

Sister Jayanti – 25th July 2021 – GCH

God pulls the strings and I dance...

Om shanti. Good morning. The Brahmin songs that have been created are very, very beautiful because each word of the song, of the lyrics, has a meaning and I know that some years ago we tried to translate all the songs but after that I don't think anybody has taken it on as a job. This one was talking about filling your inner apron with all the treasures that God can give and He's giving everything at this moment. So just to keep filling, filling, filling but also sharing because the more I give the more I receive.

Today's murli has many, many memories because it was the time when we were preparing for Global Cooperation for a Better World and it had been Baba's direct instructions through Dadi Gulzar that told us that we had to do this project and what the project was going to be about. Baba gave very specific instructions and of course when you follow those instructions then, yes, there's success. So both the international projects that Baba inspired us to do were amazing. This was in the 80s and we haven't had similar things since then. Different service has been happening, which is great, but that particular aspect of service where it was international projects was different.

So today Baba's talking about the balance of service but also remembrance and, of course, absolutely vital. Service is easy because we're used to doing service, we're used to doing. And so it's very easy to come to Baba and continue with the act of doing, doing and doing. But to be detached and take not just morning and evening yoga but regular moments of reflection through the day through traffic control, to be able to have those moments, is so valuable and important because it is those moments that then enable us to see what's going on and what I need to do. So Baba's talking about how even within a few moments of powerful remembrance you can take a huge amount of power from Baba.

But I really want to take up another question that I was asked yesterday and it's in a context of the murli that Baba's talking about today. And the question was something that many of you might have been asked also. The question was when we say 'I', and generally it's ego that's saying 'I', is it also possible that even when we are thinking about the soul, even in that stage, can there be ego the comes in? It's a very interesting question. The ego of this (the body) and all the things connected: possessions and position and role and responsibility on that external level. Of course Baba's explained, be soul conscious and you'll be able to detach from all of these things. And you're going to be able to experience yourself as that being of light, and that detachment in connection with Baba. But even in that awareness of soul, is it possible that ego creeps in? Well Baba tells that it is, because even in the ego of 'I the soul', 'I'm a Yogi', 'I'm a gyani', 'I have x years of experience'; if all of these things come in, then of course they become a big block for my future progress.

And so the things that Baba's talking about today are very interesting. Baba's saying: don't let service take over, let yourself see service a) as a game and b) remember that you're an instrument. And Baba uses the word puppet, *kathaputalee*, and Dadi would very often use this expression for herself, that as God pulls the strings I dance. And so, that idea that I'm an instrument and God is in charge and to be able to live by that and practice that and experience that, means that truly I'm getting rid of all the ego of 'I'. But without that practice what does it mean to be an instrument and really, truly to have Baba in charge.

And yet of course there's the paradox; can I just say: Baba's going to do everything and I'm neglecting my own responsibility or duty, and Baba will pick up on that and say 'But you have to do the karma'. And today's murli also underlines that. Baba gives us the opportunity for fortune, so we have to do what we need to do but I still have to maintain the awareness that Baba is in charge.

Dadi would underline this for us many, many times. She would say: can anyone here say that I did this service, whatever it is, whether it's the creation of Global House, Diamond House, Oxford, whatever it is? If it weren't for Baba how could it have happened? All the service that's happening, and I just mentioned a few places in the U.K., but just imagine. Dadi came from India just with a few sets of sarees and nothing else except the treasures she was carrying in here (Jayanti points to her forehead) and the experiences that she had had with Baba. And how did this little woman, she was very little and she shrunk through the years, was able to not just do everything that's happened in the U.K. but also actually train most of the teachers who were the instruments for service across the world; inspire them, support them, sustain them, empower them, all the things that she did all the time, not just for a little while, but all the time. And when we would go to Bharat then again Dadi would give so much personal attention to individuals, to groups, to the service that was going on, asking them if they needed any support; all of that was happening all the time. And you see the results of that.

But she would never ever say 'I am doing this' or 'I did this'. She would say the magic that's happened in terms of service from nothing to everything, it's been Baba. And it's true that God's power is what souls carried away with themselves after meeting Dadi. You didn't say Dadi gave me the power. You said Dadi told me this but you had to then follow and take the power from God. And she showed you how to do that.

When the first collection of Dadi's classes was written and then the question was, what's the title of this book? I suggested *Companion of God* and we asked Dadi and she loved it and after that it's been Dadi's favourite expression: 'what do you do, how do you do it? I'm God's companion'. So God's companion is something that Baba is offering to all of us; to be God's companion and see how God's magic can work.

So *kathaputlee*, can I be the puppet with God pulling the strings? I like the word *kathaputlee*; it's a nicer word than puppet. Am I doing what I need to do but knowing that, yes, it is God who is in charge. And Baba saying when you're doing service, all you're doing is simply writing what has already been written. It's there already, done already, fixed already and all you're doing is writing it now again because it's happened many, many times in past kalpas and it's happening now again. And so that idea of just simply doing what's been fixed in the drama and God in charge and it liberates us from the worry and the anxiety of how and why and what and if and but. And so one method that Baba's given; be the puppet. The whole murli is about using these methods in terms of service.

The second method that Baba's given is, let it be a game. Don't take it seriously. There's an interesting expression: nobody else is taking you seriously, why are you taking yourself so seriously? So don't take it seriously; it's a game. But yes when you step onto the game field, you don't know if the ball is going to hit your legs or you're going to be able to kick the ball. You don't know if it's going to come at you from here or there or where, unexpected. So you just have to be alert.

The Gita uses the image and analogy of the warrior but that's a bit violent but of course non-violent warriors is a term that sakkar Baba often uses. I don't think it's come so much in avyakt murli's but certainly in sakkar murli's; be the warrior on the battlefield, absolutely alert, can't blink, just watch what's going on and do what you need to do, but the idea of the game. And yes the alertness that you need to have on the field but not just the alertness - knowing that it's a game.

And it's not a question of winning and losing. It's a question of your consciousness as you do it and in this case the outcome is fixed, victory is fixed, Sat Yug is coming, no question about that. The only question is: how have I been able to play the game? Have I been able to play keeping my own dignity, doing what I need to do but also just seeing how others are playing. And they'll do the best that they can but let me play in whatever way it is I can. And so keep my eye on the ball and not let my eye go here or there but knowing that drama is fixed and victory is destined. And so if the ball is hitting me, again it's OK, let me carry on. I'm not going to give up because of that.

And so Baba encouraging us and inspiring us in this particular murli. But Baba also again and again, reminding us; just simply go into silence inside, connect with Baba and Baba will give you power and refreshment. And so Baba making sure that we understand that the main thing is Sangam Yug. It's Sangam Yug and whatever is going on, it's an opportunity to create fortune for the whole kalpa. And so, yes, service is fortune, service is amazing, it teaches us so many things but at the same time, not to get distracted by service. Baba is talking about keeping a balance, being aware of the needs of the body and also doing service.

It's not often Baba tells us yes, you need to have sleep. How often have you heard Baba say that? Not so often. Usually Baba's saying 'don't sleep.' But in this murli Baba's telling us, yes, you need to make sure you get enough sleep. So Baba also the loving Mother, not just concerned with service but concerned with the physical and spiritual well being of His children. I hope there's a video of this murli so that when you see it you'll see Baba's loving concern and how He expresses that. The words carry that also but of course seeing Baba's face at that time was very powerful and beautiful.

So, a lovely murli but I also want to talk about another thing that's come up in several of the avyakt murli's and the sakkar murli recently and that is Baba talking about *sakshi* and *sati*, the observer and the companion. I always used to think that if God is my Companion, then I'll be able to be the detached observer. Over this period, what I've been seeing is that Baba's not saying companion first; Baba's saying observer first.

And so giving it a little bit of thought and realizing that trying to be an observer, just thinking well, God's my Companion, God's going to help and somewhere there's a slippage and you forget to be the observer. But if I train myself to be the observer; Baba always says you take one step forward and I'll come a hundred thousand steps forward to you. And so if, firstly, I make that effort and keep checking within a situation; am I the detached observer of this or have I got caught up in the game? Everything's a game and so am I getting caught up in it?

Or am I able to be detached from it in a very genuine way in which, in that detachment, I'm able to see myself because being the observer, being the witness, means that firstly, I see what's going on in myself and then secondly, I'll be able to stay detached from whatever it is that's going on, even detached from the outcome. Because if today things are not going the way I want them to, it's okay. The drama is accurate. The drama is perfect.

And these are not just words that Baba's speaking. When sakkar Baba spoke the murli, these were the things that Shiv-Baba was saying but Brahma Baba was practicing, both together, working hand-in-hand or even so closely that they were totally connected but Shiv-Baba is telling us - be the detached observer. It's come in sakkar murli's how many times? And Brahma Baba, not just listening to those words, but practising those words and following those words in reality, in life. And so maybe this period when we have this opportunity to continue with the sakkar murli's, amazing, we've heard them 10, 12 or more times now. But whatever it is that's coming in the sakkar murli's, can I practise the things that Baba's talking about?

And the avyakt murli's. Baba and Mama didn't need to hear the avyakt murli's. They practised what Baba was saying from the sakkar murli's and they became avyakt. We've had the opportunity of sakkar murli's revision. And for those who are new, very new things coming

in the murli but also the opportunity to go through all the avyakt murlis. And I know sometimes people write to me and say, we're now at 1988 murlis but there's a lot of murlis that we've missed. Everything is now available online. And somebody wrote to me yesterday saying she's starting her journey again with the 1969 murlis and she's realizing how profound they are. And they were incredibly profound. But if anybody wants to catch up, there's now opportunity to catch up. If I haven't even been around for the revision of those, well, I can go back. Technology has made sure that nobody gets left behind. Everybody has access to everything. And so, let me study the things that help me move forward.

And so, that stage of the detached observer. I have to keep checking myself again and again. Am I the detached observer? And if I'm not, what is it that I can do that can help me? And so the more I practise being detached, then it's easier to be connected with Baba and feel Baba's companionship.

For new people, not so easy to think about how to meditate. It takes a little while. So many questions yesterday were simply about this. How do I meditate? They've been through the course. They've heard murlis but still the question comes. But I see also that as we move along further, I know how to meditate but I don't always do it. And so even in those moments of traffic control, let me connect with Baba. And yes, as I continue to do this then the hope is that, like Dadi used to say, ask me how long I don't meditate. I meditate all the time. And so can I come to that stage where I'm meditating all the time? Whatever else it is I do, one channel - and this (soul) works on many channels - and so one channel is connected with Baba. So that is influencing everything that I do.

And so that stage in which I'm detached. Never mind the outcome. What is actually going to give me the power is how I manage things and observe things, and observing and not reacting doesn't mean suppression. I used to think that if I suppress anger, that's going to lead to depression. And that is a truth. That's absolutely true. If I want to react and I can't react and I haven't yet learned the skill of changing the pattern of my thinking, then that reaction that I'm suppressing is going to lead to depression. But Baba doesn't want me to be depressed in Sangam Yug. Baba wants me to experience the joy and the beauty and the love of Sangam Yug with God and the family; not even just God but the family also. So Baba teaches us how to change the mechanism of thinking so that I turn it around so that I can have that experience of Sangam Yug. With the days slipping by very quickly, this is what I'd like to do.

And so on the one side, it's anger that's suppressed that causes the depression. But I've also understood recently that any other negative emotions that we go through, jealousy for instance; if I've suppressed jealousy, I haven't acknowledged that that's what I'm going through, for whatever reason, and I'm suppressing that, then that leads to depression. Sorrow: if I haven't been able to deal with the sorrow that I felt yesterday and I'm suppressing that - while I feel depression is the end of the line in a sense - but I begin to feel heavy. Why am I feeling so heavy? What's going on? Nothing's going on now but I'm still feeling heavy and so sorrow is suppressed.

And in fact, that's been the case for Brahmins for a long, long time. We hear something, we see something, don't like it and I don't want to say anything about it but, I've held that sorrow inside myself. And so Baba's saying, let go. You're the observer, be the observer of yourself and let go. And when you're able to let go and be free, that's when truly you can be a clean, clear instrument for Baba.

In the early days when the avyakt murlis started, it was just interesting drama. I've heard the story from Dadi Gulzar directly. Different people have told me different versions but the story I heard from Dadi Gulzar directly about how none of the other senior trance messengers felt very comfortable to carry bhog to Baba on the 21st of January, 1969. Why? Because they were feeling the sorrow. And Dadi Gulzar somehow had managed to deal with whatever and maybe it's because she was the first person to arrive in Madhuban when Baba passed away. And immediately Dadi Kumarka asked Baba what do we do.

So maybe four times a day - on the 19th, 20th and then on the 21st morning she was going to Baba. It was literally like lifting a phone, you know like you and I would lift a phone and say: 'Dadi this is going on. What shall I do?' And some people used to do that. She would go to Dadi Gulzar; this is the question. Dadi Gulzar would fly up and come back with an answer. So she wasn't carrying sorrow and she was the youngest in physical age within that group of the Dadis.

And when everybody said they didn't feel comfortable, then Dadi Kumarka looked at her and said - she always called her Gula. She didn't call her Dadi. She called her Gula - 'flower' - short for Gulzar. You're not going to let me down, are you? And so she said, yes, I'll offer the bhog. And they experimented with other trance messengers to allow Baba to come. And then finally Baba said, let the trance medium be fixed and the place is fixed. It's Madhuban. Baba will only use this messenger and will only come in Madhuban.

And so *nimit*: Dadi Gulzar is *nimit* – amazing; a clear, clean instrument. Whatever was going on didn't matter. She kept herself very clean, very clear. She didn't get involved in anything that was happening and so the detachment and just with a few words, she'd be able to give an answer to whatever question came up, in terms of service and what's going on, and Baba could use her. And the amazing murlis that we're hearing and studying now, it's because she was so clean and clear.

Now we've had that demonstration through trance but today, not through trance, but can I really set aside all the things of the past and just be a clean, clear instrument; not holding back anything but having cleaned out everything. And yes, then I can be *nimit*. Then I can be an instrument for whatever Baba wants to do through me. Baba's going to get it done whether through me or many others - many, many others - but if I choose I can be that clean, clear instrument. So, clean in terms of no influence of negativity and the vices. And clear in terms of no other influences of human beings on the soul.

And yes, then there's absolutely no question; Baba's going to work through that instrument and magic can happen. So each one of us is a magician, not just Baba. But Baba wants to do his magic through all of us; many magicians. So not just Krishna lifting the mountain alone but Krishna taking the help of everybody else giving their finger of cooperation. So a very lovely murli again.

Om shanti.