

Sudesh Didi – 25th December 2023 Morning Class - GCH, London

Greatness in One Second

Om shanti. Om shanti. Om shanti. This is a day of greatness, a special day. In India, Christmas day is referred to as the "Big Day." So, greatness makes one big, but this bigness is not in terms of size. To be big means to be unlimited, great, having some form of greatness within. So, time makes it very clear that this is the end of the year and the beginning of the new.

The teachings of Baba, which we have been hearing every day for the past few months, include the avyakt signals that we hear daily. For the entire month, there is a specific theme. This theme explores the cause, solution, and the actual effects of situations, whether they are positive or negative.

As Baba mentioned yesterday and today, we are currently in the Confluence Age. In this age, there is a change in the situation, marking the end of old times and the beginning of something new. What is wonderful about this knowledge is that the beginning comes first, and then something automatically comes to an end. We don't have to fight for it. When darkness is present, we know that light will come when the darkness fades away, just as night gives way to day. Light naturally replaces darkness. Otherwise, we continuously make effort throughout the night and demand the day to come, saying, "Day should come, day must come now." But it will arrive on its own time. The cycle of time and the laws of nature, along with the laws of spirituality, make us aware of the true meaning of a truly great day or a day of purification.

Time is one day. But Baba says, "it only takes one second" to free yourself from all types of bondage. What is that one second? What does this mean? It means that the soul realises what they have to do to be or how much they have to become, and what their aim and objective should be. This state of introspection, connection, and correction happen when the soul follows Baba's directions. Manmanabhav and Om Shanti encompass the entirety of Baba's knowledge. There are three mantras of Baba that we should bear in mind: Manmanabhav, Madhyajibhav, and hum so, so hum. These three mantras contain the entire knowledge, while also making us aware of the significance of this unlimited play of the drama of life.

When this unlimited play unfolds, and as a detached observer, we see ourselves through the mirror of introspection, and examine our own thoughts and vibrations. These thoughts and vibrations have an impact on others, conveying the state of our mind and what is happening within our hearts and minds. Waste thoughts and unnecessary thoughts are sure to reflect through our faces. Similarly, inner joy is reflected when we greet others with phrases like "Merry Christmas" and "Happy New Year." These words remind us of the passage of time and bring

awareness of different days and times. Presently, we are aware that it is a time of purification and transformation, but through Godly direction, and realisation.

So, it's not only the birthday of Jesus, but also a time to emerge our original qualities and the power to let go of the past. This allows us to be free because the past creates bondage and limits our progress. Bondage can be strong or subtle, like being tied with a chain or a thin thread that is invisible. This thread is so subtle, it's like a fishing line, you cannot see that it is happening.

We often waste time with unnecessary thoughts, diverting our intellect in different directions. Baba says Manmanabhav, teaches us to have yoga of the intellect with Him. Om shanti means soil conscious, Om shanti, I am aware of my first quality, of purity and peace. This awareness automatically creates self-respect. Purity is the power But Baba says it is not only celibacy, but purity of the mind and divinity of the intellect, and sankars are of perfection, completely viceless. So, be bodiless.

What is the meaning of being bodiless? What does *dehbhaan* (body consciousness) signify, as well as the awareness of the body? Then, there is *deh abhimaan* (body consciousness) and *deh andhkaar* (egocentric nature). *Dehbhaan* refers to being conscious of one's gender, age; means I am conscious of whether I'm male or female, I'm young or old, I am seeing more my external identity. And while being in this body, we see ourselves as separate energy which is making the body function, that drives our mind and generates different thoughts.

Without being soul conscious, we cannot truly be Manmanabhav. Yesterday, Baba spoke about the importance of balance in our actions, thoughts, and intentions. *Dehbhaan* makes us aware of our physical body, which is composed of elements and possesses gravity. Baba says our mind should not be influenced or controlled by weaknesses, nor by the actions or opinions of others. Instead, we should work on finishing waste thoughts and creating the best thoughts.

Deh abhimaan makes us identify strongly with our physical bodies, making us think and believe that we are "so-and-so". However, if we are soul conscious, we would understand that we are special children of Baba at the Confluence Age, which brings great joy and a sense of belonging. On the other hand, *deh abhimaan* directs our attention towards the weaknesses of others, while ego has the power to make others feel weak through its own perceived goodness. True goodness, however, does not rely on making others feel inferior with selfish motive or ego.

Ego is the most subtle and potent, greatest and most powerful impurity that creates impure and waste thoughts in the mind. Baba says that it is such a bondage and a cobweb that traps us.

So, with the mirror of introspection, I need to check at which stage I am truly bodiless. It implies that I should have a reduced focus on myself, less thinking about my colour, age, qualities, or

position. The consciousness of "mine" should not be present, nor should I be body conscious. I must also be aware that this physical form is merely a dress. It doesn't matter what colour it is; it represents the diverse world with its variety of situations.

So, when I am bodiless, the actions of others in their body consciousness will not affect me. My focus would always be on understanding the qualities of the soul. Instead of worrying about others, I use introspection as a mirror to reflect on myself and contemplate the transformation happening through Baba's power. This leads to a change taking place. In order to bring about this transformation, I need to let go of thinking about others, *parchitan*. Instead, I should focus on *swachitan* (looking at myself) with honesty.

When I engage in honest introspection, I am able to truly examine myself with sincerity. This honesty allows me to receive power from Baba and receive good wishes from others. With this honesty, waste thoughts do not arise.

There is nothing to prove, nothing to claim, and nothing to attach oneself to. Because it is pure energy, it requires an honest introspection of the self. This is called *swadarshan* (self-realisation.) When we engage in *swadarshan*, *pardarshan*, the need to look at or judge others, diminishes. The influence of others, *parmat*, also fades away when we follow Shrimat.

Swadarshan is not just about reciting the knowledge of the cycle, where we were in the Golden Age, then the Silver Age, and then the Copper Age. It is about the present moment and the state of our mind. It involves understanding how our mind is functioning, the depth of our intellect's connection with Baba through yoga, and observing our actions. We need to be aware if our actions are driven by ego or if we sometimes perform good actions with the intention of impressing others or making them depend on us.

So, instead of focusing on others, I need to shift my perspective and see myself through a lens that allows me to introspect. I shouldn't pay much attention to external matters; "see but don't see." This is why yoga is important; it gives me the power to discern between right and wrong. Through yoga, I gain the ability to recognise my own weaknesses and observe my own face with the divine light, Godly light, the light of knowledge.

And when both my mind and intellect are connected with Baba, automatically through Baba's company, Baba, my Companion, Baba, my Canopy, I am protected. I need to constantly check whether I am following this path. We have observed that sometimes we tend to jump from one state to another. The key is to keep the focus of our intellect on Baba. This way, the questions that arise in our intellect, questioning why things happen the way they do when we are driven by our ego, pointing the finger on others, will no longer always be directed towards others.

Being soul conscious enables me to observe my own mind, intellect, and sanskars, like three fingers pointing back at myself. With honest realisation, my mind is naturally singing the praises of Baba. Automatically, there is an experience of freedom and joy. Recognising myself in this way makes everything much easier, as I can cure and transform myself with the power of Baba's love.

What is His love? Baba says that He comes during this dark night to give us a gift. So, just like Santa Claus who enters through the chimney a couple of days before Christmas, when we are all in darkness, Baba comes onto this planet and His love becomes direct. The love from Baba signifies the gifts He has given us, and as we start loving those gifts, we also appreciate His divine powers. When our focus is on our own vision and divine intellect, satisfaction arises automatically, and time is no longer wasted.

Manmat weakens while *Shrimat* becomes the power to see others in the consciousness that they are Baba's selected children. These children of Baba's fortunate children. I am one of Baba's fortunate children, and this realisation emerges self-respect within me.

Yoga of the intellect means that I am becoming a yogi, and the power of love increases within me. This makes me a Raj Yogi, as the divine intellect allows me to observe as a detached observer, empowering me to transform myself and I am the conqueror of my own sense organs. This divine intellect will naturally propel me towards performing righteous actions, and my sanskars will be elevated.

So, while we may put other gifts somewhere unused, Godly gifts, spiritual gifts are the gifts that become our sanskars. When we receive this knowledge, the packet of knowledge contains yoga, then it contains the Godly power of purity, which creates self-respect within us. The power of forgiveness also sets us free from guilt and sorrow.

So, at this time, we receive a certain power in the form of a gift from Baba: Baba's virtues and Baba's power are present. However, if I do not use it, I will not be able to experience it. It is similar to someone cooking delicious food and offering it to me, but if I do not taste it, I will not truly experience its flavour. Similarly, in order to change the feelings of the mind, we must engage in *manan chintan*, self-reflection, *swachintan*. Then, we can move to *Prabhu chintan*, contemplating our own mind, intellect, and sanskars, as they are interconnected.

Swadarshan is being aware of one's present stage in life. *Swadarshan* is to contemplate how fortunate we are that God has come for us and given us the gifts, to transform us in the process. The power we experience through our relationship with Baba, they automatically become gyan and yoga, becoming scissors that cut the bondage holding us back.

So, the yoga of the intellect, *buddhi* yoga, is present. Waste is being eliminated, and the best is emerging. It automatically leads to the state of being bodiless, which is called *videhi*, and also the *avyakt* stage, the subtle stage, and different from ordinary stages. In this *avyakt* (subtle) stage, one becomes a detached observer.

When we observe BapDada together, we witness how Baba's concentration and stability are filled with power, unaffected by whatever is happening in the hall or on the stage. When we start questioning why things are happening, knowledge becomes clear in soul consciousness. We find positive answers to our why, what, where, and how, discovering both the reasons and solutions.

If my intellect is driven by ego, I tend to blame others while expecting from them. In the *avyakt* stage, the stage of the incorporeal, I experience being in the body and observing the corporeal world. As Baba mentioned the other day, just as Shiv Baba enters Brahma's body, the body is present, but He can come and go.

We still remain conscious of the body and reside in it, but when we detach ourselves, we find the answers to our questions. We begin to understand the philosophy of karma and delve deeper into understanding the *sanskars* of other people. We take action to remove ourselves from the influences of others. This means our inner light is ignited. The darkness of ignorance that once caused us to stumble no longer affects us, as our focus is on Baba.

Today is Christmas time, when the whole tree is adorned with lights. The original tree at the Confluence Age is Baba, the Seed, along with His children Brahma, Adi Dev, and Mama, Adi Devi. They serve as examples and samples for others. In order to finish *manmat*, the dictates of our own mind, which is influenced by body consciousness, and *parmat*, the external influences of competition and comparison, we must free ourselves from them. Following Shrimat is necessary to overcome these influences and achieve liberation from them.

Baba's teachings are simple, but they hold great secrets within them. Just like a seed that needs proper watering to flourish, even though the concepts may appear straightforward, the profoundness lies in their application. As we transform into living lights, becoming angels, we embody the qualities of angels, such as being free from attachments and offering help without seeking recognition.

In this aspect, we become incorporeal, that you are not even *dehbhaan*, detached from the body. This realisation prevents the ego from creating conflicts with others. Ego is when we make others feel guilty while presenting ourselves as superior.

When, with realisation and with honesty, I genuinely reflect and maintain this connection with Baba, His power makes me free.

If I have experienced it, it is not a matter of questioning its existence. However, if I use the word "if," it is similar to the way Baba uses it to explain cause and effect, If this will happen that will happen. I don't need to use the word "if"; it reflects my lack of realisation. Instead, I should examine myself and question why certain situations occur. *Prabhu Darshan* reveals how Baba teaches us this level of consciousness, transforming and purifying us, and bringing new world for us as a golden gift.

Baba says, "I have brought paradise for you in My Hand." As a worthy child, I become Baba's instrument and free myself from various bondages and the nine weaknesses that Baba mentioned as areas in need of transformation. My aim and objective become clearer, guided by the light within. I transform into an angel, liberated from burdens and attachments. This realisation not only influences my thinking but also drives my actions. With this consciousness, the right consciousness is attained, leading to perfection.

Congratulations to both myself and others, for it is a great blessing that God Himself is present. While founders of religions are often praised, we take power directly from the Supreme. Now, we have the opportunity to connect directly with Him. Every day, Baba teaches and guides us, and I keep His Company. Through this companionship, I receive all the blessings and power.

The power of love is truly magical, for our transformation and it also frees us from our bondages. Experiencing the love and relationship with Baba is a beautiful and fulfilling journey. Relationship protects; relationship inspires and relationship uplifts us.

Om shanti.