

## Sudesh Didi – 21<sup>st</sup> August 2022 Sunday Morning Class - GCH, London

### *Hold a fast to offer ourselves*

Om shanti. Om shanti. Good morning. On this special morning after many celebrations, you must be naturally experiencing the vibrations of Tapasya, determination, purification and transformation through extra realisation. And this realisation is for bringing joy, and for the renewal of energy once again. We are determined because we are the companions of God, the helpers of God for the world renewal. But it is not just the world of matter; the world means the world of human beings.

Although we call it the Soul World, Baba says that, this world is your Home, and behind the curtain, you stay, you go there to rest. And the very tired souls, those who are really tired and don't want to play their role anymore, hope that they could just go and sleep for a longer time. And they think, "I'm not going to wake up, nobody should wake me up." "I don't want to come back." And they find that after some time, despite the fact that nobody wakes them up, and no alarm is fixed, they have to wake up and they have to become present again in the corporeal world. The population is increasing. It means they had a limited time of rest there, that they have to come back again here.

Those who really are active actors, want to play the role from the very beginning of the play. Others come and say, "Okay, let the play start. I can join the crowd." They come to watch. But those who are the actors on the stage, prepare themselves beforehand.

There was a short play in the programme yesterday. Hours before the play was due to start, I witnessed the enthusiasm of the actors. The actors, the gopes and gopis, and the one who played Shri Krishna, whatever role they had to play, were ready many hours before. The programme began at five o'clock and they were ready at lunchtime. They were already dressed up, ready for the show. It's a joy of playing the role, of being on the stage. For those who came to watch, they didn't have to prepare, and it didn't matter if they didn't come on time, even arriving at the last scene is okay. They felt they could at least go for a programme.

It is the same for our world stage. Baba is making us aware of what our role is, because we are the foundation; we are the souls who started the journey 5000 years ago and played the role.

For namesake, at this time, we celebrate lokik birthdays; we celebrate Diwali; we celebrate Holi and Rakshabandhan etc. These dates are filled with significance, of the important tasks, and of the important work of this time. They are not individual festivals. It was the power, Godly power, the divine power; it is the perfection in the actions that God taught. And so, it is the awareness of what Baba is giving us again, the awareness of 'who am I?'. This is especially on Shivratri time, when Baba reminds us on a very special aspect of our powerful personality, our original quality of eternity, purity, and the dignity that we have as souls.

Today's Murli emphasises the contrast between who we are and what we have been doing on the path of bhakti. We have been doing rituals, which are the forms of expression of our memories of this time, and then we created some festivals or rituals based on these memories. Gradually, we just became so satisfied and happy in just doing the rituals. But the question to ask is: Is what I am doing filled with spiritual power? What is the intention behind it? What is the knowledge behind it?

Without knowledge, if we are doing anything, either we do it with blind faith or we do it out of fear, and whatever is being done with fear, it's only temporary.

Here, there isn't anything with fear or with blind faith, it has to be very clear knowledge. And so, in today's Murli, Baba gives us the real meaning of what we have been doing on the path of bhakti, especially at the festival of Shivratri, people offer uck flowers, they also drink an intoxicating drink called dhatara (thorn apple) which is made of a certain herb. On that day, they would also sacrifice something.

In the early days, some would even sacrifice themselves to Shiva. They wanted to surrender their lives. But in fact, it is not the question of surrendering the physical form. It is what is working behind this physical body; and that is surrendering our mind, offering our mind. Surrendering does not mean killing but it means filling; you fill it with that power, God's power. God has benevolence; he has wisdom; he has the power of purification.

When we offer our weaknesses, this uck flower is bitter and poisonous. And all the things which have been really poisonous, which is killing our happiness, which has killed our harmonious life, which has killed our health, which has stolen our real wealth of divinity. That is what is poison. And we have to finish that with intoxication and also determination. On the path of bhakti, they keep fast. In Hindi and Sanskrit, fast means to take a vow: *vrata* (vow / fast) with *vrati* (attitude). *Vrata* does not just mean not eating food, or don't drink for eight hours or twelve hours. But in fact, what we have been eating and drinking, that we have to control, not for eight hours, not for ten hours, but we have to renounce drinking alcohol completely. Fasting for few hours, while a big meal is already prepared for when the fast ends; is not really renunciation if the Intention is to get back what I have renounced.

Here, it's a renunciation of the weaknesses, vices, with such determination and power, that the weaknesses will not come back for 2500 years or for 3500 years. For powerful souls, even in the Copper Age, they are very disciplined, they have systems; they have *maryadas*, they have a kind of code of conduct in their family life. How they should live, the system in the family, and their dignity is such that they are not like ordinary people, wandering here and there to keep their honour. So there is a difference in the qualities within the souls, because the more powerful something is, the longer it lasts.

It's not only a question of cleaning ourselves; it is not a question of emptying ourselves from the weakness; It's a question of making ourselves again, mighty, the child of the Almighty Authority, and bringing the same power. That's why those who were made divine by the Supreme Being, and had felt that power in themselves, they were also considered god. They have been remembered as Krishna god, Rama god, Hanumannji god and Shakti god. They're called gods and goddesses. In fact, God is only One. But just like a good specialist, a surgeon, teaches many to become doctors. And they are called doctors, but there is a difference between specialist and ordinary doctors.

God is telling us to become powerful so that your dignity lasts for the whole cycle, and this is why, it's not a question of making ourselves, taking a vow or fasting, or doing anything for temporary achievement, but for permanently powerful qualities of divinity and purity. And so, when we make a promise to renounce something, there will not be a single doubt as to whether I will be able to follow it, fulfil it, put it into action or not.

Today, Baba speaks about psychology, that if you make a promise while internally, there is the thought, "I don't know whether I will be successful or not." "Yes, I do want to really free from all my addictions, weaknesses, and defects, but I am not sure." "I have been really influenced by them, and many times I have tried, but again and again it comes back." Baba says that this thought itself is a weakness. And if you are invoking weakness beforehand, how can you think that you will be powerful?

To finish weakness means, to let go of weakness while, at the same time, invoke the power; bring that energy with you, that I am a successful soul. I am the beloved child of God. God is making me so powerful. The expression in Hindi is very beautiful: I am *gale ke haar*, I'm the garland around God's neck, and I cannot be defeated. *Haar banana vale kabhee haar nahin khaate*, means those who become the garland, the beloved children of God, they can never be defeated, because, where are they sitting? Maya cannot sit on God's Heart. Maya finds a place in the heart of the weak ones. God's Heart has no place for any wickedness, any vice or any defect. He is the Benevolent Being, the Purifier. And I'm seated there. With that intoxication and determination of where you are sitting, make the seed very powerful.

Baba said that the seed of soul consciousness is your self-respect. But if you are not tilling the land, if you are not preparing the ground properly, or if you have not nurtured it properly, no matter how great the potential the seed has, it will not bring the same power.

So, you have to prepare the ground and nurture the seed. We are really the farmer of our life. We have to dig the land and evict the tenants that have been there for a long period of time, we have to vacate this house. That is what is fasting, completely vacant.

The tenants have been so comfortable, because we entertain them, we give them what they demand, whether it is desire, whether it is name and fame, whether it is position, whether it is appreciation from the world. And the more they receive, the more they demand, and we thought our tenants have rights over us. And now, we have to demolish that building of this consciousness, that is, the awareness of the body, the consciousness of the body. And with that, comes all varieties of other desires.

Baba says that we constructing the world, *nirmarn* (create / construct), you are creating the new world; you are creating a new life; you are building your new divine character. There are two very similar Hindi words, *nirmarn* (construct) and *nirmaan* (humble). *Nirmaan* means there is no desire for name, fame, position, authority, glorification; it means humble with pure attitude and pure feeling. This humility is greatness.

*Nirmaan* means no *abhiman* (arrogance). If there is *dehbhaan* (body consciousness), the sign of that would be, you will be very sensitive. You have done something good and someone pointed out that it is not as good as expected, that they thought you could do something more. And, your happiness goes away. The balloon goes very high with the string tied to it, and as soon as it goes high, gradually, the gas balloon deflates and comes back down. No. So, one's own stage does not depend on someone else pumping to inflate our stage.

*Abhiman* (arrogance) feels very much *apman* (insult), when I am body conscious, and egocentric, very quickly, I become sensitive, and cannot tolerate any suggestion, any correction and any advice because I think I am perfect. Perfection is different. The perfection I want is that when God is satisfied, and my pure consciousness is honestly giving me that yes, this is okay, this is right. In today's Murli, Baba says, "If someone, who doesn't have arrogance, is insulted, he would not feel it to be an insult. He would constantly remain humble and keep *busy* in the task of renewal." Then, automatically, you become a sovereign, a king who is victorious, a *mahavir* (great warrior) who invokes the spiritual powers, and let go of weaknesses. then you are *Mahabali*, *Mahabavan*, the great powerful soul, because you're sacrificing the weaknesses, and power is coming back in you.

So, today's Murli is very powerful. Time-wise, I should finish. But the other aspect I want to say is about bhog. I see many Baba's children come with that aim on Thursday and Sunday, to offer bhog. So, what

is the meaning of offering bhog? It is, of course, to respect and love. Fruits, flowers or whatever contribution for buying the ingredients to offer are brought. That is one aspect of our *bhavna*, our respect, our inner feeling of responsibility for the members of the family or relatives or friends we offer bhog to.

But, just as important is that, we gather here to give this power, to give powerful vibrations of yoga, to these souls to who we are offering bhog, so that they receive our Godly vibrations. As we are putting them in front and bringing them to our mind, not with attachment, not with sorrow, not with regrets, but with the appreciation of what they did in their life. Some souls we offer bhog to left their bodies recently, maybe three months ago, six months ago or a few months ago, or we offer bhog if someone is really in a difficult situation and needs some power; they are not well. So, we are bringing them in front of Baba, and then, not thinking about them, because we do not know where they have gone. We know their address has changed; their role has changed. Without knowing the address, I cannot contact them. So, I just send everything to 'the Main Post Office'; let Baba give them everything. Then, I am connected with Baba; they are also connected with Baba. Then, the soul, instead of the name and form, comes in front of Baba, though we are offering using the name and form. Your good wishes, your respect and your love, are like the fresh air. The flowers are blossoming. Fragrant flowers don't go anywhere, but the air carries the fragrance far. The ocean and rivers are in one place; a cool breeze takes that coolness very far. So, with pure love, with good respect, if you're offering bhog, just be soul conscious, and be with Baba, and let Him take care, and our good wishes will reach them. That is offering bhog.

As I am offering myself I have to be conscious of what I have to give. So the difference between I offer my weaknesses to God, and let God kill them. And I let go of them with great joy. But the other offering, let God take care of them when I'm offering bhog, then God takes on the responsibility, and I have respect, love and good wishes Om shanti.