

Sudesh Didi – 27th September 2023 Special Morning Class (Hindi Group) – Perth, Australia

The Cyclical Nature of Drama

Om shanti. Knowledge is so deep and elevated. It may seem difficult, but Baba makes it easy. To understand this knowledge easily, we need to comprehend the relationship between the Creator and the creation. The Creator is the Supreme Soul, and the creation refers to the new world. This world is eternal. *Purush* refers to the soul, and *Purushottam* means an elevated soul.

The soul itself is eternal, a part of the natural cycle. This cycle is also a play or a drama. Some of Baba's students, who have good understanding of gyan, they understand the soul very well. They recognise themselves as souls and understand the subtlety of the soul, which cannot be perceived through our eyes. If someone were to ask to see the soul, they would present a picture. But whose photo would it be? Would it be of the body or the soul? The photo represents the physical body, made of matter. So, the objects made of matter can be captured by the photos of matter. It is impossible to capture something non-physical or metaphysical like the subtle soul in a photograph.

So, the soul cannot be shown in a picture. but its essence reflects through our expressions, actions, and interactions with others. It may not be explicitly written on our faces, but through our actions, it becomes evident and can be experienced. It is said that the face is the index of the mind, the mirror of the mind. So, whatever is your thought, according to that thought, it is shown in the vision in their eyes, in their face.

So, in their dealings, they show the power to interact with others and to receive power from God. Our own sanskars are reflected in our actions and interactions. The power of the mind, the understanding of the intellect, and the actions based on our sanskars actually reflect the state of the soul. One can understand the soul, but it cannot be seen, just like God cannot be seen. But the soul has a deep experience of the Supreme Soul that cannot be forgotten. From the depths of their hearts, they sing songs about that experience. the name of the Supreme Soul is not of the body. If someone says that my soul is peaceful, but sometimes I get angry, so from where that anger come? It actually arises from the sanskars of the soul.

Because we listen to each other, we become influenced and may lose the power to decide and discern. Although it is natural for the mind to create thoughts, how should be the quality of our thoughts? To make us soul conscious, Baba gives us knowledge about the soul. He says, "Oh soul, become soul conscious and make it very, very clear to yourself that you are a soul." So, accept all the virtues of the soul. When you accept that you are a soul, you tap into the virtues

of the soul: knowledge, peace, love, purity, bliss, happiness, truth, and power. These virtues are inherent to the soul; the potential of the soul, the powers of the soul. They are only reflected when we are in a state of soul consciousness. All the virtues belong to the soul. If I fail to understand that I am a soul and do not if I do not accept that I am a soul, all these powers transform into body consciousness. Body consciousness refers to thoughts in the mind and the expressed words that arise from a sense of ego. This is known as *Abhiman*, where in Hindi, "*Abhi*" means now and "*man*" means you must agree to the soul. This means now you accept what I'm saying to you.

In that case, when we interact with people, sometimes we love them and sometimes we get angry with them. Sometimes we help them and sometimes we try to influence them. Our actions change based on the individual soul we are dealing with. Baba explains that if we maintain soul consciousness, our intellect becomes cool and we start experiencing whatever we hear from Baba. Our intellect becomes determined and faithful, and we begin to understand the workings of this drama and how everything is unfolding.

Many people understand the knowledge of the soul and the Supreme Soul, but they fail to grasp the knowledge of drama. Today, we will explain how we can have faith in the drama, why it is repeated, and why it is important to understand.

So, what is the definition of drama and where does it take place? In Paramdham, there is no drama. There are no actions in Paramdham. Drama is also absent in the subtle region. Drama exists in the physical world. What does this mean? When we come to the physical world, there is a beginning, a middle, and an end. Even though it is eternal, there is still a beginning. In the play of nature, certain events occur repeatedly. For example, the sun rises and sets every day, always the same sun. The day consists of four parts: morning, afternoon, evening, and night. After the night, morning comes again. The months also repeat themselves, from January to December and then back to January. There are twelve months in total and they repeat themselves.

Look at our own lives. We wake up in the morning and go to sleep at night, only to wake up again in the morning. Those who get scared of the drama are actually afraid because it repeats itself. They may know it is a drama, but they say, "Oh, it will repeat again." That's why they dislike it. But drama and the law of nature go hand in hand. Drama means action, and it is performed through our actions. That's why there is drama. If we only read a story, no one would call it a drama. When someone reads a story, it is not the same as witnessing a drama. It is simply a story being read. But when the same story is enacted on stage, it becomes a drama. So, who created this drama? Baba gives knowledge of the beginning, middle, and end. Baba speaks the stories of Satya Narayan and Amarnath, but who acts out those stories? We human beings are the actors in those stories.

So, we have created this drama through our own actions. So, there are two sides: In this unlimited drama, on this earth there is drama. This means that when I took this body, I also wore the clothes of this body and began playing my part. Just like in a drama, actors change their costumes and play different roles, we are also a part of this unlimited drama. In one lifetime, we wear one costume. Then, in another birth, we change our costumes and even change our location. Our role also changes along with our costume. When my role changes, the company of people around me changes too. I leave the old company and the old people behind and have new company and new relationships, and I carry my own sanskars with me.

For example, if someone completes their engineering studies, they will then look for a job in the engineering field or as an engineer. Similarly, if someone studies to become a doctor, they will look for a job as a doctor. This means that according to our own qualifications, dharna, and sanskars, we play our parts in this unlimited drama.

Now, the question arises: why does it repeat? This drama unfolds on the stage of nature, and it is the law of nature that everything repeats itself. Just like a seed, when planted in the ground, grows into a plant. As it grows, it produces fruits and flowers, and when the fruits ripen, we detach the seed from it. If we eat an unripe fruit, we can't properly detach the seed from it. For instance, if we cut an unripe mango, the seed won't detach from the fruit, so we make pickle out of it. But when the fruit is ripe, we can simply rub it and the seed will easily detach. When we eat the mango and throw away the seed, that seed can create a new tree and the cycle repeats.

So, in that seed, the entire knowledge of the tree is hidden. In this play of nature, this happens in due time. When a child is born, they grow and eventually become older, and when they leave their body and take another birth, they start again as a child, not as an old man. When they leave the body, they get a new body, not the same one. They will then grow again. This is the play of life - birth, youth, old age, leaving the body, and then taking a new body. It is a play that repeats, according to the law of nature. So, there is no issue with repetition. We accept this repetition. We understand that we are building a house that will eventually grow old and fall. But we do not think, "Well, it will fall one day anyway, so why bother building a house?" We don't have that mindset.

Do you think like this? We know that we will grow older. One day, our children, who we educate and care for, will grow and leave their bodies. So, why bother making them study? Why put so much effort into their lives? But we still act upon it. We know that they will leave their bodies one day, but we still help them grow. We play our part in their lives, whatever it may be.

Then at night, what's the point? Why do we need to cook? After all, I'll feel hungry again tomorrow. What's the point of eating? Why cook today and eat today if I'll just feel hungry

tomorrow? There seems to be no point. Okay, let me not sleep tonight. What's the point? I'll just have to wake up tomorrow morning. What's the point of sleeping? But this is the law of nature. We cannot deny or change anything in nature. We will eat, and after that, we will still feel hungry. This system is hidden, but it is still ongoing, incognito. Once our stomach is full, we may say that we can't eat anymore, but after some time, we will feel hungry again. However, we don't decide to eat all our meals for the next 50 years at once. There are laws of nature. Similarly, the seasons, time, and matter all work in cycles according to their inherent nature. There is an ocean, and there is water in that ocean. With the power of the sun, this salty water evaporates, becomes rain, forms a river, and eventually flows back into the ocean. With the heat of the sun, the water then evaporates once again and becomes rain. It is a cycle. Similarly, we have experienced and lived through the time of the Golden Age, when our bodies were perfect, our intellects were perfect, and our relationships were perfect.

They are diamonds, and there is no attachment in relationships. There are no vices that exist there because the soul is 100% satopradhan, 100% full. How come there are no vices in the Golden Age? So, let's look at the present. Just like in winter, when there are no mosquitoes or insects, they disappear. But in summers, they sometimes come out because it's natural. When nature is 100% complete and pure, there is 100% perfection and happiness, no vices. Baba says that when the soul becomes pure, the nature also becomes pure. So, there's no need to think, "Why put effort into it? It will get depleted, and the soul will become impure, and nature will become impure. There's no point."

So Baba says, don't think like that. Why put so much effort and money into creating a new house when it will become older after 100 years? Someone might say, "This is not right. You should think about the present." It doesn't mean you won't build a new house because it will get older after 100 years.

When the intellect sees the repetition, we don't understand the secret behind it. When a new age begins in the Golden Age, it's a scene that has already passed in the Iron Age, and we are going towards the Golden Age. But we are thinking about the present Iron Age scene and why it will happen again. We are not thinking about the Golden Age. What's the point of thinking about something that will happen after 5000 years? Baba says, "Now, the Golden Age is coming. I have come to give you inheritance, to give you sovereignty." But we are confused. We are focusing on the wrong scenes of the drama. Whatever will happen will happen at the right time. We shouldn't be thinking about what has already happened before 5000 years. So, whatever I'm able to do now, I need to look into that.

So, the spiritual laws and the law of nature. We are souls, and when we come down from the soul world, we are 100% satopradhan. We have the sanskars of truth and the sanskars of divinity. In the golden age, we don't even remember that we have been to the Iron Age and that

we were not happy there. We don't think about it at all. So, if I am going to the Golden Age, why do I need to keep the Iron Age? Otherwise, I won't even be able to go to the Golden Age and be happy. We need to understand the drama in a way that it appears playful. Then our heart says, "Let's do it again, let's do it again, let's do it again." We have played the drama so well. That's why we become deities again, and the Golden Age will come again because we have performed the drama so well. That's why it says, "Once more, once more." If we don't like this repetition, it means we haven't understood the secret of this drama.

The end of the Iron Age and the beginning of the Golden Age. Baba gives us this knowledge of drama, which means that our part is both in the beginning and at the end, there is the confluence. And if we really want to see it beforehand, we won't be able to see the Golden Age in Iron Age, and we won't be able to see Iron Age and Golden Age.

Our sanskar of purity, when we become so pukka and determined on this stage, only then we will be able to see this new sanskar. It's like the seed of a mango. When you open the seed, you can't see the tree inside. If you want to see the tree, it takes time for that seed. The fruit will eventually emerge from the seed, but not immediately. There is a system in place where it needs nature's light, water, atmosphere, and soil. It needs everything to grow. It won't grow just in a bag.

When we are in Paramdham, we are sitting in the unlimited "bag" there. But why do we come from there? Why do we come to play here? Because we enjoy it. That's why we come again. In the Golden Age, when we are in Paramdham, we don't play any roles, but we still need a physical body. The soul has already experienced peace and purity. In Paramdham, all these virtues are not put into action. However, when the soul's specialties come into action, it blossoms and its value increases.

And why do we souls come from Paramdham? Because we understand the knowledge of drama. When we come to the very first scene of the drama, it is like eternal happiness. This remembrance is still within the soul. Then, when the body is perfect, there is perfect nature. We have everything - wealth, no fear of the king, no problems of religions, and no fights between religions. Such experiences are stored in the soul. We become the Kings, the Emperor, and Empress of the world. We experience all the happiness during the Golden Age.

If we do not come into the Golden Age, then the time and quality change accordingly. That's why coming in the beginning means that we can benefit from our satopradhan virtues and experience their benefits. Every soul has its own stages of satopradhan, but the quality changes. The satopradhan stage is there, but the quality is different.

Some people say that if it is written in the drama that they will come in the Golden Age, then they will come without making any effort. However, this understanding is incorrect. It is important to realize that now is the time for us to put in effort. We create our own drama and need to establish our own status. Baba does not give us the status of being a king, it is something we need to decide for ourselves. Just like in a school play, students are asked if they want to play the role of a king or a beggar, and they have the choice to participate or not. Similarly, Baba has given us the choice of roles - whether it is the role of a king or a subject - and we decide what we want to act on. Baba tells us the story, explaining how we were pure, what our sanskars were, and how our actions were.

But sometimes, when we do not create the right atmosphere to the seed, to the soul, then it becomes impure. Just like how insects and mosquitoes appear during the summer season and disappear in winter, the same way our sanskars and nature align with the current time. When our nature is pure, no one can cause us pain or harm. So, why not take advantage of this now? But sometimes Baba's children misunderstand the knowledge of the drama and pick up wrong information. They say that they did not understand this knowledge of drama.

Baba mentions two things about the drama. Firstly, there is a lot of depression in the souls today and at the end of the Iron Age. Secondly, souls have a lot of ego. However, with the understanding of the drama, both ego and depression can be healed. If a soul is feeling hopeless or not able to do something, Baba says, "Child, you have done this so many times" Baba remembers, tries to remind the soul that you were the divine soul, you were satopradhan. This remembrance that you have done this so many times in this drama emerges the soul's sanskars, which helps them to perform positive actions and become virtuous. The virtues come into action, and then they become viceless.

But in all the actions, ego has come in. We do not become soul conscious as per drama, but this is also an act of the soul, that I become soul conscious I, the soul, am peaceful, I am pure soul. I'm an instrument, I am a humble soul. We need to bring all of our virtues into action

So, some people think, "I have done this, and I have done this so well." Then the drama says, "What's the point of getting egoistic? Because you have done that multiple times, you're doing it again and again. Therefore, because you did well in the past, you will do well again." You have eaten a particular kind of sweet 50 times. If you are eating it for the 51st time, then it has to be considered expertise. There has to be expertise. Why is there this arrogance that says, "I have done this so well?" This is just the way it has to happen. We need to remember that the more we do something, the more expertise we gain and the more humbly we should act. This is how it has to happen.

So, there shouldn't be any arrogance. In this act of drama, whatever has happened won't repeat now. It will repeat after 5000 years, in a different atmosphere where we won't even remember that it is repeating. The understanding of knowledge in some people becomes, "Why do I need to put effort? I'm not going to get through just now." We learn about the knowledge of drama to make the drama a thing of the past and to see it as an observer. However, sometimes people use this knowledge at the wrong time when there is drama happening, and they feel they need to put a brake on the thoughts of the mind.

With understanding in our intellect, we need to put a brake on those thoughts. Whatever has happened has happened, and now we need to focus on what we need to do. As Baba mentioned today, we need to practise steering our thoughts, that is according to the today's Murli. And we think we are so intelligent that we can put a brake on waste thoughts before they even start, and then steer in the right direction. We are so intelligent that even before starting the car we put a brake. Before coming into action, we actually put a brake there that means we have used wrongly. "If it has to happen, why do I need to put effort?" So, it is like putting a brake even before starting the car. So, if I have understood drama accurately, that when I put effort then I get the results. It is not that "if it is written in the drama, then I will get it." That means whatever is written is happening. But who is the one who has written that? It is I who actually writes.

So, we have the seed, but we need to sow it. The fruit is contained within the seed, but we need to sow this seed in the Confluence Age. And I am tending to the seed by watering it. Then it will bear fruit. This means that whatever is destined is happening. Therefore, that mango will come; I was a divine soul, and I will become a divine soul again. I possessed the power to become satopradhan. This is the law of nature - automatically, a tree will grow from a seed. So, there are two laws: the spiritual law and the law of nature. Thus, we need to understand both of these laws as they are the outcome of our actions. In other words, we can say that drama represents one side of the coin, while karma represents the other side.

Karma refers to action, so whatever actions we perform will be reflected in the drama. With this understanding, we act according to the direction of the Director in this unlimited drama, and that is why God plays the role of the Teacher. Even though He is the Director, He also plays the part of the Teacher. He guides us on how to act, but if I mix my own *mamat*, my own dictates, then the drama starts causing me pain. Instead of thinking of myself, I think about others. Then I waste my time thinking about others in the wrong way, I twist the knowledge of the drama and it becomes a source of pain rather than happiness.

Drama does not say you need to constantly think about others; rather, we need to play our own part. Only when I use this understanding of the drama correctly can I experience happiness instead of pain. In this unlimited drama, I need to play the part of a hero, overcoming my own vices and weaknesses. This is the study. And we need to win every situation.

If the situation comes, then only will I win over it. If it doesn't come, then how will I win over it? But sometimes, others say and understand that the Golden Age will come. They believe that there is happiness only in the Golden Age. That means they are using the drama incorrectly: "Okay, in the Golden Age, everyone is happy. There is no sorrow, not even for animals and birds. How does it matter what status I obtain? Whether I become a king or a subject, it doesn't matter. In any case, there is no sorrow, only happiness. Why should I think like this? Why should I insist on becoming a king? That would be ego." But this is not about the position; here, we actually become status conscious. So, some claim to be very humble, stating that it is okay if they become a subject.

But there is a connection within the entire drama. When I say, "Okay, with this aim, it is acceptable if I become a subject as there is no sorrow anyway," I am referring to the stage of the soul. The status actually represents the stage of the soul. For example, if I do not incorporate the sanskar of being satopradhan in the soul, within myself, and if the percentage of being satopradhan very low, if I do not fulfil all the virtues of being satopradhan, then my stage will quickly become empty

For example, let's consider three different types of curtains - velvet, plastic, and paper curtains. Although all three are curtains, the quality of velvet remains thick and durable even after 10 years, whereas the paper curtain easily tears in the presence of wind. Similarly, if our sanskars are not strong enough or not satopradhan enough, then I will lose power rapidly when I come into the Iron Age.

So, if I have acquired all the satopradhan sanskars by the end of the Iron Age, I will be able to remain stable and powerful. Therefore, now is the time for me to take care of the seed and provide it with proper nourishment. And according to this, I write my own destiny. If I understand correctly and accurately, I will receive the accurate fruit. But if I do not understand it accurately, I will not receive the accurate fruit.

Do those who are online understand? (Some who are online indicated a thumbs-up sign). If I eat unripe fruit, my stomach will become upset. Therefore, the highest quality is to detach myself from the fruit. Only when I am detached, will I be able to obtain the fruit. Otherwise, the seed will not be able to detach itself from the unripe fruit. If I understand this aspect of the drama, I will be able to free myself from defects and become perfect.

Humility vs Subservience

Question:

What happens if we become humble, but people start taking advantage of us and take us for granted?

Sudesh Didi:

That is not possible. If we become humble in such a way, it means we have not truly become humble with knowledge. It indicates that we are merely pretending to be humble to show off. Being humble means being pure, like pure gold with great value. Being humble means not reacting with anger or stubbornness, as it goes against our inherent nature.

If I act wrongly in a particular situation, that is not right. We should act with understanding. If we offer cooperation to someone and they continuously take advantage of us and they use you again and again, then you can tell them that according to the time we have, we can help them to a certain extent. We should have the courage and power to express this. But if I feel I need to pretend to be good just to impress others, that is not true humility. Humility is not about proving that we are good or that we are Brahmins. As Brahmins, we live according to our maryadas and in accordance with God's directions. Even if others do not adhere to those standards, we just need to have good wishes for them. There is no need to internalise their weaknesses, but we should remain true as we are. Those who live in their self-respect will receive respect from others.

If I have ego, I will always say, "I do this, and I do that well." Ego will make me believe that if I accomplish certain things, I will become happy. However, true humility comes from staying in our self-respect, and it is others who will recognise and appreciate our abilities. If I genuinely express my abilities to others with humility, it will not create a wrong impression. So, it is important to have clarity within ourselves and the courage to be transparent.

Drama is benevolent**Question:**

How is drama *Kalyaankaari* (beneficial)?

Sudesh Didi:

What have I learned from this drama? If there are scenes that I don't like, what can I learn from them?

When any scene presents itself, how should I act as an actor? How should I respond? On their dialogues what is my response? If my response is not correct, then I realise that I have made a mistake and there is an opportunity for learning; there has to be the power of learning. Drama acts as a mirror. It reflects our actions and behaviours, just like a mirror reflects our face. But, the impact is on ourselves, not on the mirror. If our face is beautiful, the mirror simply shows that to us. Similarly, if we have not acted correctly, the drama reflects our mistakes. It is not someone else's drama; it is our own drama that we see in the mirror.

Drama is beneficial benevolent but in that scene I cannot see benevolence. So, later on in this story I know that it is benevolent there are so many such examples even in bhakti.

There was a story about a king who went for hunting. He had a minister who had great faith in God and would always say that whatever happens, happens for the good. The king never believed this. While hunting, the king cut his finger. As usual, the minister said that all happens for good. Hearing this, the Raja got quite angry and put the minister into prison.

A few days later, the king went hunting in the jungle, by himself, since his minister was in prison. As the king was hunting, some tribesmen trapped him and took him to their chieftain. It was a ritual for them to kill a human being and then offer it to the deity. But when the chieftain saw the cut on the king's finger, he ordered the king to be released, saying that a person with a cut finger would not make a good offering to the tribe's deity.

Happy, due to the narrow escape from death, the king returned to his kingdom remembering his wise minister's words that even the finger getting cut was for the good. Upon his return, he immediately ordered the minister's release and welcomed him back in his position as the royal minister.

The king said to the minister, "I now believe that everything happens for our good, as my life was saved because of the cut finger. But, what about you? How can you explain that it was good for you?" The minister replied, "As you had put me in prison, I was not able to accompany you on your hunting trip. If I had been there with you, the tribesmen would have taken me along with you and would have sacrificed me to their deity, as I do not have a cut finger!" The king was pleased with the minister's reply, and from then on, always consulted the wise minister while making any decisions for his subjects.

There is another real-life example of someone who was trying to catch a train but missed it. They became upset about missing the train. However, later they discovered that the train had met with an accident. So, missing the train was actually beneficial.

All the scenes in the drama are connected to each other. When we only understand half of the drama, only then we become confused. That is why Baba emphasises the importance of having knowledge of the beginning, the middle, and the end. Sometimes, when we only know the middle part of the drama, and we fail to understand its full meaning. So, it is important to understand all the scenes of drama.

Transformation

Question:

How can we get rid of our old sanskars?

Sudesh Didi:

Our sanskars are formed as a result of our repeated actions, because we have performed those actions again and again. When we are unable to tolerate someone's behaviour, that means there is a lack of virtue, this is how our sanskars of getting hurt or angry are created. So, we simply need to emerge those virtues. Our sanskars can transform when we become soul conscious and connect with the Supreme Soul, thereby giving us the power to use virtues.

The most important thing is to observe our actions from a distance as an observer. If we see our actions as an observer, we can correct our actions using the power that we have. If someone points out our sanskars, and if I'm not able to see my sanskar as an observer, then I get hurt. Then I create hurt and I react. But even if they talk about my sanskar, I need to be able to understand that they are talking about the sanskar and not about me. Thank you. Om shanti.