

Om Shanti everyone!

Everyone looks very happy! Happiness comes from lightness, and lightness comes from our truth and simplicity. As much there is truth, and as much as our thinking in the mind is simple, there is happiness, there is lightness. So, what is Satogun about? It is about lightness, about truth, and a very simple, easy nature, because sometimes everything is so simple and easy, then we make it complicated, make it difficult. It really depends on each one of us. In rajogun, we make things complicated, difficult, impossible, our thoughts are always like that, but when you become sato, you are internally very calm, with only necessary thoughts, and everything seems so easy. Everything seems possible, because the heaviness of alloy has been removed. How heavy iron and copper are, and how light gold is.

So, how to internally always focus on remembrance of Baba? As soon as you find that either you are not thinking clearly, or you are thinking too much, think, "Oh, I have to remember Baba, because if I keep going on, I will get lost. For me, as soon as I find the mind is not in the right direction, I say, "Stop it, we're not going further." You stop the topic right there. Whenever I find I'm not able to decide something, I just leave it now, instead of deciding wrong, it is better not to decide. Then, when you are internally calm and clear, it's very easy, it takes one minute. So, rajogun definitely is heavier, because we think so much, and then we have to pack up those thoughts. That's a lot of work, right? Why not when we find that the mind is not in a good stage for whatever reason, just don't think?

So, the sato stage is where you just share joy and happiness with each other. Sometimes you are joyful, and sometimes you have to create joy and happiness through conversation, sharing of drishti, our presence, our company. We have the capacity to create a lovely atmosphere, a light atmosphere. You will find that anytime we are thinking and speaking about anything that is not pleasant, the whole energy becomes heavy, then I wonder how I can help others. All of us have certain limits and weaknesses. When you start looking at the weakness of someone, yours start emerging, because the reaction is coming through someone else's weakness, from my weakness. So, I'm allowing that to emerge, but what do I have to do? All are Baba's children, they are brothers and sisters. I should have compassion, that is, love. I should be kind. Sometimes you will find that just saying a few kind words to someone, really increases their enthusiasm, and love emerges in the heart for Baba, they make efforts and their churning begins, without support. Someone may think, "Oh I am giving support" or someone says, "I am taking support," you receive something, but then you know we have to make it our nature in such a way that others can take that help, take that light and might. Brahma Baba, I always noticed, was a 'detached observer', walking around, not saying anything, and everyone felt a lot of love, a lot of vibrations,

of light and might. We used to call Brahma Baba 'moving light and light house - might house', and that is why we created his memorial.

So, we all can experiment. I observe that this is not right, or this could be better, or this person can improve, but if we go a little bit in detail, I find internally that sometimes I become weak. Unless we share our love, lightness and power, we will also become the victim of weaknesses. So, that's what Baba meant, to see how you can help souls, not see if you can keep telling that soul to become aware of this or that. If we do that, the soul becomes too aware, and that awareness is not healthy. One is thinking of removing weaknesses, but what about cultivating virtues? Let's say that I have to keep increasing my love or patience. I keep doing it, and so I'm cultivating these new sanskars. Then the sanskars of criticizing, and looking at someone's weakness, all that will gradually disappear. Then, automatically when you are inculcating these new sanskars with virtues, after some time, you look and say, "Oh, this weakness is gone."

So, this is a very gentle, royal way of becoming what Baba wants us to become, sato, satopradhan. Just imagine in the Golden Age, there is love, love for each other, there is peaceful nature and harmony, kind heartedness, and sharing. It's very important to have a kind heart, but that doesn't mean that you are not firm. So, how do I become sato? Of course, in Baba's remembrance, but also by inculcating some virtues so that compassion emerges. Mercy is different from compassion. Mercy is like feeling sorry for someone, then kindness is better. Compassion is love, kindness, forgiveness, and many other qualities of sharing. When you have compassion, you will experience how your dristri of love and kindness will help souls, in the sense that they will say things like, "Oh, I can have patience instead of getting impatient."

So, sometimes we think that I have to remove this, I have to get out of this, I have to change this habit, but what should I inculcate? In Sunday's Murli, one very important point which I haven't completed churning is 'inculcate blessings'. 'Inculcating knowledge' we know, 'inculcating virtues' we know, but what is 'inculcating blessings'? First there has to be churning clarity, then I think based on that blessing. So, when serving through the mind, I am sharing that blessing with others, then I am speaking, and then in action also, I'm using that blessing. Incultation really is through words and actions, then it becomes yours, and that's what Baba wants, for us to be the image of all the blessings that He has given. This is a very rich and royal way of becoming that image of one who grants blessings.

So our homework, our Siddhi, our thought, is to be a compassionate soul, an image of compassion. We think of Baba's virtues, His powers, and always sing His praise in the mind. This will help you to experience compassion and you will also be compassionate. So, also do the homework of inculcation of blessings.

Om Shanti