

# **Talks with Saint Sister Kasturi**

**Lucknow, December 2002**

## A Few Words

This document is a compilation of the daily question and answer sessions held with Sister Kasturi over 10 days in December 2002 during the visit of a group of French abhyasis.

That morning of a nice day of December 2002 when we arrived at Sister's house in Lucknow, we were greeted by a "Welcome to Babuji's house" and as soon as we got seated around Sister who sat simply on some thin cushions on the floor, she asked us, "Do you have questions?". As a matter of fact we thought we did but at this very moment all questions had vanished from all our minds, it was a complete blank! So Sister started talking about Babuji Maharaj and it was wonderful. Then she gave the transmission and asked us to come back in the afternoon. Well, we came back but this time we knew better and we together had prepared a list of questions in writing just to ensure none would vanish away again! From thereon started a conversation that would last for the entire duration of our stay (11 days). And when we returned to Lucknow in 2005, the conversation resumed as if we had never left and the same occurred again in 2007; each time we would stay for about 10 days or so and questions and answers would go on every morning and afternoon. All these talks have been video recorded and Sister herself made sure that we would remember the conversation and was happy to know that the recording was on for the benefit of all abhyasis.

In this document, contrary to the video recordings the transcripts are not presented chronologically but are grouped by theme. The original wording has been slightly edited in some places to make the document easier to read (such as removing repetitions). It is impossible to render in writing the pace of the conversation, but the reader should be aware that there were many periods of silence. A question was asked, then pause and silence, then the answer would come, sometimes Sister would search for the word in English, then she would wait for the translation in French, silence again and she may continue with her answer as she tried to make everything crystal clear for all. Needless to say that we were deeply absorbed in a meditative state (which did not make easy the exercise of translation!). Looking back these moments of silence as if time itself was suspended were very powerful and actually enabled us to absorb her sayings even though we may not have grasped everything on the spot. It was the process of super consciousness unfolding before us and the divinity itself was pervading throughout and enlightening the hearts and minds. Words on a piece of paper (or on a screen) may not have the same power but if they are read in a meditative state, absorbed in the remembrance of Babuji Maharaj, the Ultimate, they will touch the hearts and help us, the abhyasis, to tread the Sahaj Marg path with enthusiasm, confidence and correctness. As Sister said about achieving realization with a wonderful smile and a glance full of love, "It is not very difficult!", pause, "but to understand is very difficult."

The 2005 and 2007 transcripts will be made available in due time by Master's grace.

In the document questions are indicated in *Italic* whereas Sister Kasturi's words are in plain font.

May all abhyasis benefit from Sister Kasturi's sayings and through them may Babuji's blessings reach us all.

- Denise Mincet

# The Master

**" Babuji Maharaj is the Master, the only Master."**  
- Saint Kasturi on July 2002 during a first contact over the phone with an abhyasi

## The living Master - Live in Master

Once about six hundred people and one of Babuji Maharaj's sons came to me; he became very angry at me saying that all the abhyasis go and visit Babuji Maharaj's samadhi and so has done Chariji but I never came. I said, " yes it is true and you should ask why for there is a reason". So he asked, "what is the reason?" I replied: "Your father died so you can visit the samadhi of your father; if you feel that the Mission's president died, then you can visit the samadhi. But my Babuji is always before my eyes and sometimes I feel that only the touching has gone; so how can I say that I should visit His samadhi? I can't."

In Babuji Maharaj's time, I saw that Sri Lalaji would tell Him, "go to that hotel, leave this hotel because here people are not good", and Babuji Maharaj would follow His instructions. Sri Lalaji was not longer there physically. This is the love, **Divine never dies and Divine Love never dies**.

*Question: You have met Sri Babuji during His lifetime but what about abhyasis who arrived to Sahaj Marg after His departure from this world?*

I visited Babuji Maharaj so many times at Shahjahanpur and He came so many times to Lakhimpur-Keri where we used to live; but I can say that at that time I was feeling that He was far, far away, and nowadays He is very near. The body cannot stay alive forever, but as long as the Sahaj Marg system and Babuji Maharaj's Mission are here, Babuji Maharaj will be here, His work will be here and you can feel Him every day. So say to every abhyasi to feel whether Babuji Maharaj is working or not; when I'm giving you a sitting, feel that Babuji Maharaj's transmission is going on and His work is going on.

The body cannot live forever; Divine cannot live in a body forever; the body keeps Him but when the time has come the body is shattered and dies; then He will go to the Ultimate and will meet with the Ultimate but only when His work will be over. And it is very true that it will take time for the whole humanity to feel that the Divine is in them and feel that He is there. And when His work is done, the Time will be changed.

Babuji Maharaj gave the answer to your question during His lifetime. He said, "so many come to see me, so many come to meet me, but most of them leave without seeing me, they go back to their homes without meeting me." What does it mean? We could see his physical body but people could not see and meet Him. Then the question is, who was Babuji Maharaj inside the body?

The body is there, but what is the meaning of rebirth? of your rebirth? It means that you are not liberated. It shows that people never die; as Babuji Maharaj used to say, as you change clothes, you are changing bodies until such time the soul becomes free and then you will not be able to change body, body will never come to you again and you will be forever a liberated soul. That can be felt, experienced; when you go to Reality and progress is there, all the things come.

When a new abhyasi begins, after a few weeks he should be able to say that he can feel that Babuji Maharaj sits in front of him when he sits in meditation. But only if you tell him about Babuji Maharaj, otherwise how could he know? So when new abhyasis come, so many come here, tell them, please sit like this, Babuji Maharaj

is in your house, He is sitting before you and giving the meditation; then they will never say that they cannot feel Babuji Maharaj. But if nothing is said about Babuji Maharaj, they will not understand.

So many things come and die. But the thought that I have not seen Babuji Maharaj, I have not seen God never comes. When you are not seeing, then the Sahaj Marg system tells you: "See!".

In spiritual literature much has been said about the big condition, the samadhi; it means that you feel as Babuji Maharaj said that the Divine is in you; your attention should be there and after some time you will feel that He is yours; The abhyasi is like a child and sees toward Babuji Maharaj who is all for him, mother, father etc. Babuji Maharaj said, "you will feel like in a family attachment and a very close connection." But saying "He is mine" is not enough; mouth utters the words but the feeling should be in the heart, only then the saying will be real.

When you drown yourself in the feeling that He is yours then you will feel the next stage, i.e. that you are in Him. In this stage you cannot feel your own presence, you just feel that He is there. Whenever the remembrance of yourself will come you will feel that you are in Him, not separate. So this is the second stage, the feeling that you are living in Him.

Abhyasis ask me, "what is the meaning of the living master?". When you are feeling that you are living in Him, then live in Master, don't live separately; then you can really say that you are following the living Master.

### **Meditating on the form of the Master**

Babuji Maharaj once told me, "I am against the meditation on my form". He asked, showing different pictures of Him, "These are my pictures, on whom are you meditating?". Then I said on this picture, that one is the real, a very good one, so I meditate on it; Then He said, "In this way you are wrong. You said that you love me, you surrender to me and want me for the training, for the blessings of spirituality, but you love this picture. This is wrong; if you love Babuji Maharaj, then it means that all other pictures should be Babuji Maharaj as well. So there is no meditation on the form of me. Meditation means that your attention should be such that the Divine is in you; when you will give attention that the Divine is in you, the time will come when I can drown in you."

One day I wrote to Babuji Maharaj, "I am always feeling that you are before me but when I see in my inner I feel that you are there, not before me but inside me." Babuji Maharaj wrote back to me very nicely, "It means that the Divine aim is in your eyes because you used the word 'see'; it means that the Divine came into your eyes but I want that the Divine comes in you."

Later on I wrote to Babuji Maharaj, "Now I am not feeling that you are before me or inside me, but everywhere; there is no face I only feel that you are present everywhere." He replied that it is said that God is omnipresent, you have never read that His presence is in a form, because the form is in one place only whereas omnipresence means being everywhere at the same time, therefore you cannot feel any form. So what does all that mean? That there is a connection; when the connection is established you can only feel His presence but you cannot feel that He is here or there because the form belongs to the worldliness, physical body belongs to the worldliness and when the connection is there you can only feel Reality and not the grosser form.

### **Babuji Maharaj's Divine Intention or Mission (Sankalp)**

Babuji Maharaj's Divine intention/mission is that all human beings remember the Divine. And in doing this work He wants to change the minds of human beings very soon. So when I want Him to be happy I should do the

sadhana (practice) in the best way, in the real way and think that by Babuji Maharaj's will and blessings I will share in His big Sankalp - Divine intention.

I can say that Babuji Maharaj is doing the work very subtly and He is so busy in this work that it means that the condition (of humanity) will change but when, no one knows.

### **Incarnations and the Divine Personality**

*Question: which region did Lord Krishna come from?*

From the Godly region. There is a point of Maha Maya and this is where Avatars come from. It is said that Lord Krishna was more powerful than Lord Rama. So, Lord Krishna came from a point nearer to the centre and Lord Rama farther from the centre. I never saw this before but when I started writing the picture presented itself before me and enabled me to write.

*Question: And Sri Babuji?*

Babuji Maharaj comes from the Ultimate. He can give the realization and give you a dip in the main centre of the Godly region. But Lord Krishna came from here, from Maha Maya (below the main centre of the Godly region) and He descended here on this Earth to wash out the bad persons from the Earth, as came so many incarnations. Babuji Maharaj's work is such that the whole humanity, all human beings can realize God. The Creation comes from the Ultimate, the Personality comes from the Ultimate where lies the whole power, so He is the Master of the power of the Ultimate because the creation work came from there.

*Question: And Sri Lalaji?*

Babuji Maharaj wrote that Lalaji Saheb completed his sadhana in only seven months but nothing is written about the nature of his abhyas. So when I was writing about Lalaji Saheb three words came:

- Adi-guru; adi means original, guru means technique,; so he is the one who knows the original technique.
- Samarth which means who has the command to do his work.
- and Sadguru; sad means Divine, God. He is the one who knows the technique to realize God. Technique means power, power to give God's realization.

These three things were connected to Lalaji Saheb's name. So, I wrote that it was Nature's will that the time be changed into the Time of God so that all humanity could realize God. This work was given to Lalaji Saheb's guru, Moulvi Saheb; but he prayed that he could not do this work and searched for someone who could do it. When he saw Lalaji Saheb he told Him that he could see that this work from Nature was for Him. Then Lalaji Saheb prepared Himself for seven months so that His prayer may touch the main centre of the Ultimate with the will that a Divine Personality should come. **This Divine personality is Babuji Maharaj.** This work (of making a Divine personality come) is connected to the term 'adi-guru' - 'who knows the original technique'; then to Samarth ('who has the command on his work') when the personality descended on the Earth. In the atmosphere he felt that the personality had come down, then he meditated and saw that the child was taking in all His Transmission. There was evidence to me of this fact: we were in Shahjahanpur and Babuji Maharaj asked to open all the clothes boxes and put the clothes out in the light; so did we. Then in a box I saw a small piece of a child cloth, a very small one. Babuji Maharaj's mother came and said, "oh! please keep it in the box!" because in the olden times there was a saying that if you would take the child's cloth out of the box you will take out his soul and the child might leave. This was the thought; so Babuji Maharaj's mother became very angry and said, "keep it in the box". And she said, "this is Babuji's child cloth". As we were seeing this, Babuji Maharaj arrived, he was standing and we were seated. We asked, " Babuji Maharaj, you were like this?" Babuji Maharaj became silent; then he said, "When I was only six days old I felt that Lalaji Saheb was giving me the highest

transmission, the transmission from the Ultimate." So, if the child has taken the power of transmission from the Ultimate it means that it is the work which Lalaji had prayed for. In Hindi, Samarth means 'who has done'. First Adi-guru - who knows the original technique, then Samarth because he has got victory in that work since the child is there; then Sadguru as He knows that this child will give the power to realize God to the whole humanity, to all the human beings. This is what I wrote about Lalaji Saheb. Isn't it thanks to His prayer that we can now meet our Babuji Maharaj? No one else could do this work.

### **Babuji's Research**

Babuji Maharaj said, "I am completing the whole research about bringing an abhyasi up to the Ultimate, on you". You can see Babuji's letters in this book, Anant Yatra (Journey in the Infinite - 5 volumes).

And here is the beauty of His research on me: He gave me all the conditions and their experience, and because of this I can write about all the conditions and all the points; and when I am writing after 55 years (of practice) all these things lie before me. So, I am writing in the same way as a child begins to read: the word is there and a picture illustrates it and the mother will utter the letter A as in the word Apple while showing the picture of an apple; Babuji Maharaj is teaching me like a mother would teach a small baby, when I want to write about some condition, he shows me the picture. In this way, I can't say that I am the writer, the writer is Babuji Maharaj. And because He asked me to write about the Heart Region, Mind region, Central Region and Ultimate, about all the conditions, what is the condition, what is the power, He also gives the words. You cannot get the proper words, He gives the words.

### **Intercommunication**

*Question: Can we get intercommunication with liberated souls, with Babuji Maharaj?*

No, you cannot. This belongs to Nature. If you are completely dissolved (Laya) in Him and if Nature wants, then you can. But only Babuji Maharaj, the Master of the universe, could be in intercommunication with liberated souls. But I think that He was not initiating it but as Lord Krishna, Lord Lalaji Saheb wanted to help in this world they connected themselves with Babuji Maharaj Personality. When we were in Shahjahanpur with Babuji Maharaj I came to know that it was happening. We could see that Lord Krishna was saying: "Who will ever do what you are achieving?". At that time I could not understand but now I can see, I can understand that they were connecting with the Divine Personality who is working in this world. If they want to connect themselves with the Divine Personality, they intercommunicate.

### **Moments with Babuji Maharaj**

So many times we were sitting in Shahjahanpur with Babuji Maharaj, like we are now. Once He said, "Oh! Master (Master Ishwar Sahai) Lalaji Saheb is saying that thieves are there in the house, in the backside of the house", then we became very interested and suddenly he began to laugh; so we asked Him why He was laughing. He said: "When Lalaji Saheb told me that there are thieves in the backside of the house, I told Him, "Please send them away"; I asked Lalaji Saheb, "Why should I go there since you can push them out." So Lalaji Saheb laughed and told me: "I am not your servant." "

For perhaps fourteen years Babuji Maharaj went to South India for the (spiritual) work; there were no abhyasis, no preceptors. He used to go with master Ishwar Sahai by train without reservation. I saw Him so many times, He was sitting on the floor of the train, not even on a couch because of so much rush. He knew nothing about the places he was going to. He used to say, "Lalaji Saheb said to go this way and see that an old lady lives there and stay with her; don't go anywhere else because thieves live in the area." So Babuji Maharaj said, "we went there and the old lady became very happy, and moreover she took such a small amount from us."

He used to come to my house almost every week (at Lakhimpur-Keri); Master Ishwar Sahai was a teacher in a school, and on His way to the school Babuji Maharaj would come to take us to Master Ishwar Sahai's house, on foot. We were very happy to go with Him. In my house there were so many flowers, so many fruit but we never offered Him anything. We never asked Him whether He would care for a glass of milk or water; nobody ever asked Him. After so many years when Babuji Maharaj would come to us and we would not offer Him anything, I asked, " Babuji Maharaj, why are we so forgetful that the idea (of offering you something) never crossed our mind?" He replied: "You cannot give me anything because I came here to serve all human beings, I came to serve the whole humanity; I came here to give to you not to take from you."

An abhyasi from the South came to Shahjahanpur when the ashram was in construction; she asked, " Babuji Maharaj! Everywhere when a Master wants it, so many people come and give money and within six months their ashram is ready. But the construction of your ashram is taking so much time!" So Babuji said, "You are right. Because our Sahaj Marg sanstha (association) is a family sanstha. These are my family members. When they get their pay in the last week of the month, if ten or twenty rupees are saved, then they give them to me and I keep them. So in this way, when there is enough money to build a wall, then I build a wall. Then I wait. Since they are my family members, they must take care of the family first. So my building is not so much a necessity as we must first take care of our child, of our family. So, it is taking time." And secondly, He was very clever, He said, "As you said, they come to their masters and give them so much money so that the building will be prepared in six months or four months, so when people go there, they will see how much they gave. But when people come here, they come to me; then I think about what I should give them to make them happy. These masters want to take from them, and I want to give to them." So, this is the difference.

If you have a dream with Babuji Maharaj you will feel very fresh and that He is very close to you.

## Some Aspects of the Sadhana

### Devotion and Love

In France, perhaps you remember, some abhyasi asked a *question: Babuji Maharaj wrote in a book that love and fear come from the same place. And it is wrong because love and fear cannot live together. So, How will you prove that your Babuji is right?* This was the question.

So, I proved it. I said, truth is this: through experience you can know all the answers. When you are getting so much peace, so much happiness, you are feeling the love; and if you become angry or some bad things cross your mind then you are feeling that this is not good, this should not come for only happiness and peace should be there; so when your heart feels happiness and peace and something comes to disturb them, then your heart will fear to lose its peaceful condition and the love. So fear for the sake of love is there.

*Question: When you came to France some people had difficulties understanding what devotion really is and were of the opinion that the way of devotion (bakhti) as you showed it, is not for the European mind; but we think that it is wrong because Bakhti is not for a culture or a country, it is for the human kind.*

Yes, but the people thinking is so wrong. Why are we saying the mind of Paris, mind of Indian? Mind is mind, thinking may be different, but mind is mind.

So, a lady from Germany, an abhyasi, came here and asked me, "why do you want that the name of your Babuji should be spread out all over?" I said, no, this is not my intention, you can't grasp my intention. I want you to know about the Sahaj Marg system, and if you accept that the Sahaj Marg system is the spiritual system, then when you will take the name of the Sahaj Marg system, you will also take the name of Babuji Maharaj. You will not be able to live without Babuji Maharaj.

As for the songs, so many said that my songs are all about Babuji Maharaj. I said, "No; all my songs depend only on the conditions. This is the condition of love, this is the condition of devotion, all the conditions, this is the condition of drowning, this is the condition of union. So you can't say that I am writing about Babuji Maharaj. I am writing about what Babuji has bestowed me with. I cannot say anything about Babuji Maharaj. When he bestowed me with these conditions, then I could write about the condition.

They say: you are writing only as how you love Babuji Maharaj. I said, "No, Babuji loved me, I can't love Him. You can't love the Ultimate. But the Ultimate can love you."

I am yours, Babuji Maharaj. You prepared me, you made me as you like. Only this. It depends on Him. That's it.

Through the Sahaj Marg sadhana I have come to know about the truth that **Love touches us from the side of the Divine only, and devotion is from our side, the side of abhyasis.**

In the same way interest toward Realization will be awakened by the Love and Divine Sankalp (intention) of our Babuji who descended for all the human beings. **The Divine Day will dawn in every cast.**

- Extract from a letter from Sister Kasturi to an abhyasi

### **Pain of the Heart**

*Question: Can you talk about the pain of the heart that Babuji talks about?*

Pain means craving; in spirituality pain means craving, it is beyond physical, craving for meeting. Babuji is a Divine Personality, He also has pain in the heart but His pain is for giving; our pain should be for taking. Abhyasi's pain should be for taking.

*So you mean that Babuji has pain for giving.*

Because He has so much to give and we are late in taking; and He wants to give all the things but He cannot.

*Why are we so slow?*

Because none came here to say that the Divine is in you; now through His transmission, he has given the idea that the Divine is in you and when the idea comes then the thirst, the craving begins.

There are so many sayings in Hindi where they say that (only) the gurus are the Masters, they are the Divine. So when people hear this, their thought cannot reach to the divine. But when Transmission gives the awakening



state of our self, the thought comes that He is in the inner. So when He is there, we cannot live without Him.

A lady came and said "I cannot live without my Master and I am unlucky that whenever I go to meet Master in Madras (Chariji), he cannot speak to me or see me, never; and so many persons are there, so I cannot go to him; so now I am so uneasy that I want to die."

So I told her: "Dying is very easy may be but Divine is very far; however if you want to meet your master there is a very easy thing to do; since he is in Madras, get a ticket and go to Madras. As for us we know that Babuji is there and He has done for abhyasis that within a day (very quickly) we would forget His body and only Reality remains before us; so it may be very difficult to meet your master but it is very easy to meet The Master.

Chariji attaches abhyasis to his body, so you are uneasy to meet him, whereas Babuji attaches abhyasis to Reality."

*Craving, but the pain in the heart when does it start?*

When meeting begins. And you will see yourself the pain and craving in your heart; Babuji said I want to take your pain; and I wrote like this "I cannot live without meeting you", then he said I'll take your pain. Then I went to Babuji and I said: I love this pain very much, I cannot live without pain. So, pain is the connecting chain to the Ultimate. Pain is craving for the meeting.

Divine loves all, Babuji Maharaj loves all, so we can get Reality very easily.

### **Constant Remembrance**

In my books I write about the experience and difference of all the conditions; as an abhyasi I can say that now we may feel happiness, but later we may not feel happiness any longer and that would mean that our progress has stopped. They think that if they are not feeling happiness, progress has stopped. Babuji said that the meaning of progress is the feeling of His presence; this is the meaning, this is the progress.

In a letter to Babuji Maharaj I wrote, "Whenever I am writing to you, I have got constant remembrance."

Then, He replied, "Time will come when you will taste the condition of constant remembrance". I am writing to Him that I am feeling the constant remembrance but He always writes back that the time will come when I will feel the taste of constant remembrance. So, I asked Him, what is the meaning of constant remembrance?

Then He said, "Remembrance, real remembrance is such that it should not come, it shall not come; when remembrance will not come, it will be the real state. When you are saying that you feel the constant remembrance, it means that you are living in constant remembrance, but you are there, you are present to yourself since you are feeling it. When you will not be there, only remembrance will be there, then you will say, I cannot remember you."

So what is the happiness? People will ask you, abhyasis will ask you that today there was happiness but in the evening there was no happiness; but happiness means that you are there, in remembrance you are there, when you are there it means that there is a very little thing that you are feeling more or less. But when you will write that whenever I remember you, it seems that I was in remembrance as I wrote it to Babuji Maharaj, then it will be the real condition. So you can say that it means that you take yourself out of the remembrance and then you say it. This is the real condition.

Hearing this you will say it is very difficult, but through the Sahaj Marg system it is very easy to attain this experience, to attain this condition; Because Babuji has got a thought that, "I will take all the human beings for the spirituality". So His thought is working and people are coming. The work of Babuji Maharaj is sending them.

*Question: We are leading a very busy life at work, in the office. How can we keep the constant remembrance?*

If you are in the office and have worked for five hours, don't think that you have broken the constant remembrance. Think, "I am yours! I cannot live without you!" In this way when your work is finished you will see that remembrance is there. So, this is the chain which is given to us by Nature. So take the work from that, from Nature's work. But if you think, "Oh, I have forgotten you for five hours", then it means that you are indeed forgetting.

### **Surrender**

*Question: Babuji said that if one has perfect surrender, one can be realized in seven months. We all want to have perfect surrender but we don't. What prevents us from having perfect surrender, or what can help us to have perfect surrender?*

You cannot surrender yourself to anyone. But in Sahaj Marg system, as I said, ego begins to melt when you are remembering Him and forgetting yourself. It means that ego is melting, ego is going away from you, so when this tight ego is going, then a space is left there. Where space is left, there will be the condition of surrender, automatically. If ego is going away, then some space is created there, and that is surrender, and gradually you will say, I surrender. First when we say, I am surrendering to you, it means that mouth only is saying 'I am surrendering', but when you use the word surrender and when the mouth speaks and the heart is bowing down then surrender is there. Heart begins to (bow) down at the holy feet of Babuji Maharaj.

When the mouth is saying and the heart is bowing, then the surrender begins. Because you cannot surrender yourself to anyone, but it is the surrender of the soul, I can say. Surrender begins from the soul, and the first condition is when you are saying, 'oh! Babuji, I am surrendering to you' and you will feel that your mouth is saying and your body is bowing; but when you are thinking 'I am yours', only the thought comes and the heart is (bowing down), this is the beginning of the condition.

Before the surrender, the real word is submission. And Babuji said so many times, submissive condition, be submissive, mood of submission should be there, it means the mood of the heart not of the mind.

I am saying 'oh! Babuji! I am yours.', but after some time, I felt that when I was saying 'I am yours' my eyes would turn toward my inner, and it seemed that the inner was (bowing) down. This is the submission. Then when I felt this, I began to live in that mood, all the time, in that submissive mood, offering mood.

**Submission means, offering of your self;** you have the thought of offering yourself but then your mind will think: this is mine; real offering is such as this thought (of mineness) never comes.

Offering yourself is submission (I am yours) and when Babuji accepts your offering then the condition of surrender begins. **The main thing is submission; surrender is the result.**

### **Laya Awastha - State of dissolution and merging.**

Babuji always wrote in his English books about Laya. In English there is one word only – merging. But there is a difference between laya and merging, there are two stages. I wrote in my book that the abhyasi may become laya (dissolved) by himself but merging comes from the Divine. What is the laya-awastha, the state of dissolution - merging? It means that you should drown yourself in the Divine ocean and never come out of it. But what will happen then? Slowly you will be drowning and drowning and after some time you will die, you

will die. So you begin to drown until such time you die. So, during this drowning time, all the stages of laya-awastha will come; and when you will die, then the Divine will come inside you, will merge in you. You will not be there, you will die. **Dying means that the ego will die but life will remain.** How could you live in here (without ego)? So then the Divine power comes to you, the merging comes from the Divine and dissolution comes from the abhyasi.

*So, laya-awastha is necessary in order to get merging?*

And laya-awastha comes automatically because you attach yourself to the Divine. As there is the thought that the Divine is in you, you will do so many works but your attention, which is toward that thought slowly will connect from the Divine; and from that thought, which is close, very close to the Divine, Divinity will come to you and Divine beauty will begin to come to you.

In a worldly meaning you can say like this, whenever your mind is deeply absorbed in some thought and you are taking a meal, you will finish your meal, but you will not be able to say what was the taste of the food.

In the same way when our thought connects with the Divine, because He is the nearest in our heart so we connect our thought with it, all the life and all the work will be done by you but there will be no shadow, there will be nothing in you except Divine. So an abhyasi should be like this, this you can call is a real abhyasi. **When you see the Reality it means that you are a real abhyasi. And we do the meditation to become a real abhyasi.**

During Babuji's time Lala Ji's function (Basant Panchami) was being celebrated at Shahjahanpur. Once an abhyasi told Him that 6/7000 people are gathered. But Babuji was not happy. He said, "Oh! thousands are gathering there but if you ask me, I will say that you can count real abhyasis on fingers."

### **Divine in Place of Self**

Once abhyasis came to me from Madras; I asked them, what are you doing? They said that they were not doing anything. So, I said, I can't understand. Then an abhyasi said that he was doing like this: Master is doing meditation, Master is giving transmission, Master is taking food, Master is drinking water, Master is etc. So I said, you are thinking like this but when your thought is there, how can you be right? Your thought is there but in Sahaj Marg system as Babuji said, "In the remembrance, in the living remembrance, do your duty but don't think about me." Then the condition came to me that I could not feel that I was taking food, there was no taste of food, only Divine power; I was feeling that the divine power was going and whatever I would drink I was drinking transmission only. This is the condition.

One lady who was very clever and much habituated to tasty food, said to Babuji Maharaj, "I am taking all the food thinking that my Babuji is taking all this." So, Babuji asked her one question, "If I am taking the food, so why are you taking the taste? If I am taking the food, the taste should come to me; why are you taking the taste?"

**If in all conditions only imagination, only thought is working the condition will never touch you.** If you are doing like this, no condition will never come to you. Only, take only the Divine in everything, every thought, only the Divine should be there in the place of you.

### **About Seniority in Sahaj Marg**

You will see that every word of Babuji Maharaj has got a meaning. He said, these are senior abhyasis; it is wrong to think that these abhyasis are senior because of the time they have spent in practising the Sahaj Marg system. They joined the system ten years ago, this one five years ago, this is not the meaning. Seniority is not connected from the time; senior means that seeing you I can say that the Divine is in your heart, I can see the

Divine then I can say "seen here". See that He is there!

### **About Samskaras (past impressions)**

Everyone has to experience their own samskaras; they are not removed, we have to burn them ourselves unless the Divine Power dissolves them.

Leave the name of samskaras, do not think of it, past is past; nowadays we should remember the Divine who descended for us, then there will be no time left for thinking about samskaras. If you are a real abhyasi this otherwise thought never comes to you. We should try to be a real abhyasi.

It is not correct to think that you will not go through samskaras once you have joined the system. In the family, all have samskaras and since you are close to them you will feel the pain of their samskaras. It is not that they transfer their samskaras, but because you are with them, you feel their pain. It is not true either that your samskaras are there all the time, because you also feel the family members' pain which comes from their own samskaras.

What is the meaning of cleaning? - Unwanted things for Realization will be dissolved. I want to meet Him very soon, and I do not know what should be cleaned. "You are my Babuji, do as You like". We do not know what grossness is and which samskaras are there. If grossness is there you cannot meet Him. So please take the main thing, "I want You". If you are thinking that there is grossness and bad things are there it means that you put a distance between you and Him. Just think, "I am before You", then the distance will be less. Only think about/feel what experience is coming, because **cleaning is the work of the preceptor and feeling is the work of the abhyasi. At that time, abhyasis's work is to feel and preceptor's work is to give the cleaning.**

### **About confidence and courage**

A long time ago, it was very difficult for me to go to Shahjahanpur. But once I would meet Him physically in person, even though He was physically close to me I was feeling that He was going far away. Because as He was removing the critical things He used to go slightly farther ahead and pull me up. So in this way He taught me how to walk. Because if we had to go all the way through that distance, nobody would have the courage to do it.

As He is taking you up He stays at a distance from you, in this way as you go you keep your attention on Babuji and He also keeps His attention on the abhyasi. Because the distance between Him and you is small, confidence comes to you. But if you were to see the real distance to God's realization, there would be no confidence.

You think that there is a distance but in reality there is none. But when you will feel that there is no distance, then full confidence will come to you; and if distance does exist, craving will be there.

If felt in a right way, you will feel the confidence not in yourself but the confidence coming from Babuji Maharaj. Because Babuji is there, Divine is in you. So confidence is connected with, comes from the Divine, not from you.

*Question: Babuji wrote: "If you have courage, see the Divine beauty of the Central region, the region of Bhooma." Why courage?*

Courage in spirituality usually means craving. But if there is craving it means that you can get only as much as you have craving for. Here though the correct word is courage; because if there is courage, it means that you are free from the limitations, courage means that you are going beyond the limits. So here craving will not fit because when craving is there, it means that limitation is there.

When you are going to the gate of 'I' thereafter there is no craving. As you go near, very near to the goal, near to the condition of Realization, then you leave everything, and the heart cries 'I cannot live without You!' This is the condition. So courage is the only word that fits.

### **Condition of Sushupti**

*What is meant by the condition of Sushupti (deep sleeping state)?*

Ah, yes! I wrote to my Babuji Maharaj that whenever I awoke from sleeping, then for about five minutes I had to think of where I was; and I was in the house but I knew nothing about it, I only knew that I was somewhere and completely forgetful. So Babuji wrote, 'it means that you are getting the condition of sushupti, in the very deep stage, very clear state.' So, now I can say what is the sleeping state: I can say that when the bondage of physical breaks, it happens that in the meditation and in the sleeping stage you will go to meet Him, as in Hindi there is only one word 'saaloke', saaloke means 'where He is living'. So, this is the condition of saaloke, i.e. I was there where He is living.

First, we feel this state when we sleep, then in the awakening stage. We live there where He is. If bondage breaks from that stage, you will go upwards. So, in this way we live in the sushupti (deep sleep) stage when we are in the daily life. So, when will you know that this is the sleeping state in the awakening stage? Whenever something happens to you and you will feel some pain, then at once you will feel that 'I came from somewhere'. This is the sushupti condition in the awakening stage.

### **A Way of Living**

Babuji Maharaj said that the Sahaj Marg system is a way of living, for what? - for saintliness. How can we achieve this? We start with the meditation; if you do like this, you will experience all the (spiritual) conditions but will continue to do everything as usual (in this world). It means that Babuji gives you the progress but you come back (to this world).

This is the uniqueness of the Sahaj Marg system; when you are feeling, "I am so happy, there is lightness, feeling of nearness with the Divine", forget the thought that when you are doing some task the divine is in you, try to drown yourself in that feeling of nearness. In this way, your system will drown in this feeling and the system will begin to change, and then you will be able to say, "I am learning the way of living in the Sahaj Marg system." You will drown yourself, your system in that feeling leaving I-ness behind. Then when you will say "I am doing this or that", it will talk about your physical only, and when you wonder where you are you will find that you are not there (in this world).

Babuji said, try to drown yourself in the condition; that makes you forget your I-ness slowly. Your attention toward I-ness will decrease, that drowning condition takes you towards realization. Then you will not see the 'I'; if attachment is not there, detachment is there, it means that the idea of being begins to fade, the laya - dissolution of self has started. When the 'I' gets drowned and touches the Divine, at the same time you will forget yourself. Mind and thought will be living in remembrance of the Divine.

At that time when I was in the same divine condition in Babuji, I was in Shahjahanpur and I was sitting with Babuji Maharaj and suddenly it happened that I forgot that Babuji was here, and I found that I was somewhere else with Babuji. So Babuji kept me in that condition for some time; when I came back in my body I then felt that Babuji was here. Then I asked that there is some trick since Babuji was sitting there and I could not see Him. Babuji laughed. He said: this is your home, but that is my house (pointing to the sky).

*Babuji used to remember all the daily life details. How can a spiritual person remember all these details?*

While living in the world and following the Sahaj Marg system all the things necessary for the daily life are given. And one thing more, forget yourself, only remember Him.

### **The Challenges of Living Here**

*What can we do when we feel negativity from people around us?*

Put Babuji before you and offer yourself; sit like a child before her mother. Through this practice, devotion and love for the divine will come. But be as a child.

Many times it happens and many abhyasis say the same that in meditation there are so many thoughts passing by. So how to stop these thoughts? Many years ago when I felt like that, I used to open my eyes thinking that I was sitting in front of Babuji, and then thoughts receded. Then I asked Babuji why it happened like that? And Babuji replied: " That is the advantage of sitting in front of a thoughtless person."

Negativity cannot be transferred to another person; that is Nature's work. If you sit with a thief the thought (of stealing) will come to you but the negativity that you may feel is not yours but the shadow of negativity of the other person. So the negativity comes from the other person and touches you; but you will overcome that by being in a forgetful state and in drowning yourself in the divine. When you are in the condition of remembrance of Babuji Maharaj, there will be no effect.

Do not criticize others who are not meditating; never say any word. You live among others who are not necessarily spiritual. We are trying to live in Babuji (the Ultimate) but they cannot reach there. When you are in a house where so many do not meditate, you should not make them feel bad that they don't meditate. You are a vegetarian but you should not criticize those who are not and should not make them feel that they are criticized. Because you are in Babuji's world and Babuji's atmosphere, whereas they are in a worldly atmosphere. We should not make obvious that they are not reaching Babuji's world.

Sometime back, Babuji was with an abhyasi and they went out for dinner; people started asking Him, why are you not taking this? and Babuji replied with a question: why are you eating this? The answer is only taste.

Once an Irish abhyasi asked a question: in a Christian country if you speak of spirituality or God, people get shut off. How can we share our feelings then in this context? Babuji said: in fact you are not taking the name of spirituality nor speaking against Christianity; just explain that you are practising Sahaj Marg to gain peace of mind and happiness of heart. So keep that in mind, then nothing will happen.

Sahaj Marg is the natural way. Everything comes automatically, naturally from Babuji Maharaj; so then peace of mind and happiness of heart will come naturally. In the inner there is the divine power; without the study of books Babuji can take you up.

*About facing difficulties and reproaches in daily life, and feeling disturbed and that progress has stopped.*

Progress cannot be stopped but you may feel likewise because if there is a thought you can feel its reflection. Just think that you are doing good, don't think whether it will make them happy or unhappy, because all have samskaras. So do not think, "I will give the happiness"; then if there is no happiness what will you do? So do your best for all but do not think that you can make others happy.

*About attending customs of our society*

We may go to a marriage where there are so many songs, so many rituals, but we are not worshipping. We are there to share happiness. We are not against the society. You only need to know what you want.

### **About brotherhood**

The abhyasis are always seeing each other but they are not aware of it. So the Sahaj Marg system is very nice as through it we can know each other very well. And Babuji said: "I gave the life of brotherhood in my Sahaj Marg system." So, if you are living the brotherhood it means that you are going right. And without life body is nothing. So, if there is no feeling of brotherhood that means that you are not following the Sahaj Marg system in the right way.

### **Happiness and Bliss**

There is a difference between happiness and bliss. When we start the meditation, we feel happiness. Happiness is transitory: today we are feeling happiness, it may be that in the evening the happiness will be gone. Happiness is not stable. Sometimes you feel very easy, sometimes contrary, but the bliss is for ever. When the condition of bliss comes it comes for ever.

### **The Value of Experience**

In the Sahaj Marg system, all the words and sentences, the writings always describe all spiritual conditions. So, when you want to say something, first experience it and feel it, and only then you can tell others.

Babuji said that in the spiritual field, the spiritual science, nothing was ever written about the Central Region. They wrote only about the Heart Region, and some rishis and saints about the Mind Region, but they never wrote about the Central Region.

When Babuji Maharaj asked me to write about everything and I tried my best, only as I said, living in Him, then I could write about the Central Region, about the Heart region, about the conditions. You can write about anything, but feel the experience, when you write from the experience, then you can say that Babuji Maharaj has trained you.

In 'Who was He?' by Babuji's grace, I could write about Him, because no one can write about the Divine; If Divine will is there, then you can write.

### **Super Consciousness**

Chariji wrote that since God has got no mind He cannot hear the prayer coming from the abhyasi, and for this reason abhyasis should go through his intermediary. So some abhyasis were enquiring about this. I said, what is the meaning of the super conscious mind? Babuji wrote about the super conscious mind in His books. So, super conscious mind is this: when you pray to the Divine from the heart, the super conscious mind becomes alert, is here and the thing will come to you. What is the super conscious mind? I gave this in writing to Babuji Maharaj that whenever an abhyasi asks any question, the question never touches my mind but it goes to the upper side and the answer comes and my mouth speaks. Why is this? Because there are such high things in spirituality that the mind cannot access; so at once it will touch the super consciousness, the answer will come and your mouth will say it.

Babuji asked to never write anything in such a way that people may not see towards the Divine because they might think that "He will not hear". And this is a very good request.

### **Karma, Bakhti and Jnana yoga and Sahaj Marg**

Confusion has been created by the learned men. There are three books written by Swami Vivekananda, Karma Yoga (yoga of the action), Bakhti yoga (yoga of devotion), Jnana yoga (yoga of knowledge), but people cannot understand what he has written. They think that one can reach God through the Karma yoga, the Bakhti yoga or the Jnana Yoga; the highly learned persons write that through these three parts one can reach up to God.

In the Sahaj Marg system, Babuji wrote that if you are doing karma yoga, if you are doing service, you cannot reach up to God, your karma yoga is there, you are bound from the karma yoga, so you cannot reach God. In the Sahaj Marg system Babuji said, "when you are doing your work, your daily work, your attention should be focused on the Divine in you, that you are with the Divine", and after practising in this way for some time while doing your household work, office work, any work anywhere, with your attention connected to the Divine who is in you, it will give very nice, very good result; after some time you will feel that you have done nothing because your attention was connected with the Divine, so if you think about what you have done in all the day, you will feel that you have done nothing. So, it means that if you take the Divine remembrance in Karma, in the action, while doing, then the first step to reach up to the Godly region is over.

Then you can get the second result. When you will see that you are connected with the Divine while doing all the work, then your heart will be remembering Him, attachment to the Divine will be there, and this attachment will turn into devotion, so this will connect you with the Bakhti yoga.

And then when there is the experience, the feeling of this condition, this is the Jnana yoga.

So, the three yogas are in the system of Sahaj Marg. There is only one system, there is only one meditation, and your attention should be there. It means that you have done everything.

Take His remembrance in Karma yoga, then when the inner connection will be there, the remembrance will be there and attachment will begin which will turn into Bakhti (Devotion), and then you will feel that this condition is going on, it will mean that you have the knowledge of it - Jnana.

Sometimes we may misunderstand Babuji's writings; for instance it is wrong to think of all the things you are doing in His remembrance, because if these things are before you, it means that the karma is with you. But as I said, your attention (toward the Divine) only should be there. If attention only is there, karma (what I have done) will not be before you, and then Bakhti (devotion) will automatically come.

### **Journey from Ego to Identity**

*At what stage is the identity kept?*

When ego disappears. Ego is the heavy thing.

First I will talk about the first condition. When you are saying 'I am doing this' and are connected with your physical body, that is the gross ego. But when you will think about the Divine in your heart, in your inner, then usually the condition will come when you will say that 'I am doing this' without feeling the 'I'. You will only see that something is in the inner; so the first condition is when you will say, "this is mine", 'mine' will be inside you, you will feel 'mine' inside you, not outside. And Babuji said I first remove 'I-ness' - 'I-ness' means the 'I'



connected to the physical, then 'my-ness' ; and after that the subtle ego which is connected to the subtle body. So at this stage as you are doing/acting with the Divine in you, the feeling is like this: when you will think that the Divine is in you, the word 'inside' will disappear; you will forget the inside, you will use the word but you will not feel that this is inside you.

So, the subtle ego is connected to the subtle body. So when you will think that the Divine is in you, then you will feel something deep, deep, how can I say? as if you were digging the earth, farther and farther, very deep. When you go as Babuji said, 'deep in meditation', it means that your meditation is connected from the subtlest. So from gross it goes to the subtlest.

*A preceptor from South India: Excuse me, Sister says in a different way, Babuji said go deep in meditation, Sister says drown yourself.*

No, no. You drown yourself only when you get the endless condition. Because this meditation is connected to the subtle body, it is not connected to the endless condition. So as you are doing the meditation you will feel something deep, not inside, but deep. This is not the Ultimate, this is not.

When you finish the causal body and the soul becomes laya - dissolved in the Paramatman - the universal soul then the laya-awastha - the state of dissolution will come and you will feel the drowning stage. Drowning in meditation means forgetting yourself. In meditation when you will begin to forget yourself, it means that you will be drowning in meditation, but the drowning stage comes after, it is very precious, very good. Feeling drowned in meditation is the highest stage for meditation.

*An abhyasi: - I experienced a drowning condition in meditation, it was extraordinary, but then the condition escaped; it was there, very precious, but the first time I experienced it something came in, there was fear, and I could see the fear, I didn't like it, but it was there, and because of the fear, I came back to myself and lost the drowning feeling.*

So, the fear comes when there is no aim. You are doing meditation, but for what, you don't know. But if you think I will certainly realize the Divine, if you feel I am drowning in this stage because I will realize the Divine, when the Divine is there, the fear will not be there, only happiness and beyond happiness. If fear is there it means that your meditation goes but for where? Then you will feel the fear. If there is the Divine, you will feel only peace. Please do this and see the result.

By following Babuji Maharaj's saying, 'go deep in meditation', you will begin to forget yourself. If for a moment you are forgetting yourself, it means that you are touching, you are entering the place of the Divine. You are touching the place of the Divine. When you will touch the place of the Divine, you will forget yourself, self will be not there. But as you asked me the question, this is not the identity. Identity comes when by His grace Babuji Maharaj gives the dip in the power of God and thereafter takes us to and keeps us in the Satya Pad - the gate of the Central Region. When He gives the dip and when we come out from it, then only the identity will remain, you will not be there. And I wrote all that in a book with a picture, then Babuji Maharaj takes us in His Divine thought and then He gives the entrance into the Central Region and there He used the word 'swimming begins'; because you cannot enter the Central Region on your own, but He takes our identity in His Divine thought, then living in His thought, we begin the swimming. This is not difficult but it is difficult to understand. The condition is very good.

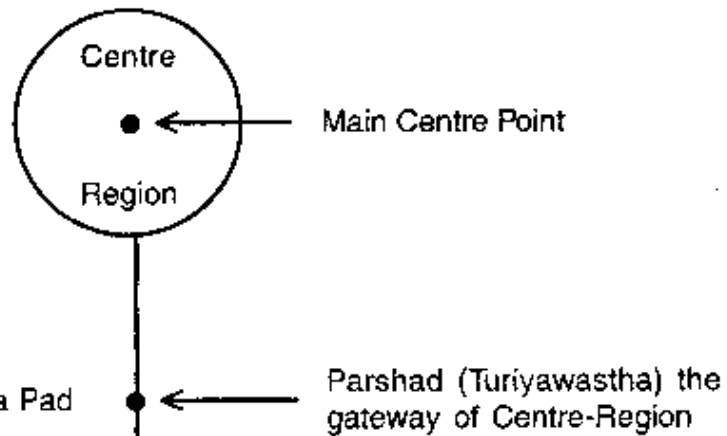
And then Babuji again writes in a letter, 'the time comes when identity cannot identify itself'. So in my new book I have given in a picture that when identity merges in the centre of the Central Region, identity merges in there, then the condition comes when 'identity cannot identify itself'.

From ego to identity. This is what the picture shows (figure N°2 from Sister Kasturi's book: 'Divine Beauty of Ten Commandments in Sahaj Marg System').

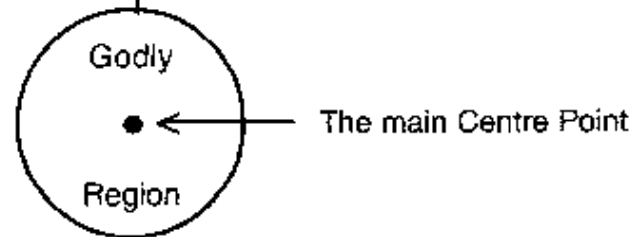
## Figure No. 2

### From Ego to Identity

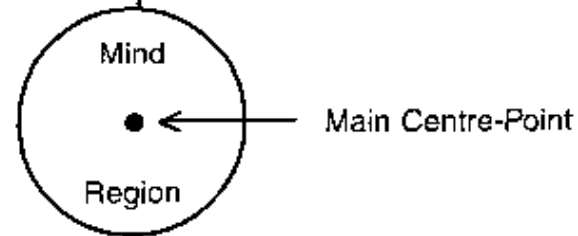
In the main central point of the Centre-Region identity becomes laya. Then further for the condition of Seven Rings, it can be said that here Identity can not identify itself.



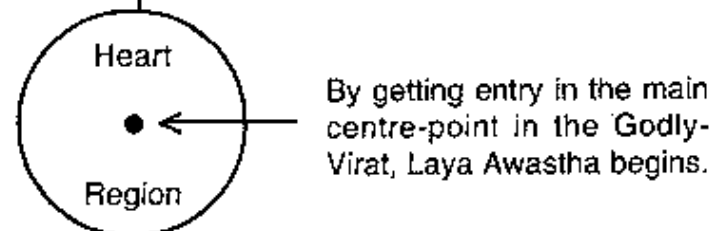
After the journey of the Godly-Region, all the sixteen circles of Ego get laya



Here six circles more of the Ego become laya i.e. Eleven circles of Ego get laya.



After beginning the laya-awastha of the abhyasi, the circles of Ego get laya in the main centre-point of Heart-Region. Five circles of Maya and Five circles of Ego get laya here.



From downward to the Upward

(Starting from the top of the picture) This is the main centre of the Central Region.

So when Babuji Maharaj will give the swimming in the centre and swimming will be complete, and identity will merge in this, then when you will go towards the Ultimate, only then you will say, 'identity cannot identify itself'. You will feel someone is remembering, there is remembrance but you can't say who is remembering. You can't touch yourself. You can't touch where you are, you can't imagine but there is something.

And below the Central Region here is the Godly region.

Our journey starts from the Heart Region. This is the Heart region; this is the centre of the Heart region. When the journey of this region gets completed then our thought becomes laya (gets dissolved) in the main centre (of the Heart Region). Then Laya-awastha, the state of dissolution begins. Your condition and you, your ego, will be dissolved in that centre, then the condition of laya-awastha (dissolution) will begin and in that laya-awastha all the power of this centre will be with you.

*So, it means that there are different stages of laya-awastha?*

Yes, as I said yesterday that as you are drowning in the sea, in the river, you are drowning and till death you will feel so many stages. So, this is the laya-awastha, when you are drowning in the Divine sea, you cross so many stages. And as Babuji said when the state of dissolution, laya-awastha, begins five circles of ego will be away, the first five circles will be crossed.

Then we begin our journey to the Mind Region. This is the centre of the Mind Region. Then because the power of the Heart Region is with us when we reach there, the centre of the Mind Region, eleven circles of ego will be dissolved in this.

And then begin the remaining five circles of the subtle, very subtle ego. So, when our journey begins to the Godly Region you will only reach very near to that centre, and then I saw and have written that Babuji takes the abhyasi and dips him down (in the centre of the Godly region), we are in His hands.

*It is not something that the abhyasi can do on its own?*

No, no, no, no. As so many saints have written that they can reach there (the Godly region) but they cannot take the dip in its centre. So they could never reach up to that Central Region. No one, no one wrote in any book that he had the dip in that centre. Only Babuji can do it because He is the Master of the Ultimate Power, so He can do everything; so I saw a very beautiful scenery before me. In this way sixteen circles of ego will be drowned in that Godly Centre.

Then now as I said, Babuji will take the identity and give it entrance into the Central Region. No one can reach without the help, without the power of the Ultimate. So, now there is no ego and there is no thought of ego. As I wrote in my song and my book, sometimes I felt that some craving is there, but I cannot say for whom the craving is, from whom it is connected. But if you remember that it is your craving, if you will connect it up, then you will feel "Oh! This is the craving of myself".

So, then our approach here reaches up to Satya Pad, this is the main gate of entering into the Central Region. This is the gate, when you will reach that condition.

*I have a question, something I do not understand. There is the Godly Region here and this is the Central Region,*

And this is the gate, Satya Pad.

*Oh! yes but the question is: we are talking of the Central Region, isn't it also a Godly region?*

No, no, no! Not Godly Region. I wrote that this is the region where from the region of the Ultimate begins.

*So the Ultimate is beyond God.*

Yes, yes. Because as the Ultimate power is there (beyond the Godly region), then Babuji can give the drowning in that Godly centre. Only Babuji Maharaj researched about the Central Region.

*Very good. So Satya Pad is the gate to the Central Region.*

Yes and you will see that only Babuji can do it; when the swimming in the Central Region was over, then I felt that Babuji Maharaj had left my identity in that region, and then because He wanted to take me into the Ultimate there was a thought that I am there, but where? I don't know. Where is 'I'? I don't know, 'I' is not before me, 'I' is always disconnected from me, but there was a thought, and from that thought, as Babuji Maharaj said, 'Identity cannot identify itself', from that thought He took me up to His holy feet, then I could touch His holy feet. But it is not difficult.

When the swimming of the Central Region is over, then the seven rings (of splendour) begin. Here as I wrote, and Babuji Maharaj uses the word Powerless Power, from the first ring there is no power, there is nothing but I am going, it means that I can't move but I am going without the feeling of power, then I wrote in my book that this is the thing for which Babuji has written powerless power. The seven rings are very nice, very good.

(Showing the Centre of the Central Region) This is Bhooma, in English Ultimate, in Hindi Bhooma.

I have written (about) the regions and why the area of the seven rings is bigger.

(Showing the regions from the Heart to the Godly) This is the stay of ego, and after when you will reach the Ultimate, the ego will never come to you. After the swimming, you will never feel it. After staying in the Satya Pad (gate to the Central region) condition, you will never feel that 'I am there'. But sometimes, not always, for a moment, the thought will come 'Where am I?', then for a moment there is the feeling that I am in the thought of Babuji Maharaj only, and immediately after you forget about it.

We are very lucky because it is written and it is said that if God wants He can do everything. So, now is the time when we can go, we can reach up to that stage. Because Babuji Maharaj wanted it. We are very lucky.

### **Zero and the Ultimate (Bhooma)**

*Is Zero the same as Bhooma?*

No. When you will be zero, you will be able to enter the region of Bhooma. Bhooma is beyond Zero.

### **Salvation and Liberation**

Salvation means the condition of constant happiness for a period of time, and then you may take a body again for reaching liberation. Liberation means: the soul will leave you and will be dissolved in the universal soul. Then without soul, you will be living!

### **About Maha Pralaya (the Great Dissolution)**

I know nothing about the Maha Pralaya of the world or anything, but I know very well about the Maha Pralaya of our self.

It (Maha pralaya) depends on the Nature and this depends on Babuji Maharaj.

### **About Healing Power**

Healing power is crossed only for a short time and then Babuji lifts us up and it is over.

Once, Sundara's wife had asthma and Babuji said that His daughter (Kasturi) could heal her. But Kasturi had to ask Babuji to bring her down to the stage where she had full healing force, because at that time she did not have it anymore, having passed beyond the condition. It is only His will, if His will is there, power is there.

The power of that place is there and you are here (pointing below); when you arrive at that place and get command of that place, then you can do. But Babuji never left us at one place for a long time, only 48 hours.

### **About naming the points and conditions**

*We are experiencing conditions, we feel them but we cannot name them. In His books Babuji has written about all the conditions and points. Is it a hindrance to our progress if we do not know the name of the condition we are feeling or the place we have arrived at?*

Talking about the saints (of the past), there was no Babuji Maharaj to tell them, there was no preceptor to tell them, but they felt all the conditions; if there is a feeling or experience in you, please try to drown yourself in that experience, then that question will never arise. Because what is the meaning of experience? We are reaching towards Babuji Maharaj, we are reaching towards the Divine, so there is no name, there only are the stages of love and connection from the Divine. And in all the books (Anant Yatra - Sister's correspondance with Babuji), I wrote about my conditions and because Babuji wanted to research the field of spirituality, He gave them names but I could only describe my condition, you will see. I know nothing about the name, and nowadays no one can tell you because they have only got the permission (to transmit) but they know nothing about spirituality, so never ask anyone. You can feel love. Never ask about your condition, because one preceptor may say to you "Oh! You are on the U point", and to another one, "you only are on B". What will happen then? Don't say anything because no one can know about your love but your heart knows very well. And so many asked about the points A to Z and then A1 to Z1, I said, "you can ask Babuji Maharaj about points, but I can see and I can tell you about experiences of the inner connection with Babuji Maharaj. But He is the only one who knows about points because for the benefit and progress of all the abhyasis He researched how He may give the progress, how He may break the bondages of ego, so He did His research for the benefit of the whole humanity. So, the spiritual points are the Master's work. And I can say that to feel is the abhyasi's work. I know the abhyasi's duty, but I don't know Master's duty.

Babuji Maharaj researched about the points because He wants that all should go there, and for that He can break the bonding so that your journey may be easy and fast. Babuji Maharaj researched the points for this.

### **Realization**

*How do we know that we are realized or not?*

How could Meera say she was? When you will be realized you will be able to say it. So try to get realized.

When I said to Babuji Maharaj that I was feeling and seeing that everything comes from God (or God is in everything), then He said, "now you can say that you are realized." But in the condition of Realization you will not be there, only God will be there but you, you will not be there. Even if you want to think, "I am, I am", you will not be able to get that thought.

When you have obtained all the conditions of the ten commandments, it means that you are prepared for the Realization.

Babuji works on the whole humanity but purity of heart should be there. If heart is pure, you can feel.

# Preceptorship

## **Power for the Work of the Preceptor.**

When Babuji Maharaj gave me permission for the work, I found so many difficulties as how to give the transmission, what is the necessity and so many things that are in my way; but after 3 years I wrote to Babuji Maharaj: "Now I can say that I am a fit preceptor because I can do my work. When I think that this work should be done, it is done." And now I can say why; because when you will absorb the power, all the power which is given to you for the work, then you can say that you are a preceptor.

The meaning of this condition is that we have got the mastery of that power, not all the power but that which is given for the work of preceptorship. When you gain the mastery of that power and you think that this will be done then it will immediately give the result.

## **Preceptor's Work**

If preceptor's work is real and carried out with the prayer for the progress of the abhyasi then the blessings will come. Preceptor's work and Babuji's blessings, these two things will work. When the preceptor works the abhyasi can get results. But if the preceptor prays, "with Your blessings he should progress spiritually", then the grace will come. The preceptor cannot give spiritual progress, but if the blessing is there, then the progress will come. So, in this way, Babuji Maharaj said, "Anant Yatra, the journey in the Infinite toward the Ultimate, that unending journey will be complete through the blessings". Blessing means: when the preceptor works, the abhyasi can go here, and when blessings are there, the abhyasi can go there (much farther). In this way, through blessings, the abhyasi can reach up to the highest.

If you work with the love for the abhyasi, then their progress will be very speedy. Don't think that "I am doing the work, I am doing work." We have the craving for our own progress, so when the preceptor works along with his/her prayer for the abhyasi's progress, then the result will be so high, because the craving for our own progress will chain with the abhyasi's progress; so this will give ten times more progress.

*A preceptor from South India: If the preceptor does his work properly.*

Yes. But if there is no craving for Realization in the abhyasi, even if the preceptor works with prayer, it will not give good result. Because cooperation should be there. Babuji Maharaj said, "cooperation should be there". If cooperation is there, the speed will be much more, ten times more. And I want it to be a hundred times more!

## **The Need for Preceptors**

As Babuji said, if there is no preceptor there, I will be there. He is omnipresent; so when you feel that there is necessity for a transmission and you cannot go to any preceptor, then sit and think that Babuji Maharaj is before you.

And I think that the true preceptor is the power but the power cannot speak about the system etc. So for the person, the preceptor is necessary to explain along with the Power. If no preceptor is available, the Power is still there; but when a person comes to ask you "How can I?", then the preceptor is necessary to tell about the system.

In Babuji's time we were not allowed to go to the satsangh on Sundays because there was so much work, washing the clothes, cooking etc, but it was only on Sundays that all abhyasis could meet. So we never went. We felt no necessity because whenever we would sit in meditation we felt the presence of Babuji, and when not in meditation, when washing, cooking etc then we felt that He was before us. So what is the reason for this? The divine personality gave the connection (with the Divine) to everyone. You feel that He is yours, because He is the mother of the whole Universe, so it means that He sees all things, He knows everything, though we do not know that He is there. When we hear about Babuji Maharaj then we feel the connection with Him.

A lady from the USA wrote to Babuji, "I want to join your Mission". So He said, "sit on that day and time and meditate". So on that date Babuji was sitting with us; I asked Him, "You gave the time but you are sitting there with us", then He said " When I give the time, Time itself will transmit."

### **Distance Transmission**

The preceptor can set the time which is good for him or her. You have the divine power and the thought that you will do the work as He wants it for the progress of abhyasis, may be thousands, or hundreds abhyasis; you will work like this.

### **Doing Prasad (Sacred Offering of Food)**

While transmitting to the food offer it to Babuji with the thought : Please give everyone the power to see your divinity; so when the abhyasi will take the prasad he will not be taking the sweet but His grace. It is not necessary to do it. When you are cooking you can do prasad. When you are taking tea, just think that you are taking the Divine grace.

### **About Nature's Work**

Nature can give work to Babuji, but Babuji said, "no one can do this work and that is why I came here".

He said to me, "I selected only one lady, you, for this Nature's work", but here was the condition I was in: there was no feeling that I was there, there was nothing. I can say very freely that my body existed without me. So when this condition comes and necessity is there, then there is work. I think like this: as parents say, oh, please do this work, so for our sake, for our happiness, He just gives us work but there is no necessity.

Don't think that you are doing the work because whatever work is entrusted to you is only for His happiness, in the same way as parents become happy when their child starts to do some work.

Once I was in Shahjahanpur with Master Ishwar Sahai. An abhyasi had written to Babuji: "since I am you, you are me". So Babuji wrote back to him: "you cannot be like Kasturi, you are so (name), so don't think that you are me and I am you." It means that there was no condition, just a saying. When the condition dawned on me, Babuji wrote it to me and then for a moment I could say that Babuji was in me and I was in Him, but it did not last; there is no time for stopping at one place.

End