

## **Sister Jayanti – 1st May – GCH, London**

### **Baba is mine and I belong to Baba**

Baba has defined tapasya in a very simple way and has also mentioned that the foundation of tapasya is unlimited disinterest. That stage where nothing else pulls you at all and in that context Baba is saying that everything becomes very simple when you remember one word and that is "One". And so when everything I need, everything I want comes from One, from the Source, from the Supreme, then it is easy to have detachment and disinterest in everything else around as well.

The definition of unlimited disinterest is to just stay focused on One and through that there can be the tapasya that we really need. We need to have tapasya so that there is always this balance of what is of benefit to me personally and how does it benefit the world around me and you can see that there is absolutely a direct need for tapasya at this moment.

It is needed for myself to be able to maintain stability so that the scenes of the current situations whatever they may be, whether it is dealing with my sanskars or those of others, but I need deep intense tapasya, a deep connection with Baba so that I can draw that power and maintain that stability within myself but also I am aware that whatever changes have taken place I know that a lot more still needs to happen and so to be able to recognize my sanskars and know what it is I need to change. There isn't any other way to bring about transformation except through tapasya, that intense connection with God that gives me all the different powers that I need for transformation.

However far I have come there is still a long way to go and I am sure that most people in this audience will agree with that but for some it is only a short way to go, but it is going to be possible through tapasya. And in terms of the world we get the news from all around one way or another even if we don't read newspapers, watch television etc and the things that are going on in the world are just inhuman.

So what is it that we can do sitting far away and maybe there are things happening just down the road or maybe my neighbours - how can I help them? They are not ready to listen to Baba's teachings and maybe I am not even in contact with them. They may be far away. I can't say to them come let me share with you my understanding of God. They maybe wouldn't be ready for that.

What everyone needs to feel is that inner strength and support and maybe to know that although darkness is prevailing at the moment, beyond that darkness there is light and so our tapasya, sending out those vibrations, one at a time is fine, we start with that but as we send out those vibrations of God's love, God's light, God's peace collectively, souls who are ready to feel that and take benefit from that are going to be able to feel that solace reaching them. The world needs our tapasya.

Today in the murli, Baba is talking to a group from Punjab and the year is 1990, the days of a lot of upheaval there and Baba is saying to them that you have to give people something. They may not be able to take Baba's knowledge but let them take something from Baba through you whether it is peace, whether it is light, whether it is that inner strength, that might. So specially now, what was the world like in 1990. There has always been something or other going on but today, it doesn't feel that it is just going on here and there but it feels that the whole world is impacted. The pandemic was a start of that sense that no one nation is isolated. Everyone is in the same situation together but now also although we may have had several hundred wars in peace time, since the end of the Second World War many wars have been happening in all parts of the world.

The Middle East immediately attracts attention by the world because it is connected with the world, but equally now whatever is happening there are repercussions worldwide in so many different ways. So our tapasya,, sending out our vibrations of God's light, is absolutely essential.

So the definition of tapasya - to have that focus only on One. So where do I begin? I am a social creature, I have so many connections, so many things to do in the world. Where do I begin? And the first step is introversion.

When I am ready to look inwards rather than continually facing outwards, and we don't even realise that that is what is going on. Body consciousness, looking outwards, extroversion, has become natural after thousands of years. Even something you have been doing for a few days you become habituated to that and that becomes natural. So something you have been doing for thousands of years is very deep and feels very natural. But with that awareness of who I am and who I belong to, in that awareness I know that without soul consciousness I cannot experience God.

We all experience that when the mind is scattered anywhere else we can't feel God's presence. But it takes just literally a moment, one thought and I turn inwards and I find that stable space inside. And I can feel the soul, then in that awareness of the soul I can feel God's presence very quickly.

So the first step: to be able to feel that introversion and connected very much with that Baba has used the word ekantpriya – to have love for solitude – to have love for space where I can be silent and it is not always easy to find an external space where you can be silent and Baba is not asking us to go and sit in Mount Abu all the time but just to be able to have that love for solitude and you are

able to find that space inside, which is solitude. I am alone with God. And you can do that wherever you are. You may be in an office with lots of people around you but just for a moment you go to your own centre within – that love for solitude pulls you to go inside.

And that love for solitude and experiencing that again and again allows God's presence to reach the soul and so love for solitude, introversion and the most important to know that there is only one source and that whatever it is I need it can take from that One.

Baba uses the image that I have to step away from all supports, all the shores, and that idea of the shore - that I am taking support here but what will happen if I let go, am I going to be floating in the ocean or am I going to be drowning if I let go of that support.

So, more and more, to be able to develop that connection with God where truly I feel that God is giving me everything that I need. But Baba is also saying don't do it slowly. Time is racing ahead and we don't even know what is going to happen by the end of the day, or tomorrow. But if I build up my relationship with Baba now then I won't need the supports that I used to depend on.

An interesting comment from Baba. Baba is giving us the power and the understanding to be able to move away from our dependencies and our supports now so that when times become more critical and we know that it will, we don't feel stranded and lost. A time is going to come when everyone is going to move away from their supports but that will be Drama showing scenes that it has to show. And at that moment I will not know how to take God's help but if I start practising now and two questions I need to ask myself to make sure that I am moving away from all supports: What is it I want and how many desires do I have. And my wants are not my needs. My needs are something else and very connected with "I want" is "I like".

Like and don't like are very normal things to say but I like, I don't like – I am being pulled by different feelings and emotions – no. What is it that I like? I like whatever Baba provides, or is it I want. Baba provides us with everything we need. Why should I want anything more than that? If we make a list of what it is that Baba has given us already, physical, spiritual, emotional, across the board Baba has either shown you how to get what you need and what you want. He shows us the method and then if I don't want to follow the method and I go here and there then Baba is going to say that is your choice.

There is a very clear straight line of how to take whatever it is I need and I want from One. And Baba has also mentioned how when it is a question of need. I don't need to spend my time and energy letting my mind go here and there. I know that Baba, my father and Drama, my mother, work together to provide what it is that I need. Who has had that experience – many are nodding their heads.

It is a reality of our lives – you belong to God and God provides. That doesn't mean that I sit back and expect it to come to me anyway. I do what I need to do in terms of my effort because I know that karma is part of life, just as I can't be without karma you cannot be without karma yoga. If we try to do karma on its own the outcome is a question mark. Is it going to be the right karma, the right result? But if I make sure there is yoga and then karma then that karma yoga is going to bring the results that are absolutely right and that will be what it is that I need. Never use the word karma on its own now. Use the expression karma yoga.

Baba says that tapasya is when your mind and intellect are both connected with One – mind connected with One - an easy method for that is to churn knowledge. And even if you don't go into the depths of knowledge, let your mind gently revise knowledge – what did Baba say today. What was Baba talking about that was important for me. It may not be today's murli. It might have been yesterday. But to keep the mind engaged with Baba's versions means that I am going to find it easy to connect with God.

Then the intellect. We have all had the experience where the mind is going around and things seem to be on track but yet there is still something else that is pulling me. Maybe it is a lost key. A very simple thing. How often do we lose our keys? And I am trying to sit in yoga and trying to think about Baba's gyan and trying to be soul conscious, but there is something that is pulling. And a key is a very simple thing but it could be something more serious than that so can I also check what is it that pulls my intellect. Where there are desires, wants, needs and supports. All these are things that will pull my intellect. So Baba is connecting the stage of moving away from all supports and all desires.

Yesterday or the day before, Baba was saying become ignorant of what it is to desire. Become ignorant of what it is to have a need or a want and so the deeper my connection with Baba the more I am able to receive from Baba and the more I am able to give others what I have received instead of wanting to take from them – it is all connected.

In that state where I know there is only one source and I am turning inwards to connect with that one source then my mind can be reflecting on Baba's knowledge and my intellect is deeply connected with Baba and all will be well. Tapasya is going to ensure that my sanksars go through change and also I am giving out to the world what the world needs.

The murli has very categorically mentioned today someone who was a very beautiful soul in the yagya who left and the date of the murli is the day that it had been mentioned. It was the departure of Dadi Santri. She was Dada Vishwa Kishore's partner and those of you who have heard Dadi's classes would remember that she has often talked about this soul who passed away in 1968 just a

few months before Baba and she had been Baba's right hand. Baba would give a signal and it would be done. The faith that soul had was incredible.

Dadi Santri was the first one to take care of Baba and looked after his physical needs and then in the last several years she was in Calcutta with Dadi Nirmalshanta. Dadi Santri was like a fragile flower in the world but yet, of course, very strong in faith, in commitment and determination and so an amazing example. They had the stage of being totally detached. You would not have known that there was any connection because they both belonged to Baba and there was a connection of spirituality but no bondage.

Om Shanti