

Sudesh Didi – 4th December 2022 Sunday Morning Class - GCH, London

The Subtlety of Feelings and Intentions

Om Shanti. Om Shanti. Good morning, golden morning, the ones who bring the new world of happiness, new awareness, new consciousness, new divine culture, to such sparkling diamonds, diamond morning.

I was asked to speak today about the difference between the three expressions or three terms Baba uses. They are *dehbhaan* (body consciousness), *deh abhiman* (body conscious), and *deh andhkaar*. *Dehbhaan*: *deh* means body, *bhaan* means awareness; the awareness of the body. *Deh abhiman*: I begin to believe, that the body is what I am, and it is connected more with my attachment in it. *Deh andhkaar*: which I believe that what I am, no one is like that. This is to with what is inside the head.

Dehbhaan, the awareness of the body is a neutral type awareness, that keep us here. I am girl or boy our parents make us aware of our gender. I am young, I am old; I am short or tall, small or big. So, it is just a description, and it does not lead you to think again and again. The moment you begin to think again, that I am really old and now I am old, or I am weak, then 'I am' becomes what the condition of the body is. Whatever the situation is, we begin to believe it, and cover ourselves with that consciousness. And this becomes body consciousness.

I remember my sweet memory. I was 18 years old. Mama sent me to a small centre to help someone. With great enthusiasm, of course, I went and stayed there for a few months. Then, Mama was in Delhi, and invited me to a gathering of teachers.

I cried in front of Mama and said, "Mama I don't want to live in the centre."

She asked me, "Why? You were very enthusiastic and eager to go before. Why don't you want to go now?" Mama had previously asked my father for me to help as the local centre was run by my lokik auntie, my mother's sister.

I said, "Mama, the majority of the people there are old like my grandparents. And I am so young. They ask strange questions. I do not even know what they mean. They are family problems and their own internal problems. They use strange language and they explain in a strange way. I don't want to live in the centre."

Mama replied, "Sudesh, you are very body conscious."

"What does it mean, body conscious? Why is it connected with body conscious? This is what I'm feeling and I'm telling you my true feeling." I asked.

Mama said, "You are seeing the age of your body. The conscious of the age, is being conscious of the age of the body. You are small but you are originally the ancestor of all those were present there. The soul is the tiniest. Is it small? Baba is the tiny Point of Light. He is small, and He is the Almighty, Knowledge-full, Powerful and is able to answer everything. Respect is a different thing, but to think I am small and they are old; to be conscious of this age and not able to handle this is being body conscious. Baba has made you instrument and given you the opportunity. So, forget the body; don't think I am just a small kumari. Of course, it is great, being proud of this that you are kanya kumari. But you are Brahma Kumari. Mama was also the same age and Baba called her Mama. Mama accepted it and forgot the age of the body."

So, the age of the body also makes you body conscious, and you are not able to express what is recorded in the soul. When you become soul conscious, then body conscious will not interfere. Body conscious means that you go into the comparison of younger or older, clever or not clever, wiser or not wise, experienced or not experienced. It is either comparison or competition; something else is mixed in the soul. And you are holding on to this. It is as if while in the pure consciousness of a soul, as Baba's child, you are thinking they are like grandparents, with whom you are associating with the body and with the worldly self, and this conscious thoughts make one either fearful or doubtful or not so confident in the self. So, pure consciousness is that you are a soul, and you are expressing yourself through this body. The body is an instrument. This has reminded how I need to be very aware of what is soul conscious and what is body conscious.

When you are body conscious, *dehbhaan*, you demand, you expect or you lose hope in yourself and become dependent, because you are not conscious of what the qualities of the soul are. But you are being influenced by the environment, by how others are, how they express and present themselves. To learn, to understand and to be inspired is a different thing. This is what I have understood, and I'm explaining it to you in detail.

So, body consciousness is *deh abhiman*. *Abhiman* is that because I am older than you, you should accept me immediately. Like parents' consciousness, we are old, we are experienced, and even if the child is giving good advice, but because I am old and experienced, I know better. So, you begin to compare. With soul consciousness, you begin to appreciate that you have been given good advice. Thoughts have changed because consciousness has changed.

As you are conscious of the original qualities of the self, those qualities make you powerful. And when you are body conscious, the properties of the five elements will influence you. Ocean is water. If you swim and stay above, you will not take in the water. If you are aboard on the ship, it moves on the water and takes you across. If water comes in, it drowns us. In the same way, the consciousness in soul consciousness is purity; in body consciousness, dust is mixed in it. Clean water is healthy, and a little bit of dust in the water makes you sick. Clean water has a nice flow, it is the energy of it. If dust is mixed in the clean water, it becomes murky and is no longer clear, and original nice flow now becomes slow. Gradually, if more dust is mixed in it, it is not called even water, it is called mud, it is sticking to your hand and holding on to you. So, body consciousness means that the properties of matter begin to affect you.

Bodiless-ness means you are in this body, but you are using it less and less, and do not allow it to influence you. You are also not using your senses with body consciousness, which brings vices. Body consciousness means desire, attachment, greed, expectations and possessiveness. It is not only vices, but there are weaknesses as well. Heat is not only about fire, but jealousy, anger, rejection and hatred, all these are the heat inside. Instead of using the virtues of the soul, vices become the reality, and impatience comes.

Dehbhaan and ego is that you want to be unlimited, as a result, you react or reject, make others feel guilty and you prove yourself to be right. It is a subtle kind of vices, not gross form, which are affecting you from the inside. As you want to cover it, you try to keep everyone under your control. But inside, it is fear; the fear of losing your position, or not being respected, so wrong authorities are used, and it's called *Deh andhkaar*. *Aham* (Ego) is working: my body, my position, my quality is my specialities. And we accumulate more and more dust. Baba teaches us to stay in pure consciousness in Baba's lap, then you swing in the swing of supersensuous joy, of love, peace, of happiness. You are also seated on the throne, on your forehead. Baba has also offered a throne, which is of love, of purity, of peace, of happiness and of benevolence. So, this consciousness is connected very much with thoughts, because our thoughts make us aware that I am younger or older.

The other day, Baba spoke about the importance of thoughts. *Sankalp* (Thoughts), *vikalp* (impure thoughts), what is this then, thinking or not thinking? When you are soul conscious, you are still thinking, when you are body conscious, you are also thinking. Thinking is very important energy of the soul, which proves that you are living.

Your thinking, your feelings, your breathing, breathing in and breathing out; what you think is the energy you generate to the outside, which eventually becomes the environment.

Some people think to be soul conscious means not to think; some say meditation is not to think. But when you are thinking "not to think", this is also a thought; one powerful thought is controlling other thoughts. So thought is nature, it is the energy of the mind. But *vikalp* is thoughts which are of waste weak, influenced by weakness, defects, vices, and the effects of the nature and the sanskars of others.

Dadi Janki used to say "Don't think." She gave classes on this subject for nearly a year, not don't think or don't think. Everyone would say, but we have to think. The meaning is not to focus on the thoughts which make you worry, which create fear and tension. But thinking itself is our nature. So, don't make your thoughts *vikalp* because it's a waste of time, a waste of energy and, as you are focusing on the wrong thing, it is blocking your own intellect.

But think "What is *Manmanabhav*?" is also thinking. "I am a soul and I belong to Baba" is a thought, but it is with clarity. So, when we are thinking with clarity, with soul consciousness, with benevolence, then it is a pure thought. There is no karmic account. When I am thinking about bodily relations in body consciousness, it becomes a chain of thoughts in relationships, worries, tension and fear. Baba says that He also thinks, "These are my children. They are Shiv Baba's children; I have to look after them."

So, *punyakarma* (charitable action) is created. When the thoughts are benevolent without selfish motives in it, they are neutral thoughts. There is no possessiveness or expectation, instead, there are good wishes, *shubh kaamna* and *shubh bhaavna* (pure feelings). Karmic account with them is not created, but account with God is created.

As you are not just serving one individual, but you are serving Baba's *yagya*. It is Baba's *yagya*, it's not one person. So, when we are focused on human beings, due to attachment or expectations, it becomes an account; it becomes *vikarma*, (impure actions), a bondage, an action which causes sorrow. It separates me from my true self and also separates myself from God. It leads me to perform wrong actions out of vices. That is why it is *vikarma*.

When I am neutral and let God do His work, I perform actions which are benevolent for myself and good for Baba's children, that no karmic account is created. It gives satisfaction when we give donation or perform charity. Donation is the giving of gross things and charity is the giving of subtle things such as cooperation, good wishes, upliftment, and encouragement which is timely and giving others benefit they need at the time. For example, if a person is thirsty, and you give them water, but you would not expect them to give you milk in return. But, when expectation is mixed in charity, you give this much and you expect a return, karmic account comes.

So, this is why these terms may sound similar, but their meanings behind are different. One example is *bhaavna* and *kaamna*; *shubh kaamna* and *shubh bhaavna*, good wishes and pure feelings. And also, the deep wish of benevolence is pure. Everything which is connected with soul consciousness is pure; anything which is connected with *dehbhaan*, *deh abhiman* and *andhkaar*, it becomes a bondage. So, I have to check my relationships to see if I create bondage or if I liberate myself. Liberation is of one second, and realisation is of one second, but until I study and transform myself, I do not get liberation. So, this is why, practise, practise, practise every day.

Baba says, "Be bodiless; be *avyakt*; be soul conscious; be a trustee." So, use these stages and become detached. The more we understand the subtlety of the study, the more we are able to give ourselves happiness, and happiness and cooperation to others. That is *shubh bhav* and *shubh bhaavna*, the intention is good, and the wishes are also elevated.

Om shanti. I am taking leave now. I am going next door to Germany for ten days and come back 13th December. Om shanti.