

Sister Jayanti – 9th January 2022 – GCH

What is going on internally?

Om shanti. Good morning. Today Baba has spoken about the creator of the three deities but also one who plays three very specific roles. The very beautiful thing that Baba has talked about is the attainments that one experiences in the Confluence Age. Through the rest of the cycle it's the result of past karma but through the Copper and Iron ages you don't necessarily get the instant return of karma. Sometimes you do. You plant coriander seeds, they germinate, they begin to sprout within weeks but you plant a mango seed - although I think they've done some genetic modification now - but originally you could only get fruits from mango trees after about five years. I think with GM they've shortened the time span but generally it was years. And, so through the Copper and Iron ages some karma brings immediate return but some karma maybe comes in the next birth or the birth after and, in terms of our love for God, the devotion we experience, the bhakti we undergo, you are always told, yes, you're going to get the fruit but you don't know when and so you carry on, you carry on for 63 births and maybe there's a little bit of return you do get but not the expectation that you're going to meet God in your next birth or your next birth. Then Sangamyug comes and you do find God or God finds you.

From then the story of karma is totally different. Baba speaks about two types of karmic return. One is the immediate fruit that you get in Sangamyug itself. You give with one hand and you receive with the other instantly. The instant fruit of karma. But the other is, yes of course you get the result through the Golden and Silver ages, and so it's very long-term results. Because it's a direct connection with God, of course whatever you do, you don't get one in return, it's multiplied and you get a hundredfold in return. Just reflecting on the attainments of Sangamyug and in one word Baba has summarized it as: 'Whatever you can do in Sangamyug there can be success'. And, of course, the criteria in between is the quality of my relationship with Baba because my relationship with the Father very much depends on my love and my relationship of total acceptance of whatever the Father says. The Teacher, Baba has described as the Bestower of Fortune. In the Father role, Baba has described it as the bestower. The Father is giving everything, absolutely everything to the child. How could the child survive if the parent didn't give the child everything? Survival isn't possible. So right from the very start when we come to Baba, go back to your experiences of spiritual childhood and you'll feel the intoxication you felt, the love that you felt, the joy that you experienced, how everything seemed so easy. But that was because you recognized Baba. But even that, it was a gift from God that you were able to recognize Baba. But yet, your fortune from your past karma, from the past cycle and Baba blessed you with a divine intellect, you recognized Baba and Baba gave you all these experiences in those very early days. And that was because your love for God had awakened. Further you were studying, you were doing something, you were understanding the knowledge, you were practising the knowledge. The knowledge of the soul was so amazing that you began to experiment with it immediately and you got the return of it instantly.

Then, the Teacher, and yes, the murli's fascinating, every murli is opening up new secrets, new ideas that you hadn't thought about and as a result of your study then the Bestower of Fortune. First Baba blessed you with knowledge but then further the Bestower of Fortune was blessing you with amazing aspects of attainment. Your fortune of knowledge but also the knowledge was leading to good karma because it was a deeper and deeper understanding of karma. And, you knew that you were getting a return of your study. If, in the early days, Baba hadn't been so available and so giving then who would think about coming for murli on a Sunday morning when it's still dark and cold and rainy outside. But the murli is so powerful and attractive that it brought you to Baba's house. So you are studying and Baba was giving you the immediate return.

The third thing, and I just want us to reflect on it a little bit further because it has come up in several murli's in recent times, sakar and avyakt, but the relationship with the Satguru and my obedience to the Satguru and, in return for my obedience then the blessings that make life very, very easy. Others looking at you say that it's a difficult thing that you're doing and you say it's very natural, it's very easy and I enjoy it as I get so much benefit from it. So instead of thinking about anything as renunciation you're seeing the advantage, the benefit that you're experiencing so these are the blessings that you're feeling from the Satguru, but blessings come only through obedience. Baba has made that very, very clear in several murli's now.

It's like with fortune, sometimes some say, well, this one's lucky and I'm not so lucky but luck and fortune are actually dependent on my karma and, in this case, first my study. And, the study opens up the door for good karma. The study allows me to do good karma and the study then brings me fortune and good luck. Same thing, how does it seem so easy for this one and not so easy for this one? What is the difference? The difference is the obedience and the obedience is not just in terms of the main principles. Yes, absolutely these are important, fundamental, the foundation, but also all the subtle things that Baba talks about. What is the vision with which I see others? Is it a vision that is critical vision? Is it a vision that's judgemental? Or is it a vision of brotherhood, recognizing my family? And so Baba has also talked to one group, well two groups together who have come as sevadaris. But I'm seeing very much the connection of obedience, the Satguru and then Baba telling us, 'Only see that which is good, don't see anything that is wasteful, and Baba hasn't gone further than that, obviously nothing negative but definitely not even anything that is wasteful.'

Baba has explained how much loss there is, loss of my physical time, my physical energy and the sense at the end of it all, if I allow it to carry on, then a sense of nothing that is accumulated within the self. Now, here I am studying for years maybe, or just a short time maybe, but whatever it is, and I'm saying I'm doing all of this but how come I'm not getting any attainment? There isn't any sense of fulfilment and having taken from Baba. And, of course, disheartenment and many things after that too. But the difference between the sense of accumulation and the sense of weakness and emptiness is connected very much with Baba's more subtle srimat and my obedience or lack of it. Of course, I don't see it at that time, and then hopefully I read or hear Baba's murli that gives a very clear straight line connection between the emptiness, the lack of attainment and the cause of that. And, if this is what I'm feeling and this is what Baba's explaining then this is a message for me. Then Baba says, don't miss a single murli. I explain everything very clearly to you, so today's murli Baba's explaining in a lot of detail what it is I need to do to feel the attainment and the contentment and fulfilment that comes through attainment and how a subtle weakness ... normally, you wouldn't say that waste thoughts are going to lead to a lack of attainment... well it's not something that you'd instantly connect but Baba has connected it very, very clearly. Yes, externally, I'm reading the murli. I'm doing everything, but internally what is it that's going on? And, so Baba's murli is a real, real mirror to be able to see the self and apply it to the self. Then again that's difference. I think, oh that's interesting but does it apply to me and in what way does it apply to me? And maybe it doesn't apply to me at the present time but maybe it will apply to me so I have to be careful and watch it. And, so, fortune, attainment and blessings making everything flow smoothly and easily and the experience of success. And, Baba saying that these three relationships are in order then the result is success in everything that you touch and so we've seen with the Dadis, every single pure thought became practical, things that people would have said were impossible became practical.

A story that I think many new ones here haven't heard is: at the time of the very first huge fair that they put together in Delhi. This was in 1981, a huge thing that was put on and a big mela and it was to be at Red Fort. That's a government place and everything had been organized and then it was announced that the President of Russia was visiting and we thought okay. But they wanted to welcome him at Red Fort because that's a historic place and at that time Russia was feeding India. Grain was coming from Russia to India and they called him Andata, the one who was giving food to India. So the government asked us to vacate that land and to pull down the exhibition and put it somewhere else would have been enormous work and expense and Dadi Kumarka heard – she was in Delhi. Just powerful powerful yoga, just determination that we're going to keep that place. They had all-night yoga and the next morning they heard, 'you can keep the place'. Indira Ghandi had sent somebody from her staff to look at the ground to see what was happening and Dadi Kumarka said to them 'keep going, keep going, work hard, work hard'. All the statues had been put up, the statues of the goddesses and everything. This guy comes along and sees this and reports back to Indira Ghandi and says 'if we make them pull down all the statues and everything it's going to bring a curse on us'. And so, a bit of bhakti, a bit of superstition, but whatever it was, yoga power and Baba, and it worked and they changed their mind and instead of taking away that space they found an alternative, equally historical place and it worked. So powerful thoughts, and success in everything you touch. So, beautiful stories and many examples but that was a very dramatic one.

Om shanti