

Sister Jayanti – 15th August 2021 – GCH

The four main pillars of raja yoga

Om shanti. Good morning. You heard the term Bharat come in the lyrics of the song. It's in praise of Bharat and it describes the Bharat of Satyug and how Bharat is the highest pilgrimage place of all. So many things about Bharat. But one of the reasons why I think they chose to play this song today is that it is Independence Day of Bharat (India). So, all those who are from Bharat, congratulations for today.

But Baba's interpretation is a little different. Baba says how from the 1940s till today, if we see the condition of Bharat it certainly hasn't been on the rise. In some ways yes, but in many ways no. So the whole world is in Ravan's jail. The kingdom of Ravan exists across the world. There is a very lovely message that has come for third Sunday world meditation hour today. They usually send us one little sentence that describes the theme we should take up for meditation hour. Today it's a very, very powerful title. Sit in the consciousness of being the master bestowers of mukti.

God is the one who gives mukti, liberation, but Baba has actually given us this title many times. "You are the ones who show the way to mukti and jeevanmukti and so you are the bestowers of mukti". So the message for tonight was (and you will all be having yoga in your own places) to be the bestowers of mukti, liberation for all, so that they experience liberation from the body, the old world, old habits and old sanskars.

The murli today is, as usual, very powerful. It is not just about finishing old sanskars and habits, but burning old sanskars and habits, and how, if something is burnt, if a seed is roasted, it won't bear life anymore. It won't reproduce, it won't multiply. So, sanskars, whilst they are still lurking in different corners of the soul, situations come up, and things may have been okay for a year, or two years, or even a few years, and suddenly a situation comes and it flares up again. So, we ask Baba the question, why? And Baba says, you didn't burn that sanskar, you didn't finish it completely.

So the murli is a murli for Holi, the festival, when one day they have the burning of holika and the next day then they have the colouring and so most of us have been in Bharat during March. It always falls during March. February is usually Shiv Ratri and a couple of weeks later it's Holi and so we have usually been in Madhuban for this and Baba's whole murli is not about colouring. So often Baba's Holi murli's are about colouring but this one's about the burning of sanskars. So how do we give liberation to others. First we have to experience that ourselves. To what extent have I been able to liberate myself from all the old things.

I was given a very interesting topic last week, very much connected with the state of liberation. I'll share with you the Hindi theme and then take it up in English as the Hindi words go together. Dharna ka bal - the power you get from dharna and the fruit that you attain through the dharna Baba teaches us in Sangamyug. Literally, just go through each one of the different aspects of dharna and you'll be able to see how Baba is giving us power through that dharna and as a result of that dharna we are experiencing liberation but also the sweet fruit that comes from whichever dharna it is.

When we begin the journey of Raja Yoga we talk about four main pillars. They used to show the picture of a yogi seated on a seat that had four pillars. Firstly, celibacy, purity. Secondly, pure food and drink, diet. Thirdly, pure company, satsang, but today that is interpreted in many different ways. What is the company that I have of the things I'm seeing on my screen, the TV screen or the things I'm seeing on my computer? So I'm doing my work or there's extra things I'm seeing. And then the fourth one, the divine virtues. These are the basic ones and then if you look at our whole timetable of our Brahmin life right from Amrit Vela through to the night, everything has been created by Baba so that we are able to take maximum benefit of Sangamyug and experience the power and the fruit here and now.

Sometimes Baba says that when it's 21 births of liberation, jeevanmukti, the first birth is now. So to what extent have I been able to come to that stage in which things may be happening all around but I'm able to stay up above, experiencing that state of liberation that Baba wants to offer me today?

First pillar: purity, celibacy

So, just looking at the four big pillars, the first one of purity, celibacy, I was thinking that the power that this gives us is the power of freedom, to be able to be myself, who I am, without any dependency on anyone else. Without purity there can never be that state of freedom, that state in which the soul is able to experience the sweetness of freedom. I was also thinking that whoever were the people who created the political situation, they always talk about independence, they never talk about freedom, so it's not freedom day by any means but independence of a particular type but certainly not freedom. And, what Baba is giving us is real freedom. Firstly, just the freedom of being yourself and no dependency but also the sweetness that freedom brings. To be able to really do what I need to do to fulfil my highest potential.

In terms of relationships at the end of Kaliyug, you can see how much bondage there exists. Sometimes we would say it's love but actually it's the bondage of attachment that's there so strongly. But also in position and control, so certainly no space for freedom on any level. Baba gives the soul the power to be able to make its own choices. Baba teaches us karma philosophy. The interpretation of karma in the past has always been: well, this is what you've done and this is now the result that you're experiencing. Well, true, but it's only half true because usually then there isn't that clear understanding of what my choices are here and now at this moment to be able to create the future I'd like to have. People talk about the karma in terms of the past and, yes, absolutely true, everything I am experiencing today is from my own past karma. Yet today, and of course where there isn't gyan there isn't that power of choice, that understanding, but Baba explaining what karma is and how it works, the choices that we have and what we can do, and now karma becomes the key to be able to experience and create the future, to have the freedom to create the future I would like to have. So, on one level you would say it's one dharna but that one dharna has so much built within it that it really has huge repercussions in a beautiful way.

So that first dharna, and why it's the first and the most important because, without purity, you can't have yoga (Baba was talking about it yesterday). True. Where there's the pull of the senses and body consciousness then how is yoga possible where yoga is the opposite, detachment from the body, from the senses, being able to fly up above. So, this is the thing that's created the most controversy, and we can see why, and we can see why Baba emphasizes it so much.

A thought that sometimes comes to me is that if Baba wanted to be popular..... Does Baba want to be popular? I don't think so. If Baba wanted to be popular and just gather lots and lots of people together in the early days, it wasn't the right way to be doing it. But Baba is interested in truth not popularity, and Baba's come to offer real freedom, so really Baba, Shiv Baba totally focused on what His task is but Brahma Baba, also impacted so much by Shiv Baba's company, the two souls side by side. Even if two people sit close they catch each other's vibrations. So, that's the bodies being close. But, souls sitting side by side, so, of course, it's going to be totally influenced by Shiv Baba and so Shiv Baba, only one task, only one vision, purification of Baba's children and the world. And so Brahma Baba also totally influenced by that and not being bothered, not being concerned or upset, by any upheaval or whatever else it is that's going on. And, so in terms of our state of purity, relationships is one thing, but that real, real state where I'm not influenced by whatever else is going on and I can stay up above. Now, if I keep Shiv Baba close to me ... possible? ... yes, with yoga it's possible.

Brahma Baba's role was not just the physical closeness or the inner closeness (to Shiv Baba) but Brahma Baba very consciously remembering Shiv Baba and so we can do that definitely. So keeping Baba close to us to the point where Baba is able to influence us and none of the other things have any influence on us. That really is a very powerful blessing we are able to receive from Baba. But that state of total freedom where I know where I want to go and I keep my vision focused there and whatever are the karmic situations, well Baba has come to help me clear all of that. That is the purpose of why I am here.

So, a question, "to what extent am I settling my karma and why am I still adding to my karma? Am I being influenced by the karmic situation to the extent that I am actually creating more karma on the way and if that's the case when am I going to have the opportunity to settle?"

It's very interesting for me to see how the UN Climate Change Report that was published on Monday, it's not just a big, big wake-up call for governments and people out there but I think it's also a big wake-up call for Brahmins. Because we read about it in the murlis, that all this is going to happen, this is how the transformation will happen, there'll be upheaval, there'll be all this. But it's not that it is going to happen, it is happen right now. So, if I'm still creating karma when am I going to have the opportunity to settle karma? It's really now or never. You've heard this slogan many time. You've heard "the wolf is coming, the wolf is coming" and it never came but I don't think anyone is going to say the wolf is coming any more. I think the wolf is right there staring us in the eyes. So, really a very important milestone that the planet has gone through to come to this point where we are on red alert. So that one dharna giving us the possibility of freedom, freedom from all levels of influence, and the possibility of attaining that state of mukti and jeevanmukti now.

Second pillar: pure food

You've heard the story of Dada Vishwa Kishore. Before there were centres even in South India, for example, as there were only centres in North and central India (South India was still green), Baba would send Dada Vishwa Kishore, who was his right hand, on all sorts of missions to do this, to do that, to do the other, things for the yagya. Whatever big service there was in the functioning of the yagya and the care of 350 people, whatever their needs were, all that was sorted out by this one individual. That was the extent to which he was Baba's right hand.

He would carry a little kit bag, Dadi called it a kit bag. And, in it he carried a little stove, a little pot, and all the things he needed to be able to cook something and offer it to Baba. Indian stations always have waiting rooms, sometimes nice and sometimes not so nice. He would find a nice waiting room, that was clean (nice in the sense of clean), and he would get whatever vegetables he needed and he would always carry a little rice and a little bit of this and that, and he would cook right there at the station and he would offer bhog and he would then have it. Now, it's not just sattvic food and drink but also the concern of cooking it in the highest consciousness, offering it to Baba and having that himself.

I know that now we have many new children who have taken birth since Covid, most taking gyan on Zoom and now some of you I am seeing here personally. And, I'm not sure if you've heard it's important to offer bhog at home, hopefully the whole home is free from impure food, but to actually cook in Baba's remembrance and offer it to Baba every day so that the food that you are having is prasada, is the holy offering that's come to you from Baba. We offer bhog every day, of course, but also, to be able to share with the whole family on Thursday and Sunday. That whole system has physically kept us safe from any impurities.

Imagine travelling in many places and not being impacted by food and drink. That's only possible because we cook our own food. But also, karmic accounts. Whoever is feeding you, you have a karmic account with them. Not here, as it's food that's been offered to Baba and so what you are having is Baba's food. It's from Baba. I don't have any karma with you and you don't have any karma with me. But generally where there isn't that whole awareness of cooking and offering and so on, it's huge, huge karma.

Just one example of how huge that karma is. In the early days, there were people considered saintly and holy. I won't mention names. They weren't able to see the value of what Baba was doing and they weren't able to support Baba in what was very clearly a task of liberation, a huge liberation at that time. Baba's comment was that, and it comes in the Gita also, "the gurus of the day weren't able to recognize God's work as they were being fed by the kauravas", that is, people who were body conscious, people concerned with external things, prestige and all the things that happen in the world out there. So, their food was coming from the kauravas so they were impacted by them also. Now that is the extent to which food has an influence, not just on the level of consciousness, but also on the level of karma. So the dharna that we have in terms of offering bhog to Baba is finishing that karma. Whoever brings the food it's for Baba, it's offered to Baba, and then it's shared, so no personal karma.

At home, yes it's a family staying together and, of course, family is intimate and so lots of karma there and some of you sometimes come and talk about it. "I must have huge karma with this individual", and it's true. How many births' karma? Don't know. But where it's very deep, very intense it's maybe not just the karma of this one birth but the soul brought karma with itself and how many past births' karma is it that I have in this family situation? Who knows? But the point is that if the food in the home is cooked in Baba's remembrance, offered to Baba, we are not just settling karma of the past but are offering the souls the opportunity of coming closer to Baba through good food.

I have a few stories of how good food can change the intellects of souls. And one particular story is of someone very close to me, my father. There was a period when we were, I think, still in Tennyson Road at that time, not even Baba Bhawan. My mother had gone away for a few months to Madhuban, Bharat. She wanted to spend time in Bharat. During that time, Dadi would send whatever was cooked... sometimes she would just have the thought and send Baba's food to him, not a regular thing, but it must have been the impact of that food that gradually changed his mind and he came to Baba totally, from being somebody who had respect but was not interested to hear any gyan. Bhakti was important to him. How did the change happen? I couldn't believe it myself. It certainly wasn't through my giving gyan. He wasn't ready to listen to me. He was of course seeing my mother's lifestyle – and was very cooperative, and he suddenly phoned me and said I want to go to India and I said "Fine". He was always going to India for travel or business. And he says "No, but I want to go to Madhuban this time. I was totally shocked. And of course that one visit to Madhuban, it wasn't even Avyakt Baba's time, it was out of season, and that one visit changed him. But it was the food, I'm convinced.

So, pure food actually changes consciousness. Why I'm going into all this detail is to just to underline although it may take 15 minutes extra, and maybe by the time you come home you're hungry, your children are hungry but that 15 minutes span is very important, to cook for Baba. Not that you are cooking for what this one likes and what does this one like. What would you call that? Attachment, yes I think so. Baba would say cook very good food so that they appreciate it and don't want any other food, they only want food that's cooked at home and offered to Baba, because you've made it very interesting and tasty. So Baba doesn't say don't cook tasty food. Cook what they like. But you're cooking it for Baba, you're not just cooking for them.

So, I'm just seeing more and more the power we get from every single aspect of dharna and the sweet results, the fruits we experience from being accurate with every single aspect of dharna.

I remember going to a new country and the invitation had come via a family so it was myself and another sister staying with that family. Normally when gurus and people who teach go to these places (it was a Hindu family) they would be cooking for them and they would be cooking for whoever else comes to meet them. So, it would be a big thing, a lot of work every time and they were used to doing that. This family was totally shocked when we said we will cook for ourselves but we are very happy to cook for you too. They were really shocked. But when they understood karma and all of this, they actually became Brahmins within a week literally, that quickly, and I'm sure that was the impact of the food.

Third pillar: satsang, company

Satsang, how am I doing with that? What is the company I keep? Everything I read, everything I hear is again influence. So, can I make sure to protect this little space where the buddhi lives and not allow anything to shift that, songs, music? What are the memories that they're evoking? Happy memories, sad memories, memories of human beings, memories of Madhuban? So let me be very conscious in terms of my choices of what I expose myself to.

In the sakar murli, Baba uses the expression "cinema". Listen to the word again "mother of sin" (Baba's interpretation of that). But now you don't have to go to the cinema to see all sorts of stuff, you can sit comfortably at home and who knows whether you're doing your work or watching a film. But definitely, whether it's the pull of fashion or the pull of other types of body consciousness, whatever it is, it's a huge, huge influence. So satsang.

When Baba says to follow the system of traffic control, follow the system of churning, keep your chart, keep your diary, do your journal, whatever it is, but just be aware of what I am feeding my intellect. To what extent I am taking care of it. The sweetness, the sweetness that comes from being close to Baba. I am following the system and it brings me closer and closer to Baba.

Fourth pillar: divine virtues

Of course, if I don't follow the system of checking and changing and imbibing divine virtues it's going to be an obstacle for me to come close to Baba. The way I say things, what I say, how I say it, to whom I say things. If it's not filled with divinity, with spirituality, if its just on the level of my sanskars, and my reactivity, whatever impact it has on the other, but what is the impact on me? And, definitely, distance, distance, distance. And, so, when Baba says it's easy, and when Baba says it's difficult, yes it's difficult. It just means being so alert, so aware, no hard work, but the constant attention, the consistency of that. And, it's not even a question of one day lost and a lot is lost, but it's a question of one hour. Something happens and it's a trigger for old stuff. Well a lot is lost.

I have just taken up the four main things but, homework, Sunday. Churn and see how from Amrit Vela through the whole day till the night, what is the dharna Baba has given us srimat for? And, what is the power you get and the results you experience? Test it with your own results. Its not theory but your own results will tell you what is the benefit.

We are going to offer bhog now and thank Him for the freedom He has given us, the mukti and jeevanmukti here and now, and we fly to Baba.

Om shanti.