

Sister Jayanti – 7th May 2023 – GCH, London

Maintain the aim and the desire to learn...

The song was actually sharing some of the things, in identical words, of the murli today because the song was saying: Who is the One who comes to awaken me with such love? Who is the One who comes to take care of me, comes so quietly and does all my work for me? And so I'm sure many of you will remember this murli because it was something that we'd all appreciated hugely when Baba first spoke it. And Baba speaks about three different aspects of attainment. The first attainment through Godly sustenance; God the Mother and Father takes care of us. And secondly, the attainment that comes from the supreme study through the Supreme Teacher. And thirdly, you know it by now, the sustenance that has come through the elevated instructions of the Satguru. And so Baba's looking at the line of fortune that has been created through the attainments, through these three relationships with Baba. And there was a lot of detail about this in the murli but one thing in particular that I want to pick up on. Baba has spoken a lot about the power of transformation. The power of love, the power of accommodation, the 8 powers; we've heard this many times and Baba has used this expression also, 'the power of transformation' quite often. But today from the murli, just reflecting on: Well why is it that Baba is talking about the power to transform very specifically, separate to all the other powers that we usually hear about? And it came to me that transformation only happens when you have a very specific goal and Baba often describes, in the sakkar murli, the difference between bhakti and gyan, satsang and class. We never say we're coming to satsang here, or at least by the time you've got used to everything, you say you're coming to class. You don't say satsang. And that's because Baba mentions how when there's a class, there's a teacher and then there's an aim. And when you go to satsang – well some go out of pure love and devotion, some go because they want to meet their friends and relatives (that happens in churches also) and some go because 'well I've got nothing else to do so might as well go along'. But if you're coming to class, it's really because you have an aim. And so firstly, transformation - even becoming a Brahmin is a big step of transformation. Transformation happens only if I have a specific aim. And becoming a Brahmin is a big transformation but then there are lots of other steps along the journey. And in fact if I have the aim of transformation every day, then no one is going to say to me: 'Ahh but you're just the same as you were last week, or worse, last year.' But there will be changes happening all the time.

And so aim is one thing but the second thing very specifically is also the desire to learn. They're both connected deeply but it's a separate subject when I want to understand more and more and I want to apply that understanding in my life. And so I want to know God more and more. I want to experience God more and more. And so often, and in today's murli and blessing, Baba's spoken about how the power of love makes everything become easy. And so how do I develop more and more love for Baba and receive more and more love from Baba? The more I know you, the more I love you. I think it's a song but it's a reality that as I go into the depth of soul consciousness and through that I begin to understand and know God more and more, to that extent my love for God grows and the other way also.

And usually we think about transformation, when you're dealing with situations, in terms of transforming thoughts. Baba has given us two steps today before we reach that stage of transformation of thoughts, which I found very interesting. Baba says transform your form, the awareness of who you are. And of course it's true that if I'm churning and I'm understanding more deeply, then the next thing is awareness – *smriti*. And so *smriti swarup* – 'the embodiment of that awareness'. And of course then Baba explains why it is that weaknesses continue, why is it that mistakes happen. It's because of your awareness, your remembrance, your consciousness – *smriti*; the *swarup* - the form of that. And where I've come back to the awareness of this (Jayanti behen points to the body) and it pulls hard because it's a habit for 2,500 years and so it pulls and I forget the soul. And Baba's saying, well think

about it; you were soul conscious in the beginning but you are a soul eternally. You've never had the same body but eternally you are a soul; *anadi* – 'without end, no beginning'. And then at the very beginning whether in Paramdham or whether in the Golden Age and Silver Age, you were soul-conscious. So the power of that should actually be stronger than the power of this (body-conscious) awareness and so emerge that awareness or just being the soul and be the embodiment of that, the form of that. So first change that and then secondly, change your nature. And we make this word, my 'nature' an excuse to justify whatever it is that has happened; 'well, what can I do about it? My nature is like this' and so on and so on.

But what is your original nature? Come back to that. Your original nature is - Baba's used two words - *nirmal*, *nirman*. *Nirmal*, 'pure soft, gentle', the word encompasses all of these things. And that was a name that Brahma Baba, sakkar Baba, gave to Didi Nirmala when she had come to be with him in Madhuban (first meeting Mama in Bombay and then coming to Madhuban) and Baba gave her the title, *Nirmal ashram* – pure, soft, gentle, powerful. So that stage in which the soul is originally aware of that pure state and with that, humble. And the attitude of learning or the desire to learn comes where there is humility. And where there isn't humility, where there's this (body) consciousness and as a result of that, there's ego and of course, the stronger, the ego, the less I can learn, the less I can transform. And I become very rigid in my behaviour and my way of thinking and that actually leads to health issues also. I understood a little bit more about that just recently; how rigidity in your behaviour and in your nature, where you're unwilling to shift and change - 'this is right and I know it's right, it's got to be right and it's got to be this way' - then it results in many health issues.

So transforming my nature, the first change - awareness of the soul; the second change - my nature - coming back to that connection of soul; pure, gentle, malleable. Baba's talked about real gold and if you've ever touched real gold, you know you can bend it very easily; real silver and again, it bends and moulds very easily. So change my sanskar to the original, pure; change my nature to that original, pure nature of that which is malleable and also humble. And then, if I've gone back to soul consciousness and the embodiment of that, I've changed my nature. Then it's going to be easy to change the quality of my thoughts. Usually we say, 'change your thoughts and your sanskars will change' and that is true. But today Baba is taking us two steps beyond and so, am I able to keep those three steps of awareness in terms of transformation? And if it's taking me 15 minutes to change my thoughts, good? Not so good because 15 minutes is very precious especially in the Confluence Age. But the problem, not just that 15 minutes is precious - it is - but in 15 minutes of waste thoughts, negative thoughts, it's triggered my sanskars. How long does it take to trigger a sanskar? Well nature is triggered like this (Jayanti behen clicks her fingers). But even the sanskar that is underlying nature, Baba said; well that sanskar has already been triggered. And so what are your words and actions going to be like? The instant reaction of nature, that also is dangerous so, pause, be soul conscious, go inside and then change.

And there's a question that comes up frequently but it's come up again. There are three Hindi words that we very often translate just as 'blessings'. It's close but there are other contexts and connotations. One is *verdan* and we translate that as 'blessings'. And the second is *ashirvad*. It came up a lot in a sakkar murli two days ago. That's usually used in the context of parents or a guru giving you blessings and we translate it as that but I just want to explain the context a little bit further. And the third is *duwa* and I usually translate that as 'good wishes', rather than blessings, but I know that somewhere, someone translates it as 'boons'. So let me begin with that one. I usually see *duwa* – 'a blessing', 'good wishes' - in the context of two things. If I've done something for another then out of their heart come good wishes for me, blessings for me - you can use that word, it's correct. But literally, the person is never going to forget it. It's a real act of charity that's helped them hugely so *duwa*, out of their hearts they give you good wishes. So it's a result of having done something. And *ashirvad*, it's very often in the context of blessings, but it also is usually because the child has

been obedient and as a result of seeing the obedience of the child, the love, the respect, then out of their hearts the parents give *ashirvad* and there's blessings. And so both of these are in the context of my having made the effort and in return I'm getting something for that, something very big, but I'm getting the return of that.

But the word *verdani*; Baba is seeing the potential of the soul and also sometimes Baba has seen something that's already visible in the soul and so Baba's putting a stamp on it and Baba's saying that this is what will be with you also for the future. But you can see it's also the subject of potential, it's not yet visible but it's Baba's blessing. And definitely this word blessing is really God, it comes from God. And then Baba uses this word *verdani murat* - the embodiment of blessings - and it means both things; the one who has received blessings and is showing them, the result of that, the fruit of that in their life because they are the embodiment. But also now they have the capacity to be able to give a blessing to another. So I would definitely say that this is a title for Baba but also for the Eight Jewels. I don't think that other human beings, not even the 108 because they've also got something to settle along the way, I don't think other human beings can give *verdani*, a blessing in that way. We can give a little card (laughter) and that can remind you of what your blessings are and it can also remind you of your potential. And of course if there's a blessing then Baba is seeing something but I have to water that seed myself. And if I emerge it in my awareness every day or many times a day, then I'm watering that seed and it will come to fruition, it'll take on a practical form in my life. And so those are some of the differences between these three words. But yes, usually for humans we would say *duwa*, out of their hearts they give you good wishes and there's nothing but good wishes. But of course there is another word for good wishes and that is *shubh bhavna*, *shubh kamna*; good feelings and then through that, good wishes.

So, Hindi is older than other languages and Sanskrit is of course older. But it just means that it's had more time to explore all of these ideas and especially, and I'm thinking about the Copper Age not even the Golden Age, but in the Copper Age the rishis, the munis, ordinary folk, they had time to think about all of these things. And so the language is a lot broader and takes in many, many more nuances of aspects that are then not so easy to translate. I'm not suggesting that you learn Hindi because when people used to say to Dadi 'should we learn Hindi?' Dadi would say, 'well how much time are you giving to studying gyan and yoga? So first take time to study gyan and yoga properly and then if you still have time, fine, learn Hindi. But make time for gyan and yoga first.' The sakkar murli has just 200 something vocabulary.....So it's not difficult to learn 200 something words. If you learn one word every day you can do it very quickly... So many things today.

Om shanti.