

# Sudesh Didi – 9<sup>th</sup> October 2022 Sunday Morning Class - GCH, London

## ***The Method to Becoming a Sovereign***

Om Shanti. Om Shanti Good morning. Golden morning, seeing Baba's children sitting in this gathering. Every day, Baba reminds us of who we are and what we are going to become. So, to those who are present here, what is your own vision for yourselves? What is Baba's vision and what is the world's expectation of Baba's children? What Baba wants, Baba's vision, Baba's hopes in us, and Baba's blessings for us create a deep feeling and the realisation of how great our fortune is.

Who do we belong to? And every title that Baba gives us is meaningful and powerful. Baba is reminding us of what we are studying, the course which we are doing. Generally, when people come, the first thing is to give our introduction. And every day, Baba gives us an introduction of who we are, tells us what we are studying, and what we want to become or what we actually become or what we are already.

Here, all who are sitting here are Raja Yogi children; this is a gathering of Yogis, Raj Yogis. It is not an ordinary kingdom and an ordinary king; it is an extraordinary kingdom. Baba is not visible; He is incognito. The soul is incognito and our study is also incognito. But the result of the study does not remain incognito. The result of the study becomes so famous or powerful that the memory and impression remain for the whole cycle. Today, Baba is reminding us of our title at this time, in the Golden Age, and the same title in the Copper and Iron Age. What is that? We are Raja Yogis. Baba is making us aware that we are kings with great love. In the lokik world, in India especially, the loving parents call their child, "My Raja beta", my king child. It is not just hope, but it a practical vision and an expression of love. So today, Baba says that He sees His children as those who are kings. We have to look at ourselves, to look in and ask: Am I really a king? Am I a queen? What is my present status or my stage? Do I see myself the way Baba sees me?

I believe what Baba sees in me as well as my fortune, and I really live and experience that, because the students who study well are always aware of their aim and objective. We are also students, so, we need to be aware of our aim and objective and the status we receive. Some titles or statuses, we have already inherited. Just like the child automatically inherits the parent's surname, Baba says we automatically inherit this title, and the quality that Baba has. We all have this because as we are born, certain things are our Godly birthright. So, we receive the titles.

Baba says that at this time, He makes us carefree kings. Carefree means no worries, no tension, and no fear. Of course, we have to take care of ourselves, and check what level we have reached. A Raja Yogi is one who is a king. A king lives in a palace or a castle. And all the residents of His palace will certainly follow the directions, rules and regulations, system and culture of those which the king has created.

Baba teaches us that the body is our costume; sometimes He says this is our house, our palace, or our temple. We are living in this palace, but are our subordinates, or *karamchhari*, working in the proper sense? Are they doing their job? We want to make to control our sense organs such that they are able to naturally act according to our wish, vision, understanding and authority. Natural nature works automatically.

For example, as soon as the thought comes and they want to see something. We do not actually look through our eyes by holding the eyes. Automatically the sight goes here, there, up according to the thought. When the organs are in harmony, they work together automatically.

The mind is actually the power of the soul. So, whatever I think, do I understand, practise and put in action? This checking makes us aware of which level I have reached. Am I still just the subject, or am I part of the royal family? Of course, there is the intoxication of being the child of God. I'm a child of the Almighty Authority, but Baba says we are kings. He has given us a beautiful throne and what is that throne? It is His own heart. Baba offers His heart to us. But what do I need in order to be seated on His heart-throne? I need to be honest; I need to follow His directions; I need to believe that what Baba is giving me is the most beautiful treasure and wealth. We speak about it, but how much do we believe it? If I believe it, how much do I put into action, through which it indicates to which level I am a sovereign? I'm the master of my own sense organs, and also the master of my inner ministers. My ministers are the mind, the intellect and sanskars. They should work in harmony.

Today, Baba is teaching us the lesson of three. He Himself is *Sat Trimurti*. This is Baba's full title: *Sat Trimurti Shiva*. *Sat* means truth; *trimurti* means Trinity; *Shiv* means Benevolent Being, the World Benefactor. His task, His personality and His qualities, all come under this title: *Satyam Shivam Sundaram* (Truth, benevolent and beautiful). The truth that He is teaching is beautiful and benevolent.

So, these titles which are my Parent's, my Father's, how much am I applying this to myself? As the Father's surname automatically passes on to the child, we can ask ourselves if we have accepted this deeply with faith, with the deep realisation that yes, I am also the truth, the true living being.

Truth has power. So, the power within the self to rule; ruling and controlling power come when the consciousness is that of benevolence; the beauty of the action is that of benevolence. When the action is harmful and violent, it is not called beautiful. Our own stage also changes. We don't feel good with our own selves when something has gone wrong. When we realise, yet are not able to practise it, what is missing? What is missing? We have to check within ourselves. Truth is truth and it will bring out this consciousness practically. So, there needs to be deep faith within the self. If I don't sit on the seat, and I don't sit on the throne, how can be a king?

Baba has offered us three things: the tilak, the throne and the crown. He reminds us of our throne, that we are seated on this immortal throne. How long do we sit on the throne? I am there but I don't stay on it. So, this is our realisation: My seat is there; I'm seated on the immortal throne. I am immortal. And when I sit on my throne, all the qualities will become immortal. When I am aware that I am a soul, and I am the child of the Almighty, my action, and my thinking will be certainly powerful. What I hear with my ears, what I speak with my mouth, and what I act from my actions will be very royal, spiritual, and respect-worthy. Internally, these qualities of the self will give experience to others and I myself would also enjoy it but how many hours I sit His Heart.

In meditation, I'm sitting in His heart-throne; in action, I'm also sitting on this throne. It is when I am performing actions, that I have to become aware, and check: am I really a ruler of myself and my sense organs?

Baba reminds today of the three monkeys that represent the principles of Mahatma Gandhi: Hear no evil, see no evil, talk no evil. But Baba says that along with that, the important thing is, I think no evil, do no evil. So, hear no evil; have the awareness that whatever is false, whatever is wrong and non-benevolent, that is not truth. That is not power because *Satyam Shivam Sundaram* is that truth is beautiful and truth is benevolent.

I remember one story. There was once a mahatmaji. One day, a follower came to see him. He told the mahatma, "I have come to tell you something about another follower."

The mahatma said, "Okay, but let me bring my sieve."

The follower said, "I have not brought grains or rice or lentils to sieve. I just want to tell you something about this person."

The mahatma said, "Something is important to save, but I have to see whether the something is there. Something makes everything and something makes nothing. So, I want a sieve."

The follower said, "Which sieve do you have?"

The mahatma said, "The first sieve is: I want to know if what we are going to tell me is truth or not. Is it true?"

He said, "No. I really do not know if it is true, but it is something I heard from others."

"It is not truth. My sieve does not allow me to accept. Okay, the second sieve is: will it give me happiness? Will I feel comfortable with it and enjoy it?"

He replied, "No, when you hear it, you will also feel sorry for him."

"If it is something that will make me sad, why should I hear it? Okay, the third sieve is: If I tell the person what you say, would he be happy? Is it benevolent for him?"

He replied, "No. If it is not true, it will be very hurtful. It will really make him sad."

"If this something is not benevolent to him, how can I accept it?"

The Sieve of Three asks the three questions: Is this true? Is this good? Is this benevolent? If not, it is not worth sharing.

So, Baba says, "I am *Satyam Shivam Sundaram*, I'm truth, benevolent and beautiful. Listen to me." When human beings speak, they do not necessarily say the right thing. Gossip makes us subservient. When we gossip, we begin to think about others, and lose our energy. We are harming our own self. Something which is harming us and harming others, and breaking their yoga of remembrance and relationship, this will make us subservient to our own senses. What will this do to the sense organs of others?

Baba has given me this world-sovereignty, that there's no sorrow at all, *begampur*, no worry, no tension, no sorrow. It is kingdom of no sorrow. So, if I create this kingdom now in my palace, if in my authority, I create this kingdom, why should I listen to anything which is false? This world is a world of falsehood.

Baba gives us the method in order to see truth and live in truth. We have to become a detached observer. When we are a detached observer of whatever is happening in the world, we remain safe, we are not absorbing it, we will take only truth. Otherwise, falsehood will bring you down, and then we will say: But what can I do? I want it to be free from the influence, but I got influenced. So, I have to check my inner power: Am I really a detached observer or do I absorb the situations? The moment I absorb the situation, my sense organs: my mouth, my eyes will rule me.

So, Baba is making us self-sovereigns. The method is always be seated on the immortal throne. I am an immortal soul means soul consciousness; I am seated here (forehead). The main thing is to be

stable in it. Not only just thinking, but becoming stable. The second thing is Baba has offered the throne of His heart. When I'm faithful, obedient, benevolent, and following Baba's shrimat, His heart is open for me. And anyone can sit on that heart-throne, we sit together; we enjoy the meeting. And then, the future throne is the Golden-aged throne. So, the three thrones consciously make us kings. Before becoming the king of the Golden Age, ruling power and controlling power makes us self-sovereigns.

Crown is also given. Which crown? The crown of purity, the crown of responsibility to bring benefit to others. If I am not able to bring benefit to my own self, I cannot give benefit to others. Self-benevolence means protecting yourself and keeping yourself safe from the influence. Otherwise, we will take sorrow from everyone, and we will give her to others. If I have taken sorrow, I cannot give happiness to others. Become the master and the bestower of happiness. In the Golden Age, your sense organs will be ever-healthy, and we are ever-happy.

Baba is making us a carefree king, a happy king with double crown: the crown of light and the crown of benevolence, that is, to bring benefit to others. And then we will become from *shyaam* to *sundar* (ugly to beautiful), from the Iron Age to the Golden Age. Now we are studying. When the study becomes natural, be, and live, being and loving. That's called believing. Be, and live that life. How ever many hours I live, I will take that sanskar with me and remain there for a long time. So, this is why now it's time to really check, and bring about change easily. Om shanti.