

Sister Jayanti – 19th December 2021 – GCH

The fortune of this divine birth

Om shanti. Good morning. Baba has today taken up the subject of fortune and sometimes Baba speaks about the lines of fortune and Baba is not teaching us palmistry but Baba is teaching us the many different aspects of fortune in a very significant way. And, there were two things in particular that I hadn't understood in the way that Baba has explained in this murli. The avyakt murli are very detailed and the connections that Baba makes sometimes when we are just reading the murli we don't always appreciate it and when you read it again, it then begins to become clear.

So Baba has spoken about firstly the fortune of our divine birth. I am aware that becoming a Brahmin is amazing fortune because not everyone has that fortune. It's out of multi-multi-multi-millions, just a handful, but the way Baba has explained it is that the fortune of this divine birth of yours is actually your dharma and karma. The dharma you belong to, the family, the path of righteousness, the religion, the original state of being. All these things come across in dharma. And according to your dharma, your karma. And, in bhakti it's been totally misinterpreted and they just think about it as physical birth and whatever conditions you are born into that become a restriction rather than any understanding of what it's about. I remember being in a conference where they'd put me in a group of Hindus. They didn't know where else to put me. It must have been an interfaith thing but I was with these sadhus and swamis, and it was very interesting that out of a group of about six of us, all of them brothers, no sisters except myself, there was one swami who agreed with what I was saying and all the other swamis were quite stuck in that idea that Brahmin is your destiny, the caste system basically. So what the other swami and myself were saying was, and it was good to have had agreement as otherwise I think they would have attacked me. But their idea was that once you're born you stay there and that's your destiny from the beginning to the end. And, of course, you know all the problems that sort of thinking has caused in Bharat. What we were saying was that, whatever your birth has been it's the quality of your karma that determines your fortune and your destiny, which makes total sense to me.

Baba is talking about your dharma and karma being the same, so if I'm calling myself a Brahmin, and I'm thinking about the lokik, caste-born Brahmins, from the beginning to the end they always think that they are the most elevated of all. But if your karma isn't showing that that is the elevated dharma then you're not a Brahmin. Then whatever your situation of birth may have been, whether it's foreign lands or Bharat or anywhere, but if you're following the high principles of dharma of your spiritual birth and your karma is showing that that's what you're doing then it is your highest birth, your divine birth, your spiritual birth. So Baba has taken up the idea of your divine birth as being a Brahmin and according to that your karma and then, of course, when you see the lines of fortune on anyone's hands, everyone absolutely unique, and people can identify you through your fingerprints and the prints of your hand. So totally, totally unique, even twins, but their fingerprints will be different. But Baba is saying that where the line of fortune is clear, it's an indication that through your time since coming to Baba you haven't forgotten what is your dharma and karma. And, where sometimes you see that it breaks (talking about the physical hand now) or sometimes you see that there's a part that's clear and then a bit that's fuzzy, it's not very clear. So again Baba is correlating that with our Brahmin dharma and karma. To what extent am I aware of being a Brahmin and is my behaviour according to what Baba's teaching me as the highest and the elevated state of life?

Secondly, I hadn't associated in such a simple clear way and again today's murli made me realise the clarity with which Baba gives us gyan, and so when Baba says easy Raj Yoga, sometimes we feel, well, not so easy. But there are reasons for that and Baba has taken that up in another context. But yet if I really focus on Baba's knowledge and follow it through in my life it's very straightforward, very easy, very simple. Then, of course, we have the nature of making things complicated and so we make gyan very complicated also, but in fact it's very straightforward and simple. So dharma and karma defining your spiritual birth.

Secondly, the sustenance we have from Baba, and again so much can come under that umbrella of sustenance. A child growing up, and a child needs so much sustenance in so many different ways and Baba is describing the sustenance you receive in particular through Brah Ma, the mother. And Baba has asked the question, 'what is the purpose of a mother's sustenance?', and it's to give the child strength and power so that the child can grow up in the right way and do whatever the child needs to do. And, so Baba is saying that from the moment that you start taking sustenance from Bapdada, but in particular through Brahma Baba, the mother, from that moment you are receiving spiritual power. And, to what extent are you taking that power and also then using it in your life? Your sustenance doesn't just depend on the mother giving you power but it also depends on the way you are using it in your life. So think of the line of fortune of the sustenance we have had and absolutely, yes, Shiv Baba is the Supreme Teacher, the Supreme Mother also, the Supreme Father, but how does the murli come to us and when I remember Shiv Baba, yes I have to remember that point of light but in terms of my daily activity just keeping that incorporeal awareness is not so easy. But thinking about Brahma Baba and all the things you know about Brahma Baba and you think about difficult situations coming in front of you. Now, how difficult is difficult for us and how difficult were the difficulties for Brahma Baba? In terms of being a detached observer and seeing what were the things that Brahma Baba had to deal with. Sometimes we have to deal with one or two or three difficult individuals but you don't

have to deal (at least I haven't seen it so often, maybe once or twice in some cases) but for Baba, the whole community turning against Baba and having to deal with that and nobody to show him what he needed to do. So how did Baba deal with all of this? Am I able to follow Baba and take that same power from Baba? Yes, he got it from One but the application of that power was the demonstration of his life. So am I able to take power from Shiv Baba but have that conscious reminder of Brahma, the mother, showing me what I need to do in life in practical situations? So the definition of sustenance, the power, the nourishment you get from Baba, the mother.

Then, thirdly, Baba has spoken about the Teacher but rather than go into the detail of the teachings Baba has just said one thing. 'To what extent do you remember the two aims that you have, the aim of becoming the angel and the aim of becoming a deity?' Baba is asking us to check on what has been happening so far because if I keep that aim then, yes, of course, many things change very naturally, the transformation process happens in a very smooth way. But it's when I forget the aim of the study is to be the angel, the aim of the study is to become a deity, of course, then we see the big discrepancy in behaviour and the aim Baba has given us when we start looking at it in that way. So the summary of the whole purpose of Baba teaching us so much, and we've heard it in sakar murlis so often: 'Keep your badge with you.' 'Keep the image of Lakshmi and Narayan in front of you.' Sometimes sakar Baba has spoken about angels but it's more that when Brahma Baba himself became the angel that afterwards we keep hearing detailed things about the angelic stage. Brahma Baba didn't need to hear about it. He just practised it anyway. He understood through the signals coming through the sakar murlis through him and he did it. But we've had all the detailed explanation and yet still the game of forgetting and remembering. So, to what extent am I able to remember that this is actually my goal and if I keep that awareness with myself how fast would be the process of transformation?

The fourth thing that Baba said and that is service. In a way Baba has taken up the four subjects and in particular with service again Baba's asked us who is your companion and how the quality of service is going to be if you're in the awareness that the incorporeal One is your constant, eternal Companion. Anybody else who is your companion in service here, today it's one and tomorrow it'll be another. And, so am I remembering the physical companions because service isn't done in isolation but is always done within a team, with others. So, the question, who is my companion in service? And, Baba's very clear explanation, the blessing that you all received in the last murlis from sakar Baba. It's that blessing of these three words, the incorporeal, the viceless and the egoless stage. So, those three things and it's a blessing and it's very specifically through which you can be successful in service. Again we've talked so often about these three words. The question is, did I take it as a blessing for myself? You all know these three words as they've come up in murlis so often. But is it a blessing for me? Can I remember it as a blessing? And if I can remember, Baba reminding me that being incorporeal, a) it's a blessing but also it's that stage of the soul then serving another soul that's then going to hit the target. If I don't practise that incorporeal stage and that stage of deep soul consciousness the arrow doesn't hit the target and so that person is going to also have to labour to understand things and labour to practise things. But if I'm in the incorporeal stage, soul connecting to soul, the soul connecting to God, then it's going to be a part that's going to be easy for them and give them easy experiences along their journey and it's the same with 'viceless'. If I haven't come to that stage then whatever it is I'm still influenced by in terms of the vices I won't have the power, I won't have the capacity to help them and so they too struggle.

And the third aspect, humility. In Hindi, nirmar and nirman. It's only one letter that's a little bit different in sound. It's nirman and nirmar (there are many different words for humility). When I'm saying it I'm not sure I'm saying it properly so that you can hear the difference but it's just that little sound that's different. But, nirman means renewal, transformation. So in that stage of being humble, yes, the process of renewal and transformation and success in service will happen. So, just a few key words and Baba has defined that whole process of fortune. I marvel at how the Supreme Soul, the Supreme Teacher is able to explain things so simply, so clearly and yet the fog in our brains and intellects means it takes us time to understand everything that Baba's saying. I've definitely heard this murlis before but I wouldn't have been able to have told you in the way Baba has explained it to us today. When sakar Baba became avyakt, Baba told us, 'how much did you understand and practise from all the sakar murlis that you read?' Nobody had anything to say in reply. Baba said, 'this is why you need time for revision of the sakar murlis', and then some years ago when they started to revise the avyakt murlis I was very grateful that there was time to be able to revise them. Not just adhoc, intermittently but in a very specific way in which everything is taken up subject by subject, turn by turn.

So, today's murl, very clear. Baba has talked about many other things but also Maya and how because we allow ourselves to be influenced by any form of negativity, that's what makes everything difficult. Then you have to labour hard, then it takes you time. You keep trying, then you move back a step, then you try and move forward a step. The time and energy lost in that battle in going back and forth is what costs the soul. The beauty of Raja Yoga, we forget about the beauty because we're involved in something which is down here, not something that is up there. So the reminder just take such power from Baba and such clarity from Baba that you recognize what it is that's influencing you. My own old sanskars or the influencing of others but stay in that stage of being up above. So a wonderful reminder of all the four subjects from Baba in a very specific way.

Om Shanti