

Sister Jayanti – 18th October 2020 - GCH

Keep giving and your treasure store will multiply

Today we have the first avyakt meeting in Madhuban and we are looking forward to hearing what Bapdada has to say this afternoon. Yesterday Navratri started. The nine nights of the worship of the shaktis continues until 25 October. Usually there would be celebrations taking place but this year everything is calm, quiet and different. It is a reminder that at this time of darkness that the world is now going through, those who took God's power and shared that power with the world were able to bring about transformation, and so the role of the shaktis was to finish the darkness, awaken souls but also to destroy all negativity. It was not just Shankar who was remembered as the destroyer of evil. Shaktis are remembered for the same task.

Kali, the destroyer of death, Durga the destroyer of all negativity etc. All these names of the shaktis are connected with Shiva, Brahma Baba or their virtues and so a big signal that this all takes place at the Confluence Age through our connection with Bapdada and also the role that these souls have played.

Last Sunday we heard a very detailed murli about Mother Amba and Lakshmi and the role these two souls play. Amba and Lakshmi are of course the same soul. When Amba is doing her work, then many, many others are with her. Not just one shakti but many shaktis. It is quite amazing how the memorial continues 2,500 years later but is it an indication that there is something very deep within the soul that emerges at that time of Bhakti? Nine shaktis have been remembered at this time of year before Dashera and nine are remembered in March/ April, just before the birth of Rama.

Eighteen special souls have been remembered. Eight is always a special figure but eighteen have actually been remembered and so this is the memorial of whatever happens today and souls take benefit.

Baba gives us so much understanding that we are able to conquer death, Kali – remove all our weaknesses and all our negativity, Durga, but also taking in all the virtues, Saraswati, the knowledge, and contentment, Santoshi.

So whatever is the greatest need at that particular time that is remembered as a memorial because souls have received that and if there is one particular condition of humanity it is their state of discontent at the present time. Too much money and you want more. If it is hot they want it to be cold and if it is cold they want it to be hot. Discontentment. You live in the countryside and you feel that you don't have enough facilities. If you live in the city, you want to live in the country. Go through everything people complain about and in every situation there is discontentment. Instead we can think: ok according to drama this is where I am, this is where I am meant to be so let me enjoy it and take benefit from it and whatever opportunities come I can take benefit from.

Thirty years ago we had not heard of Santoshi. She has become more popular over the last 10 years because people need contentment now. They are not experiencing it.

In this morning's murli there are three words we always hear and if we look at the story of the Yagya, the history of the Yagya, it can be put into these three words: tiag - renunciation, tapasya and service, and this is exactly how it was. There was total renunciation of everything at the beginning and fourteen years of tapasya and after that was the period of service. When we come to Baba, and it may not be fourteen years of tapasya in the same way, but the same three patterns exist for all of us also.

The first story, if I am not willing to recognize the difference between what Baba is giving me and what the world can give me there is no sense of renunciation. Why should I renounce if I am content and happy with what I have? There would not be the motivation, the incentive, to make that switch and become a BK. But Baba is offering me something more and so because I see that what I really want is what God is offering me, then I am willing to let go. If I didn't see that and there are plenty of people who don't see that – they still think that the world can offer them whatever they want – it is fine, but those who recognise that Baba is giving them something more than whatever is the renunciation that is needed - and on one level it is not a huge amount of renunciation. You still stay at home with your family, you still carry on comfortably, so it is not renunciation like the Jain monks and nuns or sadhus who leave everything and go.

So still in the same situation, but you recognise that where there is a change of diet, change of timetable, whatever there may be, there is something more that Baba is waiting to give you. So the renunciation happens to the extent that there is the letting go. To that extent there is tapasya. Without letting go your head is caught up totally with everything that is around you and you don't have the space for tapasya. Tapasya really means being able to let go and then I can remember the One and to whatever extent you experienced what Baba is giving you through tapasya - knowledge is wonderful, it is beautiful, but it is through yoga that you are actually able to get the love, the power, the joy and that is the motivation to serve others. Without that experience of Baba's love what are you going to tell people? It is just theory and this is where Baba says that it is your experience that is the foundation to be able to bring other souls to Baba and so tiag, tapasya, service is part of our journey. Everyone's journey also.

Then there is one little thing that comes in and that is that there is this thought of taking. I have been able to let go of whatever it was I had before in terms of not letting my mind stay attached to all of that and I am ready for tapasya and I have begun my tapasya, but Maya is omnipresent. God is not omnipresent but Maya definitely is and there is no one who is free from Maya at this point. Those who became free have moved on and Baba has kept some here as an example and I think Baba is keeping them here to be the embodiment of the love that we saw in Baba, Mama and the other Dadis. The wisdom. The power of silence.

Everybody else is still making effort and different things happen but the big thing that comes is the thought that I should get this or that. Whether it is facilities that I think I need, whether it is respect and love that I think others should give me, whether it is appreciation and regard... On the one side I have let go of so much and it is OK. It was because of Baba's love that I was able to let go and yet these thoughts come into my mind. All of this then means that my renunciation is spoiled but equally my tapasya is spoiled and so what is going to be the quality of my service? My service would not be truly a giving to others but more I have my vision focused on what I need to receive and so it is a word that is connected with another word in Hindi. You have heard the word devta the deity and so there are the deity souls of satyug but devta translates as the one who gives and the other side is levta, the one who takes and so what is it that I am doing. Am I here to become a devta and start that process today of giving, giving, giving or are there still thoughts that I have of receiving from Baba and receiving from the family.

I don't even need to have thoughts of receiving from Baba because Baba says take as much as you want. This aspect of the desire to receive, to take - Baba has described it in many murlis. If I wait for someone else to give me respect and only then do I give them respect then that is a business. It is not giving and the same if I say they don't show me any love so how can I give them love.

One person was telling Dadi that they were not very happy because it felt as if they were not loved and Dadi said tomorrow try giving love and then tell me tomorrow night what you felt and that soul really took it to heart and did that and the next day she was giving time to people they were smiling, she was listening and so it was truly a giving and she told Dadi how she was sharing and giving to others and it made her so happy.

So the reality is that if I am asking for something then I may get it and I may not. It depends on the other person and it means I am not free. I am dependent. But if I can start giving without thinking about receiving anything in return then in that moment of being the one who gives, the happiness comes back to me. But of course that love also comes back to me. So give whatever you feel you need.

In India it is a policy that they give in donation whatever they think they need and that comes back to them multiplied and it's a fact. If I want love let me share it, give it and it will come back in abundance. There is going to be no shortage whatsoever and Baba reminds us that if you want to have renunciation so that you can have tapasya so that your tapasya can prepare you and fill you so that you can then serve, then make sure that there is not the slightest thought of taking and always the thought of giving. Within the giving Baba has talked about having an open door.

In the Sikh religion in particular there is a tradition that the kitchen, the bandara, of every temple being open all the time and there is constantly food being prepared so that whoever comes is able to have something. It is a beautiful tradition and it has continued wherever the Sikhs have gone in the world and in lockdown all the gurdwaras everywhere were cooking and people came and were being fed.

Keep the door totally open so that whoever comes is given something to nourish the soul and you are personally able to constantly keep giving, giving. How much have you received from Baba. You have received all the treasures of knowledge, happiness, power, a huge amount of love and so all the virtues you have received from Baba and so whoever you meet give them something from that treasure store otherwise you are keeping all of that for yourself and you have not served anyone.

So keep giving something from your treasure store and then you will be the children of the one who is the bestower and you will be a master bestower of fortune for others also.

Sometimes Baba has told us to be careful that we are using everything that He has given to us in the right way and I am thinking especially about the powers because it is Navratri, the worship of the goddesses.

Baba gives us spiritual powers and I need them for myself and my own journey so the power to discern is for me, the power to pack up, the power to accommodate, some of these are very much for me. But also I am looking at the contrast between the power to tolerate and the power to face. I am thinking how if there is someone I love then I tolerate a huge amount. It is ok and yet if there is someone I don't get on with so well a little thing they do is a source of irritation and there can become a huge amount of conflict.

Can I use the power of tolerance not just in one or two cases or one or two relationships but can I use the capacity to tolerate with whoever it is I happen to be with?

The other day Baba's murli was very strong. A sakar murli and Baba was talking about the military and Baba said that in the military if you are asked to do something or asked to go somewhere there is no margin for discussion. Either you do it and you stay or you don't do it and you are out. No margin. Baba is saying that he is the commander and this is the spiritual military and so I cannot say to Baba that I can't get on with this individual and so I want to leave here and go somewhere else.

So instead of using the power to tolerate I use the power to face and I am facing them and opposing them. It is actually two opposites. If I need to oppose something it is not because of differences of opinions it is where I am being challenged on my principles. A basic thing in brahmin life. If I am being challenged for purity then have I taken enough power from Baba that I am actually able to stand up for myself and have the power to face this situation and so that is one classic example that keeps coming up in BK life for new ones who come.

My diet. Do I have the power to absolutely stand up for myself and say no I will not have anything that is not satvic. If I say well what can I do because of this because of that? It doesn't apply to anyone here. All of you are following all of Baba's systems but just an example of where it is that I have to stand up for something

If something is false and comes up in your workplace or a social gathering where it is that I need to be very clear about what is truth and what it is I want to stand up for then I have to have the courage and the power, the faith to say no I will not allow myself to do that.

Dadi said no one should be able to stop me from doing what I know is right and no one should be able to put such pressure on me that I do something that I know is wrong. And so I need the power to face that and do what I need to do but if they put pressure on me to do something wrong I need power so that I don't get into that trap and say because of this one or that one and so a conflict of sanskars. Your opinion is this. Their opinion is that and that is Ok and even if I tolerate 10 times and this is not just from Baba but it comes from all the traditions because the basic things that Baba has taught us are found in all the traditions.

Also, I have tolerance once, twice, sometimes eight times and then on the tenth time I snap. How much tolerance do I have? What is Baba going to say? So I can't say I tolerate a lot and it is too much. Am I tolerating one person's behaviour? It is OK.

I remember someone had come to London and they kept wanting to do things that were really not very comfortable with me and fortunately Dadi was here and she was my mentor and I told her that I didn't want to engage with this individual again and Dadi said this person is involved in this particular area of service and so if you don't engage with her whose loss will it be, hers or yours and I had to acknowledge that it would be my loss. They would find someone else to engage with in that particular service and so it was an important lesson.

Baba says don't misuse the treasures Baba has given you. Don't waste time or thoughts and Baba also says don't waste the powers, the virtues that Baba has given you.

My likes and my dislikes get in the way of me using the powers and virtues that Baba has given me. So take whatever Baba gives but also to be able to completely give freely and without discrimination all the treasure that Baba is giving. I share happiness with one and I can't share happiness with another? That would not be keeping the door open and being able to share and just give freely and generously.

The mantra from today's murli: don't be a taker but be a giver and constantly keep giving and your treasure store will multiply. Again everyone has had that experience. You give something to another and the contentment and happiness that comes from that is the treasure that you get today. Never mind Satyug and what happens then. But the treasures are today. These three words definitely go together, renunciation, tapasya and service.

Just a little more about tapasya. The word tapasya - the heat, the power, and so not just a little bit of meditation, remembrance, but being able to create that consciousness that is truly just me and Baba and the power and the force of that and I know that it is this that is melting my sanskaras that I want to change. I don't know which sanskars I want to change so let me take time for introspection so that I can see which ones are not the deity sanskars. Baba said that if you emerge those sanskars of giving you become a benefactor for yourself and others then in that giving others sanskaras will go away. Use the sanskar of giving and the other sanskaras will gradually become subdued and fade away and not appear for the rest of the cycle - the end of kalyug.

Om shanti