

## Sudesh Didi. GCH, London 24.01.2021 Sunday Morning Class.

Om shanti. Om, I am. What am I? I am a pure and peaceful soul. In the philosophy of karma, regarding purity and the secrets of drama, the more you explore and experience each point, the more you realise it is the beginning. It is one realisation after another. This can be compared to the trunk of a banana tree. The beauty and significance of the trunk of the banana tree is that, unlike other trees, it grows in a refined way. Its trunk is composed of overlapping leaf sheaths, with many layers of leaf over each other. The philosophy of karma has this significance; whether it is the karma of thoughts, mind, intellect; karma in our expressions, attitude, intention, behaviour, to different types of karma: from past karma, present, recent, instant, long-term, short-term, individual karma, family karma to collective karma. There are many layers to explore; the deeper you go, the more you feel the need to go deeper.

The final mantra that Baba gave before his departure to the subtle region on 18<sup>th</sup> January 1969: 'Niraakari, Nirvikaari and Nirahankaari' (bodiless, viceless and egoless), are also like that with layers. Being bodiless is the beginning, and nirvikaari is the final of the beginning. There is a cyclical pattern. We can consider it the stages of reaching the incorporeal stage. Being bodiless is a practice of a human being. Being incorporeal is not a human being since being incorporeal means it does not have a body, but being bodiless is while being in the body. We are conscious of our body while we are here. In the incorporeal world, we do not have any awareness of body, or that I lived in a world where I had a body, or that I will take a body. Everything is merged in the seed at that stage, but it is full of potential. It contains many secrets in it, and manifests itself as it comes into the physical body.

At the Confluence Age, Baba comes to make us aware of the layers of body consciousness. When we are in the body, in order to reach the incorporeal stage, there has to be constant practise of soul consciousness. Without being soul conscious, I cannot practise bodiless-ness because it is the soul that is using the body, and is experiencing itself through the body, and expressing what it contains. The body functions as the ground, and the soul is the living seed, the living energy, pure being of light, with strength and power in it. That is the power of purity when it is aware, that I am not this body. But we have been taught to use the body more and more. Baba tells us to use our body less; to be bodiless. If I want to use my body less, I have to use my mind with particular awareness, and give attention to how I am using my body.

So body consciousness not only teaches us the awareness of the body, but the quality-function of the body, that is, the natural nature and the natural quality of matter, because the body is made of matter. It has potential but also an impact, and this is how matter works. Baba teaches us how the nature of the soul works, that is, how this eternal nature of the being works. So to use my body less and less while making it more useful, beautiful with long life and good health, I need to use it less. So what does it mean? Do I keep my eyes closed and my ears shut? Or shall I just sit somewhere and do nothing? I am not a sanyasis. We are karma yogi. For a karma yogi, the first practice is the awareness of I am the master of this body. This means I am a soul, conscious that I have this body. And how I use it is with the real qualities which are in me. Do I have the right sense? Do I understand the significance of using my sense organs? I can announce the worth of these senses, and appreciate the beauty and the specialities that these senses have. These sense organs have continued to be with me throughout my 84 births. I have accounts with matter, with the body; through the change of form, time and strength. And still I have connection with matter.

In order to reach the incorporeal stage, I need to be bodiless, and to use the body less and less. But what is it that makes us use our body more and more? What is the key that winds the body more and more? It is the mind. Mind is the operator. In order to operate as a yogi, I need to be sensible with my senses. First, I have to be aware of how my mind functions, my attitude and what my qualities are. My thought patterns need to be positive, pure and powerful. Now we realise that being bodiless is a very important aspect, we must hold the key of the mind with soul consciousness. Thoughts will not remain thoughts; thoughts create feelings. When I connect with the senses, feelings are also connected. My thoughts, my attitude, my vision, my words and my behaviour, all are connected with my organs. In order to hold something elevated in our vision and our words, our thoughts need to be powerful, pure and also refined. What is of quality is always small; ordinary things are big in size with a lot of expansion and a heavy load. We can now see in science and technology that anything of quality is becoming minute in size; the better the quality, the more it is refined. Cotton has its own strength, but when it is silk, it is of quality and it is refined. What is of quality is light, it does not weigh us down. So, check your mind: Is it heavy? Is there any kind of burden on the mind? If so, it means I have picked up something through my senses which has made me heavy. What makes us heavy are things not of quality. Instead, it is of big quantity. So check, is my mind pure? Am I seeing through the sense organs in the bodiless state of mind, and as an observer? In this way, my intellect becomes clean, and is able to discriminate between right and wrong.

The second word of Baba's mantra is viceless. I cannot become viceless without becoming virtuous. We do not use our sense organs in an ordinary way as ordinary humans, because we understand that the more body conscious we are, the busier are the ears. The busier we keep the ears, the more the blockage. By listening to waste and gossip, our level of virtues decrease and our impurity increases. To become viceless, my senses should only be used to pick up what is elevated in small quantity, stay merged in it and sustain it in order to increase the value of it. Then we share with others. But with rubbish, it comes in such big quantity that it becomes

too much to digest. For example, hurt is heavy, intellect is confused, then understanding is not clear. As a result, words through our mouth are useless and meaningless. This is followed by anger. So, practise being avyakt, that is, performing elevated actions, paying attention not only to physical actions, but to the actions of my mind. The mind is activating and directing my physical senses. The senses do not direct themselves. This is why purity is the foundation: pure attitude, pure vision, words filled with virtues and blessings, actions and behaviours which are inspiring. Therefore, the more bodiless I become, the more viceless I become. Virtues create a shield of protection; it is also a weapon with which I can cool down the fire of anger and jealousy. Anger and jealousy make the mind upset. Jealousy creates a fire that is burning inside. With the awareness that I am a pure and peaceful soul, my attitude and my vision have the power to cool down the senses. We begin to express love and mercy. The more virtuous I am, not only am I conquering vices, the soul with a benevolent vision also cools down the vices of others. Without virtues, I continue to think of that one as a jealous person, which means I am invoking that jealousy to come and sit in me. We must stay in self-respect, while having mercy for the soul, knowing they are not able to see their own fortune at this stage. I send vibrations of the beauty of the specialities and qualities of this soul, so my heart remains pure and clean, and my feelings remain beautiful. This quality of love, that I am the child of God, the quality that I am a benevolent being, is protecting my mind as well as sending out good vibrations.

The philosophy of this action of mind is that if I feel I am catching the negativity of someone, that is a weakness in me. Weak energy reaches. Godly energy, divine energy reaches at a faster speed because it is a silent and refined energy. As we mentioned, what is refined moves faster. A river that is clean flows faster. When rubbish is collected, it is not fresh and the movement becomes slow and it spoils the atmosphere. If rubbish is stuck in my heart, I will not want to stay and look at my own heart. We will find that we react to our own heart a lot, and it is tying us in bondage. This is why Baba is inspiring us today to imbibe all types of purity. Purity is not only the control of the physical senses. Celibacy is the control of the lower sense organs. But the real sense organs of the soul are our mind and intellect. Making my mind and intellect pure with the understanding of knowledge, Baba is giving us the vision and the aim and objective, this is why He is giving us this study. This is a school, a university. In pre-school, we learn the alphabet with pictures. As we go to higher levels, we begin to understand the subtlety of many languages. In the same way, Baba's language of purity and its significance is very refined. He is saying that whatever we are thinking as a thought, it is the action of the mind. Therefore, we must check: Is the thought meaningful? Is it valuable? Is it benevolent? Does it bring power in me? Is it filled with value? Is it meaningful and useful for others? Otherwise, it is waste. Waste thought will make us waste our energy.

The power of the four types of purity: thoughts, words, actions and dreams. Thought is the mind. With words, we can criticise and make others feel guilty. While thinking we did not do anything wrong by commenting, we do not realise that even words spoken as a joke is a waste that carries no benevolence for the other person. It is the subtle ego of my own self, my inner body consciousness, which I have been using through the sense organs, that is taking the impression of the activities of others. Words of benevolence are only possible if I have the quality of peace in me. Viceless and vicious mean sukarma (positive) and vikarma (negative). Sukarma is filled with strength, with soul consciousness. Are my thoughts filled with Godly strength? Are my words inspiring? Are my words creating self-respect in them? Are my words blessings for them? Virtues create vibrations even in words.

Vicious actions are not just physical actions of vice, but also are of the subtle vices. Let's look at the five vices. The vice of lust is gross, it makes one dependent on the body of others. Anger can be verbal shouting, but on a thought level, it can also happen with someone who is not near. Attachment is that even after the person has left the body, we want the body with us. Greed wants material things for the body. With ego, I do not even need anyone. This vice is unlimited. To be viceless means complete virtue in the mind; pure thoughts, pure actions, pure vibrations and even dreams are also pure. Baba spoke about dreams having an effect on our system, so other subtle thoughts and actions certainly have an effect on us.

Keeping the awareness of purity is not just one aspect, but keeping the awareness of purity of the mind, intellect and sanskaras. Then we will reach our karmateet stage. Actions filled with purity have to be constant and unbroken, that is, lagataar, the constant connection without discrimination of I will be more merciful with some and not others, or I will be more loveful to and favour this one, but not with that one. Purity is natural and equal with everyone. Flowers give fragrance to everyone equally. The sun shines equally for everyone. When purity is natural, my action is neutral, natural and pure, and is constant. Today, Baba says, with this unbroken state, you become worthy to be worshipped. If purity is broken, we will not qualify to be worthy-of-worshipped, but only a statue to be shown in a museum. People go to the temple every day, and our actions are worshipped. If purity in thoughts, words, actions and behaviour are not constant, it means it is broken. Broken things are not worthy to become deities. During the day, Baba says, if we are not able to keep to the discipline, other vices will creep in. I must stay attentive and not be careless. Baba has included carelessness and laziness as vices. To be vice-less means to be all virtuous, that is the beauty of the soul. Purity is the mother of all virtues, so with complete purity, not only I become good, I am a donor of virtues by inspiring others to be good, and giving that goodness to others. But if I have laziness in the mind, it means I am sleeping. We need to be awake, attentive and alert in order to become the embodiment of purity. While becoming the embodiment, I must maintain the consciousness of being a trustee, then the bondage of karma will not be created while we are sharing good things. Through being the embodiment and a trustee, I attain the angelic stage. I am unlimited and free from bondage. So be bodiless, be soul conscious and become avyakt in order to be free from attractions and influences. Be detached from 'I' and 'mine' consciousness as real subtle impurity is ego. This is why ego can be with

thoughts, with vision, with actions and with vibrations. Bodiless and viceless mean virtuous; then we will reach the incorporeal stage, when the soul becomes the seed again. When this bodiless seed reaches the level of being incorporeal, it creates the new beginning of divinity and purity. Today's murli is especially on the definition of the philosophy of karma and the state of purity.  
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