

Sudesh Didi – 1st January 2024, New Year's Day Class - GCH, London

The Image of Divinity

Om shanti. Om shanti. Om shanti. Good morning, golden morning, beautiful morning, and greetings to the *Trimurti*, *Sat Trimurti* Shiv Baba, *Satyam Shivam Sundaram*, eternal truth, everlasting benevolence, and ever-beautiful.

Yesterday, Baba greeted us with *Trimurti* greetings, three greetings for the new life, for the new day, as our life is new and the kingdom is being established anew. Here, we also have the greetings for the New Year, for the new life, and for the new kingdom. Everything new is not only beautiful but also powerful. Baba knows what generally attracts us as human beings, as children, and even as adults.

Wherever we go, our attention automatically diverts to our own self, even if we are surrounded by a thousand people or if we have a photograph of a gathering of a thousand people. Our vision naturally focuses on ourselves.

So, Baba knows that we like to look at ourselves, in our walking, talking, and appearance. He understands the psychology behind it. Baba says, "I give you your picture. I give you your photograph." This photograph represents how Baba, as the artist, paints my character and my life. He is also the Astrologer, *jyotishee*, the Fortune Teller, revealing not just my future but also my features, my divine qualities, making the picture more than just a physical representation, but a divine picture. It becomes a reflection of my character, my true inner beauty.

I remember being in Jaipur at that time when there was a museum. We had a stall that displayed the contrast of heaven and hell in *Satiyug* (Golden Age) and *Kaliyug* (Iron Age). At that time, we didn't have Baba's Room or pictures of Brahma Baba or Shiv Baba. There was a picture of Shiv Baba, but it was meant for exhibition purposes only. Baba said that during Amrit Vela, when we sit and look at the picture of Lakshmi and Narayan, we should compare our features with theirs and contemplate on what we experience. Pay attention to their eyes and observe what you feel when looking at their faces.

Similar to how Baba painted or drew us yesterday and encouraged us to experience our future, it is in fact our perfect past. So, when we remember this, it is like the mantra of *Manmanabhav*, which is to focus the mind on One and make it like One. Harmonise yourself with the spirituality and purity of your divinity, allowing it to radiate through your features because the face is the index of the mind. Take a closer look at that. And that's what He said yesterday.

And so, at that time, I used to feel exactly what Baba mentioned yesterday while meditating with the picture of Lakshmi and Narayan, remembering Shiv Baba. Instead of using the mantra *Madhiyajibhav*, I would use the mantra "*hum so, so hum*" (as I was, so shall I be.) That is the effort. *Madhiyajibhav* means to be the middle one, like the Lakshmi and Narayan picture with four arms symbolising Vishnu. That is the time for becoming *swadarshanchakradhari* (the Spinner of the discus of self-realization). With the power to control and the power of yoga represented by the maze, and the lotus flower symbol representing living detached, while the *shankh* (conch shell) symbolises doing service.

But yesterday, Baba explained the significance of each character, each picture, and each organ of us children. He explained how it should be or already is, and encouraged us to see our future in our present. So I was, and I will become, but I am also presently this. It's not just about what we will become, but about realising that we are already on this path. This is represented by the mantra "*hum so, so hum*," I was this, and I am now this. What does that mean? It means an image of divinity and the embodiment of purity. When we look at the image of Sri Lakshmi and Narayan, what do we see in their eyes? What do we notice on their forehead? What about the smile on their faces? This is the picture of our perfect aim. Baba saw a sparkle of light on our forehead. Baba says to draw it, to paint it, but in reality, we already have it. Just like when you make a copy of something that is already perfect. And Baba says to become a photocopy of our own perfection, our perfect form, so that we can truly see and experience our original self.

In drishti, Sakar Baba used to say, "Keep in one eye *mukti* (liberation) and in the other eye *jeevan mukti* (liberation in life)." Liberation and liberation in life, but liberation means being free from bondages, karmic accounts, and any kind of influence. Your vision becomes pure, divine, and powerful, combining *sneh* (love) and *shakti* (power). In drishti, there is love, as well as power in words, which is Godly wisdom or the sweet versions of Baba. The smile is a divine smile. This is only possible when the heart is pure, vision is clear, and the feeling of being seated in Baba's heart or having Baba in my heart, being lost in His love. Our hands are filled with treasures, and with every step, we earn a fortune of multi-millions times over. This is the essence of painting, but it is also about becoming.

So, and this is actually a natural blessing from Baba, He paints different pictures of us at different times, but this one represents perfection. An effect picture means being free from defects and also free from the influence of others' defects. But if you have the vision of any defect or problem within yourself, it is important to look at the effects of others instead. And when you see your own divine activity and divine qualities, similar qualities will be attracted to you. If your inner feeling is benevolent and you are a giver rather than a taker, you become a bestower. When your heart is truly pure and clean, it is filled with love and mercy. This is when we naturally embody what Baba has taught us: to become bestowers and donors, rather than constantly

seeking something from others. As Brahmins, we are cooperative souls, always ready to share with each other.

So, how can we cooperate then? What is the method of cooperation? If somebody is angry, how do I cooperate? If somebody is jealous of me, how do I cooperate with them? Am I cooperating to perpetuate their weaknesses? Or am I cooperating to give them support? On the other hand, there is a method where only if someone changes their behaviour, then I will be cooperative. If someone else changes their behaviour, then I will change too. If they stop slandering, if they stop hating me, if they stop being jealous. then I will love them. If I am truly cooperative and a donor soul, there are no "ifs" and "buts". These conditions and negotiations do not exist. Because true cooperation is not a transaction or a business deal where we say, "You do this and then I will do that."

But what do I need to do in such a situation? For example, if someone is experiencing jealousy, why should they be jealous? But there is no point in questioning why or if. Instead, it is a moment of realisation and mercy, recognising that this soul has not recognised their own fortune or has missed an opportunity. Feeling repentance that they could have made effort and achieved something as well. Therefore, they cannot tolerate seeing others' fortune and feeling jealousy. Jealousy arises from comparing one's own fortune with the fortune of others, but in reality, each individual is blessed by Baba, the Bestower has given each one this power. So, there is no need for jealousy. If my heart is not hurt, jealousy will not affect me. No one can take away anyone's fortune because whatever we have comes from Baba. And no one can truly give us anything, even if we ask for it, because any gains would be temporary.

So have mercy for that soul, as it is not recognising its own fortune. When you appreciate this soul and have feelings of forgiveness, it is not a question of forgiving them for doing something wrong. True forgiveness comes from having mercy and love, automatically freeing yourself from the effects. You don't have to forgive if you haven't been affected and if it isn't hurting you. Instead, hold pure feelings of mercy, love, and good wishes towards that soul. Create pure feelings, filled with love and mercy, for that soul. They may not see what Baba and the drama have to offer or understand their beautiful desires for elevation. Jealousy arises from not seeing what is truly there and focusing on what is not there.

What you have, if you see it without comparing it to others, you will be satisfied. Baba says, "Your future is divine, your future is in perfect form." So, the first step is to recognise that it is all virtuous, completely viceless, a bestower of blessings, and merciful. Am I using these qualities? This is only possible when I have true love for myself. If I have had the same sanskars for some time, how can I remove them? It begins with the realisation that they are truly harmful to me, they are my enemy. Weakness, vices, and defects are not external to me, it is not anyone else;

I am becoming my own enemy. I must become my own friend, and through that friendship with myself, I can extend friendship to others. The enemies within me also create enemies outside.

So, the internal feeling of a pure heart, filled with love and cleanliness, is the realisation of what is beneficial and harmful for me. When I recognise something as harmful, the second step is determination. Determination to focus on being the embodiment of giving, receiving from Baba, and passing on to others, but doing so with the consciousness that I am not the source, it is receiving from Baba and I am handing over for sharing. We are all lost in love with the unlimited Ocean, and what we are as individuals is like different "beaches." How I perceive it doesn't matter if someone is swimming on this beach or that beach. The beach itself doesn't give anything; it is just an instrument for us to enjoy the ocean. So why should I feel jealous? There is no reason. Everything comes from God and goes to human beings.

Sometimes, I visualise myself as a water tap. The water tank is up there, and each one of us is like a water tap. When someone is thirsty, they come and get a glass of water from one tap, another glass from another tap, and so on. What I am doing is simply channelling the water that comes from the tank through my tap. There is no competition, comparison, or jealousy in this process. It is because I understand that I am just an instrument, not attached to the outcome. Just as a glass does not become attached to the water it holds, I, as an instrument, remain detached. The power comes from the user, not from the instrument. Therefore, I neither feel jealous nor compete with anyone. My focus is on concentration.

Concentration means keeping myself clean, like ensuring that the water tap is not filled with any rubbish. If the tap is blocked, naturally, someone will go somewhere else for water. My concentration is of the purification of my own self and cultivating a vision of love and mercy towards others. By doing so, I am not creating new accounts or accumulating negative karma. Instead, I am creating my own fortune and experiencing my own divinity, painting a beautiful picture of my character.

So, having a pure heart, Baba spoke about being an instrument. There is no "I" or "mine" in it, and the instrument remains detached. Just like a glass doesn't claim ownership over the water it holds, it naturally gives without attachment. However, it is important for the instrument to be clean and clear. The instrument is actually empowered by the player. Baba is using me and making me powerful, and it is a great fortune for me. Then, having a pure and clean heart; *nimit*, *nirman* and *nirmal* (being an instrument, being humble, and remaining pure,) there is no room for jealousy, competition, or comparison.

It is our expectations that create problems. Instead, we need to accept things as they are. If you go to a mechanic, they would never say, "Why did you bring me a broken car?" Similarly, a doctor would not say, "Why did you come to me when you are so sick?" It is our responsibility

as instruments to help Baba. How does Baba transform and purify us? When all these qualities are present, when the heart remains clean, the intellect is free from ego, and our actions are selfless, then our future picture becomes our present picture.

Happy New Year! Happy New World! Happy New Life! Baba has given us a homework, to serve from the top of the globe. It is the month of January, the month of tapasya, a time for *tyaag*, *tapasya* and *seva*, (renunciation, intense meditation, and service.) This is the present picture, the picture of divinity. The past is finished.

Today is 2024, so we wouldn't write 1st January 2023, not even by mistake. We must have determination that whatever we have left behind cannot be used anymore. Old sanskars belong in the old year. Now, in this new year, we are filling ourselves with divine virtues. So, congratulations on saying goodbye to the old and welcoming the new, creating a future that manifests in the present. Om shanti.