

Sudesh Didi. GCH, London 10.01.2021 Sunday Morning Class.

Om shanti. Om shanti. Om shanti. In the month of January, every day is the day of love, power, blessings, fortune, inspiration and realisation. Each day is the day of freedom and self-respect. We are following the footsteps of Brahma Baba, especially in this month. We make natural effort with natural intoxication, faith and love. It was natural for Brahma Baba. According to the points on the 18 Steps of Brahma, these footsteps are about how Brahma moved on the spiritual path with consistent movement, vision, attitude and deep relationship with Shiv Baba. It is about heart, head and hand (practical actions). Baba says the effort of some children is with labour. But Brahma Baba's effort was so natural. We hear Baba's stories about facing challenges as a natural yogi, an easy yogi and a raja yogi. It was natural. In this gathering, with ordinary vision, we see everyone as an effort maker. In today's murli, Baba is watching how His children make effort with great love, He is inspiring us with the true consciousness of making effort. The English word 'effort' feels intense. In fact, in the word 'purusharth, purush' means the soul. So the soul is paying attention to bring the energy for the self. Brahma Baba held the consciousness of the self with attention, taking care of all three, thoughts words and actions. 'Arth' means meaning, wealth, intention and for the sake of. With the meaning and intention of consciousness of the soul, one does the work of the soul and for the soul, making the soul meaning-full. So the soul is doing for itself, with the consciousness of what is innate in me. When we are soul conscious, we are conscious of what is in the soul. When we are body conscious, we want what we do not have. When I am soul conscious, then I am what I am; when I am body conscious, then I look at what others are. In soul consciousness, my attention is on checking myself. So by looking at the state of your own mind, you will understand how your intellect thinks, understands and analyses. So this is the difference between soul-conscious vision and body-conscious vision.

In soul-conscious vision, we always see the qualities within the soul in others. When we begin to see these qualities, we begin to fill the qualities of others within ourselves, and become all virtuous. Virtues are not just a list. Every thought and every action can be connected with a virtue. We can pick up virtues in everyone in every situation. This is Brahma Baba's title as 'Dattatreya', which means one with many gurus. Brahma Baba always kept respect for everyone and learned from everyone. Baba says to step away from our body as if it is a snake. It sheds its skin easily, yet it is poisonous. On the one side, we can see others with many defects, many weaknesses, on the other side, there are holy swans who, from the many weaknesses, pick up good qualities and virtues. We can develop virtues by picking up the virtues of others. When we become all virtuous, we will become so powerful that the vices of others cannot attack us. Virtues protect us against the vices of others. We become viceless as well as vice-proof. For example, we have patience. When an angry person comes in front of us, with lightness, we have a loveful and merciful vision for the other person. We become detached from the other person's behaviour, and the situation is transformed without any negative effect on the self. We become a destroyer of obstacles just by taking this first step of picking up virtues. This means to have the pure heart of a holy happy swan, and never to be disturbed by how others think and behave. This is one kind of effort.

We make effort, but in 'purusharth', I am really in the "meaning of the self". I am a soul, being a soul, and am seeing a soul. So, when I become a soul, and am conscious that I am a pure soul, a peaceful, loveful, blissful soul, I am then 'meaning-full'. I understand the meaning of me. In body consciousness, I understand the meaning of me as a body, such as a husband, a mother, a male or a female, and we identify the self with that because our understanding is human being as human. But when I am a being, I become a 'meaning-full' being. This is called 'purusharth'. It is not just the word effort, but the consciousness of performing actions with a good intention, a good aim, good feelings and a pure vision. And this is known as spiritual effort, 'ruhani purusharth'. Baba says this is a spiritual university, and the Spiritual Father has come to teach the spiritual children. Have you understood the meaning of this?

What is spirituality? Spirituality is the reality of my existence, as a spirit. When I am soul conscious, a soul living in this body, in the bodiless stage, the incorporeal stage, the seed stage, that spirit means the angel of light. It is the point of light, the body of the soul. The body of the soul is light, the mind of the soul will be also light. What is in the point of light? The soul, the point of light, also has the organs to function. As a soul, I am expressing, experiencing through these sense organs of the body. As a soul, I also use my spiritual organs, and they are my mind, my intellect and my sanskaras. When I am soul conscious, how will my organs be used? How will I think? They will be pure, positive, powerful and loving thoughts, naturally expressed through my words. The intellect is clear, clean and divine, paras and satopradhan. This reality is real and at the highest level. This reality is purity. Spirituality becomes reality when it reaches its complete stage. Otherwise, it is at the state of becoming. With the effort of becoming, or the state of being, being complete. That is 'sambandh' and 'sampoorn', that is, completion is being accomplished. The intellect is filled with understanding. With the eye of the mind, with the light of knowledge, I see the self as a soul, the light. I will not see darkness. Spirituality becomes reality when I become pure. Purity is truth, and that is what we are seeing in soul consciousness. This pure consciousness will only see divinity. Divinity only sees truth. What is wrong and weak does not belong to me. Divinity only thinks with the light, and would make the wrong into right. A body conscious person will continue to say this is wrong, but will not make it right. In soul consciousness, instead of correction, comparison and criticism, the internal divinity only gives as a bestower, and the vision is always divine.

Spirituality is reality; reality is purity; purity is divinity; divinity (deity) is royalty. The moment the soul reaches divinity and royalty with spiritual consciousness, we call it soul conscious actions and expressions of the soul. This means the mind, intellect and sanskaras, all three, are divine. With the reality that you are not the body, you express naturally as a soul. You believe, you see, you think and

behave as a soul. Because the soul is light and pure, it always sees divinity as a holy swan, picking up only virtues. A holy swan only recognises virtues. The body does not have the reality of seeing anything. The soul only sees light. God, the Supreme Being, sees only the qualities of the soul, the purity of the soul, the beauty and sparkle of the soul. His royalty sees only royalty. He wants to uplift and shower blessings and pure power. He wants to encourage each to remember their self-respect. If I want to make effort to be soul conscious, and sit on the throne of soul consciousness, spirituality will make it reality.

Reality means truth, with pure consciousness, truth is purity. Purity becomes divinity, and we care as a detached observer. In body consciousness, we are concerned with worries and false intention and attitude. Then that care becomes a defect. As a soul, we are concerned with self-respect. Natural effort with easy nature is the true meaning of effort. It is not to struggle, not to fight, not begging, but true as I am. A pure soul does not mix with matter. It does not matter if there is defamation, blame and disrespect. A body conscious way of thinking leads to upset. In body conscious, I mind it. In soul conscious, I mend it. In divinity, we give what we have, not what we borrow from others. What do we have? Godly inheritance, the natural sanskar that I am the child of God, a sun-dynasty soul. We have this self-respect, and respect what is in me. Self-respect does not mean I want respect, it means I protect what is in me. I value, care, honour and have pure pride of what is innate in me. This is the gift and inheritance from God. Baba says, "I have come as a Teacher to teach you, and to make you from a human being into a deity." From human, we become being; from being, we become divine. Then I am not a human being anymore, but a deity, a divine being. The intellect which was once stone has become paras, sparkling with divinity. I become a bestower with divine virtues, giving cooperation, time, attention and care. It becomes natural to experience inner happiness and to give happiness. Giving becomes the sankar of action and interaction. This is the reality that Baba is reminding us of and brings into our awareness. With pure consciousness, there is no other impure intention. At the present time, we should not still struggle with whether I have or not because Baba says there is no time. The time for labouring has now passed. This is the time for blessing and for emerging the qualities which are naturally in us. When we are natural, as it comes into the environment, anything that is latent in the soul flourishes. The Confluence Age is the time. This season Baba showers us with powers and blessings. Therefore, think of your fortune, the inheritance that Baba has given us already, you will experience yourself as a divine being. This is not a struggle, but a fortune of being a 'pusushartha', being 'meaning-full'. Spirituality is reality of soul consciousness, of divine light. When I am divine, I am seated on the throne, with my crown, with my tilak of awareness, with my personality of divinity. This divinity is royalty. This is the dignified diamond life of a Brahmin as a gift from God. This is new awareness of the new age without struggle. Every kalpa, we become a divine being. I was and I will become that. Time is finishing. It is time to become complete. Time is also becoming complete. The advanced stage is waiting for us to be complete with all virtues like Brahma Baba, viceless and 16 celestial degrees complete. The discipline is that whatever action I perform, let it be in soul consciousness. This is the first discipline. Then we become 'purushartham', and there will be no need to do 'prursharath'. In today's murli, you will hear the details of Brahma Baba's footsteps in becoming 16 celestial degrees complete.

Om shanti.