

Sister Jayanti – 28th November, 2021 – GCH, London

This is the time to focus on the unlimited fortune of soul consciousness and know God and His treasures....

Om Shanti. Good morning. Baba has spoken very beautifully about how He doesn't just give us or send us love and remembrances every day, but He personally comes to give us love and remembrance every day. For me, thinking about what is the biggest gift and greatest fortune Baba has given me: it's the fortune of self-realisation. To be able to know myself. This didn't happen in a flash. Yes, at least the first step was I knew I was a soul and experiencing being a soul, and I was flying in this. But understanding all the layers that exist within the soul took many years. However last go fast, so maybe those who have recently come to Baba can unlock all the secrets quickly, and can go right to the very depths of the soul. Understanding the soul really meant that it became very easy to experience detachment.

On one side is what is the greatest fortune, and on the other side, what is the greatest renunciation? Pause for a moment and reflect on this. Baba gave a simple answer today and said today renouncing body consciousness. The ego of the body. That one aspect is all encompassing. When we renounce body consciousness, we renounce ego and everything connected with the body...basically the whole world. Baba makes it sound simple, but in that one thing, is everything. Letting go of the ego of 'I' and all the relations connected with this, the position, possessions, prestige. Letting go of all of that and experiencing more and more the beauty of soul consciousness and the treasures that Baba is filling the soul with. It is easy, we need to do it, as no one can do this for us. It is a daily practise, and not even that. Yes at the beginning of day we underline it for ourselves. Then through the day we need to keep checking 'where am I'...in soul consciousness, or in body consciousness?

Just as there are many signs of yoga and the milestones of yoga have been talked of often. How do we know how far yoga is working, and to what extent am I developing the power of yoga, as there are different stages? In the same way to what extent do I know that I am dealing with the ego of the consciousness of the body. Where there is stage of self-respect, and one of the manifestations of this is that I really don't need anything from another human being. This doesn't deny the responsibility where I give, take and exchange on the external level. But this is where the soul feels 'needy'. And this is expressed in so many ways... I 'need' people's respect and attention: I need to be needed! Different things come in to show us to what extent we have been able to let go of the ego of the body and just develop that inner stage of soul consciousness in which there is inner contentment.

I often notice within Baba's Murlis, Sakar and Avyakt, that He focuses a lot on this one virtue of contentment. Where there is discontent there isn't soul consciousness. In soul consciousness and the realisation of the self, what is there that I need for the soul? The needs of the body will be fulfilled if I am honest and do the work I need to do. It will happen and I will not starve. But the neediness that comes in the soul, that I feel no one is caring for me, or looking after me, and many other concerns come. To be able to feel the contentment that I belong to Baba, and Baba belongs to me. Experiencing the connection with The Source, the One who is unlimited and I can take whatever I need from Him. Then we don't feel any 'neediness' for anything else at that point.

Baba talks about self-respect in order to give respect and He goes into a lot of detail. When we have natural awareness of self-respect, even when someone is your 'enemy', who is defaming you; from your side you will still be able to give respect to them. This is because it is who you are, and it is not about what they are doing or not doing. It is natural. We need to get to that stage when we are not influenced or affected by what is going on around me. Whether others can give or not give is secondary. Who and where am I? Am I seated on the 'throne' of self-respect in the fore head? Baba has spoken about being a 'trustee'. Where we let go of the consciousness of 'I' and 'my' and realise Baba is in charge. Baba has used an interesting expression, connected with the stage of soul consciousness. In soul consciousness, who am I, who do I belong to, and who can truly belong to me? Any relationship with any human being is going to be temporary. It is only a short span of life, even if it is 'til death do us part'. This is not a reality anymore as it becomes a fluctuating situation where we do not know where we will be today or tomorrow. It is only with Baba that I have an 'eternal' relationship. The eternal relationship with all others is soul to soul, brother to brother, we are all members of one family. No other relationship is consistent. Being bodiless in the stage of soul consciousness I know that nothing belongs to me. What did I bring and what will I take away? I brought my sanskars and yes, I will take gyan and yoga and the powers that Baba is giving me, but everything else is left behind. Baba says when we are experimenting with the bodiless stage, it is very much connected with the realisation of the soul and self-realisation. 'God belongs to me' would shock people out there. But in the consciousness that Baba is teaching me, yes God belongs to us, and He is our everything. This is the stage of 'nothing is mine, and everything is Baba's. The burden of possession is removed, whether people or things. If I say anything is 'mine', there will be heaviness. As we are attached, and we have to let go. If they are holding onto me, I will find out and understand what I need to do. But as soon as I say 'I and mine', there is a heaviness. Where I am able to say 'Everything and everyone is Yours' then in this stage there is lightness. Look back on your experience. When we are heavy about a task or people, it all becomes a big deal and I don't want to do it. If I am light, I am able to be 'up above' and none of those things bother me. The work comes and it will get done with cooperation from everyone and many will come to help and support me. If I am heavy everyone will run in the opposite direction. Baba says when there is heaviness there is always some loss of cooperation, happiness, joy and ability to

think clearly. As thoughts are going around and I cannot make the right decision...then further loss and heaviness. I need to ask myself: what is going on? instead of pointing a finger outwards. When I ask the self this question, I will realise that I have forgotten about soul consciousness and have forgotten the attention to introversion and got caught up in extraversion and all the things out there. With soul consciousness there is lightness...everything is possible. Nothing is impossible. It is all ok and going to be ok. The right souls will turn up at the right time and things will move forward.

The detail of soul consciousness is incredible and the more I practise the more power I get from it. Not just to reflect on it. Baba was saying yesterday about churning and how the cow needs to chew the cud and does this all day and if it isn't doing that there is the knowledge that there is something wrong with it. What is going on in my mind? Am I 'chewing' Baba's knowledge and through that extracting the experience, strength and essence of it so I get the power? Or is it that I hear, love and enjoy Baba's Murli, but then I get so engaged with everything else around me and that's it, it goes to one side. The more I reflect on the subject of soul consciousness the more I am able to see its value and benefit, then the more I will practise. Baba uses an interesting expression connected to practising, my dharma. This is related to 'dharma': religion or way of living. Dharma is righteousness, the path that I follow.

Baba says 'Why is there conflict today?' From self, to family, community and highest level of government. Because two things have got divided. Dharma...the power of religion or power of Dharma, behaviour, the power of governance. What is my dharma and dharma? When I understand and start to live these, then the self-sovereignty I have functions. When I am soul consciousness, my dharma is peace. When I am soulconscious I am in charge of whatever is going on inside, a self-sovereign. Then governance of the self, with mind, intellect and sanskars and my 'dharma' are functioning together. This is the way of Satyug. From the Copper Age onwards the division first started inside. I forgot about the real 'deity' dharma. I got into first Hindu dharma and then maybe other dharmas. I forgot that my 'dharma' is soul consciousness and then is peace and 'om shanti', then I lost the power to rule the self. The mind then went astray. Baba says that the intellect goes everywhere when there isn't soul consciousness and the mind is scattered. Do we agree, pre and post gyan! Have you had this experience?

The one way to recognise soul consciousness in the self...am I content and fulfilled, or do I 'need' anything from anyone? The second sign of consciousness is, is my intellect stable or scattered? If it is scattered, I am not able to do anything successfully as I cannot give it proper attention. From the Copper Age to the end of Kaliyug, nevermind children not having concentration capacity, everyone doesn't have this capacity. In soul consciousness the intellect is stable and not scattered. Experiment and pause for a moment. We generally think of course I am Baba's child, and soul conscious. Yet the reality check is 'where is my intellect?'. Am I focused and doing what I need to do? Part of the focus is being present. Baba says be 'trikaldarshi' and being present is very much connected with being 'trikaldarshi'. If the mind is occupied with the things of the past, I am not in the present and the past is colouring and influencing me, so I don't see what I need to do. But the stage that Baba is talking about is being present, and I am seeing what I need to do at this moment due to the experience from what I know of myself, due to the past. I know certain people and situations can be a trigger and due to being aware of that now, I can get in charge of the self, be soul conscious, and the self-sovereign in the moment. If I don't I know the future will be more complicated as I have reacted. We need to be in the present and 'trikaldarshi'. But what am I holding from the past? Influences or 'learnings' – the experiences that I am carrying that will take me forward.

I create the stage where I am present, aware and alert and can recognise Maya from a distance, can see it coming, and yet can put a full stop and it has no impact on me. Every Murli has many fantastic tools in which we can use to churn and discover more about the self and gyan. The biggest gift, soul consciousness, and the biggest renunciation. Baba uses the words 'tyag' and 'bhagya' – the fortune of self-realisation. Just imagine we have lived so many lives without coming to the realisation of who we are and who is God!

What is the time we are going through? The time of the highest fortune. Sangamyug. The fortune of soul consciousness and of knowing God, and all the unlimited treasures from God. Marketing tricks use this phrase 'there is a special offer this week'. Truly, out of the whole cycle, the offer that God gives us at this moment, is an offer that is never going to repeated until next Kalpa. The decision I make today will be the decision I make then also.! Therefore, be alert and aware to what God is giving me in this period now. The fortune of soul consciousness to know and accept God. This is the key to be able to get to God.

In the early 50's when doing service, Dadi Janki would say they would feel the pulse, and see what interests an individual. Is it God or self-realisation? Then they would take it further. When there is a question about God, then soul consciousness can help souls take it to the next step in understanding God. Soul consciousness is a renunciation of all that we don't like, it isn't a sacrifice, a big deal. Baba has shown us and we are becoming free from what has caused problems and sorrow. I am happy to let go of the consciousness of the body. When I reflect on the beauty of soul consciousness and realise how much this awareness is able to give, there is the experience of liberation and liberation in life. Mukti and Jeevanmukti. I am living in the same world as everyone else, but with no burdens or problems. Many share how people see you at work and you are able to remain light and easy, although sharing the same workload as others...how come? Because You are practising soul consciousness. Today's Murli is so powerful and really go into the depths of soul consciousness and experience all treasures are available. OM SHANTI