

Sister Jayanti – 25th April 2021 am – GCH, London

Use the Scissors of '*I am good, Baba is good, Drama is good*' to cut the bondages of negativity and waste.

Om Shanti. Good morning.

Today's Murli is very profound. Baba is speaking about the karmateet stage. At the end of the Murli, Baba said He has given us a few things to think about and check and there is a lot more to this subject and He will take it up later. It is a subject that cannot be understood in one Murli or many, as it takes a lot of deep experimenting to understand and see how close or far I am to becoming 'karmateet'.

Baba's use of 'dependency' is made clear. People generally say addictions are connected with substances. Yet Baba explains that addictions are connected to the negative emotions we experience: whether anger, attachment, ego etc. This is part of the addiction story as once we become dependent it is not easy even to recognise it and it takes a lot of will power to break a dependency. We can understand clearly now how body consciousness started in the copper age, but as a dependency it continued and continued. When today people say soul consciousness is simple to understand but not simple to practise it is because there is a lot of dependency on the body and it is difficult to break

When Baba says 'make a lot of effort', it is the internal effort to develop this awareness and strengthen the resolve that this is what I must do. The first dependency is the dependency on my body. In the world, they would say 'of course we are dependent on the body, as without it how would I be able to do anything'. Baba describes a stage where we are in the body but we are not dependent on it. Instead of depending on the organs, I take on the awareness of being the master of the organs. So being aware of the amalgam of the soul and body together, yet developing absolute detachment from and mastery of the body.

Where there are limited desires, the consciousness of wanting something, becomes in itself a bondage. Before Baba's knowledge we were not aware that the desire for something is a bondage. Yet Baba today is making it clear that where there is a desire for anything in the physical dimension, it will always be limited, even if we get the fruit through whatever action we perform, the return will always be limited. There is never an experience of fulfilment or completion. It started with limitation and so the result will be limited. Baba's Murli is logical and simple, yet these are connections we had never made before. Baba has often spoken of contentment and this is a basic quality, on the basis of which we are able to develop spiritually and in virtue. In this Murli, Baba explains the reason for discontentment is the dependency on the body, and also dependencies on other people and situations. When things are not working out how I wish them to, and I am not getting the results that I would like to, there will be discontent. The state of wanting anything to happen from outside will always be destructive to my inner state of contentment. We are not aware that we are the ones destroying our own contentment! Baba has taken this on a very serious level regarding the state of discontentment and says it is like the influence of another spirit on me. The desire becomes the thing that overtakes the soul and leads to further dependency and discontentment. I then create upheaval around me. That is the reality.

When there is the seed of discontent within, then the soul is never going to be content with anyone around them. They will then cause discontent for others as everything goes awry. There is first the influence of body consciousness from within and then the dependency and attachment to people and things. This influence we don't easily understand. The Hindi words are connected: Raaz (significance), Raazi (content), Naraaz (discontent). When I am not understanding these subtle energies then my goal of happiness and contentment seems far. The whole muddle of the Copper, Iron and even continuing into the Confluence Age, can get more entangled and worse and worse.

Baba's Murli, and in general spirituality, is not just understood through an intellectual process. It needs experimentation. It is only when I experiment with an inner state of detachment in soul consciousness will I understand. When I begin to understand where I am dependent on the body and organs then my consciousness can shift from body consciousness to soul consciousness. In soul consciousness I am taking what Baba is giving me and I am experiencing fulfilment inside. That state where my desire led to a certain action, the fruit of that action is also the bondage that holds me there. When there is soul consciousness creating good karma and the results are good, and I am not accepting it for the self in a limited way, then that is not bondage. This is a sweet relationship between soul and body, others, and circumstances. Beyond instant gratification and results the fruit is being stored for the future. This is how to be able to become free from bondage.

Where actions create fear, there is a bondage. Fear is a huge bondage...whether we see it in the world around us, or within us. It will prevent me from doing that which is right and good. It is my own thoughts creating fear. When I begin to think in a negative way about myself, things are not how I would like them to be, in this state of self rejection...why does this always happen to me etc....these thoughts are holding me in bondage more strongly. These are waste and negative thoughts creating more and more bondage. Baba provides the scissors to cut all these bondages. *I am good; The Father is good; Drama is good.* A simple

statement, but it requires faith. Baba has told us who we are and the original state of the soul. We know God is good anyway and do we have conviction and faith that Drama is good. Then I won't allow waste thoughts to come in. If I am having waste towards the self I will have the same vision and attitude for those around me also. The way to be free is to hold the stage of everyone is good, which is a fact in the unlimited. It is Important to keep the stage on the highest level possible.

Baba has described how when there is the situation of illness, or any situation that comes in front of you and you see it as something to learn from and there is benevolence in the drama, it will become good. Whatever the superficial fact is if I see the benevolence within it, it will become so. Baba describes beautifully how illness has come to settle karma, and we saw this in every Dadi and Mama held the understanding it is better to settle now than later. Mama's face was always shining and the doctors would ask who is the patient as they couldn't distinguish by looking at the faces. This was the stage of being detached from the body. The stage of being detached from the body is the *videhi* stage (incorporeal), a term used to describe God. Videhi. Yet He is using it to describe us. In the stage in Paramdham, with no body at all, that detachment from the body is like anesthesia. This is not anything external, but internal awareness. Detachment from the body, the body settling whatever it needs to, but with a smile of a Yogi as karma is being settled. Otherwise it would be pain and suffering from the pain, creating more karma due to my reactions.

An interesting description to understand what it means to come close to the karmateet stage. In the days of Om Shanti Bhavan Baba would talk to the Dadi's usually at the end in the close gathering there. He asked them 'do you experience the karmateet stage?' They replied would they not need to leave the body to experience this and He said no. You will experience the stage before you leave. Baba said He wanted everyone to be examples of what it means to be in the karmateet stage and demonstrate this in their lives, so others would see it is possible.

Now we have two out of 350 dadi's and dada's left. Both in their 90's: Dadi Ratanmohini and Ishu Dadi. Dadi Ratanmohini was known as the youth Dadi, and she is still walking and active and let's hope she continues that way. Yet all the Dadi's demonstrated the bodiless stage whilst in the body. The doctors who came to the final ceremony of Dadi Gulzar's cremation said that when they would touch her, it was not like flesh and bones, it was as if there was no substance but a costume of light. In the body yet bodiless. Through this stage she was able to keep her countenance calm and peaceful without any reactivity. Now it is up to us individually how close we want to be to our karmateet stage of completion and fulfilment and what we need to do.

It is a huge tragedy what is happening in India, and seeing these scenes many Brahmins are reflecting and wondering for how long will this all continue and are we coming to the point when the signals will come that it is time to go Home.

There is a BK complex beyond Tapovan, that used to be a farm by the riverside, that now accommodates 500. It was finished last year and in the first wave 100 were accommodated, who had tested positive for Corona, and 99% recovered due to pure food, environment and BK doctors and nurses. This time the whole complex has been handed over to help the patients within that deprived neighbourhood. So Madhuban is offering whatever support it can to those in need. Yesterday I was sent a list of different charitable organisations that are willing to give help. Yet we see news of those falling in the streets, so at the time of need is this available. Baba says can you hear the sound of those who are suffering and now that is happening in a very physical way. Madhuban is on the mend, but across India it is happening in a very severe way. Through this time of Corona it is necessary to have Karuna, compassion. Yet we need also to be able to speed up the efforts for our final stage and learn what is maybe the most essential lesson: to understand how our thoughts create bondage and how our thoughts can finish bondage.

Om Shanti.