

Sudesh Didi – 13th April 2022 Murli Revision Class - GCH, London

1

Q: This morning, I went to Baba's room before I came into the Conference Hall. I read the slogan. Then I went into the room with this thought about love, and respect. And it got me thinking, as I was sitting, talking to Baba, about what love and respect mean for me, and how, if I don't love and respect myself, then no one else is going to love and respect me.

I was looking at the certain ways in which certain people present themselves. They may decide that this is how they want to be. And it's not wrong. It's not good, bad, wrong or right. But somehow, it's not how the group possibly wants the person to be. If that person accepts wholeheartedly, what they've chosen to do and be, then it's almost as if it's left, it's, it's accepted, because I have accepted myself and the group, it's not an issue with the group. But if I go around thinking, "I should do this. But I can't do it because I'm not disciplined enough to do this," then, it means I'm not accepting myself and they won't accept me. What are your thoughts on this?

A: Flexibility. Because if I cannot even think I cannot, it means internally, I am not recognising that I also have the quality of flexibility.

Q: There's conflict within me. Is that the conflict within me about not doing what I think?

A: Expectations and acceptance. I expect from others. So, I have not accepted them.

Q: Does it mean I have not accepted me first because everything starts from inside.

A: If you have not accepted, then you have to think about what it is that you want out of yourself. Then, it is not accepted, but not expectations from others, but what it is I want out of me.

Q: I'll give you an example. It is recognised that coming to class is good. At times, it's not really possible to come to class every day. However, I feel guilty that I don't come to class. So, if there's a conflict within me about my ability to come to class, then, it will be expressed from within the group.

A: Inside, subtly, there is a need for appreciation for what I'm doing. I am not doing it for anybody else. And if I'm honest, my honesty will be known.

Q: I'm not appreciating myself. Is that what you mean?

A: Appreciate what you can do. Certainly, honesty is also important. Otherwise, very easily, I can make excuses for something. But I have to see if I can really make it, then I will be there (in class). It is not because I need appreciation from others, "Oh, this one is very regular." But they themselves are not regular. So, what is my expectation? It means I want a reward from them, and not from Him (Baba).

2

Q: It was said today, Baba is *Antaryami* (Knower of all secrets within) and *Janijananhar* (Knower of all secrets). Please explain the difference.

A: *Antaryami* is that He is sitting inside you and He sees everything. *Janijananhar* is that He knows what is in you. But when they say *Antaryami*, they mix it up with omnipresent. Then, they become careless: "He knows anyway." "He's doing everything." This is why sometimes Baba says, "I am not *Antaryami*, I'm not sitting in you. But I am *Janijananhar*." It means, "I have the knowledge."

Just like a doctor feels the pulse. He is not sitting in the body. But the herbalist has the knowledge, so he can treat. But he's not sitting in the body. And neither he is suffering from the same sickness as the patient. So, God knows our personality, our sanskaras, our knowledge, our capacity, and also accepts, how we go through the stages, Golden Age, Silver Age, where we have reached, so He knows. He also knows what is happening inside us. He is not sitting in us, but He knows what our feelings are.

This is why He's Merciful, Loveful, and He speaks about it. Brahma Baba is also experienced, because he has also gone through this. When we talked to him, he said, *bachcha*, Baba knows this. Baba knows, but I had only spoken one sentence, and he said, "*Bachcha*, I know." How did he know? Because he has experience of the same situation some time. Just like you are driving and I am sitting with you, and I say, "There is something wrong in the car because the car is jumping. Are the wheels okay?" The driver says, "It is because of the road being repaired and the car is okay. But the road is not okay." This is because he has the experience and he has travelled on this.

So, God knows because of being Knowledgeful, of anything which is gradually gradually loses its power, of the law of nature and the capacity of the souls, and Brahma Baba is experienced. So, in that way, He is *Janijananhar*; He knows what is happening inside us.

3

Q: Can Didi explain the ways in which Baba intends for us to become, and always remain, a master eternal surgeon like Him?

A: Surgeon always, even the worst situations, think of the best cure. He always thinks, and he knows that the situation is very complicated, the condition is serious, but still, he tries his best to do it. So, God also never loses hope in us. And we are our own surgeon and also the surgeon of others, so we have to have mercy, love and constantly, in whatever we can do, do it with full faith. So, even in the worst situation. Still, the vision is of the best.

4

Q: What does Baba mean by not wearing something according to personality and culture?

A: This is wearing the clothes from the Sunday Murli from the day before yesterday. Because sometimes we wear dresses that, I should look like a nice person, impressive; my hairstyle should be impressive, my dress should be impressive because I am in this culture. So, I should wear that dress accordingly.

Now you can wear it but not to impress someone, not to attract someone. So, of course, if you have and if you can afford them, wear nice clothes, but not with body consciousness and with culture consciousness. For example, this was actually going into, but Baba said, when you are going for service, you can wear whatever you have, according to culture. I am wearing it but sometimes, the situation is such that, according to that culture, for example, in India, if someone leaves their body, then we wear a white dress, here (in the UK) is a black dress. In marriage, here, a bride wears a white dress. There, the bride wears a very colourful dress. So, it's according to culture. And now, freedom, doesn't matter what you wear. So, the reason for what you wear, it means you want to have fashion. You wanted to have something different and the desire of what I want. I don't want to please others. I want to please myself. But then, is it the dress I am wearing is body consciousness, in the name of fashion, what I'm losing and what I'm careless about. So certain things are not the culture but more about, somewhere, you need to respect the system of the society. When we see it anywhere now, people have this actress, and others are still coming back. It's a wave of one time. No clothes, little clothes, not good clothes.

Body Consciousness is increasing to the extreme. You're attracting human bodies towards the body. There was a time when there was royalty, you cover your body fully up to here (the neck). You wear nice shining dresses, Queens and the royal family. And our (modern people's) royalty is wearing worn out clothes. Before, worn out clothes were poverty, a poor person's trousers are torn up. Here, a rich person means wearing trousers which are torn up, and they give money for that. So, that's not actually culture. It is fashion. They are rich, but their fortune is to live like poor people, and think it is culture.

Om shanti.