

## Sister Jayanti. GCH, London 31.01.2021 Sunday Morning Class.

Om shanti. Good morning.

We have had two powerful Murlis. The transmission from Madhuban and again this morning Baba's revised Avyakt Murli is very powerful. I am seeing there is a question many have. 'How to' questions which Dadi Janki would refuse to acknowledge because Baba tells us 'how to' in every Murli. When He gives a direction, He also gives us the method to apply it. Maybe 10 years ago people were telling me that the fastest selling books were the 'How to' books...from the simple to complicated things...Baba's Murli is a 'How to Manual'. Now the books most popular out there are about meditation!

I want to pick up on the 'How to' that Baba has explained through these two Murlis. In today's Murli Baba is talking about 'check and change'. This is a great expression and He uses the English words, originally used in the 1980's. Yesterday's Murli is 2008 and today is from the 1987. We then started to use this expression for Youth programmes much later. Baba makes a very interesting comment. If when we check we see something in the self, then change it immediately: otherwise the soul weakens and the time has gone. If I don't see (recognise), that is a separate story. But if when I check and I see it is not what Baba expects from me or I want for myself, and I allow it to continue, I will become weaker. With courage and strength today, Baba is available and Drama is with me. At the moment I realise, I have the power to change...and time gives me a push and helps me change at that moment.

I remember Nizarbhai mentioned to me when he saw in both Serve Africa and Future of Power the first year of both was magic. Everything happened so fast and many were served - 48 countries in Africa in one year, with hands for all these countries...everyone helped and it just happened! Then there were a few countries we hadn't reached and it became hard work. It was as though at first Baba's special drishti was on that land and it all happened fast and easily. The same thing with FoP: Baba gave blessings and told us to put a time limit to it. At first Nizarbhai thought one year, and throughout that time it was fast and later more effort was required. There is a time for everything and Baba's help is available at that moment. Otherwise we lose impetus and strength and it will take much more effort to make things happen. Baba's help is still available and He says it is not 'too late' at the moment. So check and change. Baba spoke about how to have success in something, using the words 'Nirman' - humility, and 'Nimit' - being an instrument. Where there is the thought: 'I can do it', Baba will say - go ahead, try and see what you can do. However if I say I am an instrument, it's Baba's task and Baba has to make it happen, then whatever effort in thoughts and time is my fortune. If I am looking for instant results it might not happen. It may take years before a seed that has been planted to bear fruit. There is no use poking or disturbing it, and asking why isn't it growing! However just keep on with it, doing service tirelessly. This discipline, principle and practise is good for the soul. Also we don't know what seeds are going to take root. With humility and awareness we recognise it is Baba's seva; serving with 'our bones', our love and the fruits will come when it is time, in the right season.. If you pick fruits that have been nurtured through artificial means they don't taste the same.

There is the reality in any task in service that it is the cooperation of a whole team that makes it happen. It can never be one individual. There is a time for everything...When the big conferences were happening in Madhuban in 1984/5 a group of seniors spoke to Baba and told him that the village was not supporting us as there was a lot of jealousy because well known people were coming to the Brahma Kumaris. Baba said to serve the village people with a lot of love and humility and also all the souls that come to help, those who prepare the stage, those who cook and clean etc. He said if these tasks are not all done with love then the results won't come. For if what the guests witness whilst moving around is not congruent with what is spoken on stage, what would they think. It's just words like everywhere else. Everyone contributes with their love and cooperation and has an impact in service. Baba related the story of the King who had no attachment, whose son dies whilst out hunting and when someone meets the Queen and all the subjects they see that they have the same detachment so he is a true king. Why this story? Everyone's role is essential. This creates the culture, atmosphere and success in service. Whatever I am an instrument for that is my fortune. The atmosphere of love and cooperation comes where there is humility and the awareness of being an instrument, and this brings success.

We know these things and so how come we are not doing it? Today, Baba talks about 4 ways of detachment. The secret of coming to the stage of detachment doesn't have a short cut...it is practise. This is the only way. The first step is detachment from the body. Baba is saying let this become completely natural. Before we had no idea of being the soul and just thought of the body in our thoughts and dreams. Can we turn this around so that the soul state becomes natural? We have had 2,500 years to develop the body as 'natural' and we don't have that much time to make the switch back. Yet on our side, this is real and that was not. Also soul consciousness brings happiness. Body consciousness kept bringing us sorrow. When we are soul aware there is the experience of lightness, joy and the experience of Baba's love, which has the greatest benefit. This is the question most ask. How do I experience Baba's love? Baba has one word 'nyara' detached and then 'pyara' - loved by God and by others.

What fascinated me today was Baba spent little time talking about detachment from the body. I think because He explains soul consciousness again and again in the Sakar Murlis. The Dadi's would say that in the early days Baba's practise with everyone was simply soul consciousness. Detach, detach, detach from the body, bodily relatives, facilities and sanskars. They thought Baba was

God and they didn't know Shiv Baba and Brahma Baba were different, that came later. So what was their yoga? It was detachment. I the soul am detached. What was their practise for all the days of silence for so many days Shiv Baba gave instructions for? The same. Can I see you as a soul and act from being a soul. Can I be detached regarding all those I have left behind and have no waste thoughts about them. Baba says if we practise this then we will be able to manage the later scenes that are going to come.

In the 1980's there were water shortages, (as there was no movement of water using boreholes etc). We would have to cut down and manage with a small amount for washing and cooking etc. Baba was asking how well did we manage in our stage with this. Baba also talked about fire and what if this too became unavailable would we be ok? So look within and see what it is I am dependent on. In this long paragraph, Baba elaborated on detachment from possessions and facilities. He encouraged us to think about if each comfort or facility was removed how would we feel? Baba says experiment and explained how they did this by eating only chapati and buttermilk for two weeks to test themselves. And they did. Baba said the reason why they were able to manage was everyone knew it was Baba's direction and due to their love they wanted to follow it.

Dependence on external things is a big subject! Maybe It is not so much about 'need' but what does happen often is 'so and so has this so why should I not have the same'. This becomes a big maya. How many waste thoughts! Baba says if we are busy looking at what others have or are doing, we don't have time to look at the self. Forget what others are doing that is their business, karma and story. Can I be free from these dependencies? Can I experiment with what Baba has told me to? The Dadi's would make another point in the early days: for each one to see what am I giving in terms of service to the Yagya and what am I taking. Am I taking more than I am giving? The whole subject of give and take and my relationship with the Yagya is the relationship with Baba, on a physical practical level as well as with the happiness, joy and power that Baba gives.

The fourth subject Baba talks about is our sanskars and nature. Baba uses the expression the 'sanskars of the body'. I remember having a conversation with Dadi about it, as I said to her: The sanskars are in the soul, not the body?'. She explained at that time and I understand more since. Whatever actions I am speaking and doing, when I am in body consciousness it is the recent sanskars of Raven that emerge. The negative sanskars that we carry are connected to the bodies of Kaliyug and so when I detach from the body I detach from those sanskars. It is not only the thoughts in the mind that impact the body. It is experiences too. Positive experiences are subtle and come and go fast and leave little imprint. But the experiences of anger, pain and sorrow create an imprint in our body and the aches and pains we carry are all connected. When we get upset or react and negativity emerges we feel it physiologically. This mind-body connection is being explored in a deep way in the world today. This is why Baba is saying that the sanskars and nature are connected to the body.

The main topic in yesterday's Murli was of purity and the connection with 'putting a full stop.' How come I hear the Murli but where did I not put a full stop so I can remember the Murli? And when there is a situation of upheaval do I need to scratch my head and say 'what happened'. It is imprinted so deeply I cannot put a full stop. The disciplines of purity we follow: celibacy, food and many other aspects. But the subtle aspect of waste and negativity is part of purity. This time Baba was connecting purity and the full stop. If my attitude is one of purity, of good feelings and wishes the mind won't be repeating any negativity and at the end of a day we feel good. But if in a situation I have a negative take on it I am left buzzing with that. If I have a compassionate take, I am left with a compassionate feeling. We have to cultivate compassion and happiness and yet do we have to cultivate anger! When we make sure our thoughts are full of good wishes and an attitude of good feelings for all, it is going to be easy to put a full stop and we move easily. With negative feelings, if we don't put a full stop then that feeling will grow, my attitude will change and I will experience physical pains. Baba says be aware and practise putting a full stop. When we are in it, we don't even realise it. Check and change, be aware and alert and take action to deal with it instantly.

Baba today talked about stubbornness as something that prevents us from experiencing detachment and God's love and success. When there is a principle yes let me hold onto it and be determined. But when I 'want' something and I am trying to prove myself right and I am stubborn about it, then I will have to deal with this negative sanskar as it is ego coming in. Baba is pushing us from all sides to perfection and to reach the stage of 'number one' which is a whole division. Don't think no 2 is ok, as Baba says that is lazy effort! If we keep our vision high, then Baba says He will help us get there.

OM SHANTI