

Sister Jayanti - 21st June 2021 – Revision of Avyakt Murli of 20th January 1988

Do everything yourself and others will see and follow...

Yesterday in England we were celebrating Father's Day. And it was very, very appropriate that yesterday's murli was all about our beautiful alokik Father, Brahma Baba. We didn't know that the days would match up in that way. But it just so happened. Because we'd already heard a murli about Brahma Baba last week. And so just a few days later (it's still the month of January) the group that's there in Madhuban was probably still feeling quite emotional about Baba. And so, Baba was starting off from that point. You've received so much love, so many unlimited eternal treasures and such powerful sustenance.

Shiv Baba understands that we're going to remember Brahma Baba. But Baba also said very beautiful things about that. When you remember a human being there's always going to be sorrow in some form or another because you're remembering that physical form. But when you remember the alokik Father you're not just remembering that form. You're actually remembering his divine activities. In bhakti they describe them as the activities of Krishna, but actually they're the activities of Brahma Baba in a very beautiful and divine way. And when you remember those divine activities what comes up in your heart is this gratitude for what you've received. What are you going to give to Baba in return? All the things that you have you've actually received from Baba. What is there that you can give back? Baba explained that the return of love is experiencing being merged in love and that is possible when you're equal to the Father. It's like putting water into milk, it's not going to merge but it's going to take a while to settle. If you're adding milk to milk (a bad example for a vegan diet) it's going to be merged in such a way that you won't be able to see the difference. And so, to be merged in love is possible only when I'm equal to the Father.

And that was a very interesting clarification for me, because so often people say, well, I can experience Baba's love sometimes. Or I can experience Baba's love when I actually sit down and focus and come to that stage. But that stage of being lost in love and being merged in that love, involves a whole journey to get there and the journey is to become Bapsaman. And again, Baba's question: what do you have that I didn't give you? Everything you have I have given you. And so, in every sentence there's a very, very deep reminder about what's going on in Sangam Yuga that sometimes we forget and don't always appreciate. And because it's one sentence after three pages, again perhaps we don't always notice it. That was a very beautiful sentence that again struck me deeply. There is nothing I have that is of value that hasn't come to me from Baba. What return can I give to make my effort enough to become equal to the Father? Then I will be merged in love. Baba also pointed out that when you're remembering him you're remembering all his specialities. And as you remember those specialities, you yourself begin to develop those specialities and that makes you powerful. This remembrance is one of love but it's also one that's filling you with a great deal of power to be able to move forward in your own spiritual journey.

Baba was also seeing the pearls in some children's eyes (or tears - Baba doesn't use the word tears). Baba uses the word 'pearls' because this was an expression of love. It wasn't an expression of sorrow. Nor was it an expression of separation. These two words are interesting. Yoga means union and viyog means separation. There is no sense of loss or anything but just simply pure love. Baba said: that's okay. Because it is this love that allows you to be totally detached from the world and then you're also able to be loved by Baba. It's this love that prepares you for detachment from the old world. It's absolutely true in my experience. Baba giving that love was a magnet that drew me to God and allowed me to let go of the old world very quickly. Amongst Baba's many, many specialities, Baba mentioned one in particular, which was Baba's great zeal and enthusiasm to uplift every child, whether a young or old person. Baba would become equal to them. And Baba would make them have that sense of belonging. For example, he could be like a child playing with a child, whether it was playing cards sometimes just for fun for a few minutes or playing badminton. With old folk Baba would sit down with them and have a leisurely chat about the old days and how the world has changed, giving them that sense of belonging and closeness with the aim to uplift them. If there was a soul who had lost hope, Baba was able to inspire and uplift them and allow them to fly again. If somebody was feeling a bit weak, Baba spoke to them with powerful words. Words that were filled with sweetness but also words that were uplifting. So that again they would have hope and enthusiasm for themselves and be able to make effort. Words that were empowering for them, even if it was somebody who was the last bead of the rosary and Baba knew that. Baba's total aim was nothing but powerful, pure, good wishes to allow that soul to progress also. It would have been easy for Baba to say well, okay, never mind, I'm not going to bother. But Baba never had that attitude. His attitude was always of the one who wants to bring benefit. And so he is going to help others progress and move forward in some way or another.

The classic method of teaching that Baba adopted was do it yourself and let others see and then they will follow. Baba engaged himself in all the karma yoga that was going on at that time. Whether it was laundry or whether it was in the kitchen. Whatever it was, Baba did it with such an elevated consciousness and a sparkling face that others would see that and they would know this is the way to do it and they would realise the importance of karma yoga. Here is one little personal story I want to share. We usually used to go to Madhuban in the month of July or August when it was monsoon time. In 1966, it was monsoon season, cool and foggy and a lot of rain. There were about 30 people who were Madhuban residents at that time. Today there are 1500 Madhuban niwassis, a very different era. Only about eight of us had come from outside. So it was a very little group in the History Hall. At the end of the evening class, or night class,

Baba says, Bholi Dadi (Baba called her Bholi Dadi), do you have the cereal with which to be able to make something called lapsi? It's a sweet grain, cracked wheat I think, I'm not quite sure but lapsi is like porridge or sweet porridge. Do you have that grain and can we make that tomorrow for toli for everybody, so everybody has some hot lapsi after class for their toli? And it's going to be nourishing and warming for them. And she smiled, because she didn't want to say no to Baba. And Baba understood from the vibration that she actually didn't have it in stock. And so, Baba said do you not have it in stock? And she said, no Baba. And then she said, Baba, it hasn't been cleaned and it hasn't been milled. Baba looked at her and said, okay what you do is you get a couple of sacks and put them on the terrace (where the travel officer used to be on an open verandah and where we used to cut the vegetables and a lot of activity happened. Gradually the verandah was enclosed and then the rooms were built and so on.) She nodded her head and Baba said, bring out lots of trays for cleaning the grain. Meanwhile Baba chatted for a few minutes and got the signal that everything was there on the verandah. Baba finished and smiled, came to the door, and instead of moving straight to his room, turned to the right and went onto the verandah. And the magnetism of Baba was such that, if Baba had gone to his door, everybody would have followed him to the door and then said good night. And as it was, he went somewhere else so everybody followed him there.

Baba took up quite a big tray filled with grain and started to clean it. And of course, somebody standing next to Baba said, oh Baba please let me have it. They didn't want Baba to carry on doing it. They wanted to do it. And in that way, about 20 trays were passed around and within about 20 minutes the whole sack of grain had been cleaned. And Baba called Bholi Dadi and said, early tomorrow morning it can be milled. They had an ox that would go round and it was stone ground at home. Down by where we now have the garden was still the garden. But there was a space behind there where the ox used to stay and the stone ground grinding mill was there. And sure enough, next morning, we had hot lapsi for breakfast and for toli.

This is an example of doing it yourself and others will see you and follow. It's a memory that's stuck in my heart, not just my mind, all these years. Baba is just doing something and inspiring everybody to do it. It's a very good example of what happens at many of our centres. Do it and there'll be lots of willing hands and cooperation. Tell somebody you do this and maybe they'll do it out of love for Baba, maybe they won't. But if you do it, there'll be dozens of volunteers, willing hands to cooperate and come and do it with you. And of course, Baba's then talking about what was that very first step of courage that Baba took that gave him a multimillion fortune? It was the whole subject of surrender. Surrender of the body, yes, totally. Arjuna handing over the reins of the chariot to God. Okay, you're in charge. You drive this chariot wherever it is you want, requiring the total surrender of the body. Baba didn't ask, Shiv Baba didn't ask for permission to take that chariot. But for Arjuna, Brahma Baba was ready to hand over those reigns instantly. Shiv Baba gave the instruction Manmanabhav and Baba started practicing it. Stabilising the mind in God's remembrance. And then the wealth. Baba didn't think I'm retired. How am I going to live in the future? What's going to happen to my family? All of those thoughts could have been very, very possible. And yet, it was impossible for Brahma Baba to have these thoughts. Again, it was a very nice little turnaround. Usually we say, God's power is such that the impossible becomes possible. How many times have we seen it and how many times have we said it? Another was turning it around the other way. That all the things that would have been possible for other human beings became impossible for Brahma Baba. No thought, no worry, no concern for himself for anyone else. Not family. Nothing. Shiv Baba has said the touching came. The instruction came. And no question, no challenge, no doubt, no hesitation and Brahma Baba did it. Now, that is surrender. You know what it's like to part with money that's been hard earned, it wasn't inherited wealth. It was Baba's honest hard work and skills that had got him whatever it was he had.

No thoughts, no questions, just surrender. But having been able to do that the result was it made him totally light, totally carefree without a concern - the carefree emperor. And so, the factor of surrender means you're able to give up all worries. If I still have worries or concerns, this is an indication that full surrender hasn't quite happened or, there isn't absolute faith - this is what needs to happen. Baba didn't leave his relationships, mind, body, and wealth. He didn't neglect them. But he changed the lokik relationships into the alokik. And so the family that was still around surrendered completely. (One daughter had been married and she was away. Another daughter wasn't so keen so she did something else.) And then of course whatever was in their destiny happened and that carried on afterwards. But Baba transformed the lokik relationship into alokik, so he made them also come to Baba. And so that surrender of relationship was of benefit for all.

The other sentence that I found fascinating was the surrender of the consciousness of 'I' and the ego of the intellect. Here is God and God is directing me. God is inspiring me and I'm not even fully understanding what all this is about because I haven't properly understood knowledge. I've understood there's a cycle of some sort. And I've understood that this is Shiva who is speaking but maybe not so clearly. Not quite that clarity of information at that time. But having faith and also shrimat. Whatever were the instructions that were coming through? No question, no doubt, is this right? Is this wrong? No. Everything is very, very clear to Baba. This is the next step. This is what I need to do. Such amazing yoga instantly with God. But of course we know that from 1932 we had those diaries by Latchu Dadi who kept them safe and I hope they're still safe in Madhuban under Shashi behn's care. But in those diaries, there were many, many nights, and nights, and nights in which Baba would be writing. We would call it a journal today. And Baba was talking to his mind, Baba was talking to the inner ministers and whether they were being obedient or not obedient. When the visions happened, he went away for a few months to reflect, then surrendered totally. That wasn't the only preparation. The preparation had been through his love of bhakti and all those years of bhakti, total bhakti devotion and the importance given to that. Other things were secondary. But that

was the important thing. And then from 1932, the diaries that describe Baba struggling with the things that are going on inside. And coming to terms with the vagaries of the mind, the things that were happening and learning to be calm, to be stable, to be steady. So, all of that was an amazing preparation for Brahma Baba to be able to come to that stage where very quickly faith in the intellect, the loss of ego, no question of 'I', the surrender of the intellect to God recognising that this is now the beginning of a new chapter, the story of creation of a better world. Because he had that vision of that world. And then he'd heard the words you are to be the instrument for this.

The other factor that Baba mentioned, we have so many examples in front of us. All the Dadi's, all the Didi's, all the Dada's and of course Baba and Mama. But for Brahma Baba there was nobody. He was the pioneer. And when you're the pioneer you're not quite sure whether to go here or to go there. And yet his intellect was so clean and clear that he was able to catch Baba's signals. And accordingly, was able to navigate the path for himself but also show the path to others so that others could see him and follow.

It's a daunting task because when the whole community that has revered you, that has respected you and has held you up as an amazing example of a devoted husband, a very creative jeweller, a brilliant businessman, this is how everybody saw him. He was a model. He was a role model for many in society. He had a very high level of expertise and respect and prestige. And then, all of that disappeared literally overnight. And you know you've not done anything wrong. But there's all these insults being hurled at you. You're a hypnotist, you're an adulterer, you're a magician, you're all these things that they were saying because they were seeing this amazing change in especially the women but some of the brothers also. And people couldn't understand what had happened. And he remained stable and true to God. Who was he going to consult? It just had to rely on the clarity of his own inner wireless connection with God. And, on the basis of that, making decisions that were going to be of benefit to him but also the whole community.

And the quality of that faith when they moved from Karachi to Abu. It was absolutely the right time. Earlier, when they had been partitioned or leading up to partition or soon after partition when things were a little bit calmer, many relatives of the Dadis who were already in India, were saying to them, it's not safe for you to be there. You must come. And they wrote back and told them, we're very safe. We're being taken care of very well.

A few years later, Baba had the touching and sent off the advance party which included Didi Manmohini, Dada Anand Kishore and I don't remember who else. These two were in that advance party that went to India to have a look around. One of the gurus who had been Brahma Baba's very loyal friend also went to India. Others had turned against Baba because the community had turned against him. But his friend had been blind since he was four years old and he had written the vedas from past birth memory. Just imagine. This person, Ganesh Shriwanan, went to meet Baba in Ahmedabad. They'd gone to Pune, Bombay, which is where many of the community were, but couldn't find anything. Baba's instruction was: find a place which is far from the eyes of the world where the whole family can stay together under one roof. And there was nowhere they could stay in Mumbai or Pune, so they came to Ahmedabad, and Ganesh Shriwanan said to them, have you been to Abu? And they hadn't heard of Abu. And so he sent a couple of his followers with them to take them. He told them, there are the summer palaces of the Kings, there will be a place that's big enough for all of you. And that's how they came to Abu. And it's 1950 and it's cold. It's up on the mountain. They've been at sea level, high altitude. It's after the war, a shortage of food for everyone, not just for BK's but for everyone. Many challenges. Many people falling ill, all sorts of things happening.

All the money that had been saved was surrendered by about three individuals, Baba and a couple of others. All that had been used for the journey to India and the family that had promised them that they would finance it stepped away. And Baba is not one to ask. So that didn't happen. And so you heard the story from the Dadis and now Baba mentioned it, 350 and nothing there in the pot to cook and eat and feed the children. And Baba totally carefree, okay 9 o'clock come back and ask me later. At 11 o'clock yes something has come in the post and at that time the flour is purchased, the dahl is purchased and the cooking happens and everything's fine. Baba, at that moment saying, he's responsible and I'm only the instrument. And so he has to sort it out. And of course he did sort it out. But it would have again been so easy for Baba to have so many waste thoughts about the family who didn't give them money. Why is this happening? All of these things. But Baba was carefree. And so, Baba is giving us a very powerful signal about what it is to be surrendered. A sign of real surrender is no worry, no fear, just being able to translate everything that's happening as being benevolent and beneficial. And if I see it that way with that faith, yes surely that is what is going to evolve. And that is what is going to happen. I know that again today, the request is to have enough time for all the questions. I took especially from this murli the return of love is to become equal but that's also the preparation for the return journey home. If I'm like the Father, then I'll be able to go home with the Father rather than be trailing behind at some point. And also that the sign of surrender is no worry, just always, always have the awareness of benefit, and that everything is benevolent and beneficial.

Q: Thank you Jayanti bhen. Maybe if we could just stay at that last point, one of the questions is how long did the beggary part actually last?

A: I know that a very senior person had said it lasted for a very, very short time. And, so I think what that individual meant was that period in Abu in which they had very little food and you've heard the stories of Baba saying, go and have breakfast of the berries off

the trees of the mountains. That sort of idea. Or Baba sending them into trance or very elevated consciousness so they wouldn't even feel hunger. That period I think would have lasted for about 6-8 months. So that's a short space of time that this person is talking about. This would have been in the early 50s. But I know from that time on, when they started to go out on service, even during that period and then in 1957 when I met with Dadi Janki, and as a child you don't sort of think about what they have, or not have, but I look back now. And one room which was the classroom, the bedroom, the sitting room, everything room and kitchen, a tiny little kitchen which I remember. And then just outside there was the bathroom. A very, very basic, absolutely basic, bathroom and the stories of Delhi which date around 1954. What did they eat? Chapati and salt. Those were the two things they had made in the kitchen. Nothing else. That very simple period lasted till the end of the 50s in which things were very basic and simple but not starvation and then in the 60s there was a turnaround, many students coming, many centres starting. The first thought for everyone was to send them to Madhuban, to Baba. And so the first sack full of flour arrived at the Delhi centre. And they don't even open it. They just put Baba's address on it - Madhuban and off it goes. The sack goes to Madhuban. And the person who sent that had asked to see their kitchen. And he saw that there was basically nothing there. So he sent the sack. And a few days later he's again saying, can I look at your kitchen please? Again there's nothing there. And so he said, what happened? Our Father and Mother are in Madhuban. And so we sent it there. So it was really a very, very simple life. There was total renunciation during that period.

Q: And there's also the story of Manohar Dadi and she was given a tin of ghee and she held onto it like gold and she took it herself to Madhuban. And, there wasn't even any money for the train ticket. And she convinced them that this was for the Yagya. They thought Yagya for the ghee!

Okay, so Jayanti when maybe we can just stay with Brahma Baba because there are a couple of questions about how could Brahma Baba right in the beginning just have a few visions and then have faith. I mean not the beggary part now. We're talking about the bright early days. Brahma Baba in a way just survived on a few visions and just embarked on the journey.

A: Like I explained, there'd been a lot of homework done preparing Baba for those visions: that discipline of mind, concentration power, - focus, attention given to thoughts, words and actions. All of that was a preparation for when Shiv Baba touched the intellect then the memory of the last kalpa opened up. When he had the vision of Vishnu, he heard the words – 'Ahom Vishnu Tatavam' you are this, you are he. He took it to heart and believed it. We hear the murli and we hear Baba telling us every day, you are those same deities. And when we're hearing the murli, we feel very happy about it. We are those deities and we feel in that divine state of intoxication and when the murli finishes, the yoga finishes, we come outside the classroom. And there's so many things to think about. So many things to talk about, and the intoxication has already gone even before you've left the centre. When you leave the centre, you can get caught up in a traffic jam or whatever. So we don't keep that intoxication alive which is why Baba's recent Murlis of the last few weeks have been telling us to keep churning this, keep thinking about it, keep reflecting on it. And when you do that, then it begins to sit in your heart not just in your head which is again something Baba's been talking about. When knowledge has penetrated into experience and feelings then you hang on to that. Your heart is then going to dictate your next steps. If it's only in the head there will be many other things that will take over.

Q: So it was his heart?

A: It was his memory from the last kalpa. It opened up and he didn't allow that memory to fade. He held onto that awareness and that memory - I am Vishnu. In those early days, there wasn't even a clear understanding of who was Shiva, who is Brahma, who is Vishnu, but having had that vision of Vishnu and having resonated with it, then there was that total conviction.

Q: There's another question here, that with the shift in BapDada role does this mean that now Bapdada is more Dharmaraj than the Father?

A: I don't think that the role of Dharamraj has started yet. Not in that intense way. One thing you do see in Sangam Yuga is that whatever it is you do, the return of that karma is very quick through the copper age. The part of the iron age is that, if you do karma such as good deeds, the giving to charity and so on and so on you get the return in your next birth. In Sangam Yuga it's like every thought instantly brings a return. A beautiful powerful thought and it uplifts you. You feel happy. With a negative thought you lose your happiness. So, the return of karma in our thinking, in our speaking, in our doing is very fast. The return of karma is happening all the time. But that role of Dharamraj in which I'm seeing all the things that are yet to be settled, being settled in front of God, I don't think that's started. I think that we still have time for realisation. This is why we're hearing the sakar Murlis, they're pretty strong, have remembrance, remembrance, and if you don't have remembrance there's going to be sorrow. Well, we're seeing that here and now. If I'm not having remembrance, I'm not connecting to One and my mind is scattered and is full of human images, the sorrow is today, that's not something waiting to come. I think we're still in the phase where there's no more margin for effort, where it's late but not too late. There's still the margin to be able to have transformation and settle things with Baba's love, with yoga and do the things that Baba wants me to do.

Q: Thank you, Jayanti bhen. So let us stay with this remembrance. Sometimes Baba says remembering the cycle is remembrance. Sometimes Baba says remembering our original form is remembrance. So can you please tell us what is considered as remembrance or remembering the Father? Is it all of these things?

A: It is. Baba has said so. So it must be. Think about what I'm doing when Baba says, think about the five forms and that is remembrance. I'm going through the cycle. When Baba says, remember the cycle, what I'm doing is moving my consciousness away from all the lower states, away from an ordinary state to a higher state. I'm thinking about the soul. I'm thinking about the qualities of the soul. I'm thinking about the images that Baba has shown me - the seed, the tree, the cycle, the trimurti. And I'm not racing through it. It's not a competition where I have to finish a list. At different times, and different days in the murli, whatever Baba has said to me that day I can remember. Let me experiment with that. Let me practice that and I'll be moving closer to that stage of yoga in which there's only that connection with One. All of these ideas of truth, of spiritual teachings, are bringing me to what I would describe as meditation. The first stage is initiation where my mind is still moving here and there. Then I'm focusing my mind, thoughts are becoming slower, now I'm in meditation and in meditation I'm reflecting on all of the things that Baba has spoken to me about. My mind is moving in an upward direction in which I can then connect with the bestower of this truth and wisdom and I'm able to remember Baba in that state of yoga where I'm thinking, and feeling different relationships, and those experiences are beginning. And I move into another state of realisation in which now it's very few thoughts. And a lot of space between the thoughts. And it's more the experience rather than the thinking. And so in realisation I am more and more coming to that seed stage, in which there's only that experience and everything is completely quiet and still.

So there are different stages of yoga. Within the stage of meditation, there are many, many different avenues to explore. And this is why I don't have to make my meditation dull. I don't have to make my meditation boring. It's not one word to chant or think about. It's not one phrase or one idea. But today let me spin the discus. Another day let me think about the tree, let me think about the cycle, let me think about the ladder. All the things that Baba's talked about. And this is why Baba says, when you're hearing the murli or thinking about the murli, experiment with the things that Baba has spoken of that day. It'll then be fresh for you. And that freshness would add to the intoxication. Baba said this today and yes this was my experience today. Every murli is more than just words. When it becomes an experience, that's when the murli comes alive. And I'm then taking direct sustenance from Baba and then I'll never say I'm bored. I'll never say oh well, you know I've heard all these Murlis many times. There's always a further dimension to that experience.

Q: I think you've said this so many times over the last few weeks that we have to experience it. You've also answered another question, Jayanti bhen, where somebody was asking how do we catch Baba's signals? I think that's exactly how, when we're in that space, very close with our thoughts then we catch Baba's signals.

A: The preparation for that is my adherence to shrimat and my faith. Because to whatever extent I'm following shrimat, my mind is clear. My intellect is clean and there's no influence at work. Then in that state where I'm clean and clear then I can catch Baba's signals. Otherwise, if there's influences coming to me from here and there, they'll interfere. And so I won't understand the message that Baba's giving me because all of these other things are in the way and I'll be confused. But if I've done the job of following shrimat, then keeping my mind, my heart and my feelings very clean and clear. When my intellect is absolutely linked with One and none other then I can catch those signals.

Q: Thank you, Jayanti bhen. Maybe if we can move into a few general knowledge questions. Today about four people spoke to me about the question in the murli, or rather the comment Baba made, that you can hear the murli anywhere from any centre wherever your heart desires. Somebody said well that was applicable then, it's not applicable now.

A: I think we try to adjust things according to our convenience. And that's not what Baba's saying. Baba's not saying pick and choose. It's not an a la carte menu as you say. I like this point and so this is useful for me today and this is not for me this is for somebody else. Or this is not relevant today. The murli is a whole package. And I have to understand it and accept it and follow it through, the whole murli. Not just bits of the murli. And so especially with zoom now, I know people who are listening to the murli from Australia. They're listening to the murli from Madhuban. You know, they go around the clock. And then they're listening to something from London. And then they're listening to something from here, and there, and everywhere. And some even stay up to midnight and listen to the avyakt murli at night. So it's great. You know there's no restriction on gyan. There are no bondages. There's no imposition. There are no barriers, no boundaries. And this is the reality today. I don't know who's listening to what. And if somebody wants to tell me, great, but they don't have to. And they don't have to have my permission to link up. It's all open. It's free, you know. There are no restrictions. And so in fact, those words apply absolutely to today. In those days there was a choice of not this centre or that centre. And each one was maybe just a few miles from the other. But today, you can go across the world and pick the murli that you choose. And it's the same murli and, yes, the instrument is the instrument. Why should I get hooked on the instrument? And so really it's a fact and it's applicable absolutely at this moment. I can't control it. And Baba's reminding me of that. You have no control over this.

Q: Just to clarify, if the students want to listen they should just inform their instrument? Or how does it work? Should they just say this is what we want to do so the instrument knows they're not missing the murli?

A: It's courtesy to let the instrument know where I've taken Baba's knowledge and know that today I'm travelling. I'm going here and there and wherever I'm going. So they don't have to think about why this student is absent or if I am going somewhere else to hear the murli again. Fine, the doors are open. Let me be happy that they're taking benefit somewhere and not missing the murli. So I just see it as part of a courtesy and relationship building. You know in the lokik world today people have forgotten what manners are. A lot of people don't even think about manners and what Baba's teaching us is divine manners. And like Dadi used to say to us, if I'm leaving the house I tell somebody where I'm going, for how long I'm going and who I'm going with so that they don't have to worry about me. And if anything happens, then they'll checkup and find out and they'll be able to help me. Dadi in her 70s and 80s would tell us: I'm going for a walk; I'll be back in half an hour. She dated it back to Mama's days. Mama said to her: Janak, I'm going out for a walk with so and so and, Dadi said to Mama, but Mama it's your home please come and go. And Mama said, it's divine manners to let you know. Using even normal courtesy at normal homes she would tell people: I'm going out, I'll be back at such and such a time. Why should you want to hide where you're going? If I'm going to another country, let me tell the instrument how long, and when I will be back. If I'm going to another class for murli no problem. Then we just let the instrument know. But of course, what happens is that if the instrument says no you don't have permission to go so that's when the secrecy begins. That's when the camouflage and deceit begin. But if I'm open about it and say why not. Then they're more likely to come to me and tell me rather than do it behind my back.

Q: Thank you, Jayanti bhen. This question has come up for two weeks now. This sister wants to know, regarding the Yagya at the end of the murli, do you know any history behind it and has it changed over the years? And when Baba says, maat pita Bapdada who is he referring to as maat pita and Bapdada?

A: Bapdada, that's pretty clear. And maat pita, Baba is referring to the incorporeal One who has spoken the murli with Bapdada together, you know that. Certainly from 1965 this has been what Baba has been while we've been reading the murlis. And so that's been the expression that Baba used at that time. And sometimes Baba would actually say, Mama mithi Mama yaad pyar - love and remembrances from sweet Mama also. And so at times Baba did say that but not all the time, just sometimes. The term Bapdada came to be used in the 60s. Baba had gone for an operation in Bombay and at that time, it was still very, very simple. The first thought was we'll take Baba to Bombay for surgery. And then the next question was how are we going to pay the bill? And somebody very new in Delhi heard about Baba going to be operated on and he came across to Bombay and handed over a wad of money. Nowadays it's all cheques and bank transfers. In those days it was cash. And he said, if my father was ill what would I do? And this is my father. So they didn't have money in the bank but somebody, a new student, heard about it and had that love and supported Baba. So even at that time in the early 60s you can see things were very basic and simple. Why I'm remembering that is because Dadi would be outside in the corridor when the nurses or doctors needed to see Baba inside. And so, there would be people saying to her, who is this? Is this your guru? And she'd say, no this is my spiritual father because that was in her consciousness. And when she would come back, they would ask her many other questions too. And Baba liked having Dadi around because then she was able to interact with people and give them gyan in this way, very, very succinct gyan that they could understand and relate to. And then she'd come back inside when it was time and say to Baba, Baba they asked us this and this was my answer, what should I have said? Baba said it was correct to say he was my spiritual father. But in fact, you should say to them, my Bapdada is here. And they'll ask you what you mean? Because normally you just say, you're Dada or you're Baba. You don't say Bapdada then that'll give you a chance to explain more to them. So I know that that term started in the 60s and not earlier. But whether it existed prior to that is unknown. I know that Dadi told us once, Baba would say to them good morning, good night so that was there from early on. And I think it would have started in the 60s. Because by then, most of the Dadis had left Abu to go away to establish centres. And so they were really missing Madhuban and missing Baba. So Baba would say to them. That's okay, you're getting a love letter every single day. And I remember in the days of sakar Baba, when the package of murlis would arrive. My mother would be so excited when she heard that plop because it was a big thick package. So there'd be a plop and you'd know that it wasn't just a letter, it was the murlis. So she'd immediately open it. And she'd immediately scan through it because Baba sometimes talked about this party being there or something is happening there.

She'd get a flavour of what was going on in Abu at that time. So Baba's love and remembrance was a very real feeling for them. Again Dadi said how this would have been around 1964. She complained to Baba saying that, Baba, Ahmedabad is great. But I'm missing the yaad pyar that Baba fills in the tapes. But also when Baba says, mithe mithe bachhe, the people writing the murlis don't always put mithe mithe bachhe. Because you know they're trying to fill it all in within three pages or whatever it is. But when I hear the tape then I can hear Baba say, mithe mithe bachhe. With a very new centre in Ahmedabad, and with Pune well established, there was a tape recorder there so she said, that's what I'm missing. And so Baba said, okay, Baba will sort it out. And before she arrived in Ahmedabad, the tape recorder had been ordered by Baba, had been delivered and when she arrived there, the tape recorder was waiting for her. So you can see that, those words from sakar Baba mithe mithe bachhe, they touched her heart, and not just her, but everybody. And also yaad pyar it wasn't just an expression. But it was really Baba remembering them with a lot of love.

Q: Just one question if you could answer in just a couple of lines. A very practical question - somebody was asking how much we should be spending on fruits and flowers every week for Baba. And is it okay if we don't get one of them, so maybe just in a few lines, your feelings about that.

A: Even if I'm living in a very basic way at a centre, let me bring a couple of flowers, two or three flowers for Baba for Thursday. Let me bring a few fruits for Baba for Thursday and probably your bhavna, seeing your bhavna and your love, then some of the students will say well can I do something for Baba? Shall I bring some flowers? Shall I bring some fruits? And that thought would have been planted just by your bhavna, not by telling others this is what you should do. But they will then see and learn and they will bring flowers and fruits. There are so many bhogs being offered for departed souls, for anniversaries, for birthdays, for all sorts of reasons. And instead of just a few flowers on top of the bhog tray we're surrounded by a garden of flowers, about four different vases of flowers. Not that we've gone out and bought them but people bring them, because they are offering them to Baba in honour of whoever, whatever, and so on and so on. So when you do something with bhavna yourself, others see that and feel it. And you share whatever it is that's being shared in the bhog that's been offered to Baba. They will value that, appreciate it and your giving is going to create abundance. You know the other day we were talking about generosity and abundance, actually not here but in another context. But if I'm generous to Baba and generous with students, there's abundance. So don't wait for abundance to become generous, let there be generosity first then the abundance comes.

Q: Thank you so much. So I think we'll stop there Jayanti bhen. Again, those whose questions were not answered, maybe next week you can write them again and we'll give it another try. But thank you everyone. And we'll have meditation now. Thank you, Sr Jayanti.

Om shanti.