

Sister Jayanti – Revision of Avyakt Murli of Sunday 16th May 2021

Yesterday Baba talked about giving congratulations, congratulations, congratulations all the time, and so this was perhaps very much part of that scene of congratulations. When we give congratulations let there be a huge amount of love filled with that. It was the end of the year and Baba has a way of making everything into a big package that's connected all together. The meeting of the children with Baba is a sangam - the meeting together - the confluence, and then the meeting in sangam, and sangam itself. This is a very beautiful opportunity of all attainments and self transformation. Then, the confluence of the two years; one year ending and the next year beginning. So that too is an inspiration for transformation. Baba took up this whole subject of let there be nothing but congratulations, congratulations, congratulations, from us to Baba, from Baba to us, from us to each other. The whole of the confluence age is a happy-fest, a love-fest, a time just to experience great happiness, joy and love all the time, and of course Baba spoke about dilkush toli. Most of you remember the days of Madhuban, when in about 2005, they decided it was better just to give fruit as toli in Dadi's cottage, and so the dilkush toli stopped. But we were still bringing dilkush toli back to our countries; the happy heart toli. Baba was saying have as much as you want, eat as much of this sharing of love and happiness as you wish. The other toli can cause damage, but this toli can never cause damage to the health, and so very, very appropriate to have celebrations non- stop through the whole confluence age.

Baba was reminding us that what I put out mustn't depend on what others are putting in. In the sense that, if somebody isn't behaving well with me, what should I do in return? Should I give them tit for tat? Should it be that they give me thorns and I hurt them with thorns also? That's been the way of the copper age and the iron age, and that's how our karmic accounts have accumulated, accumulated, and accumulated. Until the end of the cycle we see; what are the sanskars we've created? How much karma have I created? How deep are those sanskars? And so now it has to be a different process, and even if somebody hurts me with thorns I must offer spiritual roses to them. Baba gave another very interesting explanation for what's going on; when another person is saying things that are out of line, they're influenced by something negative. Do I also want to be influenced by that negativity and return the same in kind? Or am I going to stay free from that influence of negativity, and through my response, give the other happiness in their hearts, so that they can also develop the capacity to be free from that influence? Certainly, I mustn't allow myself to be influenced and react in that same way. So it was a very, very big lesson that Baba was teaching us, and then, of course yes, just continually have dilkush toli. Keep your own heart happy and so be able to share that with others at all times.

In order to be able to do that I need to have a very clean heart, nothing but good wishes and pure feelings for all, and it doesn't matter whether I know them or not. It doesn't matter whether they're in knowledge, or not. Am I going to become agyani, and fall into the state of ignorance because of the behaviour of somebody else who isn't in a state of that truth, reality and wisdom? Let me maintain my own inner state in a very stable way of happiness. *I'm seeing how relevant that is today in terms of all the news we're getting.* Today, the news I got from India, was that two very senior people; one of the main instruments in Bangalore, the high tech city, Sr Padma passed away just a few hours ago, and, also in Delhi, another very, very powerful brother somebody whose name perhaps you don't know - he actually was part of a couple that had a marriage of purity. (He had been requested by Baba to marry this kumari who was in bondage so that she could be free from bondage). He also passed away. I had known him for decades, right from pre-gyan years. I remember going to Delhi, when I was very little and going to their centre. And, it was beautiful to see them. So everyday souls are flying, flying, flying. And what am I going to do? Am I going to become unhappy? Distressed? Or am I going to be able to maintain my own inner stage in which there's going to be that inner joy that can give strength and comfort to others? I'm not laughing at anyone, not laughing at somebody's sorrow, but I do have that inner power so that then I can give them comfort. I don't have to cry with them - that's not empathy. But also, I'm not so detached that I'm going to ignore them, but detached enough not to be influenced by sorrow, and thereby reach out to them to bring them closer to God; to give them those good wishes and pure feelings so that they also come closer to God and find that inner comfort. So I need to eat that dilkush toli every morning to make sure that I begin the day with a happy heart. Brahma Baba was very focussed on this idea of becoming like the Father, because this is what the Father does. The Father has nothing but good wishes for every single soul. Can I do the same?

Baba explained why he wants us to become equal to the Father, like the Father, and Baba was talking about both fathers this time very explicitly. If I'm with the Father now, and I'm making effort to be soul conscious; that point of light, that detached stage, detached from the body, detached from everyone, detached from the things, then in that inner state of detachment and my original eternal stage, the incorporeal soul is like the Father. Then, in the final moment I can be with the Father and journey home with him. Baba, in the past several murli's has been telling us the difference between being with the Father, or behind the Father as part of the procession following the bride and bridegroom.

So do I want to follow behind and be part of that procession? If I'm not equal to the Father now, firstly in terms of just this incorporeal stage, the awareness of the inner being, who am I, then I can't be with the Father. Also it's time not just to go home, but to very

quickly come down again into the kingdom. Am I like the Father, Bapsaman, in terms of Brahma Baba? Baba has said; that should be easy because Brahma Baba was a human body. Dada Leikraj went through all the stories that you know about. He had family, he had so many other responsibilities, and yet he dealt with all of those things with faith, courage, determination and love. We know those stories, and the sakar murlis tell us very clearly the consciousness with which Brahma Baba approached each of these things. The sakar murlis are very practical. The avyakt murlis give us the tools to reach the stage that Brahma Baba had, but the sakar murlis are telling us how Brahma Baba approached it in his lifetime here in the physical dimension, as a human being. So I'm not carving out a new path; Brahma Baba did that, he was a pioneer, which meant that there was nobody who had walked that path from human to angel before him, so everything was new. And the only one he could check in with was Shiv Baba.

Today we can check in with each other, with the avyakt murlis, with the sakar murlis, and with all the classes we are getting. We can check in on a personal level, with a senior, with an equal, but Brahma Baba had none of that. His only check in point was Shiv Baba, he carved that path out, and we can see those footsteps absolutely very clearly in front of us today. All we have to do is follow in those footsteps. It's not an old thing. It's not a new thing we're doing, just copy. If your teacher at school told you, 'this is the best student who's definitely going to get a scholarship,' then you have every right, all permission to copy. You'd say well, it's ready-made isn't it. I can also get a scholarship without having done the headwork for it. I just need to copy. And so this is what incorporeal God is telling us: You want to become perfect. You want to become like the Father? Equal? Just step into those footsteps and you'll be able to do that, so Baba makes it very easy for us. Also then, the very practical thing, are my thoughts as pure and elevated as Baba's? Are my words as uplifting, encouraging and filled with hope and empowerment as Baba's words? Are my actions as kind and compassionate and as giving? The one who is able to give and give and give. No expectations of anything in return. Why? Because it's a natural state of the soul to be giving. All I'm doing is emerging that original sanskar of being the bestower, of being the child of the One who is the Bestower, the child of the One who constantly gives and seeks nothing in return. That's all I have to remember. What is it that I'm giving? I'm just giving my pure thoughts and good wishes. I'm just giving my words of absolute encouragement. I'm just doing what I can in terms of my actions.

That will make me a devta? The one who is able to give. And that'll give me the possibility of going home with both fathers and then, coming down very quickly with Brahma Baba. So Baba's given us the formula of how to be able to be close now, so that through every birth I can be close to Brahma Baba. Just imagine if today you had the opportunity of being close to the Dadis. You would say wonderful, if I had a day with them that would be amazing. But with Baba you can actually be with both Babas all the time if that is your choice. If your choice is be here and there and doing things with others, that's also fine. It's your choice. But if your choice is to be with incorporeal Baba and the angel perfect Brahma Baba you can choose to do that, and this is the way.

A very interesting point that Baba made; when something is completely brand new, it has a different sparkle. You start using it even for a little while, then it's no longer new. By now it's a little bit used, and yes, it's still gleaming, but it's a little bit used - very, very different. If you've ever stepped into a newly built house, emerge that in your memory, everything is absolutely sparkling and literally untouched. So coming into that first period of the kingdom with Brahma Baba and just imagine what'll be like? Krishna is born, the birds are singing, the trees are glowing, everyone's faces are sparkling, the sun is shining but without causing any heat - just a very, very beautiful scene. And so do you want to be there? Baba's showing us how to be there. You come into the second stage. The second kingdom. And yes it's fine. It's beautiful. It's good. It's wonderful. But it's not got that sparkle of the first kingdom and the beauty of Baba and Mama. It's very fascinating for me how even in the last birth, Brahma Baba, Dada Lekraj was so amazingly graceful and handsome, and Mama so beautiful, even in the last birth. Visualise and just go to that scene of Lakshmi and Narayan, and the beauty of the faces of the deities, of the emperor and the empress. No wonder people remember them as gods and goddesses. The incarnation of Vishnu has been remembered as the incarnation of God, and so to be there it's special. Nothing to do with jewellery or extravagance. Just sheer beauty and the joy of that, and the purity that shines and sparkles in everything and on all levels.

Baba is also reminding us of the year 1988; it was the end of '87 and '88 was just about to begin. We often speak about the 8 armed shaktis, the eight jewels, the eight kingdoms of the first dynasty. Different aspects of eight, eight, eight, and Baba saying it has to be a special year, and it was a very special year. It was the year when we launched Global Co-operation for a Better World, from the Houses of Parliament in London in April, and the project went on to success in every country in which 120 plus countries participated. We didn't have centres in that number of countries, only in half, but Baba made it happen. Baba gave a lot of blessings to that project, and it was really the first international project that India and foreign lands worked on together in a very, very powerful way. It was certainly an inspiration and a very practical way for the Dadi's to become Bapsaman. At that time I took on board all the things that Baba had said about cooperation and so on; there were beautiful murlis all about that but I don't think I took it on board to think that I could be Bapsaman.

Today I'm just remembering the fact that all the Dadis have flown up, except one. From Baba the mantle came to the Dadis, and from the mantle of the Dadi's, it came to all of us. Now Baba is speaking to us that it's time to go home and for souls to be liberated from their sorrow. On the one side, India's struggling with Covid and on the other side, I just saw a couple of short video clips of the

storms that have hit the coastline of Gujarat and down in Kerala. The wind is ferocious, and the dust that's coming up in one of the villages in Gujarat is incredible. The rain has started and then down south there's a huge amount of water where human lives are threatened, and property is threatened. Baba had told us it wouldn't be just one thing coming, but many disasters coming from many directions all together. It's time for souls to be liberated from their suffering and have the inspiration to go home. Baba asks us this question, do you want to go home? For some, maybe Sangamyug is a beautiful big family, and maybe it's still time to enjoy the love that God is giving us. After sakar days, some thought it was time to go home, but the avyakt days are very beautiful too. Now, sakar days have finished, avyakt days have finished. It's time to become like the Father, and complete the task and then know it's time to go home and share that message with all. It is very interesting, one particular sentence from Baba - 'you are not life companions, but you are companions for the task'. A big difference, and so yes, you're my companion today but tomorrow it may be somebody else who's my companion. Can I have that same feeling of synchronicity as I do with you? Well, Baba would want that. Why? Because whoever is the next person who's going to be involved in the task, I don't know. I would be able to welcome them with an open heart and work with them so that then the task can be completed.

Baba's been waiting for us for a long time. To be precise Baba has waited 52 plus years. It's a long, long time to wait, and conditions of the world are such that they are moving very fast, especially when I heard the news of the cyclone and the statistics that this might involve. Watch the drama! We're seeing crazy things in the Middle East; not just Covid, it's human affairs. Also natural disasters coming from here, there and everywhere. I have to prepare to go home with the incorporeal Father, but also be ready to come down with Father Brahma so that when he is in that pure state I can enjoy being there. And then when he becomes a worshipper, I'm very happy to be with him at that stage too. In the copper age, the purity of bhakti is also very beautiful. It's a time in which, that which was missing from the golden and silver ages - you know how when you have that yin and yang symbol, where there's white, there's a patch of black, and where there's black, there's a patch of white. And so, in that patch of white the dark bit that's there is actually that we don't remember God at all. And then in the dark bit, the patch of white at least then we rediscover our love for God, and God's love for us to a certain extent. My devotion is an expression of that. I finally come to that point when Baba pulls me out of kaliyug and brings me into sangamyug and showers me with all the treasures and attainments.

So, what am I preparing for? Am I preparing for this period when it's going to be time to go very quickly? We've had all the warning bells, all the signals. I don't think there's more warning bells that we are going home. That what we are seeing around us is sufficient warning bells at the moment. It's my time to settle everything very, very quickly and Baba is again explaining in an amazingly graphic way, the whole story of smoke versus blessings. The two Hindi words are so close together. There's duwa, which is blessings, and duwaar, which is smoke. It's very interesting that these two words are so close and Baba picked up on that: Baba was actually seeing a difference between gyani souls, the enlightened souls and the souls without gyan, and especially those who have wealth and riches, the materialism, the factories, the industries and the smoke that they belch out, and the comparison with human beings, and the smoke that comes out - the negativity that comes out from human beings today.

Baba mentioned two things specifically - jealousy and dislike. Dislike in a very gross way, maybe even hatred. The word Baba was using was akin to hatred but dislike to that extent, and it's not just the chimneys that are belching out the smoke, these eyes can radiate everything, good and not so good. So the smoke coming out of the eyes of an angry person, have you ever experienced that? I hope you haven't, but maybe you have, and maybe you even felt it from within yourself because we all come from kalyug. We're all tamopradhan, and we're all on the journey to become satopradhan. It's all of us together. Hopefully with that state of gyan, enlightenment, there's no more of that huge negativity that's there, not even the smoke of the big fire. Instead, the blessings and the embodiment of being an angel, the one who is able to give blessings to all, at every moment, to every soul. Baba was very particular in underlining this; every soul at all times. Anywhere. Whoever.

What is my reaction to people? Do I have a big open generous heart like Baba, giving them blessings that they should come closer to God, because that's what is the angel; the angel is the messenger. The one who is able to bring souls closer to God. Do I have that sense of feeling for absolutely everyone? When I'm sitting in my room? In yoga? It's easy to give blessings to the whole world, just be up above and do mansa seva like we did yesterday in world meditation hour. With Baba, giving all good wishes, peace, faith and hope to all souls, everywhere. When I think about my neighbour making noises late at night. I can hear them banging around in their house - or, as I remember in one particular country, we were there for COP - across the road a party started at about 2200 at night and I thought maybe by 1am it would be over. It went on until 6am. We had amazing amrit vela at 4am with noise of the party going on, and then at 6am we gathered together for our next mediation and murli. Then it was taxis arriving, and goodbyes being said with a lot of love and joy, at the top of people's voices, then after 6am they went home from their party, and we were left in peace. So can I give good wishes and love to my neighbours, even if they do things like this, not just once but all the time? Whatever it is, maybe it's not noise, maybe it's other irritating things? There's a whole list of things that can cause irritation, but whatever it is that's irritating me about my neighbour, can I become the angel and not allow that angelic stage to change? To be stable in that angel stage and with Baba give good wishes and love, because everybody needs those at the moment. Whatever else is going on, that's the need of this moment of time. Not just now, it's going to carry on until it's time for all souls to recognise Baba and to go home.

This is the rehearsal, the practice, but I need to refine my practice very, very fast, so that, at that moment of need, I am there for others and able to serve them in that way. Definitely no smoke of the vices, but also as a child maybe you tried lighting a fire and you didn't know about making sure that all the twigs and the leaves were completely dry. Maybe there was a little bit of a damp leaf, a little bit of a damp twig, or something? You started lighting that fire and what happened? You got a lot of smoke, but you didn't actually get a fire. Or maybe you got a sort of half fire, but a lot more smoke. Baba's saying don't let there be waste thoughts because that's like the smoke from a fire that's not been properly lit. No vices, no smoke that's heavy and horrible, and no waste thoughts either. That stage of the angel - no waste thoughts, no ordinary thoughts, only pure elevated thoughts, and then yes truly, you can be the one that's able to have good wishes for all, pure thoughts for all.

Then Baba took it on a very practical level: I see something that's not right, I hear something that's not right, am I going to start thinking waste about that? If I'm thinking of waste, I'm definitely going to speak about it. Maybe I'll speak to one person, but that one person is for sure going to speak to one more. Baba called it a rosary from one to one to one to one to one, and an atmosphere has been created. That atmosphere is now heavy, it's not pleasant, it's filled with waste, that's not what I want to do. I've created a whole tree out of that one seed of waste thought. To be an angel, an enlightened soul, a gyani soul, means I see but don't see. I hear but don't hear. I don't allow it to impinge on my mind. If it stays in my mind, the door opens for the seed becoming the whole tree, and that's going to create a heavy atmosphere for everyone. Be able to go beyond all of that and to put an end to waste. Then in a way with the double foreigners, Baba was continuing that idea, are you able to be the dot? And don't say, no I can't. No, you can. Just be the dot. Learn to put a full stop, a dot to everything. The essence of knowledge is contained within the dot. A very beautiful expression from Baba, and very easy. How difficult is it to remember a dot? It isn't. It's easy. How easy is it to put a dot on paper? Just put it, that's it. you don't have to do anything very much - easy raja yoga.

When I think something is difficult, it becomes that. My own thoughts have changed something that was very tiny and made it into a big mountain. Now I have to think, how am I going to climb this mountain? Even if something's difficult, if I come back to the essence of soul and God, and then look at what's happening, it's actually quite insignificant. In the whole scheme of things of the confluence age what I'm facing now is not difficult. It's very easy. It's actually very minor. So I can either magnify things, or I can minimise things, and today's world likes minimalists. Let me be able to minimise and come back to the essence, so that I'm able to take power from the supreme dot, and then I'll have the ability to use that in my life and sangamyug will be as it should be. A lot of sangamyug has gone by, but whatever remains, let me be able to take benefit of it now, not that until the end I'm battling and struggling, no. I've learned how to simplify and come back to the essence so that I enjoy Baba's company, I enjoy the company of the family, and I enjoy every scene of drama. So, congratulations, congratulations at every step along the way.

Q: Would you say that this is the end? Also, there are two forms of thought, or two classes or groups of people: some feel it's the end, so just carry on what you're doing, and, there's another group that says it's the end, so let's just sit in meditation. If it is the end, then are we supposed to just sit in meditation?

A: I feel it is the end times. All the descriptions that we've heard about, not just from Baba, but go back to the texts in the Bible also, and you'll see these are the times that have been talked about. The messages that we had from Baba over the last period - I think it was from October that we started getting avyakt messages from Baba via Mohini behn, via Sashi behn and Vedanti behn. The messages for me were underlining the fact that it's not a closed shop, and just sit and meditate, but Baba seemed to be emphasising the need to keep Baba with the self at all times.

The task of giving Baba's message to the world hasn't been completed, but more than that, I still haven't got my relationships sorted out. A very important passage in the murli that's coming to mind now; just as when people remember Baba, they feel happy and they feel like dancing and singing God's praise. In the same way, when they remember a Brahmin, any Brahmin from the Brahmin family, they should feel that same inner joy, and they should feel that yes, I have benefitted from this company. So, are the quality of my relationships such as Baba spoke about, the murli is the mirror, so what does it look like in the mirror? Is it what Baba's talking about? It's also the time to establish my sanskars for satyug. By that I mean the quality of my sanskars manifest in relationships should actually be able to show to others what satyug will be like. And so have I done that? And that's not going to happen just by sitting in yoga. I need yoga, no question about that, but the quality of my yoga has to be such that it continues as I move into karma, and then my karma is going to reveal to what extent my sanskars have changed. Sitting in a corner meditating and I know many people have started that already. It's not that they're waiting to hear my answer to begin it, those who want to do it have started. But, I have a question for them: how do you know that your sanskars are changing? You're not coming into action. You don't know what it's like. It's only when you come onto the field of action and into relationships, whether with the Brahmin family or your lokik family, that you're actually given the proof to what extent you have changed. We have to continue to be on the field of action. Baba hasn't said, shut down shop. That'll happen at some point and it will happen automatically, suddenly.

Q: And also, everyone's karmic accounts will intensify. Sanskaras will intensify right? So it's also like we have to do double the yoga really to deal with all that. And also people are saying that the energy of the planet is very, very low. And so that doesn't help in our joy, enthusiasm, health.

A: Sure, it's the time of Saturn. It's the time when the planets have an inauspicious darkness and heaviness about them. So yes, that's also true, but again that's what Baba told us, the end of kalyug is going to be like that. This is exactly the time when I need to prove how Baba is protecting me and Baba's ready to protect all others who come to him. And Baba's waiting for us to go home. All the horrible things are going to carry on, more and more, more intense, but my connection with Baba has to be such that it's not even 4 hours a day, but it's a steady connection in which my first contact in every situation is Baba. When something happens, who is the first person you think about calling? That will tell you where your attachments are. Or is it that something happens and I instantly think Baba, and I can feel Baba's presence? I can feel Baba's help? So that's not going to happen in the final moments if today I've got others roaming around in my intellect. But today when I've cleaned out my intellect and I have Baba with me at all times, then I know that in that moment of need, it'll be Baba that comes to my mind, and Baba will be there waiting for me, available for me, so that Baba can help me at that moment of need.

Q: And also Baba said in an avyakt murli those who follow srimat will be protected.

A: Srimat is saying, be soul conscious. Srimat is saying keep Me with you all the time.

Q: Having identified a thorn, how to navigate through the turbulence of it? And how to take it to Baba?

A: There are two separate things that are coming to mind. One is where there's a thorn that pricks me from another. And the other is my own thorns. So I'm not sure which this person is referring to, but let's deal with both. The first one where it's a thorn coming to me from another, whether it's anger, or jealousy, or competition, whatever it maybe - my state of soul consciousness and humility is to go deep inside, and the thorn is left outside. It's ego that makes me feel I've been hurt. This has damaged me, I don't want that. I don't want to feel damaged, I don't want to feel hurt. I want to be able to be with Baba, so that then the thorn stays out there, and with humility, with soul consciousness, I can feel Baba's presence. And Baba will show me how to extricate myself from that situation, so that I don't have to be exposed to it any further. And then, where I can see that I still have thorns that hurt others. Well, okay that's a breakthrough. I recognise the thorns that I am carrying. Now with Baba's help, let me at least work to the point where it emerges, maybe in the mind, but it hasn't come any further in my words or my actions. I've got to the stage where it's still emerging in my mind, something happens, and wow, there's a flash of anger or irritation that's coming, but I haven't expressed it. I've been able to hold my cool, but it's impacted me internally. After such an incident like that, where at least I've been able to manage myself, can I sit with Baba and say to Baba, Baba thank you. I managed to this extent, but I really don't want to carry this inside myself at all. With Baba's help to try and explore, when I get angry, what is it about this thing that caused that state of anger? Is it a karmic account with that individual? A test for that is whatever they said or did, if my friend had said the same thing what would my reaction be? But because this individual said it, there was that irritation or anger that came. So check whether it's the underlying cause of the anger, was it my attachment? Was it my rejection of the other individual? Was it that I had a desire that wasn't being fulfilled? And so what was that desire? What was my expectation of them? So, do some exploration and see if you can find the root cause of why there was an inner reaction. And take Baba's help to remove that inner reaction.

Q: If somebody's being really cruel, how to still have good wishes? Which could we keep in our mind?

A: The first question is do I need to expose myself to that cruelty again and again? If it's a karmic account in which I cannot leave, it is continuing and I have to stay there for whatever reason that may be, then I just have to have more and more powerful yoga so that I build up an armour, and what they say and do isn't felt as being cruel anymore. If it's physical violence, I don't need to stay, that's a reality. What is it that I'm wanting from the other that I'm willing to tolerate abuse and violence? No, I don't want it. And then if it's a situation where I'm with somebody for service, and this is their nature, this is their way of doing things, can I change my service place? Can I change my service role? If I can't protect myself and transform my own inner feelings of it, I don't see it as cruelty anymore, I'm able to take a step up and I'm able to have compassion for them because they're down here. With Baba I'm now up above, I'm not impacted by their cruelty at all then, I can have compassion. But at the moment I'm feeling all this is awful, this is cruel, and really it's causing me such pain. To change from that to compassion is a hard one. I have to get to a state where I'm not impacted, I'm up above. Then, I can have compassion for them.

Q: How to know the difference between having good wishes from the intellect and good wishes from the heart?

A: When it's from the heart it's spontaneous. I see someone I enjoy being with and spontaneously there are good wishes for them. Here's another person and I've had a run in with them in recent days, and so intellectually I have to come to terms well, okay, that's the past, full stop. Now Baba is teaching me to see them with their specialities and their attainments, as a soul. I'm using my intellect

to turn round my way of thinking which is good. I'm at least using gyan. But the trick is, to be able to find something in them that I can genuinely love. There must be something that's good in them. So let me find that, and when I find that, then I won't be working hard intellectually, but in a very spontaneous way I'll remind myself of their quality. I won't see other things and it'll be very good wishes, sincerely from my heart.

Q: So thank you so much and your birthday continues. And there's been actually in the beginning there were so many happy, happy, birthday and I'm sure others were saying from their heart. So Jayanti behn so lot's and lots of love to you. May you continue to be our guiding light. Thank you so much.

A: May I continue to receive blessings from all.

Om Shanti