

Sister Jayanti – 11th September 2022 - GCH

The stage of an angel

The {meditation} song was in praise of Brahma Baba. Today's murli is reminding us that if we have love for Baba and we have love for Brahma Baba then we will make an effort to create a stage that is equal to Baba and that is the stage of an angel. I will pick up on that in a few minutes.

But before that Baba has reminded us again that "self and service" have to go together. You can't just focus on service alone and of course our habit is to do action – action. We have grown up in a world of activity and outputs are the results and so service becomes a very good subject to focus on because there are a lot of actions. But Baba is saying that none of that is useful, if there isn't the attention on the self.

So, self and service both have to go together. In fact both are combined together because focus on service will help me to have attention to myself, if I am doing it in a real way with honesty. And focusing on the self is to make sure that my qualities are going to be used for service. So both are actually combined together, but we tend to separate them and then we say: "because we are so busy in service we don't have time for the self". But Baba is not accepting that.

Since the last several months we have been hearing many murlis from 1991, the Year of Tapasya, in which Baba has explained very clearly about 'self and service' going together. And so tapasya for the self but also that tapasya is such that it can serve the world.

It is not just Avyakt BapDada who has emphasised this, but of course it started with Sakar Baba's days. And in yesterday's murli Baba had said "what is the highest form of charity that you can do?" It is yoga. Baba said twice in the murli yesterday that "yoga is the highest form of service".

Today Baba is talking about how when you are engaged in service or even making plans for service... and it is something that Baba has told us before... when He has spoken about having a "plane intellect", so that your plans can be successful. Usually Baba talks about the plain intellect as being one that is clean, free from all waste thoughts; nothing else is mixed in them.

But today Baba has given a bit more detail about how plain intellect means to actually have the consciousness of being an instrument for renewal and together with that, humility. In Hindi the two words rhyme together, nirmaanta, the one who is engaged in renewal and namrata, the one who is humble. They sound very similar; they are very similar. But the focus that Baba is giving us is that you need to have both these stages in order for your plans to be successful. Otherwise you can make brilliant plans but they are not going to come to any fruition; they may not be worthwhile. Or even Baba said you can make grand plans, but if you don't have these two qualities of just focussing on renewal and also on humility, then there is a possibility for those plans to lead you to do yourself a disservice. And yes we have examples of that also, but just to have that focus.

Renewal; when I start thinking about renewal I realise that it applies both to the self and the world out there. So when Baba is saying these two qualities are needed for a plain intellect for plans to be successful, in fact both are the qualities of the soul. Baba is not saying 'you need a clever intellect to make successful plans for service'. Baba is very specifically talking about the two qualities needed internally. And so in fact then it is not even a question of "balance of in and out", but it is total attention on "in".

And if I am focussing on those two things then whatever happens outside will work out well. Even if it is a simple plan, Baba said it is okay, that simple plan will also do service with these two qualities.

And so just looking at the word "renewal" and yes it is telling me about the renewal of my own inner world but it is also talking about construction, that which is constructive and not destructive. Sometimes when you think about service, you are thinking about brand new things and we forget that whatever we do is actually step by step leading from one thing to another. And so it has to be constructive.

If I am destructive about the things that have happened already, in the sense of being critical, then that is not renewal. I should understand that the tree only grows, if the roots are strong, if this foundation is there. And I am not talking about the golden age; I am talking about sangamyug that the roots of service have to be deep laid through renunciation and tapasya and that spirit of service, which is actually the spirit of giving.

And so that foundation is there, this is why we have come up here, wherever that may be, big things little things but that foundation has allowed us to come up to a certain point. And then if I am critical about whatever is the foundation, then that is not constructive, it is destructive, because it will create doubts in my mind and it will create doubts in the minds of others.

In lokik life, when we look at history, you look at the negative and the positive. But when you look at the story of sangamyug, if you look at it with a negative vision, how far are you going to get? Baba came and yes a lot happened at that time but we understand why it happened. If I am critical about it and say: oh why did all this happen? You understand what I am talking about is all the struggles for purity and so on. If I look back on that history and say: but today Baba is saying, stay in the family, why didn't they stay in their families? But it was a different world, a different era and Baba needed to have those who could sacrifice everything in God's love.

So you can see how looking at our own history can be a very destructive vision or it can be a constructive vision. And if I look back in recent times also and say: it shouldn't have happened like this; why did it happen like this? It is not helpful.

And so just that concept of construction rather than destruction is what renewal is actually all about in terms of what I am creating within myself but also what I am an instrument for in terms of creating out there. So the one who is an instrument for renewal, it is one little word Hindi, but it carries a huge significance.

And then humility; now, number 99 on the board of snakes and ladders is ego: "I did this"; "I am doing this", all of these things are highly dangerous, both for the self but also for service. This is why Baba is saying to have a plain intellect.

I don't remember Baba defining 'plain intellect' in the way that He has today. I would have heard this murli, I would have read this murli a few times maybe, but it is today that it actually registered the definition for plain intellect. We have heard this expression come up in many avyakt murlis and also when we read mama's murlis, mama has also talked about the plain intellect. So things register in different ways at different times.

So ego is that which brings me down but that which also causes problems in service or problems in relationships with anyone actually. So am I dealing with these two things? If I am then the plans for service will be fruitful otherwise they will not.

The other thing I want to talk about is where Baba had given a definition of an angel, in one little sentence. This is the beauty of the avyakt murlis. One little sentence can carry everything. We have heard the definition of an angel as "farishta doesn't have any rishta with anyone". Rishta means relationships and farishta means an angel. That sentence comes often in the blessing, that an angel is one who has no relationship with anything or anyone else. Today Baba has defined that a little bit more: "the angel is one who has no relationship with the body and the old sanskars and the old world.

That doesn't mean that you don't take care of the chariot. Sometimes we interpret Baba's words in a very literal way. But no, Baba has talked enough about managing the body. Last week Baba was talking at length about going to Madhuban; it was a murli in which two people had left the body with heart attacks and Baba gave a very clear explanation, you have to think about your body, you have to think about Madhuban, where you are going, you have to think about the altitude of Madhuban and so Baba was giving very practical instructions about that.

So within the context of "what it is that is pulling my attention"; Baba is talking about context. I do what I need to do for the body, to take care of it, that is fine; there is no problem; Baba wants me to do that. At one point, Baba told Dadi Janki: you are not just the driver of your vehicle, you are also the mechanic. Baba finds interesting expressions that stick in your head decades later. Dadi was having a hard time with her chariot at that time, so Baba said: rest is best and be a mechanic.

But together with having done what I need to, I have to check: is it that it is pulling my intellect? Another expression that Baba has used is "I want" "I want" "I want"- and so to just see how that fits in within: "I want more for my body, for the food or for whatever "I want", "I want", "I want more, more, more...

It is the same murli and so on one side Baba is saying: "don't think about more, more, more, but just think about whatever is the need. Then further, am I thinking more about this body than I am about the soul? And not even in terms of thinking about it but is my thinking based on that consciousness that "I am this body" because so many things come out of that.

And so Baba is saying: no, remember that you are an eternal, immortal soul. You are not male, you are not female; you are not young, you are not old; you are not Punjabi, Gujarati, Hindi, you are a soul.

So wherever it is I am not this body. I am that inner being, the soul

And then, the old sanskars; do I have the possibility of looking inside myself before I perform an action and see, in that split moment: which sanskar am I choosing to allow coming into words and actions?

And it doesn't have to be a split moment; it can be longer; I don't have to rush into replying to an email. Probably the first reaction I have to something I read is: "why should they do this?" and I knock off an email. And a few minutes later I think, I sent off the train in the wrong direction because my reply to that email is going to mean it is going to be action - reaction. And then whatever they have said that was their responsibility but my response triggered that reaction. And so it is my responsibility and I am also responsible for their wasteful thoughts. But at least I may now take a few moments to write...

But when I am speaking, there is a reaction here and I spit it out and it causes problems for months –maybe years. So can I check and see: can I be soul conscious? I am hearing somebody speak and I check: am I 'here'? [Am I soul-conscious?] And if I am here [soul-conscious] then it will be the appropriate response and my divine sanskars, my deity sanskars are going to come into play. And the more I use my deity sanskars, the closer I come to my destination.

And if I am not checking, if I am not practicing soul consciousness, then the words come out and it is my old sanskars that are triggering my reaction. And so the angelic stage is very far away.

This is why Baba is saying, think about the "new you". And the first part of the murli is all about elevating our consciousness: who am I? Am I that original soul with that direct connection with God? Half of the murli is all about our fortune of our direct connection with God. So I won't take that up because Baba has explained that in a lot of detail very clearly. But in that stage of intoxication and love for Baba, there is no problem in terms of new sanskars and old sanskars. And in fact Baba is asking me not just new sanskars, but the original old, old sanskars that are there within me.

So there is no connection with the body, I can detach when I want; there is no connection with my old sanskars, but more than that there is no connection with the old world. Now what does that mean? Does that mean that you give up your job and say: ok Baba, I am here, now look after me? It can't work like that. Baba is talking about the attraction of the old world.

So as I do my job, am I aware that this isn't just for earning pounds and pence, but it is to enable me to be in the heart of society and making connections with everyone is part of my role of renewal and humility. To be there with the family and at work but I do it differently, so that there is renewal going on inside of me. Whatever it is that I do, I am doing it with a different consciousness and I am seeing that this too is a part of renewal. If you can't instantly think about what is the connection of my lokik work with renewal – (that is your homework) - and you will see the connection very quickly. And you will then be able to treat your place of work differently with different vision and different attitudes because your consciousness is different.

So, being an angel is just in three words: breaking the connection with the body, old sanskar and old world. And that really covers everything. If you have done that, then you are up above, you are light in terms of your awareness; there is no heaviness about anything: how can I do this; how is it going to happen; it is never going to get done. No, there will be that lightness but also you will be radiating light; from your forehead, there will be a light bulb that is shining and it will shine from your eyes, it will shine through your words and through your life.

Last thing I want to mention from today's murli is where Baba said: how come you are not yet perfect. Because in 1990, Baba had said: okay you will have a year for tapasya to become perfect and now it is 1992, how come you didn't achieve that? The point is Baba was expecting us to have done everything, service and the self by 1992! And where are we now? {We are in 2022} And so it is a long way away!

Today if I think that "I need to change this and this so that I can become perfect" and if I am determined about it, then it is going to be possible. Baba said determination leads to success...

Om Shanti