

Sudesh Didi - 2nd January 2023 Hindu Murli Explanation, interviewed by Sister Sukanti – Harmony House, Leicester

Question: For 2023, how can we attain more in less time?

Sudesh Didi: First of all, I'd like to give congratulations for a new life, new year and new age. In this unlimited drama, there is a new scene and a new day every day. We get new teachings and power when we forge a relationship with the Supreme Soul. The month of January is special. We call this month 'the month of awareness'. *Awareness of what?* The Supreme Soul has reminded us of himself and made us into embodiments of awareness. We had forgotten ourselves, the Supreme Soul, our task, and our home and we had become depleted of the virtues; we had become powerless.

The new year means the end of the old and the beginning of the new and January means to fill the self with newness. It is time for transformation. In the month of January, the Supreme Soul gives us many inspirations and many blessings. This is the time to take the inheritance and Godly powers. We receive God's virtues in the form of an inheritance, and this is not only our fortune, but our chance. In order to attain all of this, we need to go into the cave of introversion and ask ourselves: ***What transformation do I need to bring about?***

- *What do I need to transform?*
- *What do I need to do to make it firm?*
- *What do I need to invoke?*

The month of January is also called the month of angels, the avyakt month, the month to become perfect and the month to fill ourselves with the sanskars of the beginning of the golden age.

What effort do I need to make?

To let go of the old because the old is going anyway, including the old thoughts, old interactions, old sanskars and old understandings. It is time to finish waste sanskars and become powerful because our sanskars will bring about the new world. We have to now understand the method to do all of this. When something is powerful in our thoughts and attitude, then in action we are successful. In our awareness, we keep our divine form, and in our attitude, we must have the determined thought to see each other as brothers. Although these two physical eyes are open, it is essential that we use our third eye. *When did Brahma Baba make his life elevated?* When Shiv Baba created Trimurti in the subtle region. Shiv baba manifested the three angels Brahma, Vishnu and Shankar.

What is the definition of an angel?

Angels don't have a body of flesh and bones but a body of light. An angel means to be beyond the relationships of the body and to have a relationship with the divine virtues, the Supreme Soul, and our future status. Brahma Baba received the message that beyond this physical world there is a subtle world where the perfect (avyakt) Brahma resides; he did not know this before. Gulzar Dadi was 8 years old when she saw this vision in trance and informed Brahma Baba. Henceforth, Brahma Baba began to invoke the perfect (avyakt) Brahma.

How did Brahma baba invoke the avyakt angel?

That avyakt angel is free from burden and bondages. If a bird is in a cage, it cannot fly; a bird does not carry a burden and fly. In the same way, the soul is like a bird in the form of an angel. An angel means to have lightness and to be double light while in the body; *I, the soul am light, and in my nature and sanskars there is lightness.* Lightness means easy nature.

Check that there is:

- *No burden on the mind*
- *No bondages of the intellect*
- *No old influences of the sanskars*

Pay attention that soul consciousness becomes natural.

Keep the intellect (the eye of the soul) clean

The first step is to pay attention to my mind, intellect, and sanskars. Only pure thoughts with the stability and cleanliness of the intellect should emerge. The intellect does the work of 'seeing'; It is the eye of the soul. If even a speck of dirt enters the eye, it causes irritation. In the same way, if a speck of someone's defect is on the eye of the soul, it will cause pain. That speck cannot stay in the eye; even a trace of someone's defect should not remain within us - not even a thought. Keep the eye of intellect clean. If the eye of the intellect is clean, then it will be drawn to that which is clean. To become complete means to have an attitude and dhristi (vision) of picking up virtues. With your divine vision invoke your deity form. This is not a new effort. It is the same effort, but now we're doing it with determination and continuity.

The speed of knowledge and yoga should be equal

We have to experiment with the knowledge that we have received from Baba along with yoga. Experiment means to use; for example, even though you have a new soap powder, you need to know the method of how to use it. If you put it directly on the cloth, nothing will happen. You need water to bring about cleanliness. Knowledge is the water, cleanliness is our aim, and purity is the method. Purity comes through yoga; yoga means to use the knowledge that I've received so, that I can change my sanskars.

- *Cleanliness happens through knowledge*
- *Purification happens through yoga*
- *Sparkle comes through elevated action*

The method to using knowledge, virtues, and powers

We need to know the method of how to use the knowledge, virtues, and powers which Baba has given us in distressful situations or even to keep ourselves free from the influence of other people's sanskars. One is to experiment with yoga, but it's not just about experimenting because we've experimented a lot. An experiment is done once or twice, but then you have to start using it. Whilst using something, it becomes useful. Pay attention to using Godly powers. Use knowledge in interactions and make sure your thoughts are determined because we've made a promise that we have closed the door to waste.

Waste makes us:

- *Weak*
- *Sick*
- *Heavy*
- *Burdensome and it ties us into bondage*

Our aim is to become an angel.

What should I join the relationship of my mind with? How does the mind get connected to negativity?

By having thoughts about it. Therefore, again and again check your thoughts. Be a detached observer and see if the yoga of the intellect is stable. Go into the depth of one and hold on to the hand of one. Now is the time to awaken your fortune by following shrimat.

Amrit vela: to miss means to make mistakes and to become misfortunate

Fill yourselves with blessings during amrit vela. There are yoga programmes everywhere, and the influence of the atmosphere is strong. It is as if everywhere there is a lighthouse; it is as if the Sun of Knowledge is everywhere. We are absorbing the warmth of the Sun of Knowledge. When we absorb the warmth, that is, the power of the Sun of Knowledge, then we will not feel lazy. Awaken in the morning and celebrate a meeting with Baba. To miss means we will make mistakes and when we make mistakes, we become misfortunate. So, don't make mistakes and don't miss this opportunity. It is the season to be showered with Baba's blessings and to take the sweetness of all relationships with Baba.

An angel means to be free from karmic burdens and bondages

While listening to the murli, pay such attention that it should be as though baba is talking to me personally. Give attention to checking and changing. Become free from karmic accounts and untie yourselves by using Godly relationships. If we are making efforts under the influence of waste or ego, then it creates karmic bondages. However, if we make efforts under the influence of mercy, on ourselves and others, we are creating a relationship, not a bondage.

Am I becoming an angel? Am I becoming free?

I am not an ordinary person; I am a Shiv Shakti; I am the embodiment of power. Even whilst being a human being, Baba is making me into a deity soul, so I have to make my aim and qualification equal. As is my aim, so my qualities need to be the same. In this, I need determination. If there is determination, I will definitely be successful because it is the season, and during the season you just have to do a little bit for a greater return. When the land is fertile, you just have to make a little bit of effort and you will receive a lot of fruit. Our attitude and dhristi (vision) is the fertile land, and in that fertile land we have to sow seeds of elevated thoughts. Therefore, keep the attitude and dhristi elevated. Do not create bondages with your thoughts and interactions because we are becoming angels. We are living with people, but the influence of the iron age should not be among us. We are detached observers, and when we are interacting and speaking with each other, our stage is stable. Avyakt Baba has shown us with his practical example that even if there is a distraction or disturbance, Baba is completely detached. Check: *Am I seated as a detached observer, and have I made baba my companion? Am I eating with baba? Am I*

*seated with baba? Am I listening to baba? Whilst doing everything is baba my company and companion?’ Automatically, the colour of Baba’s company is making the soul change from a human being into a deity. Pay attention to the teachings we’ve received from Baba. At night, look at the whole account of the day. Do not sleep with any burden or bondage; *I am a point of light and I am sleeping in the lap of light* and when you awaken; *I am angel of peace today, I am an angel of purity.**

What does it mean to be bodiless?

I am in the body, but I am bodiless. King Janak is also called bodiless. Whilst living in a palace, being in a position and having a kingdom, you do not have ego of these things. It means to be in this body but to be a trustee; to live at home but to not be a householder. Baba has sent me wherever I am to do service. Pay attention to not take sorrow from any soul and to not open the door to any sorrow; a sensitive nature opens the door of sorrow.

In conversation, we say, *“I am not body conscious, but ‘they’ shouldn’t have said what they said.”* When I use the word *‘they’* I am looking at the body. Check: when a situation arises, *what is my stage during that situation? Is it like Anghad (character in bhakti)? Do I keep Baba with me at all times?* I have to make my stage stable and unshakeable. The result of becoming strong is that I become lighter; heaviness is finishing. We become free from bondages, and we are becoming angels. We’re making our sanskars divine and becoming deities. Practice the avyakt murli for the week and make a special programme for yoga; the more we attend, the more we benefit. You can also do it at home, but when you do it in the gathering, it is more powerful. You come out of the atmosphere of your home, and you receive cooperation and blessings.

Question: Yesterday, Baba spoke about ego. How can we finish ego?

Sudesh Didi: Firstly, we need to think: *what is ego, what do we get out of it, and what is the damage of ego?* We want to finish that which causes damage; we want to finish that which others are rejecting. *What is it that we want to finish?* We don’t want to finish anything that is good, do we?

Ego

- *Makes the mind dirty*
- *Closes the eye of the intellect*
- *Creates a sanskar of sorrow*

Ego kills the mind, intellect, and self-respect. If I insult somebody else, then I lose my own honour. Ego does not allow us to remain in self-respect and causes us to insult others. Ego creates fear; an egoistic person is afraid of being defamed. They want respect and praise; hence, ego makes us into beggars. Ego wants to control others, but they themselves are dependent; their egoistic sanskars control them. An egoistic person gives sorrow to others, and in turn, experiences sorrow. They can never take blessings from anyone as people cannot love those who have ego. When someone is egoistic, people do not like coming too close to them; there is fear that this person will insult me. They will flatter or praise, but don’t really love. Ego is the most subtle of the vices but brings about maximum impurity. When there’s ego, you become

arrogant; ego says, “*I did this; I can do this.*” Ego compares and does not accept. Baba has said that humility is our greatness. An egoistic person is selfish and can never be a bestower. They are always scolding others. Ego wants to make others into servants, but they can never rule anyone’s heart.

Question: What is the difference between humility (nirman) and to create (nirmaan)?

Sudesh Didi: Humility means I am not hungry for respect. I don’t have the ego that people should listen to me. Humility says whether I receive respect or not, I am detached. Humility means to have patience; impatience is when there is the thought that others should listen to what I am saying. A humble person does not have ego of his own specialities. A humble person does not accept praise because there is the awareness that I did not do anything by myself; it is the blessing of karankaravanhar, and I received everyone’s cooperation.

Humility creates love and good wishes in the hearts of others

Humility is the seed of success, that is why that person is able to be constructive (create). *What do they create?* They create love and good wishes in the hearts of others. Everyone has respect for a humble soul and wants to be close to them. *Why?* Because a humble soul is a server. There is no show; they are incognito.

Somebody who has ego desires and seeks praise and recognition by others. They feel that others should know what I have done; it should even be printed in the newspapers. An egoistic person wants to be introduced with acknowledgement of what they have done otherwise they will feel that their introduction was incomplete. Someone with ego is always discontent.

Whereas someone who is humble does not even accept praise, and this is why a humble soul is called a Maharati. An egoistic person is called selfish; they only want benefit for themselves and not others. A humble soul does the task of construction and is always thinking of benefitting and serving others. Baba gives the example of a tree that is full of fruit. A humble soul is full of virtues and powers but will also have the thought, “this is not mine”. A tree does not eat its own fruit. A tree is like the Ganges. It’s cool, always flowing, and does not get stuck anywhere; even if a mountain is in front of a river, the river will create its own path and go around it. A river does not drink its own water; it does not serve itself. The river does not accept praise and continues with its work. A tree, when full of fruit, bows down even more, making it easier for others to access the fruit. The tree is not worried if someone throws away the fruit. However, an egoistic person will feel insulted “I gave something so good, and they did not value it and they rejected it.” This is the difference between ego and humility. An egoistic person cannot create a place in the hearts of others and is not praised from the heart. A humble person, on the other hand, conquers the heart of others and is praised from the heart.

Question: Baba says in the murli that even if someone listens to a little bit of knowledge they will come into Golden Age. So, if they don’t practice dharna, will they still come to the Golden Age?

Sudesh Didi: When Baba talks about listening to knowledge, it doesn’t mean just listening with the ears. To listen to knowledge means to apply knowledge. If they

listen but don't apply, it means they didn't really listen. They listened but disregarded it. So, the one who disregards does not come into the Golden age.

The meaning of listening to knowledge is:

- *To listen*
- *To understand*
- *To apply*

Those who listen and apply have sown the seed to go into the Golden Age

For example, when you give someone a task to do and they complete it, you can understand that they listened to you; if they don't do the task, you will say they didn't even listen; they just ignored me. So, those who just ignore will not come into the Golden age. Those who listen and do, come onto the list of those who come into the Golden age.

In the murli, Baba says Brahma Baba listens first. I said to Brahma Baba "You listen at the very same time that we are listening, so why does Shiv baba favour you and say you listen first?" When we would churn the murli, Brahma Baba would ask, "What did Baba say in today's murli?" We would share what baba had said, and Brahma Baba would say, I will also ask tomorrow, "What did Baba say?"

So, why does brahma baba listen first? When Shiv baba said something, Brahma Baba paid attention, and applied it. Baba said in the murli, "Eat with me, talk to me, walk with me" and so Brahma Baba did that. He said, "Throughout the day I walked with Shiv baba, I talked to Shiv Baba, and I bathed with Shiv baba - Child, did you do all of that or did your intellect go elsewhere?" Thus, to listen means to do.

So, those who listen and do have sown the seed to go into the Golden Age. Their elevated action becomes the seed, and they will receive the fruit of that in Golden Age. If not Golden age, they will come in the Silver Age. They will receive a little. *Why?* Because ultimately, God is merciful and generous. We do a little but receive more. This is why Baba says that even if you listen to a little bit you will come into heaven, so children don't lose hope or courage. Actually, many people listen to knowledge on the television, radio, and YouTube because nowadays every household has these facilities. Many listen to Baba's knowledge and praise it, but to change your sanskars is what it means to really listen. We take with us the sanskars of knowledge; those who listen and do, create sanskars of happiness, purity, and peace. This is what it means to listen, otherwise, it becomes that listening is equivalent to not listening.

Question: Souls in the Golden Age are Brahmin souls. Are there any other souls who come into the Golden Age?

Sudesh Didi: You can only become a deity if you are a Brahmin first.

Question: Who created the drama?

Sudesh Didi: We created the drama - me and you together created the drama.

What does this word “drama” mean? If you read a book that somebody has written, you would not say, “*I saw the story.*” You would say, “*I read the story*” but if they make a film out of the “story”, it comes into action and then it is called a drama. The “story” in the book was not called the drama. So, Baba tells us the “story”, but we are the ones who put it into action, and then it becomes a drama. When it’s in karma, then it becomes a drama.

Question: Baba is telling us the drama but who wrote the drama?

Sudesh Didi: We are the ones who write the story. We write our own fortune. We are the ones who write and act. Baba tells us the “story” that this is what you did. Whatever we did is written, but it’s not written in a book. Instead, it is merged within the soul. For example, a seed contains the potential of a whole tree, but where is it contained? If you cut open that seed, you will not see the tree. *Can you see the tree inside the seed?* No, but the seed has the potential. That potential in the seed is according to the law of nature and according to the time. Drama is governed by spiritual laws and the law of nature.

Within this unlimited drama, there are three things that come together and create the drama:

- *Soul*
- *Supreme Soul (God)*
- *Stage*

Nature means the 5 elements. The soul is the actor. When the soul is in the soul world, there is no drama. At that time, it’s as if the seed is dormant in a container. If you have seeds in a container, *will they grow? Will you get any results out of a seed in a container even if it is in season?* Even if the season passes, they will not grow. It is only when a seed is planted in the earth in the right season and receives water and the light of the sun that it will grow.

Why do I say we created the drama? Because the sanskars are within the soul, and when we act, that becomes the drama. ***How do the sanskars get there?*** We perform an action; actions create sanskars and because of these sanskars we perform an action. ***What kind of actions have we performed?*** We have performed actions according to our desires. Internally, we have the desire for peace, love, purity, bliss, and happiness. These are the divine sanskars of the soul. The soul has the potential for all of these things, and we bring that potential into action; that’s why it’s said that we created the drama. If we don’t bring that potential into action, then it’s as if we are not an actor but just the public (audience) at that time. An actor is one who comes on to the stage. We create the stage of being the embodiment of knowledge, peace, love, purity, and power. So, those who create this stage are the actors of the beginning of the drama. For example, the beginning stage of the tree is the trunk, and the trunk is strong; the roots are deep and powerful. The first stage of a soul is powerful. Powerful means that the powers of the soul are in a concentrated form and stable and then gradually, according to the influence of nature and time, the form of those powers change.

Why does the drama repeat? Repetition is the law of nature.

We are within this play, and within this play there is morning, day, and night but it is the same sun that rises and sets each day. We say it is a new day, but it is the same sun. *So, why are we calling it a new day?* Just as we see the same names of the day every week (e.g., Saturday, Sunday, Monday) and the same names of the ages (e.g., Golden Age, Silver Age) similarly, we see the same actors and their sanskars. The soul has the sanskars of giving and taking happiness. If someone does not have the sanskars of giving and taking happiness, they will not even have the desire to come down during the time of happiness because they will not have the sanskars. This is a play. *The drama is being created, but who is creating it?* We are creating it and we are creating our own fortune. If we perform the action, it is a drama. If we do not perform actions, it is not a drama.

January is the month...

- *Of angels (the avykat month)*
- *To become perfect and complete*
- *To fill the self with the sanskars of the beginning of the Golden Age*
- *To become an embodiment of awareness and power*
- *To pay attention to neither giving nor taking sorrow*
- *To close the door to waste*
- *To fill the self with newness*
- *To pay attention to checking and changing*
- *The Supreme Soul gives us many inspirations and blessings*
- *For transformation*