

Sister Jayanti – 4th July 2021 - Revision of Avyakt Murli 30.01.1988

The second step of courage is tolerance

We are hearing the whole story of Brahma Baba – a story of love, faith, courage, immense courage, a pioneer - an amazing story that the world still doesn't know about and I hope they will come to hear about very soon. Baba spoke about the Almighty Authority Father seeing his first elevated creation and I was thinking about how the Creator is always the most powerful – creation will always be a little bit less. Brahma Baba, being number one, became not quite like the Father but the Father will always be the Father and the creation will always be the creation. So, the first deity, Adi Dev, is the one who is first created in the subtle region and then gives birth to Brahma Baba here and, through Brahma Baba, all the other Brahmans; and so, he is the first one in the Confluence Age and also the first one in the Golden Age and the one who is remembered as Adi Dev in the temple of Dilwara. The image of tapasya is that first divine being, and then the first deity of the Golden Age, Krishna. Adi Dev with an amazing, very powerful and beautiful title, is the first man, the first deity, the first one, the original one. And then Baba spoke about how this amazing individual had first of all become the karmateet angel, the first one and then Baba reminded us of the story of the surrender, and how powerful that was and because of that first surrender, he claimed the number one status. But that was going to be in the future; what laid ahead of him at that time in the Confluence Age was a very, very different story. Here is a person who was honoured by his community, respected by everyone, even by the kings and the viceroy of that time, even by the gurus of that time. Everybody saw him as being very, very elevated. Then, as soon as he comes to God, there is a very different experience, and so he gets attacked by bad language because people understand that what he is talking about as 'purity' is not what they want and so he has to tolerate a huge amount of abuse.

How do you see tolerance? Do you see it as gritting your teeth and saying that I'd better get on with it? No, for Baba, it was very different. Tolerance meant being able to smile. No matter what was happening, no matter how much opposition there was, Baba kept smiling. And this was his tolerance, not a trace of anything in his thoughts, not a trace of anything in his feelings, and so what was reflected on his face was just that gentle loving smile. Of course, for most of us, when we are praised we are very happy to hear that and we smile. Baba said that's not tolerance. Tolerance is when you hear defamation about yourself, bad words being spoken about you, and yet you are able to keep smiling. How many of us are able to do that and manage that stage? And so yes, Brahma Baba had to do all of that to be a model, a role model that on a human level we could see and follow in his footsteps and become the same like the Father.

And then Baba explained further in terms of three different aspects of tolerance. So, one is when there is defamation such as bad language being spoken about you; when people who had given you love, now no longer give it and where they see you as their enemy. So how do you face all of that? You will just make sure that you have nothing but good wishes and good feelings for them. So your tolerance will show not by gritting your teeth and saying let me get on with it, but through a very genuine feeling in your heart that's able to emerge and be expressed in your kind words to them, in your love for them. So one is the situation where they come to you as your enemy and yet what you are doing is actually sharing with them mercy and compassion so that they too may begin to have a change of heart and have good wishes and good feelings, but you are not waiting for that result – you are simply giving them mercy and compassion because you know that it is an external negative influence, a shadow of anger, that is over them. They are not in their right consciousness, they are not in their right awareness, and so anger, lust maybe, has overtaken them. There is another influence working. And so you are separating the original qualities of the soul from this temporary influence that is working. Because in the story of the Yagya, the people who were opposing Baba were good people, they were well respected in the community, they were into philanthropy. Baba was not saying that they were bad people, no they were good people. But for the moment, there is an influence. And so to be able to have nothing but mercy in your heart, not even thinking I have to forgive them. You have taken nothing negative from them, there is nothing to forgive. All your concern is about their wellbeing and so there is a spontaneous generosity, mercy and compassion for them that they too should pass through this and come out the other side.

So, one was all the things that happened at the start of the Yagya and in the period of establishment and Baba's amazing cheerfulness through it all. And then the second thing that happened, through the period of service when service first started, were many, many challenges. Sometimes there was a challenge because of individuals who wanted to follow purity. At one point it was the challenge of the beggary part of the Yagya. And at another time it was big challenges such as when the government was not giving us our land that had been requisitioned. Everybody else got their land back, we didn't get our land back for many, many years. But Baba was treating little and big things as if it was a game. It is not a mountain I am having to cross. It is as light as a ball. And if you hold a ball, it looks big but it is very, very light. And so you are able to stay light as you play with the ball. And so, staying so light, Baba didn't even feel like it was a burden or a big thing. No, it was a game. And because of Baba's lightness, he was able to make everyone else around him light also. So Baba is responsible, Baba is taking care of it, Baba is light about it. So I can be light about it also. Otherwise, imagine a parent not having money to feed one child, never mind not having money to feed 350 children. Can you imagine the anxiety, the fear, the stress that a parent could go through? Here Baba is absolutely responsible, and yet it is a game, a ball of light. Baba was remaining very light through all of that. Baba was treating every situation with that sense of nothing new, we have gone through this before, it is not a big deal, we can deal with it, it is fine, and so even that problem wasn't seen as a problem. It is something that has come, it has come and it will go. So have that attitude by which absolutely no problem is visible, and so if I am confused (Baba spoke about that

later in great deal) I will get heavy about it, and the problem is going to be huge. And so, even if it is as big as a mountain, can I minimise it, reduce it so that it becomes a little thing? The opposite can happen, if I don't have tolerance capacity. My thoughts can make a tiny pebble huge, as huge as a mountain. How am I going to deal with it? I think about it too much. Why did this happen, it shouldn't have happened. Baba has none of these thoughts. It has come, it will pass, nothing new. You hear this in the sakar Murlis - how many times does Baba say nothing new, every kalpa it has come, and every kalpa I have been victorious? So the memory is returning of the past kalpa. And so, being able to reduce big things and minimise them so that you can then deal with them very easily, instead of the rattle that goes on – why, how, if, but, maybe this, maybe that, it shouldn't be like this and a little thing gets blown out of all proportion. Which side am I on – the one who minimises things so that I can deal with it easily, or the one who expands things and makes everything so huge that it spoils the whole atmosphere? I can see how sometimes I am one and sometimes I am the other, or can I always be the one who is able to minimise? Why? Because if I take the long route, I am going to find myself tired, exhausted and breathless, and I am going to say I don't like this. If I find the shortcut by minimising it, then I will be fine, I will be able to deal with it very quickly, very easily. My time and my energy will be saved and I will be enjoying the journey and I will be fresh on arrival. Otherwise I will be exhausted. Baba kept using this word rattle, and how, if there is an empty vessel you put something little in it, then there is a clatter, clatter, clatter, rattle, rattle, rattle - a horrible noise. But if a vessel is full and complete, then it has great depth and it is silent. And so using gyan and yoga in our lives we are able to go into the depth of silence and experience that richness and fullness in which things out there really are insignificant. The important thing is how I am using gyan and yoga in my life at this time. Is there a wasteful rattle that is going on in my head? If it is going on in my head, it is also going to come out in words. Can I learn to get away from expansion and come into the essence? And so if I am using gyan, if I am using yoga, I have that capacity of tolerance. Then, not just in questions of why, how, what, if, but, but in any situation I will be able to get to the essence and I will be able to share that essence, instead of getting into the expansion that is going to take time and energy on everyone's part and so on all levels. Let me develop the art and skill to be able to come back into the essence and use that in my life, but also help others come to the essence, rather than going into the expansion which is going to take a huge amount of time and space and energy. Of course, if my time and energy is wasted in expansion, again Baba is saying I will feel exhausted and tired, that there is no joy nor pleasure in Sangamyug. If I am able to get to the essence of everything that I am involved with, everything that I am doing, then in that essence I will be able to experience the pleasure of Sangamyug.

Baba spoke about the 14 years, the famous 14 years of renunciation and how sisters who came from very royal homes and had done nothing like that ever in their lives, and perhaps had never seen anything like it in their lives. They took on the task of using the cow dung and patting it to make into patties so they could be used to light the fire to get hot water. This is especially in the days of the beggary part, but even in the days of Karachi, because there was a war going on outside, you couldn't go outside, you couldn't buy things, so they used to make their own slippers. Different people took on different roles and somebody became a shoemaker, somebody became a gardener, somebody became a car mechanic. Dadi Nirmal Shanta played the role of being a car mechanic and so there is a photograph I have seen of her lying under the motor car that they had and she was smiling. Of course, everything was done out of love, it was not considered labour, it was just an experience of love. Those 14 years, Baba asked them, how did it pass? Did it pass like a struggle, an effort or was it a joy, a pleasure and, if you were to have the opportunity would you want to have those 14 years again in the same way of being able to do those different tasks that you had never ever done in your life before? Dadi Ratan Mohini told a story of how they were building roads. When they first came to Mt Abu, they were in Brij Koti and there was no proper road, there were no lights there. Somebody came along, taught them how to build roads, how to put up electricity poles, and that was what they would do. And so they learnt many different skills that they would never ever have imagined possible. Yet today Baba says sometimes people say why did I surrender, did I surrender just to do menial housework, am I not supposed to be a teacher, I gave up everything, I have renounced the world, I have sacrificed everything, but I came to be a teacher, I did not come for all of these things. Baba says whether you are doing something very simple, or whether you are speaking to a thousand people, do it with pleasure, do it with the same pleasure. Maybe for some, speaking in front of one is more of an ordeal than doing physical work, but let me learn to speak in front of not just one, but a hundred, a thousand, with the same pleasure. Am I able to experience the pleasure of Sangamyug at all times in this way? There were two words Baba was playing with – mauj (pleasure) and moonj (confusion) – you can see how close these two words are (Avyakt BapDada very often finds rhyming words). And so at that stage where something has happened and I am not tolerant, then many many waste thoughts and a lot of confusion result – it shouldn't be like this, why is it like this, it should be like this, why isn't anybody listening to me, why can't they agree with me? It is like you have got a ball of wool, or you are doing some embroidery (maybe today's generation has never knitted nor done any embroidery, but I remember doing both at different times) and when the thread or the wool gets tangled up, it can cost you hours and hours of trying to untangle the thread or the wool. It is a real pain and so you have to be really careful that you don't let the thread get tangled. And so the same thing can be going on in your mind – are the threads already tangled, crossed and confused? Confusion in your mind, attitude and vision can result. And what's going to be happening with your actions, and the world around you? One person can cause confusion for many people, not just for themselves, but for the world around them. Stay in pleasure without any confusion, then everything is clear. Baba has been very clear about everything. And whether I have facilities or I do not have facilities, like the period of the tapasya that the Dadis went through, the soul is lost in God's love and so there is pleasure. So my happiness, my pleasure, doesn't depend on the external situation but rather on my inner state of being and the experience of God's love. Baba spoke about that inner fullness and state in which I am complete. No

one is complete, I am on that journey and am content. There is no discontent. The final stage of satisfaction will come through effort, but at the moment have no confusion, let everything be clear and usually Baba will provide and everything will become available. So even if there are difficult situations I will be able to see a clear path through them and move forward. And the other way, if I am already confused and discontent inside, even though everything is clear, and even though I may have all the facilities around me, but I am not able to enjoy those facilities, I am not able to see the straight clear path ahead because of my confusion. I will muddle along and there will be more confusion. It is just going to get worse and worse. So Baba is saying sort it out, sit quietly and go deep inside and use gyan and yoga and let there then be clarity and that will bring pleasure and joy. If you allow that confusion to grow and grow and grow, then the tangled web, the tangled thread will just get bigger, bigger and bigger. And so that's what I need to do.

Baba spoke about how one aspect of tolerance is the situation where others are defaming you, or becoming your enemy, the second aspect is the situation where circumstances are really challenging, and how do I deal with them with tolerance. And the third aspect is probably the most difficult one that Brahma Baba has had to face, and sometimes we face it. We have sustained someone for so long, genuinely, altruistically, just out of love for Baba and for that soul, so nothing else intended, but then they turn around and they become a traitor. Baba used very strong language, and in Baba's days, if someone was just content and left the Yagya, then people were waiting to hear stories about that, and so news stories would spread around the whole community. And so this is why not just for 14 years, but even afterwards, there were challenges hearing the name of Brahma Baba, Om Mandali, or the Brahma Kumaris. So the third aspect of tolerance was for the traitors. How did Baba deal with that? Again, whatever they were discontented about, with a lot of love and good wishes, Baba would try and help them. And if it was something that they had failed in that was causing them discontent, Baba's love and big heart would give them the courage to enable them, with his love and absolute tolerance, to move forward so they didn't get stuck. Some of these souls would come in, say defaming words the first day, the next day they would come in to say "Baba truly is Baba, the only one who would allow me to move forward in this way". Or even some of those who left might complain about other people, but generally they wouldn't complain about Baba or Mama. They would say Baba and Mama's sustenance was incredible. I have met some of those people, in Bombay in particular, but they were really just full of love for Baba and Mama, because Baba had continually showed kindness and mercy towards them, not allowing anything to come into his mind, even for traitors, and even when they came back. Baba went to Bombay and Delhi often, and so some of those souls would come back to meet Baba and Baba would give them no feeling of 'why did you leave, what happened?' Baba would simply, again, just give them love, and say "Child, welcome, it's your home, keep studying, keep moving forward", not a trace in the mind or heart of the soul of Baba of the things that happened in the past. Baba has demonstrated how to deal with all sorts of levels in which I might lose my tolerance capacity, and so Avyakt BapDada is reminding me - these are the things that were possible for this human being, why don't you follow in his footsteps and develop the same, and so you too can become that angel that Baba became. So tolerance isn't gritting your teeth with a frown on your forehead. Tolerance is so light, so happy, so full of goodness, virtues for others, good wishes for others, that you are able to rise above it and the mountain is reduced to just a ball, or not even a ball, just a ball of light, so that you are not carrying any weight at all. Hence, the reminder of Hanuman, the one who carried the mountain on the palm of his hand. Tolerance to this extent is real tolerance. I can't complain about what it is that I have to go through as Baba went through all of this and much more. What I can do is learn to be able to create that higher consciousness within myself, increase my inner capacity. Somebody said that Raja Yoga is the way to increase capacity, that is, capacity building. It was a non-Brahmin who used this expression first, and I thought it was a very nice expression - building capacity for ourselves and teaching others how to increase their capacity also.

When we tolerate, we are not doing someone else a favour, right? Sometimes we think we are doing somebody else a favour. Today Baba made it very clear that it is really for your peace, happiness and sanity, and that's why we tolerate. What about you Jayanti? I know you have to tolerate a lot. You are our Brahma Baba at the moment. We are seeing you in action also constantly smiling which is wonderful, but something from your personal perspective on tolerance, why do you tolerate?

It is something that I have seen Dadi do and if you listen to her classes (thousands of her classes are available still), she used to pick up on tolerance in a big way. For her, tolerance was a very important quality to develop. Sometimes I have had to tolerate when people have spoken badly about me, and I just have to remember that I am who I am and Baba knows me, and if this person doesn't know me it is ok, and also if they are badmouthing me and telling others, well others can see for themselves and judge for themselves who I am and what I am. It is important not to be bothered by this and keep smiling and keep carrying on. I just know that if I have waste thoughts about other people because they are not the way I would like them to be, I remind myself - can I see their speciality? Through the month of June, we were hearing many of Mama's qualities and one of these was speciality, being able to see specialities. Avyakt BapDada has also spoken about this, but especially through the month of June, I was thinking can I see their speciality in the ones who are not doing things quite as they should be. And so you develop the skill - if you have the aim to develop a special quality, it is possible. We don't start off as angels, we started off as shudras on the path, and gradually we learn and learn. Baba's murli last week on being able to see virtues and being able to absorb virtues with my intellect, reminded me that tolerance is not difficult, but is something that is shifting inside of me, and when I make that shift, then there is happiness, there is no sense of a burden of being tolerant. So, what all this is doing for me is carrying me further in my journey - I am learning, I am growing, I am stretching, I am moving forward.

What about the obstacles in the Yagya? What do you do to face those? What do you say to yourself?

When we had the problem of plumbing, then it was a big obstacle in service. Then I just had to think about it and say it is fine, it is going to be fixed, that it is also a time for a break for everyone who has been serving so hard in Oxford. I thought maybe it would take a couple of years but it has taken a bit longer than that. It is true that not just the pipes needed renewing, but I think everyone's awareness also needed to be renewed because people were quite exhausted after most of them had been there for the whole period of 25 years. Some came just a touch later, but it was over 15 years that everyone had been there. If you see it with purpose, what is the purpose behind it, like Baba says go into the depth of it - yes it is time for a break, it is time for everyone to contribute and create their fortune, so both of those things have happened, we are now coming to the end of that journey. Yes regularly we keep being put off getting the date that we get handed the keys, because they test one block when it is ready, and there is something to be sorted out with the electrics, and something else happens somewhere else... When you hear about it, it sounds funny, but at that moment, it wasn't very funny. They were putting up big ducts, canopies, hoods for the kitchen because there were many things going on and so we need big ones, double the size they were before because of safety standards having progressed, so the ceiling fell. Can you imagine? And so we have to sort out the whole ceiling, those who were doing Baba's work also had to be very detached and not sort of grit their teeth and say why has this happened again. No, it has happened, it is ok, we will deal with it, Baba will help us. So really I have to say that the instruments who have been dealing with it on the ground have kept that attitude all the time that it is Baba's work, it is going to be fine. Everyone who comes will definitely have a very, very powerful experience. That was a big one, a real big one, but every day there are little things that happened and if you laugh at it, smile at it, it is ok; if you get upset by it, you fail, because then you have to sort yourself out, or you have to take help from somebody to help you sort yourself out. And that is time and energy that I have lost but I have also pulled it from another.

Do you want to give us a little update about Oxford?

We are hoping that we are going to be ready to move in in a few months' time because all the inside work has still to be completed in terms of interior decoration and stuff. The main work that you will never see, hopefully, are the pipes that have been put in, the electrics that have been changed, but now it is the turn of the interior design and furnishings and so that is going to take a few months.

We hope by November we will be able to welcome Brahmins to come and have some silence retreats and experience the power of yoga which Baba has been talking to us about for quite a while, especially since the Pandemic started. The focus has always been yoga, but many of us have still been active, whether with Zoom or whatever, so towards November I think we will be able to maybe invite people in, but if that date changes to December, don't be surprised because things keep happening. But for the public, we will be thinking of retreats probably sometime in May, starting at that time. So it is still a bit of a journey, but it is a settling journey, not the hard work that it was before. And one other thing is that Manda Bhen wanted really to change her role, to have time for herself and yoga and so on, exploring her inner world, and so she is going to be around, but it is going to be a team that is now working collaboratively to do the main things that happen in Oxford, but of course with a bigger team of residents with them. So everything is new, a new chapter, but with Baba as our canopy of protection all will go in a way that Baba wants.

Someone who is afraid is never able to go into the depths, one with essence remains constantly full. This is why there is depth in something. What is the connection between being full and not being afraid?

When I am afraid, it is creating a huge amount of rattle, or waste thoughts in my head. All sorts of questions arise: what if, what if, what if. I will share a little practical story. There was an interview that Liz Hodgkinson had done with me many years ago and the whole thing was about anxiety and fear, and of course, anxiety leads to fear. She shared some research done by a newspaper in the 80s but the situation and how we interpreted it still stays the same. The newspaper people had asked people when they had fear or something happening, or they were very anxious about something happening, how often was it that fear was actually realised, e.g. you were not feeling too well and you thought it may be cancer, or you thought that something bad had happened to your child because the child wasn't coming home at the right time – this was before the time of mobile phones, now you just phone them, where are you, what's going on. The percentage was 80 times out of a 100, that the things they were fearful of never happened and so it was a waste of time, waste of energy, waste of power really. Twenty percent of the time the things they were afraid of did materialise but they wasted so much energy in just thinking, thinking, thinking that they didn't have the capacity to deal with that situation in the best way possible. What Baba is saying is that if there is gyan, if there is yoga, if there is faith, if I am filled with God's love with God's power, with faith in God, faith in Sangamyug, faith in the drama, then I go into the depth of that and I am able to stay very full, silent and content. And I am able to find the solution to whatever it is that is going on. My fear creates so much confusion that all these negative thoughts and waste thoughts are really pulling me down. And even the little energy, the little strength that I had at that moment, is actually being depleted by my own thoughts, not by the situation, but by my own thoughts. So when I come to that stage where I am afraid, it is because I don't have faith, I don't have understanding, I am not able to go into the depth of gyan because other things have taken over my consciousness. But let me not allow that to happen, let me be able to go into the depth of gyan and yoga and stay full and content and be able to be silent to take power from Baba to deal with whatever may come. So between the empty mind rattling, or the empty vessel rattling, and a lot of stuff going on, I speak about it and create confusion for others also. So fear, anxiety and confusion, all of them go together.

When one does service, like washing the dishes or repairing the car, and they have a bunch of waste thoughts, is that still service?

Not really, because my time and energy has gone in the wrong direction. If I am appreciative of the service opportunity that I have been given and I see it in that way as an opportunity, then my thoughts are filled with love and joy and I am receiving power as a result of that service. That service, whatever it is that I am doing, is probably going to turn out to be excellent. But if I am having waste thoughts of what I am doing, then certainly the energy loss at that moment is huge and it is visible on my face and I am turning moody and getting upset. Even the happiness that I had before I am losing. So yes, I have done something, but I haven't earned anything from it, I haven't accumulated fortune. It's so very important to do service with the right consciousness and see every opportunity of service as fortune because I am doing it for Baba, I am not doing it for a human being. This is the thing that we look at when someone is doing something else, we compare and so that comparison means that I lose my self-esteem – why aren't I doing that, am I not good enough? It might be jealousy that is biting away inside and making me lose all my goodness and is leading to a state of weakness and degradation inside. So Baba is saying, everything that you do for Baba with love is an opportunity to experience God's love and to feel the return of happiness from God for that. So whatever comes your way, just simply enjoy it and you won't feel it is labour of any type. Nowadays, lots of people when they are washing dishes have got buds in their ears, and they have got their phone or iPod with them. It is really an opportunity to hear Baba's songs, to hear Baba's versions, and the time will go by like this. You can do automatic work like washing dishes with a different consciousness, a higher consciousness and know that you are doing it for Baba. Your heart is with Baba and your hands are working away.

I feel that I have to explain myself because I have been so misunderstood. But Baba didn't have to explain himself as such. So how to move from expansion to essence calmly, silently, simply.

It is my own misunderstanding that is telling me that no one understands me, maybe they do understand me, and maybe what they are saying is coming from a different perspective to mine. Maybe I haven't understood them. Let me just explore that and see what could be the case. Instead of trying to explain and getting myself more jumbled and confused and more tangled in my own web, the web that I have created, let me just stay silent and see if I can see things from their perspective rather than thinking I have been misunderstood, maybe I have misunderstood something. That is a very important perspective to have, but also something that I mentioned earlier: who I am, what I am, is going to be seen through my face and activity. I don't need to prove anything. That which is true is visible as a proof of truth, I don't need to prove it. If I am stubborn and I insist that I have to prove myself, you have to understand what it is that I am going through. But that is just my stubbornness. So I don't need to prove anything. What is true will be revealed in its own time. It is a very important lesson to learn and certainly if there has been some type of misunderstanding, the more you try to prove it, the more the other people will see it as you being stubborn, so let it lie, it is ok. Maybe I will try once, if it is not working, I have to put a full stop to it. When I learn to put a full stop to it, as time goes on, whatever was a misunderstanding is going to become clear. Sometimes they say are you conveying, or are you convincing?

On the topic of expansion, how to make the emails simple. How would you like us to write to you Jayanti Bhen – how many words, how many lines?

Baba gave Dadi a very lovely message many years ago. When Dadi used to stay up till 11pm at night, we used to print out emails for her and she would diligently read all the emails, not just hearing the translation or a summary but reading it all. And Dadi Gulzar had seen this quite often, because they shared their cottage. She must have told Baba because Dadi didn't say anything to Baba, so Dadi Gulzar must have told Baba. So Baba spoke about it in the murli. Baba said, on behalf of Dadi, I am telling all of Baba's children, all the double foreigners especially, just send Dadi a note of 'I am OK', that is the best note to send to Dadi. It doesn't take three sentences, it doesn't take three pages, just one sentence. That's the best news. I understand sometimes it is not possible to say all is fine, all is ok, but yes send a summary. News can be essence, but also if there is a question, sometimes the question is lost in all the detail, so whatever it is, tell me what the question is - what is your question and whatever background you think is needed, that is fine.

Some people are feeling that some of Baba's centres and premises are not being used at the moment. Should they be closed down because there is so much rent and people are not able to come because of lockdown. What is your view on this?

I feel very sad, and this is not an emotional sadness, but it is a feeling of loss that where there is a centre and we close it down, it is a loss for the community, not just the people who are coming, but for the people who knew us, who are our friends, contacts, neighbours. Because even though they are not coming, they know that it is a place of peace, a place if they ever went, they could find some solace, and of course the community of Brahmins that are coming. I know that even though it is lockdown and people sometimes say that it is fine, they are sitting comfortably at home and being sustained to a great extent, but I know that there is a big difference in walking into Baba's home and feeling that safety and protection and a situation where I am just alone at home and even with my family at home. But being in that atmosphere is very special. It is a pilgrimage place, every centre is a Yagya; so just wait, because I think we are now at that point where in different ways whether it is through vaccination or herd immunity, whatever it is, things have actually become a little calmer than they were before. So you have been hanging on in there for 18 months by now, so give it a couple more months to see if the country opens up and people can start coming. I think many countries might be opening up because there is a recognition of something that is very important, about how there has been mental issues created through lockdown. I think many health ministers are

now balancing the whole subject of virus vs lockdown, not only because of the state of the economy but also because of mental health issues. Baba's home is a place of refuge for people to come and find shelter and peace and absolute space where they can be safe and secure. I am not talking about coming for physical shelter but really a place of peace, that they can experience God's presence. My suggestion is to hang on in there for a little while longer and see how things evolve. You will probably see that many, many people have been waiting to come back to the centre. Many who have taken their courses through Zoom will be finding their way to a centre. They probably have not had the experience of the Dadis nor Madhuban, nor personal Avyakt BapDada in the presence of Baba, so at least we can offer them is a centre where they can come and who knows maybe your halls, your classrooms will be fuller than they ever were before. So hang on a little while and see what the drama brings.

Only Baba, the 8, 108 and the 16108 make it. How can I overcome disheartenment and still keep smiling and not be fed by this old sanskar of disheartenment?

A very interesting thought about Satyug is that everyone in Satyug is going to be happy. So even if, and I don't know what the final results are yet, there is still a long way to go, in terms of my own effort, I know that with Baba's help I can do more than what I have done so far. All the tips that we have been getting in the avyakt Murlis are quite incredible. Every murli is powerful and helpful, but especially in these recent Murlis, Baba has been telling us how to move forward. Ok you have been doing this, you have been doing that, now take a step forward. Now today again, you have been taking the long route round, so instead of using your time and energy in taking that long route, can you find the essence, the shortcut. After your time with Baba, you know what is the long route and what is the shortcut. Practise going down the short cut and you will be able to save your time and energy and you won't feel disheartened. Otherwise, the loss of time and energy causes that disheartenment. So know that this period of time Baba is still giving us a lot of help, a lot of support, a lot of mercy, a lot of forgiveness to help us move forward. So take advantage of the time that we have left.

How do you tolerate jealousy when you know that a Brahmin is turning other Brahmins against you because of jealousy?

The lesson I learned from Dadi about this is if I have a little bit of ego about my role, my position, my specialities, my service, it will cause jealousy to flare up in others. Where I have dealt with it with deep deep soul consciousness and humility, then people would appreciate but not be jealous. Mama is an example. She was one out of a whole group, but she moved forward, she moved ahead, and nobody was jealous of Mama but everyone appreciated what she was able to achieve in her life. There was no competition with Mama. How did Mama achieve that - absolute humility and also constant sustenance of others. Think: How can I give my time and energy to others so that then I win their hearts and there is no jealousy.

Which are the areas in which you don't have to tolerate?

The fine line between tolerance and facing up to something is if my principles are being challenged. If I am being challenged in terms of my principles, let me be a shakti, let me face it and do what I need to do so I don't have to tolerate it at that moment. But in the situations that Baba spoke about, practise tolerance and a big smile, so the other person doesn't even feel that you are tolerating. We sometimes see tolerance as putting up with something. Baba was not putting up with something, Baba was creating that awareness of helping the other. Baba was changing the big mountain into something very light, so change of perception is what tolerance is about.

Om Shanti