey of this point will begin. This idea came to my mind today while getting up in the morning. It is bound to be rectified because Lalaji Sahib can do everything.

Convey my blessing to your brothers and sisters.

Your well-wisher,
Ram Chandra.

PART II

From 9th April 1952 To 31st October 1953

FOREWORD

This is a dictate from Swami Vivekanandaji or Revered Shri Babuji Maharaj, "Go on writing. The time will come when people will understand these things, but publication must be made after you and whoever comes forward for the publication of these writings his liberation is guaranteed. Think him to be liberated. This is the reward rarely given. I give him this reward."

In context with the above dictate, my pen is pressing me hard to give a short introduction of a brother abhyasi, who has tried to make available all the letters written by me to Revered Shri Babuji and His replies to me in the proper form of a book after a lapse of 44 years for the benefit of human beings. The name of this book 'Anant Yatra', has already been given by Shri Babuji Maharaj and hence published under the same name.

In order to fulfil HIS desire "the letters between you and myself must be published for the benefit of the abhyasis". The credit for this work goes to Shri Surendra Mohan Prasad, who had compiled these letters in Five volumes with great labour.

The First part of Anant Yatra has already reached you. Now today, the second part of it is also there before you. By the Grace of the Master Shri Babuji, the remaining parts of this Anant Yatra will also be before you within a short span of time.

In compilation of this work, the help of Bimla Singh, an abhyasi sister is also praise worthy. In spite of her illness, she worked hard for its printing.

Kasturi Bahen.

Letter No. 206

Lakhimpur
09/04/1952

Revered Shri Babuji,
Sadar Pranam.

Hope you would have received my letter. Everybody is well here and hope that you will be also well. I have received no letter from you since long, hence I feel sometimes, somewhat worried. The Function of our Mission will be held on the 13th of this month at the residence of respected Master Saheb and it is a pleasure to come to know that you are most probably expected to come here. Please do whatever you like according to your convenience. I am now writing about my spiritual condition, whatever I have been able to understand by the grace of the 'Master'.

Shri Babu Ji, I feel as if the heart remains always in 'Sushupti-State', and has lost itself by entering into 'Tam'. It can be also interpreted in this way that I remain always lost beyond me somewhere (God knows where), but there is always a slight light of consciousness even in this Tam and the condition of Sushupti, with the result that the body never becomes lifeless, otherwise the body would have become lifeless long-long ago and I would have remained always sleeping in the condition of Tam. Now in the light of consciousness, in the condition of Sushupti I feel another condition also. But now it has become so natural, as if it is a part of habit. Now I have become unaware of this condition as well. This condition is felt only when I am reminded of it due to the effect of this consciousness, but now I recollect it rarely. I have almost forgotten it.

Revered Shri Babu Ji, received your letter just now and it is a pleasure to go through it. You have written that you remained unmindful of me but I do say that it is your grace only that has always enlightened me at each and every step and shall always enlighten me. There is no doubt about it that my present spiritual condition (whatever it is) is only due to your kindness. It is said that each and every sand-particle begins to shine like a true pearl when the sun-rays fall on them. The same is the case with me and there is no other reason. But Shri Babu Ji, my sight has lost itself by continuously watching and gazing at that very sun. I have and will remain

having 'concern' with 'that' (sun) only. During the last few days I felt as if you were not feeling well and hence I waited for your letter, or for any news from any corner very anxiously. God knows the reason, why my prayer or a little service fails to give you any relief. If anybody may guide me, I am prepared to do any thing for you. Please do not travel now and do come in the month of June, when you get well. You had once said 'The egg gives vitality'. Please start taking it and use more butter for removing dryness. I will also try to learn to prepare tasty soup of eggs. May God give you a speedy recovery. I will try my best to do whatever you have written for respected Tau Ji.

Convey my Love to younger brothers and sisters.

Your most humble and resourceless

daughter,

Kasturi

Letter No. 207

Shahjahanpur

11/04/1952

Dear daughter Kasturi,
May God bless you!

Received your letter. It gave enough of consolation. I am anxious only for this that people may be benefited more. Sometimes this thought strikes to me that I should impart the knowledge or transmit the power, whatever I have lest I should leave the world keeping everything in me. Some cowards are of the opinion that I will do everything within a moment whenever I would wish. Even if it may be done at all with the help of the prayers of Guru Maharaj, it would be perhaps of no use except that the person of high attainments may become a saint. It can certainly be very useful if the whole power is applied but in that case death is certain. Unless and until the abhyasi makes a journey and sees the ways and valleys with his own efforts and labour he cannot exercise full command over all the conditions and is incapable of developing courage for imposing that particular condition on anybody else. Guru Maharaj has given me the power to impose any condition upon any abhyasi. I was His work. Due to His kindness I have owned it. Consequently by His Grace, I have knowledge of each and every condition and hence it can be imparted to others immediately. The truth is that for

attaining this type of knowledge true seekers of spirituality are not available. People would have relished and enjoyed it if they would have worked with love and labour and devotion and dedication. The Mission will certainly grow but I wish I would have personally seen it in my lifetime and would have developed such conditions in my abhyasis which might not be possible so soon in future.

I have come to know all of your conditions, by going through your letter. It is possible that this condition of 'Tam' might have come earlier but you might have not felt it due to haste and hurry on my part. It is a dull picture of the real condition but it is more subtle now. There will be still more improvement in this condition and I remember that while dictating the letter, I have again begun to feel this condition. Whatever is the condition on one chakra; the same is found and felt on all the chakras but in subtle form. Most probably here we have heard about six chakras. You have already been gifted with the state of Laya Avastha and the Laya of Laya Avastha and immortality (Baq) as well by Almighty. Now you are having the condition of Laya of 'Baq'. God knows how many more Baq and their Laya Avastha will be there. There is no end to it and the true seekers of spirituality get peace only at that time when there remains no condition. If I may say that one gets peace after crossing sixteen circles and seven rings and that peace is such that it does not let one to become restless, under any circumstance or condition. Now the ancient history of spirituality shall congratulate our Revered Lalaji because this is His discovery and it will only be attained in lifetime due to His kindness. I wish that everybody may cross them but merely wishing on my part is not enough. It is a Divine boon and bliss. He may bestow it upon anybody He wishes.

Convey my blessings to your brothers and sisters.

Your well-wisher,
Ram Chandra.

Letter No. 208

Shahajahanpur

13/04/1952

Dear daughter Kasturi,

May God bless you!

It was a pleasure to receive your letter. You yourself have given the reply of your letter. It is like this, 'My sight has lost itself by continuously watching and gazing at that very Sun', you have called it 'Sushupti', but it is not Sushupti. It is only 'Forgetful State', there is always Laya Avastha at every stage and you gain mastery over that region by observing it. The same is the condition now. Sushupti is everywhere in the human approach but it gets subtler and subtler as we advance. At higher stage it is named as 'Turia'. It is not possible for me rather it is beyond me to express in words those higher conditions and stages about which I often think.

Convey my Pranam to Ammaji and blessing to your brothers and sisters.

Your well-wisher,
Ram Chandra.

Letter No. 209

Lakhimpur
16/04/1952

Revered Shri Babuji,
Sadar Pranam.

It was a pleasure to receive your two kind letters - one yesterday and the other today. How can one pay thanks to you for your kindness and magnanimity? In fact, rarely anybody can pay thanks to you in the true sense, but it is not at all difficult for that person upon whom our 'Master' has showered His Grace. Shri Babu Ji the truth is, that I have rarely seen such a combination of the 'Teacher and the Taught' as Revered Shri Lala Ji Saheb and you. It is matchless. Those who are eager to gain spiritual knowledge, shall never get such an opportune time as at present. Shri Babu Ji, millions and millions of 'Gods' can be sacrificed at the altar of such a Master.

What to speak of yesterday's Function! The Function was held at the residence of respected Master Saheb in connection with the Foundation Day of the Mission! It was all Master's Grace. It was a great pleasure today to go through your letter in your own handwriting in Hindi. I did not know that you

could write Hindi as well. You have written something novel that it is not a sin to take (eat) meat or fish. But when can it likely become a sin? It would become a sin when we all, except the 'Master', would commit a sin acknowledging it as a sin. Revered Shri Babu Ji, in speeches it is told that the knowledge means, 'To recognise the self'; but perhaps everybody has such a knowledge. However I will say that that person has the deepest knowledge and learning in the real sense, who is totally 'ignorant' of the self. The true knowledge is to know the 'Master'. I do not think that the aforesaid definition of knowledge is proper, because nobody can have true knowledge in the real sense without becoming ignorant and I like only this, the rest you understand better. In the Mission, if anybody is a true Abhyasi, then no sooner he starts abhyas, his load of ignorance begins to become less and less day by day. You have also asked me, "you are telling me, so are you not becoming a sinner unknowingly?" But now I care the least for all this. I had given up thinking about the sin and the Punya, the auspicious or the inauspicious and the evil or the good that very day when the heart began to love you. Shri Babu Ji, truly speaking since then, I do not even remember whether I have ever gone to attend the call of nature, or I have ever slept, or am ever awake, whether I breathe, or not and whether I am alive, or dead; and hence the question of committing a sin or Punya (blessed act) does not arise. Even then, if I would have ever committed a sin I guarantee that neither I would shed a tear, nor would cry in meeting all the punishments, even in thousands of hells (which may be exclusively created for me), provided, by the grace of the Master, the Master's face may remain before my eyes and there is no doubt in it that it will be present before my eyes. Only he will be afraid of 'Hell', who craves for the 'Heaven'. Sinner will be 'He' who will be knowing about the blessed act, i.e. Punya. By the Master's grace please do not think, or take me so immature. If the pieces of this body are required for the Master's work, I will cut my body into pieces with my own hands at the slightest call or indication. I only know this, that all these things - Paap or Punya etc. are abstract things. They have no real identity. Only the Master is the Reality and 'He' will remain as such. If the servant has any other thing before him except the Master then he is in fact not worth calling himself a servant. Shri Babu Ji, I do not know what relevant or irrelevant things I have written. Neither I know, nor I need to know whether I have any of these things or not. It is for the 'Master' to know it. It is His concern and not that of mine. I have concern with Him only, with whom I should have concern. Yes it is certain, that if God may say that your 'Master'

lacks this particular quality or virtue, and only God can give this virtue or quality to you, I shall never accept that. Shri Babu Ji, the kindness without rhyme and reason and generosity of His has purchased me. The couplet that I had quoted in one of my previous letters that 'Reposing trust in one, leads to reposing trust in all', is giving me lot of help and solace.

There is no purity in the condition for the last five or six days, hence no condition is felt. At present a sort of unconsciousness and lifelessness is felt in the condition. Sometimes it seems as if thousands of worms are creeping on the back, otherwise a thrilling and a fluttering sensation remains always present there. This type of sensation has now developed not only in the backbone, but in the bones all around. Often immeasurable power comes face to face with me and is also felt within me, but anyway, I have no concern with them. They remain coming like the pictures on the screen in a cinema hall. If you may think it proper, please do not show this letter to anybody else, otherwise as you may wish. Revered Shri Babu Ji, it is my request that it would be better if you may please keep watching the 'working' these days, because nowadays a gloomy condition (Tamsi-Awastha) has developed in me. Nowadays I am unable to concentrate on discharging the duties or not discharging the duties. All the works are being done automatically and unmindfully. All my instincts and aspirations seem to be sleeping. The condition does not still seem to be pure. I felt a little satisfaction by going through the following Dictate of Samarth Guru Sri Lala Ji Saheb as quoted in your letter to respected Tau Ji - 'If He will not listen to us, who will then listen to us?' I pay Him millions of thanks. But I entreat Him very humbly - kindly to be kind enough to keep you healthy and hearty. Please convey my Love to younger brothers and sisters.

Your humble and resourceless daughter,
Kasturi

Letter No. 210

Lakhimpur
23/04/1952

Revered Shri Babuji,
Sadar Pranam.

It was a pleasure to come to know through your letter that you are now well. There is also a gradual improvement in my health and there is nothing to worry about. I am now writing about my spiritual condition, whatever I have been able to understand by the grace of the 'Master'.

Shri Babu Ji, God knows what the matter is that it seems that my eyes always see and find the condition beyond that in which I am, or I live. The condition seems much pure for the last two or three days. It seems as if all the components and organs of the body have disappeared some where after becoming totally calm, quiet and passive. Now it seems that there is nothing in me. The condition is too innocent and simple to describe in words. I feel as if I know nothing and I have no understanding. In fact, there is no use of bearing all that burden. By the grace of the 'Master' all the work goes on timely. Revered Shri Babu Ji, it seems that all the things, even each and every condition has come to an end, or in other words, it can be said that everything seems to vanish from in front of me, only the eyes are present constantly staring (gazing) and sticking at some thing, some where without blinking the eye-lids. In fact now the condition is such that there is no light left in the eyes and I am even not conscious of them, i.e. eyes too as well. Now it is felt as if the condition of forgetfulness is vanishing somewhere.

Whatever Samarth Sri Lala Ji Maharaj had explained in his last letter regarding expansion and other conditions, was all matchless. By going through it (letter) the condition that I had realized by that time, manifested itself clearly before me, so I understood it. Shri Babu Ji, He (Revered Sri Lala Ji Maharaj) put a very complicated question to me yesterday and asked me to answer it. Anyway I will try to explain it whatever I will be able to understand by the Master's Grace. The rest you may manage. Before this, I may submit to 'Him' very humbly that as according to 'Him', there is no limit of imparting spiritual knowledge, in the same way I will never stop learning, taking it to be limitless. It is the sum and substance of my life. It is beyond me to understand whether any pleasure in this life or world is worth its name without the 'Master'. Now I come to that point. Neither I have any knowledge of the Shastras, nor I have gone through the Vedas; I have known 'Him' and 'Him' only and none else. To me 'He' is the Shastras and 'He' alone is the Vedas. Nowadays I am having this condition that I do not even recollect and remember whether I was ever separate from 'Him' even for a moment. But I will certainly learn whatever may be the mode and method, about absolute devotion (Dewanagi) and dedication that has been written about. Now I explain my point of view.

After paying obeisance to Revered Lala Ji Maharaj, I have to mention very humbly that you (Lala Ji Saheb) have at first written that you have told Shri Babu Ji that it would be an obligation on you personally for whatever he (Shri Babu Ji) would give to Chaube Ji. It means that you have not issued any special instructions to him for giving any particular condition. It means that you (Lala Ji) had given certain right to Shri Babu Ji to act according to his wish. Secondly you have written that he (Shri Babu Ji) does not want to give him (Chaubey Ji) to this extent. It also means that some condition has certainly been given but not to that extent. Thirdly, you had certainly such a desire at that time but it might have not reached to such a pitch and to such an extent that it might have taken the shape of or amounted to an 'order' that might have compelled Shri Babu Ji to give him (Chaubey Ji) that very condition. Your (Shri Lala Ji's) eagerness can not at all keep him (Shri Babu Ji) passive and cool, because Shri Babu Ji had written in one of his letters to me that 'Daughter, I may speak of myself if I may have any control over me'. Revered Samarth Shri Lala Ji Maharaj, you have asked about the 'punishment'. In this respect, I may submit that he who realises his mistake, rightly deserves to be punished, and he who realises his guilt should undergo the punishment; but what may be said about the person who cannot distinguish or make any distinction between the 'right' and 'wrong' and who has lost control over himself. If he who feels, takes and values the reward and punishment alike on equal terms and in a similar fashion, is at all punished, it will perhaps have the same effect or value as I may take sugar or sweets. Revered Lala Ji Maharaj, all these conditions are for him only and for that time until (as you have written) he surrenders and dedicates himself completely to 'Some-One'. Although the flame turns the insect (Patanga) to ashes but it can never leave the flame and will always flutter around it. We all cannot mould ourselves into the form of insect (Patanga) and hence there is a sort of barrier or limitation for us. It is possible that this thing might have created a blockade in the way of Tau Ji's progress. My condition is like that of a child who remains carefree and careless in the protection of his or her mother. It is only a prayer of this humble being that I may achieve the Master completely and my eyes may always remain seeing at and sticking to 'Him'. I only beg that my Babu Ji may not at all suffer from breathing trouble and his physique may not go on becoming weaker and weaker.

Revered Shri Babu Ji, my condition is such or it seems like that (Condition) as you have written in your book about 'Identity'. It seems to me

that my everything has become laya in 'Forgetful state' or somewhere about which God knows better. The condition of 'Extension' has also become the same. It will not be wrong if I may say that even the 'forgetful state' has also become laya somewhere. It seems that the condition of innocence is also getting absorbed somewhere. It seems as if a thought is floating on a calm and silent sea. That can most probably be called 'Identity'. Received a letter from Kesar. She has done her papers well. Love to youngsters.

Your most humble daughter,
Kasturi

Serial No.	Letter	No.
211	Lakhimpur	30/04/1952

Revered Shri Babuji,
Sadar Pranam.

Hope you would have received my letter. There will be improvement in your health due to injections. I am also well. Now I am writing about my spiritual condition, whatever I have been able to understand by the 'Master's' grace.

Now the condition is somewhat like this, that my link with my body has totally broken away and my connections with all its elements do not factually exist. Most probably I have already written all this to you. Now it (the existence of the body) is not at all felt under any circumstance, even while sleeping or remaining awake, or even in peaceful times, or in trouble. Now the condition has become such, that I always remain forgetful of the 'Self', wherever I am or in whatever condition I am. In other words, it can be said that a state of forgetfulness exists all the time. But God knows why and how, sometimes even in that state of forgetfulness of the self, some rays of the feeling of self do come, though only for a few moments, but often these are of such a low intensity that, if I may not ponder over it, as it often happens, I would fail to recognize that momentary consciousness of the self. Revered Shri Babu Ji, God knows the reason why that state of forgetfulness also does not exist for the last two or three days. The condition does not seem to be good. Sometimes, I think that there is some blockade or stagnation somewhere, although it cannot happen because it seems to me

that by Master's grace, I am continuously progressing. Nowadays the condition seems changing. Now, whenever I concentrate my thoughts over it, it seems that there is very slow reaction in the heart, otherwise mostly the condition of forgetfulness with this as well, seems to exist. Now the condition is such that, neither I am conscious of my being good nor of being bad. What to speak of the self, now I am not conscious of any evil or good even in the world, and I have become like a smooth earthen pot on which not a single drop of water stays a little or I have become as deaf as a stone that I am the least affected or moved by anybody's words, and the heart does not at all react. Revered Shri Babu Ji, God knows the reason why it is not possible for me to remember the 'Master' as much as I want; hence I find that the thirst or craving for the same is always on the increase. It seems to me, that by the grace of the 'Master', there is such an absorbent in me which goes on seeking all the things and even all the conditions, as if everything is digested within me. But only such a thirst or craving still exists which continuously gets internal momentum.

Love to younger brothers and sisters. Kindly see my other letters too.

Your humble daughter,
Kasturi

Letter No. 212

Shahajahanpur

04/05/1952

Dear daughter Kasturi,
May God bless you!

Received your both the letters of 23rd and 30th April. The reply that you gave in your letter of April is quite correct. If I may write the reply of the question that has been put to you the same will have to be written but in another way. I had written a letter to Master Saheb, that I have put you up to the 'C' Point. Your letters of both the dates are describing the condition of that point. The more you will go on progressing, the more you will be conscious of the same but it will be difficult to find words for its expression. I get simply perplexed whenever I think that I have to reach you to 'Dhur' central region provided you may remain maintaining the same very condition and may reaming having the same fondness (Lagan) and love

for God and I do expect the same for you. So far as Lalaji is concerned, it is a moment's work for Him to reach anybody up to 'Dhur'. But there is one set back in it that one does not gather enough courage to have a command over each and every condition. Although most of the persons who have been given higher stages in a hurry and whose journey I have also completed have not proved very useful as they could not maintain Laya Avastha at every stage. The reason is that was that they had not developed the habit of Constant Remembrance. Constant Remembrance is very easy. I think one should not take more than ten or twelve days in keeping it constant but nobody here wants to do it. They have taken it for granted that he who has an axe to grind will himself give and hence why they should labour in that direction. Somebody wanted to gain my favour by flattering me and somebody planned his physical activity in such a way as if he was very obedient but I understand all this very well. You may take it as my self-motive that when I was fully convinced that they were stagnant and did not progress I went on taking them up hurriedly. I will still hurry up but only then when the abhyasi will himself expedite into the matter. But possibly this mistake that anybody may not make any effort for improving further and I may go on taking him up may not be committed in the future. During the marriage of Prakash, my elder son, I had given him a sitting after seating him under a tree. In that sitting I had transmitted to his soul with a view to take him to Central Region. I had also at the same time diverted his 'Surati' (Dhyan) towards Constant Remembrance.

What I have already said that, "I want to take you up to Central Region, but I get perplexed" means that you have still to traverse a lot and I remain pondering that how much time be devoted so that you may go on gaining knowledge and also may reach there. Often I think for every person that he may reach up to the Central Region and be ready to make every endeavour but nobody wants to take work from me. Howsoever sick I may be but you need not worry as the time for my last journey is far away.

I have forgotten to write one thing that I gave a sitting last night to you for making a journey (Sair) of the point 'C'. Before this I was engaged in some work and the mind also did not work much so I did not give you that sitting before. I am taking up the important points of the regions. If I take every small point which is inside the larger one, then the life of ten thousand years are not sufficient for crossing them, but it is certain that I will make

him to journey every point. Do write about your spiritual journey because I now want to hurry up. It is just possible that after journey of this region you may feel the conditions of the other points after an interval of seven or eight days. Now in this haste and hurry it is your duty that you may attain the Laya Avastha at these points. When I had let Shri Rameshwar Prasad to traverse the points I had counted them up to 'K' and after that I gave up counting.

Your well-wisher,
Ram Chandra.

Letter No. 213

Lakhimpur
04/05/1952

Revered Shri Babuji,
Sadar Pranam.

It was a pleasure to know the contents of the postcard that was addressed to Respected Shri Master Saheb. Thanks a lot to you for your grace and magnanimity for taking me up to the point 'C'. Yesterday when both I and Tau Ji sat for meditation, I felt as if Tau Ji's condition was quite good. I am writing to you about the same, as you can judge better, whether it was right or wrong. I saw in him the condition of 'Samya-Awastha'. It seems that he is full of many conditions which are described in Gita. I felt that sometimes his condition was that of 'Beej-dagdha' as according to you, it was once that of mine. It means that it seemed that his inner self was somewhat melting. The rest you know better. Now I am writing to you about my condition, whatever I understand by the Grace of the Master.

God knows the reason why, with the passage of time I find that the inactivity in me is increasing. Sometimes it increases a lot on a few days. Sometimes a lot of monotony is felt and I do not feel any interest in any work anywhere. Sometimes, the heart becomes restless and pines to run away from the house, although I know that it will be of no use, even if I may go anywhere. Every time the condition of inactiveness remains as it is. So far as remembrance is concerned, its case is quite different and opposite. Whenever I think of you for a moment, it seems as if I had somewhat come

down at that moment from His remembrance and I also feel bad. This condition is felt, whenever there is monotony in the heart or this condition develops monotony, otherwise mostly the numbness seems to prevail upon the condition. Shri Babu Ji, my condition has become somewhat like that of Tamsi. I have developed Tamsi nature.

Sometimes the heart desires to remain always in a state of slumber. The heart also wishes not to do anything, even not to move hands and feet. It seems that the heart and everything and the whole of the internal and external activities have sunk somewhere. God knows where it has immersed. Now the condition is full of idleness. God knows what the heart is reciting and pining for. I have full faith in it, as well as in His grace that will certainly take me to the goal. Now the condition has become such that all my faith, love and trust etc. got themselves laya somewhere (God knows where). God knows what has happened to me now. Now there is one new development that I often speak out the same thoughts (without being told) that arise in the hearts and minds of those people who sit in front of me. Any way I do not know where my thoughts have drifted away. Master knows better.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 214

Lakhimpur
07/05/1952

Revered Shri Babuji,
Sadar Pranam.

You would have received my letter. Hope you will be well. I am now writing to you about my spiritual condition whatever it is.

Now the condition is such that I have forgotten the condition of 'Inactiveness' as well. It seems as if the condition of inactiveness is getting laya somewhere. Sometimes it is felt and again I forget it and it has also happened that I am not aware of even forgetfulness. God knows what I have forgotten or what forgetfulness is and I fail to distinguish in between the two. The condition of 'forgetfulness' is also getting laya somewhere. Revered

Shri Babu Ji, my condition has become such that my Manas has gone so deep in meditation that to feel angry, to become happy and to laugh have all become external activities to me and all these activities do take place automatically. There comes no change in it (Manas). It is in the very condition in which it had been placed in the beginning. It has no concern with God, hence wherefrom love may come or arise. It has nothing to do with meditation or Pooja because it takes no effect of it. Its concern towards the world is also likewise and the fun is that I am also not aware of its seriousness. No doubt, whenever I concentrate over it, I find there the same condition as mentioned above. It seems neither melancholy nor anything else; it is in fact in its nascent condition. In other words, as each and everything and every condition is coming to an end here, in the same way the turn of its (End) coming to an end has also come. If I may call it 'Samya-Avastha', I have not recognised it. It has also, almost got laya somewhere or it has been absorbed in the absorbent within me. Now the condition looks quite pure in which neither any colour is seen, nor anything else. It can now be called pure condition, but Shri Babu Ji, what is the matter and what is the reason that the effects of sorrow and joy, pain and pleasure and trouble as well, are reflected from my face although there is seemingly no effect on the heart? It means that there remains certain effect unknowingly; you know it better. But there seems no change in the condition of the heart. There must be certain reflection of the atmosphere on the heart.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 215

Shahajahanpur

08/05/1952

Dear daughter Kasturi,
May God bless you!

Received your letter dated 4th May 1952 by post and another letter dated 7th May 1952 through Mataji. You have written about Tauji's condition and it is partially true or correct. The formation of sanskaras in him has almost come to a close and the 'Samya Avastha' about which you have written

is of many kinds. It seems that the 'Samya Avastha' of the lowest order is present in him because I have transmitted him accordingly.

You have written about you condition of inactiveness, i.e., in our system the condition of inactiveness starts from the very beginning that is from the very first day. It means that the seed of the condition where one has to reach is sown in the very beginning. This thing (inactiveness) is felt more with the corresponding more and more advancement. When anything is recollected the trend in the condition seems to be downward. The cause of it is that the concentration of the mind is somewhat disturbed. You have written that 'My condition seems to be 'Tamsi' as I sometimes want to remain asleep and often I want that I may not even move my hands and feet'. In fact it is not 'Tamsi' condition rather it is a proof of the fact that all the organs have achieved more or less Laya Avastha. You have also written that 'I begin to speak out what is in the heart and mind of another person'. It is the sign and symbol of the purity of the heart. Sometimes back, I had this condition but of a greater intensity but God knows where it has gone now. It is a wonder that Lalaji Saheb remained having this particular condition up to the last moment but now I do not feel this condition. You have written in your letter of May 7th regarding the disappearance of the condition of inactiveness. It is a good condition. The reply of the rest of your letter is that the feeling of seriousness of the heart is somewhat reflected or noticed, unless and until it (the heart) reaches that place where from it has come.

Your well-wisher,
Ram Chandra.

Letter No. 216

Lakhimpur
09/05/1952

Revered Shri Babuji,
Sadar Pranam.

Respected Amma Ji would have given you my letter. Everybody is well here and hope that you all will be also well. I am now writing my spiritual condition whatever it is by the grace of the Master. God knows the reason

why there is so much dullness all over the body. I want to remain in a state of drowsiness throughout the day and mostly I remain lying in a sleeping condition and therefore, if I have to get up or if anybody talks to me, I feel disgusted. It seems that the heart gets laya in a sleeping state, it is beyond me to understand what to do and how to act. Even if anybody may inform me that 'you have come', most probably my heart and mind would not care. It will not induce me to get up. I have never heard about so much laziness as I am feeling nowadays, consequently, I try to divert my mind in worldly things so that the limit of it may not be crossed. But here the condition is as has been best described by the poet Surdas, "Surdas ki Kali Kamaria Chareh Na doojo Rang". Surdas says that the black blanket will not absorb any other colour. Sometimes I feel the condition of crossing the limit of limitlessness. Pooja and working is done automatically, unless it is my helplessness to do it. Constant Remembrance is no more under my control, earlier this condition used to prevail upon me only for a day or two but now it seems that it has become a permanent feature and that too in abundance. I fail to have control over it, hence I remain lying silently throughout the whole day. The visitors, consequently think that I am ill and advise to take medicine, but now the condition is somewhat different for the last four or five days. It seems that the heart is getting laya into a corpse-like condition. I do not want to write to you even any letter and to describe about my condition. Many times I avoid writing but still I sit and begin to write. Now the condition is somewhat like that it seems that I have lost the condition of Laya (Fana) unknowingly.

Now even the corpse-like condition has also died. Earlier it was inactiveness but now there is something else at its place. That is now all over. It now seems that the outer and the inner knowledge are getting laya somewhere but God knows, how the two kind eyes of the 'Master' are keeping constant watch and preserving some knowledge.

Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

11/05/1952

Revered Shri Babuji,
Sadar Pranam.

Received your two kind letters through Amine Ji and came to know of the contents. Respected Tau Ji has now begun to try to do a lot of work and to remember Him. May the Master endow him with the capacity of making such endeavours. As you had written earlier, we both (I & Tau Ji) sit for meditation daily in the morning and evening.

You have written that if your love and devotion and your condition may remain as they are at present, I have to take you up to Central Region or 'Dhur', but it seems that I do not know whether I have love or not but this has happened that the restlessness goes on increasing with each passing day. Perhaps you want me to feel and see the condition of every point, hence this restlessness is also becoming intense. You have written that, "It is your duty to attain Laya-Awastha in it (condition)". Shri Babu Ji, whatever you want me to do and to achieve, shall be done.

Now my condition is such, that I have almost lost my sight and the light has gone but by the kindness and grace of the Master, I have begun to see through the light of His eyes and I am progressing every moment. I feel as if He is continuously taking me forward. The condition seems changed for the last two days. I had written to you earlier that it seemed that everything is getting laya somewhere, but now it seems that this condition has also disappeared. It seems that the dead body has got somewhat new life. There is some vibration in the navel for the last two or three days. There is often a slight pain in it.

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

Your humble daughter,
Kasturi

Letter No. 218

Shahajahanpur

16/05/1952

Dear daughter Kasturi,
May God bless you!

Received your letters. Although they need no reply, however I am writing something. Somebody is worried due to worldly affairs while others are busy in other necessary matters but when I read your condition, I feel concerned about you that how long you should be detained at the next points because some points among those that are to come next seem very useful. I think that as I got all my work done in my childhood and youth by the grace and kindness of my Guru in the same way I want that I may complete the work of all those persons who have the courage to move forward. Master Saheb's work was done hurriedly and the advantage of that is that now I need not give many sittings to him. Sometimes I render some help or I try to bring some grace to it.

Often I concentrate on your 'C' Point. The condition of yatra has not yet started but it is to start now. I had written to you that I would detain you at each and every point for seven or eight days. After Point 'C' I will take you up to the next condition but when I concentrate deeply I find that a broader vision is present in the next point or stage. Now I fail to understand what to do. I will take a dictate from Lalaji Saheb in this connection as to how he made me cross such points.

Convey my blessings to your brothers and sisters.

Your well-wisher,
Ram Chandra.

Letter No. 219

Lakhimpur
16/05/1952

Revered Shri Babuji,
Sadar Pranam.

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

Now the condition has become totally shallow. The condition has changed. Now it seems that the colour (happiness) that was in the condition, is gradually fading and dissolving. The condition, for the last two or three days, is such that God knows the reason why I do not get peace, although I may go on beating my breast throughout the whole day. There is a sort of cry in the heart for all the twenty four hours. In the past I used to remain lost in the Master every moment, but it has now ended and most probably this is the reason, why my heart remains crying. Perhaps the fish when taken out of water, becomes calm and quiet i.e. dies after yearning and tossing for a short time, but it does not happen in my case. My condition is totally different than that of the past. My condition is such that I fail to feel that whether I am living or not. Babu Ji, I do not even want to know whether I am alive or dead or anything else. Nowadays my heart craves frequently, that I may run away somewhere from my house. Sometimes, I long to come to you. But what and how should I say to anybody if I may speak at all. However I have to live as He would let me live. These days the condition is such that sometimes the restlessness increases and at that time, neither anything is seen, nor understood. Sometimes it decreases. These days I do not even have any feeling for the Master. Revered Shri Babu Ji, I doubt whether I have gone far away or become separate from the Master. There is not the least charm and colour in the condition. The condition of gloominess has surrounded me from all sides.

Date: 17.05.52 Received your letter that you sent through Dadda Ji just now. Thanks a lot that you are so much concerned about me. I say and feel very strongly that the student, who can not satisfy and please the teacher, is worthless and truly speaking, the person who in his lifetime fails to surrender himself to the God or Master, passes his life in vain. Anyway, I have concern only with my Master. My 'Master' has not taught me any other 'word'.

Love to younger brothers and sisters.

Your humble daughter, Kasturi

22/05/1952

Revered Babuji,
Sadar Pranam.

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

Now the condition is not improving in spite of my best efforts. Now instead of drowning I am floating on the surface. I try my utmost to remember Him but the condition is such that I do not feel any happiness, so the remembrance is of no avail. Anyway it is perhaps His will and wish but neither the remembrance gives satisfaction to me, nor peace to the heart. Although I do not get peace or rest, even then, I see that the Remembrance has now begun to extinguish the fire that seemed to burn within me. There is no use of a blank and dry remembrance or endeavour. Revered Shri Babu Ji, you are requested kindly to see whether any dullness has come in my condition. Please tell me whether my condition is improving or not and what else I should do.

Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 221

Lakhimpur
27/05/1952

Revered Babuji,
Sadar Pranam.

You would have received my letter. Through your letter to Master Saheb, it was a pleasure to note that you are well. Now I am writing about my spiritual condition whatever it is due to the grace of the Master.

Now the condition has changed. It has become pure and simple. The condition now, is such that all the conditions, since the beginning till today, have become so distinct as if I have never felt them within me. What to speak of myself, even if you may see it, you will find the same condition. Now I do not even feel that I remain absent-minded. Now the condition is such,

that even on observing very minutely I do not find any sign or symptom that I was ever absent-minded or I am even now absent-minded. I even do not know whether my heart wants to remember Him (God) or not, and even if I may try to remember Him, I fail to feel whether I get pleasure in His remembrance or not. But it is sure that the condition is such that the heart likes it. Revered Shri Babu Ji, now my condition can well be described in these words, "Neither there is warmth nor cold. Now neither I live in my Homeland, nor I belong to a land without my home". The condition is somewhat like this that the Manas sleeps and awakens repeatedly after a short interval of a few days. There is no idleness. Revered Shri Babu Ji, the Manas has now reached such a stage that it does not get even the interest or charm and pleasure in Pooja and His remembrance. The Manas sleeps, or perhaps it has reached such a worn-out stage, that even the activity of the body has gone into deep slumber. There is one thing more. The condition of sleeping is not felt; I have only guessed it. Revered Shri Babu Ji, the condition seems to have become 'Sahaj' (natural), in which I do not feel any condition. Perhaps everything has got laya in Sahaj Awastha.

Sometimes it seems to me that I am present in everybody's inner or my inner is the inner of everyone. What I am, I do not know and what others are, I do not know.

Your humble daughter,
Kasturi

Letter No. 222

Lakhimpur
17/05/1952

Revered Babuji,
Sadhar Pranam.

Hope you would have reached safely. Everybody is well here and hope all will be well there. I am writing about my spiritual condition, whatever it is due to the grace of the Master.

Now the condition is more simple and natural than what is even meant by the word 'Simplicity' and more pure than what even the word 'purity' can express. I have become so ignorant of 'Spirituality' that I even do not know what spiritualism is or it may be understood in this way that the 'Master' has

even set me free from the bondages of distinguishing between spiritualism etc. or in other words my present condition is the result of lightness, simplicity (naturalness) and spirituality. Master knows better what my condition is.

As the days pass by, it seems that I am lost somewhere. Now my Manas (heart) and eyes have both got laya somewhere. Nothing pleases them (Manas and eyes) except 'He'. Now I am lying totally absorbed in His love. Now I want nothing. I fail to understand whether I may say that absorbness itself has merged in me. I have now again become as I was; only a sort of thirst is with me. Sometimes I feel a peculiar sort of cold drops falling on my head. A peculiar thrill or tickling is felt in the backbone. God knows better what the matter is, that I feel a constant connection with a peculiar condition. There is nothing to speak of my condition while you are here, but I have most probably forgotten the feeling of separation and the feeling of togetherness, or unity, has reached the same condition.

Shri Babu Ji, I see and feel that I am swimming in the broader heart of my Master which is full of lightness and purity. I am also going totally carefree in the field of a peculiar sort of condition and as the days pass by, I find myself getting absorbed in that condition. Revered Shri Babu Ji, it is beyond me to describe in words my present condition. It may be taken as a 'Gur' (Molasses) of a dumb person. It seems to me that most probably it is the scene (Drishya) of your greatness and only a glimpse of that has been caught by the Divine-eyes (Divya-Drishti) that has been given by the 'Master's grace'. Kindly do write to me what It is. That scene is present before my eyes. The 'Master' has further shown His kindness, that I feel as if I am swimming in that broader heart or in a Divine condition. Nay, my one and only thought goes on swimming in that. Now it seems that I am fully satisfied with all the past conditions and all those conditions have been left far-far behind. Now I have only to swim in it, am swimming in it and will go on swimming in it and there is no end to it.

Revered Babu Ji, neither I have the least desire for liberation, nor I remember my goal. I have only His remembrance by His grace. He may take me anywhere He likes. I even do not know where and how He is taking me, but the centre of my meditation is the aforesaid condition.

I am so poor and a lost person that I have not even the slightest doubt of having anything within me. I am as carefree as a child of four or five years, who remains clinging on his mother's breast on his belly without any care and even then he remains drenched with her pure love. My condition

is most probably like that of the innocent child. Now I am totally ignorant of my love and I am continuously being wet or drenched with the essence of the Master's unlimited love. Now this child (i.e. I) does not know anything; the burden of responsibility lies on the mother (i.e. the Master). He may love me, or as He likes. The activity has again started getting reduced.

Revered Shri Babu Ji, there seems a sort of vacuum for the last two or three days. Sometimes the scene of your departure, after taking lunch at the residence of respected Master Saheb, begins to flash before my eyes.

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

Your most humble daughter,
Kasturi

Letter No. 223

Lakhimpur
23/06/1952

Revered Babuji,
Sadar Pranam.

You would have received my letter. All are well here and hope that you shall be well there. I often remember you very much. I am now writing about my spiritual condition whatever it is by the grace of the Master.

Now the condition is such that all the persons - dead or alive look alike, or in other words, I feel that all the persons - dead or alive are alike. I feel no difference in them. The condition is like this, that the feeling of duality is not felt at all. I do not feel whether someone is born or somebody is dead. God knows what it is. I only feel a natural condition (Sahaj Dasha) everywhere in the universe. I suppose it as a condition, but what it is I don't know. It now seems that there is one and only one mirror all around and it is reflecting one and only one condition and there is nothing left now. Nay, there is perhaps no reflection. What it is after all, I have not been able to express it correctly in words.

Now the condition is like this; as after eating sweets, if we may observe minutely the sweetness still remains to a certain extent, but in my case I know nothing about the taste of sweetness. I am dancing according to His indications. Now the nature and condition is what can be aptly called

'Natural', because importance of everything has ceased, consequently, Naturalness has come in everything. The condition now seems to remain linked with Nature all the time. Revered Shri Babu Ji, if anybody may ask me to describe any specific condition, God knows the reason why, while describing that condition, it is seen expanding outside. It is often the case that whatever condition comes before me, it is my condition this I cannot say, but it is a condition. I fail to describe it in words. I cannot express whatever condition or happiness I feel within me. Sometimes, by observing that condition, there is an automatic and spontaneous outburst of 'cheers' (Wah-Wah) in the heart; but that joy is far beyond the worldly pleasures. But nothing stays before my eyes. God knows better where the attention of my looks gets laya. My condition remains somewhat stationary till you remain here but I do not want to remain stationary. There seems a further change in the condition, whatever it was upto now. Now I feel that the present condition has got absorbed in me. You know better. I am totally exposed before you. Now if I become angry, it is beyond my tolerance. I cannot bear it. I do not like it. But everything will be set right by the grace of the Master. There is nothing to worry about, as I become angry rarely and I hope that I will never become angry.

Love to brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 224

Shahajahanpur

29/06/1952

Dear daughter Kasturi,
May God bless you!

Received your letter. I am replying only to two points of your letter dated 17th June. The condition that showers of cold water are falling on your head means that when you were sitting in Master Saheb's house you told that you felt a little heat in the heat hence I had dropped some cold drops so that the trouble of heat might go away. No as the power of attraction in you increased a lot due to deep love and devotion and the receiving capacity is also on the increase this condition has somewhat stayed

and settled. There is a life in thought and if that is not related to Maya, the Divine Power in it increases. Hence it is not possible that 'that' may not have its effect and it is your ability that you have kept that effect till now. You have also written in that letter that, 'I am going on totally care free in the field of a particular sort of condition and it is beyond me to describe that in words'. This is a very good condition. Lalaji Saheb had told once, "What is spiritual progress?" It is simply a barren field in which one has to go on and on, but Delhi is still far away. One has to simply swim in this barren field which is in front of your eyes. The way has now opened and beginning of spirituality has been well done. Now all the progress in this shall be related to spirituality.

Dictate from Lalaji Saheb: "But none of the conditions should be taken enough or to extreme limit. Ram Chandra has already written above that 'Delhi is still far away.' It is correct you have seen nothing so far. The conditions worth seeing and feeling are yet to follow. A very large hearted person with great understanding and intelligence is required to experience those conditions. In our system everybody undergoes such conditions but people do not have the time, ability and power to feel them, hence they are unable to understand their beauty. Your letter dated 23rd June needs no reply. That letter has the description of a particular condition. Now I have finished writing. May God bless you. Ram Chandra will give the reply as he deems proper."

Yesterday, I observed (Dated 28th June) that you were somewhat exhausted so far as thoughts are concerned but this is not the case today. As a consequence of going very fast this does happen that one feels exhausted. In that case the energy is then increased in him. I have also felt likewise while crossing important points and there is no set back in it. I have not yet understood as to how long I should detain you at the 'D' point. Anyway I shall decide it within a day or two. Thereafter, I will act according to the 'light' I get.

The condition described in your letter dated 24th June is very good. I also crave for this condition. I have observed your condition which is so fine that I would have sacrificed hundreds of kingdoms for that condition if I would have ever had them but it does not mean that there remains nothing to be done now and it is enough.

**"Hansi Kehl nahi paeeyan, jin paya tin roil
Hansey hel piya milai, to kaun suhagin ho!"**

i.e., it is not a fun frolic and play to find and meet the beloved, those who have got Him do weep; If the 'Beloved' be found by playing and making merriments nobody would ever be a widow.

Your well-wisher,
Ram Chandra.

Letter No. 225

Lakhimpur
29/06/1952

Revered Babuji,
Sadar Pranam.

You would have received my letter that I had sent through Narayan Dadda. We are all well here and hope you will also be well. Now I am writing my spiritual condition, whatever it is by the grace of the 'Master'.

Now the condition is somewhat like this, that whatever the inner condition or happiness was, has now all melted. I again feel a sort of creeping sensation in the backbone. The condition does not seem satisfactory these days. When the condition changes it seems for a while that some grossness comes up to the surface, although after a day or two, the condition again becomes pure and simple. Now the earlier condition which was very good and about which I had already written, has now gone away in such a way that it has not left even a single mark. The condition has somewhat changed since yesterday morning. Now there is such a coolness in my inner that it is not warmed-up by any sort of heat. My condition is such that I do not remember even a single moment in my life which is without 'Master'. The day comes and passes away; the night comes and also passes away; the weather comes and thereafter changes by the grace of the 'Master'. I am the least affected by any of these changes. Now I feel that I have no relation with anybody. I have now become free from all these bondages. It appears to me that all the inner and outer have now become 'Master' and the 'Master' only; but whoever

was mine is Living within me - "Mera mujh mein rum raha" is the condition and that too is so natural that there is nothing extraordinary, as if there is no trace of remembrance in me. But if I may think, "He" will be found pervading within me as well as outside me, including each and every particle of my body. In other words, it may also be said that the condition is that 'I am pervading everywhere and my name is Niranjana (God)'. Now a peculiar cool condition of 'oneness' with the 'Master' appears to be spreading all over and everywhere. When I look back, I always find myself submerged in that very cool condition. Revered Shri Babu Ji, I do not know where I am going on and on, along with my master, leaving everything behind. Although there is no limit of how long I have to go on but my 'Master' and guide is so dear to me that while going along with 'Him', I do not feel tired, rather the speed of my progress is accelerated. Now the condition is such that even a moment's stay without any further progress is beyond toleration. He is taking me, looking after me with love and affection as His own child, giving me taste of every condition in the spiritual journey. Revered Shri Babu Ji, there is nobody like Him (Master) in this world. Many thanks thousand times to Samartha Shri Lala Ji Maharaj, who has obliged and gratified the whole world by giving it such an infallible Divine-Gift and Unique treasure (Divine Personality). By the grace of the 'Master' I see all the aforesaid conditions and the words of applause i.e. Sadhu-Sadhu (wah-wah) come out, repeatedly and spontaneously, for Him from my heart. It seems to me that my own heart is spreading all over the Universe or in other words my heart is getting laya with 'this' heart. Some such thing has happened, that all the conditions so far seem to be doomed. Now there is a peculiar condition. The truth is, God knows the reason why he has started loving me more than I love myself. Revered Shri Babu Ji, when Kesar sat for meditation during the last two or three days, she felt as if the brain was being pulled up. She felt headache but now she is well. I am afraid that I have not committed any mistake in her case? Because she always goes deep in meditation.

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

Your most humble daughter,
Kasturi

Lakhimpur
02/07/1952

Revered Babuji,
Sadar Pranam.

It was a pleasure to receive your letter. There was no limit to my happiness when I read about the condition of Kesar, not because she is mine but because she is going to own the 'Master' and wishes to belong to the Master and so I am related and concerned because of 'Him'. You have written in your letter to Tau Ji that there is a constant flow of 'Divine grace'! How good and pleasant it is! Anybody may see that flow of Grace. Not only see but I will say as Kabir Das Ji has already written:

"Wa Deswa Badar Na ubhrein Rimjhim Barsay Meh Re -
Chaubase Na Baith Raho, Ja Bhijaon Nirdeh Re"

i.e. though clouds are not overflowed in that Desh (Godly Region) yet it is raining continuously. Do not remain sitting in the house, but go and drench your body and soul completely. Then and only then the life will become meaningful.

My Sadar Pranam to Revered Samarth Ji Maharaj (Lala Ji). He has written, "You have seen nothing so far. The conditions that are worth seeing and feeling, are still to come. A large-hearted person with great understanding and intelligence is required to feel and realise them". Hence Revered Shri Babu Ji, I myself understand and feel that I have seen nothing upto now. Only cleaning has been done till date and it is still somewhat going on; so how I can understand any condition, that now it is enough. At first I have no more understanding of that sort and moreover if I had felt something within me, I would have estimated about its quantum. The case with me is different. Whatever less or more I have, only the 'Master' is my absolute, my treasure. Now none else can estimate about that, except 'He', who has made him so. As far as a large-heart, great understanding and intelligence are concerned, how may I come to know about all those things. 'He' who is the owner of these things, would himself know about them. I truly say that I want to know 'Him' only, whom I have known so far, and shall remain trying continuously to know 'Him'. Now it is upto 'Him' how much knowledge He may give to me. Thanks a lot for removing my mental fatigue. My mother is highly pleased to know that you will address her 'Amma Ji'.

Now I am writing about my spiritual condition, whatever it is by the grace of the 'Master'. A sort of peculiar sensation is always felt on the left side of the centre of the back, adjoining the backbone. As the air produces a soothing sensation after sweating, in the same way there is a vibration in the back. The mind also seems open, fresh and clear. Now the condition is such that I do not want even to read again about that condition about which I have already written to you, howsoever good it may be for others. Hence the question of thinking about that does not arise. It seems, that reading again about that, is just like looking back and my poor eyes are out of control for that purpose. Now whatever condition I feel and understand and when after a short time I sit to write it, it then seems as if I am writing about something that I have seen, felt and thought in a dream. Now it seems as if the whole universe etc. has gone out of my sight, only a pure and simple field lies before me and about this condition I have already written to you and you have also explained it. God knows the reason why the intensity of craving and restlessness within me is increasing day by day and it should also be, because it provides me peace now.

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

Your most humble daughter,
Kasturi

Letter No. 227

Lakhimpur
04/07/1952

Revered Babuji,
Sadar Pranam.

You would have received my letter. I have come to know through Narayan Dadda that you still suffer, somewhat, from breathing trouble. Now I am writing about my spiritual condition, whatever it is by the grace of the Master.

Now the true condition is mere simplicity. The Master has now freed me from the bondages of all humbleness and humility. The condition may be said as even lighter than the fragrance of the flower. Neither there is Duality, nor oneness. The condition is something else, even different from

and beyond that. Now it is whatever it is. Now all around me and in everything, I have felt the same condition. Neither I have His remembrance, nor the burden of His presence because it appears that I am proceeding forward continuously alongwith the 'Master'. Now the condition has become such that I have become totally familiar with my Watan (Homeland), but now it seems that its condition is gradually and continuously getting laya in me totally. Now the way of having, is becoming according to the atmosphere of my Watan (Homeland), day by day. Revered Shri Babu Ji, there remains only one condition with me, as has been well described by Kabir Das Ji in these words:

Sukhiya Sub Sansar hai; Khavain or Sovain,
Dukhiya Das Kabir Hai, Jagey Aur Rovai

i.e. The whole world is happy, it eats and sleeps. Only Kabir Das is sad, so he remains awake and weeping, but this very condition is my source of peace.

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

Your most humble daughter,
Kasturi

Letter No. 228

Lakhimpur
07/07/1952

Revered Babuji,
Sadar Pranam.

Hope you would have received my letters. Everybody is well here and hope you all shall be also well. I am now writing my spiritual condition, whatever it is by the grace of the Master.

Now the condition has become such, that the heart mostly becomes so inactive that it seems that there is nothing like heart worth the name. It seems that it is fixed at one place and has also become totally static. There is no movement in it. There is no feeling, or wish of any sort. The condition is such, as if the 'peace' itself has become quiet therein. It may be understood in this way, that the heart (Manas) does not need calmness and quietness, as

if there is no difference in me and my condition. Or it may be said that peace, etc. has now no separate identity. In other words, it can be said that I have no power to know all these things, but I still see and realise that I am going on and on, or progressing day by day continuously and the craving to meet the 'Master' is always with me. But I have no relation with my Manas. It seems that the condition and the Manas have now become one and one only. Perhaps it is left behind because I feel that it has also now no approach. The craving to meet the Master, is with me, as if it is my own self and so it is going forward with me. But I feel I have no knowledge about that (craving) as well. I know only my Master and my progress.

Revered Shri Babu Ji, the condition has now become such that the heart likes only the natural way of living and natural way of Pooja. In other words, it remains absorbed in natural condition and if I may go a little beyond it, the heart begins to feel nervousness. But by the grace of the Master, it has attained the same thing. Now it does not go beyond or drift away from it. Now what is that natural condition? It may be the same condition (as if it has now become my own self) as written above. Neither there is any sort of enthusiasm, nor emotion, nor wish, nor renunciation, nor love, nor peace nor restlessness, nor likeness or dislikeness, nor action, nor reaction. The condition, perhaps, is this, that it has fixed itself at one place. Now everything has become calm and quiet, its mahapralaya has come. But the only difference is this, that during that period of Mahapralaya, Shri Krishna Ji was lying all alone on the lotus-leaf but here, in my case, the craving or the longing for meeting the 'Master' is certainly still lying on commotion, in one or the other form. Shri Babu Ji, now my condition is such that I feel peace and contentment in each and every object and place. I am fully contented, satisfied with everything, except that internal craving, about which I do not know as to how and why it exists, i.e. I am not aware of that contentment. I could not know when the 'satisfaction' had totally satisfied itself. I have now become like a poor ignorant person who has now no knowledge about Pooja or meditation. 'He' may keep me as 'He' likes.

Love to younger brothers and sisters. Amma Ji conveys her blessings to you. Please convey my and Kesar's Pranam to respected Master Saheb.

Your most humble daughter,
Kasturi

Letter No. 229

Lakhimpur
14/07/1952

Revered Babuji,
Sadar Pranam.

Received your kind letter and noted the contents. I am highly thankful to you for taking me up to the point 'E' and I had noticed, rather felt this fact by the grace of the Master, but while I was writing you a letter on the 4th of July, I somehow forgot to mention about this fact.

Now I am writing about my spiritual condition, whatever it is due to the grace of the 'Master'. I have already written to you earlier, several times, about the condition of Naturalness of the Manas. My Manas likes the condition of Naturalness as well as Pralaya, etc. but the condition now is such that I fail to remember, rather recollect that Natural condition and I am so much uninformed about it that I fail to recollect it, even after reading about it. I am also totally unaware of the craving these days. Revered Shri Babu Ji, there is such an absorbent in me, that it has soaked up that condition of simplicity and naturalness. My condition is such that whatever condition occurs, gets soaked up and I remain as I was without any difference. The spiritual condition is not good these days, hence I remain trying and by the grace of the Master, the condition has somewhat improved today.

Love to younger brothers and sisters. Convey my namaskar to respected Master Saheb. It seems to me that there is vibration in my back on the left side, just adjoining the backbone. Vibration is like worms creeping on my back.

Your most humble daughter,
Kasturi

Letter No. 230

Shahajahanpur

17/07/1952

The Dictate of Revered Samarth Lalaji Saheb

Lucky daughter Kasturi,
May the master bless you!

It was my wish that it would have been better, if some persons might have become like Ram Chandra, but my hope will not be fulfilled. I can still hope that some that some persons may become like him but seeing the physical weakness of Ram Chandra this thought arises that how his failing health would be able to bear such a great burden. Undoubtedly he is young so far as spirituality is concerned and he will also remain young but the labour certainly depends upon the physical health. The people, here, think that spirituality is the morsel of the mouth; they will put it in the mouth whenever they wish. Nobody wants to endeavour. Nobody has learnt how to add grace and glory. They have only heard of the highest stage and have understood after going through the books that they have to reach utmost only up to that stage. They are renouncing the 'Master' instead of the world. He (Ram Chandra) wrote letters too and tried to make them understand but all in vain, there was no effect. Now nothing else can be said, except that it is the will of the God. "It does not matter if people are many or few! But it is far better that there may be many and out of them only a few may become like him. It does not mean that many people may not be allowed to join Mission because the doors of the Mission are open for all and sundry. Now suppose, I may pin my hopes on you, but your own health has deteriorated beyond words but it is certain that your craving and love for the 'Master' shall work wonders even beyond expectation and I should hope for your 'progress' and it matters little if a girl attains the spiritual height instead of a boy. There is no difference between a boy and a girl; only the society has made a difference between them. Both are the bones of the same organ and both of them shoot forth and develop from the same root, there is not much difference. The work should be such that your Mission may remain earning glory and name and the people may not get a chance for raising finger and speaking against it. No doubt he has prepared a few persons for any time of need but first of all there is nobody to take work from them and if any such person is available he brings with him complete solidity.

If I may select, out of the present abhyasis only Master Saheb can be justifiably selected and some hope can be pinned on him only. But every person has no mastery over each work. He who is destined to the work can do the work correctly. If any one person may be entrusted all the works he will not be able to do them properly.

Here, the condition is, that the same person may write and may also render all help; he may also manage and celebrate the functions as well because he is dedicated whole heartedly and the others persons do not give more importance to it. There is no doubt that Chaubey ji is also very interested in Him but Ram Chandra is also not less interested in him. He is progressing and he always thinks about the progress of the Mission. In my opinion, he who sticks to one place (door) is more honoured because 'Rolling stone gathers no moss'. I love and like such persons as Ram Chandra, who will not mince words and will speak the truth even if anybody may ask him at the point of a dagger. He does not care, if anybody goes against him or feels ill of his words, but nobody goes against him. Now say, "may I appreciate your progress so that you may become happy". I understand that it is enough to say in your praise that I am highly pleased with you. In Ram Chandra, the intensity of thirst increased beyond limit this morning. Thirst for what? For taking work. He began to think for various ways and means for that. Sometimes he thought that he might prepare somebody for taking work from the power of 'Thought'. Besides that he thought about other sources and ways and means to serve the Mission and he may be entrusted the same work throughout his whole life. Now who the persons are, who offer themselves for the said purpose. They should write to me after thinking coolly that what are their specific powers so that same particular work may be entrusted to them. I make no distinction between the boys and the girls. Both are equal in my eyes. No doubt the girls are allowed but with certain restrictions and reservations and the boys will be given full freedom. I will give the duties to both the girls and boys.

Couplet - "Mane Aan Moran Ki Aj Payam Bemaland. Na Zamboram Ki Ajneshan Benaland".

Meaning - I am that ant that people may crush under their feet, I am not a wasp that people may get trouble from me.

Your Well Wisher,

Samarth Shri Ram Chandraji Maharaj.

Letter No. 231

Lakhimpur
18/07/1952

Revered Babuji,
Sadar Pranam.

It was an immense pleasure to receive the kind letter of Samarth Shri Lala Ji Saheb. His auspicious blessings are always with me. The benevolences and blessings of the elders always become and acts as flowers in the way of their children. My Pranam to Him and thank Him a lot. He has asked everybody about the working and service. Regarding me, I have only to say that, the query as to how much ability and capability I have got for specific works, can not be replied by me, whose even thoughts have been snatched away; no doubt only the Master, before whom I am totally exposed, knows fully well. As my own share, there is only this thing left that 'Your life is for Ram and you should go on passing your life in the service of Ram - you should go on bowing your head before Ram (Zindagi hai Ram se Tu Ram mai Bitai Ja, Ram ke Hazoor main tu apna Sar Jhukaye Ja). My condition is such that 'I went to see the glory of the Lord and I too became glorified' (Lali Dekhan Mai Gayi, main hi ho gai Lal). Besides this, there is one thing more. The bondage of man and the woman, the boy and the girl, got already broken and now I am a free 'soul'. Yes it is certain that the Master may call me by any name. Now if He may call me a boy, I am a boy, and if He may call me a girl, I am a girl. If He calls me a human being, I am a 'human being' and if He calls me an animal, I am an animal. Not only this, the same type of 'Spirit' will begin to work in me. It is all by the grace, glory and greatness of my 'Master'. This is a small blessing of the generosity and kindness of Shri Babu Ji, who is your 'Gift' to this world. I pray you kindly to guide me, as to what I should do for the health of Shri Babu Ji. On my part, so far as possible, I am making all the efforts of rendering all the service.

Now I am writing about my spiritual condition, whatever I have been able to understand, by the grace of the Master. I have been feeling lazy for the last several days. There is no interest left in anything. I even do not feel interested in giving 'Sittings' to anybody. Sometimes its intensity increases.

Day before yesterday, the condition was such that I had to drag my feet forcefully for walking. The hands, after raising used to fall down themselves as if they were lifeless and the eyes closed themselves, such a condition often repeats itself. No doubt there is always the difference of intensity. But if I may divert my attention forcibly towards anything else; it certainly bears fruits. Revered Shri Babu Ji, I now observe that, when the condition changes, it seems that there has come a change in the condition of forgetfulness and the earlier and the present conditions have both absorbed themselves in me and this process of absorption is still going on. The same is the condition of the condition of 'forgetfulness' it has happened that as if I have become habitual of moving in that clean sphere of spirituality, or as if I have become a resident of that sphere. I see that, that sphere is gradually disappearing. It seems that thought is reducing, or I am becoming unaware about its very existence. Now my condition is such that neither I know that I remain forgetful nor I know that I remain conscious of it. Now I am in whatever condition I am. Now the 'Master' knows well how I live, because I only know that I live in 'Master'. There seems no difference between body and soul. I do not know how all this has happened. Kesar conveys her Pranam to you. Love to younger brothers and sisters.

Your humble daughter,
Kasturi

Letter No. 232

Lakhimpur
23/07/1952

Revered Babuji,
Sadar Pranam.

You would have received my letter through Tau Ji. Now I am writing my condition whatever it is, due to the grace of the Master.

The laziness is on the increase for the last two days. Sometimes the condition seems to be pure, but often it does not seem so. Then I begin to think about the reason why the condition is not felt as pure as it should be. I begin to doubt whether this laziness is due to the physical weakness but I also realize that this idleness goes away automatically. It then seems that my Manas has come out of its slumber and got awakened.

Revered Shri Babu Ji, God knows the reason, why it seems to me that devotion or love has decreased. The best restlessness which felt earlier is somewhat over but there is still slight pain, similar to that pain that is felt after pressing the soft skin over the healed-up wound. It seems to me and it also appeared to me earlier that I am going at a fast pace but nothing like that is seen by me now. I feel enthusiasm but its intensity is so low that my Manas instead of getting inspiration, feels lighter.

Love to younger brothers and sisters. Convey my Pranam to respected Master Saheb. Amma Ji conveys her blessings to you.

Your most humble daughter,
Kasturi

Letter No. 233

Shahajahanpur

24/07/1952

Dear Daughter Kasturi,
May God Bless you!

Received your letter. I have taken you out from point 'E' today and reached you to the point 'F'. Write to me your experience now. I do not want to detain you for long at these 'points', but I will be helpless if there arises any need for detaining you at any point. In our satsangh there is not importance of these points. The abhyasis of our mission do not want to come out even from the First Point. There are certain persons, who want to taste peace in the first or second sitting. I am from their point of view taken as a most incompetent and useless person. I do try that they may feel a little peace in the first sitting. Lalaji's grace and blessings begin to shower on them helplessly. But I know certain persons, who begin to think it as their own ability that as they had come with the thought of a Mahatma so they felt this peace and this thing only occurred to me as well. I have seen that the people go to the Mahatmas e.g., Sukhdevanand, Nardanand etc., who are gaining name and fame at present and they live there for months and months together but why does this question of peace not arise there. What do you understand the cause of it. It is very difficult that the 'Peace' may be felt in one or two sittings only. It is a matter of practice. My duty is to create

such atmosphere that this thing (peace) may develop. I understand that the peace which is developed in those persons depends on this fact that Lalaji Saheb does not want me to prove myself incompetent in their eyes. Thanks to HIM thousand times for this. During my sadhana I have passed my twenty two years in restlessness and there is such a pleasure and peace in it which is not found in 'peace'.

You had enquired about one condition in one of your letters and I forgot to write about it. Now I am writing to you. You had enquired if the effect of Chloroform was totally neutralised or not. I think that the intensity of effect would have become less but it was not felt. I tell you a method of working. Whenever you may do any work you should always think that you are working with my 'will'. This practice produces the desired effect very soon while imparting spiritual progress or doing any Divine work. This method is not wanted in the case when an abhyasi gets complete laya Avastha into his Guru. But if even sitting is given to any one before this condition, it is then thought that the Guru is giving the sitting. It produces wonderful effect. Every preceptor should know this. This is always kept in mind that while giving sitting to someone, it is always understood that my Guru is giving the sitting and not I. In short one should think oneself as the embodiment of the Guru while giving the sitting i.e., I may impart sitting, I should at that time think that my body, my thought, heart and mind are all themselves Lalaji's and thereafter the sitting is imparted.

Received your letter dated 23/07/1952. You have written about your condition of laziness. It is the exterior cover (Dress) of the soul. When we reach near it, the cover which is inactive is felt and it rather shows its effect on our apparent way of living.

Convey my Pranam to Ammaji.

Your well-wisher,
Ram Chandra.

Letter No. 234

Lakhimpur
26/07/1952

Revered Babuji,

Sadar Pranam.

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

The condition has changed since yesterday. 'Purity' has come in the condition, or in other words I have taken it as 'purity'. The condition has now become such, that there is dryness in my condition. The charm of the condition has gone now. God knows what has happened to my condition. I do not understand as to how it has happened. There is neither now idleness, nor activeness, nor zeal, or enthusiasm and nor inspiration. Neither there is attachment, nor detachment. To sum up there is a peculiar homogeneous condition. It is certain, that the condition has somewhat changed. The green garden has become now a dry garden. Everywhere there is dryness, but God knows the reason, why and how I am living.

Revered Shri Babu Ji, these days it appears to me that there is so much attraction in the 'Master' that it is beyond me to explain it in words. It is attracting the whole world towards it, but so much ignorance is spread all over the world towards it, due to which only a few persons come this side and those who come, do not try, or do not want to get awakened, otherwise the life may become full of pleasure. But I will certainly say that due to this attraction, those persons who have developed some faith in the Mission, may do anything, or may not do but their soul can never leave this Mission.

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

Your most humble daughter,
Kasturi

Letter No. 235

Lakhimpur
27/07/1952

Revered Babuji,
Sadar Pranam.

Received your kind letter today and it was pleasure to go through it. I have come to know through Respected Master Saheb that you are suffering from cold and cough. Please continue taking medicine. I have already written to you about my changed condition, you shall receive that letter by tomorrow. Thanks a lot for taking me from point E to point 'F'. Your kindness is beyond compare.

You have put this question, "Why does the question of peace not arise, although people go to the Mahatmas for months and months together?" I understand that the reason for the same is, that the people, in fact, are not in search of 'peace'. They do not go to the Mahatmas for the sake of the 'peace' but for seeing the reward of Mahatma-ship in the form of palatial buildings, beautiful lakes and ashrams, etc. and if anybody particularly goes for 'peace' it is not available in the Ashrams of those Mahatmas. I still say that those, who are truly the 'seekers of Peace', may only once pass by your residence and feel the difference and they are far more blessed, who are fortunate enough to get a change to sit close by you. I do not understand, what to write about you or how to describe you. You really are, what you are.

The method of working that you have written, is unique. I will try to follow it, from A to Z. Nowadays the laziness is no more. Received the syrup of black plum (Jamun). I and Tau Ji sipped it yesterday.

Janmashtami is at hand and somebody, if not everybody will certainly reach there.

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

Your most humble daughter,
Kasturi

Letter No. 236

Lakhimpur
27/07/1952

Revered Babuji,
Sadar Pranam.

Received your letter through Master Saheb and the copy of Tau Ji's letter. Shri Babu Ji, the day Amma Ji took you as her son, how high she rose herself in my estimation, that I myself could not know.

The day Samarth Guru Lala Ji Maharaj's letter had reached here, Tau Ji's mood had changed. After going through it I had told Kesar that very time that whatever the elders say, is only meant for our improvement and betterment. If we feel it, it exposes our weakness. Revered Shri Babu Ji, I do say that our every particle belongs and shall remain belonging to 'Him'. So far as service is concerned, you yourself are totally capable of making mountain of a mole-hill and enclosing sea in a nut-shell. You only oblige us, by giving us an opportunity in your great and miraculous working. Moreover each and every particle, of this poor girl's body, belongs to you and so you are entitled to take my services according to your wish. Mission will grow and it will progress by leaps and bounds and we all shall remain sticking to the 'Truth', because I take lessons of Truth and Purity and selfless service from you. Amma Ji conveys her blessings to you.

Your most humble daughter,
Kasturi

Letter No. 237

Lakhimpur
30/07/1952

Revered Babuji,
Sadar Pranam.

My letter would have reached you. We all are well here and hope you all shall be well there. I am writing my condition, whatever it is by the grace of the 'Master'.

The condition now is such that all the good condition and rough condition have got dissolved and digested in me. In the condition neither there is pleasure nor unhappiness. The condition is somewhat homogenous. The condition is somewhat like a plain. Now it seems that this condition is also getting laya in me. In other words, that sight is gone, which sees this condition.

Now I have become like a smooth, even surface of an earthen pot and hence, there is no effect of tears and songs on me. Even the feeling, of that smoothness, has left. Instead, it now seems, that I have become like a clean slate as ever. Neither there is any sign of solidity nor any feeling of lightness nor any kind of burden on me. The condition, now, is that there seems to be no condition. Now only this much is felt that my thought has

suddenly got laya into the thought of the Master and now it has gradually disappeared. In other words Master's thought, which is directed towards me, has got laya in Him and is getting nourishment from Him and gradually it is disappearing. Now the condition is, that living in His thought, I am becoming thoughtless. Revered Shri Babu Ji, as my thought is being nourished in the thought of the 'Master', it has become so delicate that it does not entertain the odour of any other thought. If I may try to remember the condition that I have experienced, and try to note it down, I do not feel any happiness. It seems to be a burden. But after writing it, the thought has become totally free. It is so free or it is so much absorbed in the thought of its upbringing that, what to speak of coming into the bondage of others, it cannot bear the bondage of thinking and remembering it. This is the reason that I note down the condition immediately, otherwise, in the process of remembering it, I begin to forget it. The condition now is such, that the 'Master' has made me free from everything. It is all because of the Master's grace, as well as the good luck of my thought.

I try to follow fully the method of working that you have written to me, and it does not seem difficult, rather it is a very good device for spiritual progress. There is nothing particular about it, if anybody may accept and adopt it.

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

Your most humble daughter,
Kasturi

Letter No. 238

Shahajahanpur

31/07/1952

Dear Daughter Kasturi,
May God bless you!

Received your letter dated 26th July 1952. This is the condition of point 'F'. Dryness in condition is very good. It is called the condition of 'No condition' or conditionless condition. In other words it means that there is no condition. It will be a miracle, if this condition gets established fully. It is just possible that there may be a 'power of attraction in the Master about

which you have written. Write about it again after observing and experiencing. When you wrote to me about it I concentrated over it and also felt it. Such a thing was certainly found at the times of Lord Krishna.

Convey my blessings to your brothers and sisters.

Your well-wisher,
Ram Chandra.

Letter No. 239

Shahajahanpur

04/08/1952

Dear daughter Kasturi,
May God bless you!

Received your letter dated 30th July 1952. As I have already written that your stay is at the point 'F' but my transmission at present is not working for the yatra of point 'F' and that point is not opening properly and fully. The cause of it is yet not known. You have written that you are not feeling any freshness or dryness in the condition. It means that you have reached much closer to soul. But the pure condition is that in which even the feeling of condition must not remain. God will certainly give this condition to you provided you keep yourself drowned in your sadhana. You have written that, "Most probably the plain (Chatiyal Maidan) is getting laya in me". It is such a condition that when the house or locality of any person turns to a rocky plain that place after living there for long seems to belong to him and thereafter the feeling of that plain does not exist. What is the feeling behind your digesting the plain (as you have written?) Do write to me about that. If it means that 'the sea has enclosed itself into a drop of water it is then a very good condition'.

You have written that your thought has suddenly got laya into the thought of the Master it is also a very good condition when the body disappears i.e., when the feeling for the existence of the body does not exist and the thought itself got laya into the Master then such an aforesaid

condition and feeling develops. It is just a beginning. The condition has not yet developed fully. It is in the hands of the Master. He may give it to anybody whom he likes. I have no hand in this matter. I had written to you, "Start working, keeping me in your thought, it means that you may take it for granted that only my thought is working not you". In this context you have written that, "It is a very good practice for spiritual progress". But I have not understood this fact. Explain it to me. One thing is very harmful for spiritual progress and that is 'ego' or 'ahankar'. The ego for educational ability is the worst. People do not understand rather realise it but it (ego) shows its importance in some or the other way. The other thing that is more harmful than the first is 'jealousy'. Swami Vivekananda had defined the transcendental person as 'one who is jealous of none'. The person who fails to get rid of the two evils may fall down any day to such level and in such a way that he may never be able to get up. We must have immense pleasure if we see that God is very generous and merciful on any particular person. But the fact here is the otherwise. If anybody has any weakness and if I may point out to him so that he may try to remove that weakness he will then certainly feel so ill of it that he would not like to see even my face. Now at this age, I cannot do so much labour that if I may note any weakness in any particular abhyasi, I may remove that weakness by my spiritual power in such a way that he may not even have the knowledge about it. This is the reason why I take it as my own weakness and I do not point it out. Convey my blessings to your brothers and sisters.

The principle is that those who are getting training from the teacher, mainly those who are already initiated are his (Teacher's) spiritual children, even though they may be older to him. But not minding all these factors, I have always kept regard for the age and elders. I do not mind if anybody may speak ill of me, even on my face, it will have no effect on me. If anybody abuses me or beats me, if anybody does not believe my words, he may experiment and see. As I am a human being, I may feel it, but only for a minute or two and thereafter, I shall become as I am.

Your well-wisher,
Ram Chandra.

Lakhimpur
05/08/1952

Revered Babuji,
Sadar Pranam.

Received your kind letter, noted the contents. In fact there is no limit to your 'kindness'. I will say on the beating of the drum that you, yourself are the only example of 'you'. Shri Samarth Maharaj Ji (Lala Ji) has awarded such a gem to this world that the whole world is shining brightly by its glitter. There has never been another simile for the personality like him nor there is any possibility of any other such personality coming to this world in near future. May anybody see with open eyes! Nobody has proper words to describe 'Samarth Ji', who has become successful in descending such a personality like you. Only the following words can be said in his praise:- Such a Lamp has been lighted by your grace and kindness that illumines all the lovers of spiritualism (Roshni Pate Ham Jis se ashikane-marifat Aaj Hai Fazlo Karam se tere voh roshan chirag).

Revered Shri Babu Ji, you wrote to me for writing after experiencing, hence I have to write a little about it. Whatever I have experienced regarding the 'power of Attraction' in the Master, I am now writing about it. I will write nothing but 'Truth'. I can never have any thought of inferiority in my mind for any of my elders. You have enquired of my experience and so I am writing about it truly, please excuse me for the faults in choosing the appropriate words.

You have written about the presence of 'power of Attraction' in Lord Krishna and it is a bare truth, but I say emphatically and it is true and beyond any doubt that the 'power of attraction' in the Master is greater than the 'power of attraction' in Lord Krishna (as I see it). It is of a higher degree and this is perhaps the reason, why nobody can correctly and justifiably judge your 'power of attraction'. No doubt more people were impressed by this (Lord Krishna's) 'Power of attraction' because the present Master's Power of Attraction' has no limit and is more sublime and subtle. I will say that everything will be visible but the world prefers 'blindness'. Everything will be seen if, instead of seeing with our eyes, we may take or think of our 'eyes' as those of 'His' and then and then only, there will be no difficulty. But everything takes place by the grace and kindness of the Master. It is not possible for anybody to have such a miraculous power. I

have written, whatever I have experienced, by the grace of the Master. You may now, know or understand better. I am now writing about my present spiritual condition.

My condition now is such, as if I am the shadow of my 'Master' and that too, in this way that there is nothing different, inside or outside. The condition everywhere is the same. Whatever it is, it is both outside and inner and God knows what it is. I do not know, rather understand anything. Now the condition of purity does not seem something separate from me. In other words, it can be said that, that condition is getting laya in one. Now all the time, there is a conditionless condition. If I see otherwise, there is thoughtlessness for all the twenty-four hours. Amma Ji says that her feeling of 'Self-importance' does not leave her. What to do? It has become almost impossible for us to come there during Janmashtmi because Tau Ji has not yet returned.

Revered Shri Babu Ji, let Hari Bhai Saheb describe this experience to all the abhyasi brothers and sisters in such a way that they may be benefitted. I will also tell about this during Satsang here but not in my name. Most probably it may give good results. There is no fear in speaking the truth. Anyway, you may do whatever you may think proper.

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

Your most humble daughter,
Kasturi

Letter No. 241

Lakhimpur
10/08/1952

Revered Babuji,
Sadar Pranam.

Hope you would have received my letter. You have not written, whether you are free from cold and cough or not. Now I am writing about my spiritual condition, whatever it is by the grace of the Master.

The condition of thoughtlessness is also not felt now. I do not know what is my condition (Kaifiat), and what it is and what sort of condition it is.

Now I feel, that my condition is exactly like a common man of the world, who passes his life according to his daily routine. I, myself do not know about my own condition. I am, as Master is keeping me and Master knows it better. The difference is that there is a sort of craving within me and in fact, the condition is of peace, otherwise I myself, do not know, whether I have any condition or not. I do not know what has happened to my inner eyes. Now I am in your hands. Please help me.

Revered Shri Babu Ji, it now seems that I feel the condition but it cannot be described in words fully. Now all the scenes and visions have disappeared. The vision has got laya in the vision and whatever remains, is in fact my condition. God knows the reason why there is some monotony and heaviness in my heart but quite contrary to it there is also some craving in the heart for the Master. Revered Shri Babu Ji, neither there is any power left in me, nor any kind of thought, etc., with which I used to do all the work but by the grace of the Master, all working is being done as usual. But I don't know how it is being done. One bad habit has developed in me and that is beyond my control that I do not now remember 'Him', although he is very kind to me. Now you may please, see to it. I am totally before you, only you may see what is going on into me because I have lost control over myself. I do not even like myself because neither I am reminded of 'Him', nor I have even a drop of love left in me.

Your most humble daughter,
Kasturi

Letter No. 242

Lakhimpur
12/08/1952

Revered Babuji,
Sadar Pranam.

Respected Master Saheb read your letter to me yesterday at 8 p.m. I was extremely happy to hear its contents. In fact every word of your letter is worth writing in gold. Each and every line is worth remembering and learning. It is my intense desire and endeavour as well that I may die for the Master. Everything is in the hands of Master. I depend on His support and Kindness only.

Revered Shri Babu Ji, Amma Ji and we all are very much thankful to you. There is no limit to your kindness. We all, including Amma Ji thank Revered Samarth Shri Lala Ji and Revered Shri Swami Ji thousand times and are extremely grateful. It is your and only your glory.

One Point I had forgotten to write that I have such an experience that, if we may take our 'thought as your thought', the abhyasi is then linked to a higher world.

My condition today is somewhat changed by your kindness and grace. In fact it may be taken as lighter than before.

Amma Ji conveys her blessings to you. Bitto and Kesar convey their pranams to you.

Your most humble daughter,
Kasturi

Letter No. 243

Shahajahanpur

13/08/1952

Dear daughter Kasturi,
May God bless you!

Received all your letters. You have written than you feel the condition of thoughtlessness. It is really a very good condition but you have still the sense of distinguishing rather discerning so far as thoughtlessness is concerned. This sense should not remain now. Then and then only will be the beginning of originality. If there is courage and inspiration God will certainly bestow this boon. This is such a delicate and subtle condition that every person cannot even have an estimate of it. May God develop this condition. One point I have understood but it does not concern your letter, even then I am writing. Narain had narrated to me the conversation between you and Shyampatiji that Shayampatiji was surprised when you had told him about the atmosphere of his place. You may experience once thing. I have not experienced it and I shall also experience it. It is a novel idea that has come to mind and you should remember it because it is possible, I may forget it. The presence or the effect of anything affects the atmosphere. Whatever may be the thoughts of a man or woman who is

present before you shall affect the atmosphere close by his or her body. Hence observe at any time the atmosphere around any person shall also mould his thoughts accordingly. This novel idea struck to me so I have written about it but I have not any experience concerning it.

You have written that your condition is just like an ordinary person of the world who passes his life according to the daily routine. You have written as you have felt it last but you are unable to express it correctly. There is obesity in your expression. The real condition is quite far away from it and it is in fact a 'Secret of God'. Lalaji Sahib had written to me about it (secret) in reply to one of my letters and had instructed me at that time for not disclosing it. Kabirdas has told his able and intelligent disciple, the following words:

"Dharmadas I entreat you solemnly one lakh times that God's secret should not be revealed".

(Ddharmadas the lak dohai sar bhed bahar nahin jaie)

I had also written this very couplet to Lalaji Sahib when my condition had attained complete maturity by His Grace. I had also written this, 'The Mountain seems behind the straw'. This couplet does not mean that the spiritual knowledge may not be imparted to anybody in its purest form, instead it means that the real secret may not be revealed through the tongue unless and until the abhyasi may himself experience it. Hence disclosing the secret verbally has been prohibited. If anybody may believe on this point it is just possible that the importance of God may become less in his mind and moreover nobody would believe it soon. Lalaji Sahib had instructed me in one of his noting, 'you should go to any good and solitary place and have an experience of this by bringing you down to the lowest level of the condition of a beggar or fallen person and thereafter making progress slowly and gradually and gaining knowledge about the chakras. You should regain your original and real condition and during the total time in which you may remain in the condition of the down trodden, I take the responsibility of teaching the people.' He wanted me to make experiment in that field but I could not do it. Now I do not know, whether the time will permit me to do this experiment in future or not. This sort of experiment is possible only in the corner of a forest or a mountain. I have revealed many secrets of God

and I have already written much about them in my letters and books. It is just possible that I might have not written any special thing. Now there is such a mandate that I should reveal the secrets that are in my heart before I die. Due to the non-ability of the writer it is possible that I may not be able to reveal all the secrets and if the writer is available, he should follow me like a shadow so that he may write the thoughts that may arise in me, from time to time. When you had written to me about your craving, I was also reminded of my own craving as well and I have got such a pleasure in this craving and restlessness that those who are in search of peace may possibly kick it off. I am now free from all these things. There is neither now craving nor restlessness. Nobody should copy in this regard because this thing develops automatically. Request Shyampatiji to explain the meaning of that couplet of Kabirdas. He will explain it well because he is a learned person and thereafter tell him about my interpretation of the couplet. One thing will become crystal clear. Write to me thereafter. Received Kesar's letter as well. Congratulate her on her condition of restlessness. This thing is got with great difficulty and if due to the association of saints the seeker is in search of something, this condition should develop. The Sufis have named this condition as the condition of Darde-Dil (Heart's Pain). This condition has many stages. As higher the condition of Darde-Dil, the abhyasi shall reach the same higher stage. Daughter, I say truly that I am giving the abhyasis in leaps and bounds hence some purpose will sure be served. The true craving for the goal will be hard to find in anybody. There were many good abhyasis with Lalaji Sahib but still there was a lacking of this thing. Truly speaking, He (Lalaji Sahib) was so generous at heart that he used to fill the atmosphere with gems of spirituality. We did not open our eyes even then and nobody could still know him in real sense. I too did not have such an understanding that I would have got so many problems and complexities solved by Him. It was His grace that He gave me so much.

Convey my pranams to Ammaji.

Your well-wisher,
Ram Chandra.

Lakhimpur
22/08/1952

Revered Babuji,
Sadar Pranam.

Hope you would have reached comfortably. I had received your letter two days before your arrival here. You had instructed me to make experience in this field, "The atmosphere around a person moulds his thoughts accordingly". Your aforesaid idea is quite correct; I have experienced it by the grace of the Master. I will go to Shyampati Ji within a day or two and then I will request him to explain the meaning of that couplet. Now I am writing about my spiritual condition, whatever it is by the grace of the Master.

Most probably I had told you that the Master had freed me from the condition of 'thoughtfulness' and 'thoughtlessness'. It now seems to me that everything is going on opening itself; it means that in whatever condition I am, it is going on opening. Revered Shri Babu Ji, you had told here one day, something about the love of Respected Papa Ji and certain notings of your diary. God knows what had happened to me, for a day or two and since then, it seemed that the heart is bursting out with 'Hai-Hai'. But my condition is such that neither I am able to speak out anything nor I want to say anything. I wanted only to remain lying, pressing my heart, even then I prefer that condition, although it is sometimes beyond me to bear. But the intensity of this condition is becoming low since today. It all depends on the 'will' of the 'Master'. My condition, now, is something like this:-

(Surat Suhagin Hai Paniharin, Bharey thar bin dore re) i.e. the string of meditation is regularly drawing transmission from the well (God).

Love to younger brothers and sisters. Amma Ji conveys her blessings to you. Kesar and Bitto convey their Pranam to you.

Your most humble daughter,
Kasturi

Lakhimpur
26/08/1952

Revered Babuji,
Sadar Pranam.

You would have received my letter. I am now writing about my spiritual condition, whatever it may be by the grace of the Master.

The condition now is such, that it sometimes becomes cold-hearted that nothing can be said about it. The condition often becomes so cool that everything within me, seems adhering like a drawn-picture or a magnet. It seems that the condition within me has become totally cold (calm and quiet). Often this condition seems prevailing everywhere and so I do not like any meditation etc. in presence of this condition and nothing stands before me. Revered Shri Babu Ji, the condition has now become such that even a little harsh words or hot temper is disliked because most probably that cold condition does not tolerate all this, as it becomes disturbed or my mind and heart both have now no capacity to bear this disturbance. What to speak of 'anger', even speaking a little loudly or harshly disturbs me in my present calm and quiet condition. Now my heart does not like all this. It seems that I live in the 'Mind' of the 'Master'.

Revered Shri Babu Ji, God knows the reason, why the heart today looks gloomy and somewhat like a faded flower. There is no question of enthusiasm in me. Some sort of mental weakness is felt. Please look at me.

Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 246

Shahajahanpur

02/09/1952

Dear daughter Kasturi,
May God bless you!

Received your letters dated 22nd and 26th August respectively. By God's grace your condition is going on well. 'Speaking loudly on the part of somebody is disliked by you'. It means that your concentration has become deeper. I was giving you sitting at the point 'F' at about half past twelve on the night of 31st August that all of a sudden it seemed to me that a certain curtain of the point 'F' gave way and a sort of flame of fire appeared which was somewhat dry and which had the light like that of the moon. I could not understand as to what it was. Before then I used to transmit on the innermost corner of the point 'F' and tried to develop it, but nay, I did not develop it but it certainly affected it and enough power reached there. It is my feeling that it is in full bloom (perfect condition) although it seems to me that the power of my will is concentrated in the inner corner of the point 'F' with full intensity. Possibly it may develop more. I have one defect that I have the habit to work in a hurry and so I lose the equilibrium. Write to me as soon as possible your feelings since the mornings of 1st September and the present feelings.

Pranams to Ammaji.

Your well-wisher,
Ram Chandra.

Letter No. 247

Lakhimpur
02/09/1952

Revered Babuji,
Sadar Pranam.

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 Master has freed me from the knowledge or rather sense of whether I have done any sadhna today or at any time in the past or I am doing sadhna at this time. Not only this, but I do not even know as to what I have gained or am gaining or will gain from sadhna and even then, there is no peace. Usually I do not think about it but whenever I sit in satsang, I feel that I have nothing and I know nothing. It is certain that I have no rest but

to whom I should say this. Anyway I am concerned with the 'Master' alone, when this thing belongs to Him, He may know about it then. Earlier I got myself fully attached to the 'Master' but now even the thought of the 'Master' does not strike to me at all. I feel that by the grace of the 'Master', my condition has become beyond Sat, Raj and Tam. I do not know correctly and I have no care about it. Revered Shri Babu Ji, what has happened to me that I even fail to feel Initiation, but the condition now is like the water woman standing to draw water without the string. I do not know whether I am capable of giving sitting to anybody or not and this is also the case with the 'working' as well. I discharge my duty but I do not know, whether I am doing it fully well or not but it is certain that everything is going according to the 'will' of the 'Master', otherwise you know better.

Revered Shri Babu Ji, earlier I used to go on and on very fast but God knows the reason, why it is not felt like that now, although the condition changes. Please tell me if I am not becoming slow. Although I have now no condition but if the discussion starts in the satsang about any particular condition and if I begin to speak something, it then seems, as I go on speaking further, that condition spreads in such a way in the atmosphere by the grace of the 'Master' that every satsangi gets a feeling of that condition. But my condition remains, most probably, as it was in the beginning, except a little spiritual pleasure or whatever you think. There is a little vibration in the middle of the waist and in the lower part of the backbone. Sometimes it turns to a sort of creeping sensation, as if some worms may be creeping. Love to younger brothers and sisters.

Your most humble daughter,
Kasturi

Letter No. 248

Lakhimpur
03/09/1952

Revered Babuji,
Sadar Pranam.

Received your kind letter today and it was a pleasure to go through it. You have written to me about the happening of the night of 31st August regarding the covering giving way and the flames of fire coming out,

accompanied with a little redness of the light like that of the moon. In this regard, by the grace of the 'Master', I remember exactly that in the same night (I do not remember the time), the same type of light was certainly seen in the dreams. I do not know anything else. Please write to me to enable me to know about it. The condition again seems changed since yesterday, but I am still not in a position to understand and feel the change. I am feeling better since yesterday. Revered Shri Babu Ji, the fact is that the very thought of the Master removes all the sickness and weakness. There is one thing more. You did not get any trouble by that flame of fire?

Yes, the condition of 'Ocean in a nut-shell' seen by me is now crystal clear. Not only I see it but I also feel it. It seems that a continuous flow of transmission has automatically started. That flow of transmission is far-far away (God knows where). Transmission is flowing continuously, nobody has his own identity in it. Everybody is equal in it, in all respects. Amma Ji conveys her blessings to you.

Your most humble daughter,
Kasturi

Letter No. 249

Shahajahanpur

06/09/1952

Dear daughter Kasturi,
May God bless you!

Received your both the letters. I am highly pleased with your experiences. Congratulations for those feelings. It is very necessary that you should remain healthy because I have to take work from you. If you may devote fifteen minutes daily for your health you will become healthy. I have already told you the method. If it is not possible for you to follow those methods concentrate your thought on yourself for fifteen minutes only on this point that the health-giving power is coming from the Brahmand which is removing all sickness and improving health. Hope you will certainly follow my words. The condition of Laya (Fanayiat) is increasing in Kesar and it is a very good condition. Convey my pranam to Amma Ji.

Your well-wisher,
Ram Chandra.

Letter No. 250

Lakhimpur
08/09/1952

Revered Babuji,
Sadar Pranam.

I had received your letter and had also sent its reply. Hope you would have received it. We all are inviting you repeatedly and whole-heartedly, for taking part in the function to be held in the holidays. Kindly take the trouble of coming over here, if your health may allow, as I cannot help inviting you. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

It seems to me, as I have already written, that that continuous transmission is such, where everybody is equal in all respects. I feel that it is such a place, where both respect and courtesy come to an end. Here everyone is as he is. It is otherwise certain, that there can never be lack of respect and courtesy by the grace of the 'Master' but there does not remain any thought of it. I continuously lived with the Master in the dream during the nights, during the last four or five days. It seems that I have come very close to the 'Master'. Most probably this is the reason why some sort of joy is spreading within me. The condition has become totally fine. Sometimes, I feel that the mind is open but God knows the reason why there is some knocking sound in the middle of the head. Something might be clashing or dashing, I do not know. Perhaps, due to the aforesaid pleasure, the body seems fully satisfied from within. The intelligence also seems quite open and pure these days. The light covering over the mind and intelligence has been seemingly removed and they have become quite clear. My condition is such that 'Govind' (Lord Krishna) has purchased me. To me now, nobody looks a devotee or a non-devotee. Neither anybody seems to me idle, nor active. Nobody is a robber or a dacoit in my eyes. It appears to me that everybody is in the same condition as he was born. They seem to me to be there, from where they had come. The condition is quite simple (sahaj). Nobody seems to have any speciality. It appears that simplicity has crept into 'Nature', in which there is nowhere any speciality. Revered Shri Babu Ji, sometimes it is

seen or felt that there is a 'Force', which is getting all the work done by 'Nature'. Only the command of the 'Master' is working around or it is just possible that 'someone' is working from one place.

Love to younger brothers and sisters. Hope you will certainly come here during the holidays. Amma Ji conveys her blessings to you.

Your most humble daughter,
Kasturi

Letter No. 251

Lakhimpur
04/10/1952

Revered Babuji,
Sadar Pranam.

Hope you would have reached there safely. Hope that, by God's grace, there will be relief in your breathing trouble. I am now writing to you my spiritual condition, whatever it may be.

Now there exists such a condition of unconsciousness as the fragrance of the flower flies slowly. Whenever anybody speaks of unconsciousness, its very slow condition is seen. In fact, I have now become unconscious of my own unconsciousness. Earlier I used to feel that the transmission (Faiz) was coming and I would always remain linked with my 'Master', but now nothing like this is felt. Now God knows how something is developing within me or coming in me internally.

Revered Shri Babu Ji, the condition now is such that whenever I remember the 'Master' (God knows what happens), I often hold my heart with my hands with a sigh. Such a condition is frequent. Some such thing has happened that whenever you come there is always a feeling of pleasure within me because of your presence, but when you leave this place, my heart even then always remains attracted towards you and my condition becomes more and more humble. Sometimes I try to pacify that condition of sigh with peaceful means but there is no happiness in it; instead some restlessness increases. The condition now is such, that when the peace comes under control, the condition, after crossing the barriers of peace, enters into the condition of sigh (Pain) in such a way that it never wants to see the 'Peace' again.

Revered Shri Babu Ji, my inner condition seems to be stationary. I find everything stable at its place except my heart (Manas) which is beyond my control throughout the day and night and this condition gives pleasure to me.

Your most humble daughter,
Kasturi

Letter No. 252

Lakhimpur
09/10/1952

Revered Babuji,
Sadar Pranam.

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 do not want to speak or utter a single word to anybody regarding the condition of my heart - it may weep or it may moan and in fact it is beyond me to speak, I simply wish to remain as I am. Whatever I am, I totally remain before my 'Master'. There is always felt a sort of sensation and throb on the left side of, as well as adjoining the mid backbone. Sometimes a creeping sensation is also felt. My condition is such that I have forgotten about each and every particle of my body. It seems that my inner (self) is my body and also the source of my progress and my thought seems lost after entering into my inner self. This condition remains present all the time. Besides this, the 'Master' also does not come into my mind at all but I fail to separate myself even for a moment from the thought for the 'Master'. Besides the creeping sensation and throb in the mid of and adjoining the backbone, it is now often felt that the whole nerve seems standing erect.

Today I listened from Master Saheb your article on 'knowledge'. You have asked me about the mistakes in it but I can say that each and every word has so appropriately been used and the matter has been placed so systematically that there is not a pin-point place for any mistake. Revered Shri Babu Ji, what to speak of making fun of it, it is such a thing that will remove the curtain from the eyes of the learned personalities and will show them the right path. Master Saheb Ji has also said and I also request you

that a separate pamphlet for the same be got printed. I have written to you my request after concentrating on each word deeply. When Master Saheb reaches there in Deepawali, you shall then get the 'Article' completed and thereafter I shall translate it into Hindi.

Revered Shri Babu Ji, these days I am in such a field which is simpler than the earlier one and it seems that a smooth condition is going on. I cannot call the condition pure because 'purity' seems heavier thing. I feel that the ocean is getting absorbed into the 'drop'. The condition now is such, that whenever I remember the Master, I sit down pressing my heart with both the hands. Now the condition is such:-

Kah Karoon, Kuch Bas Nahi Mero, Pankh Nahi Ura Jaun,
Meera Ke Prabhu Girdhar Nagar, Bar-Bar Bali Jaun!

i.e. "I am totally helpless what I should do. I have no feathers to fly away. I bow before and surrender myself repeatedly to Shri Krishna the Lord and Master of me (Meera)". Both my eyes and my heart have become almost lost in 'His' love, when the splendour of 'His' love becomes less, only the madness is felt. This condition may itself know the condition. I have written what I have felt. The 'Master' gives different things to different persons but 'He' has given me 'a sigh, a pain and a sort of madness'. This is His gift and my whole life is going on the basis of this gift and I do not feel anything. I have written my condition whatever it is by the grace of the 'Master'. Amma Ji conveys her blessings to you.

Your most humble daughter,
Kasturi

Letter No. 253

Lakhimpur
16/10/1952

Revered Babuji,
Sadar Pranam.

Received your letter addressed to Respected Master Saheb. I became a little worried on coming to know about your weakness. 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.

My inner and outer condition was the same but now the condition is such that, if anything e.g. anger may remain for a longer period, it cannot be tolerated till the condition does not come back to its earlier condition. Hence, if any such feeling may come, it cannot live for long by the grace of the 'Master'. There is now left no place for it. But my condition is beyond my control and it lives far-far away from it (God knows where). That is, in fact, a different field, wherein I have not known of my this condition as well and there I cannot have any information of it (condition) as it cannot enter into that field. My condition is such that, if I may be sitting quite alone or if I may be sitting among so many ladies and if such words e.g. Deewana, Faquir (Hermit) or khayal (thought) have been used even in a filmy song, my heart then naturally wants that I may rush inside my room and hold my heart with my hands and may begin tossing for soothing myself. But tears never come into my eyes. My heart begins to feel there a sort of monotony and wants to fly away to that very world wherein this heart remains restless. Now nothing interests me. No condition seems pleasing to me and even this world is neither seen nor felt. It would have been better if the world itself would have acquired the same condition for me. Anyway it depends on the 'will' of the 'Master'. Revered Shri Babu Ji, the condition now, is such that I do not even feel my or anybody else's body. I have taken birth in some other world wherein I am being brought up by the Light of my 'Master's grace' and there I get the path of going onward. It seems to me that I live in the mind of my 'Master', wherein only 'His' kindness as well as 'His' Light is present. I do not fear at all, even if the night is pitch dark because I am now not alone even for a moment. Only 'He' is seen, hence the question of fear does not arise.

But God knows what has happened to me since yesterday that I always remain drowned in forgetfulness and the aforesaid condition is felt less. But, when I want, it comes before me. Now the condition has become such that I do not remember whether I have taken bath or not, taken food or not. God knows, in what sort of forgetfulness I always remain drowned, that I forget and then I remember and again forget whether I have attended the 'call of nature' or not. When I come back to senses, it seems that most probably I may again remember in dream for attending the 'call of nature'. Kindly write to me the Lucknow address of Mata Ji. Amma Ji conveys her blessings and Kesar and Bitto their pranams to you.

Revered Shri Babu Ji, my heart weeps and pines from within because I am unable to love my 'Master' whole-heartedly. What should I do? If I may remain crying all the time, I will not even then feel contented. What should I do?

Your most humble daughter,
Kasturi

Letter No. 254

Lakhimpur
01/11/1952

Revered Babuji,
Sadar Pranam.

Hope you would have reached Shahjahanpur comfortably. We all are really very fortunate that you are so kind and considerate to us. I am writing about my spiritual condition, whatever it is by the grace of the 'Master'.

Now my condition is such that I have no concern with His Remembrance. I now, do not even care about the 'Constant Remembrance'. His remembrance may come or not, I am only concerned with the 'Master', and do not bother about anything else. Pooja may be done or not, it all depends on 'His' will. Revered Shri Babu Ji, God knows what has happened within the last two days that the condition seems to be scattered. But it seems somewhat clear today or perhaps the condition has changed now. Sometimes the remembrance strikes in such a way as if an arrow has pierced into the heart.

"Satguru Sancha Surama, nakh-shikh mara poori,
Bahar ghav na deesai, bheetar chakna chur."

i.e. Satguru is such a true warrior that 'He' has attacked me in such a way that there is not a single mark or injury on the body, but the whole of the interior has broken to pieces.

The condition has become quite solitary for the last two or three days as if the autumn has set in or the frost has fallen. Kindly see whether the 'ego' has not increased (although it is not possible). God knows the reason

why I am having a disturbed sleep for the last so many days. Now the condition is such that, if I may sit down after getting up even for a minute, what to speak of eyes, even the whole body becomes such, as if neither I have slept at all, nor there is any trace of sleep. Anyway I do not feel any trouble. The sleep is very less. As soon as I open my eyes after a sleep, the sleep disappears. Please see if there is any slowness in my condition. Amma Ji asks you to take care of your health and also conveys her blessings.

Your humble daughter,
Kasturi

Letter No. 255

Lakhimpur
09/11/1952

Revered Babuji,
Sadar Pranam.

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

Now it seems that the stationary condition does not exist. It now seems or is seen that the 'sorrow' of a devotee has reached farther than the 'sorrow' of God Himself. It goes even beyond God, where the things go out of even God's control. It seems that you may exact or take any work from Him (God) according to your own 'Will'. Revered Shri Babu Ji, that 'Force' works as desired. You know about it better. By the grace of the 'Master', the condition has become such that nobody has any value for me, to me only the 'Master' is all in all.

It now seems that the 'Master' is lost within me and I go on impatiently in 'His' search. Sometimes He is felt very near and sometimes, He is felt quite at a distance. This is the reason why I have no leisure now. I remain drowned within me. Neither I have time for the outside, nor I think about it. The outer is totally unknown to me. The fact is that I am only concerned with the inner only - nay the inner has almost faded and it has become a field now. I also see that I may be running for 'Him' but my eyes do not even wink, what to speak of turning back even for a moment. Sometimes it so happens that I am also lost in searching 'Him' and God knows what happens after that. The wager has now started and I am to meet the

challenge boldly and I have never seen or felt weakness or accepted defeat even in the dream and it is all due to the grace of the 'Master'. So far as I think, defeat is nothing, only one's own weakness has been called by this name. Revered Shri Babu Ji, the field now is so soft and so pure that it is beyond me to describe.

I heard the contents of your kind letter from Shri Master Saheb. I was highly pleased to hear of your Divine condition, about which you have written in the end. In fact, by the grace of the 'Master', something about our Master is seen to me and is also felt by me. In fact only 'He' is seen to me.

I was already feeling that my condition is stationary as written by you, but it in fact seemed beyond my control. But I am again highly thankful to Samarth Sadguru' who has given me such a treasure (Shri Babu Ji Maharaj). If the Master ever remains so kind to me and if the blessings and the well-wishes of the elders are with me, I shall certainly own 'Him' i.e. His treasure. Revered Shri Babu Ji, the Guru has to put in hard labour and He only knows better, but the trainee gets the real joy of life only because of Him. Thanks a lot for your kindness and what else I may write. The Article regarding Gita is of a very high standard but it is worth discussing about by a grand personality like you. God knows the reason, why I feel now a sort of heaviness within me but it is not painful. It is also not of the same type as that of before. Amma Ji conveys her blessings and Kesar her Pranam to you.

Your most humble daughter,
Kasturi

Letter No. 256

Shahjahanpur

11/11/1952

Dear daughter Kasturi,
May God bless you!

Received all your letters. I have thought on your condition. Whatever comes in the Divine Path is all for our betterment and improvement. If there are hindrances in the path it means that in order to

remove them the Master will have to live in our thoughts rather remembrance, what more we want than this that the Master's thoughts are turning towards us. All the Pooja and meditation mean, or the purpose of Pooja and meditation is to turn somehow the attention and thoughts of the 'Master' towards us. But the attention of the Master is diverted towards us or He is forced to see towards us only when some hindrances in the spiritual path come in our way. As Shri Surdasji was totally blind, he could not see the well with his wooden stick and fell into the well in love of Lord Krishna. In the end, Lord Krishna pulled him out of the well with his own hands. How fortunate he (Surdas) was that purity or sacredness increased more by falling into the well. If God so wishes, your condition will begin to change by the time this letter reaches you and there would have certainly come a difference now at 10.55 P.M. During your spiritual journey you will now find yourself at the point 'H'.

Convey my pranam to Ammaji.

Your well-wisher,
Ram Chandra.

Letter No. 257

Lakhimpur
14/11/1952

Revered Babuji,
Sadar Pranam.

Received your kind letter yesterday. It was a pleasure to go through it. I was eagerly waiting for your kindness and grace and am trying continuously to own the 'Master' at any cost. Master alone knows what will happen in future. I am now writing about my spiritual condition, whatever it is by the grace of the Master.

The condition seems changed for the last two days. The condition is somewhat such, that the heart, the mind and all the organs of the body have become somewhat inactive or they have become calm and inert but not like the condition of melancholy (Udasi). It seems that all sort of charms and interests have gone out of the heart and mind but the condition of Udasi is not even felt. God knows the reason why the craving is also not becoming

intense and that condition is also not felt about which I had written to you earlier that, "The Master is lost in me and I am running in 'His' search". Now my effort in sadhna has perhaps become less but 'He' has come more nearer to me or I have got laya more in 'Him'. Revered Shri Babu Ji, now I cannot remain alive even for a moment without 'His' Darshan. The condition has now become such that I live in 'Darshan' all the time and at every place because He is the only thing who is worth seeing and fit to adore, therefore the condition, now, is such that at every step there is a pilgrimage and every work is a 'Service'. But I am now neither conscious of either the pilgrimage nor the service, nor even worshipping and praying, nor any necessity is felt. Now 'He' is living in my heart or I am living in 'His' heart - nay it seems that I am getting laya in 'Him' continuously. Revered Shri Babu Ji, now there does not seem any purity in the intensity of craving. There is pleasure only in melting. Master knows better about it. I do not want to speak or to write about my condition. God knows the reason why so many thoughts rise in my mind day and night with the result the mind gets tired but the heart remains quite aloof from this. You know better about my condition. Amma conveys her blessings to you.

Your most humble

daughter,

Kasturi

Letter No. 258

Lakhimpur
20/11/1952

Revered Babuji,
Sadar Pranam.

Hope you would have received my letter. How are you feeling now? Amma Ji says that if possible, please take something vital along with your normal food. I am now writing about my spiritual condition.

I had written earlier, "I always remain in the condition of Darshan at every place". It does not mean that I every time see 'Him', but a very light condition is seen spreading within me and all around me at every place. God

knows what has happened to me, that there is neither 'drop' nor 'ocean', nor any field. Now everything looks as if covered with somewhat mist and fog, all around me. The 'Master' knows better what it is. My 'Master' is everything to me and 'He' is very good because 'He' is also the same as:

"Drupad-Suta Nirbal Bhai ta din, aaye taiji Nil Dham,
Dushashan Ki Bhuja Thakit Bhai, Basan Roop Bhaya Shyam".

i.e., when the daughter of king Drupad, i.e. Draupdi became helpless before the Kauravas, Shri Krishna came there to help her, leaving His home. The hands of Dushashan became tired of pulling the clothes of Draupdi because Shri Krishna himself became her clothes.

But for me and also for spiritualism, this is a better time than that. Revered Shri Babu Ji, that sort of cry does not develop in me (as of Draupdi). This heart is not torn to pieces in love, it has somewhat happened now that I, myself, sometimes get totally deceived by my fondness whether it is for the Master or not. I wonder whether I am more interested in the world or not. But when the satsang takes place, it is certainly felt that, by the grace of the 'Master' I have some liking for the 'Master', but soon after, everything becomes as it was earlier. These days it seems that I am far away from the 'Master', but I fail to understand the reason. Revered Shri Babu Ji, my real condition these days is that there is no regard, trust, devotion and love in me now. I speak the truth that I have none of the aforesaid things but my eyes are such that they always gaze at 'Him' and remain fixed at 'Him', although I am ignorant of it. May the Master now help me. It seems that the journey to the point has not yet started. Revered Shri Babu Ji, when the condition was stable, the eyes used to see you for a short time but soon afterwards they regained their original place and position. But the Master has now given me progress in a glance. Now the Master may know better. Amma Ji conveys her blessings to you. Kesar and Bitto convey Pranam to you.

Your most humble

daughter,

Kasturi

Shahajahanpur

23/11/1952

Dear daughter Kasturi,
May God bless you!

Received your all the letters. I was very busy these days in one or two works and so I could not devote much time to you. I shall remain busy in my work for eight days more. If God wishes, your spiritual journey to the point 'H' would have started by the time this letter reaches you. You have written that, "Now there is neither drop nor ocean nor a field". It is a very good condition. It means that due to the effect of Laya Avastha the drop, the ocean and the field do not let their limitations come in your thoughts. In other words, all these things have gone out of your thought or your thought is not bound by them and has got rid of them. It can be explained in this way as well that your thought has become more light on account of their absence. The special reply to your letter is that the condition of the abhyasi should be like this:

"Savan sukha na bhadoan hara"

i.e., he should not be affected by the changes of weather or both the spring and the autumn are same to him. It is the special characteristic of babool tree, that it remains in the same condition throughout. Convey my pranam to ammaji.

Ammaji has advised me for taking vital food and it is right but these days my economic condition is somewhat like this "Cut your coat according to the cloth." But when God will give, I shall certainly keep it in mind. I will be glad only when everybody may get good and vital food. God knows when such a time will come. It must come and the rivers of milk must flow but there is still some time for that.

Your well-wisher,
Ram Chandra.

Lakhimpur
23/11/1952

Revered Babuji,
Sadar Pranam.

Heard the contents of your kind letter today and on hearing the contents, my heart began to pine to get the love of the 'Master'. Shri Babu Ji, will I ever be able to get laya myself into Him i.e. the Master? Will I be capable to die in His love? The truth is that I want to die for Him more than I love Him. By the grace of the Master, it is my firm faith that I will certainly succeed. You have written, "Abhyasi can get any sort of miracle done by me". I do say, it can happen and it is taking place every moment. What you have written for me and Master Saheb is the best prescription. Whatever I may say, that I may not be praised, but Revered Shri Babu Ji, when the condition is such that the right hand does not know about the left hand; in other words, when the praise seems a praise or when there is no place on the smooth earthen pot for staying, it then does not matter if anybody says anything or not. Furthermore, "May I praise the flute or the flute-player i.e. Krishna Ji? I am now writing about my spiritual condition, whatever it is by the grace of the Master.

God knows the reason, why I have forgotten 'Self Surrender'. I do not know how to surrender the self. I do not like anything except 'Him'. My condition is somewhat such that if I feel any of my defects, it becomes very difficult for me even to think of them, what to speak of trying to remove them. The heart becomes restless because it is concerned only with the Master. Not only this, whenever I take any book or newspaper in my hand, I do not see the words. Instead I remain seeing and remain thinking (God knows what). My condition now, is such that neither I find anything good, nor bad in anybody. Still it seems that the condition has not opened fully, because there is no speedy progress. It seems that I am now such an ignorant person, who has neither known about the soul, nor God, nor Pooja (Sadhna), or devotion. Love and Faith have never touched me. Revered Shri Babu Ji, this ignorance is my condition but even then the irony is that I will achieve the Master fully. Mostly I feel that I am like a child. Revered Shri Babu Ji, God knows what sort of condition it is that if I see that somebody loves the 'Master' deeply, I feel no difference in the condition of him and

me. God knows the reason why his (abhyasis) remembrance comes so often like that of myself. Truly speaking, it seems that there is no difference between him and me. Everybody has the same condition. Often 'He' comes in my remembrance as myself. Now my condition is such that 'the picture of the beloved is in the mirror of the heart. Whenever I bend down my neck a little, I see Him' (Dil Ke ayne mei hai tasweerey-yar, Jab jara gardan Jhukae dekhl). Now there is no need of even bending the neck. Even then my condition is not going on well. As aforesaid, only the condition of ignorance has remained.

Amma Ji conveys her blessings to you. You would have seen my condition. Please tell me, "What should I do?"

Your most humble daughter,
Kasturi

Letter No. 261

Lakhimpur
26/11/1952

Revered Babuji,
Sadhar Pranam.

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

Firstly, I am writing about a dream which I had seen last night. I had gone through a dense forest by a car, running at a high speed. Most probably Master Saheb's house was situated there. From there, you, Master Saheb and I had all gone somewhere by car. But God knows where Master Saheb had gone. Yes, there was light like that of the sun in that dense forest. Thereafter I saw that I was all alone and a small object wrapped in a cloth was lying in front. I picked it up and at once its form changed and adopted your shape and it began to show signs of life. The life began to enter into it and gradually, within a second or two it adopted your miniature form. Thereafter it began to move its hands on my head and my heart as well. I then saw that there was water all around me and I was standing close by you. You said to me, "you had told me that you would progress very rapidly if you might become well physically. Now you may totally get laya in this water". I said, "Very well". And God knows how, by the grace of the 'Master', I

dissolved myself totally in that vast span of water all around me. I then remember exactly well, that in order to know whether I was completely dissolved in the whole of the water, I saw that truly I was present in each and every molecule of water.

It seems now, that my thought remains always drowned in 'His' thought, because whenever I think of 'Him', I find myself always in 'His' thought. It means that I find that His eyes and thoughts remain always diverted towards me; in other words, He or His thought has become my home (dwelling place). The condition now is such that your thought (or yourself) is always present everywhere, in the whole of the universe and seems that I myself dissolved in 'it' and that is why I find myself present everywhere in the universe. The condition is such that whenever I remember 'Him', I find myself in Him.

God knows what the matter is, that instead of me, I always feel a sort of light and subtle shadow at every place and at every time, and whenever I see it closely and attentively, I find your face there. My Shri Babu Ji, it seems that all the limitations have been removed. My heart is expanded all around. It is so light that it is beyond description. Everything takes place in it and the whole of the universe is confined in it only. The Heaven, the hell and all the three worlds (Lokas) are enclosed within the perimeter of the heart. Not only this, all are under its command. It seems that the whole of the fire, earth and water exist within the sphere of this very heart. I see the air and everything within my heart, but God knows, where I myself have gone. There is no trace of mine, yes I find myself present in the Master's thought, which always remains towards me. Now my condition is such that whole of the world is my heart. Everything is within me and I am present in everything. But beyond this, my Master's world is of another kind, where He is always with me and I always in His thought. I see that you, the Master of the whole world, are the same for everybody. Everything has been created by 'Him' and it seems that 'He' loves the animate and the inanimate objects in the same way as 'He' loves himself. But I feel that He thinks himself not the 'Master' but the poorest of the poor. By the grace of the Master, I am seeing this peculiar scene. Even in dreams I find myself in a state of somewhat awareness.

Revered Shri Babu Ji, it is a pleasure to receive your kind letter just now and to go through it. You have written that you could not pay your full attention towards me, because you were very busy. But I will say that your time is mine. I will utilise it as much as possible. You have written that the

condition of an abhyasi should be like that of a Babool tree (Acacia) which undergoes no change, whether it is spring or autumn. By the grace of the 'Master', my condition will become likewise without any doubt. I feel mostly and frequently by the grace of the Master, this type of condition because some time is needed to feel it more. What may I write about spirituality, as I have no desire for it. If the Master so wishes, I will attain the aforesaid condition. What should I write? My condition has come in its real form, for the last three or four days. Revered Shri Babu Ji, it so happens these days that the heart itself, begins to talk (I don't know what) to himself but I think that it may talk to you. Amma Ji conveys her blessings to you. It now seems that my connection with the spiritual conditions, as well as virtues and defects, has got broken. It appears that I am totally free.

Your most humble daughter,
Kasturi

Letter No. 262

Shahajahanpur

30/11/1952

Dear daughter Kasturi,
May God bless you!

Received your letter dated 23rd November 1952. Every human being is pleased with his praise till the pride is alive and when anybody speaks ill of him he feels it or gets annoyed. There is no limit to 'Pride' it may go to any extent and the people get rid of the pure 'Pride' after a long time and this may also be said for pure 'Maya' and pure 'Ego'. Both these things have a lot of power and the yogi mostly falls prey to these evils. May the Almighty God shower His grace on us.

I may tell you one thing more that we should not keep any concern with respect and disrespect, we get rid of the feeling of disrespect very soon but breaking the shackles of respect depends on God. We get rid of it only when God is very kind to us but a fraction of it even then remains present till there is life in the body. I, now, write about my weakness. My

heart also gets pleased when anybody praises me but it is certain that my heart gets rarely pleased and if my heart is at all pleased, I do not feel who is being praised and who is becoming happy. You have written that, "I fail to surrender and to sacrifice myself for the Master as much as I crave for". It means that if any person marks the target where the arrow has to shoot, the arrow will certainly reach the target. In the same way, if the thought for total surrender has developed fully take it for granted that the process of surrender has started.

You have written that you have forgotten 'Self Surrender is nothing else but to hand over yourself to the Master and to agree to His Wishes'. You have written about the condition of ignorance. That is a very high condition and it has not yet started. This condition is far away but the grace of the Master is the nearest and it can do miracle. Who asks for ignorance? Everybody wants to keep it at a distance. My example is before you. The educated persons possibly think that it would be a sheer waste of time if they talk to me. I was not pleased with this sentence of your letter, 'The condition is not going on well'. In our system all the conditions are good. If one feels that a condition is not good, it is then the key to open the lock of good condition. Your thought is encouraging that when you see the love for the Master in anybody you find him in love like you. I, myself, am the example of it. Firstly I never live in me but whenever I separate myself from this above condition thereafter it seems to me that he has got more progress in spirituality than me. If I may go ahead in this field, I then feel that he is the person who has imparted spiritual knowledge to me and my present condition whatever it is, is his contribution to me. It means that the Reality behind everything is one and everybody has come from there. Somebody remained deeply attached while the other remained aloof.

Dear daughter received your letter dated 26th November 1952 after I had already dictated the reply of your first letter. I congratulate you for the dream you had seen. The water you had seen was the river of Realisation. Now you are totally drowned in it. It means the Reality has started and truly speaking my work is over. You may now proceed onward and see what is there. I firmly believe that I have done my duty by the grace of God. All these conditions are those of the point 'H'. You have written that the whole universe (Brahmanda) lies into my heart. It is Brahma Gati. The condition of Hiranya Garbh is higher than this and above

this starts pure Brahma. You have written the truth that every limitation has been removed but I have not yet opened the heart and this thought has struck to me just now. It now depends on the will and wish of the Master whenever He will wish I will be able to open it. You have written, "Instead of me I always feel a sort of light and subtle shadow at every place and every time and whenever I see it closely and attentively, I find your face". This sentence is so ambiguous that it cuts and refutes the thought. Try to write it in more clear words to enable me to reply. You have written, "The whole of the earth and water exists within me but I myself have gone away somewhere else". It means that you have lost yourself enough. May God bestow this condition to each and every abhyasi! In fact I will be then extremely happy when I may see anybody attaining higher spiritual condition than me. Generally there is no efflorescence in the sea but there is a sort of effervescence in a tank having less water. The abhyasi should go on drinking thousands of oceans of spirituality but he should go on asking for more and more. By the grace of the Master, your spiritual condition is very good. May God give you more progress. Yes, it is as desired and may it be as desired. The people here do not wish to reach this stage. God is unlimited. My Guru Maharaj has reached me to the destination. Thanks a million times to HIM. But I still do not know about where I am because the 'swimming' is still continued. God knows how do the people satisfy themselves with a small thing taking it to be a large achievement. Convey my pranams to Ammaji.

Your well-wisher,
Ram Chandra.

Letter No. 263

Lakhimpur
07/12/1952

Revered Babuji,
Sadhar Pranam.

Received your letter yesterday and it was a pleasure to go through it. Thanks a lot to the 'Master' as I have nothing else to say and (how to say) for the Master whose grace or kindness is unlimited. Yes, it is my humble request that, whenever you dictate a letter, the same and exact words,

whether they may be of Urdu, be written, otherwise they lose their essence. You had written in your last letter, addressed to Master Saheb for somebody for exercising his 'will power' for the progress of the Mission. Do not worry and be sure, as I have started doing that by the Master's grace.

You have written, "We should have no concern with our 'respect or disrespect'. As regards this I may assure you that the Master has not allowed any room in my heart for 'respect and disrespect' and for other useless relations. I do not see anything except my goal. Even the arrow, bow and hand are not visible to me. Often the condition is such that, even in the state of 'forgetfulness', my eyes remain fixed on the goal, although I fail to recollect and remember about it. Now only a slight craving keeps the goal in mind.

You have written, "I was not pleased with your this sentence that, 'My condition is not good". Revered Shri Babu Ji, I had written to you the aforesaid sentence with the one purpose of explaining the condition at that time, otherwise there was no such feeling in my heart. You have written, 'I have sent a letter to Master Saheb and I have put certain questions in it and asked for their reply'. I have not received that letter. I had enquired Master Saheb about those questions but I came to know that you had put certain questions to Master Saheb and Tau Ji and their reply were sent to you. I had written 'Instead of me, a light and subtle shadow is seen, and on seeing closely, I find it your form and face'. It means that in place of my body and face, it seems to me as I have already written. My master has blessed me for progressing more and more. This blessing shall always remain with me and I accept it most humbly and whole-heartedly. By His grace only, I am born in the real world of the Master, and I am being brought up under his eyes which are full of the Nectar of his kind grace. There is no doubt about it that I will go on progressing day by day. I feel that my thirst goes on increasing day by day and by the grace of the Master, it will increase by leaps and bounds. I am writing about my spiritual condition, whatever it is by the grace of the 'Master'.

My condition is somewhat such, that if anybody may speak a lie that you have come, then at once these words suddenly and spontaneously come out from my mouth, "Where had He gone?" it seems to me that my breath is totally mixed up with His breath, in the same way as I find my thought has totally got laya in Him and his thought totally merged in me. This condition has almost remained whether I may concentrate on this point or not. But God knows the reason, why this 'thought' has become heavier than this

condition. The condition of my innerself is such, that I may remain quite happy or quite sad outwardly but it (innerself) always remains untouched by both the conditions. However it (condition) remains covered with the slight ash of the burnt cow-dung cake. Revered Shri Babu Ji, the condition remains somewhat peculiar. Neither there is joy, nor it is sad. Often I find my heart weeping with sobs but without tears.

Amma Ji conveys her blessings to you and says that you and only you have the art and power of turning anything and everything to diamond, who after pulling out everything from the mud, brings them on the right path.

Now the auspicious day of Function is approaching near. We all shall certainly come there to attend it. It would be better, if you may become totally well by that time. The condition for the last five or six days is such that my heart remains somewhat melancholic (udas), during the period when everybody remains attending the school or when I am alone. I remain sobbing without tears, but, when everybody is present in the house, there comes a change in the condition. The rest you may know.

Kesar and Bitto convey their Pranam to you.

Your most humble daughter,
Kasturi

Letter No. 264

Lakhimpur
16/12/1952

Revered Babuji,
Sadar Pranam.

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

Such a condition is now felt as if the sweet fragrance of my Master has begun to fill in me, but my condition is such that I certainly see that it is a gift from the Master and thereafter God knows whether the heart drowns into that source of fragrance or in the fragrance itself. But it is felt, that the heart lives totally in that fragrance by the grace of the Master but I like 'Him' only and so I find myself somewhere else, although my heart

remains drowned in that fragrance. My condition is like this, "With open eyes, I recognise Him with a great joy" (Khula Nain pahchan Hansi-hansi).

Revered Shri Babu Ji, I have experienced one thing these days that he, who has deep love with the 'Master' and I, are the off-spring of the same mother - nay, we all are one and only one and there is no room for duality. I have written it in ordinary course, as such a sort of Remembrance has set in me that in its presence no other remembrance can stay, and it is all due to 'Brotherhood' in our system. The condition now, is such that there is wave but there is no boiling-up in it. I do not know the reason, why the Remembrance of the Master haunts me, though rarely, but even then, neither I feel myself separated from Him and nor He from me. I find myself in Him, and He, in me. It seems to me that He is such an 'attraction', that remains attracting me always towards 'Himself'.

Amma Ji conveys her blessings to you.

Your most humble

daughter,

Kasturi

Letter No. 265

Shahajahanpur

20/12/1952

Dear daughter,

May God bless you!

It was a pleasure to receive your letter. As you wait for my letter in the same way I also wait for your letter. It means that your condition has become such that as you crave for meeting God, God also craves for meeting you. If I use the word God, it does not seem appropriate because He according to His own approach has managed to reach you that stage and has made it known to you the way and the destination where you have to reach. His (God's) Realisation has become complete. Now the Realisation to 'Bhooma' starts and I had written about this in my earlier letter, the 'Reality' in fact starts now. In order to explain it (Reality) to you, at first

understand 'the shadow of Bhooma' or 'the shadow of the shadow of Bhooma'. When the Reality comes to an end it may then be interpreted as entering into its (Reality) realm and so one should not be puzzled and worried. It is not such a great thing as it seems in words. He who has given this condition shall certainly help you in reaching there. We should always have firm faith and confidence in Lalaji Saheb. He can do whatever He wishes to do and our Mission is highly blessed by Him (Lalaji Saheb) and only His power is working.

It was a pleasure to come to know through your letter that you have broken all relations with respect and disrespect and other useless considerations on my asking. You have written that, 'Instead of me, a subtle shadow is seen and on seeing it closely and attentively I find out your Form and Face'. This is a good condition. But the next higher stage about which I will write will be a better condition of Laya Awastha and it is possible that there may be any other stage of it. The ever increasing thirst possibly means that the Reality wants to attract ourselves towards it. This thirst should be retained until it is quenched automatically. The rest that you have written is the condition of Laya Awastha and Love. If anybody who has reached the lower stage than you have now reached, comes on the platform for teaching, it is then his folly. The duty of the Guru is to reach the abhyasi to this stage, but the abhyasi feels contended on reaching this stage.

After a few days i.e., four or five days, I will take you up to the next higher point. I have named this point 'I'. At present you are at the point 'H'. Convey my pranam to Ammaji.

Your well-wisher,
Ram Chandra.

Letter No. 266

Lakhimpur
22/12/1952

Revered Babuji,
Sadar Pranam.

Received your letter and it was a pleasure to go through it. Hope you would have received my letter. I have no words to express my gratitude for the grace and kindness of the Master. I have nothing else to give you. However, there is no doubt that I will totally sacrifice myself for and surrender to the 'Master', it does not matter as to what I am and in what condition I am. In fact, neither I have any concern with God, nor I have anything to do with 'Bhooma', you are everything to me. The more I will get laya in Him, the more I shall go on progressing. Beyond that I do not understand anything. You have written, "one should not be perturbed". In this connection, I may assure you that I, by the grace of the 'Master', am not born to be perturbed. By your kind grace, such a thing has never come and will never come in me, as I am always your humble servant. However, Revered Shri Babu Ji, there should be some place for anything and I see from where it shall come. I see and feel that there is no empty place in me. There is not left a pin-point place even for me. My condition is such that I do not even know about any place, instead of the Master. I am now writing about my spiritual condition whatever it is by the grace of the 'Master'.

Revered Shri Babu Ji, my condition can well be described in these words. Sakhi (Friend), nectar of Divine grace is raining and I am getting drenched in it (Sakhi Ras barsai, mai bhijoon). It always remains raining within my heart non-stop and in torrents, but now the condition is totally reverse. At first the thirst was mine but now I remain drowned in His thirst. I have now lost all claim for the thirst and there was certain possibility for some happening till it (thirst) was mine, but now that possibility is also gone. Now the nectar (Ras) will go on increasing uniformly. My Shri Babu Ji, I see that I have not only lost all claim for and control over my body but I have lost all control over my innerself or it may be said that earlier the nectar (Ras) comes out from my inner but now my work is only this that it may remain raining and it may remain getting drenched.

Here, respected Master Saheb is now well. Revered Shri Babu Ji, we are planning to reach there either on 14th or 15th of the next month. Rest depends on the Master. Amma Ji conveys her blessings to you.

Your most humble daughter, Kasturi

Letter No. 267

Lakhimpur
24/12/1952

Revered Babuji,
Sadar Pranam.

Hope you would have received my letter. Today I am tempted to write to you again. Although there is nothing very important, even then I am now writing about my present condition.

My condition is now such that I see that I am neither extrovert, nor introvert, nor of any other type. But it is certain that I am all right as I am. Now the Master himself has become 'My vert', i.e. who always looks at me and this is the reason why I am naturally getting attracted towards Him (God knows where) by His charm throughout the day and night. Now that condition is also gone about which I had mentioned in one of my previous letters i.e., "Instead of me, a shadow is seen and on seeing closely and attentively, I find your form and face". I now feel that this condition has also gone and now whatever I am, I am for you to see. Revered Shri Babu Ji, 'He' attracts me towards Himself and by His grace there is no hesitation and hindrance from my side as well. But my Master, even then the greed for anything is a bad thing and I remain always feeling it. The condition now, is such that "Neither I sleep at night, nor I keep myself awake in the day, nor I feel any sort of idleness - nor I have peace, nor restlessness in my heart; so why should I lose my 'Beloved' so far as my heart is concerned. As there has not remained any ambition for victory, the possibility of any defeat has also ended. Rest you may know.

Revered Shri Babu Ji, I am highly pleased that the bananas have become ripe at a very opportune time, but you have no appetite for these things. You want something else. Amma Ji conveys her blessings to you. She says that you have fulfilled all her wishes and requests you to fulfil one more wish so that she may get rid of all the worries. I have sent the crossword puzzle duly filled. The last date of its reaching there is 7th January 1953. If this request is acceded, we will become free from the financial trouble.

Your most humble daughter,
Kasturi

Letter No. 268

Shahajahanpur

01/01/1953

Dear daughter,
May God bless you!

Received all your letters. In reply to your letter dated 24th December 1952, I have to mention that when we start meditation our eyes remain fixed on the Master and thereafter, our relationship becomes that of a devotee and when the connecting link of our devotion has reached the Master to such an extent that 'He' is getting informed that 'Somebody' is remembering HIM or in other words He has now begun to attend to us and each and everything that He has, has also then begun to reach us. What did He possess? Especially unmindfulness (carefreeness) and that power of source due to which He has become the Master has begun to descend on you. It means that you have begun to have the same type of ability as if you are having the same sort of attraction but of a lesser intensity in other words you have developed in you a charm and beauty of a lower degree somewhat like HIM. You have now remembered Him like a devotee; hence your feelings (things) have begun to reach Him as well. What is your thing that reached Him, if it reached at all? It was nothing else but the devotion along with the thought of devotion, and this thing remained reaching Him to such an extent that you forgot yourself. When you had come to know of this condition i.e., that thing which had reached Him by that time and which was devotion and the thought of devotee, you began to feel that He, Himself was in your thought. Similarly many conditions can be understood e.g. introvertness etc. They all seem to come from His side. In this way a new chapter of devotion opens.

I had taken you to the point 'J' on 31st December 1952. If God so wishes you will begin the journey of this point by the time the letter reaches you. I want to hurry up in this matter but I also want that you may feel the conditions of the journey.

Your well-wisher,
Ram Chandra.

Lakhimpur
02/01/1953

Revered Babuji,
Sadar Pranam.

Hope you will be well now. God knows the reason, why the craving to meet Him had increased a lot yesterday. The condition now is such, that I find myself in each and every nerve and pore of the Master. Earlier, whenever I remembered you, I got some relief by pressing my heart but now the remembrance (Tarap) has crossed the limits of my heart because I do not feel any relief now, even on pressing the heart. God knows what happens within me, but now there is no boiling-up, hence the heart does not feel perturbed by what goes on within me. Instead, it has become an additional support for me in my spiritual journey. My Babu Ji, now neither it is felt that 'He' is within me, nor I know whether I am within Him or not. God knows the reason, why His Remembrance is not felt by me now but I am happy in whatever condition I am.

I do not feel that, possibly the pure form of love and faith in the Master might have begun to develop and although I do not know about all these things but I am now devoid of all such things to such an extent that I do not even feel them. I live like an ordinary person of the world with the only difference that there is a burden on their hearts but, in my case, there is no room left for any burden. God knows what I want, what I do, where I live. Master may know all about these things.

My condition now is such that in the midst of worldly people I find myself a worldly person, and among the satsangies I find myself a satsangi, and in loneliness I am nothing. God knows what I become then, perhaps nothing.

Amma conveys her blessings to you.

Your most humble daughter,
Kasturi

Serial No.
270

Letter No.

Lakhimpur

04/01/1953

Revered Babuji,
Sadar Pranam.

Received your letter and a book through Putti Babu. It was a pleasure to go through the contents of your letter. Tau Ji returned today. I was pleased to come to know through him about your health and other matters. I am also trying to become so healthy, till I come in Basant, that you may feel glad to see me. I am concerned about the health of Shri Master Saheb.

My Revered Shri Babu Ji, now it seems that the speed in the spiritual journey has become fast but perhaps the reins are in the hands of the Master. However, I think that the abhyasi will get tired very soon if there is no such rein. I feel happy that the chain of Rama is tied round my neck. I would go in the direction 'He' pulls me (Galey Ram Ki jeury, jit kheechey tit jaon). My condition is like an extinguished lamp that sparkles oft and on. Similarly, seeing love in others, the lamp of love and remembrance in me begins to sparkle, but the lamp without oil cannot sparkle and flicker for long. The condition is such that it is not even conscious of 'One' or even 'oneness' and it cannot possibly be so, as it also seems meaningless for my such a condition. Now wherever I go, I find a deserted land and an uneven field, but I am not conscious to such a degree that I am not aware of this whether my feet touch the ground somewhere, or not. God knows what the matter is, whether I am unconscious, I do not know, but I would have certainly known if I were unconscious. The Master knows about it better. It can be said that an unclaimed dead body is lying in a lonely and deserted land. Whenever I think, I feel the aforesaid condition. Not only this, now each and every thing, animate or inanimate is like a corpse without any reason. When there is no cause and purpose, everything is then meaningless and useless. My Shri Babu Ji, the same is the condition of Remembrance and its (remembrance) name is not known to me as everything is meaningless to a corpse (me). As I had written earlier that I get relief by pressing my heart when anybody takes the name of the Master, but now it is not the case. The condition now is such that, if the stones be thrown or the flowers be strewn on the corpse, it does not matter to me. Even I have no meaning of anything, I do not know what it is. Only I feel all around me loneliness and a kind of desertedness.

Revered Shri Babu Ji, you have asked me to write articles but what I may write, because I have no knowledge. I have as much knowledge as you

have imparted to me. I do not know more of anything, hence kindly excuse me. Shri Babu Ji, whatever you will write, will be for the betterment of the world.

Shri Babu Ji, the truth is that the condition is meaningless, hence I have called myself a 'Corpse', otherwise what it is, the Master knows better. Amma Ji conveys her blessings to you.

Your most humble daughter,
Kasturi

Letter No. 271

Lakhimpur
07/01/1953

Revered Babuji,
Sadar Pranam.

It was a pleasure to go through the contents of your letter, sent through Tau Ji. God knows what novel methods you remain discovering for the betterment of your people especially and for all the persons in general. You would have received my letter. I and Kesar, along with Tau Ji, shall reach there on the night of 14th January.

Revered Shri Babu Ji, I somewhat feel that my mind, or understanding has compromised with the Master and that is the reason why everything that you say and write becomes crystal clear to me. Whatever you have written and sent for the book concerning knowledge (Gyan) is of a very high class and unique as well. Amma conveys her blessings to you and Kesar and Bitto convey Pranam to you.

Your most humble daughter,
Kasturi

Letter No. 272

Lakhimpur
24/01/1953

Revered Babuji,

Sadar Pranam.

Hope you would return by tomorrow after attending the marriage and so I am writing the letter today.

My condition is such that the heart is so much empty as if it has itself become a deserted field. Only I crave for the Master to somehow occupy this empty heart. The condition is somewhat like this, that all the conditions so far have been digested by me or they have got laya in Him. Hence, the inner has become totally empty to get laya in the Master. I have become so light that it seems that I am entering into the Master rapidly and the Master is immersing into me continuously. The Master has very kindly freed me from the burden of feeling the conditions, existing so far. Now by the grace of the Master I am seeing the Invisible (God). Now it is felt that the condition within me is uniform, but by the grace of the Master, the condition to come is also felt, otherwise the condition is uniform. Neither any sort of inclination is felt, nor any kind of uprising but it is certain that a sort of craving is for Him in the innermost corner of the heart.

My Master, to me neither there is darkness nor light. It if may be called darkness, it is like the condition after closing the eyes. It now seems that my innerself always remains absorbed in some condition. My condition is like that of the person who himself begins to live in a state of restlessness. After returning from your place, this condition has increased more, for which I am highly thankful to you. I request you, Shri Babu Ji that your ever increasing kindness of your blissful, auspicious hand may always remain on my head. It now seems that my heart is becoming shallow to such an extent that it cannot keep any secret in itself and everything becomes open to all. God knows the reason why I do not feel like that of the past that I am totally one with the Master. nevertheless, I will certainly say that if anybody may tear each and every nerve, he will see His gracious glory and beauty. It can be said in these words that the Master has freed me from the burden of the feelings of this condition. Amma Ji conveys her blessings to you.

Your most humble daughter,
Kasturi

27/01/1953

Revered Babuji,
Sadar Pranam.

You would have received my letter. Phoolo Jiji left for Kanpur after attending the Function this time. She was one day highly surprised by having your 'Darshan' along with the 'Halo' during the prayer and has promised to write a letter to you and to devote herself to Pooja. It now all depends on the Master's will and kindness. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

It now seems that all the bondages of the heart have been broken. Now it is open totally to absorb and own the Master. It seems that my Master is getting absorbed into my open heart. My Condition is such, that I feel that I remain playing in the heart of my Master, and after seeing 'His' beauty and glory and being brought up there, I have got myself immersed in Him. I may know and understand or not about devotion, love and surrender, but it is certain that by the grace of the Master, I am totally immersed into the Master. Nay, 'He' himself has immersed unto me wholly. Now the condition is such that, truly speaking, the Master has taken upon himself the responsibility of the Consciousness of His presence or absence, and now I say truly that I, now die, not on all these things, but on my 'Master', who is all in all to me. My Shri Babu Ji, whenever I remember your words that you had once written to me that "Daughter, we go on the spiritual path with love and devotion", and whenever I think of my condition, I feel that they (love and devotion) do not appear to me so, nevertheless, I sometimes feel as if they have melted and after flowing unto me, they have become a part and parcel of me. Hence, under the condition, it is beyond me to understand as to where I should search them, why I should search them! But I do want them. I have got everything in the heart of my Master and only in His lap, which is full of love. It seems to me that the origin and end of everything is in the Master and it will not be wrong if I may say that I, myself, have become One with Him. Although, I still see that I have to go a long way for becoming one with Him and by the grace of the 'Master', I shall certainly get success in my mission. I pray to the Master and wish that I may keep and absorb Him completely within me and I may die on Him. Whatever I want, I get if from Him. I can get everything from there only, because it seems to me that I have reached His bounds, or limit, after crossing all other limits. The Condition of my heart has now become such, that it has become somewhat

one with me (that I cannot call it separate) after unfolding and spreading itself. This is worth seeing and not saying and this is known only to the Master. This heart has become so shallow that there is no scope for depth. Revered Shri Babu Ji, the condition now, is such that there is a vast land instead of me, and it is devoid of all love and devotion etc. Sometimes it is felt that everything takes birth and ends because of this humble servant of the Master. You may know rightly all of this. I am concerned with the Master only. Revered Shri Babu Ji, the thirst often increases to such an extent that I may drink whatever is available and so I often feel that the whole of the vast field (Chatiyal Maidan) is being drunk by me like a sea. When I feel tired, the thirst becomes somewhat less but, after the fatigue is gone, I again become thirsty. God knows what has happened to the heart these days, that I always want to weep and cry. Now you may know better. Amma Ji conveys her blessings to you.

Your most humble daughter,
Kasturi

Letter No. 275

Lakhimpur
30/01/1953

Revered Babuji,
Sadar Pranam.

It was a pleasure to come to know about your welfare through Hari Bhai Saheb. Received Rs.5 for 'Welcome' as well as your pamphlet regarding Guru-Sandesh. There are certain printing mistakes in it and after necessary corrections, it will become a precious gift not to me only, but for the whole world. It is really good, as it is easy to read and understand.

Revered Shri Babu Ji, you have written that anything given by any Faquir should not be returned, as it is not only a thing but there is also something mixed with it and so Shri Babu Ji, I have taken what other thing was mixed with it. The sacred thing of the 'Faquir' i.e. His blessings is on my head and in my heart and it always remains with me because my spiritual progress is all due to those blessings and His unlimited kindness to me. Hence, my Master, I have already accepted, whole-heartedly, your thing.

Amma Ji says, 'The pearls were kept for a long time. There is nothing very special if they have been given to you. To me, you are also mine. If I would have given them to anybody else, it would have mattered. In the family, anything is not given in exchange of money, it is given out of love. It is because of love that anything is given and it is also because of love that anything is accepted and hence, there cannot be any scope of money in the whole bargain'.

You would have received my letters. I shall start writing slowly and gradually as you have told me. Amma Ji says that it is her money that is spent on the pearls and not of the daughters and that she has also some right to give anything to anyone. I am now writing my spiritual condition whatever it is by the grace of the 'Master'.

I had written earlier, "Now I have begun to see the unseen (God)", but by the grace of the 'Master' the condition, now, is such that I myself have become Omnipresent (Alakh). I have begun to live in the condition of Omnipresence. I had written to you, "Instead of I, a vast field is seen" but God knows the reason, why it is now felt that vast field has also disappeared. It now seems that it has also immersed unto me. Furthermore, He has also disappeared like me in the Unseen or Omnipresent (God). My Shri Babu Ji, why there is such a craving within me that cannot be cured by medicines. It cannot be cured by love as well. It is such a thirst that cannot be quenched with water. It now seems that I am in God or Omnipresent or I myself have disappeared after immersing in the Omnipresent.

Date - 2.2.53

My most beloved Shri Babu Ji, I have felt some condition today and I am writing about it now.

It now seems that my subtle body has melted away and has turned to something about which, I do not know. Most probably it does not exist and its each and every particle has melted and thereafter has merged with the Master to become one with him. Now my eyes begin to see beyond the Alakh or the Omnipresent God.

Your most humble daughter,
Kasturi

Shahajahanpur

04/02/1953

Dear daughter Kasturi,
May God bless you!

Received your letters dated 27th January, 30th January and 2nd February 1953. When you had come here in the function, I had taken you up to the point 'K' on the morning of 18th January 1953. All your conditions are that of the same point and they are indicating the progress of Laya Awastha. It is a matter of pleasure to me that you are always anxious for progressing in the spiritual field and in fact you and only you are responsible for this progress. It can be said just for the sake of saying that all this progress is due to me. It is your own ability that you always go forward in the spiritual field. If it were due to my ability all the brother abhyasis would have then reached the highest summit of progress. I certainly help the abhyasi in marching forward and it will not be just and proper to call it my capability because your craving and ability force me to help you in marching upwards. If you say, that it is also my ability that I reach the abhyasi on the summit, it will again be not just and proper because I am no more even mine. Now whatever He is, helps you in marching upwards.

You have often written that, 'the body is melting gradually'. I tell you one thing which may possibly be enough for its answer. It is like this. When we meditate whole heartedly with full devotion and love the effect of all the old and past thoughts is neutralised and the old atoms also go on falling and the new atoms take place at their place. The atoms of each and every physical being go on changing according to the thoughts of that being and he who moves towards God with love and devotion has got the likewise atom formation.

True love can be defined as that which loses its own identity while loving; in other words, while loving, even love is forgotten. When such a condition develops, the abhyasi begins to enter into Reality and he becomes humble and more humble. Under such a condition or a higher one, the devotees have said, 'O God, you will only then earn the credit of liberating, when you will liberate that 'devotee', who is devoid of devotion.'

Bina bhakti taro, tab taribo tiharo hai.

You have written at one place, 'everything is born from and ends in this servant of the Master'. It means that you have stepped in such a place (Region) from where all these things originate. I had once written to you that your condition is that of 'Hiranya Garbha', or such a condition is to come. I do not remember exactly. Now I feel that, that condition has started but it is not felt fully. It can also be said that your one step is in the condition of 'Hiranya Garbh'. It is just possible that I may get you Laya in this very condition or I may take from the point 'K' upto the point 'L'. It will be decided after observing your condition minutely. I have not yet thought over both the alternatives. It is just possible that I may take you up to the point 'L'. But when? I will do it at that time when I will see that you have finished the journey of this point. No doubt I help you in your journey.

While correcting the Guru Sandesh (Pamphlet), be very careful that there should not remain any mistake in it. As I hurry up in every matter I am bound to commit mistakes but my habit of hurrying in every matter, does not die. After correcting the pamphlet do send a corrected copy to Shyampati ji.

Convey my pranam to Ammaji.

Your well-wisher,
Ram Chandra.

Letter No. 276

Lakhimpur
08/02/1953

Revered Babuji,
Sadar Pranam.

Received your kind letter through Shri Master Saheb. It was a pleasure to go through it. I was a bit worried after going through the letter of Shri Master Saheb. In fact, on getting such a Master, we have all become

so careless that we do not want to get awakened. Everybody says, 'Babu Ji will mend everything', but if we may bring these words to practice in the true sense, it would have been better. In fact, the truth is as you have written, we satsangies, do not cooperate with you fully.

Revered Shri Babu Ji, you have written, "you are totally responsible for your progress". It may be true, but I will certainly say that it would have been very good, if I would have loved you as much as you love me. Whatever you may say is right but I will certainly say this much that it is only the love of and the attraction in the Master, that is attracting me towards Him, automatically. Now you may decide as to whose ability it is. In fact, by writing such things, you impart me lessons. How many pearls have been knitted in this sentence, "I am no more of mine. Now who remains there (Shri Lala Ji Maharaj), He helps you in your progress". Will I ever succeed in following upon this principle or owning this message? Let what may, I have given myself to Him. He may do what He likes. I want Him only and I am concerned with Him only. My Babu Ji, my heart tells me that He (Our Shri Lala Ji Maharaj), who has given such a priceless gem to this world, will certainly give such a spiritual eye to all of us that may enable us to see Him fully and love Him whole-heartedly. One day will certainly come when people's eyes, which are full of materialism, will become clear and they shall be able to see Him in true colours. In fact that day is not far off.

So far as possible, I have tried to correct the 'Guru-Sandesh' fully. Please do not try to mend your habit of hurrying in every matter. Your this nature of 'Hurrying' will do miracles and God knows, what boon it will prove to the whole world and all the human beings. I will certainly send a copy to Shri Shyampati Ji tomorrow, or the day after this. You had at first written, "It is the condition of 'Brahma Gati' and after that the condition is of Hiranya Garbha". I am now writing, whatever my spiritual condition is.

My condition is now such that my eyes have started to see beyond the Alakh (Omnipresent). The condition is just like the upper surface of the water. If the intensity increases at any time, or it becomes somewhat ugly, then it becomes intolerable. But who is only for the Master why should he have any concern with anybody. I will try to learn only this from my Master. The rest 'you' may know. But the spiritual matters, have nothing to do with the 'Intensity'. Now by the grace of the 'Master', the mountain is seen behind the straw. Now, I feel such sort of pleasure within me, which is not related to its weight; as it is automatically within me.

Now such a condition is felt that instead of I, the Master is not seen, but only the Master is seen, when I feel it. Only He remains in my feeling. My Babu Ji, earlier I used to write that 'every work is done automatically', but now God knows the reason why I cannot say anything about it, as I do not feel anything concerning any work. I do not know the reason why all this disappeared from my eyes. Now whatever it is, the Master may know about it. My condition is such that if anything is lost, I am not reminded of it, even after several days. In the past I used to write that "the thought of the Master has become my Home, or in other words, when I think of the Master I find myself in it, or I do not feel myself in it but His thought remains somewhere". Shri Babu Ji, I now see that all that, conditions and thoughts, have disappeared. Now it is felt that the Master, after breaking the bondages of thoughts, has freed me totally. It is all because of His grace and kindness that everything has now melted and finished. I do not know why I have become so humble beyond words. It can be said that there is all purity and purity only in the condition. Our Master has become so subtle and light that He has begun to live into our eyes, as if a natural map is drawn into our eyes. Now the condition is such that I meditate, but the doer of Pooja is not seen, as I have already written above. Amma Ji conveys her blessings to you.

Your most humble daughter,
Kasturi

Letter No. 277

Lakhimpur
14/02/1953

Revered Babuji,
Sadar Pranam.

Hope you would have received my letter. I have come to know through your postcard that you have very kindly taken me to the point 'L'. Thanks a lot to you for this. I also express my heartfelt gratitude to the Master, for the condition of Shri Master Saheb Ji. As a token of gratitude, Pooja was done and Prasad was distributed at Master Saheb's residence yesterday. Shri Babu Ji, you made me cross so many points but this thought never

struck to me and if I thought about it, I did not say, so that Amma and Tau Ji may not feel the financial burden. There is one point more, my Master, that I always remain, as far as possible, offering my heart's Prasad to the Master and so most probably, my mind did not think in that way. I have also heard that, whatever may be the offering (Prasad) my Master will like it as much as it will contain the sweetness of love in it and I also know that the Master likes the sweetness of love for us, the satsangies. Now you may know what is right. Revered Shri Babu Ji, I always try to break the bondage of ego because a slow but continuous flow of transmission is more pleasant to me, but everything will take place according to His will and wish.

I had written to you earlier that "My Master has become so subtle and light that He has begun to live in my eyes, as if a natural map is drawn into my eyes", but now it seems that even that sight has disappeared. Now you know, what remains thereafter.

You have written in the postcard, "I myself can be put on mortgage in love". It should be added to it, "Thereafter I can be sold". Sometimes I feel that You are telling me something of your letter in the dream at night. God knows the reason why I feel idleness these days.

Amma Ji conveys her blessings to you.

Your most humble daughter,
Kasturi

Letter No. 278

Shahjahanpur

22/02/1953

Dear daughter Kasturi,
May God bless you!

Received your both the letters dated 8th and 14th February 1953. It is very difficult to answer these subtle conditions. Nothing else can be written except that your condition deserves 'Thanks'. It is not necessary to offer 'Prasad' but if anybody wishes to offer, it does not matter. The fact is that the true and eager devotees are not available otherwise I would have enjoyed a lot. The people do not want to attain such high condition by labour

in their sadhana so that they may get some higher conditions in the spiritual field. It seems to me that many spiritual secrets shall die with my passing away. Even then I remain giving the condition to abhyasis. When anybody feels the condition in him, only then he can use it properly for the purpose of others. There are many conditions before me for the purpose of others. There are many conditions before me and there are many points in my thought and further researches are being done. Nobody has the power to reach and own even a point or two but it is my sincere wish that every abhyasi may have the taste of or enjoy the condition of each and every point. In other words I remain so much anxious and eager for imparting Brahmvidya that if any abhyasi may take the responsibility of even a fraction of it, God knows better what miracle may take place. Lalaji has said to me, "It will be hard to find a person who may learn to this extent". However it would be better if a true learner of any standard is available. People say that they have not got any experience. Ask such persons if they have ever endeavoured sincerely to experience any condition? Have they ever dived deep into the condition? If they may say that they have no capacity for experience and in the Brahmvidya (spiritual knowledge) the windows of the mind automatically begin to open themselves, but what can be done if anybody may divert that power into other channels. It is generally seen that the people use their power, that is meant to realise and experience, in the worldly and materialistic pleasure. The result is that it develops lust and attachment instead of detachment of worldly things. This defect has come to my mind just now while writing the letter and it is quite correct. In fact Mahatmas had the right opinion that the true and eager abhyasi should be given the real gem after when he had developed in him the condition of detachment. People do not want to give up anything and they start meditation after much persuasion. I also take it in this light that they will certainly be somewhat benefitted and I also take it as my duty to do labour for them and I have also such an order.

Vairagya (freedom from worldly desires) would have developed in the abhyasis and that too very easily if they have diverted their thoughts towards God. I certainly turn the face of their heart and mind towards God to enable it to devote to it. But the people try to take them towards the worldly affairs which is not possible because I have so much confidence in me by the grace of the Guru Maharaj that if I divert the heart and mind of any abhyasi toward God or upwards it cannot come downward. Consequently

it is possible that those persons who run after and for worldly affairs much, may be feeling much difficulty as the heart wants to live in the world above i.e., spiritual world but they pull it downward.

Swami Vivekanand: "This the most original letter, what you have written is entirely correct. People should have mind to think of it. I think Vairagya should come first and that must be the duty of the taught."

I am so much fond of or so great a lover of the condition of 'Negation', that what else I may write in its greatness except that I accept 'Nothingness' as my condition. So far as I can see, I have not come across any such person who has ever enjoyed that condition. If I may say, people will not agree to it because when I myself do not know about myself, others will not be able to know about me. However, I do say that it was the power of only our Lalaji to give this condition to others. I do not know about any such personality before Him (Lalaji) who had such a power. Just to make you understand I may say but it will be mere blowing my own trumpet or speaking high of myself. I do not want to speak about the great Mahatmas of the ancient past. I give you an example of Kabir. Even he could not enjoy that condition. I admit that he (Kabir) had miraculous powers (siddhi shaktiyan) and it is also true that he was a unique Mahatma of his time. I want the persons to make themselves worthy for enjoying such a condition (Negation) but people start saying since the very beginning, "Babuji! Many thoughts come in our mind and when we sit in meditation alone we remain restless". If anybody may ask them as to whose fault it is you will certainly say that it is their faulty. What I may do? I always remain cleaning the poison of their thoughts so that they (thoughts) may not trouble them but what I may do for those persons whom I fail to remember. I certainly admit that it is my fault because it is my responsibility as well as my duty, as they are the members of the Mission.

By God's Grace your 'will' is very strong and such sort of will is not found in the boys. If need be, I will certainly increase more your will power. It (will) is automatically on the increase along with your spiritual progress. I will increase or open the condition of point "L" then you will feel it fully and then I will take you to another point. You try to feel rapidly so that I may take you rapidly increasing your will power. Now I feel somewhat restlessness in not contributing to your progress hurriedly.

Your well-wisher,
Ram Chandra.

Letter No. 279

Lakhimpur
22/02/1953

Revered Babuji,
Sadar Pranam.

Received your letter today and I was extremely pleased to go through it. I was so much encouraged to read your letter that I do not understand what I may do. The dictate of Revered Samarth Lala Ji gave me a lot of hope and courage. I thank Him (Lala Ji Saheb) thousand times. It is true that it was only the power of Shri Lala Ji Saheb, as you have written, to enjoy this condition. There was never such a personality before Him who had such a miraculous spiritual power. However, I will certainly write that there was also never present any such personality, who had such a craving and capacity for enjoying such a condition. I am not writing this just to flatter you, but I say it according to the dictate of my inner that such a great personality is only 'this'. Truly speaking your each and every word seems to me like giving strength to go upwards. It seems to me, as far as I can humbly think that there is Vairagya and Vairagya only in each and everything of the world. But when? When the Divine personality of the Master begins to live into the eyes or when 'His' attractive personality might have caught the abhyasi's sight. Shri Babu Ji, what I should do? I remain experiencing each and everything, by the grace of the 'Master'.

Shri Babu Ji, you may push me onwards hurriedly and I will also march speedily. Do as you may like. I love him. God knows, whether I have craving and restlessness or not. On my part, I have no time to find it out. It seems to me that my heart is filled with pain without any wound but in the true sense, that pain is not like pain. Sometimes I feel that this is the condition of the Master, that is reflected from my feelings. My Shri Babu Ji, I experience the condition of each and every point very clearly, but most probably, because of less education, I take time in expressing the condition in words, although the very condition is within my experience. But now I also

hurry up in spiritual journey. I do not feel contented. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

It seems to me, humility has become part of my personality and I am drowning myself into it, or truly speaking, it is automatically assimilating me into itself. A cold sort of zeal overcasts and it remains making me humble.

My Shri Babu Ji, it now seems to me that the covering has been raised from my eyes. Some such thing has happened that one condition always remains in my eyes and the more I drown deep into it, everything is becoming clear to me and the more I am becoming closer to my Master. Now the condition is this that I do not desire anything else, even in the dream. There is a stir in the condition, most probably for the Master, but the heart is calm and quiet, like the surface of the water. Besides this, the condition progresses, or it can be said that I go on drowning myself into that aforesaid condition, automatically. I am now feeling that in search of the Master, I have lost my heart, hence, I do not know as to where I should place my restlessness and anxiety. I now see that the restlessness of the Master is making me restless, otherwise I have not even a pin-point place for me to live. Even that thought, about which I used to write that instead of 'I', only one thought of mine is there, has vanished somewhere, God knows when. You can now well understand my condition. It now seems to me that I have lost my identity by getting laya myself there, from where I had come and the Master has started stepping me forward. Shri Babu Ji, some such thing has happened that my hut got burnt from the fire of the Hookah and I always feel a sort of intoxication of the hookah, i.e. I have drowned so much in your remembrance that I have forgotten myself totally. Only you remain in my eyes. The rest you may know.

My Shri Babu Ji, I shall take rest or feel contented only after achieving the 'Master' cent-percent, rather one hundred one percent. May God keep my Master alive for thousand years. I will say that only this age and time, since the origin of this universe, is the most befitting for spiritualism. By the grace of the 'Master' I now feel somewhat, that I slightly touch the condition which is higher than the present one, but I have not reached there as yet. You have written that my will power is increasing and I do feel that I have developed full and firm confidence in His power.

Your most humble daughter,
Kasturi

Shahajahanpur

24/02/1953

Dear daughter Kasturi,
May God bless you!

Received your letter dated 22nd February 1953. At first I want to give a reply of that portion of the letter which gives me great pleasure while replying. You have written that "It seems to me that the humility has become my condition and it also seems to me that I am going on drowning myself into it". May you progress in this condition. It my good luck that I have come to know of a condition that has given hope to my heart. This is the condition whose perfection indicates the beginning of 'Negation' but 'Negation' is still very far off. This sign is certainly giving the good news that after reaching the climax a glimpse of 'Negation' shall certainly be seen. But there is no end to its climax. If anybody is going on the right path it is certain that that day will come by the grace of God. If I ever see this wonderful condition in any abhyasi during my life time, I cannot say what highest condition I will give him or her within no time. The truth is that if even the condition of Negation is achieved even then so much is to be achieved that even millions of years are insufficient and less. And even then what remains how far I may write? I think that my aforesaid statement will be taken as nothing or worthless by great Mahatmas as according to them I am describing about the impossible things as possible and it is correct. Had there been the thought of 'I', thought of Negation does not come into the mind because the thought of Negation is made fresh by me by saying this. In fact the wonder of this condition of Negation is that although having it the thought of it may not come and this condition is the climax of it (Negation). When the abhyasi reaches this stage or attains this condition truly speaking I will get so much pleasure in imparting training thereafter that it is beyond me to describe it in words. And the pleasure is nothing else but that of the contentment that there is an abhyasi who is capable of sharing the spiritual legacy of the Guru Maharaj.

Swami Vivekananda ji: "Ram Chandra how do the people say that you do not know anything. I would have torn to pieces all my writings, so far I have written before these two sentences. A doctor really you are. Nobody can doubt. Such a high thought nobody can guess even, but you are depicting before the dumb millions. I got a man I require. My whole life of penance is over now. He is the Master, a big Master. Go on writing. The time will come when people will understand these things. But publication must be made after you and whoever comes forward for the publication of these writings, his liberation is sealed. Think him to be liberated. That is the reward rarely found. I give him."

I will say that those people have no intelligence and understanding to understand it correctly. It is possible that anybody may be able to explain it. I say this thing to those persons who raise fingers at her writings or call them defective. Ages are required to understand them. Whatever you have written for Vairagya or asceticism is totally correct. If anybody devotes himself fully to God it is then Vairagya and Vairagya only. And if anybody diverts himself towards any convention, there then develops Vairagya not only from the world but from himself as well. In Vairagya, consciousness of body fades out and this is a very ordinary miracle of this condition. Then there comes the turn of fading out of the consciousness of Soul. Thereafter the condition becomes like a corpse and he who is to give bath to the corpse may toss and throw it to any side he likes. Such conditions do come during the spiritual journey that they cannot be described in words, even then you succeed in expressing those conditions in words to a much extent. It is not so difficult to achieve the Master as it looks to be but I myself could not do it hundred one per cent as you have written. It is just possible you may do it.

Sita tamed a pigeon. She loved it much and the King Janak loved Sita very much. Consequently King Janak began to love the pigeon very much. When the pigeon became sad Sita also became sad and when Sita used to become sad, King Janak also became sad. Now you may judge that such a great saint in other words was attached to the pigeon. If you may ask me, I will say that he is not worth calling a human being who does not become sad by seeing the sorrow and grief of others. Leave aside the Mahatmas. Otherwise among them there are certain Vairagies of such a high order who say that the mother, the father, the son and the family are

all like enemies. Hence if anybody may offer me such asceticism (Mahatmagiri), I am prepared to read La-haul (the first word of an Arabic phrase which is used to express disgust) hundred times. You may now ponder over the teachings of those great Mahatmas that they impart lessons of such a high order that result in nothing else except destruction, degradation and spoiling of the moral 'stamina'. We are developing the habit of thinking others as our enemies. When we are developing such a habit it is just possible that our thoughts may turn to such weapons that they may colour themselves with our blood. However I will not prolong with this matter any longer. I now come to the main point.

The children tamed a dog and they loved it much. I had also certain considerations for it and it died on 27th January 1953. In its lifetime an event took place that fortunately Swami Nardanand came to Shahjahanpur. He delivered speeches and told about many good things. The function was organised near my house and the microphone was also fitted and the sound of his lecture was somewhat also coming. There was a lot of public in front of him and that dog was in front of me. I thought that he was instructing such a large audience i.e., he was discharging the duty of asceticism (Mahantgiri) which is restricted only up to the human beings. As he is a human being he must have sympathy with the human beings and it has been said in our religion that a person who does not worship God is just like an animal. From this point of view I also come in the category of animal because I fail to worship HIM. When any human being stands for the help and benefit of other human being, I also wished to give benefit to the living being of my category (animal). When Swamiji did not give up discharging his duties why should I give up discharging my duty. I should learn at least that much about my duty by the arrival of a Mahatma. Consequently I also gave benefit to the living being of my category and what did it gain? The same that an animal gets from another animal. The animals have no intellect and I too have no intellect. In this respect there is no difference between me and the dog. Hence it gained benefit beyond the intellect. Swami Vivekananda ji, "Is it the writing of a common man? It is full of Philosophy"

As I had written to Master Saheb that it (dog) was going to the Brighter world and was removing the coverings of its 'sanskars', hence I was bound to inform him of the final result. It reached the Brighter World at 8.40 P.M on 26th February 1953 and the covering of sanskars that it had

removed turned their face towards me. There was slight effect of those sanskars on me and I forgot that Lalaji Saheb had ordered to burn those sanskars immediately. But the effect of one or two sanskars is still on me and I am helpless. Those sanskars have stayed in my heart and there is no need to worry about that. It (dog) was certainly benefitted. As I had not taken the permission of Lalaji Saheb for this I cannot dare that I may request Lalaji Saheb to clear the sanskars. In the meantime Lalaji Saheb called me for one minute. Now tell me whether Lalaji Saheb loves me or I Love Lalaji Saheb.

There were so many points in your letter that were worth replying. I have written in brief. I took you up to the point 'M' on 26th February 1953.

Your well-wisher,
Ram Chandra.

Letter No. 281

Lakhimpur
26/02/1953

Revered Babuji,
Sadar Pranam.

You would have received my letter. Hope by now you are free from the breathing trouble. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

I have now enough courage to go onwards to spiritual path. It is all due to the grace and generosity of the Master. I feel that the Master has seemingly detached me from worldly feelings to a large extent but if there is a little attachment still left, I cannot say but perhaps it is due to my physical presence in this world. Anyway He knows about it better. It is only because of His grace and kindness. I can say with full confidence that Master has liberated me of all the desires and they are beyond my understanding. I have nothing left in me. Now, He may know everything and He may do whatever He likes. I am a little less conscious of this world than any person who is somewhat conscious under a fit of intoxication, nay, I am conscious of the world as much as He wants and He has forcibly made me conscious of it. It seems to me, that the Master is carrying me to His 'Divine

place' swiftly, showing me the various conditions of different stages. Now the condition is such, "you may know about your affairs, I am now going to the land of my Beloved" (apni Batei tum sab Jano, Mai to Chali piya ke desh).

My Shri Babu Ji, it seems to me that I am totally exposed to the Master, and it appears that now there is no trace left of my tendencies. Everything has left me and everything is quite silent. The whole of the Brahmanda (universe) seems to me silent and speechless. My eyes are closed from all sides. Everything is silent everywhere. Every activity has come to standstill as if all have stood dumb and motionless out of grief (of separation), seeing me going to His 'Divine Place'. They remained seeing me for long but I then went out of their sight. It is now felt that after enjoying the conditions and atmosphere of many stages, I have now reached the boundary of the Godly Region of my Master. In fact, now it appears to me, as if it is my own home. I have no concern with anybody else. My condition, here, is like that of the Gur or sweet to the dumb (goongay ka gur). That is why silence prevails everywhere, now such is my condition.

My Shri Babu Ji, there is often a sort of joy within my inner self, or in my soul, which is so light, subtle and intense that it cannot be described in words. I have now come very near and close to him. If by the grace of the 'Master' that joy may burst out, it is then possible that my heart may split or get burst and I may swim into it but I know very well about the kindness and generosity of my Master, that He will make me swim into Him and I will swim into Him certainly. This is the reason that He has put bondages and shall not let me burst out, so I am also sitting with that bondage. My heart craves for bursting out for getting laya in Him. I am restless that when it should occur. The sight has gone, mind has become dumb. In fact nothing is left but whatever is left, Shri Babu Ji, is present before you. The truth is that only 'You' are left. But the Divine Bliss or joy is a sort of riddle to me. This joy of mine is a riddle to me, whether it is a sort of happiness for going to meet Him, or it is a type of enthusiasm, for I shall go and meet Him soon, or it is a sort of craving. You know better about it. But I think that the third one is the most suitable i.e. craving, because the words happiness and enthusiasm do not appeal to me. Nay, there is a sort of subtle and peculiar intoxication (Nasha) in my mind. I have written above about the 'bondage', that is by the grace of the 'Master', is the bondage of Moderation. Rest you may know; as I have often written that the condition within me always remains like that of the surface of the water.

You had written in your letter that, "when any feeling is developed in any person regarding any particular condition, he can then use it on others for serving better purpose". Please write to me, what I should do or please tell Shri Master Saheb.

Amma Ji conveys her blessings to you and Kesar and Bitto convey Pranam to you.

Your most humble daughter,
Kasturi

Letter No. 282

Shahajahanpur

02/03/1953

Dear daughter Kasturi,
May God bless you!

Received your letter dated 27th February 1953. I have clearly written to you that your will is very strong. Hardly a week back, I had concentrated on you and had given you a sitting for five or six seconds only for increasing your will power. I had told you sometime back and it is also noted by you that in the first diagram of the book 'Efficacy Of Rajyog' the lower region of the heart has been shown and by concentrating on that region the will gets increased. But one should concentrate for a very short time, a few seconds are sufficient. I have not expressed this in 'Efficacy of Rajyog' lest the people should increase the Hypnotic power by meditating on the region which is quite against the spiritual knowledge and teaching and is in fact the opposite of it. I am extremely pleased that you have got rid of the worldly feelings and your desires have all died. It is a very good condition that you may have as much consciousness as is bare necessary. But perhaps you did not mind and observe that during the condition of forgetfulness the feeling of consciousness starts and this condition is far better than forgetfulness and at a later stage even its burden does not exist.

You have written, "There is no trace left of tendencies etc." It is correct. But when God may give the condition of Negation to anybody even this does not exist. I have no words to describe it. There then does not exist either 'Sweetness' or 'Sourness', just to understand call it vacuumise, in other words the human being becomes vacuumised. But according to the scientists when the air has been pumped out completely with the help of the scientific appliances even then a little air remains inside the system. But in my opinion if any such instrument may be made by new invention which may succeed in taking out air completely from any room or sphere, it will then become nothing else but spirit and spirit only and can turn to such a destructive weapon that the type of which has never been invented so far. Now we have to make the human being such a vacuum. If such a human being is made he will become a gigantic battery and thereafter the force begins to work in the direction of the will but GOD is very wise. He does not allow any person to develop his will to such an extent. If accidentally he succeeds in concentrating his will he can then bring doom and destruction to so many worlds of this type within a second only. I have told you about the power of 'Negation'. If anybody has this condition of Negation but he is not aware of it then I will say that he develops in him the power of making spiritual giant within a second. It is just possible that God may make such an abhyasi who is able to go forward of this condition (Negation). Alas! When should I show this? Nobody inspires and encourages me to such an extent. If anyone gets this thing (the condition of negation) from me by the grace of God will make me able to pay off a part of the debt of my Guru. The fact is that I remain rubbing my hands helplessly and I am worried lest this thing may go along with me to my grave. If not more than this the people may develop this to such an extent that may become capable of taking others to this very level. I remain over flooded to such a limit for giving this thing to others that I would gladly agree if anybody may take all the work from me which is usually done by servant and in exchange may take this from me. But I have expressed this thing in the form of an essay and possibly due to this people may not be impressed by me.

As I have written above that if God may give me such a person who may be capable of moving on a higher spiritual plane than this I will then think myself as the most fortunate person and thereafter I will make him to go to such a deserted place where even a craziest person will not dare to go. But what should I do as I know that there is no limit to the spiritual

achievements. I wish that anybody may learn from me and I may go on imparting knowledge in that regard. In fact even 'Negation' is not our goal. Regarding our goal I can only say that it is only the power of 'Bhooma'. There is only Divinity (zaat) and Divinity. People want to get liberation and it is really good because they get rid of undergoing 'Aavagaman' i.e., cycle of birth and rebirth and the Mahatmas mostly remained preaching for this (liberation). If people may see minutely, they will realize that liberation is merely a precipitate of the final goal. If by chance certain hint came out from my mouth regarding that condition before any polished spiritual personality; he would have then thought me to be an ignorant person. This would have been the reason why such secrets are not disclosed, but I am in the habit of telling such secrets. The opinion of those persons (polished spiritual persons) about me is correct to some extent. If I had the knowledge possibly I would have not reached such a spiritual summit because only the ignorant have got entry in to this region. Just think over it that it might be a 'Kufra' as this word (ignorant) comes in the real appreciation of God. Why should people think about it? Their minds are occupied with Ksheer Sagar, Vishnu Bagawan and Lakshmi although they do not understand as to how these things come. There are the conditions of the heart in which Vishnu Bhagawan is forced to live. There is nobody to take him out from this condition. The very thought of bondage adds one more link to the bondage. The description on this subject will become no doubt long but as this thing has struck to my mind now, I am describing it briefly.

Our heart is like a vast sea (Ksheer Sagar) but the snake of lust is present in it and it has covered Reality with its head (hood). Lakshmi is also present and this is another link. We do not get rid of it because sluggish tendency is also present in us. Pressing the feet of Vishnu Bhagawan means that that effect which is covered by the head of the snake is the master of the 'gold'. Now if we may remove those waves that are produced in the sea (heart), the sea surface will then become clear. Thereafter we shall get an opportunity to shatter these shackles (bandish) as then we shall have enough power. Reality which is hidden in the heart has been mythologically called God Vishnu. When we succeed in removing the snake of lusts we get the Darshan of Vishnu Bhagawan. It means that we then develop so much power in us that we succeed in bringing up anybody to spirituality. As the work of Vishnu is to bring up everybody, Lakshmi or gold is required for the same. Now the strength of Vishnu Bhagwan is quite exposed to you that the poor

fellow (Vishnu) is frustrated (unhappy) by his work of bringing up. I have written very briefly because the mind does not work anymore. If you ever wish to understand in detail I will explain it to you orally. Those persons who want to worship Vishnu Bhagwan should meditate on their hearts. This will be His true worship. After that stage is attained other conditions follow.

Seeing your letters my heart wishes that I may go on dictating I have already replied regarding your spiritual condition but also wish to praise you for your reaching the last stage of spirituality so that it is possible that the thoughts of the readers may get stirred up and inspired and they may make sincere endeavour to reach this limit otherwise it all depends on God. He may attract anybody whom He likes towards Himself and may give him anything He likes. But it is our duty to make sincere efforts in that direction so that He may also be informed that someone among His devotees want to reach Him. I have told you the last limit of 'Negation'. When any person reaches the end of the last limit even then something remains to be traversed. When a person reaches the end of the last limit all the atoms of his body then become fully powerful and have maximum force. All the joints and complexities of mind and soul then get complete mastery. What happens then? He becomes the main instrument of Nature (although this depends on God that He may make such persons) but he always remains in a condition of forgetfulness although he has all the powers and rights. However, he never remains unconscious of those things which are needed for the Divine work. It is another matter that he may only be aware of the last limit of his condition in certain special circumstances. He (that particular person) manages the whole of the universe and all the Divine Powers are subordinate to him as is the case with the present personality whosoever that may be. I have already mentioned in my book, "Efficacy of Rajyog" that such personality is present now. The incarnations are allotted destructive work only as we come to know from ancient scriptures. Constructive work is not in their hands. But the present personality has got both the power in his hands and he prepares persons for his help. The incarnations have got swords in their hands but the personality does not need it. He creates such circumstances as to produce the likewise result. If the present personality may deem it necessary that here is need of an Incarnation (Avtar) for bloodshed and other destructive purposes it is then in his hands that He may make arrangements for the Incarnation to take birth in future. Just think that all the right minded persons are always keen and anxious for awakening

the 'Kundalini' but nobody ever tries to experience the above conditions. According to Kabir, the whole world is blind whom should I explain my view point (**Sab Jag Andha, Mai Kise Sumjhaon**). I am writing a device for forcing an Avtar to descend on earth. It is very ordinary. It will enable the people to have the knowledge of this device.

In our country, people are not interested in practising meditation up on Avtar (Incarnation). It is just possible that their interest may be created in this miracle and they may summon an incarnation daily as the device is simple and ordinary but it depends upon ones' power and will. The device is only this when such a personality deems fit that it is very essential that an incarnation should descend He will then create such a vacuum in and around the circle which is very close to 'Bhooma' and supporting it and from where the power descended on the earth for the first time that He (Avtar) will start descending within the time fixed for him. During the period of descending when he will come in the compass of Mahamaya he will be filled up suddenly with the needed power of that very place but his sphere will remain the same as it was till he may not leave the place of Mahamaya. After he has left the place of Mahamaya his arrival starts. On descending he develops fully the effect of Godly mind because such a vacuum as was needed was made at the 'Dhur' (extreme). After leaving it and passing through the Brahma Mandal and Parbrahma Mandal and taking the powers of those places he will now descend on the earth as an incarnation and this is the result or effect of making vacuum. He receives life at the place of Mahamaya. When he reaches the vacuum (Mahamaya) he then gets all those powers that are required for the purpose. I have been able to express it with great difficulty. I could not find more suitable words as I am an illiterate person. It is just possible that you people may find better words for its expression. Possibly Chaubeyji may also be capable of helping in this matter because he has thoroughly gone through a lot of religious literature and it is just possible he might get a hint of it somewhere. If he gets some hint do write to me. It is no rule that nobody may be capable of telling more and further than what the saints and mahatmas of the ancient times have already said. The reality is what I say. But possibly somebody may discover a better device because many great mahatmas are present here and I am simply a very humble ordinary and unknown person. But if anybody wants to know more about it he should himself endeavour. Try to guess and judge about the human power and reach it is in the hands of human beings to

summon the incarnations. In fact it is a bare truth that even the incarnations cannot reach where human being can reach. We should try to become such a human being and if God is kind and generous enough to produce such a personality before any person that person will then be very very fortunate. If there is true love with such a personality, He (personality) can give anything beyond our imagination. I will request you people to remain in search of such a personality all the time and if he comes in your contact he can turn anything to gold at a glance. I am not at all worried as I have already got the personality I was in need of and also got the spiritual knowledge that was destined to me. Now you people may know about yourselves.

Revered Shri Lalaji Saheb: "Brothers, I do say that such a golden opportunity comes but seldom. Everybody try to reach the maximum spiritual height during this period. Have you come to know of such thoughts? Have you ever got such devotion and feelings? Such a personality is available only to fortunate few and that too at such times it will be great good luck if such a personality is available and if his teaching are followed. I have given him (Ram Chandra) everything that I had and it is still my habit. I remain giving him whatever I get. You people should also try that the emotion and feeling like that of mine may also develop in his heart as well and all this is in your hands. This is a very important letter. Two or three copies of this letter should be preserved."

The prayer is very important and essential. I have written it in the book of Urdu and every abhyasi should recite this prayer before going to bed; if the prayer is done whole heartedly with all the love and devotion there will then not remain, if God so wishes, any fear of uncalled waves of thoughts. I have written about the power of calling Avatars on earth. So far my vision works this power has been developed and mastered over by him only who has been destined to have it.

Swami Vivekanandji: "As far as my inward vision goes and the experience of the brighter world as well, I have not found any such a person since the beginning of the world. Bluffing should be neglected in future. Be plain in your words. Who is that person? Say that you are. Whatever has been written in this letter is correct in toto. This

is the common letter for all. It must be copied and published when time comes."

Your well-wisher,
Ram Chandra.

Letter No. 283

Lakhimpur
04/03/1953

Revered Babuji,
Sadar Pranam.

Hari Bhai Saheb gave me your kind letter a little while ago. I was extremely pleased to go through it. Your each and every word affects me like an electric current and gives me strength. Thanks to you a lot for taking me up to the point 'M' and increasing my will-power. I pray God night and day that while imparting me Brahma Vidya, I may be able to come up to each and every expectation and wish of my Master. It is my endeavour, as well as my prayer, that some of the wishes may get dressed-up and if I succeed in doing so, I will think that the purpose of my life is fulfilled, otherwise my life is like a rudderless boat. I am sure, it will take place. If some of the wishes of the teacher, for the progress of the taught, are not fulfilled by the taught, he (taught) is then worthless. Shri Babu Ji, why did you not meet me in the year 1944? But I am myself to be blamed for it because the supplier of the drink was present and he was providing the drink knowingly, or unknowingly but the thirst of the drinker would not have been very intense. Anyway, let us act in the present. I have never lived and will never live without you. I prefer doing something rather than to saying.

Revered Shri Babu Ji, all that you do for me, certainly comes in my experience by your kindness. I had noted in my diary about my reaching point 'M' and about the increase in my will-power. In fact, your each and every writing should be got published and they will surely be published when the opportune time comes. It is not at all in my power to comment on your this letter. Such a Mastery is only meant for such a great personality. I have already found that personality or He himself has already become very kind to us. In my opinion, if the scientists may acknowledge such a personality and

take help and guidance from His writings and letters, there will then be no greater scientist than they.

My Shri Babu Ji, you have written that 'I could not do one hundred and ten percent, it is just possible you may be able to do it'. Please do not speak about yourself, you have not done any percent, nay - you have done unlimited. It will be better, if I may be able to do even a fraction of it. The grace and kindness of the master is always with me. That very dog was very fortunate. I am now writing about my spiritual condition, whatever it is by the grace of the Master.

It now seems that I am passing through a lonely and deserted field. You often wrote to me that "Daughter, it is just the precipitate of the real peace." As such it seems to me while crossing, I am now running on the chest of the very field. The whole thing is like this that I am running towards Him freely by his kindness, or it may be said that like vairagi (Recluse). In fact the craving to meet him has made me mad and unconscious of anything else. Who says that the devotee worships, or the devotee remains restless to meet him. Nay - it is not the case with me. In my case, only He worships me and is keen and anxious to meet me and to hide me in his heart. Yes, His craving has made me restless and the effect of His craving is attracting me towards Him. My Shri Babu Ji, my condition is such that even my right hand can not see, or feel the left hand. In other words, I am swimming in such a field, where right hand can not feel the left hand. I had written to you earlier that I am entering into and getting laya in the condition of humility. God knows the reason, why I remain forgetting that very condition, although I am having that condition, but when I think of my condition, unknowingly, I, then find my self melting in a more light, subtle and pure condition than that of humility. It seems that each and every particle of my body is dipped in humility, but I remain forgetting it. You have said rightly that the state of forgetfulness starts during the state of unforgetfulness. I have most probably written to you about this earlier, in fact my condition is somewhat like that.

My humble request to Shri Lala ji saheb is that I may develop for myself as much feeling as possible in Shri Babu Ji, because I want only Shri Babu Ji. I may love Shri Babu Ji the most. He (Shri Lala ji Saheb) has shown us a good and golden age and a wonderful Personality. He may now bless me with the same sort of love and devotion.

Amma Ji conveys her blessings to you and Kesar, Bitto convey their Pranams. Revered Shri Babu Ji, it is always the festival of Holi for me but I

remain untouched of, unaffected by any other colour. I am concerned only with Him.

Your most humble daughter,
Kasturi

Letter No. 284

Shahajahanpur

06/03/1953

Dear daughter Kasturi,
May God bless you!

Received your letter. I will give the reply of your letter in concluding paragraphs of this letter. It is 10 P.M. and there is a sort of heaviness in the head. Anyway I am dictating whatever I understand and this letter is mainly meant for you and Shuklaji. I had written something in one of my letters about "Negation". After having complete Negation the person becomes vacuumised in toto although such an instrument has not been invented so far which may create complete vacuum in anything. But in our system when the forgetful state of Complete Negation is achieved a complete vacuum is then created. There is no limit to its power and even the (Avtars) Incarnations do not possess this power. It is in HIS hands to utilize that power for constructive or for destructive works as He so wishes according to the need.

My system is that the person should start becoming vacuumised from the very beginning and it is evident that when Guru Maharaj made me as mentioned above (Thanks a lot to HIM) the very seed should be sown in others. This is the reason why an expert and experienced guide is always sought after and I was fortunate enough that I got such a guide. Such a power is generated in Him that even Brahma, Vishnu and Mahesh cannot defy His orders. But it is also a fact that when God searches any person for such an approach, He (God) seeks and selects such a person only who may automatically do the very work as is desired by 'HIM' (God). I would like to say that God hands over such a person to his Guru and only he receives who

has surrendered himself totally to his *Guru*. How far should I speak high of Negation? In fact this is the beginning of 'limitlessness'. God knows how far I have still to go. I simply laugh at those people who preach spirituality from the platform although they are far far away from it.

Today I explain to you the meaning of 'Perfection'. In fact perfect is none else but God which means 'Zaat' and 'Zaat' only. This word has been used here in this very context. But as far as the perfection of an abhyasi is concerned it is this that he should have the knowledge of each and everything that are present in nature or are created in Nature although remaining ignorant of all. No science or knowledge may be outside the campus of his reach. If anybody may incite Him a little those thing will automatically start coming out of his mouth which he want to know. This is the touch stone for testing a 'Perfect man'.

I had written to you in my last letter the prescription for bringing down the incarnation (Avatar) so that people may use this prescription whenever they like. It is just possible that one may come to know of an easier device by going through the religious books although I think that the device that I have told i.e., creating vacuum near the outer limit of Bhooma shall take hardly a second. It may take two or three seconds more if an Incarnation (Avtar) of a time limit is to be brought down for a certain definite period. In this context, I may tell you one thing more. When the troubles increase to such an extent that even the Mahatmas are filled with a sort of disgust in their hearts resulting into sinking of the hearts a vacuum is created automatically without this fact coming into their knowledge. This phenomenon had taken place only a short time before Ram's incarnation (Ram Avatar) but it was not very strong hence Ram's incarnation. How did Incarnation of Lord Krishna take place? The flame that had erupted at the time of Ram's Incarnation had the effect that it reappeared in its real shape which had greater force and intensity in the form of Krishna Incarnation. This is the reason why He (Krishna) was more powerful. I could not express in thought rather phenomenon, to my entire satisfaction. It can surely be shown and proved by experience. Why did the incarnation take place for the second time? I think that that was the need and call of the age.

Dictate - Lalaji Saheb : "This thought is correct. What the Rishis (saints) had done before Ram's Incarnation was sufficient for those times. But the

real eruption of the power took place during Lord Krishna's Incarnation and this is the reason why He was a Perfect Incarnation. This feeling and power which is present at this time never developed in anybody before this. When Nature gives all the powers to anyone of her creation she then never interferes in his activities".

Dictate - Swami Vivekanand: "He becomes part and parcel of Nature, nay, he governs it. I am not using the word for God - Almighty. Nature comes after God. You can call the present personality above Nature or nearest to God."

One point about the incarnation has come to my mind just now. It is this. Those who do not follow the dictates of God and harass the devotees or make the lives of noble persons miserable are destroyed by Incarnations. This is also the work of special personality but He apparently does not adopt any violent means hence most of the people do not remain under His control. I am now writing one thing more that the Incarnations have the Will Power that is concentrated only on one action or purpose which is entrusted to them. Regarding special Personality's Power, how can His concentrated will can be like that of the incarnation? The reason is, that the whole universe is His field of action, or His vision spreads over the whole universe like an emperor who safe- guards his whole kingdom. Possibly I would have repeated some thoughts that were mentioned in my previous letter because mostly I fail to remember the contents of my letter and this letter is not a systematic subject as I remained dictating the thoughts that remained coming to my mind unmindful of the sequence.

When does the abhyasi become worthy of having the condition of Negation? And that of the afterwards and how does he reach there? Its one answer is that his guide should have reached this condition and so by his grace and kindness he (abhyasi) can reach there. The abhyasi should force Him (the guide) for reaching this condition. Now how can it be done? All those who are intelligent know this. So far as I am concerned, I had allowed some approach to a certain person due to his scolding because I wanted to keep him always in good humour and moreover he was older to me in age. But thank God! I had hardly told him the A, B, C, D of spiritual knowledge that he began to change his colours. As a consequence of this he himself created such circumstance that he became against me. He himself stooped down to such a low level that he became worthless for spirituality but I still respect

him and take him as my elder. I have still so much love in my heart for him as any human being can have for any other human being. My other weakness is this that I cannot see any abhyasi that he is not progressing. People often reap advantage of this and to hurry up in every matter is a part and parcel of my nature. The other condition which can reach any abhyasi to Negation and higher to it is the real craving and restlessness along with devotion and love which is necessary. Now you may try to find out among your satsanghis as to who are the true lovers of God.

Somebody has love, take it one unit. Somebody has one half of love while the other has only one quarter of love. Somebody would be so mean that if hard words are used to make them understand they would be prepared to leave the mission and somebody would develop anger and frustration in them. It means that instead of giving up their 'self' and vanity they strengthen it more and more. Possibly people might be thinking that it is my duty which I am performing and it is also true to certain extent but they should also think that it will be my duty to such a degree as they deserve. I love everybody but as much as it is my duty. I ask everybody to surrender everything completely but it is a matter of sorrow that they do not mind the elementary conditions for the same. On my part, I extract work by following appeasement policy. I often use words in my letters very cautiously giving due weightage so that nobody may get offended.

Everybody agrees that God is the bestower of all the spiritual conditions especially that of Negation but whatever I have achieved I have got from my Guru Maharaj. However, I must be highly thankful to God for developing such a feeling in me that I could divert myself towards such a great Mahatma. The only way of taking work from God is the same as we adopt with our Guru. In this way we begin to love God directly and this is a very good thing. But there have been few persons who have followed this although there can be no better way than this. The abhyasi should go on increasing his devotion and keep submission towards his guide as much if not more as the pupils have with their teachers in the schools and it is also the duty. In so doing the guide does not get anything but the abhyasi gains so much that he becomes able to receive the thing. Those who are true guides in the real sense do not expect any honour or name and fame for themselves but there are rather such examples of certain faquirs who have apparently done such actions due to which the public may not respect them and only a

selected band of disciples may remain following them and the rest may leave them. Kabir is one such example. He had done the same at a certain time.

Brother Shuklaji - mould yourself in such a way that I may give that condition to you which is the dearest to me. If it is not possible, you should at least attain the condition of complete Negation in my life time and I say this to each and everybody. I can say this authoritatively that although the mission of our Guru Maharaj is the smallest but this type of Masterly spiritual education will not be received anywhere else in any other institution and it is also correct that only a few personalities are born in every age who have such sort of knowledge and who love to learn it.

Those who wanted 'Liberation' joined this mission with true devotion. In this age many people do not aspire for liberation because they neither understand the meaning and condition of liberation, nor they try to understand it. They prefer having motor, palatial buildings and sufficient money according to their need instead of getting liberation. They do not understand what will happen to them if these things may be snatched away from them. It has been generally seen that the rich persons remain so much worried that they begin to suffer from the disease of sleeplessness or any other disease. They remain using only the pulse of moong (kidney bean) and bread, taurai, louki (lentil) and pumpkin.

In our India the saints and mahatmas have tortured us and are still torturing and harming us so much that even the swords of Muslims could not do that much harm and even our minds became dull. We lost the power of distinguishing between right and wrong and were enchanted by the coloured clothes to such an extent that we thought it as a sin and curse to exercise our understanding. I have this objection against even the learned saints and ascetics as to why they offered asceticism (sanyas) to unworthy people as a consequence of which they began to think themselves learned and Gurus. Those, amongst them who were educated began to give talks on the stage. They had no experience of their own. There are certain able persons among them. They showed their ability by curing the disease of tuberculosis.

When anybody performs solid Poojas he is highly praised and when he himself prescribes Pooja it is naturally of solid type. What is the reason? I will say that such a person wants to establish groupism. According to my

humble thoughts I will only say that the institution which does not impart true spiritual knowledge is nothing but groupism. The methods which are told to them make them far and far from God rather than bringing them nearer to God. It means that they turn to be furniture from the wood. It was better if they would have not done anything and would have remained green wood to bend them according to the need. Now the main function of the sanyasi is the revival of the Stone Age and the public prefers it much and the common people think such persons as Mahatmas and also submit to them. It is such an epidemic disease that it should be called as plague and cholera. Kabir has said very beautifully, "Leaving Brahma aside, people have begun to worship the stones". Idol worship is the most solid type of Pooja. Even the recital of mantras is done wrongly due to which people go astray. How much I may describe the evils of all this. I have described briefly for the betterment of the abhyasis. I have to speak only to a few selected persons who are dearer and closer to me. If I may speak to these Mahatmas and Sanyasis and their followers they will get offended and so I refrain myself from speaking and only pity them. I can certainly give this much of warning that the nature is observing them with very sharp eyes. But it is her grace and kindness that she does not interfere. But I have given myself in the hands of Guru Maharaj hence I the humble being am waiting for the order.

There is one more difficulty that you people take much of my time and I do not get more time for doing Divine Work. Especially those persons take much of time who has no quest for spiritual knowledge in the true sense. If they may only surrender much of my time will be saved. People want to get everything free without doing any labour. I have no objection rather hesitation because I have been made for this purpose. But in exchange of my services people should at least pity me so that I may get time for other Divine Work. If the abhyasis may mould themselves as they should, they will continue receiving transmission from me automatically. The purpose and meaning of my last and this letter as well is this that people may leave all other systems and may follow only one system and may develop in them the fondness and craving for learning and gaining spiritual knowledge. May be it so!

Daughter and Shuklaji, I have wasted much of your time by writing such long letters. I fear you people may not think that you both would have

been more benefitted if instead of devoting so much time in writing such long letter I would have concentrated on you both or you both would have done meditation for such a long time. You both may go through my letter repeatedly and you will come to know and realise that your time has not been wasted and by the grace of the Master you will find this in all my letters.

Your well-wisher,
Ram Chandra.

Letter No. 285

Lakhimpur
06/03/1953

Revered Babuji,
Sadar Pranam.

Hope, you would have received my letter. By the grace of the 'Master', Tulsī Das has got service in Railway exhibition at Delhi. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

It now seems, that all the conditions, I have had so far, have got laya in me. As I have written earlier, it now seems that there is a picture, drawn naturally in my eyes, but God knows the reason, why I have forgotten that too, or in other words, the Master has Liberated me from its feeling. My Shri Babu Ji, practically there is no feeling left in me regarding darkness and light. Sometimes, if I may observe that it is darkness, even then darkness is not felt and same is the case with light. Now the necessity may get anything done by me; either it may give me understanding of light in darkness, or vice-versa, otherwise I do not stand in need of anything. The truth is that I have no power of judgement between the two. I have totally forgotten the characteristics of all the things. I am only concerned with the 'Master'. It will be proper, if the craving may be called 'I'. It seems that I have lost myself within me. Now God knows, how all the afore-said things have disappeared from me, or I myself have disappeared. God knows the reason, why I do not now feel the condition of humility, or non-humility. It seems that I have expanded in that very condition of humility and that very condition has begun to flow uniformly in all the directions. I now, never feel my own expansion. It has come to a dead-stop, rather the condition seems

expanded. Now, the condition has become so simple as if it is quite natural. Even the slightest attachment of any sort of weight has not touched the condition. My condition is now quite pure and natural. Such a condition is felt around me. Now the condition is such that it seems that I am totally exposed to the Master. It seems that, either I have become naked, or I always live in a naked state. Shri Babu Ji, my condition is just like a 'mirror'. You had written to me to hurry up in experiencing the conditions, so I am trying in that direction. Anyway, the Master knows better. My condition is quite naked. He may do whatever He wishes.

Amma Ji conveys her blessings to you and Kesar sends her pranam to you.

Your most humble and resourceless
daughter,

Kasturi

Letter No. 286

Shahajahanpur

08/03/1953

Dear daughter Kasturi,
May God bless you!

After writing so much of 'Alha', I have now spare time to dictate the reply of your letter dated 4th March 1953. I have called it 'Alha' because the people feel encouraged and inspired during the time they hear 'Alha' (the story of a brave man). In the same way they refresh their hearts and minds for a short time after hearing the contents of my letters hence they should called 'Alha'. It can turn to a Ram Kahani when the abhyasis may develop so much craving that they may not get peace without getting HIM.

I am highly pleased to know of your courage and faith. But there is also a higher stage of faith that I have once felt. When you will reach that stage I will write to you. That stage is still far off but it develops in this very way as is your condition. I feel a peculiar pleasure by seeing your condition and I speak high of you to everybody who are following this system

or moving on this path of spirituality. But what should I do to my keen eyes for whom only a bubble is seen in the ocean of progress. Daughter, I fear lest you may say that your progress so far as your total love and labour is concerned has been compared to a mere bubble so what I should say for this that you appear to me just like a bubble in spite of doing so much progress. Is it not a fault of my sight?

There are certainly such symptoms that if such fondness or craving may continue to exist as is expected you will certainly enjoy and taste the bliss of the highest order if God so wishes. Your letter shows that the sparks of my craziness have certainly affected you. If only such a condition may develop in the abhyasis there will be much improvement in them. You had taken the idea or mood of a 'Lover' in the very beginning as a consequence of which the abhyasi turns to a Lover or Preetam but you have not yet become a 'Lover' fully. It is just possible that this thing may develop more at any time. But I will certainly say that your 'self' has not yet died away fully. God grants this condition at a higher stage and even then it is received partially.

In fact, one's self dies in complete Negation and the degree of it which is truly important from my point of view starts after that. Who knows this? Sometimes I have this craving that people may get this condition or stage. You have further written that, "I am getting laya into the condition of humility". You have further written that "This has become my form and I remain forgetting it although I am already having that condition". You have also written that "the process of laya is continuously going on". It is a very good condition and it means that you have reached the boundary of Laya Avastha. I still see that up to what limit you yourself are merging into it and how much you can merge into it by your own efforts. I am certainly taking you upwards and its effect can also be Laya Avastha in it and if I may ever have a sudden impulse, it is not also beyond me that I may get you laya in it or develop in you the power of getting complete laya in it. It all depends on the wish of the Master. I do not want to leave you at lower stage. While dictating this letter I have taken you up to the point 'N'. If God so wishes you will start your journey in it in three or four days. It is 9.50 P.M. when I have taken you to the point 'N'.

Convey my Pranam to Ammaji.

Your well-wisher,
Ram Chandra.

Serial No.	Letter No.
287	

Lakhimpur
09/03/1953

Revered Babuji,
Sadar Pranam.

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

My condition, on the 7th and 8th of March, was that of the mid-stage i.e. the condition of the stage in between the former and the coming one, hence, there was all types of laziness. But by the grace of the Master, the condition began to change since 6 p.m. or 7 p.m. yesterday. It now seems as if, there is no condition. God knows whether the thought of my Master remains in my thoughts or not. It may or may not remain and how it may remain anywhere when the thought or even the thoughtlessness is not mine. Now I feel that the condition has become more deeper. It also seems that you took me up to the point 'N' yesterday evening. The spiritual journey has also started. Thanks a lot for the same. A deserted and lonely plain is seen at the place of thought and thoughtlessness. Revered Shri Babu Ji, it can not be termed 'feeling' as it becomes a burden on the thought. It can not be called a stage of thoughtlessness as well, as that condition has already disappeared, and even if the thought of the condition of thoughtlessness may strike at any time, it then seems that the condition has reached to an unwanted state. Hence it can only be said, "whatever it is, it is; Master knows better". It now seems that the sight, as well as the condition, has become a mirror. When the condition is that of the middle of the two points, the thought remains shallow and the condition of the point, where the Master has taken me up, regains the deepness and the further field to move on. The path to move further found open and I started moving fast on it. Most probably the Master has enabled me to experience at a faster speed. Now as soon as the thought or condition gets sober and deep, it becomes shallow. Now it seems that the condition has become like a mirror. Now I

catch a glimpse of anything, which occurs at a distance, but the Master has kept that mirror at a distance and so the mirror, given by the Master, remains always clear. By His grace, there is no reflection of anything in the mirror, because it is made by Him. So it remains as clear as ever. The reflection of the spiritual conditions make it more and more crystal clear, hence, the Master may know about them. The condition of the heart is such that there is nothing in it, it has become a mirror. Unlike that of the past, now I do not feel that He is restless for me. Even then I am being attracted towards Him without any hitch and hindrance. It seems that I am surrendering to it. Shri Babu Ji, please excuse me as I am writing this letter in a hurry because Respected Master Saheb is sitting here, therefore you may feel difficulty in reading my letter.

Your most humble and resourceless

daughter,

Kasturi

Letter No. 288

Lakhimpur
12/03/1953

Revered Babuji,
Sadar Pranam.

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

Now my condition is like this. In the words of Kabir, "Das Kabira Jatan Se orhi, jyun kin tyun Dhar dinhi chadariya", i.e. He (Kabir) put on the over all cover very carefully and thereafter kept it aside safely as it was. Earlier the Master used to live within my eyes and thought automatically, but now it seems that I have gone out of His sight. In other words that automaticness has itself disappeared. Now I do not like even to perceive 'Him' as a 'thought', who always used to exist in my vision naturally. Now God knows in what condition I am, and in which thought I live. Nay, by the grace of the 'Master', it is whatever it is. I do not know anything else.

My Revered Shri Babu Ji, the forthcoming conditions are so pure and simple that the heart and mind get so much pleasure in them that they

remain sticking onwards to them all the time. I now feel a mirror-like condition all around me. In other words, I am swimming in such a plain or condition, I fail to recollect anything. If the thought at all comes, it presents itself like a mirror, as I have already written. It is not felt clearly, rather it is felt very lightly. It seems that, that condition has become very light and dim and that too, fading and dissolving, and it is gradually disappearing. It has gone beyond my remembrance.

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

Your most humble and resourceless
daughter,

Kasturi

Letter No. 289

Shahajahanpur

14/03/1953

Dear daughter Kasturi,
May God bless you!

Received your letter dated 9th March 1953. You know that the points you have already crossed have been named by me as A, B, C, D... So far as I think God knows how many times numbers from A to Z would have to come to an end. I am only experimenting. The counting of numbers sometimes makes me restless as to how long I will remain counting. Tell me, what should I do? What can be better than this that there may be journey of each and every point? When I take anybody upwards I certainly place an eye for making a journey. But I want you to make a journey of each and every point because your power of experience, by the grace of God is very good. Similar conditions develop in each and every abhyasi but the abhyasi fails to experience it. I do not know about myself but Lalaji Saheb has said that when I had gone to his place for a few days before his taking 'Mahasamadhi' he had given me the highest condition. But after that He took twelve years more and God only knows what points He made me reach and which places He made me ready for journey during that period. And when the present condition began to reveal itself, He concentrated on me night and day for three months. I experienced at nights that He remained

filling me with spiritual force. I am at my wits end what to do as it is in my nature to make haste and I want that I may reach those abhyasis to fifth circle who have fondness and love for God so that I may become free of my responsibility towards them. After that I may take them up further if they may dare to endeavour. I am now free from the responsibility so far as Master Saheb is concerned. Sometimes I observe him as it is my duty. Love for the Mission and his works and efforts are the main reason for his continuous progress.

Sometimes I think about you as well that I may take you as well up to fifth circle so that I may become free from your side as well. But do not come to this conclusion that I do not want to take anybody beyond the fifth circle. I will be really glad when the people may progress more than me. What does my progress mean! I am just like a sleeping man without the feeling of sleeping. But whatever I am and I have I am highly thankful to Him for it and I want that the people may dare more than this. If only ten to twelve persons may become like me and if they may have the power and art of oration the face of the Mission will certainly be changed if God so wishes. Now I dictate the reply of your letter. You have written that, "The condition has become more deep and grave". It means that the laya Avastha is developing more and this is the Laya Avastha of that point where you have now reached. At every point the condition of Laya Avastha and 'saroopyata' (uniformity) remains. I had taken you up to the point 'N' and this feeling is correct.

As we go on progressing in the spiritual field, we go on becoming subtler and subtler to such an extent that we become 'Nothing'. I now tell you further. When we become subtle and subtle waves rise in our hearts and when we become 'Nothing' the waves stop rising. Howsoever subtle the waves may be but they certainly disturb our peace and the senses also remain feeling somewhat happiness. We get rid of them only then when we may get rid of subtleness. I have written it in brief and only that was needed.

I have taken you up to the point 'O' at 9.20 A.M. today the 15th March 1953.

Convey my pranam to Ammaji.

Your well-wisher,
Ram Chandra.

Letter No. 290

Lakhimpur
16/03/1953

Revered Babuji,
Sadar Pranam.

Received your letter today and it was a pleasure to go through it. I was about to write a letter to you for the point 'O' but I was also waiting for your letter today. Thanks a lot.

You had written in your last letter that "In the sea of progress you are seen to me just like a bubble". You had also written that, "Whether it is not the fault of my eyes", you have written rightly. In fact, it is so, because I have now started understanding (if not earlier), by the Master's grace, as I see that the heart of my Master is just like an unfathomable sea about which the more is described the less it is. The sea is such that the deeper we dive, the more we come on the surface but the grace of the Master is also unlimited, and I know it fully well. Revered Shri Babu Ji, you have written in your letter that "your power of experience is good" but I will say as to who has given it to me. Only your grace has gifted me all this. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

Shri Babu Ji, I am now prepared to accompany you with all my might. I will accompany you wherever you will go. I will see what you will show me. But I pray the Master all the twenty-four hours that my fondness rather craziness may go on developing. I am now writing about my condition, whatever it is since 15th March, '53.

It now seems to me that I always remain drowned in the sea of humility but the form of humility is now not the same as it was earlier. Instead, it now seems that the humility has now melted and I have settled down deep into that sea of humility. Most probably that is the reason, why it is not felt as penetrating. But now I find that sea all around me, all the times and I am settled down in it. Nay, some such thing has happened that I am

drinking that 'sea', going on swallowing it, hence, it seems that it (sea) is immersing in me. God knows the reason, why I fail to understand now, whether the sea is in me, or I am in it. But the truth is that it is totally in me and has become my form (Rupa). But I often remain forgetting this fact, hence, I remain ignorant of it as well, whether it is in me or I am in it. By the grace of the Master, the condition remains always innocent and I find myself always drowned in the sea of innocence. The condition is such as if I know nothing. I try to concentrate on the condition and then I surely succeed in knowing each and everything.

It seems that I always remain drowned in the sea of forgetfulness. It also seems that the surface of the sea of forgetfulness remains always even and smooth and I remain merged with the surface. Nay, I remain lost. Some such thing has also happened that after drowning in the sea of innocence is, getting itself lost into me and the same is the condition of the sea of forgetfulness. Now the deeper I am going, the more pure and delicate pearl (condition) I find. I feel that the doors of the Atma (Soul) have started opening, or they have become so lean and thin that the soft and soothing light, within it, has illumined the inner. In fact the light is devoid of brilliance and is so pure, delicate and soft that my inner itself has become the same.

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

Your most humble and resourceless daughter,
Kasturi

Letter No. 291

Shahajahanpur

20/03/1953

Dear daughter Kasturi,
May God bless you!

Received your letter dated 12th and 16th March 1953. I now give the reply of your letter dated 12th March. You have written that, "The Master lived into my eyes and I have gone out His sight". You could not express this thought correctly. So far as I have followed it, I am writing my

views. This is a stage of Laya Avastha. When you would have wished to go into the thoughts of the Master, the thought would have become inverted and would have stuck to your body. Is it correct? If it were correct, your whole body would have given you this experience that you yourself are the Master. As a consequence to this only this thought should be developed that this body etc., is that of the Master. Suppose you meditate on point 'A', so, if my experience and observation is correct, and if your condition is really the same you would have started meditation of yourself following the aforesaid method. Write to me as to how far my thinking is correct. You have written about purity. In this regard the more progress you will make you will get more and more purity.

Now I reply to your letter of 16th March. You have written that all your experiences are on account of me. In fact it is not the case. If I had the ability and capability all the abhyasis who come to me would have had the likewise feelings. It is in fact the result of your personal labour, love and devotion. The condition of innocence about which you have written is present in you naturally. It means that you have imbibed most of the purity since childhood. Whatever you have written about humility is correct; you are adopting this humility to such an extent that there is the beginning of Laya Awastha in it. Abhyasi should have Laya Awastha in God under every circumstance then and then only he becomes a Master Minded person. In our mission people do Pooja and meditation but they keep no concern with it i.e., meditation. I am tired of speaking and writing to them but totally in vain. It is just possible that I may go on taking them upwards. At a sudden impulse, I do something but neither I enjoy it nor they enjoy it. I want that I may reach everybody to the goal of human life. The more a person craves for the goal, the sooner he will attract or divert the attention of God towards himself. It is a famous saying that, if the baby does not weep, the mother does not feed him with milk. The rest I will write after receiving your reply.

Convey my Pranam to Ammaji.

Your well-wisher,
Ram Chandra.

Lakhimpur
20/03/1953

Revered Babuji,
Sadar Pranam.

Hope you would have received my letter. Every body is well here and hope that you will be also well. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'. God knows the reason why there comes these days a sort of chaos and confusion in the sea, or condition of innocence, or in other words the condition becomes somewhat scattered and rough. I used to say earlier and also wished that I might get Laya wholly in the Master but now God knows the reason, why I have always this feeling that I may leave myself on the will and wish of the Master. The feeling or thought of 'give and take' does not arise at all. I gather the courage only to leave myself at the will and wish of the Master and I have only that much courage as He gives. Now He has assumed the responsibility of my complete Laya-Awastha on 'His' shoulders, or my will and wish has merged with that of the 'Master'. The kind hearted Master has taken upon himself, the burden of my courage and progress. He himself will support and manage me as He would like. I have concern with "Him' only.

By the grace of the 'Master', the condition is more clear today. Shri Babu Ji, I see that there is a touch of unawareness and forgetfulness in every condition, but when I go forward from one condition to another condition, the state of awareness is regained. Now the condition is such, that I remain mostly in a state of awareness but the feeling of consciousness remains only negligible.

Shri Babu Ji, now it seems as if, by the grace of the 'Master', I have jumped into the sea of humility. As the swimmer, after jumping into the water, goes down suddenly to a certain depth in a condition of unconsciousness, and then after trying to come upward by moving his hands and feet, begins to swim on the water, in the same way I go deep into the bottom of the sea of humility in a state of unawareness. But now it seems that I have regained awareness and by the grace of the 'Master', I am sure, that I will now succeed in crossing it by swimming. You have written in your letter that how far I may go on counting the points, you have asked me to tell you what to do. Regarding this, I say truly, that I know nothing. Please do as you like. But, so far as I am concerned, please give me that craving and

craziness which may enable me to get or meet the Master. I am concerned only with the Master. Please do whatever you wish.

Amma Ji conveys her blessings to you.

Your most humble and resourceless
daughter,

Kasturi

Letter No. 293

Shahajahanpur

23/03/1953

Dear daughter Kasturi,
May God bless you!

I observed a sort of weakness at the point 'O' at 2.30 P.M. yesterday dated 22nd March 1953. I had removed the weakness at that very time. I have taken you up to the Point 'P' at 10.15 P.M. today dated 23rd March 1953. I have filled you up with the atoms of spiritual journey at this very time. It is just possible that you may start your journey from 2 or 3 P.M. Write to me the condition after that. When you have full experience within three or four days and thereafter by God's Grace I will take you up to the next point. So far as I understand, I will not be able to count them (points) because there are innumerable points. After covering the point 'Z' it is just possible that I may go on taking you up to each point after duration of three days or as the case may be. Received your letter dated 20/03/1953. There was no need to give a reply of that letter; hence I did not dictate the reply.

Your well-wisher,
Ram Chandra.

Letter No. 294

Lakhimpur
24/03/1953

Revered Babuji,
Sadar Pranam.

Received your kind letter today and it was a pleasure to go through it. I had been waiting for your letter since yesterday, so that after receiving it, I may write the reply of both the letters.

My Shri Babu Ji, I came to know through Hari Bhai Saheb today that you were seriously ill, hence I had enquired about your health in my letters. Please take medicine from the doctor, so that you may recover soon. Whatever you have written, after observing my condition, is totally correct and tallies with the diary of 25th Feb. I have yet not been able to express myself, as clearly as you have written. Anyway, now I am writing about my condition, whatever I have been able to understand. You have written about meditation. By the grace of the Master it has already and automatically started. Now I have not to exercise my mind. My meditation is automatically diverted towards the coming condition. Thanks a lot for taking me up to the point 'P', I could experience it after one day. Now I am writing about my spiritual condition.

As you had written earlier, "Before starting working, think that 'I (Babu Ji) am doing the work, My thought and force is working". I used to do it but now the condition is such that no sooner my thought goes towards it, then the same is felt very easily and automatically. In other words, this thought has become one of my belongings. Sometimes when I want to meditate on the Master, the thought is reversed. It did not feel good to me and due to this, the mind and heart feel heaviness. As a consequence of this, only the glory of the Master is seen, instead that of mine - nay my whole body has become that of His.

My Shri Babu Ji, it seems that my condition is just like a sleeping memory (remembrance). Now, in spite of remaining in a state of unawareness and forgetfulness, I never feel them (conditions). After observing the condition, the feeling remains blank. In other words, the force of feeling goes out, leaving the feelings vacant. This is the reason why I remain ignorant of the experience of feelings, even the ignorance is not known to me, hence, it has become empty, but I certainly experience the happiness of the condition. There is certainly emptiness in the experience and the joy of the condition that I experience, is like a vibration in the sleeping memory (remembrance). The senses experience only this type of feeling. But the

experience does not experience this joy. In fact I do not know about my condition.

Please write to me soon about your health. May you be healthy. Most probably Master Saheb may reach there, I will write to you, if by that time any other condition is felt.

Amma Ji conveys her blessings to you.

Your most humble daughter,
Kasturi

Letter No. 295

Lakhimpur
29/03/1953

Revered Babuji,
Sadar Pranam.

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

My condition is such that I meditate without having any charm or pleasure in it. It is a fact that I meditate but I am becoming ignorant of even meditation. It seems that I am becoming ignorant of everything. Ignorance is such that I find myself ignorant even of ignorance. In other words I am not aware even of my ignorance. It may also be said that even the experience has become silent and inactive. My Babu Ji, now my whole body seems to be that of 'His'. Nay, only His body is seen and felt now, I have become He.

Now the condition is such that I remain drowned in a vast and deep sea, in which the waves do not rise. They have become calm and quiet but there is little vibration and the surface is always smooth. It seems that the deep sea has adopted my own form. There is no sound, any roaring, except a little vibration. Even the senses remained awake in the 'sea' till now, but now I see that the senses are becoming dead like a corpse. Senselessness has crept into senses, in other words, calmness has prevailed over them.

My Babu Ji, now I worship myself. I think of myself and even pray to myself. Now I, myself, have become the Innerself, or the 'Innerself' has become my form but it is certain that, in the bottom of this 'I and My'

somebody else is hidden and the craving for meeting Him has stirred my Innerself and is still stirring. Now it seems that the inner-eye has also become calm or in other words the innerself has come out, hence the question of Inner-eye does not arise, or all has now turned to innerself. It can also be said that there is no innerself or outerself. Due to a little vibration, the senses have not become dead because the senses get a little animation from the vibration. I do not know; you may know.

Amma Ji conveys her blessings to you. Amma Ji requests you to take trouble of coming here, in the function on 4th April with all family members.

Your most humble daughter,
Kasturi

Letter No. 296

Shahajahanpur

02/04/1953

Dear daughter Kasturi,
May God bless you!

Received your letter dated 24th and 29th March 1953. I am writing the reply of letter dated 24th March. When the Laya Awastha increases there is little need of thinking that the Master is doing this work. The more one will get Laya in the Master the less will be dualism. There comes duality in the Pooja therefore the heaviness is felt on the heart. Under such circumstances or in such a condition one should meditate lightly in a natural way. The more the condition is light or subtle the more one does not find words for expression. In higher condition emptiness increases and at a certain stage it also does not exist.

The reply of your letter dated 29th March 1953, is this, that I jumped up with joy by reading about this condition that, "I meditate only on myself; I worship myself and I also pray to myself". It is good and auspicious news for a better laya Awastha. Somebody has said, "It is a sin to worship anybody else except himself (**Apne Sajde ke siva, aiour ka sajda hai haram**).

I wanted to give a very long reply of your letter dated 29th March, but no writer is available. Anyway, it is the wish of God. Whatever I have written myself is in very rough language and the expression is also not correct.

Convey my Pranam to Ammaji.

Your well-wisher,
Ram Chandra.

Letter No. 297

Lakhimpur
02/04/1953

Revered Babuji,
Sadar Pranam.

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

The condition, now is such that neither my speed of progress seems fast, nor slow. It is not at all felt but I am moving forward automatically or I am progressing automatically. In fact, neither I have speed, nor I am standing but I am moving forward, although the inner condition remains the same but the conditions remain coming like the changing weather but it (weather) does not affect the year. It now seems, that the concentration of my each and every particle is directed inwardly. In other words, it can be said the external body has got its slight reflection inside. In meditation, I feel my Master in its each and every particle or I can say that now I am no more but each and every particle is of my Master. I am now merging myself into it. In other words the Master and Master only has settled into its each and every particle. Now my condition is such that I do not feel anything inside and nothing is seen outside. Where my eyes are, He is there.

Amma Ji conveys her blessings and Kesar, Bitto convey Pranam to you.

Your most humble daughter,
Kasturi

Letter No. 298

Lakhimpur
04/04/1953

Revered Babuji,
Sadar Pranam.

Received your kind letter today. It was a pleasure to go through it. In fact your kind letter has added to my happiness of the day. Your kindness and your letters serve me as a ladder for reaching the goal. Now I am writing about my spiritual condition.

Babu Ji, I do not know what has happened that I feel sleepy all the time but do not fall asleep. Whenever I encourage myself, the condition becomes fresh, for a short time and it appears that my eyes are open but when I forget it, the same condition returns. In fact it can not be called laziness. The condition remains as sleepy even if there is activity among the members of the house. Sometimes the mind and the heart become fresh but again they become somewhat intoxicated. However I welcome the condition that the Master gives but I see that there is certain obstacle in feeling the condition, because I am not in my own control. I remain in a peculiar partial intoxicated condition.

My Babu Ji, God knows the reason, why I fail to remember to pre-fix 'Shri' in the name of the Master, nor it seems odd. I feel quite at home in whatever way I may address Him. It now seems that the barrier between the inner and outer has given way and both the inner and the outer have become the same. If I may say that same is the case in between the Master and myself, it would be correct. I now end the letter, as it has become late at night. I have written in a hurry, the more I shall write in my next letter after experiencing.

Amma Ji conveys her blessings for your very long life. Today is your birthday. On this day, we all convey our greetings and pray God that our Babu Ji may have a very long life and the mission may progress by leaps and bounds.

Amma Ji is sending 'Prasad' for you all, including Hari Bhai Saheb.

Your most humble daughter,

Kasturi

Letter No. 299

Lakhimpur
5/04/1953

Revered Babuji,
Sadar Pranam.

Received your letter yesterday. I have already sent a part of the reply. Hope you would have received it. Babu Karuna Shankar Ji is still staying with Master Saheb. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

God knows the reason, why it now seems that the pure form of spirituality is my own condition. Now I use to drink the cup full of spirituality. My spiritual condition is just like a garden, which originates and develops out of me and is watered continuously with pure spiritualism. I feel that the fragrance of pure spirituality is being constantly emitted and is spreading out from my being. It is now felt that pure spirituality has become my own form and has started descending into me.

My Babu Ji, my condition is such that my inner eyes have become quite pure. I now see purity in all the things and all-around and also, I have begun to know myself. I remain living in myself and remain roaming round pleasantly in the whole of myself. I do not know whether the thirst for the 'Master' or for me has increased into me, but I think that the second point is correct. Even then, somebody else is hidden at the bottom of 'me' but in a very subtle form and this is the reason, why I fail to remember Him, who is at the bottom.

My Babu Ji, it will be now correct to say that "the picture of the Beloved is in my heart, whenever I bow my head, I see it there" (Dil Mai Hai tasveere yar, jub jara garden jhukai, dekhi li). Now the system is reversed. It seems that most probably, the Reality in its real form has begun to show its glimpses in me. You know about it better. God knows the reason, why it does not appeal to me that this work is being done by the Master, but this certainly does happen whether it is done in any other form or I do it very lightly within me but I certainly do it.

Amma Ji conveys her blessings and Kesar, Bitto convey their Pranam to you.

Your most humble daughter,
Kasturi

Letter No. 300

Lakhimpur
08/04/1953

Revered Babuji,
Sadar Pranam.

Hope you would have received my letter. What about your health? Master Saheb has corrected the "Preface". Both I and Tau ji have also scrutinised it. You will have to do a lot of labour there, as you are alone. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

My condition is now such that it is a pleasure to me to say repeatedly that, "Apne Sajde ke Siva, gair ka sajda Hai haram, i.e. it is a sin to worship any one else, except me".

By the grace of the 'Master', this condition has begun to shine unto me like a mirror (glass). My condition is such that I feel somewhat sleepy externally, although its intensity is now less, since I had written to you. But due to remaining awake in the inner, I have no physical idleness and I do not sleep at every time.

Shri Babu Ji, it seems that neither there is life, nor death, but now it is often felt that there is life and life only, where, there is no question of death. My Master has made a beginning of that immortal life. It seems that all the external and internal tendencies and faculties are now no more, because their condition is also such that neither there is life, or death. God knows what is there.

My Babu Ji, it seems that the Master remains immersed into each and every atom and artillery of my body and this is the reason why humility has become a part and parcel of myself, or, the condition is also such that the ocean is getting immersed into a nut-shell, nay neither there is sea, nor a drop of water now. God knows, where both of them have disappeared. My

Babu Ji, you perhaps forgot to write to me, after taking me up to the point 'Q'. Kindly write to me. Amma Ji conveys her blessings to you.

Your most humble daughter,
Kasturi

Letter No. 301

Shahajahanpur

12/04/1953

Dear daughter Kasturi,
May God bless you!

Received all your letters. I do not know Hindi much. My hand also shivers while writing. Whenever I sit for writing I fail to link the thoughts into one chain, consequently, the thought gets scattered. How far should I write my defects? I always have to seek the support of others. One person cannot do everything. I want that all the work may be done by co-operation and everybody may do that work for which he is capable of doing but somehow or the other the people do not take any interest. Those who fail to take interest in Divine or spiritual matters should develop their interest in the work of the Mission and then it will become possible for them to develop their interest in Divine Matters if there is sincerity of purpose. But why should anybody take pains as the purpose is mine and this is a fact. In fact this is the reason why I request and try to appease everybody in the hope that flattery may bear some fruits or somebody may take advantage of it. If people will read these sentences they will certainly laugh but what should I do to my own heart. I want to pour out everything into everybody. Possibly it might be the reason that the people are not prepared to accept it. I will certainly pour it out before I breathe my last; it does not matter if a part of it may flow out. It is poured out into somebody the others will be able to receive the overflow thing. I therefore, want that I may pour it out into each and everybody. The condition at this time is such that the true spirituality can be poured out into everybody or at least into those who crave for it.

I have said so far about others but I now speak of myself. I have become so lazy and inactive that the other example of my type is hard to find. The state of idleness is such as if there is no life in the body. If I am lying on the bed I do not want to get up and leave the bed for six months. The food is ready but there is so much laziness that I do not want to take food at that time and postpone taking food for the time being. I feel thirsty but I think that I would take water when I would get up. The works remain pending but I do not want to do them. Alright, God does justice. Such an idle and lazy person gets lazy and idle persons. I know that I am responsible for idleness in my Mission and this is the reason why people do not mostly listen to me. Who has got life from a corpse and when can activity come out from idleness. Both are radically opposite to each other.

Now I come to the point. I had concentrated much on the Point 'P' and it was so because I could not correctly estimate. This mistake is always committed because of my habit of hurrying in every matter. So that I may not concentrate again often I use my special will Power for finishing the work and due to haste, I fail to estimate as to how much intensity should be there. I try much but I have not yet succeeded. As I gave much transmission at the Point "P", it developed so much force that you could not digest it. When I saw that you have failed in digesting it I had to get it digested. At the same time I also kept it in mind that I developed such a mind or alertness that you yourself may reach the next point. So you began to move forward at 11.45 A.M. Today you needed my little support and that I gave and you reached the Point 'O'.

Your thought that the fragrance of spirituality emits out from you all the time is correct. You have written that it is produced but it is not true. It is present in everybody. It is not felt due to the man-made coverings. Your feeling that purity is seen in everything is correct. When the human being becomes introvert and is no more extrovert the condition within him is reflected outside. Renunciation (Vairagya) is necessary because if there is attachment with anything its weight is not felt even in the thoughts. Whenever there is complete renunciation and that thing goes out of sight and mind. When such a condition develops God and only God remains and there is no need of going to the forest for meditation. You have written that, "You have begun to know yourself". I have not followed it. Write to me what you have begun to know. When anybody gets laya in the

Master the feeling of 'Self' then disappears and this thought develops that the Master is doing everything. But it is a raw (immature) 'Laya Awastha'. When this thought (who is doing the work) goes away or when there is no 'weight' as to who is working it is then a good (mature) Laya Awastha. But there is something beyond it. It is true that you are meditating on yourself. I think it is the meaning of your sentence that 'you have recognised your own self'.

Convey my Pranam to Ammaji.

Your well-wisher,
Ram Chandra.

Letter No. 302

Lakhimpur
13/04/1953

Revered Babuji,
Sadar Pranam.

Received your kind letter today. It was a pleasure to go through it. Thanks a lot for taking me up to the point 'O'. I seemed to feel a little monotony but now I am well. God knows, when the prayer of this 'poor' will be granted that the number of persons, thirsty for spiritual or Divine knowledge, may begin to increase. Let us see when our voice reaches 'Him'. Although 'He' is far from us, but He is the nearest to us. I am now writing about my spiritual condition, whatever I have experienced by His grace.

You have written, "who has got life from a corpse?" But what I understand from my humble mind is the fact that the life in its real sense is received from the corpse only. It is also received by the corpse only, we may succeed in recognising it or not. The corpse gives us lesson of Renunciation (Vairagya), due to which we succeed in searching the real life, after closing our eyes from the false and polished brilliance or lustre. But if we may remain weeping and may not use our mind, then it is not His fault. A new body or a new life is always got after becoming a dead body. You have also written, "When can alertness be attained from laziness?" On my part I am learning and seeing that the real alertness is got from laziness. Alertness is that which may keep us always alert for the Master. If we are not alert for

Him, we are certainly lazy. It is said that even the corpse has ears, hence, there is no question of inalertness. On losing alertness one starts getting alertness. Shri Babu Ji, you are teaching me this. In fact, it is not your condition, but we are lazy and idle that we remain busy in worshipping ourselves. You throw light to us through each and every word, but we, the blind, close our eyes towards that light. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

You have written that, "Your recognising yourself means meditating on yourself". You are correct. My Babu Ji, my condition is such that I lost life in putting an end to the 'Self'. I never knew that the 'Self' is God. God knows why my condition is going in a different (reverse) direction. By the grace of the 'Master', it is now seen and felt that the Master is melting and mixing into each and every part of my body. Mixing in every atom of my body. The drop is drinking the ocean. It seems that the humility is emitting out from each and every atom of my body and from my every breath. The condition of laziness is now no more. My Babu Ji, my condition is that I myself have got lost in myself and all the things converged within me.

Your humble daughter,
Kasturi

Letter No. 303

Lakhimpur
16/04/1953

Revered Babuji,
Sadar Pranam.

Hope you would have received the letter that I had sent through Master Saheb. There, all the three people i.e. Master Saheb, Shukla Ji and Bhai Saheb of Kukra, would have enjoyed much and there would be hardly any person, whose heart would not have melted by living with Master, but by the grace of the 'Master', I could not remain deprived of that bliss. My condition was such that I found myself living there throughout the whole night and even when the eyes opened themselves during sleep, I felt as if putting questions to you and receiving reply from you. I also felt sitting close to you along with others. But in the day, the condition was different. I am

writing about the condition, in which I live now. My condition has been well described in these words, "when the night falls, I retire to bed, and at the break of the day, I get up" (Raien Bhai tab hi soe jaun, bhore bhaye uthi ayn). The body, the heart and the soul, have been sold away. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

Now the condition is such that I seem to be absorbed into all my veins. I see my own Divine beauty even in the smallest particle of my body. Now the condition that I feel, is somewhat like this, that a natural scene appears and thereafter changes. There seems no attachment but it is felt as if the heart is not yet open and therefore it appears that each and every condition lives within that limit and does tend to become unlimited. By the grace of the 'Master', it is possible that I may be beyond this, from the 'heart' and 'condition' point of view. It may also be said that my eyes always see beyond this. I am not at all bound by any limit, but perhaps the Master is bound by the limit, although He is free. Anyway, I am not sure of Him. He may know better about 'Himself'. My Revered Babu Ji, I see that I bow to myself only, as it is a sin to bow before others (apne Sajde ke siva gair ka sajda hai haram) or, myself am the Master. In spite of having this condition I fail to remember and recollect Him. In fact, I do not know even, that whether there is remembrance or not. In fact I do not remember that I am absorbed in every atom in my own body. Shri Babu Ji, the condition is this that I have become so much frank with the Master, that there is no curtain between Him and me. I doubt, whether it is not having the glimpse of the state of 'equality' by His grace. Babu Ji, you know that it will never possibly happen (Relation of equality with Him) so far as the heart is concerned but it may have a little glimpse of that condition. But you know it the best, as you have given it to me. It is out of etiquette to write this, please excuse me, if the condition of equality is there, but it is due to your grace only. Now the condition is such that it seems that each and every particle of the body has become just like a clear crystal. It also seems that the Master has embedded pure and true pearls of Reality on each and every particle of my body, by picking them up from the sea of spirituality and it always presents a peculiar glimpse, as already described. Babu Ji, the condition is now such that neither there is feeling of the 'Self' while saying 'I', nor there is feeling of 'Your', while saying 'You', because 'You' have no separate identity and now there is no difference between 'I' and 'You'. Now there is such a happiness (bliss) in the condition or such a glimpse of the pure happiness out of which,

the weight of the happiness (bliss) has been taken out. There is now everything pure - nay I do not even know whether there is purity or not, as I am innocent. But there is something present in the condition and I call it joy or bliss and I remain a shareholder or separate from it. I fail to understand the reason, that when I think myself a shareholder, I then become the same but when separate I feel totally separate. You may know better what it is. Now you may say this that whether it is an experience of happiness or anything else, I always remain separate from it or beyond it.

Amma Ji conveys her blessings to you and Kesar and Bitto convey their Pranam to you.

Your most humble daughter,
Kasturi

Letter No. 304

Shahajahanpur

22/04/1953

Dear daughter Kasturi,
May God bless you!

Received your letter of 16th April. The absorption of the 'Self' in yoga marg is inner. You have written, "You have merged yourself into your every nerve". Still you will have to be merged more into it and a long journey is still to be done. Your journey on this path so far is only a paisa or two out of a rupee. Your experience is correct that you see your own beauty in each and every particle of your body. You have not yet been able to see your own beauty fully. There is still much to be seen. We have to develop our eyes in such a way from the beginning till the end that there may remain light and only light and one eye may not see rather feel another eye. Your experience is correct and I had already written to you earlier that your heart is not yet open. In our system the heart is opened so that there may remain no limit so to say. You have reminded me well that I have still to mend and modify your heart. I have taken you to a very high stage but I remained uninformed about your heart. You have written, "Though the Master is free, yet He has now come under bondage". It means that His Power is merging in you; hence

HE is felt in it (power). As the bondage is present in you, it is felt that He is also under bondage. God appears to be in bondage to that person who is himself under bondage. This is the reason why God was thought to be under bondage whenever we remember. Hence solid worship started. You have written about equality. This shows that there is glimpse of the Brahma and this condition also shows that you are going straight in it.

You have written, "Each and every particle of my body has become crystal clear". It seems to me that you have not followed it. It seems to me that you would be seeing the Master in each and every particle of your body and it is a very good condition. May God bless you! You have also written that neither there is the feeling of self while saying 'I' nor there is feeling of 'You' while saying 'You'. This shows that there is a very good condition of Laya Awastha. The body consciousness is still present in you and it will take time for it to go. Its sign is that you shall be meditating taking or thinking your body as that of the Master and this is the second stage of Laya Awastha. But you should go on doing like this until it makes its way and hence, the place.

Convey my Pranam to Ammaji.

Your well-wisher,
Ram Chandra.

Letter No. 305

Lakhimpur
22/04/1953

Revered Babuji,
Sadar Pranam.

Received the news of your welfare through Master Saheb. You suffer from fits in the morning and evening for one hour. May God cure you soon.

My condition is such that I see the reflection of reality in each and every particle, inside and outside me. The same light is coming out of every particle. There is a sort of peculiar fragrance of pure ecstasy in the condition and not only in the condition but this fragrance is felt in each and every particle. My Babu Ji, I call it Reality but most probably it does not

seem appropriate, so far as condition is concerned. The whole condition is within me and everywhere. God knows what it is and my condition is such that it seems that all the spectacle, that I see, is born out of me. I now feel that I have lost my senses, etc. now there is no sense (meaning) in saying 'mine and thine'. The condition seems somewhat fragrant. Now the condition is such that I have no attachment with it. No weight of any kind is felt. The condition is totally empty.

My Babu Ji, it seems that I have lost the consciousness of my senses. My condition is somewhat of peculiar forgetfulness. I even do not know whether I have met the Master or not. It seems that I have lost control over my heart and senses and the Master has removed the bondages of the senses and has made me free from all this. The condition is now such that if anybody is not feeling well, I become somewhat perplexed. I pray Him but I see that I have no sense of perplexity.

It is felt now, that the condition is so humble that both my youngers and elders look elder to me. In other words both the youngers and the elders look alike. Nobody seems younger to me in the world. It does not matter, whether anyone meditates or not. God knows the reason, why I can not express my feelings in my behaviour, even if anybody speaks ill of me or praises me. Shri Babu Ji, nothing has remained under my control. Earlier, by the grace of the 'Master', everything i.e. my heart, my mind and my behaviour, was under my control. Now I am in a state of forgetfulness. He knows better, how He manages me. Not only this, now it seems that each and every person, even a child can teach me each and everything, worldly as well as spiritual.

Now I cannot make a difference between Reality and other things. In fact by saying Reality, the condition is not correctly expressed. Now Master may know better. The condition now is such that I fail to put in, as I wish. Master knows it better if the love is natural, but it is not felt in my condition. From where will I bring it and what will I do. I will certainly love Him.

The condition, now, is such that I experience a strange glory and a peculiar ecstasy in each and every particle. Now the beauty, including my ecstasy, is just like a humble form of myself. I cannot say I have no love and if it is with my own self, it is not for any one else. Yes, love is not in the form of love but it is in His form.

Shri Babu Ji, what may I do? My condition is such that neither I am free, nor I am in any bondage. I am 'Avichinna' (unpierceable). Neither I am

conscious nor I am unconscious, because they all are the conditions and now these conditions have no meaning to me, or I have no concern with these conditions. If I am 'Nirgun' (without any quality) or 'Niranjana', He may know what I am. I am perhaps nothing; I am humble, very humble, you know better what I am. It seems that I am 'Avichinna'. Babu Ji, you know my condition better. What you will say, will be correct. I have written about my condition, whatever I have been able to feel.

Received the books. Gradually everything will become all right. Amma Ji conveys her blessings to you. Bitto and Prahlad convey Pranam to you.

Your most humble daughter,
Kasturi

Letter No. 306

Shahajahanpur

25/04/1953

Dear daughter Kasturi,
May God bless you!

Received your letter of 22nd April. I was puffed up with joy to go through its contents. It is somewhat a trend of the time that the glass and diamond are being sold at the same rate. It is not the fault and folly of the time but in fact it is the fault of those who have spoilt the time. At present a little literate and religious minded persons become gurus or teachers and those who teach them are mostly of the same class. If they adopted the guise of a Faquir they became Jagat guru (the guru of the world) and began to teach the whole world, different methods of Pooja. Due to their outward false appearance people began to repose their faith in them and they started to do those poojas. Under such circumstances there is no question of the people following me as my outward show and the colour both have gone. Why should anybody follow me even if I may say something to them? It is so because there is no trace of all those tricks which the saints and sadhus follow. In one of his speeches, Swami Vivekananda ji has said that if he might succeed in preparing such twenty men who might have internal eye and sight and who might begin to see themselves within them, his work would then come to an end. I think that he would have hardly got one or two

persons while I want hundreds of such persons, hence such a thing cannot possibly happen without the help of God and all this depends on His will and wish. We go on doing work according to its need.

You would have read in our pamphlet, 'Guru Sandesh' what the condition of God Realisation is. I want the same condition. Those who accept the form having Shankh, Chakra, Gada and Padam as the real god and have thought the God has the human form like them may have my blessings and greetings. They do not know that they do not gain anything spiritually if they accept God as something material. It is rather an insult to God. The harm in so thinking is that our eyes stick to matter only and I think they give God a reason (chance) to get offended. If any neat and clean person may be called dirty he will certainly get offended. You have already attained the condition of God Realisation earlier but it was not so clear. But you have to go still further. Take it as a toy for the children. We should go on absorbing deep in to us and see our beauty ourselves. This is the only plus point of becoming an introvert. But this condition is not such where we may become stable and remain sitting for a pretty long time. It is the beginning of the real Brahma Vidya. You have still to go farther and farther. When the feeling of this experience will not remain then it will be the second step towards the real condition. The more you will go on and on, its experience will go on changing. The fathomless sea in which we all have to drown fully is miles and miles away.

You have written, 'The condition now is such that there is neither any attachment nor any type of weight in it'. It means that your self which was solid has vanished and now neither you are the doer of any work nor the sanskars are in making. You have also written that, 'you have senses no more'. It is quite correct. But there is still dullness in the senses and are not refined. They will go on becoming refined with the increase in Laya Awastha. The senses will become totally refined as soon as you attain the complete condition of Negation. What I may do to my eyes that I always take it as a starting point where you reach after doing progress.

My thought of Realisation is very high. I cannot call any abhyasi realised soul unless he gets laya himself totally into God. I do not find any such person at present. But it is a different matter if my Guru Maharaj might have prepared such a personality. Daughter, I might have become

short sighted spiritually. I narrate a story. Once Duryodhan asked Shri Krishna ji, "Why do you love Arjun so very much although I am also a relation to you and you do not love me"? After a while Krishna reacted in this way. He asked Arjun to prepare a list of all the bad persons in his (Arjun's) kingdom and he asked Duryodhan to prepare a list of all the good persons in his (Duryodhan's) kingdom. Both went away. When Arjun returned he told that he could not find a single bad person whom he would have enlisted and Duryodhan informed that he could not find a single good person whom he would have enlisted. Then Shri Krishna ji said that that was the reason why he loved Arjun so very much. He is so good that everybody seems good to him and you are so bad that nobody seems good to you. I fear whether I have developed Duryodhan's eye. You have written that there is nobody smaller than you in this world. This is a condition which is very closely related to Brahma Gati. Even in this condition a higher condition will develop but that will also be not the last condition. I would have told you about the condition that would develop after this but I do not want to tell you about that so that you may not fix your thought up on it. You will certainly attain that condition if God so wishes. You have written that, 'earlier the heart, the mind and the behaviour were all under my control but now I remain in forgetfulness". It means that all the colours are mixing up but all the colours have not completely and fully mixed up to form the white colour. By the grace of God, it will also happen. You have written, "My own beauty, my own ecstasy, are both my humble miracles". It means that the condition of non-duality has started. When this condition comes in full swing its aptitude will have a little change. I do not want to tell you about that beforehand. That condition will be much higher than the condition of God Realisation. Whatever you have written after the quotation is the sign and symbol of the auspicious fact that you are reaching the stage of non-duality. Your ego has not yet gone fully. If your progress goes on with this speed that condition will also develop by Gods grace.

These conditions cannot be developed without following the Yoga Marg (spiritual path). But the condition is that our guide should be like our Guru Maharaj and He is certainly our guide and He is Himself an example. If all these conditions I may say before everybody even then only a small number of such persons would be available who may crave to attain all this. One or two persons have talked to me in this connection but they did not believe that such condition could be attained through me. The reason was

that I was not a mahatma according to their definition and acknowledgement of the Mahatma. It is also correct because I am an ordinary human being and my Guru Maharaj has also made me so. But you are a Mahatma or saint and in my opinion it would be better to become a Mahatma because it is a great achievement.

Your well-wisher,
Ram Chandra.

Letter No. 307

Lakhimpur
25/04/1953

Revered Babuji,
Sadar Pranam.

It was a pleasure to receive your letter and go through it. 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 is now dark and dark throughout. I am going on swimming and entering into darkness. The condition is such that my whole being has become like darkness. Now my each and every particle of the body is a mirror i.e. only He is reflected from each and every particle, only He is felt inside and outside the particles. Now the condition is such that my body is not a part and parcel of His body but He Himself is present in each and every particle of my body. I do not accept (suppose) my body as that of mine. Now I feel Him in each and every particle. He is also seen reflecting from and merging in each and every particle of each and everything of the world. My Babu Ji, I have become very humble and Avichinna (uninterrupted).

It seems that all the particle of the body are melting and the Master has merged into them. It seems now that the experience and the person who experiences, have become one and the same.

Shri Babu Ji, God knows the reason, why I have now fallen in love with each and every particle of my body and a sort of vibration has settled into them. I wish that I may remain clung to each and every pore of my body and by His grace, that very condition of 'Clinging' has already begun. To me, now each and every animate and inanimate object of the world seems to justify the saying, "The walls and doors and all other objects have become just like

mirror to reflect Him and Him only" (Dar-Dewar darpan Bhaye, jit dekhun tit toya). Now everybody to me, seems to have adopted one and the same identity. If I may cling to a stone, my identity and that of the stone, both then appear one and the same. I now wish to remain embracing each and every particle of the world, as those of mine. Every particle has now melted and strange vibration is felt. I see Him in every particle of the world. But what has happened now that neither I want to laugh, nor weep. I feel a sort of strange vibration and cold sigh within me.

My Babu Ji, my condition is now peculiarly ecstatic and waving. But sometimes an empty condition comes in between. It is such an ecstasy that I feel myself Avichinna. I cannot die, nor I can live, nor I can be cut from anything, nor I can drown myself, nor anything can help. I am what I am. It now seems that I am present in each and every particle and every particle is present in me. But this ecstasy is not a thing of exposure. It is rather quite simple and is found present in each and every particle. The truth is, that neither there is any particle nor I am. There is only one identity and if I may call it 'I', it is all the same if I may call it God. Thus my condition is very plain and simple. It seems that the solidity of each and every particle has begun to melt and has become crystal clear.

Since this day i.e. 26th of April, it seems that my sight penetrates within me and stays there.

Amma Ji conveys her blessings to you. God knows the reason, why there is some idleness and a sort of carelessness in the body and mind, but not otherwise.

Your most humble daughter,
Kasturi

Letter No. 308

Lakhimpur
28/04/1953

Revered Babuji,
Sadar Pranam.

Received your kind letter. It was a pleasure to go through it. You have written to Master Saheb that you would like to take one month's leave and

go to Uttar Kasahi in the month of June. We request you Shri Babu Ji, that on your return journey, you may please stay here for a day or two, to relax yourself. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

The condition now is such that neither I observe and feel anything about my body, nor the presence of the body is felt. Now that the Master was seen by me in each and every particle of my body, as well as of the world. Now that condition has disappeared God knows where and if I try to experience it, it is not seen and a sort of heaviness is felt. But I have surrendered to the Will of the Master. I do not know anything else, I want only 'He', the Master. God knows the reason, why this condition is now beyond my experience. In other words, the Master has freed the thought from feeling the burden of this condition.

My Shri Babu Ji, God knows the reason, why the experience is becoming quite empty and the experience experiences so lightly, if at all, that there is no trace of any weight on it. My condition is such these days that despite experiencing the condition, I remain free from it. I think that if there is any material in the condition, it is so light that, it is not felt. The condition, is so light and empty that if I may write, I will have no knowledge whether the condition is changed, or the condition is as it was. Now it seems that there is almost a uniformity among the condition, and its experience and the person who experiences. Now I do not feel that the Master is pervading in each and every part of my body. The condition is now such that the condition comes and thereafter changes but the inner condition remains the same. It seems that the condition of the same type comes but it changes in such a light manner that though I catch it but I fail to feel, whether it is the same, or the changed one. By God's grace I understand it somehow.

Date - 29.04.53 - It now seems that there is neither any decoration, nor any ornamentation in the condition. It remains as it comes. I have become so humble that I do not know anything. You can call me such a "Poor Beggar", who has neither dreamt of becoming rich nor he has any thought of poverty. Now even the slightest change in the condition is felt without making any effort and I make it a point to write it at once. Shri Babu Ji, God knows the reason why I have just now felt that I am drowning in the sea of humility. "It seems that the sea is flowing into each and every nerve and I am getting absorbed into it". My Master, it is only your Mastery and Miracle, otherwise such a system has never been heard of. The aforesaid condition is felt at about 8.30 a.m. Neither it is my miracle, nor any show. Now

everything is dipped in same colour. Shri Babu Ji, neither your eye has become weak, nor you have developed, as you have written, a Duryodhan's eye. I know only so much that, after melting our solidity and purifying each and every part and parcel of our body, you want to give us the purest condition. I also feel the same, whatever you have written about the 'beginning' but I have neither any concern with the beginning nor any care for the 'Complete' or 'perfect'. I have only to get my Master as He is.

Master Saheb has brought your post-card just now. Thanks a lot to you for taking me to the point 'R'.

Your most humble daughter,
Kasturi

Letter No. 309

Lakhimpur
05/05/1953

Revered Babuji,
Sadar Pranam.

Master Saheb read your letter to all of yesterday. Thanks a lot for opening 'Ajpa' in each and every pore and particle of Shri Shukla Ji. I am now writing about my spiritual condition, whatever it is by the kindness of the 'Master'.

It now seems that this condition only has pervaded into each and every pore of my body. It can be safely understood that each and every particle, within and outside the body, is spiritually practising austerity.

Shri Babu Ji, it seems that the eye has lost itself in the eye (of the Master). The sight has lost itself in spiritual condition and has penetrated it. Now such a condition is felt that the arrow has struck the target. I feel that the condition, itself, has immersed in my eyes, some such thing has happened that only one eye and one colour exists but God knows the reason why the eye can not distinguish the colours or you may say that the colour, itself, has become the eye. It appears that the Master is taking me away on the ground wherever he wants, with a uniform speed. In other words, only

one condition has remained there. I am going forward, where there is only one eye and one colour but there is no condition, because it has lost itself in to the 'eye'. It is the limit of innocence that such a condition is felt that it is doubtful whether anything exists or not. Shri Babu Ji, I love each and every particle and vice-versa. I receive pleasure from every particle and I get light from every particle. It is a fact that every particle is getting pleasure of bliss from me. I am not moving forward but the condition, itself, is moving towards me.

Shri Babu Ji, I had written to you earlier that I and the stone have the same identity but now it seems that there is no identity left. Now I feel that there is no identity. Nobody has any identity. The identity has vanished. God knows what is left.

Amma Ji conveys her blessings to you.

Your most humble daughter,
Kasturi

Letter No. 310

Lakhimpur
09/05/1953

Revered Babuji,
Sadar Pranam.

Received your letter addressed to Tauji and Shukla Ji. On the morning of 7th May I was praying to our Samarth Lala Ji. Suddenly for a moment, a tall man, of somewhat slight black complexion just like the stature of Master Saheb, having the same colour and somewhat heavy body, was seen and the name of Kasturi was also heard and thereafter, that personality disappeared. Since that time, I have received such a peculiar inspiration and solace and such a love from that melodious voice, as I receive from you. Thanks to Sri Lala Ji Maharaj and Pranam thousand times to Him. But God knows what has happened to me that I fail to recollect as to what prayer I was doing. I only remember that I was praying to my Master. I was worried to go through the letter addressed to Shukla Ji and come to know about your severe stomach-pain. Both I and Amma Ji say that it is possibly, the result of drawing out the poison from the boil of Shri Tauji. Respected Babu Ji, your physical condition cannot stand to it. Please give that to me. I will not feel any trouble but your pain and trouble make all of us restless. We all

pray to the Master to keep you hearty and healthy. The rest we do not care for. In this world both the light and the spring are for me till the Master is with me and I am always with the Master and the Master is with me. Kindly inform me about your stomach-pain. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

My condition is now such that neither anything is felt by me, nor anything is visible to me. Neither there is any plain, nor anything else. There is a deserted look. Now, neither I like any artificiality, nor any decoration. I like even a room which is totally empty. It does not mean that I am indifferent from everything. I like everything which is empty. The world is no more a world to me but it is an empty place. Everything and every place is lonely to me. Such a feeling has developed into me that tears are no more for shedding but it seems good to store them in the heart and love them. I like and love everything that comes out of the heart or from within. It seems as if I am linked with the heart and all the elements have melted and become totally empty. Shri Babu Ji, it now seems that my worldly relationship has come to an end. Neither the forest is now seen, nor the plain. God knows what it is.

I had written to you earlier that it has become only one eye and one colour but now, neither there is eye, nor colour. Amma Ji conveys her blessings to you. Kesar and Bitto convey Pranam to you.

Your most humble daughter,
Kasturi

Letter No. 311

Shahajahanpur

12/05/1953

Dear daughter Kasturi,
May God bless you!

Received all your letters. The reply of your letter dated 5th of May is only this that your laya Awastha which is also called 'Fanayiat' is increasing and those abhyasis who are fortunate develop this condition within them. Its extreme end is still far off and its condition is felt both

inside and outside. In fact getting laya with the self and thereafter leaving 'oneself' to the God is true spirituality.

I forgot to write you one thing. You should study the religious books. You can see and go through each book, Upanishad etc., and if God so wishes you will understand better than many of the boasters and fake persons. I have also begun to study but I forget. I feel a sort of inferiority complex in the presence of educated persons. You should never develop such type of feeling.

Your well-wisher,
Ram Chandra.

Letter No. 312

Lakhimpur
14/05/1953

Revered Babuji,
Sadar Pranam.

Received your kind letter yesterday. Everybody here is worried because of your stomach-pain. I pray God to lessen the pain of your stomach. Babu Ji, you had told us many times that your stomach pain got relief by taking potato-soup. I will surely send potato soup through Master Saheb for you to take it. You will certainly get some relief. Shri Babu Ji, I would have prepared potato soup daily for you, so that you may get relief, but I am helpless.

You have written to me, "Study the religious books, you can go through every book i.e. Upanishad etc., and if God wishes you are capable of understanding them better than others who boast their deep knowledge of the religious books". My respected Babu Ji, I see and find all the things in you. You and only you are my whole literature. I did not offer any optional subjects except the literature, hence there is no question of my seeing anything. I see and feel that Hindi has been taught to me by the Master. The Master is teaching and explaining to me in such a systematic way that even though I have a less I.Q., I follow and understand everything. Moreover Shri Babu Ji, the definition of religion that you have told me i.e. "To lose

yourself within you and to become one with yourself is religion", is not given in any book. Hence, I will follow the easy or simple definition as told by you and thereafter, I will learn whatever you will teach me. The truth is that the Master is instructing me according to my subject and interest, what else I may see, what else I may listen, I do not listen anything else. What else I may learn. It is my duty to follow your orders but I have already been sold. Do as you like. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

Shri Babu Ji, the condition now is such that the whole of me has become an eye, without any power to see. Now it seems that the zeal, that has flowed down, after melting, into my each nerve and pore, is now no more felt. This is the reason why it does not boil up. The will-power has also gone somewhere. I am now just like a sea in which everything has disappeared. There is water and water only which has no power to drench anything. Now it seems that somebody remains infusing life unto me and that has become my life. The aforesaid sea is also shallow without any depth.

The condition of God-Realization has already been digested and I have again become empty. Now the thirst has become unlimited and immersed into each nerve. In other words each and every element of the heart has become thirsty. But the thirst has no 'Form', so it is absorbed in every particle and I have no proof to say that I am thirsty. I am totally empty. The thirst has become my Form. Now it seems that there is melting in my heart also. On your return journey, kindly stay here for relaxation.

Amma Ji conveys her blessings to you. Master Saheb or Maya will prepare soup for you.

Your most humble daughter,
Kasturi

Letter No. 313

Lakhimpur
19/05/1953

Revered Babuji,
Sadar Pranam.

I am worried to know through your letter addressed to Master Saheb about your stomach-pain. You had written to Master Saheb about your stomach-pain occurring after drawing out the poison. The very day I had understood that it was the effect of that very poison. This is our devotion and love. The truth is that you love truly to all of us, the abhyasis. Our's is not love, it is only a 'Show'. We pray God whole-heartedly that you may get rid of the pain. By the grace of the Master, Tau Ji is quite well now. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

It now seems that the heart has been shrinking, becoming subtle. It appears for the last two or three days that every person and everything is quite empty as if they are nothing, or they have no identity. I think that 'nothingness' is 'something', through which the work is going on in this world. My condition is such that everything is nothing to me but even in this, there is a peculiar ecstasy in it. Not only all the things, but Shri Babu Ji, it seems that I, myself, am nothing. Now 'Nothingness' has become my condition, and the whole world is included in it. Despite all this, it seems that this condition has not yet come in its pure form. It seems that the journey to point 'R' has come to an end. Your grace is awaited. But at first please be healthy.

Amma Ji conveys her blessings to you.

Your most humble daughter,
Kasturi

Letter No. 314

Shahajahanpur

25/05/1953

Dear daughter Kasturi,
May God bless you!

Received all your letters. I am writing the reply of your letter dated 19th May. At about 11 A.M. yesterday I took you on the point "S". You must study not for yourself but for the sake of others. Chaubey ji must be having some books. I feel the lack of this thing in me. I loosened rather lessened some of the limitations but I have certainly not broken them. It will help you in your understanding the books and your understanding will become very sharp. The condition that you have written about is good. You

have written that each place, each thing is nothing. It means that you are converging towards reality. This condition will develop more. You have written about the shrinking of the heart, it appears that its diversion has been towards upwards and many things that should not have been present there are gone from there.

Your well-wisher,
Ram Chandra.

Letter No. 315

Lakhimpur
26/05/1953

Revered Babuji,
Sadhar Pranam.

It was a pleasure to come to know through your letter addressed to Master Saheb that there is relief in your stomach ailment and that you are busy in certain important and urgent work. Please tell me whether the work that you had asked me to do is being done according to your wish or not. Though I have firm faith that there will not be any defect in my working, yet you know better. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

Now the condition is such, that every condition is Zero. Everything animate and inanimate, including myself, is Zero. Even it seems that every word what I say and even hear, is feelingly zero; it can be said in these words that my power of speaking, hearing and experiencing has become zero. In other words the power that keeps me alive has become zero.

These days the condition is very innocent. There is innocence in my each and every pore, as well as in condition. Shri Babu Ji, every particle of my inner has become innocent. God knows what has happened to me, that when I give sitting to anybody, I, myself, do not feel that there is anything in the 'sitting' and it is because of the feeling of zero. Even when I stick to any thought, it becomes zero. I entrust it to the Master, otherwise the Abhyasi, who does Pooja or whoever may see me, would think it only conventional, or a plaything. But it is only because of the Master's grace that people are devoted to sitting.

Shri Babu Ji, it seems that the string of one music remains echoing in my heart. But I do not know what it is. In other words each and every element of my inner remains flooded up with a sort of peculiar ecstasy, due to the auspicious meeting with the Master. Now, that every particle of the outer and inner is immersed in this ecstasy, now what is left except a peculiar Anand (joy) of the meeting. Nay probably there is a sort of vacuum left in the meeting. In fact this ecstasy of the meeting is nothing else, but a sort of vacuum within and outside.

Shri Babu Ji, I find that the string of music in the heart is mostly voiceless and this voicelessness is its string. It now seems that the form of my Master is also becoming zero. The form is there, but it is felt as zero. The part and parcel of the body have become innocent. Every particle of the world has become innocent. Everything has become zero that is why there is brightness in every particle, but this brightness can not be seen through eyes. It can only be felt. It was a pleasure to note through your letter to Master Saheb that on your return journey, you will come here in the third week of June. Amma Ji conveys her blessings to you. God knows what the matter is that by the grace of the Master, my mind and understanding is broadening up.

Your most humble daughter,
Kasturi

Letter No. 316

Lakhimpur
27/05/1953

Revered Babuji,
Sadar Pranam.

You would have received my letter. There is improvement in your stomach-ailment but there must be weakness. Amma Ji says that you should take some vital things and also should manage for enough woollen clothes while in Uttar Kashi. Now I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

Now it seems that zero is the only dominant thing. Zero is wide-spread everywhere. Every condition and everything has become zero. To me only zero is seen and felt. What is my condition now? Neither is a miracle nor anybody's miracle, nor anything else. Everything is zero and this condition is penetrating into my each and every nerve and pore. The truth is, that this condition may be of madness that all the animate and inanimate objects are to me zero.

Shri Babu Ji, it seems that neither there is power, nor anything else. Even there is no power of God. To me everything is only zero and nothing else. Even God has become Zero, as I most probably do not feel anything now. It seems to me that I am totally powerless and neither power comes to me from anywhere, nor it is felt. But the Master's work of all types goes on and on, without any interruption. My ecstatic condition is going on. It seems that purity and innocence and each and everything has become zero. There is only one colour, one scene and one sight and it is all zero. My condition is zero, though it has got no meaning. Shri Babu Ji, what has happened to me? Beyond the word zero-ecstasy, there is ecstasy only.

Amma Ji conveys her blessings to you and Kesar, Bitto convey their Pranam to you.

Your most humble daughter,
Kasturi

Letter No. 317

Lakhimpur
29/05/1953

Revered Babuji,
Sadar Pranam.

Received your letter yesterday. It was a pleasure to go through it. Thanks a lot for taking me up to the point 'S'. I had already written to you the effect of lightening the limitation. You would have received my both the letters. I have already started going through your book in English and

Eashowasyopnishad. No doubt I had written to you something about 'reading the books', but as you instructed me to read religious books, it was not possible for me not to read such books. I am now more concerned to come to know through Master Saheb's letter, that you have been suffering from loose-motions for the last three or four days and that you have become very weak. But if this way, the poison in your blood goes out, I would be highly thankful to God. Shri Babu Ji, our Shri Lala Ji Saheb has prescribed 'Praneshwar' medicine for you because He is very kind to us. Please take a small dose of it. It will surely help you. Amma Ji says that you may please postpone your tour to Uttar Kashi this year, because you are suffering from dysentery and breathlessness and you have also grown weak. You know better what to do. Your 'Protector' is always with you. I have already written my condition to you. In addition to it, I am now writing something more about my spiritual condition.

I have already written to you that I find myself in another world and the air of that place suits me. But now the condition is that neither there is this world, nor air, nor breathing. I may say, it is all darkness everywhere. Everything is Zero, but perhaps there is life and life only.

Amma Ji conveys her blessings and Kesar and Bitto convey their namaskar to you.

Your most humble daughter,
Kasturi

Letter No. 318

Lakhimpur
02/06/1953

Revered Babuji,
Sadar Pranam.

I came to know yesterday about your welfare through Jia and Vishnu. I was already feeling that you are ill and I wished to reach you by flying like a bird and give you that medicine. But then I realized that I was a girl. You

have grown very weak. Kindly keep informing us about your welfare, after reaching Uttar Kashi. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

These days there is always a sort of craving and restlessness within me, as well as in the inner. Sometimes I wish that I may beat my breast in loneliness; but God knows the reason why it looks and seems odd. In fact, it is now my ecstasy and I remain enjoying it. I am sitting, hoarding that ecstasy within my heart. There can be no other possession with a beggar-maid. I have also forgotten my so-called poverty, as if it is not my possession or I have no concern with it. The tears have become estranged with. I like them (tears). Now my inner self is on fire, that is cold, hence, it can not be extinguished by tears. God knows what the reason is, that although the inner self is burning but I do not want to take a sigh or two. It gives me a sort of relaxation that the aforesaid 'craving and restlessness' may remain piercing into the heart. I do not want to cry from within. Only I remain sitting, pressing my heart, in loneliness.

My Shri Babu Ji, my condition is now such, that neither there is zero, nor anything else. It seems that the condition of Zero has been digested unto me. In other words, zero has become totally zero, tending to nothingness. I feel and it seems to me that I am going on a very easy and simple path without any hindrance and station to stay and if there comes any hindrance for a couple of days or if I do not reach at the next higher stage, I feel a sort of restlessness. In fact, I am being pulled up continuously by some 'Power of Attraction'. The fathomless love of the Master is attracting - nay taking me towards itself and clinging me with itself. I am getting absorbed into it and that is my real self and identity. Truly speaking, I am going on and on unto my Real-Self. I have now forgotten my worldly Form and I only feel my Real Self. My naked self (form) is the real one and the real one has got laya into the Real One. There is such a great attraction that I become restless during the process of laya.

Your most humble daughter,
Kasturi

Letter No. 319

Lakhimpur
03/06/1953

Revered Babuji,
Sadar Pranam.

You would have received my letter. Please inform me of your welfare. Is there any improvement in your physical condition? I am now writing about my spiritual condition. As you had said, I prepare some notes after reading the books. I will show you the notes, when you will come here.

By the grace of the 'Master', my condition is continuously becoming purer and purer from within and I see and feel that along with it, my mind is also becoming pure, delicate and more and more sensitive. I also see that as the condition is becoming light, my craving is increasing from within and my craving is also increasing. My digestion is so strong that I have digested everything and everything seems empty. My Shri Babu Ji, I feel and I say that my Master is very kind to me, but I fail to love Him whole-heartedly. What should I do? After deep thinking I have decided that I may leave myself wholly or surrender myself to Him. He will then make me do whatever He would like, taking me as His servant. Now the condition is such that only the Reality in everything is seen, even within each and every particle of mine. My Master, I am now seeing my real form and am understanding everything. But the truth is that I have no words with me to describe this pure condition. I feel, but I lack words. There is a feeling of touch but no words to describe. I feel that the more I am becoming pure and light, the more my pace is increasing but I fail to understand it. It seems to me, that even the zero has become absolute Zero.

Amma Ji conveys her blessings and Kesar and Bitto their Pranam to you.

Your most humble daughter,
Kasturi

Letter No. 320

Shahajahanpur

06/06/1953

Dear daughter Kasturi,

May God bless you!

Received all your letters. I want you to read some religious books because your power of experience is good and sharp. I have made certain limitations of very medium intensity. Hence it is possible that they may fade out soon automatically. They have begun to become lighter and its proof is this that your knowledge has begun to develop automatically. Today I see that they have become very light. Possibly you may also become one of the Pillars of Shri Ram Chandra Mission. I want to write to you to develop the habit of speaking but I hesitate because you are weak and you will feel trouble in speaking.

Your book 'Sahaj Samadhi' has been published and I am sending 50 copies to you. I want to give the reply of your every letter and if any writer is available I do dictate the reply because I wish that you may copy out the letters in a register and also their reply. A time will come when it will become necessary to publish them.

In your letter dated 27th May you have described about Zero (condition) in nearly six sentences but Zero is still far away. When the abhyasi achieves and attains everything there certainly remains nothing and that very condition is called Zero. You have still not progressed and attained even one Chhatak (little) out of one seer i.e., 6.25% of the whole lot but you will certainly make progress if God so wishes. Your letter is giving some auspicious indications for your reaching the perfect condition of Renunciation (Vairagya). The perfect condition of Renunciation is this that you may have no sense of any other things except God. You reach this condition and often even higher than this due to the simple reason that the precipitate of my condition is also mixed with it.

The Zero condition about which you have described in your letter of 29th May is correct. It is such a condition through which one has to pass in order to reach the Reality and you should take it as a 'Slate' with a higher condition written on it. This condition continues till a long distance. This will also seem to disappear at certain point of time but it will not leave and will remain present till one does not reach the real goal or destination. The spiritual Journey of "S" has not yet completed. I will try that your journey

may come to an end by the time I reach Uttar Kashi. After this I will put you on the Point 'T'.

Your well-wisher,
Ram Chandra.

Letter No. 321

Lakhimpur
11/06/1953

Revered Babuji,
Sadar Pranam.

Received your kind letter and it was a pleasure to know about your good health. Now I read the books and also prepare notes and by the grace of the Master, I now understand everything and everything becomes crystal clear. Shri Babu Ji, the Mission has become so strong that a pillar (just like me) of the Mission is just like very small sticks which the childhood friends (Bal-Gopal) of Lord Krishna had used to lift and raise Govardhan mountain. The whole world is receiving light from the Master of the Mission and it will go on receiving light in future as well. In opening our eyes, we shall see Him and recognise Him and acknowledge His importance. Hope you all would have reached Uttar Kashi. It is a very long and tedious journey. When will you return? I am now writing my spiritual condition, whatever it is by the grace of the 'Master'.

It now seems that I am totally drowned within my inner self and have become Zero. By Zero I mean empty (vacuum) like condition. In fact the condition has become totally Zero. Now there is no scope of lightness in the condition, because I have now reached beyond the bounds of lightness. Nay, I have not gone anywhere, I have rather become complete Zero. Shri Babu Ji, now it appears, that the pan of love has become more heavy and my pan has become Zero, hence there is no scope of lightness in it. Now I do not know the condition, as well as love, so what may I write about my condition? It can be said that my each and every particle has absorbed and digested the purity. It seems now, that tears are flowing from each and every pore of my body - nay my each and every pore and particle has itself become a tear. Each particle has become God and this is the reason my each pore and

particle is filled with unlimited 'power'. No doubt my Master only knows about it. My inner and outer have become God. All the animate and inanimate things have also become God to me. I do not feel anything except this and to me God has also become Zero and so is the case with the whole world. Shri Babu Ji, it seems that every string of the heart-instrument is absorbing into my Master and goes on losing its identity in the sea of Zero. Each and every string of the heart has been broken. Only a natural string of thought, without any base, has remained and it remains giving me life. It now seems that the heart is continuously shrinking and becoming more and more subtle. I feel that there is unlimited power within me and the whole world is under it, but I have not got any feeling of this power. It now seems that the vision and understanding, both are becoming clear. Amma Ji conveys her blessings to you and Kesar-Bitto their Pranam to you.

Your most humble daughter,
Kasturi

Letter No. 322

Uttar Kashi
13/06/1953

Dear daughter Kasturi,
May God bless you!

I reached here on 12th June. It is not cold here. I have an intention to live here for four or five days. Here are many Vedantis and Hatha yogis. I think that nobody here desires transmission. I have not yet met the people here. It would be better for you to prepare notes of the books which you read. Today I have taken you up to the point 'T'. I thought that when others who are present here do not want to gain something our near and dear ones should then avail of the opportunity to gain something. Master Saheb has enjoyed the fruit of coming to the pilgrimage and all those who are with me have become somewhat enlightened.

I have not yet decided what to do spiritually for this place. I may keep it as it is or in such a condition that no Mahatma may even get success in gaining Yoga siddhi here. I am quite well.

Your well-wisher,
Ram Chandra.

Letter No. 323

Lakhimpur
17/061953

Revered Babuji,
Sadar Pranam.

I have already written a letter to you. Hope you all will be well. Received no letter from you so far. Most probably you will be busy there. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

The condition now is such, that it seems that in front of the Master, the cup of the heart remains always empty and is never full. The condition is such that there is no place of Zero in it. It seems that my each and every pore is now awake and has been enlivened. Besides this, it also seems that my every pore is full of some strange power, but my Master has taken the responsibility of keeping a check on it because my every pore has become innocent and is like a tear. The cup of the heart has become empty and I have lost the power of controlling anything, hence, everything is His responsibility. It was felt on the evening of 15th June that the limitations that you had lightened up, have become more clean. Now the understanding has become more clear and free.

Shri Babu Ji, I have become so innocent that neither I do Pooja, nor anything else and if I may do, what should I do and whom should I worship? I now fail to understand all this. Now it seems, that every string of the heart has broken and hence, the heart has become free. It also seems that I am absorbed in it (heart). It also seems that I am absorbing its condition and penetrating into it. Now, neither I do any Pooja, nor meditation. My heart has become a sea of water and I am reaching the other shore by crossing. I have now reached such an unknown and strange shore, where the air, or the condition is totally pure. Nothing more can be said about it. It seems that each and every particle of the heart is melting and flowing away.

In your letter, you had written to me to develop the habit of speaking. I fail to understand where and in whose presence I should speak. By the grace of the Master, I have the courage. You are serving the others so selflessly that we should learn something from you. Amma Ji conveys her blessings to you and Kesar, Bitto also convey their pranams to you.

Your most humble daughter,
Kasturi

Letter No. 324

Lakhimpur
03/07/1953

Revered Babuji,
Sadhar Pranam.

Hope you will be quite well. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'. At first I am writing my condition for the period 27.06.53 till date.

Shri Babu Ji, now the condition is peculiarly pure. Now my condition is somewhat stationary and is not inclined towards any side. In other words the condition is somewhat inactive and inert. The condition is felt peculiarly intoxicated and my each and every particle has now become active. It seems that this condition is higher than aforesaid condition and it is also neat and clean. This is perhaps the reason that I do not feel the condition of Zero. The condition is now stable and motionless. These days it seems to me that you make me learn so many things.

Shri Babu Ji, the condition for the last three or four days is such, that I do not feel that I have any heart, as if I have renounced the heart as well, or I have turned my back from it. In other words it can be said that my whole body has become 'Heart' or the Heart has become my body. God knows the reason why there is felt a sort of hollowness in the backbone.

Amma Ji conveys her blessings to you and Kesar, Bitto convey pranams to you.

Your most humble daughter,
Kasturi

Lakhimpur
05/07/1953

Revered Babuji,
Sadar Pranam.

I am sending both the letters. I have come to know through respected Master Saheb that you will come back by the morning of 8th July. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

It now seems that I live, sleep and get awake always within my inner. Neither I sleep on the bed, nor I get awake and walk on the ground but I remain stationary in my inner. There is a change in my condition since morning. My condition is just like a black bee sitting on the lotus. As the black bee encloses itself into the petals of the flower as soon as the sun rises, in the same way the petals of the heart seem to enclose me within itself, nay, it seems that the clutches of the heart go on shrinking and losing its identity. From the clutches I mean the tendencies. It now seems that the tendencies of the heart have lost their identity and it has become my form.

Shri Babu Ji, it now seems that my heart has adopted the Form of my Master. Now instead of the inner, only His form is seen and felt. It somewhat seems that the curtains of the inner are growing dim and light to such an extent that I do not now feel the weight of anything worth the name, I feel the effect of my Master only. My condition is well described in this line, "The black blanket of Surdas does not absorb and adopt any other colour" (Surdas kari kamar par charhai na doojo rung). So now I have become a black blanket, now no other colour can have effect on me. It now seems that the form of the innerself is changing into the Master. It seems that my each pore and particle has been opened and there is light in them. Now, my condition is that neither I am unconscious, nor unaware. It seems that my whole innerself is now awake and has become attentive. This attentiveness is very pleasant. It seems, as if my whole has become lively and active. I see that my inner beauty is changed and I remain set in that condition. Stability has become my form.

Amma Ji conveys her blessings to you.

Your most humble daughter,

Kasturi

Letter No. 326

Shahajahanpur

11/07/1953

Dear daughter Kasturi,
May God bless you!

Received your letter of 3rd and 5th July 1953. It was a pleasure to go through them. In your letter you have written, "The curtains of the heart or inner self are growing dim and light". The people of the world cry for seeing the light. Somebody wants to see the light like that of the sun while some want to see the light like that of the moon. Somebody wishes to increase the intensity of this light to such an extent and even says that there is light more than that of thousands of suns and many want to see it as well. It is true that the Yoga begins at the time when the light is seen even once but it does not mean that it is the Reality. The light is matter. That thing which is Real is neither light nor darkness; it may be better to call it dimness. The originality is really this that all our faculties of senses may adopt this dimness.

If the reply of your each line may be given the letter will become very lengthy hence I say only in brief this much that your body consciousness has almost finished and your soul consciousness has just started. It will take time to come to an end. If God so wishes, it will meet the same end in the same way.

Today at 3.25 P.M. I have taken you up from the point 'T' and placed you at the point 'U'. Only an hour before this I had thought it proper to detain you at the point "T" for some time more but now I do not feel it at all necessary.

Your well-wisher,
Ram Chandra.

Letter No. 327

Lakhimpur
11/017/1953

Revered Babuji,
Sadhar Pranam.

Hope you would have received my letter. Perhaps all the persons might have returned, after attending the marriage. By the grace of the 'Master', my uncle (living in Allahabad) has said that he would also learn and practice Brahma Vidya. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'. The condition seems somewhat changed since the morning of the 8th July.

My condition is now such that everything, every eatable food is just like a 'Prasad' to me. Neither there is any feeling in me, nor anything else, but it has taken place automatically. Now the food, it may be of any type, seems tasteless to me. Moreover, I do not know, what has happened to me that I no longer feel any physical or emotional relationship with anybody. To me, neither there is any sister-in-law, nor any sister, nor anything else. Whosoever comes before me seems to be 'my own', without establishing any sort of relationship. This is the reason, why I do not hesitate in talking frankly and freely to each and everybody. Neither I have any complaint, nor anything to conceal. Whatever it is, it is.

Some such thing has happened that some such rays of light sky-blue or sea colour are felt outside and around the whole body that have no glitter; no doubt they are having certain coldness. Often such rays of light are felt above the neck and around the head. But Shri Babu Ji, it seems that my eyes are not meant to see this external light and things. It seems that my eyes have become one with my inner self, because I feel that my inner self is adopting the form of the Master. It seems that my inner self has now become stable. In spite of this, the arrow (of love) has pierced into the inner self and has stayed there.

Amma Ji conveys her blessings to you. Kesar and Bitto convey their pranams to you.

Your most humble daughter,
Kasturi

Letter No. 328

Lakhimpur
17/07/1953

Revered Babuji,
Sadar Pranam.

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 is such that, to my eyes, everything external and internal has become subtle. Solidity is not felt anywhere. It means that everything has lost its materiality. God knows the reason why I often feel somewhat heaviness within me and after a short time it is no more felt. I also see that my innerself is also becoming stationary and that is not deviated from it under any circumstance. No change takes place anywhere. The condition comes and changes but it (inner) remains as it is. My Shri Babu Ji, it seems that the inner is changing in its real Form. Nowadays my memory has become so weak that I often forget to add salt into the vegetable. I have also become so lazy that I do not wish to write letters to anybody, or to do any other work. I even start writing letter to you forcibly after three or four days. There has come no change in the condition for the last two days. Body has become lazy, rather inactive. Neither I like to work, nor I like to rest. I sometimes become restless without any reason. After weeping a little, I get some rest. But God knows the reason why I cannot weep though I wish it. My eyes might be shedding tears internally but externally it is not the case.

Amma Ji conveys her blessings to you.

Your most humble daughter,
Kasturi

Serial No.
329

Letter No.

Lakhimpur
19/07/1953

Revered Babuji,
Sadar Pranam.

It was a pleasure to receive and go through your letter. Thanks a lot for taking me up to the point 'U'. By my own experience I have arrived at this definite and firm conclusion that it is impossible to reach the spiritual heights without any Guide, howsoever he or she may try and aspire for. One cannot step into the higher spiritual regions without the help of somebody's power and I can say this on true oath that it is your and only your power and glory to make others cross the 'points'. Shri Babu Ji, when will this world awake from slumber and see this? Only God knows it. He, who has awakened us, will certainly awaken the whole world. Our soul reminds and warns us that the light has spread, but we have become blind and unmindful towards the 'Warning'. What should be done under the circumstances, when the satsangies belong to such a world. Let us see when the auspicious time comes.

You would have received my two letters. The laziness about which I had written to you, has gone. The speed of my progress has again become fast. It is all due to the Master's grace. Now I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

My condition is now such, as if the truth, itself, has become my condition. Truth and only truth is seen to me within, as well as outside me. My each pore has become 'Truth'. While speaking, I feel as if the condition of Truth is spreading all over. In fact it seems that my Natural condition has become Truth. Everything is shining in the sublime light of the Truth. It also seems that my 'natural condition' has spread all over. I feel that my Master

has shown me the true form of Truth. Shri Babu Ji, you know better 'What the Truth is', I have only penned down my own experience.

My uncle (Shri Misrilal ji) had come here. He said that his soul directs him to adopt this system and this was his intention as well. He had also expressed his desire to write to you as well. Amma Ji conveys her blessings to you and Kesar, Bitto convey their pranams to you.

Your most humble daughter,
Kasturi

Serial No. 330	Letter No. Lakhimpur 24/07/1953
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Revered Babuji,
Sadar Pranam.

Hope you would have received my letter. Respected Master Saheb had written in his letter that you had fallen ill during your return journey from Mathura. Please inform me about your health. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

It seems now that the whole of my inner has become dim and smoky. Nothing is seen clear in it. Everything has become dim. I have written to you that the Truth has become my condition. Now that light is also dim. It can be said that the Truth itself has become dim. It seems that I am entering into that dimness. The dimness of my inner has also somewhat affected my outer especially on my eyes because everything appears dim to my eyes.

Shri Babu Ji, I see that I am entering in a dim plain, where nothing is seen but I am unmindfully going on entering into it under the spell of somebody's attraction. God knows whose power is attracting me towards itself. I cannot stop. I have no time to see towards anything. What I should see? There is nothing except dimness. My eyes are closed but that magical power is attracting me. Where? I can only say that it is attracting me towards 'Infinity". I can say and feel that it will certainly reach me to Infinity. There is no power that may be able to stop me for a moment.

So far as my experience guides me, I can say and write that there seems no power in that power. The attraction is so very natural and subtle

that the power cannot find its way into it. Now I have to go, for the gate of Infinity is wide-open for me and it seems that I have made my entry into it.

My Shri Babu Ji, on the basis of my experience, I can say that that 'attraction' is nothing but a case of magnet and the needle. In addition to this, so far as I can feel by the grace of the Master, the 'Infinite' is also not inactive. It has life but the traces of the real rays of the boundaries of the Kingdom of my Master are not visible anywhere. It means that I have still to traverse a long-long distance but the distance is nothing to me as 'He' always showers His grace on me.

Shri Babu Ji, my condition is just like a needle. As it (needle) does not move without the magnet, in the same way I remain motionless rather lifeless without His grace. Truly speaking, the dimness has spread all over my all the senses externally. My hands and feet have become inactive, the eyes have almost become dim, hence, they refused to see anything. Now the undernoted lines are on my tongue for all the twenty-four hours and I have to remember and recite the same lines that remain echoing in each part and particle of my body, "Prabhu, bina bhakti taro, tab taribo tiharo Hai", i.e. O my Master, liberate me, although I am devoid of any devotion and love and only then it will be your glory.

My Shri Babu Ji, by the grace of the 'Master', I feel that some attraction, beyond and from behind the Infinity, is attracting me towards itself. Somebody is showing me the path, but everything is visible to me not from my eyes but through the eyes of my Master.

Amma Ji conveys her blessings to you and Kesar, Bitto their pranams to you. Please keep informing of your health.

Your most humble daughter,
Kasturi

Letter No. 331

Lakhimpur
25/07/1953

Revered Babuji,
Sadar Pranam.

Hope you will be well. You would have received my letter. Shukla Ji had come here. It seems to me that Laya-awastha has started in him and you know about it. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

It seems that all the external and internal senses have become inactive. All the senses have stopped working. It seems that there is no activity in senses and all of them have gradually disappeared and absorbed somewhere. On a very close and minute observation, it is possible that their dim-shadow may be found somewhere - if at all. It seems as if the stable and stationary condition is reigning everywhere. Shri Babu Ji, I used to write earlier, "My heart seems to have become empty", but now it is not the case. Neither it is empty, nor it is full of anything. It is, in fact, in a strange stable condition. Now some such thing has happened that the faces of the persons are not visible to me clearly. Only a dim shadow is felt and nothing else. But I read and write as ever and there is no difficulty in doing other works. There is 'pain' in the heart - nay it seems that something has taken root in it like a thorn, which sometimes gives rise to a sort of feeling, may call it pain. Shri Babu Ji, now I feel a twisting in the heart. The heart wants to weep these days but I cannot weep, hence, there is a sort of searching sensation in the heart. It seems that you, my Master, have again increased the speed of my progress and therefore the fatigue is no more felt.

It seems that the spiritual journey to the point 'U' has started. It seems that the stability is getting itself absorbed in me. I, now, feel my presence in some other world, which is beyond this world in which we live. I am always approaching nearer and nearer my Master. I used to write earlier, "My innerself remains weeping". But now the innerself does not weep, instead it perspires.

Amma Ji conveys her blessings to you. I have come to know through Kesar's letter that, by the grace of the 'Master', Phoolo Jiji is doing meditation whole-heartedly, with full concentration. I may go to Kanpur and will return with Prahlad.

Your most humble daughter,
Kasturi

03/08/1953

Revered Babuji,
Sadar Pranam.

Respected Master Saheb read your two letters to us. It was a great consolation to come to know that your headache was gone. You undergo a lot of labour. I have come to know that Narain Dadda has been transferred to Shahjahanpur. It may give you some comfort and rest.

Shri Babu Ji, there is nothing special about my spiritual condition, useless thoughts come in the mind. It seems that I do not remember any special thing. But my heart is contrary to it. I am reminded of your this sentence, "Daughter, there is no useless condition in our system, because useless (bad) condition is the key to open and bring good condition". Hence, I am thankful for this, and, I remain gazing with tempting eyes towards the Master's grace. I am now writing about my spiritual condition, whatever I feel by the grace of the 'Master'.

Now I feel that I am Omnipresent. As I find my Master's presence everywhere and at every time, in the same way the Master has bestowed upon me some such condition. Not only this, I feel my presence in every human being but I have placed the knowledge of this condition with the Master and so He may give it according to His 'will and wish'. Whenever the references of such a condition of Omnipresence come, it becomes clearly visible to me. By the aforesaid thoughts, I feel no trouble because it is also a condition. While writing to you, that condition is decreasing.

I feel a sort of headache while writing letters etc., but as soon as I leave writing, I become well. Amma Ji says that she is worried because your letter, informing us about your health, has not been received since long. Please do inform us about your welfare.

Your most humble daughter,
Kasturi

Letter No. 333

Lakhimpur
14/08/1953

Revered Babuji,
Sadar Pranam.

Received no letter from you since long and so I could not get that inspiration and activity that I used to get from your letter. Kindly be kind to me and watch me, because I feel, that my condition is not becoming pure. Please keep watch on my spiritual condition. Now I am writing about my condition.

The condition is now such that my indomitable and unshakeable faith in the Master and His Power, that such and such thing will take place certainly with His grace and power, has become dim. I feel that, the progress is not speedy and the condition is not clear. Now my efforts are going in vain. Not only this, there is no faith, no regard and no love left in me now, as it was in me earlier. It seems that everything has left only a dim shadow on me. The concentration during meditation has also become dim. Even the face of the Master is seen dimly. What to do, I am now not progressing fast. Please help me, guide me and put me on the right path. Phoolo Jiji conveys her pranam to you.

Your most humble daughter,
Kasturi

Letter No. 334

Shahajahanpur

07/08/1953

Dear daughter Kasturi,
May God bless you!

Received all your letters. I am quite hale and hearty. By the grace of God your condition is definitely good. You are now at the point 'U' and it seems so splendid to me that I do not want to take you up from that point. Whenever I happen to see your 'U' point, I get a lot of peace and my spiritual condition becomes very good.

Your well-wisher,

Ram Chandra.

Letter No. 335

Lakhimpur
19/08/1953

Revered Babuji,
Sadar Pranam.

You would have received my letter. Hope you will be well. We are worried about your welfare. Is there any flaw or weakness in my meditation? Although you had told me that you would very kindly make me cross each point within a period of eight or nine days each, but I am taking a long time. I try and continue trying without fail. But, besides all this, I am sure that the Master is very kind and He will himself rectify if there is any flaw. I have a firm faith because I am not afraid of the 'Mother'. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

The condition is peculiar. It will be better if I may call it the condition of peace. There seems a change in the condition since day before yesterday. The condition is now becoming somewhat colourless. The outward covering of the coloured one is becoming clear. The condition is somewhat a deserted one but I do not feel it odd. In fact, whatever it is, it is good to me. Shri Babu Ji, it seems that my heart is melting and now it has become small and dim and gone away far from me. It is not pure. It has become so subtle and light that I, often, doubt whether it at all exists or not. I now feel that there is nothing like heart in me. It seems that even the shadow of the senses has totally faded, because even on concentrating my thought, I fail to find, whether they are automatically working, or not. It seems that the senses have become loose. Shri Babu Ji, you are mine without any doubt, but what I should do because I cannot do Pooja any more or I cannot meditate any more.

Phoolo Jiji conveys her pranam to you. Please do send a letter in reply, at the following address. Received your letter today.

Your most humble daughter,
Kasturi

Letter No. 336

Lakhimpur
28/08/1953

Revered Babuji,
Sadar Pranam.

You would have received my letter. Received no letter from you since long, hence, the worry. God knows the reason, why I do not feel contentment without receiving your kind letter. I myself get less time so I do not write letter to you early. Both Phoolo Jiji and I shall take fast certainly on Janmashtami. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

I remember and recollect that once Mira Ji had said to somebody that she did not know whether there was any other person present in the world, except Lord Shri Krishna. In fact my condition now is like that of Mira. Except He, even I do not exist. As I had written earlier that I remain absorbed into my innerself, but now it is not the case. I even fail to see my Innerself. It seems that my condition has become such, as if the gold and clay both are same to me. The condition seems changed since 25th of this month. The condition seems to be quite innocent. Now the condition of zero does not exist at all and it (the condition) is having a peculiar type of stability and firmness and that too without any 'base', because the cause of that stability and firmness is not known. Please observe my condition and improve upon it as it (the condition) is seemingly not pure. Please do write a letter. Probably respected Master Saheb will be at Shahjahanpur in Janmashtami. Please convey my Pranam to Master Saheb and Shukla Ji. Some such thing has happened that neither I care, nor fear even if anything occurs. Phoolo Jiji conveys her pranam to you as well as to Master Saheb.

Your most humble daughter,
Kasturi

Letter No. 337

Shahjahanpur

31/08/1953

Dear daughter Kasturi,
May God bless you!

I had sent you a letter at the Kanpur address on 17/08/1953. It seems that you have not received it. Received all your letters. It is the festival of Janmashtami today. I had written to you that I do not like to take you up from the point 'U'. It is still the same and it is such a pleasant place that I am highly pleased to see it.

Received your post card today. It seems that it is not proper to shift you from the point until all the secrets of that point are not open to you. By God's grace the secrets of the place have begun to reveal themselves to you and accordingly I had given you a 'sitting'. I will give more sittings in this concern.

You have written that even the inner is not seen. It means that the beginning of the unification of the inner and outer has started. Still much is to be achieved. Saint Tukaramji has praised the God very aptly in these lines:

**"Gur Se Meethai hai Bhagawan
Bahar Bhitari ek saman"**

God is sweeter than the *gur*. He is the same externally and internally.

Your well-wisher,
Ram Chandra.

Letter No. 338

Lakhimpur
06/09/1953

Revered Babuji,
Sadar Pranam.

It was a great pleasure to receive your letter. I have come to know through Kesar's letter that you are not feeling well, but you have not informed me. Please write to me soon about your health. My upper gums had been cut off on the 26th of the last month. Four lower gums are being cut daily, since day before yesterday, without making them numb, so that they may get well soon. But believe me I do not feel even a little pain, due to the extreme grace and kindness of the Master. This reality has now dawned upon me 'My Master', that with that faith, devotion and love, Prahlad had plunged himself into the fire and also had not murmured even a little, when he was thrown down from the mountain. In fact, he was much above a 'physical being'. Shri Babu Ji, the dentist is not seemingly a man of good character. It is what I see. But she, in whose eyes and whole body Shri Babu Ji pervades, who can not feel anybody else even on trying, who sees only Babu Ji, and to whom even the worldly shadows have faded out, has nothing to do with anybody else and nobody can harm her. You understand it better. If you have to guide me in this regard, please write to me only, the remedy without making any reference of the doctor. My gums will get well by the end of September. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'. Please excuse me that I fail to note down my condition in the diary in time, due to a slight pain and lack of time.

Some such thing has happened that both the inner and the outer have become alike, nay, it can be said that neither I have any inner, nor outer. I do not feel anything and it seems that there is a clear plain even without any line. The condition is very humble, rather the humility has become me - nay the humility itself is born from me. God knows what has happened that my mind and heart do not think about the consequences. In fact there is no question of consequences. There is a peculiar sort of firmness, innocence and stability in the condition and I do not feel its weight. Mind is firm. The condition is like of an innocent child. My Master, the condition of forgetfulness has got a peculiar tinge, like that of a mad person who forgets everything in his own world. He has even forgotten that he is mad, such is my condition. There is so much firmness in the condition that if anybody may ask me to jump down from the roof-top, in the name of the Master, it will be done, i.e. I will jump down without minding for the consequences and there will arise no ill will or bitter feelings against the person, who will ask for jumping down. I have written this as an example. My condition is such that I am ignorant of the weight of its (condition) firmness. There is no room either in the innerself, or outside because there is no scope for that in the

inner or the outer. God knows what has happened to me, that my heart has become a stone, so solid that no line can be drawn on it, although the stone can have marks or line on it by constant use of the rope. Shri Babu Ji, the condition is such that I feel no weight of my innerself. Now I feel free without any bondage but there is a feeling of a little craving. Phoolo Jiji conveys her pranam to you.

Your most humble daughter,
Kasturi

Letter No. 339

Shahajahanpur

16/09/1953

Dear daughter Kasturi,
May God bless you!

Received your letter. I am quite well now. By the grace of God your condition is very good but I do not still want to take you up from the point 'U'. Perhaps it is also the will and wish of the Master and this point is so pleasant to me that I feel extreme joy by seeing that place. It will still open further and a more peaceful, simple and sober condition will be felt.

You may inform me about it.

Your well-wisher,
Ram Chandra.

Letter No. 340

Lakhimpur
17/09/1953

Revered Babuji,
Sadar Pranam.

Received no letter from you since long, hence we all are very much worried about your health. I have come to know through Kesar's letter that the Master has again showered his grace and kindness on certain mad person. Please write to me who that person was and from where he had come but you have become weak due to a lot of strain. May God help you in recovering your health soon. Shri Babu Ji, please do come here in Dashehra holidays. I crave for seeing and meeting you. Sometimes I feel a lot of monotony but, there is helplessness and nothing can be done. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

It seems to me as if I have become a 'Shield' and the sword breaks into pieces if it strikes against it without harming the shield. My heart has likewise become somewhat transparent and all proof. Shri Babu Ji, I fail to understand my condition, as it is ignorant of the above condition itself. How and when the people renounce the world and take to Vairagya, I do not understand. My condition is such that neither I know what devotion is, nor I know Vairagya. Neither I know love nor I understand devotion. My heart has become so smooth that all these things do not affect it. The saints, mahatmas and faquirs are all beyond my understanding.

My Master, my condition is such that I can say that my heart is nothing else but a stone that does not get moisturised. Even any line cannot be drawn on it. I now see that I do not follow the beaten path. I am totally empty. Neither I do any Pooja, nor I recite name. It is for my Master to let me reach the destination or not. My condition is no more innocent; it is simply empty or blank. Most probably there arises no desire. My body that gets inspiration by Master's grace and gets power, becomes inactive and weak, if you, my Master, do not come here for a pretty long time.

Now the condition is somewhat such as if marble pieces are spread all over the surface. Most probably my condition is like that of a great devotee, Saint Narsi, who had a burning lamp in his hand and who could not even feel even though the lamp and half of his hand got totally burnt. My this condition persists, but Master does not let any harm come to this child. I have lost power of discrimination. You know about it better. Please write to me a few lines of blessings. Now neither I am in senses, nor I am unconscious. I am before you what I am.

Your most humble daughter,
Kasturi

Lakhimpur
18/09/1953

Revered Babuji,
Sadar Pranam.

It was a great peace and pleasure to receive your kind letter yesterday evening and to come to know that dear Tulsidas had come to you. God knows the reason, why my wish to see him is fulfilled. I have already dropped you a letter on the morning today and I have described my spiritual condition in it. It seems, that there is no zeal in my condition. It has become very cold. I used to feel your weakness and labour, but now I have come to know its reason. Truly speaking you have to undergo a lot of labour and trouble in politeness. It is our duty not to give you trouble in every matter. I wish that I may place each and every atom of your body on my eyebrows, but the wall of helplessness stands in the mid. When the Master may desire 'He' may take me up from the point 'U'. I have nothing to say except that I want to move onward.

I have observed and found that there is certainly, a 'chakra' around me. By the kindness of the Master and only on His support, I am totally carefree. His (Doctor's) wife is a religious lady of good character. I think that it is correct as you have written that his mind is rigid. He always suffers from headache. He has been seriously ill, but he does not mind all these things, because he has lost his power of discrimination. But be sure, he will have to give up his impure thoughts for this devotee of the Master.

I pity that mad man, who was misusing the Master's power. Anyway, I pray the Master whole-heartedly to remove your weakness. Shri Babu Ji, perhaps you will come to Lakhimpur in Dasehra, because this mad person wants to meet you. It is just possible that I may go to Allahabad for about a week. Most probably two or more satsangies may join our Mission but God knows better about it. My lower gums have been cut without making them numb but I did not feel any pain, because the attractive and beautiful face of my Master was in my eyes. The doctor will take eight or ten days more. There is simplicity in my condition, but it is as if vibrationless surface is

spread all over. Phoolo Jiji conveys her pranam to you. Please write a letter to me certainly.

Your most humble daughter,
Kasturi

Letter No. 342

Kanpur
25/09/1953

Revered Babuji,
Sadar Pranam.

Received your kind letter. The Pooja has become very less, almost nil. I depend only on the kindness and grace of the Master. Now the pace of progress is very slow. The condition is now just like a useless and deserted plain. There is no enthusiasm and joy in the condition. I was not feeling well but there is now gradual improvement in my physical condition. Please do not worry about me, but kindly keep watch over my spiritual condition.

Your most humble daughter,
Kasturi

Letter No. 343

Shahjahanpur
28/09/1953

Dear daughter Kasturi,
May God bless you!

Received your letter. I have placed you at the point 'V' on 24th of September at about 8.30 A.M. You will be now feeling well. You should go to Allahabad if possible. Everybody will be benefitted and impart sitting to Judge Saheb as well. It seems to me that there is something like a spider's web on his heart. It is because of his wrong method of doing pooja. He always meditated on the form of Parvati Ji (Lord Shiva's wife).

It would be better if you may concentrate your thoughts and meditate for the sickness to go. I had once told you the method and it is this - "All the diseases are emitting out from the back in the form of smoke and the energy is coming from Bramhand which is removing all the diseases."

Convey my pranam to Amma ji.

Your well-wisher,
Ram Chandra

Letter No. 344

Kanpur
30/09/1953

Revered Babuji,
Sadar Pranam.

It was a pleasure to receive your letter today. I am highly thankful to you for taking me up to the point 'V'. It is good that you have somewhat lightened the chakra. Due to the Master's grace, His devotees go here and there freely and fearlessly. Shri Babu Ji, I am satisfied by getting my Master but not fully as yet. My Master, I belong to you fully, rather I am yours, either more or less, you know better. This girl wants nothing but a master. I am writing to Bimla regarding my going to Allahabad. I will certainly go there and the spider's net-like thing that is seemingly spread over uncle's heart (as you say), will be removed by the Master's grace. It is good that you will go to Etah. It is possible we may meet you there. I was expecting that I will certainly receive the good news of my reaching the next Point by Master's grace. Have you not developed in me the signs and symptoms of enjoying the spiritual journey of that region as yet? The doctor has advised me not to take food for two months. Eight days have already passed but believe me, I am pulling as well with the grace of the Master. Master's grace gives me strength. Though people are not prepared to believe it that I have not taken food for the last eight days but they are not aware of the magical power of the grace of the Master. I am in an ecstatic mood. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

It now seems that I am in a lonely place. The condition is also of emptiness. God knows the reason why the purity of the condition is not felt as in the past. Consequently emptiness is felt. Neither there is purity nor impurity. It seems that the 'Zero Condition' has also become blank. The condition is somewhat like this, 'The glory of your power of liberation lies only when you liberate me without any devotion'. The above lines have not even touched the inner of the heart. It can be said that the condition has become just like a deserted plot.

Amma Ji conveys her blessings to you and all others convey their Pranams to you.

Your most humble daughter,
Kasturi

Letter No. 345

Kanpur
04/10/1953

Revered Babuji,
Sadar Pranam.

Received your second postcard as well. I came to know about your welfare. I am taking homeopathic treatment. I may live anywhere, but the doctor has advised me to keep him informed about my condition each week. Thus the treatment will go on. Now I will do, as you like. My Babu Ji, now I do not feel quiet at home. I cannot write in the diary whenever I like, with the result that after a short while I forget my condition. Anyway I will work as the Master wishes. What about your health. Will you go to Etah or not? Most probably you will not be able to reach Lakhimpur.

There is nothing to write about my spiritual condition, as there is no purity in it. It seems as if the spiritual journey has not yet started. The condition does not seem to be dynamic. Most probably, due to this, the body does not feel any energy. My Shri Babu Ji, you have enquired about my condition after a week. I will certainly write, but I wish that you should not put in much strain. Often I feel fits of weakness, but you should not worry about it. Please pay attention towards my spiritual condition, as you always kindly take care of. Unless and until my condition improves, I feel restless

because it is my food. This daughter is growing and developing by taking the milk of the grace and kindness of the Master. Please do write, if there is anything wrong with my remembrance, as I fail even to understand this. The condition is not even 'Light', in fact it is equal to 'nothing' or 'no condition'. Whatever it may be, I see that under all circumstances, it makes no difference (I may live anywhere) in the peace, pleasure, concentration and stability of my heart and mind. I feel that neither it is increasing, nor decreasing. Yes the firmness is becoming more firm. The condition goes on changing slightly.

Amma Ji conveys her blessings to you. Please write about your health.

Your most humble daughter,
Kasturi

Letter No. 346

Kanpur
08/10/1953

Revered Babuji,
Sadar Pranam.

Hope you would have received my letter. You had asked me to write about my condition within a week, so I have written. You should not worry the least. I move happily without any care. No doubt, I get less time for writing the letters and nothing in the diary, hence, the mind becomes somewhat restless. Anyway, it all depends on the Master, everything will become well and right. My spiritual condition is very light, soft, simple and smooth. I cannot say anything about pooja. It seems that my inner and the outer have become similar. Shri Babu Ji, my condition is just like the rock of marble. It can be said that it is like the marble without glow or shining, as you had once written in one of your letters. I am feeling the same condition in me, you know all about it. I am certainly feeling one thing that I am becoming famous everywhere. God knows the reason why? Perhaps it is the will of the Master. I do not care for it. As the body cannot remain without life (Pran), in the same way my Master is to help me in my progress. This girl (I) is growing and developing by daily taking the milk of the nectar of

Master's grace. My temperature has come down today. There is nothing to worry about. I have the only deep desire to see my Master and to get him. I will remain emotionally present there in the holidays as you used to come here every year. Anyway, I am with the Master and the Master is with me.

Your most humble daughter,
Kasturi

Letter No. 347

Kanpur
18/10/1953

Revered Babuji,
Sadar Pranam.

Received your postcard day before yesterday. We all are worried to know that Sarvesh was suffering from Typhoid. Many people would have come there in Dasehra. Now I do not see that spider's-web like thing on the heart of the uncle, as you had written earlier. On reaching there (Shahjahanpur), there is a lot of gain, joy and self-contentment. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

It now seems that all the senses have become calm and quiet and fixed at their respective places. Their speciality has gone, only a dim shadow is left. The condition nowadays is quite humble and simple. The condition has also become very light, dim and like a surface. Such a surface-like condition seems flowing all around. It now seems that by the grace of the 'Master', the spiritual journey of the point 'V' has started. I do not see anything else before my eyes except something like a dim and dusky surface. The colour of the condition is not pure white but it is pure and clear. It is not possible for me to write more, because neither the mind, nor the hand is working. But there is nothing to worry about. By the grace of the 'Master', everything will become well. Please do not worry if there is delay in my writing to you a letter. Due to weakness, I take some time in reading my condition.

Amma Ji conveys her blessings to you and Phoolo ji her namaskar to you.

Your most humble daughter,
Kasturi

Letter No. 348

Kanpur
22/10/1953

Revered Babuji,
Sadar Pranam.

Received your kind letter. We all were specially much pleased to note from your letter to Tau Ji that you are quite well and Sarvesh has also recovered. Please do not worry about me, because my treatment is going on, on proper lines. Be sure, my each and every part and particle of the body has been purchased by the Master. I have dedicated my life to Him and I will die for His pleasure. Both the life and death are alike to me. I am for the service of the Mission and I am always prepared to serve it in every way. Even while I am bedridden, I still go through Shri Vivekanand's book named Gyan Yoga. After that I will ask for the book 'Collection of Lectures by Shri Vivekanand' from the wife of the dentist and go through it as well. In the book 'Gyan Yoga', the system of our Mission has been well explained. There are many good things as well in it. On the whole, the book is very good and I will purchase the book. It is because of extreme grace and kindness on your this daughter that you begin to wish to award me Perfection by seeing my letter. I have full faith that, whatever can be achieved in spirituality, you will certainly make it a point to give me. But at the same time, it is my sincere effort that nobody may ever get a chance to raise his finger against me by saying, "She is also a member of Shri Ram Chandra Mission". The Master goes on giving me such firmness in every sphere. I will die for the Master without a murmur or complaint, saying only, "It is nothing, it is nothing". The weakness is gradually becoming less. No doubt the heart craves for the darshan of my Master, then H gives me darshan in my dream. I am writing about my spiritual condition, whatever it is by the grace of the 'Master'.

It seems that the spiritual condition does not seem to come from anywhere. It is felt within myself. I do not feel its coming or going. What to speak of feeling, in fact the condition remains the same. Shri Babu Ji, it

seems that my 'self' that has, in fact, no identity, is opening itself gradually. The signs and symptoms of my subtle body are seemingly fading out, nay, the subtle body is fading out. Shri Babu Ji, it now seems that an ocean of Love is flowing out from within. But as it is a sea, it does not sprinkle. It is no doubt, sure that the sea of love is flooded up within me. The waves of Bliss are rising in it.

Revered Shri Babu Ji, I do not care the least for 'Perfection', because I have achieved 'Perfection' the day I had your darshan. What to speak of myself, I can guarantee that he, who has faith in you, will achieve everything, including Perfection.

Amma Ji conveys her blessings to you and Phoolo ji her namakar to you.

Your most humble daughter,
Kasturi

Letter No. 349

Kanpur
26/10/1953

Revered Babuji,
Sadar Pranam.

Hope you have received my letter. I am improving slowly. Please do not worry about me. I am now writing about my spiritual condition, whatever it is by the grace of the 'Master'.

Now my condition, you may call it 'Brahma-Darshan', remains in its purest form all the time. Brahma-Darshan is of the kind that I remain absorbed and immersed in it all the time and have become a homogeneous one. It seems, I myself have become Brahma. The condition is quite pure. My world is somewhat different wherein only One is felt and that One is almost nothing. God knows what it is; I do not find word to explain it. The condition now is such that I may, or may not take bath, I do not feel anything odd or unusual and unclean. I always remain pure and clean and so my duties towards my body have, in fact, no importance to me. If anybody may ask me the definition of Bliss, I will say, "Nothing". My condition is just like that of a dumb person who cannot explain the taste of 'Gur'. In fact the 'bliss' is

nothing but merely a feeling of the 'soul or spirit'. There is something very pure, hidden behind it which is only a shadow of 'nothingness'. The above is the condition now. The importance of bliss is not felt because the condition is such that it has now started feeling about the other side of the 'screen of bliss'. It can also be said that the source of bliss has itself immersed into me and it has become so thin and transparent that a slight glow of reflection, across the screen, is being felt by me. I always remain within Brahma - nay, I myself, have become Brahma. The condition is of 'Aham Bramhasimi' but there is no 'ego' in it. The condition is quite pure.

Shri Babu Ji, it seems that something is flowing or sprinkling out of me. It is nothing but pure Brahma. It seems that my inner and outer both glow with the 'Brahmaa-jyoti' in its purest form. It seems that the subtle-body has totally melted and lost its very existence. The condition now reflects from the bottom of 'Nothingness'. Shri Babu Ji, sometimes I experience that the 'Brahma' is also not pure. There is, certainly, something at its bottom, which is felt and it is somewhat pleasant as well. But it cannot be explained in words. Now I feel that this condition is getting absorbed in me. I am just like a 'blotting paper'. Every condition and every thing is getting absorbed in me. What may I write more. The Master has pervaded the whole of the body. I may feel it or not, but anybody else, who may like to experiment, would find the same. I fail to experience it more, because I, myself, have immersed into me.

Your most humble daughter,
Kasturi

Letter No. 350

Shahajahanpur

31/12/1953

Dear daughter Kasturi,
May God bless you!

I have just received your letter of 26th October 1953. I was puffed up with joy on going through the contents of the letter because such higher conditions are coming to me in my own life time. Quite contrary to this the condition of the members of the Mission is such that they are busy in

themselves. There are some members who have pinned their hopes only on me that I will do everything for them. They have taken millions and millions of births and have not returned to their real Home (Watan) as yet and still they have no mind to return. What can I do when nobody wants to move onwards? All is in the hands of God. It will be done when and if He so wishes. I wish that people may learn from me whatever little spiritual knowledge I have and if their spiritual thirst is not quenched even after learning so much as it should be I am prepared to say freely and frankly that they may seek and find out any other person knowing better than me because I would highly be pleased if the people may attain greater spiritual heights and knowledge than me. What of me and my spiritual condition? Only Lalaji Saheb knows correctly about me. This much I certainly know that I am undoubtedly swimming in the 'Infinite' and it has no end. Hence I cannot hold any opinion about my spiritual progress when only God knows how much swimming is to be done more. But I want to write one fact that, it is just possible that, if any person having spiritual knowledge, or any other person, especially of the Mission, may be able to find out somehow at certain point of time about my little knowledge, whatever I have, they will have to repent possibly for the whole of their life.

Daughter, God knows the reason why despite my written as well as verbal reminders people do not pay attention to my words and I will certainly call it my weakness and fault. Possibly I may be a raw hand and due to this reason people are not impressed and affected by my sayings and sittings. Some people suffer from the vanity of belonging to higher caste and they look upon me with that point of view as a person of higher caste should look down upon the person of lower caste. I am born in a caste that is looked down upon by the higher caste people. They see or think of my body and caste but they do not consider those conditions and plus points that would help them. I do not regret about that. I am like that ant that is crushed under the feet of people. I am not that wasp that stings and gives pain when caught. The pride and vanity for belonging to higher caste is a great hindrance and it is the first evil that one should try to get rid of, sooner the better. Thank God thousand times that I am not born in a higher caste hence I do not suffer from this weakness. Kabir Saheb has written very clearly:

"Neech Neech Sub Tar Gaye, Sant Charan Lovelean.

Jati Ke Abhiman Se Boorey Sakal Kuleen”.

All the humble and low caste persons got liberation by doing sadhana under the guidance and love and care of the saints, while the persons suffering from the vanity of belonging to higher castes sank down in the sea of their vanity.

Before replying to your letter, I want to write to you in brief about the Jeeva and Brahma. I do not know what is written in the books. I am writing what I understand. If anybody wants to tally it with the books, he may tally.

The Jeeva realised that it is Jeeva when it has the feeling of 'I'-ness. It was and is Brahma. It has got the feeling of Jeeva-pana because it used to sit on the place where it was feeling its own identity. Thus fact and feeling developed its attachment more and more because when it realised and felt about one colour it began to seek and search for the other colour automatically. Hence there developed diversity in it. Consequently greed, infatuation, lust and multi coloured desires began to grow and develop in it. To conclude, a golden crow got imprisoned in an iron cage and it needed food and water for its livelihood.

The less said the better. These are all about Jeeva-pana. If by chance somebody may remind it that it is the Real thing, its outer covering will then begin to give way. As we are Jeevas hence, we were informed about our higher condition i.e., Brahma. In fact both are the same. Now I throw some light in the language of illiterate persons. As there is movement in the Jeeva it can have knowledge about the thing that moves and who is that? He is Brahma. The word Brahma is formed from two words one 'Brah' and 'Manan' and they mean motion and thinking respectively. The functions that go on in the tiny body of a Jeeva do take place also in the large (big) body of the Brahma. There are bondages in the Jeeva as well as in the Brahma with the only difference that the bondages in the Jeeva are more in number and hence more solidly while in Brahma the bondages are subtle. But both have limitations from their point of view. According to Vedas, there are twenty four or twenty six types of Brahmas. A learned sanyasi had told this to me. The last Brahma is called Bhooma. Mahatmas have told that the higher

condition of it is Par-Brahma. But God knows how many varied conditions have been adopted by this Reality. It depended all on its association.

We are under the bondages of Brahma in proportion to the presence of blockades and hindrances in our progress. I will call all these conditions as the bondages. What to speak of air even the light cannot step in, what we call our Final destination. It is the light house of an extinguished lamp wherein there is neither any miracle nor any other activity. Everybody is crying for light and nothing but light and I also say the same, because all these things exist which are felt in the way, but they all vanish rather die out when we reach the destination. I understand that if we want Light alone, there is then no doubt that the glow worm is in fact a Mahatma because it shows light to others and gives enough proof of the presence of light in it as well. Somebody has said aptly we are at such a point, rather condition, wherefrom we too are not at all informed about ourselves as well.

Hum Jahan Hai, Wahan Se Hamko Bhi Kuch Khabar Nahin Aati.

I now write about your condition. You have written that even Brahma is not pure there is certainly something in Him. I have already explained this. You have also written that there is the presence of charm and beauty in it. It cannot be called real Brahma up to the stage where charm and beauty are present because much of the network of Maya is present in subtle form. I have to carry and reach you all in such a Mahfil (gathering) wherein there is loneliness which is thousand times heavier than lonely Mahfil. In fact it is the perfection and that is possible for everybody to attain. It is a peculiarity among the members of our Mission that everybody wants to achieve perfection, but their idleness does not permit them for doing labour and devotion. Suppose God may be kind and merciful enough to grant them this condition of perfection, without doing any labour or devotion - the consequences will then be that they will not want to see my face, because there is not even the slightest sign of joy in it. Often I used to let the condition of joy prevail over me, hence, my present condition is devoid of all joy. I do not want to get rid of that condition even for a moment. If I am given the option to choose between the two i.e. to sacrifice the life or get rid of this condition, I will willingly opt for sacrificing my life. But it cannot be given vent to in words, as it is beyond all description.

You have written that your present condition is that of Brahma Darshan. It is correct from this point of view that the condition of Brahma has become subtle and subtler at the higher reaches but the present condition that you have now or the condition of the point 'V', the Laya Awastha is not developed yet. I remain pointing you out lightly so that the condition may open gradually because you are sick and at this stage your duty is to become healthy. You have also written that you have become Brahma. No doubt you are Brahma and everybody can assert this but I can confidently write about you that you have crossed the stage of Hiranya Garbha and reached even higher than that. There is much purity at this point where you are. I call this condition also as the condition of bondage. When the feeling of purity and impurity ends Reality begins. There are innumerable conditions after that and they cannot be counted. But remember, never fix the thought of finishing the power of distinction between purity and impurity. Go on feeling or experiencing the condition that comes in a natural way. God will certainly bestow upon you that condition as well. You have also written that your condition is that of 'Aham Brahmasmi'. It may be true, but dear daughter, this condition is felt at every place and time. The higher you go the better you feel this condition. What may I write about it? Who will believe me? The scholars of Vedas will say that I am wrong and possibly it may go against the writings in the Vedas. When we experience the condition of "Aham Brahmasmi" it certainly means that we differentiate and compare it with something. It also proves that there is certainly something that reminds us of the difference. This is the philosophical point of view for explaining. Reality takes birth at that very place where this difference ends and thereafter there is neither the feeling of 'Aham Brahmasmi' nor against it. We have attained perfection for name's sake but nobody knows what still remains. I still say that Delhi is still far off even after reaching this stage. Dear daughter, tell me what I should write now. Something can surely be written after that but who will understand and believe it. However I do write about one thing which is beyond this. On reaching that point the subtleness ends completely but on very higher stage. Beyond that there are no words of expression. I do say after attaining this condition even thousand years are less for reaching near Bhooma. In fact it takes thousands of years for reaching the stage where the subtleness ends and God knows how many stairs and stages one has to cross for reaching near Bhooma. I think and understand that none else except my Guru Maharaj has the power to let us attain these conditions and

even go beyond this. It is His discovery that these stages can be crossed even in life time.

How far should I be grateful to HIM who has made it possible to reach us the ultimate stage or condition within a second through transmission. We are in fact blind that we do not see and pay due regard to such a grand matchless personality, who had done such a miracle for which the spiritual History is silent. May God bestow this condition upon all of us.

This is a very important letter. Do take this letter with you when you go to Lakhimpur so that it may be attached in Master Saheb's file.

Your well-wisher,
Ram Chandra.
