

Sudesh Didi – 15th September 2023 Murli Revision Class – Gold Coast, Australia

Sacrifice for Self-Sovereignty

Om shanti. Om shanti. Good morning. Golden morning, or shall I say diamond morning to all the sparkling diamonds from everywhere. Welcome. Baba's instruments, all of Baba's children who are loved by the Father Himself. So, Baba knows that these are the morning stars, shining stars, who gather to hear Baba's Murli, not only to hear it, but to truly listen. Hearing is different from listening. When we listen, it means we pay attention to it. Sometimes when we are careless, others ask us, "Have you heard?" or "Are you truly listening?"

I remember Brahma Baba used to say, "I hear it first. I listen to Baba's Murli first, and you will hear it later." We would say to Baba, that Shiv Baba is speaking and we are also listening simultaneously. Baba would answer, "Yes, you are listening. You hear the Murli with love, but listening means paying attention and imbibing it into daily life, as what Baba has said. Inculcation is the foremost aspect. So, Brahma Baba would imbibe and put into practice Shiv Baba's directions, or knowledge.

This is why the phrasing remains the same, the language remains consistent. But it is a question of comprehension, especially regarding Baba's Sakar Murli. It serves as the foundation for our transformation, unlocking the intellect. It is also referred to as "Murli", the music, there is magic within this music. So, Baba's language, whether Avyakt or Sakar, is a poetic language that uses figures of speech, examples, metaphors, and similes. But because of a lack of comprehensive understanding and of a broad intellect, these examples have been misinterpreted and changed into rituals on the path of devotion. The subtle examples that are applicable to us have been taken in a gross manner.

For example, the knowledge is symbolised by the sacrificial fire of the Rudra Gyan Yagya. Rudra means Shiva, the one who brings realisation through knowledge. He imparts knowledge to us first. As we start understanding this knowledge correctly and lovingly put it into practice, our body becomes the horse that we ride. The body, along with the senses, runs swiftly like a horse without reins. The senses are constantly engaged in seeing, hearing, tasting, and experiencing things, even events from the past 10-20 years, as if they occurred just moments ago. This lack of control over the senses is depicted by the body being considered as the horse, while we, the riders, strive to gain control. So, there is no control on sense organs. This body is considered as the horse and we are horse riders.

So, sacrificing the horse implies a lack of control over the senses. What does sacrifice mean? It does not refer to sacrificing the physical organs, but rather renouncing desires that lead to harmful consequences and put us in bondage. In the early days of our spiritual journey, there was a symbolic practice of creating a sacrificial fire, known as the Rudra of knowledge. This practice means literally sacrificing the horse by placing its pieces in the fire. but, in reality, it is not a physical sacrifice, but rather letting go of the subtle things over which we no longer have control. Baba gives knowledge to facilitate this purification and transformation, where we understand how the senses undergo a change and become dependent and in bondage. We wish to purify ourselves and the world, and this purification is achieved through the fire of love, which serves as the method.

During the time of creating the sacrificial fire on the path of bhakti, certain scriptures were read or recited, but without understanding the meaning. Sanskrit slokas and verses were spoken, and yet no one comprehended their significance. It was like a parrot simply repeating words without any understanding; a parrot sitting on a water tap saying, "Don't sit on the water tap," while sitting on it themselves. Similarly, we say, "Don't be body conscious. Don't be body conscious." And then intellects are doing the actions in the body consciousness. So, Baba gives us self-sovereignty. This was the message within today's Murli, which further discussed the significance of the sacrificial prayer of knowledge and used many examples are used.

Truth, fearlessness and courage

Question:

What is the difference between fearlessness and courage?

Sudesh Didi:

When there is truth in life, truth becomes the power that allows us to be fearless. Truth does not require proof; it is the inner strength and self-confidence. In the face of challenges, enthusiasm may be abundant, but without courage, these obstacles will always remain obstacles. Courage is about taking the initiative to start something new and overcoming difficulties. On the other hand, truth is about actually performing, not being afraid of what others might say or what the outcome might be. It is the natural inner power within us. Truth is the original essence of our personality. Courage, on the other hand, is a virtue that we adopt and use when needed. While courage is created through situations, truth remains with us all the time. Truth enables us to be fearless and also protects us, enabling us to have courage.

Current effort

Question:

What is your main practice at the moment?

Sudesh Didi:

My main practice at the moment is to understand the feelings of others, the feelings of my own mind, and to become a detached observer, keeping myself on the stage as an observer, focusing on what Baba has given me. My mind is occupied with this practice. If anything happens, fine, no thoughts. It is the attention on my thoughts. Baba teaches that waste thoughts are a form of sin that creates separation. Sin here does not mean committing wrong actions, but rather causing harm to oneself. Baba reminds us it is not a question that I am thinking unnecessarily about others, but to focus on what He wants us to think, to maintain *swachitan* (self-awareness), and to check if we are affected by external situations. By giving good wishes and keeping this knowledge in mind, it becomes easier, and we find constant satisfaction.

Old sanskars**Question:**

You mentioned about karmic bondage that may remain; what is the way to remove our old sanskar?

Sudesh Didi:

The old sanskars will erupt. As long as these old sanskars are present, I am unable to create anything new. Without the eye of a detached observer, I may perceive weakness in others' sanskars and checking what is right and wrong in others. As a detached observer, I check if my own personality is powerful. Others may also point out these old sanskars, and it is important to recognise and address that we have this old sanskar, which comes up again and again, so we acknowledge that it may manifest in different forms.

To recognise it, I must become a trustee and observer of myself. Sankars are reflected in our behaviour, and if we do not change, it indicates that they are old. In karma yoga, I see how much divine qualities and Godly power I am using, to create new experiences and break the hold of old sanskars. These old sanskars will continue to resurface until they are uprooted. If I truly desire freedom from the old, I must pay special attention to engage in new actions. Baba emphasises the importance of karma yoga, where we perform actions while staying in remembrance. This helps to purify our intellect and allows us to inculcate knowledge. It is not only about sitting and purifying ourselves; we must purify our actions as well.

Is it my deep desire or habit to maintain the stage of being soul conscious, where virtues are being incorporated? If so, then I know that my old sanskars are changing, and my transformation is evident. Others recognise this change and give a certificate. This signifies that I have resolved the old and created new sanskars. To accomplish this, I must use virtues, knowledge, and power

to generate new sanskars. Through this process, the old sanskars automatically fade away, as positive elements are infused into them.

For example, if the sanskar of anger is present, I must consciously choose to use peaceful and loveful power ten times in response to it. This repeated practice helps remove the old sanskar of anger. It is just like cleansing oneself. Just as dirty clothes are cleaned with soap, and the water becoming dirty, I need to discard that water and replace it with fresh soap and water. This allows me to truly assess if I have let go of the old or if I am just being afraid of the old and believe that change is impossible. I can change and discard the old when it comes in front of me, and I replace it with the same positive power.

If impatience is one of my sanskars, to check myself, can I detach myself and observe my behaviour with patience? Self-checking is vital since others may mention our sanskars once or twice, but we are better at recognising how much progress we have made. Through the inculcation of virtues and creating new behaviour in our daily lives, the old ones will gradually become less and less.

To put it simply, by creating new, positive virtues in practical life, the old ones will finish, leading to a noticeable difference in ourselves and those around us. We will receive certificate from others, which indicates that we are on the right track. It means everyone wants to make me perfect. So, we must be happy and open to corrections and truth-telling from others, which allows us to evaluate if our sanskars have changed or not.

Reaction

Question:

If someone is putting a point of view across in a forceful way, how do I not react in a forceful way especially when I don't agree with their viewpoint? How can I put my point of view across without reacting and resulting in a clash of ego?

Sudesh Didi:

When I react forcefully, I need to check why I reacted in that way. I have not focused on myself to observe what the other person is saying. Then, I immediately perceive the other person's words as an attack. It is not an attack; it's a mirror. I must take a step back and observe them as a mirror, I will not attack back. I will act and not react; I will act according to the signal I receive. If the comment is genuinely not accurate, I can simply respond with gratitude and commit to ensuring that others have a different experience in the future.

Om shanti.