

Sudesh Didi – 19th April 2022 Evening Class - GCH, London

Question and Answer on Personal Effort

Sr Parul: Om shanti. It's a pleasure and an honour to ask you some questions on effort. It is the whole family here, but it is an intimate conversation with you. It is about the effort that we are making, and your guidance on what to do more.

Before I went to Madhuban, I was very aware of this practice of soul consciousness. I've been increasing that practice of seeing and feeling that I'm a soul. When I look at others, to go beyond the body, and to really be aware that I'm talking to the soul, I'm seeing the soul. But I find that it's very slippery. Yesterday, when we all went for the walk, I was very consciously aware that I'm a soul. But you take five steps, and you forget. And again, I have to remind myself. Everything in the world, the people around, all draw us out of that soul consciousness. And Brahma Baba made that effort, practising I'm a soul. I'm a soul; Yashoda is a soul, Yashoda is a soul.

1 The Practice of Soul Consciousness

Sr Parul: What is it that you have done to instil that awareness of soul consciousness and then secondly, how have you then kept it going?

Sudesh Didi: Om Shanti. Soul consciousness; the word itself explains its meaning. But it is about what we practise. Words are okay, soul-conscious; the expression has been used many times and heard many times.

What is the understanding of Om Shanti? And what is the feeling of Om Shanti, peace, or soul conscious. In other words, not only just to think, but to feel I am a soul. And to look into oneself, what I'm feeling, and from my feeling, from my actions, my connections and reactions, I know that I am not soul conscious, because to feel the qualities is soul consciousness. It means, I am conscious of the soul, who I am, I am a soul, not only, I think. I am a soul anyway, and I was a soul before and if I leave the body, I will be a soul.

So, I am a soul, that is knowledge. But what is the meaning of soul? And how the soul is called soul? Why not body? Then I start thinking about it. Based on knowledge, I start thinking, okay, I am the mind. The function of my mind is thinking and the function of the intellect is understanding, discrimination between right and wrong decisions. And so, what I want to decide now, at this moment, and what I'm observing now, again and again, in between, I check. And as you said, after five steps, or 10 steps, or 10 minutes, thoughts have changed. Because it is a natural state of the mind to think. We think what we have heard; we think we have seen; we think what we have eaten; we think what we are planning, so it's natural. So, I started thinking, I am a soul, after coming to Baba. I said to myself, I am a soul; I am a living soul, of course. What is living in me? So, my first quality of the soul is purity. And, so, as original self, I am pure; as original self, I have come from the soul world.

So, my natural nature is purity and the nature in the soul world is peace. Both. I have come here from there.

It means these two qualities must be in me, while walking, talking, sitting, eating, especially while eating food. At that time, we used to practise eating food in silence. So, every time when I am chewing, I say I am a pure and peaceful soul, I am a pure and peaceful soul. This practice became very natural, walking, talking, sitting and eating. When I was walking, I would speak to myself, I'm a pure and peaceful soul. But I felt that I was also speaking to Baba at that time, and this feeling of belonging: I am Baba's child. I am the child of God. It is not only words. I, the soul, am the child of God. Then, the Godly qualities which I understood: I am the child of the Almighty Authority. I am the child of the Purifier.

My first experience of soul consciousness made me feel that my feet were not on the ground. I used to come from my university, with a notebook in my hand. As soon as I got up, I would definitely practise while sitting on the bus for half an hour or 40 minutes. I would have the thought that I am a pure and peaceful soul. I don't think that I was consciously thinking that this person is a soul, that person is a soul; just myself. And when I got off the bus, I thought, but I, the soul, am the child of God, what a great fortune. This feeling made me feel so ecstatic, so much joy that, as I was walking, I had a feeling that my feet were not on the ground. It was about five minutes' walk from the bus stop to the centre in Delhi. So halfway through, I got off the bus, and then there was an area where there were many trees. The atmosphere was good, but that day was a windy day, and there were some dry leaves on the ground. Anyway, I continued to walk; I am a pure and peaceful soul; I am a child of God. With this, I felt I was floating.

Then, one or two leaves blew, and touched my feet. It was summertime and I was wearing flip-flops with open straps. When the leaves touched my feet, I became aware and wondered what people would think of me with the way I'm walking. So, matter, a touch of matter, had changed my feeling: What would people think of me? And I felt I was dropped. It was exactly like the experience when you are sleeping. You are quietly floating and you feel in bed, and then you have come down. Maybe some of you have this experience; like something dropped. You are not feeling weight when you are sleeping. Then, you become aware of the weight, or maybe there is another explanation, I do not know the philosophy. But it was the same feeling. It was like now I have weight, and my body touched the ground.

So, I lost what I was experiencing. What I had experienced in these three minutes or two minutes was amazing. So, I feel that it is a good way not to think of other people at that time, or this will mean I am disconnecting myself with Baba, in meditation. This was walking meditation. It is the same with thinking meditation, which would not allow me to connect myself with Baba, and also create obstacles, because all the worldly things will influence me. So, this intoxication, this practice, till even now, this first thought, I'm a pure and peaceful soul, after 60 years, it is the same. I think, and at that very moment, in a second, instantly, it is just like something is plugged in or switched on. So, there is this bliss.

2 The Qualities Expressed in Soul Consciousness

Sr Parul: I appreciate what you're saying. And when I was in Madhuban, one of the things that I had an experience was the fullness of the soul. And you know, whenever I remember or that experience, I bring back to the fullness of the soul, then it's like, even though I may be in the body and I'm aware of the body, I'm much much more aware of the soul that I am. So, like you're saying the pure and peaceful soul.

Sudesh Didi: It's not only to feel, but you feel the qualities of others. The word consciousness itself is that, you are able to communicate with others; you are able to recognise others; you are able to express. In the unconscious stage the soul is there, but is not able to express; one cannot even share what they are experiencing, whether is sadness or happiness. Soul consciousness means that it should express its qualities.

Sr Parul: You mean automatically.

Sudesh Didi: Yes, and for others as well. For me, walking, talking even now. One song at that time was "Aye Mere Meethe Baba. Tujape mae kurbaan..." (singing the song: Aye Mere Meethe Baba) Oh my sweet Baba, my heart is surrendered to You. You are my Mother. You are my Father. You are my Mother, You are my Father. So, I actually develop the relationship, not only I'm a soul, otherwise, how will this be ignited? How would this energy, inner current be sustained? So, it is a connection, not only soul conscious. Just soul-conscious, the awareness does not remain for a long time if the connection with Baba was not there. And I would feel, then, the attention is going here and there, or if something is not nice according to my thinking, my vibration within myself, and my words are different. Instantly. Whatever I'm connected to, it will show, it expresses itself. This is why I'm connected with Baba.

Sr Parul: So, it starts off with the awareness of myself as the soul. And then, the automatic connection with Baba. So, I feel, for myself, the more I am soul-conscious, and I'm aware of who I am, like you say, as Baba's child. Then Baba comes into my mind. So, tell me so automatically, then the next step is Baba. You're right, absolutely. You're saying that the moment I think of the body, I'm down on the floor. I drop. So, the awareness, the attention...

Sudesh Didi: I felt it though. Just like something was hooked there, and that it dropped. Not gradually lose it, it has just dropped.

3 The Relationship with Baba

Sr Parul: After we dropped, we have to make effort to pick ourselves up again. So now, thinking about Baba, I'm a child of Baba. You're talking about Baba is teaching me, I am surrendered to Baba.

So, tell us, what are the beautiful relationships or the beautiful feelings you have in terms of your connection to Baba? What inspires you and keeps you with Baba?

Sudesh Didi: Because what Baba speaks in the Murli, and as He's speaking, I read the Murli with this consciousness that, Baba is speaking to me. And the Murli is speaking to me, sweet child, sweet child. Although it is three pages, in between, I pick up some thoughts, some words, some points, and then I respond to Him: You told me this point in the morning, this is what You told me. So, if I am not able to remember all the points or the whole Murli, but one point from here and there, what touches me, what I like very much, I appreciate those points inside. Then I speak back to Him: It was wonderful what You said.

Like today, before coming here. I started speaking out loud: Really, truly You are right. You love us so much. Why don't we do the same thing? Why? I accept it. I respect it. Baba says, "Why don't you listen to Me?" And I realise that, we hear the Murli, but we don't listen. So, one time, I asked Brahma Baba, "Baba says that Brahma Baba listens to the Murli first. Baba. You said you listen first. But we are also listening to the same thing. When Shiv Baba was speaking. He was speaking in front of everyone. How did you hear it first? Is it Baba speaking to you first inside? He said no. What Baba is speaking, He's speaking at that time. But the difference is, I listen to Him and you hear the Murli.

Sr Parul: One is listening, one is hearing.

Sudesh Didi: Hearing it means my ears have taken it. Listening means doing something practically otherwise, it is not listening, and the message has not reached the person. A human being can argue, they say, "But I have heard you." They say they are listening, but the attention is somewhere else. We say, "Do this," "Have you done this?" They say, "I'm listening.", visually (pretending). At that time, I am also expecting from them, that they should do what I asked immediately. If I'm losing patience, it means I'm connected with them, connected with my desire or my wish, not with Baba. So, I check myself during the day, with a very good barometer or thermometer to check my own stage and so, it helps. If something is not pleasant, I don't want to keep something unpleasant for a long time, because I am at a loss while the other person is also at a loss. Instead of coming close, we are losing respect and love for each other, and I am making it difficult for myself, not to mention anybody else. So, I speak to myself then, so that it does not remain for a long time, that wording in my mind. Even though I can remember the incident and I can repeat the words, but I am totally detached, sometimes I remember it in a joke form; sometimes I reform myself; sometimes I realise. So, in this way, I keep checking, and progress takes place.

4 The Burdens and Bondages

Sr Parul: It is so very interesting, you talk about listening to what Baba says in the Murli, not just hearing it saying, yes, that was very nice. So, in that listening, one of the things that Baba has talked about recently. Even in the Sakar Murli really, Baba is reminding us about staying within shrimat. In the Avyakt Murli, Baba has talked about, how the leakage is happening because of carelessness or small, small mistakes. And then this becomes a burden on us. And then that stops us flying. So, my question around that is, you've been here now with us for a while, what are the things that you know, you think and you've seen that we need to pay attention to that we're not listening to or hearing what Baba is saying? What are the things that we need to pay attention to, maybe things we're being a little careless about, which then become a burden and stop us from flying?

Sudesh Didi: Baba is speaking about when *abhimān* comes, ego comes in, and we are not able to serve others. On this basis, I actually as Baba mentioned, on the last Murli, that here I am speaking, I am conscious that I am speaking to you, who plays the part of Parul, but I am speaking to the soul in a spiritual conversation. While seeing this one as a soul, this is all fine, what breaks the link? It becomes a burden or bondage when, while serving others, you feel that they should respect what I'm saying, they should value it or should acknowledge it. If this comes to my mind, Baba said this is impurity. Think about not only just

meditation, but your waste thoughts are based on. Where did you get your ability? Wherever you got it from, you are just passing it on to others.

I always use the glass example. Water is in the glass, and the glass is an instrument. You don't bite the glass; you drink the water. If you will try to bite the glass you will hurt yourself. The glass does not become possessive; if it is milk, the glass is very happy, if it is water, the glass is sad, if dust is put in, it is sulking and say I won't help you. No. In the same way, what Baba is putting in me, it is His property. And if I say, it is mine, then my account actually been created with that soul, because it is not being a trustee. What I've been given, I am just passing it on to another person, and you cannot say, this is mine. Generally, somebody gives a gift, this person says to keep it incognito, then we give okay, the gift for you. Otherwise, we mentioned this person has given you a gift. So simple.

So, here, I am Baba's property and I am handing it over. If I think it is mine, I am creating a new account that they should at least nod their heads, looking for acceptance and appreciation, that creates bondage. When others are speaking about someone and you know that this kind of nature is in that person and you have experienced it already. But then if some other person is speaking and you are listening with interest, and nodding your head, what account is being made? Now, the double account is made. That person will always come and make you a dustbin; whatever the problems, whatever situations, whatever upset, they will put in you. Even if you are good, your vision will also be changed. My vision will change at that time. And I experienced this, this is one kind of account.

The other thing is bondage, that I say yes, yes. I have also experienced this. So, I am making the other people's karmic account stronger, they made it 20 times more themselves and, when I say yes, they will say, she also had the same experience and instead of speaking as themselves, they will say, "Didi was saying this about you." So, it means that I am now such a complicated instrument that I am making others function, instead of the right functioning, it is the wrong functioning. So, that burden because it is sin, it's a bondage. It's separation. It's the wrong thing. So, I should be careful and not take an interest in it. Listen, it is also important, but don't add your comments on it, otherwise, by adding your comment, you become the partner of that business and you get a share. This is what Baba meant by bondage. It's my responsibility to keep myself safe and also, not encourage people.

But fear inside does not allow it. The reason? You think this person needs help, and if I don't hear or see the same thing, that person will get upset with me. So, in a very, very royal way, I want to support that. This is bondage and this is the new karmic account we create at the present time. Baba has said there are past karmic accounts, and you are creating a new account, what about yoga? Even though you have had yoga, you are actually burning the past, yet you are creating a new one. The result will be that you don't experience happiness and you will get tired very quickly, and your nature is very sensitive. So, I want to make it clear, because I feel that anything which is making me sensitive, we need to be aware. Baba says, Child, you are My sensible children what happened to me? Am I sensitive or sensible, knowledgeable or do I only have knowledge?

So, I talked to myself. It means my energy and time is not spent on them, but spent to keep myself safe.

5 Old Karmic Account

Sr Parul: Just to add another aspect to what you mentioned in connection with someone, that it might be an old karmic account that is coming through, whereby the feeling may not be the right feeling. What do you do then?

Sudesh Didi: It means in my heart, I have not worked on myself to remove or erase the old feelings. Memory will not disappear, that will remain because we are living until we die alive, with such intense practice that we die from this old body, then we will forget. Otherwise, 50%, 10%, 5% of what we see in the world, you remember. If I say it is karmic account, that the other person has vomited or expressed, perhaps it is also my test. If I say karmic account, then I will do something wrong. If I say, Oh, it must be some karmic account, if I'm thinking this one's karmic account, then, what I am saying, is also becoming a karmic account.

Sr Parul: I really like what you say about the fact that the memory will be there, but if I have no feeling about it, it means that burden is gone.

Sudesh Didi: It means I've erased it. And, if I'm losing my happiness, if I spend a lot of time on what has passed, it means I am not capable of letting go. the result is I don't love myself. I can only love others when I love myself.

Sr Parul: That goes back to the stage of soul consciousness.

Sudesh Didi: And keep that quality within me. Don't throw it away. Even if my child is hurt, I should heal; not that my child is hurt and I hurt myself again and again. So, happiness is my child. Why should I lose it? Why should I let others hurt me one time, and I hurt myself another 20 times? Then, I have created account with me, not only with the other person. We are here to settle the account. So, this attention and checking protect me from having an off-mood, or sulking with others. I would make an excuse to talk about one point of knowledge or another, even if there is nothing to talk about, still I will speak about something because I know that it is safety for myself.

6 Karmateet Stage

Sr Parul: I'm just going to go back to this question of the bondages. So, you talked about this whole aspect of the feeling of I have done something and then I want the acceptance; I want acknowledgment and appreciation. And then, the second aspect of talking about someone and being a partner in a conversation. Anything else?

Sudesh Didi: The result of that karmic account is suffering. I will also suffer. I am making effort to become karmateet. When I become karmateet and leave the body, I will not know what karma is. The karmateet stage has to be experienced here. So, if it is a karma bondage, then I free myself from suffering, and I am free from making others suffer. So, I'm not creating new account, and I am also erasing my old account, which I created with many. The karmateet stage Baba speaks is about being free from the negativity of other

people's karma; no reaction; no action actually. Their drishti and their face when they will look at you, may have a negative expression. If you are noticing them, of how they are sending vibrations, it means I'm being affected. I feel this person is speaking unnecessary words about me. I have now created unnecessary words in the vibrations.

Sr Parul: So, the other person can keep on giving the feelings, the vibrations, and whatever they want to do, but I am beyond.

Sudesh Didi: Yes, being vibrations-proof and negative-proof is one aspect of being karmateet. Another aspect is that your own defect does not come into expression; effect and defect. What is perfection? Free from outer effect, not only keeping myself safe, but, if a situation has created, and that it is affecting me, at that time, my defect will also become powerful because if I don't have tolerance, I don't have the power to merge it, I don't have the power to let go; I don't have the power to forgive; I don't have the power to remember Baba at that time. So, it is a new account to be reaching a good quality stage, but we are not keeping ourselves safe when others are behaving not with respect or creating new account. So, this is another aspect of karma.

7 Free from Effect and Defect

Sr Parul: When that is happening or you're seeing the vibrations, what do you do to stop yourself from getting affected?

Sudesh Didi: It is this because the vibrations are coming. So, it must be something that I have to repair.

Sr Parul: To repair within yourself.

Sudesh Didi: Yes, I should repair myself and I should keep my vision and my attitude good for them, I am getting the vibrations and I know hatred, I can see jealousy, I can see the kind of hurt and disappointment when they did not achieve what they wanted. So, now if I keep this vibration then, it means it has not finished; they have not created a new account. But to create good wishes again. I compare myself in how long it takes me to finish my weaknesses. 62 years. If I am not able to do it in 62 years, how can I expect others who have been practising for six years to reach it. So, a person who has reached a master degree level, and he is comparing himself with a child, saying the child should also do it like me. On the one side, I'm seeing them as a child and I want to teach them and other side I preach to them saying they should be also on my level. So, it is a mirror; looking at my face in the mirror of knowledge helps me see, not physical stains, but the stain on my mind, the stain on my intellect, or my own sanskaras. So, this is just Baba said.

Sr Parul: The little things are what create the burden in I, the soul, and stop me from flying.

Sudesh Didi: So, to reach perfect the stage, become free from defect and free from effect.

8 Stage of Perfection

Sudesh Didi: I received a written question this morning. Someone asked: Baba says each one is numberwise. If we are numberwise and reach our own stage of perfection, we become 100% according to our capacity. When we go back home, because in our perfect stage according to my capacity, when we go to through the subtle region, will we say goodbye or hello to Dharamraj because I have reached my level of perfection?

Sr Parul: So, we're all numberwise and we all have our own perfection stage. Can you clarify that?

Sudesh Didi: This means in certain aspects I am too careless to understand and accept that though I believe I am 100%, I need to measure it with God's vision. That's why, He encourages me to be 100%. He doesn't get upset. He just says okay, each one is numberwise. So, it is His love and mercy. Like yesterday in the Murli, Baba used the word verify: Verify whatever you are doing is right: when you are content, others are content with you, you are satisfied with your efforts. Others should give you a certificate. So, automatically, our final stage will be such that I am able to give myself a certificate by looking at myself through Baba's glasses, with the measurement of what Baba wants us to become.

Sr Parul: Today Baba says to look in the mirror of your heart. One is to just say out of careless that, yes, I've reached my perfect stage. But if I really look, my conscience will bite because I have not really done what I need to do.

Sudesh Didi: That's what it means to conquer the subtle ego or body consciousness. In body consciousness, I'm conscious of the wrong things, but am not able to handle them. Instead, I fight with it. The difference is we still fight; we fight with why it is happening. When it comes to our own weakness, we also fight with it. If we fight within our weaknesses by really working on myself, then it works. I feel the change has taken place. But if I fight to change others, I'm losing my own flight. I cannot fly; I cannot remain light. This is why I have my own Dharamraj, before going in front of Baba as Dharamraj. Baba is the Mirror and my own conscience is the mirror. Baba wants us to see ourselves properly; Baba is also seeing me properly.

9 Healing Relationship

Sr Parul: Okay, my second last question is to do with two aspects. One is that we know that there is someone that we have to repair the relationship with or make things better, somebody who is within our family. Baba talked about it in the Sakar Murli that our relationships should be good with each other in the family, too. And we know that sometimes it's not something that can happen physically. So, what kind of thoughts do you create in your mind to heal that relationship?

Sudesh Didi : Baba said if negative vibrations, negative tendencies can affect them, the positive can also affect them accordingly. Check your thoughts, whether you are calling it positive, loving, or forgiving, are you just giving the title to the word that you are thinking, or is it that inside the cover, you have the genuine material. Are you only giving an empty container? Checking, as much good wishes are filled in me, that much it will reach them, definitely. If the attitude is that, I forgive this person, but think that this person is never going to change, I am cursing that person, as Baba says. This thought can curse the person; by saying he will never change; I am contributing to his loss.

If my personality is so powerful, that with my thought, I will curse, then my personality should be more powerful in giving good wishes, because it's God's personality. So, it should work, but humility is needed. Not that I want, but Baba wants, and He wants me to become the instrument to heal that person. It is in the same glass, from water, it becomes milk; from milk, comes juice; from the juice. comes nectar.

10 Experience with the Seniors

Sr Parul: You've spent a lot of time with Mamma. Maybe you can give an example of the kinds of feelings and thoughts that she had for everyone, where the container contains so much love.

Sudesh Didi: When this love develops into reality, then love naturally flows. Then, it does not make a difference whether you know that person or not. A flower which is filled with fragrance, it doesn't matter whether somebody puts it on the table or on the floor, its fragrance continues. When you break it, it is even more fragrant. So, when tests come in front of me, instead of losing power, I should be more powerful; this is called self-respect. Self-respect does not mean that you respect me because I am better than you. Self-respect is you think the worst of me, and at that time, I show my qualities.

Sr Parul: So, do you remember any incidents of how loving Mamma and Baba were and the effect it had on the children? Maybe you can share an example.

Sudesh Didi: It has been my fortune that I always lived with the most senior ones, even with the Dadis. When I was in Delhi, I first lived with Gulzar Dadi and Didi Manmohini, at the other centre where I took birth. Didi Manmohini was very powerful, very wise lady. Yagya controller of all the systems. Her sustenance is strong, but very powerful. She was very straightforward, similar to the way in Sakar Mulris when we hear Baba says, you our monkeys, you are like ants, insects of the dirt. But we don't get upset. We love it, even when He says I change you from monkeys to the ones worthy to be in the temple. We enjoy it, because, like Baba, her intention was pure even though her words were strong.

11 Sakaash

Sr Parul: The last question is: In our big global family, the whole world, there is a lot of suffering. We would like to hear, from your experience, how you send sakaash to the world.

Sudesh Didi: I don't actually use the term, I give sakaash, because I don't give sakaash. When we use this language, I am giving sakassh, in fact, it is good wishes that I have and, with pure feelings. I know that people need this. They are suffering: there is fear, there is tension, there are worries, we can understand it. With our own stage, when they are close to us, we can help them even with a few words. But sending sakaash from a distance to those we do not even know, and we say, we are giving sakaash to the souls in the whole world.

When I sit in meditation, I sit in front of Baba, and I say: These are Your children. Baba, please use me as an instrument so that my vibrations are reaching there. But it is Your power that is working." Just like the example of the Solar system; The Sun is so far, Baba, the Supreme is so far, but His power is like the sun and we are the mirror. He says we are the mirror to reveal Him. The glass on the mirror reflects the sunlight so much that it radiates heat to create a fire to cook vegetables, and heat water and everything. So, Baba makes me an instrument. Let them have this power. So, not that I am giving power. I have good wishes, and He does the job.

Summary

Sr Parul: Thank you so much. I would like to underline a couple of things that I've taken for myself today: the whole aspect of reminding myself again, it's not just a soul, but that self-respect that Baba is giving us souls. In essence, be detached from everything with a lot of love, but not get affected. So, I can stay beyond the effect and the defect, both of those. Your answer to the last question was very much about not taking anything that I am doing myself. Thank you. Acknowledging everyone who is listening and watching on the webcast, thank you for joining us. Didi, would you like to say Om Shanti to them?

Sudesh Didi: Om shanti. I know you are listening though I am not able to see you. You are listening with interest; you are giving your time and attention. Thanks to you. In fact, the inspiration has come from 'there'; it has filled the 'glass' and it is handed over to you. So, thanks to you, thanks to Baba, and the fortune of me, it's my fortune. Om shanti.