

Sister Jayanti - 28th August 2022, GCH – London

Soul, God and Karma

In today's murli they were celebrating Holi. We heard the Shiv Ratri murli earlier and they had created a garden on the stage. One day it was a scene of Heaven and another day a scene of the Subtle Region and today it is the scene of a garden and of course Baba is commenting that they have put in a lot of hard work and effort to create the beautiful garden and flowers. However, Baba is more interested in the living flowers of His garden and so we are those living flowers and Baba has transformed us from thorns into flowers. Something that cannot happen in the world out there but it happens with God's magic in terms of the transformation of the human soul.

I am also reflecting on a whole year's murlis that we have heard on the subject of tapasya. Baba started it in October 1990 and from then on the murlis on tapasya continued in 1991. 1992 it is the end of that year of tapasya with Shiv Ratri and, just reflecting on what is the message that Baba has been giving us through all these murlis. I am remembering that when people talk about the Shrimat Bhagwad Gita they say that the Gita is the text book for life in the sense that it teaches you how to live your life and there are three main subjects that the Gita takes up and they are the knowledge of soul, the knowledge of the Supreme Soul and karma philosophy.

When we think about all the knowledge that Baba has given us then we see how Baba's knowledge is very much connected with these three topics and whatever is the text book, the Bhagwad Gita, and it is quite small, but then they give lots of commentaries and explanations etc and then it becomes bigger. But Baba's Murli is the real Gita.

God is here on the battlefield of karma with us, teaching us not to fight a battle but rather how to be able to come to that state of inner consciousness in which there is victory over all negativity and just as you don't fight darkness to bring light - you just light a candle and the darkness disappears. When Baba teaches us through the Murli He is not saying fight for this and that and with this one, He is saying all of this is not what belongs to you. It is not part of your original state of being and so forget all of that and come back to the awareness of who you truly are and remember that you are a soul, your relationships are with God and then automatically the quality of your actions will change.

And then Baba has been explaining about gyan. Very often He says all the gyan I am giving you is to enable you to have yoga and so even if you summarise the three things, soul, God and karma and you bring it down further to the essence, the whole subject is about yoga and so when Baba gave us a whole year for tapasya - and tapasya doesn't mean sitting in a cave or locking yourself up in one room of the house and saying don't disturb me I am in yoga. Baba is saying my relationship with God should be the priority within everything else that I am doing and so the subject of karma yoga has been explained in a very beautiful way.

As you do your karma what is your consciousness as you are doing it? What is the purpose of your doing karma yoga? There have been thousands of years in which we did not understand the purpose of karma yoga or what our consciousness should have been and so there is a big backlog which has to be settled and cleared and so on one level yoga is to be able to clear the backlog but on another level yoga is the consciousness in which I do the karma that I am doing today so that I am earning a fortune for the future not just for half the cycle.

Baba has explained in sarak Murlis how, even in the Copper Age there isn't really intense suffering. It is a period in which we have fallen off the pedestal of purity and so we are getting sick, unhappy, but the suffering of kaliyug is an intense state which is very different to the Copper Age.

Even 600 years ago India was very different so just imagine how much stock of good karma Baba's children have accumulated in Sangamyug that Bharat still has that condition.

It emphasises to me that the time to accumulate good karma is today, and in this short period of time we have to accumulate so much that definitely at least for 4,000 years and maybe even for 4,500 years we are able to experience the benefit of it in some form or another and this is why Baba has been emphasising, and in today's murli it is emphasised again, that it is yoga and karma. It is never one alone.

I can't say yoga, yoga, yoga. Human beings need to be in action. We are on the field of action. We are engaged with each other and this becomes give and take with each other and so karma is what we are here for but the quality of karma is whether I am remembering Baba or my remembrance of Baba is such that the consciousness is being cleaned out and so it is never that I am doing karma for my own self to benefit, but the karma I am doing is service of others, and you can apply that to lokik life also – in a work situation for example.

We are at the end of kalyug and the majority of the worlds' population has come onto the field of action, only since 1900. If you look at the population figures before and after and you will see that most of the souls are very new souls. They haven't been around a long time and so they don't know about God. They don't know about the secrets of karma the way we do and so whatever they are doing is their business. It is not my business.

What I have to do is that if I am in the same situation as them I have to make sure that I am able to give them something. Something from Baba's peace, something from Baba's love. Something that enables them to come back to some state of dignity and respect by giving them respect. I mustn't say they are kaliyug souls and I am not going to bother with them. I have to make sure that the quality of my karma is based on my relationship with Baba because yoga and connection with God is the essence of everything and so can I

make sure that the karma I am doing, whether it is in the lokik world or whether it is in Baba's house, is only filled with God's qualities and God's love and power. Love is one of the qualities and power is another but I am only emphasising those two out of all the other qualities.

There is respect, kindness, compassion - all of those are God's qualities, but one other very major one of His qualities is forgiveness and in bhakti they remember God's mercy, compassion and truth but they also remember God's forgiveness. Just imagine if in bhakti we didn't have that faith and trust from last kalpa that yes, God truly can forgive. How could we have survived.

We made a mistake and then we asked God for forgiveness. The mix up comes when you go to a human being and you think that by giving that human being something you are going to be forgiven your mistake. If I have erred against a human being and I go to them and ask for forgiveness - this is absolutely right. It might take away some of their pain. It could be too deep and they don't want to forgive me. But at least I can try that from my side.

But if I have done something and I go to a pundit or a priest or an agent in between thinking they can absolve me of my sins - that is where Baba says that your connection is with God and only God is the purifier and can absolve you of sins, not a human beings. God's power and God's love can forgive and purify.

In today's murli Baba has focused a lot on the subject of Holi and taking up the word Ho li.

Whatever has happened it has gone, it has passed and so don't waste your time and energy thinking about the past. If you do you are missing out on the opportunity of being able to take what Baba offers now. Just fill yourself with all of that so that then you can move on.

What are the chains that bind us to the past? It is our karma, but whatever I did at that time I now have to sort that out with God's help. It is my thoughts that today are adding to the chains from the past, and so if I truly want to settle the past so that I can move forward, I am not doing anyone else a favour. I want to fly and move forward today. If there are chains holding me back how can I fly?

Many of Baba's children have been practising yoga for a few years maybe but many of us for decades and we still have not got to the point where we can say yes, my yoga is how I would like it to be.

Ask Brahmins if they have any complaints and sometimes they will say I don't have complaints about anyone else but I have a complaint about myself. I am not able to have the quality of yoga that I would like to have. This is often said.

Some say it the other way: I think I am having yoga. I am giving a lot of time to yoga but how come my sanskars are the same as they were yesterday, or last year or even before that.

Baba wants me to change every day and if I don't, how am I going to get to my destination of satopradhan. It is not possible. And if I am still carrying the sanskars of the past then it is an indication that I am not having the fire of yoga that Baba wants me to have or that I want to have.

It is also true, unfortunately, that we still identify people with their nature. This one has always been like this and always will be - like a curse, underlining their negative sanskar. I am not giving them good wishes or support for transformation. What is it doing to me. It means that my thoughts are still connected with the past and I am creating more and more chains on myself and so what are the quality of my thoughts today: are they pure, are they in God's remembrance, are they in the awareness of who I truly am? Is it with recognition that the Brahmins that I am interacting with our future deities. Am I seeing them with that awareness?

Tapasya is only possible when my thoughts are focused on the inner being, the soul, and I am concerned about my transformation and moving forward.

Baba says have good wishes for all, but if they are not filled with good wishes and I am taking sorrow from the past then that is interference in my tapasya.

Baba has said very clearly today that there is one mistake that we make and it sounds in words like a good mistake but it is the biggest mistake of all because it creates the most upheaval and that is we forget the things that we are supposed to remember and remember the things that we are supposed to forget. It sounds simple and basic but how often do I consciously remember that I am a shining star and see you as shining stars and how often does it fly out of my mind and I see you as a brother or sister. Don't even see each other as brother and sister but as a shining star. And I am supposed to remember Baba and I say I forgot. I got so engaged in my work and Baba slipped away somewhere and so where are my thoughts going?

I need to forget all the things that occupy space in my head. Either I haven't forgiven others their mistakes or I am also holding on to my own mistakes and I am carrying the burden of that.

And so the big story of being able to put a full stop and Baba said recently and also today, don't just put a stop. Put a full stop. Not a partial stop. A full stop. Connected with not letting go of the past is that it is the cause of other waste thoughts: why, what, how, if, but. Little words but think about it.

Every time I have this question why, how many waste thoughts does it generate. It seems a huge amount and it is creating loss of time, loss of energy, loss of purity. More negativity is coming in and it is not allowing me to do what I need to do now and now is my time to create my fortune for 4,500 and maybe for even 5000 years and so I need to be very aware of the consciousness with which I engage with karma, and all those other things that interfere with my karma.

I have all these waste thoughts and then when I see you what do I think about. I need to have the attitude of brotherly love and so what I can do today to reinforce my tapasya is to make sure that in the time when I am not sitting down in yoga, at that time through all the things that I am doing for myself - lokik work or service, pay attention to my consciousness at that time and that is going to enable my tapasya to be stronger.

So karma yoga. Karma consciousness and then yoga, my connection, and then yoga in action. Action in yoga but yoga in action and both of these things are reminding me of the same thing. The quality of my awareness as I engage on the field of action and more and more Baba is bringing us to the point of reminding us that we have a short time to become karmateet and settle everything and accumulate what I need to accumulate.

So in terms of karmateet - every time I have waste thoughts about someone or another I am adding to my Karma. It is more burden that I now have to clear and the burden of the present is greater than the burden of the past because now I have gyan. Now I understand yoga and if I am still going in the opposite direction then Baba is going to say: child when you didn't know, you said sorry Baba, I didn't know, but now that you know, what excuse do you have now. Now there are no excuses. So Holi - forget the past and focus on God's company.

At Holi they colour people with colours and Baba says there is one colour that is the strongest colour of all. Fast colour. A colour that will not run. A fast colour stays and does not run into other clothes that are in the washing.

So the fast colour is God's company and it colours you with God's qualities and so the more I stay in companionship with Baba and that colour of His companionship will colour me and will stay.

It is amazing how Baba gives us so much knowledge. The Ocean, and then Baba also condenses it to its essence so that we can use it and practise it because on the field of action we can't remember a whole murli and it is time to act right now. The churning should have happened before and now it is time to act. If I remember the essence on the field of karma then the good karma will begin to accumulate and it applies everywhere. Here, outside, anywhere. I just have to be very aware of what is my consciousness, my stage and if it slips away from soul consciousness there is going to be a problem. A big or a little thorn. Something or other.

Om Shanti