

Sudesh Didi – 24th August 2022 Morning Class - GCH, London

To share love and happiness is real service

Om shanti. There is a difference between mercy and love. Mercy means help; mercy means cooperation. Mercy is when you see that there is weakness, sickness, or poverty; when someone is in a state of degradation, or distress, mercy is the last source. When you have mercy for someone, you want to give them immediate help; you want to save them. Mercy is for after a situation has happened when damage has been done. When you are wealthy, no one will need to have mercy on you. But if you have love, you would want to make the poor become wealthy.

Parents do not have mercy on their child; parents have love for the child. They give money; they give time; they give energy; they give their whole life. Similarly, the conference age, you can see that the devotees get mercy and children get love. Baba says, "I love you, so, do not ask for mercy. I am preparing you, not only I love you, the whole world will love you. Not only will they love you, they will worship you, respect to you and follow you.

This is His love, but it is in the packet of knowledge. First, Baba gives knowledge. Through knowledge, we are able to understand where we were and where we have reached. From *satopradhan* (completely pure), we now become *tamopradhan* (completely impure). And *tamopradhan* has to become *satopradhan* again. But how? By keeping the consciousness of my original stage of being *satopradhan*. Where I was, I have to reach that goal. So, we need to have a clear goal, first of all, though it is the last mantra, but that is the first mantra. Just like in a school, in the college, in the university, you have a goal to achieve, a degree to become a surgeon, an engineer or a pilot. You have a goal first. And then you start to work towards it. Study, exercise, practice, developing skills and specialities, everything.

So, the first mantra is Hum so, so hum, I was that I will become that, I am that. For that I need effort. When I see that the clothes have become dirty, I want to clean it. I want to clean it because I realise that it was clean before. I know it was clean before, I've got to make it clean again. So, now that we realise, we were pure, we were divine and elevated, we want to become that elevated and pure again.

How do I become pure and elevated again? By remembering, though you don't become pure instantly. It is the method. Baba gives the strength. Through *Manmanabhav* (fix the mind on One), He gives the aim of *Madhyajibhav* (see the one in the middle, that is, Vishnu), so we can keep the goal whilst performing actions. It is not just the mantra of *Manmanabhav* alone; these two mantras are together. So, the aim and objective is clear, what do you have to do, you put that into action and Baba gives you strength for your actions.

So, through remembrance, I create confidence and self-respect. Through the power Baba gives, you have intoxication and determination; you know who is inspiring you, and you know the method to become because Baba teaches us. This is your birthright, and through this, you become worthy. He

teaches us how to become pure through actions. This is His love. He does not have to give mercy, but it is love that makes you.

Mercy is temporary support. You are sick; you don't have money, someone has mercy can pay the bill in the hospital. This is mercy. Someone who is blind has difficulty crossing the road, you hold their hand and take them across the road. If someone is poor and hungry, you have mercy and give them some food. This is temporary support.

Mercy is temporary; love is permanent. Baba helps us remove difficulties, but He also takes the responsibility and gives energy for the future as well. This is God's Love. And for that, He has to give the whole knowledge. Therefore, He gives us knowledge of the whole cycle, the understanding of the cycle of how we go through different stages. Then, we perform actions, based on the knowledge of karma philosophy. It is not that God's mercy will do everything. Everything is connected with action. Don't ask for blessing and don't ask for anything. Baba does not do bribery. Human beings accept the reward offered to them and then they do the job. Baba does not do that. You also remember that you do not receive in this way. You have to perform actions.

Performing actions in remembrance and remembrance in action. One is physical action; when we are in this household, a householder, we perform physical actions. It is my house; I have to clean it using my physical organs. Through action, we eat, wash clothes and clean the house. To clean is an action. The house is dirty; I have to clean it. So, actions in remembrance are, whilst cleaning, I put that energy that I am not disturbed. It is not that I get angry when somebody has made a house dirty. When one gets cross and gets into a fight, "I cleaned it, and you have immediately made it dirty again. I put everything in order you have disordered it again." I have to redo it, and I have to remember to do it with silence. I have to do this. I have to do it with patience. I put power into my actions.

Yoga in action is when you put power in action afterwards, the remembrance of virtue, like the remembrance of patience. It is to put the power of virtues based on my foundation of purity in order to help. Through pure consciousness, we apply the virtues.

Action in yoga is different. When you are in a temple, you are a saligram, you are a soul. The soul is doing action but the statues doing certain action. So, I the soul, as saligram, am also doing action. The soul means mind and intellect and sanskaras. So, in that my actions, it is as though I'm sitting in meditation when I'm doing action. Who is acting? The soul is acting, but the reflection is through the features: the expression is through the eye; the joy through stability. So, they are also actions and expressions. Thought is an action; drishti is action; vibration is action. So, you are immersed in that already. It is like something is already in a pot. In the pot, there is honey. When you put something into the pot of honey, it brings out the sweetness having absorbed the honey. It is different when something is in the pot, dried, and then, you add honey in it.

So, Baba mentions the difference between the two today. So, and there is deep consciousness, then internally, you are peaceful, loveful, powerful, joyful, and always cheerful. With your cheerful face, you can do the highest service. It is not smiling superficially because of my duty as a flight attendant, and the passengers are coming. Then inside I am not happy; we should finish early but the flight is delayed. (Everyone laughed) But I have a duty to smile but I am not immersed in happiness. So, there is a

difference. So, cheerful face, happy heart, then our consciousness is the best service. There are many other aspects in the Murlī for us to reflect on. Om shanti.