

# Sudesh Didi – 1<sup>st</sup> July 2023 Murli Revision Class - GRC, Oxford UK

## *How to Cure Ourselves*

Om shanti. Good morning. Today, Baba explains in the Murli that we establish divine sovereignty by following Shrimat. To achieve self-sovereignty, we must cut the bondages that we have created ourselves. Baba provides us with the method and tools to break free from these bondages. We need to recognise that we are bound by our own nature and sanskars, and no one else has control over us. It is our own body consciousness that creates the bondages and brings desires. This body consciousness also leads to sickness, proving how weak and sick we have become. The effects of this are visible in our nature, behaviour, reactions, and activities. But now is the time to become ever-healthy, ever-wealthy, and ever-happy. To achieve this, we need to use Baba's method.

Baba says that by following Shrimat, we can cure ourselves. We may question how we can follow Brahma Baba when he is not physically present. But it is not necessary for the person to be physically present for us to follow them. For example, consider assembling furniture. We often see the phrase "do it yourself" on the packet, which comes with a manual and step-by-step instructions. We follow these instructions exactly. The important thing is to not mix our own opinions or intelligence into the instructions. Instead, we must become like students and learn, regardless of our existing skills. If we have assembled furniture many times before, it becomes easy. But if we mix something up, we have to dismantle and re-establish it. The steps outlined in the manual are usually easy to follow. Another example is following a recipe from a television show. We do not need to be physically present with the person showing the recipe, but we can still follow the directions given.

Similarly, we should check whether we are truly following Baba's directions or if we are mixing in our own opinions and thoughts. All our weaknesses, sickness, bondages, and suffering come from body consciousness. Our body is made of nature and matter. We are influenced by external factors and react accordingly. If someone does not accept us or if we feel disrespected, it matters to us. The nature of others or our own nature shows how much anger lies within us and how deep our desires are, whether they are visible or hidden. Sometimes, sickness may exist internally while remaining invisible externally. Baba tells us to keep our natural nature cool and clean.

So, in order to be rejuvenated, we need to keep our mind clean, cool, and calm. We should check whether our mind is truly clean and our intellect clear. What is it that makes us angry? Are we using our eyes, ears, and mouth in a negative way? I begin to use my eyes, ears in a wrong

way to analyse the external scene in a total different way, or my mouth speaks the words that are not respectful, and I am not aligned with my self-respect. So, I have to check my nature and cure my nature.

Actually, this Murli was spoken at the time from Delhi, a nature-cure doctor had come to Baba. He repeatedly talked to Baba about the need for nature cure there. Baba then spoke about how nature can be cured when our inner nature is cured. Our current nature makes us feel unhealthy. Our mind, relationships, and behaviour are not healthy. The sickness that manifests in the body is a reflection of this. It is evident that 90% of diseases and sicknesses are stress-related and born in the mind. They are influenced negatively by our attitudes and feelings. We need to purify our mind.

We need to determine the level of concentration and focus our mind has in order to keep our thoughts clean. Is our intellect able to grasp what Baba is teaching us, or do we rely too much on our own thinking, creating and imagining our own interpretations? We need to recognise the influences that have affected us. These influences may appear to come from outside, but they actually originate from within. The reactions we have are not caused by external factors, but rather by our own impressions, feelings, and doubts that we have adopted over time. We need to question if this is truly our nature or if it has been shaped by our body consciousness and ignorance.

To be cured and free from the effects of external influences, we need to protect ourselves. This requires knowledge and the ability to distinguish between right and wrong. If we do not protect ourselves, it becomes difficult to remove these influences as they accumulate, and cure ourselves. The external effects and the defects of the self do not allow us from performing righteous actions.

We want to have a clear understanding in our mind and perform perfect actions. We want our thoughts to be clear, our intellect to have faith and right understanding, and our interactions to be neutral. We aim to be free from confusion, fear, and tension in order to attain karmateet stage

All three aspects - mind, body, and wealth - are very important to self-cure and liberation, not just for myself but for the entire world. Nature Cure is the means to cure my own personality, which I have mistakenly believed to be weakened or affected by external factors. Instead, it is my own qualities, which have been given by Baba. So, the cure lies within me, just as the weakness comes from within. To transform my nature, I must become introverted and check the source and origin of this sickness. I have to take responsibility for my own self, I cannot leave this responsibility to others. By cultivating the original state, I can restore my natural and original nature of bodilness-ness.

It is not the body itself that makes me sick, but it is body consciousness that makes me sick. Whether I feel anger, upset, disturbed, or suffer from internal or external illnesses, the cure and the sickness both originate within me. So, I must turn inward with introspection. Why have I become sick? It is because I have consumed something wasteful, not externally, but within my own thoughts. I have recognised it as waste, yet I retain it. This waste weighs me down and I cannot move further with my progress. I have been stopped by my own self. I am responsible for this obstruction due to my own ignorance, laziness, and carelessness, and have to invest my energy into changing around what it is that is overpowering me. In essence, it is a love for the self.

What is my love for myself? Love for someone is taking care of what one loves. We protect, preserve, and empower those we love. Similarly, if I truly embrace the consciousness of being a self-sovereign soul, I can overcome body consciousness. It is not the body consciousness that disturbs me, but rather my true nature of soul consciousness. When I am holding my true state of soul consciousness, I can conquer body consciousness. Even if external influences exist, I must protect myself. Fire is there, but I need the patience, purity, humility, and gentleness to not let it consume me. Impatience is also an internal trait, not an external one. By embracing and using my original qualities that are eternally within me, I can transform external influences. I realise that weakness does not come from outside; rather, I have been attributing it to external sources. I have created an account with myself, and now I must clear it on my own.

Soul consciousness means awakening the dormant, sleeping original qualities within me. This is only possible if I follow Baba's Shrimat. What is Shrimat? The first Shrimat is to be bodiless, to be soul conscious. So, if I am not bodiless, I cannot be soul conscious. When I am soul conscious, I am automatically bodiless. These two aspects are intertwined; like two sides of the same coin, their value lies in their unity. The more conscious I become of my eternal qualities, the more I become body-less, and use my physical organs in conjunction with these qualities. Body conscious means my organs are not being used with qualities because my wrong thoughts. So, my thinking, my drishti, my hearing my mind, the way of dealing with my own self and interactions with others are totally different.

Being bodiless means that using vices less and less through the body and that degree reduces over time. Nature Cure involves changing habits and expressions to achieve the original state of being. This is called "cure". Cure means the purer I become, the more I am cured. So where impurity came from, from outside from inside? The impurity comes from within, due to my lack of knowledge, understanding, and action towards myself. I react more act less. I reacted: Why are you getting angry? Instead of reacting, I should act. Why am I influenced? Why am I getting angry? Why am I getting upset? I need to recognise my own mistakes instead of blaming others.

I need to focus on my original qualities rather than reacting to others. It is through my own actions that I can change my nature for the better. Instead of simply reacting to external circumstances, I must take conscious steps to shape my own actions and thoughts. By doing so, I can create a positive shift in my nature. Just as water extinguishes fire, I must change my nature and take opposite actions instead of reacting to others. This change comes from within. Introspection, inner-inspection of my own self helps identify where I went wrong and correct my nature. In the past, my extroverted nature has caused me to focus on the defects of others, and I reacted. As a result, I create new accounts the other person reacts to me or have an impression, and I feel the vibrations of them. I become influenced by their vibrations and start labelling them as jealous, hateful, competitive: This one is jealousy with me; this one is hatred; this one is competition. This cycle perpetuates because I am not able to maintain pure consciousness within myself.

I need to tap into my qualities more to finish my weaknesses. This is why introspection, inspecting myself deeply, checking and changing, and taking righteous actions is important. By doing so, I can free myself from the need to persuade or blame others. Until now, I have been like a lawyer or an expert, trying to convince myself or to blame to others. So our nature did not change, it became more firm. In fact, it has only made me more determined to look for weaknesses and prove the weaknesses of others. But I have not realised that I am not using my original powers that are there.

Knowledge is meant to be applied. I have to use the recipe that Baba has given, and I have to follow it. But I find myself mixing other things in it. In order to become the pure self that I was before, I need to truly know myself, realise myself, be myself. Then, karmateet, I can return to the state of pure consciousness that I once was. To achieve this liberation, I must free myself from the account that my soul has accumulated through negative and wasteful thinking, doubtful understanding, and reactive responses. It also requires acknowledging that the vices, which we often say they are Ravan's property, while they are actually my own creations. Where does desire come from? The origin of desires lies within me, within my body consciousness. So, I must examine how my thoughts, which were once detached and neutral, have become possessive, whether of my own or of others. And I have noticed my intellect which was totally egoless, natural, and pure has become an ego-driven intellect, comparing myself to others.

So, it begins with me. The process of resetting and creating a new world starts with me and is my responsibility. So in order to reset my new world, we are helping God to bring about this rejuvenation of the world to its original state, to be the same what was before, we need to remember these three mantra: Manmanabhav, Maddhyajibhav, and Hum so, so Hum.

“Be Mine with your mind, make your mind like My Mind.” So God thinks, though He is bodiless. Does He not think? So even in a state of being bodiless, I can think. I thought we could not think without matter. How does God think? So it must be the power in the mind that, without the body, one can think. For example, in moments such as when I am asleep but still experiencing deep thoughts. Though unaware on a conscious level, the mind continues to engage in thought. Manmanabhav can facilitate the cleansing of my mind and thoughts. This is possible only when I am silent inside, through inner silence and disciplined practice. In silence the mind is thinking less. As the mind is thinking less and less, the intellect is arguing less and less, then, through this cultivation of silence, I become a detached observer.

Otherwise, I allow myself to absorb external influences, it reveals my desire to connect with and to be attracted by similar kind of interest. So, my aim is to become Maddhyajibhav , adopting virtues in action, qualities in action, and powers in actions. And then the final liberation is hum so, so hum, As I was, so shall I be. I was that I am. that I am not the current limitations at the present time but for all time my conscious with this mantra, we are able to liberate ourselves. Manmanabhav, Maddhyajibhav, and Hum so, so Hum.

Hum so what? Pure. Hum so what? A child of God. Hum so what? A bodiless soul. Hum so what? A divine being. The process of purifying my nature begins with purifying myself. Purity is the cure. Impurity came within me, so, purity has to come from within. I must purify my nature by following Baba’s directions, following Shrimat, using my mind, body and the wealth given by Baba. Knowledge is wealth, virtues are wealth, power is wealth. When I use this wealth, I liberate myself and liberate others. So, yukti (method) is needed. I am responsible for the account that I have created for myself, and I am the one who has to settle it. But Baba’s guidance serves as an essential direction in this process. Baba is giving it, and I need to apply it. Then I can become karmateet.

Then we can attain perfection, perfect-action, free from outer defect if I have taken, as well as inner defects. Perfect free from effect of actions, free from defects. Any defects that have entered through external influences will become our own internal defects. Cure nature, by healing our nature, we embody a pure nature. This may seem like philosophy at first glance, but in reality, it is the active engagement of the soul. Words may convey a philosophical tone, but the true understanding comes from realising and experiencing this reality first-hand.

Om shanti.