

Sister Jayanti – 10th May 2021 – by Zoom Murli Revision (9th May)

Om shanti to everyone. And again, just incredible to think that Baba has given us such deep insights into what it means to have faith. And what it means to have victory as a result of that faith. And like Baba said, if we were being asked do you have firm faith? Everybody would say, yes of course we have faith. But then do I reveal the signs of victory? Can I show that truly I have that faith through my face, my behaviour, through my actions? Can that intoxication be visible and be transmitted to others so that they also are able to have faith?

In fact, we don't usually get a list 1, 2, 3, 4 but this time we got a list of 8. But also, within that, we had many other additions and elaborations from Baba. And so yes, the intoxication and in Hindi these two words go very closely together - nisha and nasha. And sometimes we talk about the difference between happiness and nasha. And happiness is of course what you know but, nasha that intoxication. And so, I think it means happiness that together with that has the added dimension of experience of faith.

I've experimented with faith and seen the results of faith, and I've then got that intoxication which is a higher state than happiness. So, I hope as you were hearing the murli and in the many hours since that you've heard that murli you're experiencing that intoxication also.

I won't take you through 1, 2, 3, 4. But some of the points that Baba has highlighted have been very powerful and special. And so, that stage in which Baba spoke about having the faith and that guarantee that yes Baba is making me an emperor. And it comes as a result of faith in the Father. So, I know that this is the inheritance that my Father wants to give me. It also comes as the blessing from the Satguru. Without blessings how can you be a sovereign? How can you be an emperor? And thirdly, it also comes through the awareness of my fortune from the bestower of fortune. And, as a combination of inheritance and blessings and fortune, I stay in that stage on my throne of being the emperor which means that, I have the power to be able to maintain my own inner state of being without allowing the external circumstances to overpower me.

The two words that Baba was using are 'sthiti' - your own stage, and 'paristhiti'. 'Par' - outside and so the situation, the circumstances outside. And so, what is more powerful? Are circumstances more powerful? Or is my own inner stage with the blessings, with the fortune and the inheritance? Am I able to keep that stage in that very powerful consciousness? Baba's given me all the tools now I just have to use them. And that's then of course the number wise story. But Baba's giving every one of us the inheritance in saying, come and take as much as you choose.

And so, for example the Covid story. Yes, I know that it's been a challenge, it's been difficult. But for some, not so much a challenge or difficulty, more an opportunity! An opportunity to really take advantage of the extra time that I have. But also, the opportunity to actually see, is the fear of the world impacting me? Or am I able to be above that fear and through my own stage enable other souls to overcome their fears also?

So, this is one little example of your own stage actually impacting others, rather than allowing the circumstances and the situations to impact me. And so, Baba spoke about the power of yoga, the power of gyan, and how gyan and yoga have given me the gifts of all the powers. And I have all rights. And so, I can claim all those rights from Baba and move up and above all the circumstances that are going on with the conviction of my faith. And the conviction that this faith is going to bring victory - absolutely. That was one very powerful passage that Baba was underlining for us. And the other thing that Baba underlined was a whole aspect of surrender. And today Baba was talking about two things that are the same; renunciation and surrender.

And so, to what extent have I surrendered every trace - ansh and vash - progeny. Every trace of the vices that pull me into body consciousness. It could be the other way around also, body consciousness allowing those things to happen. But Baba was specifically talking about how any little trace of the vices is going to create further progeny. Give you an example, a little tiny bit of irritation today and it's a progeny of anger. But today it's irritation. Tomorrow that irritation can grow and it can become absolute anger.

And so let me check all the signs of the progeny connected with body consciousness. And so, in that state of checking whether I'm able to be soul conscious, recognise all traces of impurity, recognise the progeny of impurity on all levels and be able to surrender that. To be able to renounce that. In a way, renunciation of impurity is a little bit easier in a sense because I don't want impurity. So, if you're giving up something you don't like anyway so what's the big deal. It's not a big deal at all. If you're giving up something you like now that is something to consider. But in this case, giving up impurities and everything connected with body consciousness - well that's a liberation. And so, to surrender all of that to Baba is actually to be able to find freedom.

And then the second thing that Baba spoke of in terms of surrender - my connection with bodily beings. And that doesn't mean cutting away from them. That doesn't mean running away from them. That doesn't mean abandoning them. No, but to stay while I still have

karmic responsibilities, and to be able to fulfil those responsibilities but to be able to be detached. And so again, Baba is saying the progeny. And so, a little bit of dependency. A little bit of attachment and it can grow very fast, grow very quickly.

And so, that state of surrender in which all my inner connections are with Baba. Baba is giving me all that I need. And I don't need to go looking for it from any other direction at all. And so, that faith that Baba is the storehouse and is the one with whom I can have all connections, all relationships, and Baba will take care of me on every level.

And so, again here's a state of sickness. And am I thinking about my lokik's who can help me at that moment? Maybe I am. Well, maybe that's a signal. Maybe I need to think more about how to take that inner strength, that inner power from Baba in which I'm totally convinced - yes, I need to take the medication. I need to take the support of the system, of the hospitals and doctors and all of that. But internally, I know Baba is the one whose taking care of me.

And so that state where, I'm not dependent on anyone in terms of people out there, any type of relationship that I may have had in lokik terms. I'm not dependent on them. It's Baba who is the one who is going to take care of me and give me absolutely everything that I need.

And then the third, am I dependent on the things that are connected with the external, with the body? And so, objects, devices, facilities? And yes, today I have all the devices that can help me. Maybe tomorrow I won't have them. Maybe nobody will have them. When nobody has them it's a bit easier. But when I see other people have them and I say oh, but I don't have that, then that's a little bit of a dependency that's creeping in - I would like. When I see nobody's got it, it makes it easier. But in fact, no matter, why should I be dependent on an object or anything external? Baba's given me absolutely everything and everything. And so, that state of surrender where I've been able to let go internally, mentally of all the things that I'm surrounded with and I have today. Or maybe I have the desire to have those if I don't have them today.

And so that desire is going to create that bondage in which I haven't truly surrendered to Baba. And so, Baba explaining surrender and renunciation are actually the same thing. Again, that makes it very clear. And so, what is it that I'm actually asking for? What is it that I'm seeking? And if my desires are here, I haven't reached the state of going beyond desire, becoming free from desire. Then my intellect is going to be here rather than there. So, Baba making me aware of what it is to surrender.

And last week, and again today, Baba mentioned that it's not a question of where you live physically with your body, but rather it's a question of where is your heart and soul? And in that awareness, yes, it is with Baba and Baba's giving me absolutely everything.

And then, another aspect that Baba was also clarifying in a lot of detail and I'll share the Hindi words again - nimit - to be the instrument. And namra - to have humility. And nirmaan - renewal or creativity. And so that stage where Baba always connects up these three words together. So that first stage, I as an instrument, that faith that it is Baba who's in charge, it is Baba who is Karankaravanhar. And when things are happening, I know I couldn't have made it happen, it's Baba the almighty who made it all happen. And every country, every centre, every city has its own amazing story of magic and miracles of how Baba made everything happen. And really, if you want to talk about magic and miracles, I think we should have a session on it another time. But each one of us has experienced the magic on the self and the magic out there in terms of service.

So, that stage where truly I have the humility to know, that it's not I, it really isn't! And it's not words. None of us, none of us could have been able to do anything. But it's Baba that's made it all happen. So that stage of being free from ego of I.

And in that stage, you know in English we have this expression, thinking out of the box. And so, that stage where the box is my ego. And I've been able to step out of that box of ego, which means I'm absolutely open to hear the ideas of others. To accept the ideas of others. And for me to start thinking in a different way. Ego is absolutely a box which limits me. Because in that box of ego I am right. I know I'm right. It has to be like this. How can it be anything else but this? And so, it's a very tiny box in which to live.

But that state where I've come out of that box, the world is wide open, there are so many opportunities, so many choices, so many directions. And I just have to stay connected with one and Baba will guide me as to what is the right way to be going. And all others around me will also be sharing. And I'll be open and available and the creativity will flourish and we'll be able to do something very beautiful for Baba.

Ego becomes not just a box for me but it hinders everybody around me also. But, jump out of that box, rise up above, and everything is wide open. And so many amazing beautiful things have happened in Baba's Yagya and continue to happen. And whatever further Baba wants to make happen will definitely happen.

And so that stage of humility. And where it is I think that I should be given status. I should be given recognition. I should be given position. Baba no. Baba always put Mama in front. She's the kumari. She's the pure one. She's cleverer than me. The young one.

She's the one who can actually help you all. Baba always, always diverting attention away from himself towards Jagadamba. And then also to the children. You children are cleverer than me. I don't know what's going on. I'm sitting here in Abu in the mountains. But all of you know what's going on.

And so, you can all do so much service. You're all much, much better than I. And I loved it when Baba said, the language of the one who has humility is definitely filled with sweetness but that's the basic thing. But beyond sweetness, there's an inner state of contentment with which one is speaking.

And so, there isn't that sharpness or criticism or sarcasm that sometimes appears when somebody is speaking about themselves or service. No none of that. Sweetness and contentment but also generosity. Knowing that if I allow somebody to move ahead, drama isn't going to let me stay behind. Drama's going to bring me to the front also. And, of course I have Baba's love. I have Baba's respect. The heart is content and filled with that and is full. And so, if today nobody recognises me, nobody acknowledges me - no problem. Totally content.

And so that language of contentment and the language of generosity is a language of humility. A very lovely expression that Baba uses. Sometimes, especially with the Hindi I feel that Baba's a poet. Baba's talking in poetic language and is carrying us with the waves of that love to a different dimension completely.

And so, explanation about humility and generosity and generosity wants others to move ahead. Generosity wants others to be able to come to their state of perfection. So whatever support and help I can give to make them go forward, of course is going to give me blessings from Baba, blessings from them and my own fortune grows.

And then Baba spent also quite a long time talking about the storms. A beautiful murli but within the beauty of the murli, there's always the caution, the warning. The storms of maya! And Baba mentioning how there can be a variety of storms; the storms from the wind, the storms from the water. And you don't know from which direction storms are going to come to you.

Baba's given us the third eye. But sometimes we don't anticipate what storms are going to come. But if we are prepared anyway, then whether they come from this direction or whether they come from that direction - it's okay. The tree that I have planted with faith has roots that are deep and it's a strong old tree. Maybe it's a new tree. Maybe some of you are very new with Baba. But even the new trees can be very strong, deep, deep roots.

And so, that stage where, when the storms come, again a very interesting description. They lift you and then you come crashing down. And so that intoxication sometimes very high but then the crash! It was a very interesting expression in Hindi, I'll share it in Hindi – girti kala. And it was translated in the murli as sleeping on your tummy. And, I don't know what sense the language translators made of this and, whether the translation in Arabic and French and Spanish and whatever language made sense of this. But it meant that stage of one minute you're high and the next minute you're low. So, intoxication continuously is different, steady and stable. However, when the storms come that's when you realise to what extent your intoxication is truly stable and steady. Or is it going through upheaval? And one moment it's high. The next moment it's low.

And it's a very interesting statement from Baba, maya knows how to catch you, how to deceive you. And so, maya illusion that which doesn't exist. And so, the way maya catches you is, it seems as if there's going to be some attainment. And for a very short while there's temporary benefit. It seems to be great. It's a high you're on. But in fact, and very quickly then the low comes. And the soul gets hit and falls.

And, the tree falling is a big disaster. But maybe it doesn't fall. Baba says most times the big trees don't absolutely fall. But the roots become weak because they have been shaken. The foundation of faith has shaken to the extent that, now whether it's faith in the self, faith in Father, or drama, or the family, something within all of this has changed. And so, the faith that I used to have in which no questions, just easiness. The first part of the murli had been describing very much how, when there's love and there's faith then you're just floating along. It doesn't feel as if anything is laborious. It feels as if it's no effort. The love and the faith are carrying you to your destination.

And so, that stage where storms have now weakened me. Things have happened. And, instead of having total faith and saying, it's ok Baba will carry me through this. I know that victory is certain. No other question in my mind. No other doubts in my mind. But a full stop to all the wastage so that others around me maybe experiencing the storm, but I'm able to go through it and that is victory. But unless I actually face the storm and stand the test, I won't get the certificate. And so, Baba very practical. So, don't expect that the storms are not going to come. And don't say to Baba, Baba don't send the storms to me. No, the storms have come as a test. And my stage has to be so stable with a smile, being able to go through it all, untouched by the storms because of my faith and experiencing victory as I go through the storm, then that foundation of faith is definitely going to support me but also support others around me.

And so, my faith has to be such that it's able to support others also. And this is what the Dadi's did. It wasn't just their faith. It was the faith that they had that supported all of us and, I would say every one of us has benefitted from the power of their faith. And of course, go back in history, they benefitted from Baba's faith. And the strength through which Baba faced all the challenges of the early years of establishment. You know those stories, they're there in Adi Dev. You've heard them personally from the Dadis.

So, Baba's faith supported the Dadis. The Dadi's faith has supported us. And now, even since the last time we met only now one Dadi left. And so, our faith, those who would say yes, we love Baba, we have faith. Now our faith has to be so strong that it's able to support all others also. And so, very, very powerful points on faith that Baba mentioned. And so, to be able to see to what extent I do have that faith in which victory is guaranteed. I have no question about that. And I'm not going to shake from that. And my faith in others and the family is also going to be stable. And I'm not going to allow that to shake in any way.

I want to spend a little bit of time now on other two parts of the murli in which Baba's again speaking to the double foreigners. And Baba's again talking about how every moment can be worthwhile. Every moment can be one in which we're creating fortune. Every moment is one in which we're able to really know that yes, I'm earning my income for half a cycle and more.

And so, yes, I'm using my mind for Baba. I'm using my body for Baba. And when I'm using my wealth to do work, lokik work, then at that moment my faith that it's not just for lokik work but it's also for alokik service. My money is going to be used for Baba. But also think about the impact of your life on all those around you at work. It's your life that they will see. It's your life that they will know is a different type of life to theirs, is a life in which you have happiness and stability. You have a state of peace that they don't have. So, it's an amazing opportunity for service. And this is why Baba said, you do all of that with such great love and joy. And you don't feel any burden. And you don't feel any heaviness about it.

So, one of the beautiful things about all of this, the continuation with Baba's double foreign children, Baba talking about how when there's faith in victory nothing seems laborious. Everything is easy. No labour involved in it at all. I won't say effort. There is effort. But it's no labour. It's not a struggle. And so, let me see if in this final period of Sangamyug I'm able to experience that stage in which everything is easy. And, I've got faith. Of course, I have faith. I'm not going to challenge that. Everybody has faith. But like Baba said, when there's faith what is the language you use? What are the words that you use? And so, just keep checking and see - is my face reflecting my faith? Are my words reflecting my faith? And am I stable so that yes, I do claim that certificate of passing with honour? And then I'm not just pleasing my own mind. But others are also going to be pleased with me. Baba is going to be pleased with me. And so, the question am I just satisfying myself? Or do I have that contentment from others around me. That yes, all is well, things are on track. We're moving in the right direction. And that will then be my certificate.

So, no labour. Experience the joy of Sangamyug and the special opportunity of Sangamyug of just experiencing victory now, and so victory for the future is guaranteed also. To be completely carefree – nischay, nischint, nasha... again all the words coming together. When there's faith you are carefree. And Baba has given you everything. And the almighty authority is with you. What is it that you lack? And so, if I feel a lack of something, if I feel that there's something missing, let me go back to my foundation of faith and see to what extent do I have faith in all of this. And so, Baba, the double foreigners of course then, Baba's talking about making everything very light and easy.

But, Dadi coming back from her tour of Bombay and Baba giving her this very special blessing, that you are like Jagadamba now. What Jagadamba did was to hear the gyan, the murli and then make it very simple so that others could understand it. And put it into practice. And so, Dadi again Baba's saying that, what you're hearing, you're digesting. And you're making it then very simple for others to understand and apply. And I know this has been my experience. That classes from Dadi brought everything that Baba was saying in the murli, down to practical life in a very, very beautiful way. A very simple way but very beautiful.

And so, it clarified the murli. But it also clarified what it is we needed to do in practical life. And so, I hadn't remembered that, Baba had given this blessing that you are the instrument like Jagadamba to do this now for others. And even if you're not here personally. Even if you're just reading it, you still have the ability to catch what Baba's saying. And, it's a fact, 25K people hearing the murli and multi thousands and hundreds of thousands reading the murli, and how much did each one take from those murli's? Well, we're lucky, we still have the time and the possibility to actually practice all of this, think about it and find out more and see from our own experimentation how does all work for me? Where does it all fit? So, I know that last week and again this week I've been reminded that there's lots of questions. And I should allow plenty of time for questions. So, I raced through the murli a little bit to be able to give enough time for questions now.

So, I'm happy to hear comments and questions. Om shanti.

Q. It's easy to understand faith in Baba and to a certain extent it's easy to understand faith in the self, but what is faith in the family mean?

A. Faith in the family means that these are the souls with whom I will share the whole cycle of experiences with. Because the souls of the deity religion yes, when we come into the Copper Age, we start moving off into bhakti. And towards the Iron Age we then maybe even move into different branches of the tree. But there's been some connection or another with Bharat. There's been some connection or another with each other. And so, it's that same family. And so yes, the awareness of the whole cycle. These are the souls with whom I've had connection the whole cycle. But especially, these are the souls with whom I will be in Satyug. If I want just silence and peace then fine, I can just connect with Baba and love and faith for God and be in Paramdham with God for a long time. But these are the souls that I'm going to enjoy the world of Satyug with.

So, this is the moment now when, I'm able to see what are the little things that create a bit of friction? And, like sandpaper is able to absolutely take away the rough edges. And so, if there is a little bit of reaction with each other that's what happening where rubbing each other to be able to smooth each other. So that then we begin to emerge the beauty of the relationships of Satyug now. So, from bandhan - bondage, we move into samman - the sweetness of relationships in which there's only an exchange of respect and joy. So, faith in the family means all of this.

Q. So if I'm having friction with somebody at that moment, I say to myself 'this is my family right in a practical way'?

A. In a practical way I ask myself the question what am I learning from this? This is happening and it has to be beneficial and yes, it is my family, but what am I learning here? Do I have to learn about letting go of control? Do I have to learn about getting rid of bossiness? Do I have to learn about flexibility, adaptation? What am I having to learn? And to be able to take that lesson with humility and grace and dignity.

Q. Because they're family?

A. Because, this is my sanskar. It's not just them. Whatever their sanskars are they're responsible. But, it's my sanskars that are showing up at this moment. If I didn't have ego, I wouldn't be feeling the pain. And so, they're a mirror for me. I mean, if you just keep repeating they're my family, they're my family that's fine. But more than that is the question 'what am I learning'?

Q. No but my point is you would say that with anyone. Even if a lokik person, you'd say okay what am I learning? But why specifically when it's family?

A. In a lokik family you're together from the moment you're born to the end of your life. And so, this family I'm with them through the whole cycle. And so, yes, it's my family. I don't have anywhere else I can run. This is my family.

Q. Okay, next question was about honest heart. Somebody was asking Baba says that, when one has an honest heart, they follow shrimat. And if there's not an honest heart then you can't have yoga. So, they want to know what does it really mean to have an honest heart? And also, maybe take up this aspect of we can't just keep confessing and you know keep sinning, I mean that's honesty isn't it. But not the type Baba wants.

A. If I think about conscience, then I see how in this context heart and conscience are very much together. And so, an honest heart translated as a clear conscience. And you begin to see that, if my conscience isn't clear, I'm not able to connect to Baba. Whatever it is I've done is going to come in the way and is going to be the storm, the cloud that's going to prevent me from experiencing that relationship with Baba, in which I'm experiencing Baba's love and power and sweetness. And so yes, I have to make sure that whatever it is that I've done, I reconcile it with what Baba's told me. And, I realise and in that state of realisation I'm ready for change. And then in that realisation and change, I'm also asking Baba for forgiveness. But, if I keep repeating that mistake then my own heart will tell me, my own conscience will tell me, well, there's something not quite right here. That I haven't learned from the mistakes I've made.

Mama used to say, a real effort maker should be able to understand just with gyan and yoga. But next level of effort maker, okay you've made a mistake and you learn from that mistake. But if you're making the same mistake and generally, we tend to make the same mistakes again and again. So, if that's what happens then, what sort of level is there? And so definitely, my own conscience gets very heavy. My heart gets heavy. I lose hope in myself. And it's difficult to connect with Baba. And so, it's difficult to move on.

And so, the remedy okay, whatever has happened up until now, do I deeply realise and take help from Baba to be able to change? And as I see myself changing and I feel Baba's love reaching me, and carrying me forward, so I'm going through that process of transformation and my relationship with Baba has been restored. And so, honesty with Baba means; yes, to be able to acknowledge my mistake, to be able to realise and reform and change. And yes then, if I'm truly honest with Baba then I won't make any mistakes. I won't slip away from shrimat because I'm accountable. Baba is responsible for me that I'm accountable for myself also. And so, I

think it was yesterday, the day before, Baba was talking about keeping an honest chart. And so, to be able to see which one of my physical senses has deceived me? What mistake have I made?

And so, when I'm honest then truly I'm following shrimat.

Q. It's in the context of when Baba said, recognise you know it's not only enough to recognise that you're a soul, but what type of a soul are you? And so, the question is, how can I recognise my sanskars? And they gave the example of how Dadi Janki is so different to Dadi Gulzar. And, again it goes back to is it their sanskars make their part? Or is it their part makes their sanskars? And how does one recognise their sanskars?

A. There are two types of sanskars that we're talking about. One is the original sanskars in which like Baba was saying, ask yourself what type of soul am I? Am I a sovereign soul? Do I have those sanskars of mastery? And Baba's offering me those sanskars of mastery. And so let me be able to develop those sanskars. And step by step, today I can say yes, I'm able to master my eyes. Tomorrow I'm able to say yes, I'm able to master my tongue. Whether it's in terms of speaking or whether it's in terms of eating. And so, to be able to allow Baba's words to become a blessing for me and to make that happen. But I'm not just an ordinary soul. There are billions and billions of souls. But I'm not even just a Brahmin soul. I am a Brahmin soul. But, within Brahmin souls also, I want to be one that is close to Baba. And so, coming to that stage where, yes, I can feel victory with me at every step. And so, I am a victorious soul. I am a soul who Baba has given blessings and I'm an emperor soul. So, these are not words to say to anybody else because they won't interpret them as intoxication of spirituality. They'll interpret them as craziness. But this is what I know because I know the effort and the results of the effort that I'm making at this moment.

And so, when you're talking about sanskars that Baba has given us now at Sangamyug to experiment with, take those, apply those. And then, the purification of the soul is what's going on. And so, Baba's not saying here's Dadi Gulzar who's a very, very quiet, silent person. And, she is an emperor. And here is Dadi Janki who's constantly sharing and giving and is a very different type of personality. But again, the quality of purity. The quality of love for God. The quality of surrender to God is the same.

And so, you see the way in which the beads of the rosary are very similar especially, the 8 jewels - very, very similar. But yet their personality is very different. So, the original sanskars of purity, the original sanskars of mastery you see them. But you also see their own specialties. There was a program we had in Oxford, in which we had the amazing fortune of having Dadi Janki with us of course. But Dadi Gulzar was going to be coming. And then we suddenly heard that Dadi Kumarka was on her way to New York and so she would be coming too and the dates would be the same. And so, our program for Oxford was already planned. It was for a 1,000 people and a marquis for public on a Saturday evening and then a couple of thousand the next morning for Brahmin family.

And we were wondering, 3 Dadi's and we want people to take benefit from all three. And so, we decided to have an interview in which all three Dadi's could share their specialities. Dadi Kumarka love. Dadi Gulzar the silence. And Dadi Janki the wisdom. And, it was a very beautiful program. And you can see we just took up one aspect that is very, very different. And it's not that Dadi Gulzar doesn't have wisdom. Of course she does. And it's not that Dadi Janki didn't have love. Of course. But the highlight, the immediate impact of their personality of Dadi Gulzar the power of silence. Dadi Prakashmani the power of love. And Dadi Janki, the amazing wisdom. And so, you can see the 8 jewels, different qualities but yet the same. The same in their purity, their love, their truth - all of this.

Q. Amazing when we get to that level Jayanti behn, we'll understand it better! Okay I think this question does need to be addressed. It's come up in a few different ways Jayanti behn. And you did cover it today. But still maybe just to bring peace to those - where it says, that Baba said, the first rung of the ladder is where you surrender but the destination is like to fully surrender. So, they're asking do we have to be in a centre to be seen as fully surrendered?

A. In fact, Baba's point was the first step of the ladder was to offer yourself for service and then the final step was total surrender. And just the example of Ramesh bhai, Baba in front of me sakar Baba, he asked Baba the question, this was in the days when 1967, when Baba in the sakar murlis is saying, come and ask me, what is my future and Baba will be able to tell you.

So it's in a little gathering, and Ramesh bhai asked Baba, Baba can you tell me my future? And Baba said, you're in the 108 but you can go even further and closer in the rosary of 108. And so, from '67 to whenever passed away just a few years ago, there's a lot more effort he made and a lot more challenges he faced and overcame. But he was of course living in the family. His mother, his sister, his wife, all of them all together. And so, proof that you can be a jewel of victory even if you're living in the household and family. So rather than theory here's a practical example for whom I heard sakar Baba give a certificate.

And so then this question, my first offer for service and of course as soon as we come to Baba, so many of us say, we want to do service? Can we do service? And so we get involved in some way or another. And, the more you get involved, the more challenges you face because you see the reality of the sanskars of the family. So it's not a question of, living at home or living in a centre. The

subject is, how much responsibility am I willing to take in service? Or am I going to say, I'm only going to do tapasya. I'm going to sit at home. And in fact, it's probably easier sitting at home and doing tapasya than sitting in a centre and doing tapasya. That's the reality. In a centre, you don't have that space in which you say, the world is outside, and the world can do what it wants and I'm just going to do tapasya.

But, that's not what Baba's teaching us. Baba's teaching us involvement and responsibility to whatever extent I'm willing to accept responsibility in service, little ways and little challenges, big ways and big challenges. And it's the service field in which am I seeing it as a game? Or am I seeing it as an investment of my personality? Am I seeing it as an opportunity to shine? And that's why I'm doing service.

There's a very interesting question that's come up in another situation, in which a small group relatively speaking a small group, but somehow there isn't that synchronicity. And so their question was how do we go beyond this? And, I suggested okay, let there be a pause in service for the moment and just focus on your own inner transformation. And then beyond that, after a few months come back together and see whether sanskars are able to harmonise together to be able to carry the responsibility of service. And so, home or centre is not the question. The question is responsibility and being able to harmonise. And so, that total surrender that Baba spoke about, the first I offer myself for service, that I go through the rungs of the ladder. And then that stage where, truly there is no more trace of the vices or attachments or dependencies or desires and wants. And I've surrendered to Baba and I'm a clean, clear instrument for Baba to do whatever service is needed.

Q. Is it the saying to believe in Baba and have faith in Baba?

A. I think faith is deeper than just belief. Because, when I'm young I believe everything I'm told. And, if I'm told there is no such thing as God I'll believe it. Or if I'm told there is a God I'll believe it. And then, there comes a point where I start questioning that belief. And certainly, when we come to Baba, Baba's not just asking me to believe. Baba's saying, use your intellect, you see this expression that Baba was using, faith and love brings victory. Now, the question of intellect is coming in - nischay budhi faith in the intellect. And so, Baba's saying, check it out? Ask yourself, right, wrong, up, down, left, right, check it out from all directions, many directions as you want and experiment with it. And then come to your own understanding and your own experience. And that is faith in the intellect. It's not superstition. It's not blind faith. It's not belief. It's a deep understanding in which you accept that this is the truth.

Q. Can you give a practical example about maya taking us high, feeling intoxicated and then crushing us down?

A. A very simple example, I get along well with somebody and so I say, well, we're just service companions and that's all. And then, it's true we're just service companions. There's nothing else. But according to drama, what maya has done is to infiltrate that. And so now it's not just service companions, there's a dependency on that particular individual as my service companion.

And then, drama comes in. They get sick. I go away somewhere. Something else happens. And instead of being comfortable with Baba knowing that wherever I am, wherever the other individual is it's fine. Its benefit for both of us, benefit for all. And instead of getting on with it and now creating other companions for service, I'm still missing. And so I become aware of my dependency and my attachment. And that's where if I'm not very careful I can fall. And, then it's my attachments that's giving me pain and sorrow. But drama has intervened to at least show me that this is what it is. So benefit in everything. I understand now rather than later better that I can understand today when I can change it and do something about it. If I didn't have this situation come up now it came up later I wouldn't have been able to make effort to deal with it. And in my final moments, instead of remembering God I'm remembering them. And so that's a very little example, but you can see how it can come up.

Q. Do we know of the Dadi's and Dada's the souls left the body that they will be the 8 jewels?

A. Baba has never given us a list. And certainly there's been more than 8 who've left their bodies and we would say they're in the advance party. Now, you can pick and choose to your heart's content and say, these are the 8. And so I'm going to leave it to you.

Q. We get tested then we get a certificate as a blessing from Baba and the family. With this experience how should I keep this to maintain my stage during upheavals in situations? How do I basically hold up my certificate in the next crisis?

A. When the next pandemic comes and surely there will be another one. We've been told about that by scientists that the world is ready for more pandemics. So if in this pandemic I didn't do very well, what are the lessons I learned? And next time around or maybe it's not a pandemic, maybe it's an earthquake whatever, whatever, whatever. There are so many things that can happen at any moment to any of us at any time. If I've prepared myself now having learned what are the weak points where my faith is shaking a little bit, I can learn from that and come to the point where, I don't need to hold up a piece of paper. But what I do need to do is to be able to shine. The soul shines, the face shines and to be able to support others. Instead of either just taking care of number one and not bothering about anyone. But, yes of course, I'm taking care of myself. But I also have a responsibility to the family. And so am I

able to take care and support of them and help them through it all? So that'll be the certificate when others will say, yes, I was given a lot of support and help.

Q. If we have faith in the drama, whatever's happening, according to the drama is right, according to the drama. So if I said someone is wrong then that's not true. They are playing the role which is their role in the drama. So according to the drama that which is wrong is actually right... If that is the case that someone who is wrong is actually right is puzzling. In that case no one is responsible for their actions. And the theory of karma does not apply since bad behaviour is not atoned for, and they don't face the consequences of their actions. How can that which is wrong be right?

A. At this moment, here's the person whose getting angry in front of me and if at that moment, I get upset they shouldn't get angry this is not right, what is it doing to me? And so Baba's teaching me a method for me to say, okay, they're testing me my tolerance and my stability. And so, they're playing their part in the drama. And so for me to maintain stability I'm using Baba's gyan in a particular way to maintain that calmness. Now for them, they're not in a state of calmness. They've lost their cool. They are angry. The situation changes and they're in tears. Because they realise that they got angry and they lost their own treasure of peace and calm. And they're now very upset with themselves. Drama, karma is going to teach them the lesson that they need to learn. But for me to maintain my stability, it's important to see that this is the role that they're playing in the drama at this moment. And this role that they're playing shouldn't be shaking me from the role that I need to play which is that of maintaining my calmness.

Q. So maybe we can end with this question which is, what are the tips for coming out of the box? And also maybe you can tie that in with - it's easy to communicate with a friend, but not so easy with Baba? How to develop that close relationship with Baba?

A. It's two very different questions so anyway, the first one. Two things, when I remember it's Baba whose in charge rather than me, then my mind is coming out of that ego box. But also when I have respect for others around me and I know that, their ideas also have value and I see them with that respect and value, then again, I'm ready to accept other ideas and I've stepped out of that limited narrow thinking of the box. That's one thing.

The second thing, I'm being very body conscience if I think that I can talk to my friend but I can't talk to Baba. Because I'm totally locked into my physical identity as a human and seeing them as a human. And yes of course this is what we've done for a long, long time and so it's natural and easy. Baba's teaching me a different approach. Baba's teaching me that I'm not just human. But I'm a soul. And not only am I a soul, I'm a child of God. So can I come back to that inner consciousness of being a soul, of being a child of God, and just simply as a child of God talk to my father, talk to my mother, talk to my friend? Let me start a very simple communication in that consciousness of just being a child. Don't be an adult. Don't be a grown up. Don't be anything else. But just become that child of God and use baby language.

Sakar Baba teaches us in the murli baby language. Baba you are so great. You are so beautiful. You are so wonderful. I never imagined that you could make me the master of the world. And so, not just repeating the words that you've heard in the murli, but genuinely with that feeling from your heart. And, don't rush it. Just take your time to build up that relationship with Baba through soul consciousness and active communication. Don't just sit there thinking, I'm a soul, I'm a peaceful being, I'm a pure soul. Have a conversation with Baba! And learn to keep your thoughts getting slower and slower, so that there's space for God to speak to you and for you to listen to God.

Om shanti.

