

Sister Jayanti – 27th June 2021 – GCH, London

A powerful intellect is able to bring the mind to God and not allow it to wander here and there.

Good morning. Om Shanti. Today reading Baba's Murli, three times Baba used the word 'buddhi'. In the last few days I have received a couple of questions on the 'buddhi'. 'Buddhi' we translate as 'intellect' and it's not quite the accurate translation, but I don't know a better one. The question was: *'when we are thinking about purification do we begin with the mind, intellect or sanskars?'* Another question was *'If we want to make elevated effort and create an elevated stage, where do we begin?'*

I am seeing how in today's Murli, Baba is talking about '*gunugrananbuddhi*', the intellect that sees virtues and is able to absorb virtues. Baba then spoke about '*vishal buddhi*'. If I have a gift, it has come from God. When Baba was speaking to a group who were asking: *'How do we make decisions in terms of life in the world?'* His answer was that we first have to become soul conscious and look at things from a spiritual perspective and then we will know how to make a decision about things here in the world. So keep the 'buddhi' in spiritual awareness. The understanding and experience I have is that everything begins with the 'buddhi'. My journey with Raja Yoga begins, when I first have understanding and belief. Baba uses the word 'have the faith' that you are a soul. He doesn't just tell us to be 'soul conscious'. Then the intellect's perception changes from the identity of the physical form to the identity of the soul. This is the intellect having faith and then experimenting and coming to the understanding that yes this is the right way to live; the real and true way to live.

Baba talks about giving us the '*gift of the divine intellect*'. Definitely if we look at the Kalpa, the Cycle, we see the quality of our interaction with others, in particular our love for God, and our search for God and Truth. At the end of the Iron Age many of us didn't know we were searching for God, but we recognised the motivation that we were searching for Truth. An accumulation of that search, faith and love brought us to the point when we came to Baba, He says that He recognises us, and we were able to know Baba. Baba says '*He gives us the gift of the divine intellect*'. Many hear knowledge but how many follow it. It is really a handful. If Baba wanted to just be popular he would have gone along with the trend. Brahma Baba had charisma and a large network of friends and community. But he wasn't interested in popularity; he was interested in truth. His search, love and devotion brought him to the point, Kalpa after Kalpa, to become the instrument.

When Shiv Baba gives us the gift of the divine intellect, with the knowledge of soul we begin to understand. I used to think the knowledge of the soul was easy to understand and share. My assumption was that as it was easy for me it would be for others too. My first strong experience that this was not true was when I met a church person of standing. He asked what are we teaching and I began with the knowledge of soul. He was totally dismissive and said that 'This is what you may believe'. It is not what we understand...I then realised that where there is the culture of burial it is not possible for the soul and body to be considered as separate, as there is the belief on judgement day you are raised from the dead.

Another time, I was speaking to a Muslim woman from the Middle East, who followed Raja Yoga for several years. There is a difference in religious awareness according to what part of the world, whether Muslim, Hindu and Christian. However she told me: You cannot tell a Muslim that soul and body are separate. Again at an international conference we had a little gathering: a Rabbi, from New York; an Iman from California and a Bishop also from the USA and they were very open. It was a dialogue between the four of us. They all said that there is no explanation of soul. The Rabbi and the Iman agreed and the Bishop was listening. They said: Human beings are told, that we cannot understand soul. Therefore we are not going to give a definition nor do not teach anything about soul.

So even to understand that 'I am a soul' only happens if there is the recording within the soul and also when Baba gives us the Divine Intellect. The first step is then when the buddhi opens up and we realise we are a soul. The big change that happens when I know I am a soul when the buddhi is then able to take control of the mind. The mind doesn't have understanding of its own, as it goes here and there and everywhere, but the buddhi realises it knows it needs to take charge of the things that are going on in the mind.

Brahma Baba, as Dada Lekraj, from his diaries of 1932, spent a lot of time in introspection, and would write in his diary about 'holding a court' with all his ministers....and he was talking to his mind to be quiet, still and obedient. For us the understanding that now I have to take charge of my mind. One particular thing that Mama would say is that the divine intellect is a very tiny little baby and we have to take care of it and allow it to develop. While a baby is still in the stage of infancy it needs to be protected, in particular the head, as it is fragile. Mama would ask how would we look after a new born, being so fragile? In the same way the divine intellect, the buddhi, is extremely fragile and we have to protect it. We need to make sure no other influences come. This is why Baba is so strong on Srmat, God's instructions: manmat, the directions of the mind and parmat, the directions of others influence the intellect in a powerful way. Before gyan we didn't know but after gyan we start to understand and follow srmat. Following srmat is the way to make the intellect strong. By listening to the gyan everyday in the Murli, this is the way the intellect is nourished and becomes mature. In the Gita, the first thing that Arjuna did, was hand over the reins of the chariot to God. If I am

handing over to God, then there is the ability to follow srimat in all the different ways He explains. Today Baba is talking about the ability to see virtue and absorb virtue. Baba is saying 'be like Dadaji Rishi'...see specialities in all human beings and also the animal kingdom.....Baba gives so much to experiment with in the Murli so I can then experience it. Then we can keep the intellect safe from many other influences, in particular keeping the intellect free from the habits of the mind. The way my mind is functioning is connected with my sanskars. Baba talks about the number one quality souls at Sangamyug: Seeing and absorbing qualities in and from everyone. The second number, see virtue and yet don't have the power to absorb the goodness as still stuck in the aspects of their life. The third number, only seeing weaknesses, and criticise. There is the buddhi that absorbs virtue and the buddhi that sees weaknesses.

This month is Mama's month and next month we will be hearing about Didi Manmohini. We used to be deeply connected with Baba and Madhuban through the Dadi's and Dada's and yet now without them around physically it is very important to keep a sense of who our ancestors are and connect with our roots and Madhuban. People ask me if I am planning to go to Madhuban I say yes, definitely. Madhuban is home, I will go there. If you are thinking about it, hold the thought and you will feel very much connected with Pandavbhavan and Baba's room there, the place where Baba himself meditated as it still today carries that power and vibration. Didi's month is July. Didi would say that a clever intellect is like a knife. *If someone knows how to use a knife, then they use it for benefit, for good. If they don't know how to use a knife they will damage themselves or others.* The point then that with a clever intellect we cut through all the fluff and see what is going to lead us into bondage, and what is going to lead us closer to God, and move forward with that and not let other things get in the way. A clever intellect can also be very critical if it is not being used in the right way and this is also damaging for the self. If there is a critical nature it destroys the happiness that the intellect could take from God and the experience of joy. What happens when I have a critical intellect is I will become unhappy and the cause is my habit of seeing weaknesses and defects. It is not just what the eyes are seeing, but what the mind is churning and then it comes into words. The soul gets caught up in a web. There is a cycle of seeing negativity and being caught up in it. When there is a deep realisation in the buddhi. If I am asking myself the question: What can I do to make elevated effort to experience the fruit of Sangamyug that Baba is talking about....happiness. Can I change my habit and attitude of seeing weakness and start seeing specialities and virtue? Baba mentioned one in particular is present in each Brahmin soul...that they recognised God and belonged to God. So in terms of the specialities, when Baba is speaking about the Vishal Buddhi, the broad, wide intellect, Baba is saying that having done something, and planted the seed, don't then have the arrogance that 'I' did this and forget that that speciality is a gift from God. When I forget this, and think that it is I that did this.....the bird of 'ego' will eat up the fruit and so you don't experience the results. Then I don't experience the sweetness of the fruit of the effort that I have made and I wonder why I am not happy.

The third place that Baba mentions buddhi is with decision making. With this don't think about the externals...become soul conscious and in the awareness of spirituality let the buddhi make a decision and it will be the right one. Baba is talking about that it is the thoughts of the past that pull the buddhi not just into old awareness but also into old sanskars. Here Baba describes the buddhi as being the master and having the power to know that if allow past scenes to come the decision will not be the correct one. But in soul consciousness, connected with God, I am on a higher plane and not going to be pulled anywhere else.

If I have the desire to make elevated effort where am I to begin. The starting point is the buddhi and the purification process begins with the buddhi. If this understands something and is powerful then the buddhi is going to make sure old sanskars are not going to pull me back. I will see the habits I accumulated in this last birth and those of many births, but I will not let these interfere. Baba was saying in the blessing yesterday, that we sometimes use our past sanskars as an excuse to be lazy and not do the work that I need to do today. I will say that is how I am....do I want to live with these until the end. Or am I ready to acknowledge and to change them with Baba. The buddhi has to be clever enough to speak to the self, to realise that if I keep my own awareness pure and clean and elevated, those sanskars will lose their grip on me. When we make mistakes, ok, Baba will forgive and provide power to change. If I am repeating mistakes continually, Baba is going to understand what more am I going to do to help you. So learning from mistakes is effort.

Sanskars take a lot of yoga power to change. Intense Tapasya and the 'fire of yoga' are required. Baba says last can go fast and you can make intense effort within a short space of time. Also there is now a lot of clarity in the teachings and thousands of examples of those who have achieved this. We need to do more tapasya and take advantage of the Confluence Age. It won't be possible later on.

There is the example of the gift. You have been given a gift and your effort is to take care of it: keep it clean and make sure it doesn't break, as it is fragile. The attention is to keep the intellect clear and clean and then it will do the work of allowing me to link in yoga with God. It will then be the powerful intellect that is able to take care of where the mind is going. Buddhi yog is our main subject: the way the buddhi is dealing with things. Then it is 'manmanabhav'. The buddhi powerful, connected with God is able to bring the mind to God and not allow it to wonder here and there.

It was fun for me to explore this whole idea of all these questions coming up and how Baba has been talking about the buddhi in so many ways today.

OM SHANTI