

Sudesh Didi - 27th September 2021 Morning Class - GCH, London

Become bodiless and being a trustee

Om shanti.

Today's vardaana, blessing, avyakt signal, is bodilessness. In English, and in Hindi, Baba tells us to practise being bodiless, videhi, so that in the end, we do not have to battle with any obstacle. All weaknesses, defects, vices, bondages, fear, worries, tension, are connected with the body and bodily relations. The soul has to come in the body, of course, it is the law. Even God cannot express Himself or teach us without taking a body on loan. He is ever-bodiless. He takes a body but is always incorporeal. God is making us like Himself. Our aim is also to become like Shri Krishna. So first, we become bodiless and then we become Narayan.

For that, we need to be videhi. The title of Baba is not videhi, but the Incorporeal. There is a difference between the terms bodiless and incorporeal. The soul is incorporeal but it comes into the corporeal to play the role. As soon as the role is played, it is connected with the body and bodily relations. Then the first bondage becomes that of my own personal body because this is my personal property, my direct connection with matter, with elements. This means I am seeing myself more on this level rather than incorporeal level. Yet, to remain in the incorporeal level for a long time is not an elevated state because the souls who have the part of staying in the state of mukti for almost 5000 years are in the Soul World majority of the time, but they are not elevated. Baba says the stage of those who are coming now, at the end of Iron Age, are just the leaves. This means the power is not there. They come into the body and they bring from the Soul World this bodiless stage because they have been in Moksh and yet do not become worthy to claim the inheritance of liberation-in-life. So, the secret is that to connect with matter, yet at that time able to conquer the influence of matter, of material objects, of worldly attraction and connection which eventually becomes a bondage.

Baba comes as a Guest. He enters the body, but comes and goes, and does not become influenced by matter. He says "I am a Guest. I am a Traveller." So we also want to keep this consciousness of being a guest. Now we know that we are guests, long term guests. But when we have been living as a guest for a long time, we begin to feel we are hosts to everything belong to us. Through time, this has happened with us. Now Baba says, "Be bodiless", it means, to use your body as a trustee, and to not become a grihasthi (householder). So there are the words trustee and grihasthi. Grihas means home or house; do not be a householder. Stay in the house, but do not have this consciousness of mine, or I. If we use 'my', then only connect 'my' with 'who belongs to me'. My Baba! Whilst in this body, I am the trustee of it. This practice helps us overcome the vices, weaknesses and desires, which come through the door of body consciousness or through bodily organs.

Sometimes in meditation, we are totally detached and we enjoy a very good meditation. Then we hear some sound or we see something, and we become disturbed. This shows that I am not actually conscious of the fact that I am a soul. I am still not disconnected, and I still have not switched off. Why can't I switch off? Because I am not absorbed in this soul-conscious quality. Furthermore, when I connect with Baba, not only do I need to become detached, the important aspect is to be attached. With detachment, a Sanyasis also has detachment and disinterest. But their connection is not with the Supreme Soul. Their connection is with the Brahm Element. This is why they do not become completely satopradhan.

In order to become completely pure, satopradhan, in order to go to the Golden Age to experience all the comfort and achievement of healthy body, pure mind, good relationship, prosperity (not materialistic), this consciousness of "nothing belongs to me" is needed. Even my body is not mine. Brahma Baba is our example. Brahma Baba became number one because he became a trustee of his body, a trustee of his wealth and a trustee of his relationships. By remembering Shiv Baba and following Brahma Baba, I am automatically protecting myself, and at the same time, I am doing service. Okay, I am a host in this house, but I do not have the consciousness of "mine". Then there is no bondage or attachment. Therefore,

whatever service we are doing, that service will not create any karmic bondage. Of course, we are in the body, it is important that we perform actions: food is important, looking after the body is important, but we perform these actions as a trustee.

Without attachment, this bhandara, this treasure store of service, is open, and whatever action I perform, Baba is doing it with me. I am sitting here as mastak mani (jewel of the forehead) and I am seeing others as souls. But this needs a lot of practice, and this is why Baba says, "Knowledge is easy." Speaking is easy, but being it, experiencing it, that needs practice. Then you can do service and truly give happiness to others, with much more inspirations and receive love from everyone's heart.

Yesterday in the Avyakt murli, Baba was speaking with individuals. He says that Karma Yoga does more service and brings more blessings than giving knowledge through words. Otherwise, knowledge is a very good method to connect the intellect of the soul, to make them aware who God is, that is, to give Baba's introduction. But in the murli yesterday, Baba said that bhashan (speech) is less powerful in service than when someone is doing Karma Yoga such as cleaning and washing dishes, and doing it with great love. Seeing their actions, others can also say, "Yes, I can also do this."

In giving lectures with words, many will think, "I do not know whether I can give a speech or not." "This one is doing very good speech, but I cannot do the same." Immediately, instead of becoming more soul conscious, one is in a kind of body consciousness of "I cannot do." While Karma Yoga generates the thought that, "I can also do this", service is inspiring service. With speech, though someone is giving a very good lecture, doing a very good seminar with very good administration, yet it impresses some, while at the same time, depresses others, as we immediately go into comparison.

The second aspect of being a trustee is that, whatever I am doing, if it is successful, it is Baba's service. If it is not, I have to be honest with myself, to be aware what I am missing, which point I was not conscious of that now I have to pay attention. So the first quality of the trustee-consciousness is honesty, Along with honesty, whatever I am doing, I am doing with interest, doing with understanding and doing with love. For whom? For Baba's service. As the task comes from Baba, I am Baba's trustee. As neither does this body belongs to me, nor do any bodily relations, it means I am not taking that burden on me and yet, as a trustee, I am looking after the bodily relations as well as taking care of my body.

Another aspect is the aspect of the intoxication that it is Baba service and that Karankaranvanhar who is making it happen. This is definitely God's task and I am Baba's child. Baba reminded us yesterday, "You are the stars of success." There is faith and intoxication. In soul-consciousness, there is faith because soul-consciousness naturally makes us God-conscious, and being God-conscious brings self-respect.

So the words in Hindi are: dehmaan, abhimaan, swamaan (body consciousness, self-respect).

"To dehmaan hai, to abhimaan hai . Aabhimaan hai, to meree koe baat maani. Mein trast yoo na meri koe baat maani. Mein malik ko na meri koe baat maani." It means that the constant state of body consciousness is making me perform gross actions. Then I have expectations, in a gross way, that others should accept what I do. It could be that others are accepting and appreciating what I do, but may not convey that through words due to any reason and I say, "They didn't even say thanks." "I did not see a smile on their faces when I was doing it." So body-conscious vision influences the mind, making my thoughts also body conscious. But in soul-consciousness, I am not thinking about others. I am thinking of Baba and I am thinking of Baba's service.

Dehmaan abhimaan means whatever I am doing, you should accept that and you should give me respect because of what I do. That is called abhimaan. Or if you do not love and respect me, I feel upamaan (insulted), I feel rejected, and I feel ignored. So this brings us on the more gross level. 'Body-less' is the practice of using my body less and less. That is not only just using my mind less and less, but that of my body less and less. This level of self-control is possible only when my connection is with Baba. And that power of purity which Baba says is the main secret. Purity is not only celibacy. It is the purity of changing my attitude.

Yesterday Baba said to do subtle service, because "everything change karatee hai". That means a change in the attitude of the mind. When the attitude is pure, automatically, when you are staying in swamaan (self-respect) - accept, believe and

behave. Then it is sankalp mein drdhata, it means this thought has to have the power determination, that this is what I am. With focused determination of this is what I am, that moment I am becoming the embodiment of that quality. Just like when we become the embodiment of weakness, when in my mind, wrong thoughts about somebody comes, then the feeling of dissatisfaction comes, my attitude changes, my vision changes. Then it takes no time for me to become angry; angry words come and the face changes. So I use the organs of my body without directing them. Without direction, the organs just act.

Videhi practice is with the awareness that I am the trustee of my body, and I am only using God's qualities. This is why I am here. Baba says that when we serve our lokik family members, do not give them gyan. With lokik family, service is done through virtues, then there will be more blessings. Whatever actions we perform should be filled with virtues. But virtues cannot come without having yoga with Baba. We also need to pay attention to how we use our sense organs, and this is why we use the term 'bodiless'.

There are three different aspects of bodilessness:

1. I, the soul, am originally without the body, am bodiless, so incorporeal.
2. I am now in the body and I practise being bodiless. God is not called Bodiless; God is not called Avyakt. Brahma Baba practised being bodiless, then Brahma became avyakt. This title of Avyakt and Bodiless is not of Shiva. Of course, we call Shiv Baba the Incorporeal, as He does not have a body. He is incorporeal and ever-bodiless. So in my original eternal stage, I am ever-incorporeal, ever-bodiless, but I must have a body. Why? So that Godly qualities can be experienced and expressed. This practice of our Godly qualities in the bodiless stage, in soul-conscious stage, in the avyakt stage, is possible through sit-down meditation. In meditation, we experience peace, we experience happiness. Baba tells us that the more we do yoga, the more the soul receives power. The power is not received through remembering deities. Sri Krishna cannot be called the Almighty. The might of knowledge, the might of purity and the might of virtues or the might in action come only when I am in connection with the Almighty Shiv Baba.
3. The secret about the elevated bodiless stage of Brahma Baba is that he became a trustee not only of his body, worldly relations and wealth, he became a trustee of all that Shiv Baba gave him. He said, "I am not doing anything." Knowledge is given by Shiv Baba; Purification is by Shiv Baba; The Guide is Shiv Baba; The Liberator is Shiva... and here we are following his footstep of "Nothing is mine."

This level of total trusteeship brings royalty because I do not have desire of wanting anything. So Brahma Baba did not allow anyone to praise him. He says, "Does Krishna need praise?" No. It is only his birthday that is celebrated. At the time, Baba did not encourage us to celebrate birthdays. He said we could celebrate spiritual birthdays.

While being free from all types of praise, it impacts a lot on our attitude because being bodiless means desire-less. What does desire mean? Desire means disease. So this is why bodiless-ness means Ichcha Matram Avidya, ignorance of desires. It is possible to reach this state again and again.

The more trustee-consciousness, the more bodilessness. That is why King Janak was called Vidheha ('dead' or 'liberated from the body'). He had a kingdom. He was royal, but he was a trustee of this. King Janak remembered three things, which Baba is reminding us today:

1. Every moment can be my last minute.
2. The full attainment given by God, and therefore, I should remain constantly full. It should never go away.
3. You are living light. Your light should always remain lit and this awareness makes you bodiless.

These are demonstrated in the story of Janak:

Two sannyasis went to see Janak. The first one wanted to know, "How can you attend to your duties, while still keeping the mind on God?" The second one wanted to know, "You live in this world, yet how can you be a Vidheha? We are sannyasis and we do not experience this. How do you can experience this state of bodilessness. While living in the kingdom, nothing seems to influence you or attracts you."

King Janak took out two things, a lamp of diva, and a bowl full of milk. He gave one to each of the two sannyasis.

To the first sannaysis, King Janak gave a lamp of diva and said, "I will definitely answer your question, but I first need to attend to some business of the kingdom. While I am away, you can have a tour of the kingdom and see how things are. But as you go, you should carry this oil lamp on your head, and be careful that you do not spill any oil, or let the lamp fall."

When the sannaysis returned, King Janak asked him, "How did you find the city?"

The sannaysis replied, "My eyes were watching the things going on in the city, but my mind was all the time on the lamp. Every minute, my concentration was on the fact that this light should not go off. I saw things but they did not interest me."

King Janak said, "In the same way, I am God-conscious, even when I attend to my worldly duties. My aim is with God."

To the second sannaysis, he gave him the bowl of milk, and said, "There is milk in this bowl. You take this bowl and come along with me. Please see that not a single drop of milk is spilled. Then only I will tell you why I am called Vidheha."

He took the bowl and followed Janak everywhere. There was a beautiful procession and dancing, but he had to be very careful because the bowl so full that by the slightest movement, the milk might have spilled.

When they came back, Janak asked him, "Did you enjoy the beautiful scene? Tell me what you have seen."

The sannaysis answered, "Every moment, my thought was on the bowl and milk. I saw nothing except paying attention that this bowl of milk did not spill."

King Janak said, "Likewise with me, I also see nothing. All the time, I just watch my attention. Where is it going? Making sure that it won't spill away like the milk."

So Baba says, "Remember your intoxication; remember your inheritance; remember your kingdom; remember you are becoming deities. Do not lose the focus of becoming devta, a perfect deity. Remember perfection." First thing is the light of soul-consciousness, remember its perfection. Second, remember any moment can be my last moment. Third, make sure your light remains lit and remember your aim and object. Then you are bodiless.

Om shanti.