

Sister Jayanti – 24th October 2021 – GCH

Be divine because you are now God's children

Yesterday we heard a very beautiful murli. How many of you were able to hear it? We'll repeat it again tomorrow morning and we'll read the murli of today's date. When I was reading that, it's the '89 murlis, November, and it struck me it's only two days after the first murli, and Baba would come very frequently. It was much later on that Baba would come every two weeks or even sometimes every three weeks with a gap, but at that point still it was every two days. When I read the murli I was aware of the circumstances behind it. We have had a season without BapDada's coming and the number of Brahmins everywhere has grown and everyone wants to come to Madhuban, and Dadi Prakashmani had the not-so-enviable task of satisfying everyone so it seems that a large number of people have come, more than the accommodation that was available in Pandav Bhawan, and we didn't have Shantivan, and we didn't have Gyansarovar, only Pandav Bhawan. So people are being informed beforehand, you are coming but what you are going to be is maybe a queen of the floor. It was an expression Baba would use and it meant that you are going to get a mattress on the floor, you're not going to get a proper bed. And, you can only come for x days, you can't come for an extended period. But many people have taken that on board and have come, so it's very large groups that have come and are there in Madhuban at the time.

But why I mention that is because Baba often speaks about the qualities of a world emperor and one of the qualities is a very big heart. Everyone belongs to me, I belong to everyone. Dadi Prakashmani never had the thought that only this can come or whatever, but a big, big heart, and that I need to satisfy everyone. And that is actually what happened with Shantivan. At first it was just a fuel stop place with a bit of agriculture. We would go down there for picnics. There was no other activities going on. The lorries were there and it saved the lorries going all the way up the mountain. At some point about eight years later, in the mid-90s, Dadiji saw that there was a huge space in Shantivan and had the thought, "can we have a big tent?" Then it can be ten thousand people who can come and be in a big tent. And so, that's how Shantivan started. With Dadi's big heart, whoever wants to meet Baba should be able to come. This time also, Dadiji, "Yes, come" but there's restrictions of accommodation.

But also Dadi Janki. Wherever in the world, Bharat or elsewhere, wherever anybody needed help, whatever resources, Dadi would make sure that she found a way to fulfil their need for Baba's service. And Dadi Gulzar, a little bit different. When you saw her, Dadi Gulzar, of course, love for everyone, no question, but she was never into anything practical. The others were looking after everything practical. Her role as Baba's instrument, and her role was unlimited and that was huge, but very interesting again to remember how Brahma Baba had a big, big heart, and Mama the same.

When you talk about the eight jewels and last night Baba was saying the qualities of the rulers will be visible here and now. That's another murli but I won't go into more detail, a very beautiful murli. You can see, that yes, definitely, Baba, Mama, of course, but certainly these three souls, the role they played, and the other one, Didi, also very definitely. Didi Manmohini. Now there's many Didis, but Didi Manmohini, the first Didi. So you see this big heart, this generosity, this caring spirit, concern for every single individual, that again struck me in the context that Baba is speaking.

Baba is talking about divinity and how do we move from Kaliyug to a state of divinity and I'm not sure what polite word to use for the condition of humans today, sub-human, less than human, but that really is the condition of the world generally. And, yes there are shining lights here and there but, generally speaking, really the qualities of even a human being in terms of consideration and respect, these are not even divine qualities, they're human qualities. Cooperation, non-violence – these are human qualities. What happened to them? And, so to come back to those, firstly just being human, and then beyond that to becoming divine.

From the sakar murlis there's one thing that comes through again, again and again, and that is remembrance, smriti, awareness - to keep that awareness that I'm God's child all the time. But how do I keep that awareness? And, of course, there's that trajectory, there's smriti, vriti and drishti, kriti then sanskriti and then shrishti. Is anyone not familiar with these terms? So, smriti – awareness, vriti – attitude, then drishti, it's part of Brahmin language, you know it. And, then kriti – actions, then sanskriti – the culture, and then shrishti – the world. Baba has often taken this trajectory on how your awareness can change the world, 'when you change the world changes', and all the steps in between also. But the question, how to keep that awareness? The sakar murlis have given a very clear indication of that, that you are able to come to a state of awareness when you check what's going on in your churning. Baba uses the word churning quite a lot in the sakar murlis, the avyakt murlis also, but it started way back. And, so what is it that's going on in the machine, that's going on non-stop, the narrative that's going on in here? What is it that's going on? Changing my sanskars - my thoughts are coming from my sanskars - changing my sanskars takes a lot of yoga power. With my thoughts I can be faster and I can start working on something in a very conscious way, to be able to change what's going on in here. That's taking something from Baba's murli every day. Taking one point, two points, three points, whatever it is, and use that as a method to change the quality of my thinking, and also asking myself the question, and that will trigger what I've read in the murli in the morning. What does Baba say about this? How does Baba see this? And, if I keep reminding myself of that, there won't be negative thoughts, there won't even be ordinary thoughts. Baba has talked a lot today, don't even just be human, don't just be ordinary, be more than that, be divine because you are now God's children.

And, another thing connected with that in just a minute. But, when do I start firstly even revising Baba's murli in my mind? We finish the murli then we go off to our homes, there isn't anything I need to do in that immediate space usually, but most often in the immediate space between murli and breakfast, and even during breakfast, there's nothing immediate that needs to take my head space or it doesn't need to take that. What I can do in that period, whether it's going home and it's taking me ten minutes or it's taking me half an hour but rather than think about my 'what to do' list for the day, if I can use that time to revise Baba's murli, it'll underline a few things in my awareness.

Let me go back to the Hindi words, manan, chintan, mantan. 'Manan', where I'm just reflecting on something, and then 'chintan', if I'm reflecting on something it's underlining something in my awareness and it's going deeper. The word 'chinta' is worry and the word 'chintan' is just that ... I don't know the proper English word for it ... that's right, it could be ... 'manan' could be revision and 'chintan' could be reflection. And, the more I reflect on Baba's murli, the more aware I become, but also it leads me to that churning, that space where I can draw something powerful, the essence of what I've heard for myself. So keeping that essence with myself is what's going to then lead to a state of awareness. 'Mantan' and 'simiran' is going on automatically in your mind, the soundless chant. You've been revising it, reflecting on it and so it's now deeper within you and so it will come up automatically, and so the 'simiran', the soundless chant, in which it's going on inside and then the 'smriti', the awareness. So Baba has given us many different steps and, in fact, I also have to say that it was Dadi Janki who clarified in more detail all of these different steps. Within the whole yagya, it was Dadi Janki's role to actually clarify many, many aspects of Baba's gyan. It was a blessing she had from Baba in the fifties. Baba asked her, in Amritsar, early morning. She's there in Amritsar, Punjab, and Baba has come to visit and before going to class she has gone to meet Baba, and Baba said, "Janak, do you churn?" She didn't want to say no, but she couldn't say yes. And, so from her face, Baba said, "okay, you have a big head and so what you do is fill that big head with churning and the jewels will emerge". And, she took it as Baba's blessing, and after that, and it would have been 1955-56, till the end of her days, her speciality was churning, reflecting. At amrit vela, I would see Dadi glance at the murli. She wouldn't spend 15 minutes, but just a few minutes, just glancing at the murli, just getting something that she would then use for amrit vela in her meditation and then 10.30 or 11 o'clock at night was Dadi's usual timetable, and she'd say to me, "Did you think about what Baba said this morning?" And, I would say, "tell me Dadi, what did you think about it?". Most times my head would have been into many things. And so it would be a very lovely reminder, something from Baba's murli and so there was nothing else in her head except Baba's murli, and how to do everything on the external level through Baba's murli.

So, don't let yourself be ordinary because if there's ordinary thoughts there will be ordinary words and ordinary actions and Sangamyug is too precious to just let it pass by on an ordinary level. There's no accumulation, so even if the work you're doing seems simple but your thoughts being elevated make it spiritual. And the way to make it spiritual is through the steps of revision etc, etc. So the more I think about Baba's murli, the more I am able to move away from that level of ordinariness. And, a very interesting comment that Baba has made today, that, for you this is the period of accumulation, and the account for others is different, and so, well, what is the difference between the world out there and Baba's children? Well, they don't have spiritual gyan. They don't have that knowledge. But, also their entry point to the cycle is just from the Copper Age and so from Copper Age onwards, yes, whatever good they have accumulated through their prayers, their good deeds, their philanthropy, whatever it is. And, of course, philanthropy today is very mixed. It's for many other motives. It's not just for the sake of others, which is what philanthropy is meant to be, for the sake of other human beings. a) There's name and fame that's connected and, b) they give philanthropy in a way in which there's an income being generated from it, so it's a bit messy at the end of Kaliyug. But, that pure state of actual giving, so souls with those sanskars will have an accumulation, a prayer, their love for God and then whatever goodness there is. So they bring that with them to the Copper Age and that determines their role within the tree, but it doesn't bring them into Satyug, as the starting point for Satyug is where I recognize God and then my efforts, numberwise, and that whole story, the recognition of God. So, their account is different, and that's okay.

For us, the only time for accumulation is now and Baba has used the expression 'now or never'. And the sand of time is trickling very quickly now, so if my time is going into anything negative there's a big impact of that but, the second stage, ordinary, and it's precious time being lost, and so can I do what I need to do on the external level but keep my thoughts very clean, very pure, very elevated, and, if I can do that, I've moved from ordinary into, not just positivity, but beyond positivity, elevated. A comment that Dadi would often make, you talk about positive thinking, okay that's a good step but it's not good enough. You have to go beyond just thinking positively and move to that stage where it's elevated.

And, so if I'm keeping track of what's going on in my mind, then yes, I'm going to be able to accumulate. And, yes, the first step of accumulation is the quality of my thoughts and that's going to be reflected in my words and actions but what level am I thinking in? Me, or immediate family or a circle of friends and family or the unlimited, and at this moment we still have choice. Baba reminds us that very soon the board of 'too late' will come up. That's in the murli from last night. But at the moment still, and when Baba spoke it there was a lot of time left still, even though individuals didn't know how much time. But now, today, we can see that circumstances are changing very quickly so can I just accumulate at every moment? And, again a very lovely statement from Baba, "one moment of love from you for Baba brings you multifold times love back from Baba", so that is also accumulation, so am I using my time in Baba's love and accumulating that drop by drop by drop – and the multiplication – and Baba is ready to give me a huge amount of love at all times.

In the Golden Age, souls are completely content. In the Copper Age, even then when we start searching for God, I know that it's been the power of God's love that we were feeling that's enabled us to go through the search and all the troubles of Kaliyug. Troubles didn't start for us in the Copper Age, they probably started for us in the Iron Age. But, all the troubles that souls have experienced, the trauma they have gone through, in whichever birth, but God's love has still kept us going, or if not God's love, the love for Truth, and that brought us to Baba. So, the accumulation is not just for half the cycle but is for the whole cycle. That's another big difference between lokik and what we're doing today.

And, Baba has mentioned another very interesting thing. What are the signs of perfection? And, Baba's comment is that when you have the sense of fullness, and you can't just say you're nearly there. Some people think they're nearly there, but Baba's saying that you'll feel it because there will be the signs of fullness within and when you really are feeling full, the sign of that is no desires, not subtle, not gross, nothing, just absolutely that state of fullness in which the physical senses don't pull me. I'm not trapped by like and dislike. I like it like this, I don't like it like this. No. It's okay. That state of going beyond the physical senses, that state of going beyond wanting regard, respect, power, and the state in which really that soul is so full of self respect, it's not a matter whether you give me respect or you don't, but the soul is full. And the stage Baba often talks about, in sakar and avyakt murlis, no desires, nothing at all, not even for service. The machinery of service happens automatically with God's power and to whatever extent I want to create my fortune I have to tap into it and do whatever it is I can, but God's work is not going to stop, it's not going to wait for a human being. It's fixed within the Drama and it is going to happen. So, that total state of being an instrument, being a puppet. Again, the example of the Dadis. I think it was last week Baba said, service is your shadow, it's going to follow you wherever you go. You don't have to think about it. I want to do this, I want to do that. Baba will touch you, the door will open and it will happen. So powerful awareness where Baba is then able to reach me and touch me. So, again, Baba's comments and reflect on those comments, little sentences, little phrases, and there's a huge amount of depth there. So all those things mostly from today's murli.

And, one other thing that I want to comment on. Baba is saying, never let go of your happiness. Even if you're having to let go of the body, leave it happily and you'll carry that sanskar of happiness with you. I'm not saying to Baba, protect me so that this body continues to survive. I'm saying to Baba, Baba, for as long as I have this body, I am grateful. It's enabling me to do service and to remember You, both. But I'm not saying to Baba, protect this so as I don't have to leave it. Baba's got a lovely comment, "even if you leave this body, do it happily", even if it's the time when the transition period is very close. But even if you take another body, it'll be better than this one because this one is already x years old and the next one will definitely be better. Satyug, of course, it's going to be satopradhan. But, even if there's a little bit of space now, it's okay. So, keeping my happiness alive, no matter what goes on, but I have to make sure that I stay happy. It's not an external thing, rather if external circumstances are taking away my happiness, it's a huge loss of my fortune. But whatever are the external circumstances, can I keep myself light and easy and happy. And, it means there's something I have to do inside to achieve that, and again it comes back to the right thinking. Is the wheel of my thoughts moving in the right direction or has the wheel started to move in the wrong direction? Be able to check what it is that triggers the movement in the negative direction. Baba has talked about checking yourself deeply. Not superficial checking. Baba has talked a lot about that but really checking yourself deeply. So part of the process of deep checking is, 'what do I still desire?' The second thing would be, 'what is the trigger that takes away my happiness?' Once you identify the triggers you don't have to wait for it to happen. When the wheel has started moving in the opposite direction then it's a struggle to get it back. But when I know that this, this and this is a trigger, so before the thoughts start flowing, you stop them there. And, this thing about accumulation through thoughts, words and actions. It isn't a difficult thing. It's really just the mindset that I have, the awareness that I have and something simple can become powerful and elevated, just making sure that my thoughts are in the right direction and accumulation of fortune is still possible.

Baba has made it very, very easy for us to create fortune at every moment, at every step. My own experience is that, if I've been churning, I've been keeping the mind on track then opportunities open up that weren't there before, or if they were, they were hidden behind a wall or behind a door and I couldn't see them. But sort out the inside and the doors open and you walk through the doors and it's huge, huge opportunity for fortune for every Brahmin at all times. Sangamyug means that there's always opportunity and always fortune available for absolutely every single soul.

God is unlimited and so God doesn't say, you can have and you can't have, or it's not that it's restricted to one group or anything like that. It's just open fortune, open treasure. If I believe what Baba's saying, well this is what Baba's saying, so the challenge is my faith. How deeply do I believe all the things that Baba tells me in the murli? Or am I turning things around a little bit differently?

Om Shanti