

Sudesh Didi – 31st October 2021 Morning Class - GCH, London

God is pleased with an honest heart

Om Shanti. Om Shanti. Good morning.

God is truth. Truth is benevolent. Truth is impartial. Truth is eternal, constant and imperishable. Truth never needs to be proved. Truth exits itself and wins falsehood without a fight without an argument. Truth is silent but very powerful. When the conscience believes that this is true, you do not argue anymore. There are times when you realise the other does not believe what you have said. But the real truth would not expect that the other ought to believe it. Because the time when the soul is ready to let go of expectations and the other person is also ready to understand truth, then truth touches the heart.

Truth wins the heart. Falsehood deceives, impresses and eventually causes sorrow because deception always causes sorrow. Truth makes you fearless. In truth, there is no fear because truth has no enemy. Truth has no competition and no comparison because it is pure. Truth and purity are actually the two aspects of the same energy.

God is ever-pure; He is the Purifier. 'Like attracts like' is a very famous expression. God loves truth. The children who remember Baba with an honest heart, with the truth of what the soul needs to achieve. their wishes are fulfilled automatically. It is like a blessing. It is power. God is pleased with an honest heart. Which heart? What is the heart of the soul? The heart of the soul is true, pure intention (bhav) and deep deep feelings (bhavna). It is not a desire, but a deep experience of belonging, when truth is there, the desire to achieve finishes. There is no more longing when you reach the state of belonging because truth likes the truth. It is a magnetic energy.

Manmanabhav is truth with a pure deep intention and attitude. The consciousness and subconscious state of the mind which is known as Manmanabhav, be Mine with your mind, make your mind like My Mind. Manmanabhav is when your mind is focused on something, there is deep concentration, a deep desire, and love is created in that feeling. Automatically, the external attractions temptations, desires and influences fall away, because there is satisfaction inside. The soul is satisfied, so it needs no effort in focusing, but there is this true connection of belonging. There is no need to say, "Turn your mind away; forget the body and bodily relation," because once the soul is in soul consciousness, and it is in this true state of purity, then its direction and energy is automatically towards truth. You are tuned in with truth and are able to catch the truth. Baba is saying that it is not our words, but it is the feeling. Just like when true love is there, you do not need to speak; you understand the language of signals; you understand the language of the eyes. True love is when you understand what the other person wants. Just like the mother knows what her child wants and the child is satisfied. The mother is looking at the child with true feeling and full attention. In soul consciousness, you do not need to pull Baba's attention. Baba gives attention automatically, because God is pleased with an honest heart. Your mind is Manmanabhav, your mind is benevolent, your mind is peaceful clean and clear; your mind is focused.

God is benevolent. Any form of kindness, cooperation, support and solution, is a form of benevolence. You never forget; you will always remember the experience, and that creates a connection as a soul. In soul consciousness, I am naturally benevolent towards myself and benevolent towards others, then automatically I am following Baba's direction. As an obedient child, a faithful child, God has faith me that this is My helper, this is My right hand. It is not to impress anyone. It is not to prove anything. It is not to argue about the truth. Without the feeling of a true heart, then intellect is focused on "I am very clever," at that time, intellect is very sharp, and it can act as the scissors that cut and create friction. But when the soul is loving, faithful, it joins, it connects, it works like needle and thread. It creates unity in anything which is divided. The intellect and the mind do not argue anymore. The intellect has faith that I am a child of God.

Baba is asking us to check whether we are serving just ourselves and to check whether we are serving others with an honest heart or only with our intellect. When it is only intellectual and the heart is not connected, it means the mind and intellect are not in harmony. It will not trigger the sanskar of benevolence. Instead, it will create selfishness: I want something instead of me wanting to give something; I want approval; I want recommendation; I want position. So it is wanting rather than giving. Benevolence is giving; benevolence is selflessness; benevolence is neutral. And after giving it, it is silent. After giving everything, God goes into the world of silence and does not speak at all for 2500 years. God is in silence and we are happy and content. There is the phrase, "The Silence of God". Somebody once asked Buddha, "Do you believe in God?" Of course the concept is different about God in Buddhism, and he kept silent. The second time the person asked, "My question is what is God?" Buddha kept silent. That person said, "Perhaps I have not explained myself clearly. My question is what is God?" Again, Buddha was silent. He said, "Why don't you reply?" Buddha replied, "I have replied,." The person argued, "But you kept silence!" He replied, "Silence is God." Silence is good. Silence is peace. Silence is harmony. Silence is acceptance. Silence is greatness. Words can create misunderstanding. So he did not give any explanation in words.

God, in order to open our heart, gives the explanation of truth about my own self. I am an honest child of Baba. Then with honesty, the mind, intellect and sanskaras, all three, will work in harmony. It is not only just one part I achieve, but I achieve the destination. If I achieve only peace, it is not perfect. I need to have pure divine faith to understand what permanent peace is, what constant peace is, to understand the contrast, and also experience that quality of total stillness, pure silence, deep silence, sweet silence and blissful silence. Because truth results in bliss, and God is Sat Chit Anand. Truth, conscious and subconscious, the eternal living truth, bliss, and living truth does not argue. It automatically proves itself. Others say it is truth. Truth does not say that it is truth. The sun does not have to prove, because it is real and natural sunlight, that "I am light," or "I am heat." The ocean does not say, "I am cool," or "I'm unlimited and vast." It gives the feeling and experience. So truth gives the experience of itself to others. As a result, others say this is truth. Baba teaches, "When you become benevolent, and give benevolence to others, then God is pleased." He is giving us the methods to become the embodiment of truth.

To become the embodiment of truth means whilst in this physical body, you practise truth. It is true that I am a soul. But the real truth is not in the words; the quality in it is truth, the power in it is truth. The Soul World is only a name. But its quality is the energy: the quality of purity, peace, love and happiness. And that is called soul consciousness. When the soul is chit, natural conscious, it becomes nature. When something becomes a nature, it comes naturally. That means our mind, intellect and sanskaras, all these three, are in harmony, with all qualities in the knowledge that I am a soul. So in nature, I am a soul, a bodiless soul. So how much I am living in this body as a soul, and how much time I am living in this body as a body, as a divine being, how much my divinity is actually expressing itself through the body, acting through my physical organs, and my body is also becoming benevolent. By nature my thoughts, my attitude, my vision, my vibrations, my interactions, my connection, everything is becoming of the same level. Then it is truth. That is the power.

God is Truth; God is power. And we are children of the Almighty. God is Truth and God is light. So knowledge is light, in which I practise whilst in action and in connection. Light not only just light; when truth is there, there is lightness. It is weightless. Falsehood is heavy. Truth is light; it brings lightness. When you are truthful, you are so light and so easy. Because nothing is pulling you nothing is connecting you nothing is influencing you. Truth is Sat Narayan; God is Sat, Chit, Anand. Narayan cannot be Sat Narayan without Lakshmi. So it is called Lakshminarayan. When my attributes, my qualities are in my personality, then I am Sat Narayan, the king of the Golden Age. It means I am king of this kingdom, and I am king in the Golden Aged Kingdom. I am also the king seated on God's heart-throne. Then there is fearlessness and intoxication.

It is in this Brahmin life that truth exists. Satyug is the Golden Age, the age of truth. But the experience of truth is now. In the Golden Age, when in truth, there is no contrast. Here, Baba gives knowledge, then we understand truth is everything connected with the soul, connected with God, connected with His Creation and the Cycle of Time. So God is revealing the truth. And this is where the explanation helps distinguish clearly the difference between bhakti and gyan. Knowledge is truth and knowledge is light.

In one of the two programmes in Wales yesterday, one child asked an interesting question. We had two programmes, one was for Brahmins and contact souls, and the other was for special invited guests. The events were held in a very special and very prestigious venue. So this child asked this question, 'Why do we worship God? And my mother says, "Remember God," What is difference?' I said, 'When one worships, there is always a wish to get something. You worship God because you want to pass exam, because you don't want to be controlled by bullies, companions or students, you want to just go faster.' He nodded. I said, 'One can worship out of guilt, "I am unworthy, I am not capable." True worship is actually only when you have a remembrance, a true relationship with the Supreme Being.' When we are worshippers, we are still a beggar. We are asking something from God. And in a love-full relationship, you receive without asking. Parents know what the children want. But on the path of worship, we were beggars. And God was merciful and gave us everything. True worship is not an external thing. True worship is a relationship that is changed into a form of love. And love is remembrance. So you start loving God, and instead of saying "Oh God, make me a good person," say, "God, I am Your good child." Because you are God and I'm your child. As you experience this relationship, your power will increase. And so this is the difference. When truth is recognised, then truth attracts truth and Baba's power is automatically received. This was the little explanation on the difference. Remembrance is relationship. Remembrance is gratitude. Remembrance is something that has become benevolent and it leaves an impression of fulfilment. In bhakti, it is about desires and expectations, and relationship is temporary. But when we recognise who we are, then our relationship becomes true.

Baba has given us the recognition, the truth, of your own self. Now on the one hand, He says that time is moving fast, so make faster effort. On the other hand, He says that staying in this benevolent Confluence Age is good, that, you are enjoying the Brahman life as a better life because now you are with God. So be seated and enjoy this Age. In Golden Age, it is the time of consumption. Whatever you have achieved, you are gradually losing it, no matter how much you have. You are in the Sun Dynasty, double-crowned, full with all qualities, perfect, who are gradually coming down. So which is the great time of joy? It is now, when you are depositing all the powers, and are aware of these qualities. There, we are consuming it. For example, if you have maybe 40 kilos of honey, and you think supply plenty, but one spoon a day, every day, consuming it this way, it will soon become empty. We are consuming in the Golden Age. Now in the Confluence Age, we are increasing it. It is the time of intoxication, when truth is practised with true consciousness, with faith in the intellect, instead of with ego in the intellect. And truth is unshakable, truth is constant. Stay in this thought of truth that "I am child of God", and all achievements are my birthright. Happiness will remain. You will be able to this intoxication without any kind of perplexity, any kind of distress. Truth is. So become detached observer and watch it. That is truth, that all these problems are not yours. Today's murli is very interesting as Baba is answering to the parents who say that their children are very troublesome. Even little children cause a lot of problems. Baba reveals the secret. What is the cause? Why are they so troublesome? Why are they causing distress? As is the seed so is the fruit. They are product of the tamopradhan world. They are born through viciousness and impurity, how can we expect them to have satopradhan behaviour?

The realisation of that when I identify myself with the body, this body that is born through vices, automatically, this will influence me. Anything that is in rubbish, mosquitoes are born in dirty water, they will definitely buy to me. Scorpions and snakes are definitely poisonous. It is true that this body exists as it is. But it is not true that I am a body. I am a soul. The difference is that when I am being in this human body, I am able to separate myself, then I can connect myself with God. Otherwise, when I am in body consciousness, automatically, my thoughts will become heavy. These thoughts will pull me into heaviness and bondages. Baba talks about waste thoughts. Waste is always heavy, negative thoughts, thinking about others; this body consciousness naturally is falsehood, it is not truth. It is true that it is called body, just as the door is the door, it is a name. The body name is given as the composition of matter, but I am not this matter. So, when I am practising this soul consciousness, I create fewer thoughts, and my thoughts are clear and clean. So, with the heaviness of my body, the engine, then the ego of the intellect, that is, my own opinion is mixed with the truth of God, the guidance of God. Instead of checking if I have made a mistake, I say, "But this one is also making a mistake; even the seniors do this." So, if the seniors do something wrong, it means the wrong thing they do is made right? What is wrong is wrong, it does not mean that I have got the license to commit this mistake just because others are doing wrong. This is called mixing falsehood, wrong understanding of my opinion, and it becomes a bondage, it becomes a burden. So, falsehood is burden. Bondage is burden,

it would not make me light as it blocks my intellect. Then I mix the ignorance of my own self and calls it knowledge, I call it argument, I call it giving proof of it. When you protect yourself using ignorance, your sanskaras will not change.

With an honest heart, I realise what I have to change, not what others have to change. Others have to change only when I change. In this way, my sanskaras are lighter and easier, not pulled by anyone. I will create sanskaras which are connected with Godly sanskaras. Then God is pleased with me. I am pleased with myself and others are so pleased. Then this truth brings satisfaction. Even if I have to leave the body, it is okay to leave the body. If at this present time, I am to stay here to do Godly service, I am fine. If God needs me to go somewhere else in a new place, in the new dress, in the new role, I am also happy and not perplexed. I am not distressed nor am I influenced by any of my past sanskaras. Fear, tension and weaknesses are all past sanskaras. My present sanskaras will become a future president. The new sanskaras I am creating are making a new sansar, a new world.

When the mind is peaceful and healthy, automatically, I am dealing with my body with the truth as a trustee, as master of my body. It is true that I have to look after it but I am not attached to it. Neither am I attached to my body nor to my bodily relations. Truth is like with the quality of a lotus flower, whilst living in this dirty water, it still is detached.

With detached consciousness, one is selfless and benevolent. As you serve, you receive satisfaction from the self, blessing from others and power from Baba. So we need to practise the balance of all the subjects, to become the master of the truth, seated always on this throne, without leaving the throne of truth. Because this is a true throne. Baba's Heart the True Heart, the Comforter of heart. With an honest heart, I am sitting here. With an honest heart, I am sitting in Heart of the Bestower of Blessings. Then I am able to do service with the heart, with the head, and with the hands. All three are in harmony: heart, head and hand; the sanskaras, the intellect and the mind. Then God is pleased.

To say "peace of mind" is incomplete. The soul has to become peaceful. In the same way, the soul is truth and should become the embodiment of truth. Then God is pleased with us and we are pleased with each other. Om shanti.

The programme in Wales was four hours. We spent nine hours in the car journey. But they were very good programmes. Both programmes were filled with a lot of enthusiasm. I was happy to see Baba's children of 38 years, and these original jewels were shining. I was very happy to see them. It was nice to be present there after a long time. They were good programmes. It is a good family with a lot of intoxication and cooperation with each other. It was a joyful experience.

Om shanti.