

Sister Jayanti - 6th June 2021 – Avyakt murli revision

Q: Jayanti behn, I would like to share regarding Baba's murli on obedience; as you know, Islam actually means 'submission', and Islam has the word 'salam' which is peace. Then I went to look in the Bible, and there's so many references to obedience; one of the references I liked is true hearing. And I think that's what Baba wants from us. So welcome, Sr Jayanti, thank you.

A: Om shanti and thank you.. And om shanti to all those who've joined us from many different parts of the world. It's a very, very strong murli. And yet, Baba is the truth and the ocean of love. As the ocean of love Baba wants to uplift us and bring us to our own highest possible state to fulfil our own highest potential. Baba doesn't hesitate from telling us exactly what it is we need to do at this moment.

Sometimes we feel that Baba's murli is very strong, which it is, but it is the truth, and so you can't dilute the truth. Baba is speaking to his children, and so those children who've recognised Baba and understood that Baba is the purifier, and that the purpose of God's coming is to be able to transform. People today are thinking about how to bring about systemic change. But of course what Baba has made us understand is that, when we change then the world can change, and then the systems of the world can also be put right. In this murli of 1988 January, just a few days before the 18th of January - in fact all these murli's that we've been listening to recently, all have been quite strong. Baba's preparing us for what he would like to see on the 18th January. This time Baba didn't give us a lot of praise and all the beautiful expressions that raise our level of self esteem; Baba begins to tell us - but what about this, this, and this, and this. You have to sort it out. Baba went straight into the topic of obedience and disobedience. All the spiritual teachings that are there within the texts of all the different religious traditions, all carry similar ideas. The only difference perhaps is that now we know exactly who is the divine, and how to connect with the divine, and draw the power that we need to be obedient. Otherwise, we understand all these things are important and very valuable, but we don't have enough power to be able to implement and execute all those instructions.

So today Baba is saying that He gives directions to everyone at the same time, and each one then has a choice of what they choose to do. It's not that Baba gives private instructions and secrets to a few. All the information is available to everyone. Baba spoke about two types of children. The third type Baba did not want to talk about that today, so Baba didn't go there. The first two types of children: firstly, a minority number, but they're very powerful ones, the ones who are absolutely and completely obedient to the Father. What Baba meant was their thoughts, words and actions are really following each one of Baba's directions. Further on Baba clarified; not even just following directions, but following in the footsteps of the Father because the Father has shown us the way to be able to fulfil God's instructions. Following in the footsteps of Brahma means that we're able to see how easily we are following those instructions. Are my thoughts, words, and actions at all times constantly obedient? And then Baba described how there are some who are obedient from time to time. Not always, not consistently. But from time to time. And so, at times, there is obedience but then at other times the obedience is remembered after seeing the result of action. And Baba was explaining that, sometimes you're engaged in action and you think everything is fine. But in fact, it hasn't been according to God's shrimat. And so, the result of those things, the words, the actions are not quite satisfactory. And so you had a high expectation that there would be beautiful results from something you said and did. But the results weren't like that. And then you realise that there was something missing. That there wasn't the adherence to Baba's instructions. There wasn't total obedience. After the action, seeing the result, I'm reminded that there are specific instructions that Baba has given, so that my mind follows those instructions. My words and my actions also. Sometimes I remember before the action and then everything is good, but sometimes I forget. Remembering after seeing the results, by then the results are fixed in the drama and they're not very satisfactory, and that's something that I have to deal with. That's the outcome if I don't remember Baba's instructions and I'm not being obedient all the time. Being obedient means that it's not just a question of my action, but who is in my remembrance? Am I doing it according to the method that Baba has taught me? Baba explained that very clearly. If the seed of action isn't as it should be then of course, the results are not as we would like them to be.

For those who are obedient; it's constant adherence to shrimat, obedience because Baba is remembered and is with them at all times. The results are ones that bring happiness and power. Baba also spoke about later about the will power that the soul is filled with, as it performs actions based on truth and obedience to God. It reminded me how we used to see the spiritual capacity of the Dadi's actually growing in front of our eyes. Very fortunate that I saw the Dadi's from a very young age, and then after my surrender in the 60's, again I was with them, very closely observing them. At all times I saw them as being almost perfect to my eyes. It seemed that way but as time went on I could see their inner power growing, their capacity growing and the results being more and more beautiful. So, Baba spoke about all those things of souls who are obedient souls. Baba also mentioned very, very clearly that when there are souls who are obedient, then thought, word

and action is all fruitful, is all worthwhile because the seed of action is filled with power. That powerful seed is going to bring very good fruits.

Baba then described how with the others sometimes the fruit is visible, and it's very clear that it's worthwhile. Sometimes the fruit is not according to their expectation. The main aspect with which to be able to see for myself - it's not a judgement by anyone else - but to be able to see for myself is to look at the results. Baba spoke about contentment in three different ways. Having performed the action am I content with myself? Or is there that sense that well, I could have done better. I should have done better. I didn't give it enough time. I didn't give it enough attention. Whatever, whatever. But certainly, I'm not content with myself. But if I'm obedient, I'll say yes Baba, I did it according to your instructions to the best of my ability. And secondly, the results are good. The results are actually more than one would have expected, and then thirdly, everybody around them is working with them, because nothing happens in isolation, it's always in relationship with others. So, everyone around them also feels content, and this is because the soul whose obedient is receiving special blessings from the Father, blessings from the heart. I'm using the word blessings because I know that sometimes the word boon is used but one is ashirwad. And the word ashirwad usually is something in which it's the mother, the Father, or the guru who gives their blessings from their heart. And then duwain. And that also again is, I'm sure there are experts here who could differentiate and tell me the difference between exactly those two words.

Generally I also feel that when it's good wishes from the heart, when there's that love from the heart and that support from the heart that describes this word duwain. The obedient one is receiving both these blessings that have come from the Father, the Satguru, but also from the heart, those good wishes, and that love and support. Every action is filled with that very special power, and the soul is given a lift through all of this. For the one who's sometimes obedient and sometimes maybe not, then there isn't that special help being experienced. In that case, where there is obedience then you feel everything is natural. Everything is easy. No burden. No weight. In the other case, yes, there is a feeling of effort being put in, a feeling of labour sometimes. There isn't that contentment being experienced, then there is that discomfort also. So, very, very clear markers and I don't need to spend a long time investigating what's going on. I should be able to see from the things that Baba said where there's natural and easy and constant obedience. What are the results of that? If I'm not experiencing those, then I also know what is the cause of that. Where the soul is discontent; maybe with the self, maybe with the results of that action - I've put in a lot of work, but I'm not seeing an equivalent return. Maybe the team around me is not very happy; they think I've pushed them too hard or I wasn't showing them how to do things in the right way. All sorts of reasons why there's discontent. Baba took up this whole very interesting phase of describing why discontent comes, and Baba said, some people think that how is it possible to satisfy everyone? And of course when I'm reading these murli, the images of the Dadis come to mind - Dadi Prakashmani, Didi Manmohini, Dadi Janki. Mama, I knew but not intimately, but these other Dadis I've known very intimately. Dadiji in her role as leader was for decades. That's quite a track record, and in terms of Dadiji, we saw her become lighter, and lighter as her responsibilities continued to increase. Her face was sparkling constantly with that love, that joy she was experiencing on the inner level all the time.

I remember Dadi Prakashmani once asking Baba - there was a lot of chit chat in the days of Om Shanti Bhawan - and she said, Baba, I'm trying so hard that everybody should be content, and yet there are some people who are always discontent. So Baba said to her; Baba understands. If 95% are content and it's only 5% discontent, then Baba's pleased with the result. So Baba made her very light. But it's in this murli, 14 January 1988, a very, very important murli describing the reasons for discontent. Baba's saying sometimes when souls are discontent there are three different factors that are connected with all of this. One factor is that they haven't understood their own role within what the results are happening, and so there's a misunderstanding there. Baba didn't elaborate on it but just explained it further; when the results aren't as we would like them to be, the tendency for everyone is to point the blame outwards. Baba's saying hold on, look at yourself, see what are the causes that lead to this particular result? Secondly, Baba also said that often there's very high expectations of the seniors, and they're actually not realistic at all. So when their unrealistic expectations are not matched up, then again, there's a feeling of discontent. It was their wrong expectations. Thirdly Baba said; their own sanskars and nature from the past got in the way, or there's some previous karmic account that got into the way, and that's another reason why the results aren't as they should be.

Instead of looking at the self and understanding all of these different things, there's the tendency to blame, which will probably be thrown at the seniors. Baba's saying; these seniors, these very obedient elevated souls who are constantly following Baba with their thoughts and words and actions, it's not their fault. They're not to be blamed. I know so often Dadi Janki had to carry the can for things that we were not doing correctly. And we'd say well, Dadi this, Dadi this. But no, not true, it's something that we have to look at. Baba said; if 95% of souls are content and only 5% souls are discontent, that's a good result. It's probably one of the other factors that is creating their discontent, but they're not aware of it. Another very, very interesting thing that Baba was saying; if after I've done something, that scene keeps repeating in my mind, and

I keep asking myself the question, was it right that I said this? Or was it not right? Was I right in my thinking or maybe not right? Was the action really okay or it wasn't? So Baba says, in your language you would say that this is your conscience biting you. If that's coming up again and again for me, it's creating this unrest, this disturbance, then again it's an indication that thinking, speaking, doing, weren't according to the line of obedience and shrimat. In that case, again, time to explore and understand and sort things out. For a soul who is steady and consistent and obedient, the action is done, it's finished and there is silence. The soul is able to go into a state of silence; of love and joy, not a silence which is empty and bereft of happiness, a silence which is filled with a great deal of love and joy. Again a very, very clear idea of how to be able to see for myself which category I fall into. Am I jumping from one to the other sometimes, or really steady in my commitment to obedience and shrimat.

Then Baba describes the stage of the soul who is obedient, light and happy, cheerful and radiating joy continually. That's where Baba also said that, whatever it is they've done they feel their own will power growing within. Their spiritual capacity is increasing all the time. Another description that Baba gave, that sometimes souls feel a little sad, a little unhappy, they're not content with their state of remembrance, they're not very happy with their relationships with others, they're not content with the service they're doing. So, again, what's going on there? Because sangamyug is the opportunity, the time to create abundance and fortune, and to constantly accumulate, and these souls are saying, well sometimes we feel empty, sometimes we don't feel so full, sometimes we feel that there's something missing. The song is a familiar one isn't it? We hear these words from different souls at different times. Baba explained; okay, maybe at this moment of time everything is fine. Everything is okay. But what about past times? Look back on past times and see where it is that things haven't been so accurate, because on the one hand you came to Baba to settle karmic accounts, but on the other side sometimes there's been accumulation of karma. The soul, instead of being able to settle karma is then engaged with karma in a way that is of a karma yogi and an engagement with karma, a relationship with karma, but no bondage with karma. Where it's been my old sanskars and nature, that's led to karma which has increased my karmic account, my karmic bondage. Today, I think everything is fine, yet on the other side in the past where there's an accumulation of little mistakes that I ignored, or I've been careless.

Today I was asked which comes first, carelessness or laziness? Is it that I'm lazy and so I become careless, or is it carelessness that comes first and then laziness? I think we become a little bit careless. It's okay if there's a little bit of a delay. It's okay if I procrastinate, so we excuse ourselves in all our little careless things. Then it becomes inherent within the soul; that I'm lazy and then I say, it's okay, it doesn't matter. Of course by then, it's become a sanskar. In this case, Baba is saying all of that has been accumulated. So one is the accumulation of past karmic accounts, and the other is the accumulation of all the little mistakes I've made since I've come to Baba in this spiritual life of mine. The sum total of those I haven't dealt with, and so the burden of the past is pulling. That's when I say, I feel empty, I don't feel full, I don't feel content. When I recognise this, what I need to do is remember that the only way to settle the karma of both my spiritual birth as well as the karma of my past accounts, the only way is powerful, powerful yoga. Yoga which is really like a lighthouse, a mighthouse. Yoga which is the fire of yoga. Yoga which is helping me burn the things of the past, so that it is all settled and erased. When I pay attention to having that quality of yoga then the things of the past can be settled, and the things of this birth can also be settled. Otherwise, the sanskars of the past pull me, and they disturb my happiness today. The accumulation of karma of this spiritual life can also then drag me down and I don't experience that stage of being double light.

Very, very clear answers from Baba about what's going on. And then the sound from the hearts of such children; I want to be alone, I don't want to be involved in service, I don't want to have connection with the family, I want to have that space for myself. All of these things come up. Baba then began to outline some of the little, little mistakes that we think are okay. Never mind, I can just carry on. One is my lack of attention to powerful amrit vela. Amrit vela yes, but also Baba was very clear - *powerful amrit vela*. That which is fulfilling the needs of the soul. A few other examples in which Baba's talking about the little mistakes. Baba's calling them little but they also can be quite a block. They're not like a big mistake of impurity or things like this - compared to that it's the little things. In this case Baba was saying; how on the one side, Baba's told you to be a karma yogi - that's an instruction from Baba, a direction. Was I obedient in that? Or did I get engrossed in karma and forget about yoga? So that was one of the little mistakes. Another one of the little mistakes Baba said, instead of having the awareness of being nimit, an instrument, what happens is that the I, the ego, comes in so again a mistake. Or where Baba's spoken about doing things with humility, and instead of being humble I slip off track and I go wandering off with other thoughts. Or bossiness, control or any of the other things that can come in. Baba's saying; so just look at your track record, to what extent have you followed Baba's directions absolutely in the way that you should? If you haven't, then you're not experiencing the results that you could. You want to have the results of joy, love and happiness in your life, but it's clear that you're not experiencing this. It's the accumulation of all these mistakes that is coming to take its toll now. So, what do I need to do? I need to keep Baba in front of me and to keep Baba as my role model. Then I see the footsteps

that Baba has taken to reach that highest destination, so not then comparing myself with others, but with Baba, copying Baba. As I step in those footsteps, then yes, I know that the quality of my thoughts, my words, my actions is really truly obedient to God. If I experience that obedience, I'll also feel the lift of the blessings that Baba's giving me, and at that point, nothing is difficult, everything becomes very easy. How come Baba's saying it's easy and it doesn't feel easy for me? Baba's given us a very clear picture of all of that: what it is we need to do, and how it is we need to do it. Baba said I've just given you four examples of various things that you haven't been attentive to. From the early morning through to the night what should my attitude be? What should my vision be? That will then determine my speaking and my doing, and the quality of my thinking creates the pattern of my attitude. So what's going on? Let me take a very deep look inside. These murli are the instructions; the tools with which to be able to go inwards and see exactly what's going on, and to be able to sort it out and put it right. Then Baba is talking to groups and mentioning how if someone is on a pilgrimage, then they're very aware of the deity they're worshipping, and that they're going on pilgrimage to be able to have the vision of that deity. So they won't remember anything else. They'll just remember that particular deity. So, you are on a pilgrimage, who are you remembering? And are you still connected with all the ties of the things going on here? Or are you breaking those ties of attachment?

I found it fascinating that Baba especially spoke about grandmothers because here in London we have quite a lot of sisters who, when they came to Baba, were in families who were coming early on in the 80's and 90's. Those women are now grandmothers, and they had children, they raised them, brought them to Baba's home. Some have stayed and some have gone off to see what the world is like, and I'm sure they'll be back. Those same women were quite disciplined with their children. And now they're grandparents - it's actually fathers too - grandfathers have the same type of attachment to their grandchildren, however Baba was talking about the grandmothers especially. In that, Baba was saying what is the quality of your love for God, or is it that the attachment to the grandchildren is so strong that that takes precedence? With children there's a responsibility of putting them on track and doing whatever is needed for their education to support them and help them. But the role of grandparents is to spoil the grandchildren, that's it, nothing else. They don't have any other responsibility or such, and even if the grandmother is cooking, she's cooking out of love, not because of duty. She doesn't have to cook for them, but whatever she'll cook it will be just an expression of love. So that bond, a very, very strong bond. Baba's saying just check yourself and see where you are at, so that you're able to move away from the bondages of attachment which cause you pain and sorrow. Now, just connect with one. On the other side Baba was speaking to the youth, the young people, the young kumars. Everybody always recognises that the youth have passion, the youth have inspiration, the youth have energy, the youth have skills and a lot can be done. But when the energy of young people is being channelled into a negative direction there's trouble everywhere. So Baba is reminding the kumars; your energy has to be the energy of non-violence, the energy of peace, so that you're able to carry things in the right way, and that will be the wonder. People will see your peaceful stance, your responses of peace and they will come close to Baba through that. The government will be able to recognise who you are, and what it is you're doing. So, today's murli is extremely powerful but also very, very cautionary. What is it that I need to do in this last period of time, in this short time that now remains? Are there any comments or questions?

Q: People like Rumi didn't know God, but had so much love for God. So how is it possible for somebody that doesn't know God yet be so deeply in love with God?

A: It's something that happens in many other traditions; the Christian mystics, the Hindu mystics, they've experienced this total commitment, loyalty and passion for God, but they don't exactly know the form of God, or where he is or what he does. Although it's really something that's deep within their hearts, they see the state of the world, and see that all these things are really not of the quality they should be, and so they go on that inner journey. In that inner journey they're able to feel God's presence and God's love, but of course there's no information being shared.

If you think about Brahma Baba and the Dadi's in the early days, again, there was a great sense of the presence of God. But they actually, the Dadi's didn't even know this is Brahma Baba and this is Shiv Baba. And so, there was a feeling, there was a beautiful experience they were having. And it's only gradually that then the actual details were being shared and they understood exactly who God was. From the copper age onwards, there have been people who've been not really interested in what the world has to offer, and all they want is to be close to God and have that experience of God's love. So these souls have a very special role also, just as the divine fathers, the founders of religions have a special role, and this sangamyug experience, the memory of that, they carry something within themselves that gives them the power to be able to establish their particular branch. In the same way these mystics and philosophers who have had a deep love for God, have been able to inspire many, many generations with that love. I'm sure that in the confluence age there are people within their own traditions who have taken some understanding of Baba's knowledge and they accept it to be the truth. But maybe the story of the cycle isn't something they're comfortable with - different aspects, but they've definitely taken some knowledge and so that sanskar of love is deep within those souls. At the right time, at the right period, when they emerge, they express that love and give inspiration to so many others.

Q: *From what you've said Jayanti behn, then love is not enough? I mean, they have so much love but then they can't understand or they can't transform?*

A: They weren't in the process of transformation themselves, and also other souls who obviously didn't transform the world kept coming down, and down and down to the point where everything became so impure that God actually had to come and intervene directly in human affairs. I know from my own experience; aged 8, I met Brahma Baba and Mama, and at that point, many of the Dadis were there, but I only have a vague memory of the others. But Baba and Mama. I remember Dadi Janki very well because she was the one who was in Pune which was my home town. So again, I remember the love that she shared. Through my teenage years, I've had that love and I knew it was a very special love, but I didn't have any gyan. Neither at that time, between the ages of say 10 to 18, I didn't even think I was ready for gyan, or needed gyan as such, and it was only then in 1968 that something opened. I thought, well, let me find out what these BK's were actually saying. And Dadi's words were the magic touch that opened the door. So yes, I know when there's only love, it's a lovely feeling, but there isn't any incentive to change, there isn't any understanding of what it is I need to change. It's only when I understood Baba's knowledge that I understood what I needed to do. My experience tells me that love isn't enough without knowledge, but once you have knowledge the power of that love is going to carry you forward. Baba spoke about how just being lost in love, none of the obstacles that surely will come to each one will stop you. You'll be able to move forward.

Q: *What is the embodiment of the fire of love? Is that the answer in what you've just said? The love and the knowledge combined?*

A: That's right, yes. Love on its own doesn't transform, but at least it didn't for me, it didn't make me understand that I had to change my life. I had to connect with God. There was love, that was okay, it was a part of my life, but it didn't have the power to transform. Then there is the pure love in which I know who God is, I know I the soul am that deity soul. I know that it's with God's remembrance that the soul will become satopradhan, and all the alloy will be removed. That fire of love is a very different love to just saying yes, I love Baba, or I love gyan.

Q: *Could Sr Jayanti talk about her experience of contentment, or success and contentment? A real life experience?*

A: When there's a big project, you know that it has to be in cooperation with many others, and you also know that if it's Baba who is guiding things, then you know that there'll always be success through that. There were two huge projects that, Aruna, you were part of them also. One of them was the 'Million Minutes of Peace Appeal'. And we all decided that it was the International Year of Peace and we really should do something, and we knew that it really had to be together. That was the time, 1986, when the RC offices were actually formed, as there was a need because everybody had to learn to work together, and Dadi Janki was sharing her yoga power with the whole story. The story started in January when we first heard about the International Year, and then came to a conclusion (sort of) in October. It was highly successful because it was Baba's project, it was Baba who had touched it and made it happen, and then I looked back and realised that it was a big challenge. It wasn't so easy for me, and that's because I didn't know myself very well. It was a big learning curve in which I got to know myself more and more through that whole period. Right through until the last program in which there was this fantastic closing event at Grace Cathedral in New York, which was fabulous for the public. Canon Cassin came to Baba through that program, so it created a very powerful heir quality soul. It was an amazing event to have participated in, and be part of producing etc. I know that because I was still understanding my own sanskars; I didn't feel content. The results were amazing, and I don't think we could have achieved more than we did, and that I attribute absolutely to Baba and the yoga power of the Dadi's. Dadi Janki was there everyday and she was having yoga for the success of the project. Baba had said to her, every morning at 0400 have yoga to support and sustain all of Baba's instruments across the world. So we'd go to her with a question, and she'd say okay I'll tell you tomorrow, and the next day she would have an answer of how to deal with things. So it was quite amazing how successful it was. It became the largest non-governmental NGO program for the public that was without charging any money for any engagement, and it brought the Brahma Kumaris seven peace messenger awards. It was beyond our expectations. That was Baba really, really, truly. Then, in terms of contentment with others, it was our first time working together as a whole, as a combined world in a sense. London and New York had been collaborating in many different ways right from the very beginning, and this was a worldwide effort, so it was a process of learning. It was a lot about a state of contentment and it was a learning. I think we all learned a huge amount from all of that. Then in '88 we started and that was again Baba's very direct input in terms of the title, in terms of the process, and even in making it happen. So again that was another huge project, and this time I found myself much more stable, much more peaceful, more detached. Again you could see God at work in amazing different ways in which we didn't expect. Dadiji came to London, and she also went to Spain to meet with the Queen of Spain, because the Queen of Spain had heard about the project and contributed. Whether it was leper colonies in the Philippines, or whether it was kings and queens across the world, it was fantastic, and I could say that I was more content. The results were again absolutely incredible. God didn't charge. In terms of our relationships, again we learned a lot, and

again, there was more contentment and stability through all of that. I'm seeing that everything you do in Brahmin life - well probably in lokik life also - but everything you do in Brahmin life is a preparation, you learn and you go further. You learn and you go further. I know that with the Dadi's it's been that state where with constant obedience, constant success and so on. For me it hasn't been constant steady success in terms of my own stage, but learning, learning, and learning. So here I am today, still alive, still smiling, still going on.

Q: You're doing great Jayanti behn. When we follow shrimat, there is the subject of understanding that point within that context, that means that we are all using the dictates of our mind to understand the murli. Is that true?

A: Can it be anything else? Because the quality of my understanding is absolutely dependent on my own perspective. If my intellect is being a little bit polluted with thoughts about this one, that one, and the other one, and a little bit of a critical nature, then, I'm going to understand the murli accordingly. Numberwise, yes definitely, the whole story of numberwise.

Q: So how to deal with that?

A: To keep my intellect free from my own dictates, and the influences of others manmat, parmat. The way to do it is to really understand what is Baba saying to me, first and foremost. Secondly, what is it that Baba's explaining in terms of the whole cycle? Here I am in sangamyug and Baba's talking a lot about bhakti, Baba's talking a lot about purity and impurity. Now, first is what was Baba's message to me today? Second is how does all this fit within the bigger picture, the cosmic picture? And definitely never to have the thought that, so and so should have heard this point. Did they hear this point? Let me check? Did they understand this point? That's not for me to say, or to judge. Baba's working with them, they're working with Baba in their own capacity on whatever level it is, and so, my responsibility is to see what Baba wants to tell me, and to understand that, but also to put it into the bigger picture.

Q: Thank you. There's a question here about the conscience biting; the conscience bites and we don't quite know where the error was so what to do in that moment. You want to check and change but you don't quite know where the error was, and the conscience is biting. How to minimise the damage?

A: Okay. Baba was explaining very clearly that it might not be something of the immediate present, that the immediate present is okay, but there is something from the past that wasn't accurate. If I'm being honest with myself then I'll go back into the past and I'll be able to track what it was. Maybe it's not just a question of one incident. It's a question of my sanskar, and my nature, and probably that persists to a certain extent even today. If I can identify that, that's the checking, and then with that honesty Baba will give me the power to be able to change it. If I'm just, you know, my conscience is troubling me but I'm not clear enough to understand what aspect of my sanskar needs to be adjusted, I'm not going to be able to change it. So I really have to look at myself with honesty very deeply.

Q: Baba said, there would be queues from Bombay to Abu and obviously we have social distancing and it doesn't see that happening. So when will it happen? That's the question.

A: I've heard Baba talk about queues from Abu Road to Mt Abu and we've seen that happen every time avyakt Baba would come. Coming down the mountain, going back up the mountain, the queues would begin at 2300 at night and would continue till 0100, 0130 sometimes, people still waiting for their buses and their rides. I've not heard from Bombay to Abu but also you can see how at this moment the message that's reaching out is in terms of multi thousands. We can't actually calculate how many thousands watch. There was an Indian channel that opened recently and I had an interview on that. And I've forgotten the figures but there were thousands of people that had watched it. I don't know about recent times, but within a week, not just at that time of watching, but later they told us it was several thousand. So Baba's message reaches out. It's impossible to calculate how many people are getting Baba's message at this point of time. We were trying to do a report of service just in the UK, (never mind the world), just in the UK. And it's impossible to calculate figures. You know you could calculate there were 100 people at this program. We gave out 100 pieces of toli or 500 pieces of toli. Now we're not even having to make the toli and give it out. But, it's thousands who are benefitting. So I think that that time when Baba's message is reaching out to many, many, many in different ways that we're not even aware of is happening.

Q: I just checked 200,000 but I think more than that. 200,000 have seen that interview.

A: Yeah. Anyway, as you were saying, it's difficult to calculate exactly. We know that a huge amount is happening in terms of all these things that are going on, and not just by the Brahmin family. I think it was last week that I mentioned this program at a conference that I participated in; ideas that were being shared especially by four people who were very connected with the Brahma Kumaris. They were talking about the things that we would talk about. So like when Baba talks about mike souls. I was actually seeing in front of myself these mic souls sharing a message from Baba in a way that they have now interpreted and understood and putting it across to people in the language that people are used to. It was making sense to people and essentially the message was: you have to change your feelings, your emotions, your beliefs, your understanding and then you'll be able to change the world outside. Even the title of a particular session was about the

most systemic changes happening through the most personal changes. And so we've always talked about this, and people always ask us this question; how can you change the system. Now it's mics like these souls who are telling people; yes, the system can only change when you change. And so the message is getting out there it really is whether through white saris or non-white saris but also especially through mic souls.

Q: *Thank you Jayanti behn. Again, lots of love and appreciation from everyone.*

A: Thank you.