

Two sentences from Baba's murli caught my eye today. One is where Baba is saying: "never have the thought that I have given anything to Baba" and secondly "how much has Baba given to each one". I started thinking about when I had first heard about karma, because in lokik life you hear the word "karma" but you don't think about it. And so then I understood the difference between sinful karma and charitable karma. We use the word 'charitable' karma or 'punya' karma, which is correct. But the word 'punya' also implies purity and 'pap' is the negativity. And so the sinful action and then the charitable, pure action. So if I add 'purity' the word 'charity' then it gives a clearer picture of what that punya karma is. But then I understood that, the way to decide, what I need to do is very simple. I just need to ask myself the question:

'Am I soul-conscious or am I body consciousness?'

In soul-consciousness, I am definitely going to have thoughts, words and actions that are going to be pure

And in body-consciousness, what is going to be the quality of what I do? It is definitely going to be tainted

if not with one of the 5 five 'big' vices, but definitely it may be one of the smaller other vices. In fact the smaller other vices can be just as dangerous as the ones we describe as the big ones, but we don't always

acknowledge them, for example, laziness and carelessness. And Baba has taken up the aspect of laziness quite a bit today also. So definitely that is a sinful karma. But if you just apply those criteria: am I

in soul consciousness or in body consciousness, then very quickly you can see which direction I am going

in. And hopefully, with Baba's love and power, the intellect is strong enough to decide which direction to go in and take that route.

Today I was also thinking about how it is not just the words or the actions or even the thoughts, it is actually

something behind all of that, that determines the quality of 'good' or 'bad'. And that is: intention, motivation. What is my motive in doing something? What is my intention in doing something? If I am very clear about motive and intention, then I will very quickly know whether I am on track or I am off track.

So, just thinking about this thing about, "giving to Baba", now, what is the intention with which I decide to do

something for Baba? Is it because I know the way to create fortune for myself or do I think that by giving it

to Baba there is going to be some immediate benefit in it, for me? So you can see that the quality of my thinking is connected very much with that. So if I think that: this is going to bring me the love of an individual or love of many individuals in the family... what exactly is my intention?

So often we talk about 'buying love', and in a lokik world there is very definitely a subject of buying love.

You buy things, whether it is chocolates or flowers or big gifts or little gifts, and you want to win somebody's

favour. And in gyan also, am I doing things to win somebody's or many people's love and affection? Am I

doing it to receive praise? Am I doing it to receive anything else, here and now, that is going to bring me benefit? We can see how the whole subject of intention is something that I have to explore within myself, because what is visible is the action. On one level it seems to be a good action, it is pure karma, but in fact

I have to really examine myself. When Baba talks about honesty, then Baba sometimes says the first honesty is with myself. And so can I be very honest with myself and say: if I am going to do this and this and this, why am I doing it?

It is an interesting question to ask oneself especially after a very busy time in service. I know when it was

Diwali then by the end of Diwali many people were exhausted; I was sitting far away but I was getting all the news and people writing and so many said that they were exhausted, which I can understand totally. But it goes back to intention. And yesterday, again I didn't see and I haven't heard people say they were exhausted but it was hard work. A lot was going on and a lot of people put energy into it and it was very good. But what was the motive behind with which I did something?

If it was really out of love for Baba then, yes, what Baba wants for me is benefit for me. It was in yesterday's murli where Baba said that: when Baba gives you a direction it is for your benefit. And so sometimes you begin to have doubts that "it didn't work out the way I wanted and Baba is saying it was for my benefit". And yes, it was! In the blessing today Baba is saying that if something turns out that is less successful than you had imagined, then the question to ask is not what I did wrong, or have the thought that I am worthless, but no, it taught me something. I remember the first couple of years when I came back

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to London in June 1969 and by September 1970 – so about a year and half had passed - and every door I was knocking on was shut. They were yoga organisations but they would have a few words of conversation with me, and I would talk about connecting with God and things like this, and so they very easily understood that I didn't believe in omnipresence and they would shut the door! It literally happened with few people who were running yoga institutes here in London at that time. But when I look back and think, it was so good; it gave me the space, the time, the understanding that I need to develop my yoga, I need to fill myself, I need to prepare myself. And then once the door of service opened, it hasn't stopped! And it keeps continuing, which is wonderful. But my point is when there is a lack of success, if I take it as an opportunity to really see what is going on, then it is going to be highly beneficial. And I hadn't come to London because I wanted to come back; in fact I didn't want to come back but Baba sent me. So that is what kept me going also.

My point is that if I can understand that Baba is benevolent and Baba is telling me to do, xyz, whatever it may be, it is for my benefit. It is nothing that Baba wants from me.

So if Baba says: insure yourself for the future, then that is exactly what it is. I give a penny to Baba...and one of the Madhuban brothers was reminding me of the story that Dadi used to tell us about and that was about a very simple woman who had a tiny little bit of gold that you wear on your nose [nose stud] and she asked Dadi to take it to Madhuban to give it to sakar Baba, which Dadi did. And Baba gave her so much love and blessings for that. And this is what we hear in the murlis, that if somebody gives everything they have, even if it is "this much" how much Baba gives them in return? Multiply, multiply! Yes, I give 10%; that is good. But I am giving not what I want to give but I am giving what is the need, then it is very different. Here is a need and I am giving a response to that need and then Baba is seeing again the intention and the motivation. So really whether it is physical karma that I do, I am standing on my feet for 9 hours.... and there is somebody who themselves had not counted the hours but when I counted it for the month they had been standing on their feet literally for 9 hours yesterday and they were doing it with love and with joy for Baba. We say "for Baba" but Baba says it is actually for you; you are doing it for yourself! We understand that also. And we also see that love for Baba means love for the Yagya, love for the family, all of this. But if I am doing it because I want the love of the family, then somewhere I am going to get tested,

because someone in the family is going to make a comment and say: but why, you should not have done it like this. Then you know what happens. So if I am going to do it for human approval then I am going to get deflated very quickly; I am going to get upset and I am going to have tears. Maybe not physical tears but definitely inside the soul...'but I did so much, how come it is not appreciated. Did I do it to be appreciated ? How often do you hear this: I did so much and no one appreciated it?'

Now, why did I do it? I did it for my own fortune. My thoughts, my time, my energy has been used for Baba in Baba's service in whatever way - little way, big way, and little ways are actually big ways because without that little thing happening then things are going to go wrong. So intention is one part of Baba's murli today: why am I doing something? Then I will never use the expression I gave it to Baba or I gave it to the Yagya. It was insurance for me.

When you put something in a bank then it makes you feel very comfortable: I have got X amount in the bank. And I know I am going to be safe and protected. It will always be there whenever I need it. Although in fact the bank is actually using your money and that is how they are getting all the buildings and smart things and the big bonuses!

And Baba? Baba doesn't have a bank except that of good karma and so Baba doesn't have a bank to keep your money! But yes, it is accumulating and so can I understand that it is accumulating and it is there for me for the whole cycle - not just for half the cycle, it is there for the whole cycle. Baba is giving me the guarantee for 21 births but also I know that it is an eternal connection with Baba. So that is one part that I need to look at very honestly.

And the second aspect is: how much have I received from Baba already? Never mind what is going to come to me in the future, but if I take into consideration the love, the care, the wisdom that Baba is giving me - and the family also but I am just looking at what Baba is giving me. Baba is giving me such insight, such realisation about who He is. Now just imagine, here on one side is a person who is seeking truth... and he spends his whole life studying this and studying that and doing this and doing that just to search for truth, and here we are sitting very comfortably and Baba is pouring out the truth to us. Every single murli contains truth and I have it readymade; God has explained to me exactly what He does and what He

doesn't do and so no false expectations. If I have a big exam and I say "I am going to class every day for a week before my exams and I am going to pass my exams"...well are you doing bhakti or are you in gyan?

That is what children do in bhakti, which is good because at least they are remembering God in some form, some of the time. But for us, we don't come to class with expectations: I am going to pass my driving test or I am going to pass these exams or these exams. No, Baba will say your study is for the future - which I understand totally - but I am just seeing the incredible benefit of the study and the truth that Baba is giving me today. And how the soul really feels so refreshed by being in the presence of the One who is the Truth and One who is totally motivated by benefit for me.

When you have a conversation with a human being does it sometimes enter your mind that what they are saying is actually only for my ears and the benefit for my ears. For example, they are praising you a lot, they are saying good things and definitely it crosses your mind “why are they saying so much?”, and usually it turns out to be true feelings, but it wasn’t really sincere. Because when there is sincerity you don’t need to say so much! One word of appreciation is enough and you don’t even need that, you can feel it in the vibrations. And so in the presence of the truth and here is Baba telling me beautiful things about me and about Him and so just that awareness what I have received from Baba. Christmas is a day of giving gifts and after the giving and receiving, then appreciation of what it is that Baba has actually given me; Santa Claus gave me a new life and gave me a new vision.

One of the things they talk about today is why young people are not really motivated. You don’t see them getting engaged. And yes they are very concerned about the environment. But generally speaking it is as if they have no purpose. I remember someone telling me - and it stayed in my mind – “why am I going to study if there is going to be just craziness in the world in a few years’ time?” What scientists thought was going to happen in 50 years’ time is happening today. Everything has sped up immensely, so why am I doing something?

But also the understanding that what Baba is giving me is for now. If I have tolerance power... well, deities don’t need tolerance power! Everything is perfect in Satyug. The sun will come at the right time, the rain will come only at night when the plants need to get their refreshment; everything is happening perfectly. There is a perfect rhythm. Every human being is a divine being and so they won’t be critical, they won’t be

nasty or judgmental. And so, when do I need the power of tolerance; do I need it satyug? I need it today. Each one of the powers that Baba speaks about today is to withdraw. Something is going crazy out there,

can I go back into my awareness of the world within, rather than stay out there with my head poking out there and looking out to see what is going on.

The image of the tortoise is very good. When the tortoise’s head is out, it is not stable. It is looking here and there and everywhere! But to go inside, to be introverted, to go inside that cave. So I need all the powers that Baba is giving me today, and that is Baba’s gift. Not just the knowledge. I love knowledge, but I also need the powers and the virtues; all of these are for now. So when we start counting how much Baba has given me then there is a huge appreciation.

And then in comparison to that, what is it that I have given to Baba? I haven’t, I have done it for myself.

Even in terms of practical things; I gave one hour of my time for Baba’s service, how much joy it brought me and the feeling that my time was used in a worthwhile way. It was part of my purpose of moving towards my karmateet stage. If at the end of the day I don’t become karmateet, Baba will be totally detached and say “Drama”. Baba won’t even say “I told you so”!

I remember a particular situation in which Dadi said: you have explained something to somebody and they have not done it, and then the results are what you had anticipated and you had told them about it. Then are you going to say to them “I told you so”? No, that is not divine manners. And so God is not going to tell

you “I told you so”. But Baba will just say Drama because Drama is fixed, Drama is perfect and what can you do at that moment? Baba has talked about that also. So I know what it is I am receiving from God and so let me just simply use that in my life. Baba is not saying: appreciate Me, or give Me a card or anything, but just simply the appreciation and through that I will be able to have a deeper connection with God. And the whole purpose of “my thoughts, my words, my actions are for God”, we use that phrase

because it is bringing me closer to God. It is not that God needs anything from me at all. Baba uses this expression: I want you to be my helper. But do you think God is going to wait for me? Drama is moving on very quickly and Drama will come to its conclusion whether I am ready or not. I think the Drama is waiting

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for the 108 to be ready. The 8 are already ready and they have become angels but maybe the drama is waiting for the 108 to claim their place in the rosary. This is why Baba says: can you not hear the cries of the bhagats? It is not just the cry of the bhagats now; it is the cry of the people in huge distress. You just have to read the news or look at the news. It is a cry of huge distress more than at any other time in history.

And so, if I am doing things for a human, how does that bring me closer to God? Human appreciation, human love... and if I know that it is Baba working through the human being... whether they see themselves as an instrument or not, I have to see them as an instrument. Whatever their consciousness is, it is their responsibility but if I have experienced benefit from someone then surely, if my awareness is that this has actually come from God, it is going to bring me closer to God. And of course the one that is a

nstrument to give, if they remember that, then there is benefit for them too; it is a fortune for them. But I must never get trapped in a thought that 'because of this one this has happened' or 'because of that one this has happened' - whether it is negative or positive. If somebody presses my button and my reactivity comes out - whether it is my bossiness or my anger in some form or another - but if I blame that on huma

n beings then am I being honest with myself? It is me and my sanskars and I am here to become karmateet,

which means all karmic accounts are settled, which means all my sanskars are cleaned. Karmateet means

all sanskars have been cleansed and only the satopradhan sanskars remain. Baba spoke about how some

e sanskars are merged so deeply within that they don't emerge for 2500 years. How deep do I bury those sanskars by not using them?

So today we are going to hear the sakar murli and it is a very interesting murli. But again, one takes benefit

from the murli not just by hearing the murli or by reading the murli once, but by reflecting on the murli. The

n every day there is going to be benefit.

Om Shanti