

Sister Jayanti - Sunday 27th June 2021 – Revision of the Avyakt Murli of 26.01.1988

As usual, every murli gives us an insight into where we're at, and what more needs to happen. This murli, as is usual, Baba began with the praise of the children. There have been a few murlis recently where Baba didn't begin with the praise for the children and just launched straight into the subject matter. In this particular one, again the Eternal Father Shiv Baba and the original first father Brahma Baba, both were looking at the children in their eternal form and also in their original Brahmin form. Both of them, Baba was saying were very, very lovely and very elevated; Baba always says he makes the children higher than himself and in this case Baba was talking about the double form being higher. On the one hand, it's the worship of the saligrams and the deity form, but also it's the worship, the recognition of your double form that is higher than Me. I was thinking that it is also the form of Satyuga, and not just worship worthy, but also being the masters of the world.

Baba says he never takes that experience, he gives it to us as a gift, he is never there to enjoy that because he knows the limitations of that also. So first it was really uplifting the children, making them realise how valuable they are, how elevated they are. All of this. So often nowadays Baba explains why it is that souls become numberwise and in this murli it was very clear; number one, number two, number three. What is it that brings about this difference? The number one souls are those who have an intellect that's able to see virtue, absorb virtue, fill themselves with that, and so they move on. The intellect that's able to take virtues and absorb it and develop that within the self. The second category see the virtues, appreciate the virtues but don't have the courage to think *we ourselves can become this*. There's an appreciation but there isn't the power or the courage to be able to actually imbibe it in their own lives. The third category are not even able to see virtues; the intellect has been so influenced by the negativity of Kaliyug that they're not seeing any virtue, and if you don't see virtue what are you going to fill in yourself? You're just seeing weaknesses and defects and this is what you're churning, this is what you're thinking about and so that becomes who I am also. One that's filled with a lot of negativity; that's the third stage. Yet Baba said all my children have some speciality or another. Why? The speciality of God's children is that they have recognised God and it is an incredible thing. It's just a handful out of multi-millions who come to this stage. Out of the whole world some have totally rejected the name of God and those who do take the name of God sometimes have human images or other images. Those who still say that "there is a God " but they don't have a personal relationship with God, because they think that God is all around everywhere in everything. Only a very few lucky handful are able to know God as he truly is and develop a relationship with him to whatever extent numberwise according to effort. Even the last bead of the rosary of 16,108 has said yes, this is Baba. This is the one who has come to lead me from darkness to the light and that recognition is by only a very select number and this is why they are special. They recognise God, they make God belong to them and that makes them even greater than the sages and saints and many other people in the world.

Then Baba was talking about using your specialities. One is that you have them but the question is am I using them? To use my specialities means to come into action, which means the speciality is like a seed. Only when the seed is planted in the soil, when you're grounded, when you come to earth, and use it in service for others, then that seed is able to grow into a tree. That tree is able to be sustained by you, but also then it comes to the point where it is able to give fruits, i.e. others also become like you, and you offer those souls to Baba, the fruit. Then there are some souls who don't use their specialities at all. Then there are others that do use their specialities; but even though the seed is planted, the tree comes up, even the fruits come up, but what happens with the fruit tree is that the birds come and the sparrows eat up the fruit. In this case the sparrow that comes and eats the fruit of my effort is me, because I now begin to have the thought of "I, my speciality." I was able to achieve this, nobody else could have done this, it was because of me that this service could take place, and so the fruit has been polluted. It has been spoiled because I've taken the credit. I forgot that my speciality was a gift from God. I think most of us who are here, when we came to Baba we were pretty young and I know that I didn't have any specialities and Baba gifted me with specialities, especially being able to speak to all of you. I could speak to two people, I couldn't speak to three people and that was a very dramatic change that happened when I decided to surrender. Within a few weeks Baba sent me on service and then Baba sent a letter - Sakar Baba was still around - Baba sent the letter saying "child, you have to go here and there, and serve such a soul and a long story. Basically I was shocked; how is Baba sending me to this very important service? Because the governor at that time in UP couldn't speak Hindi, he could only speak English, and his own native language from the south. Baba said no, it needs an English speaker, and not a brother but a sister, and so I had to obey. I couldn't say no to Baba. Anyway, it was a brilliant experience of preparation and how to prepare externally and internally and so on. But the change was dramatic, it just happened and so what Baba said at the end of the murli actually "In Brahmin life there is less labour or less effort and greater reward", that is really is my experience. This much effort on my part and the reward is huge, and so making sure that I recognize that any of my specialities are a gift from God. I don't possess them myself. I didn't, I couldn't, I wouldn't have been able to do this service. And the others who do take on service, yet there's the I that comes in; Baba said, yes they will be given credit for the service they do. So, at that moment people will say "this one is serviceable, this one is very valuable, this one is a Maharathi, is doing such brilliant service", but what you have to do is to do it from your heart. Not just say in words, yes this one is doing great service and so there will be verbal acknowledgement, but there won't be praise from the heart. There's a big difference between giving praise according to etiquette, or manners, or code of conduct, and between where genuinely from the heart The Brahmin family is able to give you respect because

they see you and your surrender, and all your qualities and so on. Baba says there will always be 5% who don't acknowledge anything, that's ok, Baba gives permission for that, but 95% should be able to acknowledge and give that love and respect from the heart.

Baba used a very interesting word that even in today's world they use that expression (Puja) worship worthy when they are speaking to seniors or when they're writing letters. I remember that Murli Dada, whenever he wrote a letter to Dadi Janki, he would always begin Puja Dadiji, so it was something very prevalent in those days. It was really in his heart; recognising Dadi as being worship worthy. In Sangamyug worship worthy isn't the external aspects of bhakti, yet Baba interpreted each and every one of those things in a very lovely way so that we begin to understand where bhakti stems from. At the end of bhakti ceremonies - it might be a short ceremony or a long one - what they call the aarti, they light a little lamp and hold it in front of the deities. They use that to sing their song, their psalm, and people all join in. It's a song in which everyone is singing at the end of the program, whichever program it might be. Literally everyone, big ones, little ones, everyone knows the song of the aarti; it's part of culture. Baba said that this is actually the return of the love and regard you have given and they give you in return in bhakti. The aarti is the love, the gratitude, it's an expression of immense devotion. Sometimes people sing Kirtan - some of you know about this - they sing hymns through the night, many many hours and Baba said it's because they are singing your praise today, that you have done such service. You have won their hearts and they're singing praise and then they put a tilak on the idol, and the tilak is the tilak of awareness. Put that tilak on yourself; remembrance, awareness. They also light the flame, some incense and they put that in front of the idols also. This is the memorial of you having had nothing but the light of good wishes for all these souls. The whole interpretation of bhakti there was very, very lovely. The garland; you don't need to have garlands now, but you have sacrificed your life and become the garland around God's neck and so seeing you others are inspired to do the same, and they're ready to surrender and these are the garlands around your neck. You have allowed them to come closer to Baba, brought them closer to Baba so that they have surrendered, and so the memorial of the garlands also. So huge, huge praise for the souls who are worship worthy and are revealing those qualities at this moment, at this time. Praise of the Brahmins until the very last birth there is so much praise of the Brahmins, especially the real Brahmins. In lokik life brahmins are always considered to be the highest, they are given the highest form of hospitality and everything, any important significant ceremony has to be performed by brahmins and so always those people who are in charge of all those ceremonies conduct them with that sanctity. That's how it should be even at the end of kaliyug. I have seen that some brahmins that I met in my childhood were very aware of the presence of God and being able to transmit that energy of that which is sacred, but of course I do not know now what happens but it's very different today. But for Brahmins who are true Brahmins, even now little labour and greater results. Why? Because labour anyway is not labour when whatever you do is with love, and so that's also part of what's happening now.

Baba used a very interesting expression; Baba said that you don't need to create chaos, what you need to do is to create wonders. If you occupy yourself in creating wonders and I don't think that's interpreted as magnificent, big programs all the time. For a year and a half now we've had no big programs, no programs as such externally, but just a huge amount of Brahmin sustenance. We have had public events on Zoom and they have all gone well and probably you've had more audience than you have ever had before. It's much easier to sit at home and watch rather than to get out into the rain and cold and all the things that people have to do, get the bus, the metro, the car and the traffic jam. Everywhere, and also because they need it, there's been lots of wonders shown through Zoom and online platforms. Baba's saying that if you don't engage yourself in doing something beautiful for Baba, what you're going to be doing is having a lot of waste thoughts, a storm of waste thoughts, and if those waste thoughts are creating havoc inside of you, just imagine what it's going to do to people out there. It's going to come out in words also, and create chaos there. Sometimes people say "I just want to sit and meditate, I just want to be on my own", but my experience is that they don't use that time in a very worthwhile way. Because you're not used to using time in a worthwhile way, they think, just by being free everything will be magical; and they will be able to focus and concentrate and have deep powerful experiences, but instead the mind is still racing and running around. Whether I have extra time or I don't, what I can do is make sure my mind is creating beautiful thoughts, thoughts of wonder, thoughts of appreciation, thoughts of just love for God and elevated thoughts are going to keep me elevated also. So what am I doing, am I creating wonders with my mind today, so that then can be the experience that others also have? Again, a reminder of who we are and what we can do, and how to be able to do it now and transform.

I loved the point Baba made about the kumaris; don't go for the experience to taste what it's like to be in kaliyug again, and then say OK, I don't want it. You're lucky because you haven't tasted the sorrow of kaliyug and so stay away from it, just recognise how valuable you are as God's child, doubly fortunate as a kumari because you're free, and you can do so much for God. Baba again reminded the kumaris of their fortune and what it is they can do, that freedom, that space to be able to do whatever it is that's possible for Baba. So these are some of the things that stay in my mind from Baba's murli yesterday. Most importantly I think about this aspect of what I am doing in my mind, and am I able to have those elevated thoughts and good wishes for all, all the time? What is my vision like? Where does my vision go? Does my vision go to virtue, or does my vision go anywhere else? What is the quality of my intellect, is my intellect able to take virtue? Do I recognize it when I see it, or am I still in that mode of being critical and complaining? So I'm just not able to see the goodness that does exist and if I'm not able to see my own goodness it starts there, when I don't see my own goodness, and the gifts that God has given me, I am not going to be able to see the goodness of others also. So introspection again is the big lesson. Look inside, see what's going on and create that space in which I'm able to see the specialties that God has given me, and also the original virtues of the deity role. The eternal qualities of the soul at that stage where I am connected with God, and I am a reflection of

who God is, so those qualities are mine also. Can I do that and experiment and experience it? If I can then I'll see virtues in others too. That really is a very big lesson; to be able to create unity and harmony. If I'm not seeing goodness in others, how can there be unity? For me to be able to see goodness, I can learn to give respect and be able to harmonize, so all of that will happen in a very natural way.

Q: Years ago we had asked one guru who was sitting in tapasya for a long time, like they do for hours, what do you do, and he said that they just think about the brahm element. You were saying if we just want to sit and have yoga then we are just focusing on the soul world whereas we have to come into action and dharna, right?

A: Having a direct relationship with God and a relationship with Brahma Baba means that there's the inspiration to do something because this is what is going to determine my future. If I'm just going to be focusing on the brahm element - or even in incorporeal God - I don't know which part of the tree I belong to, and certainly I don't have a role in satyug, if that's what my yoga's about. My connection with God as Father, Teacher, Satguru and His Shrimat; to be able to take love and share love and do what is needed for the world, this is what is going to bring me into satyug. Then I'm following in the footsteps of Brahma Baba. If there is no connection with Brahma Baba, Brahmin family, or no connection in service, although I am sitting in silence, probably my future is one a long time in the land of mukti.

Q: Could you give us an example of how this specialty given by God then gets eaten up by the sparrows and I come into "I and my."

A: None of us had gyan until we came to Baba, that's a fact, but most of us now do a lot of service through explaining things to other souls, whether it's one to one, or one with many, or brahmins, or public, whatever it may be. As I do this, and as people appreciate it, I have to keep reminding them that it's not my churning and my thinking, it's come from above. But people love focusing on a human rather than the Incorporeal, so they say to me that was brilliant, that was so good, that's really nice. And I think, yes it was nice, it was good, it was helpful for so many, yes Baba I am doing good service aren't I? And I begin to acknowledge that it's me. I begin to think that it's me. That's maya. Baba says it's like there is an image that's been broken or polluted in any way, that image can't be worshipped. So I cannot achieve that worship worthy status if I have accepted the praise of I, and I think that it's me that's doing it.

Q: Can we stay with that a bit? Remember Baba said: Give from your heart, or having to give, when we give regard.

A: You see somebody who is doing a lot of service, and if not necessarily vocally, but maybe they're brilliant in their program planning. Maybe they're great in their artistic contribution. Different things; service is so many different things, and people will say, yes they are good. But there will always be a but that comes in, and maybe the but is coming in because there's a lot of ego there. Where there's ego you can't win the love from people's hearts. The problem is that I've got into the consciousness of I and this is me, and only I can do this. Nobody else could do this, only I can do this, and if I've got into that consciousness it's very difficult for me to acknowledge that I have ego. It's difficult, and then at that point there comes a time when the soul comes crashing down in some form or another, and so when people are giving respect and love from their hearts it's because they see the surrender of someone. They see the love and faith that the other one has for Baba and how they are doing what they are doing for Baba. They're not doing it because of ego or to win praise, or anything like that, their motivation is pure love for God and to bring other souls closer to God. So if I'm giving praise and respect to somebody in that way - like we did with the Dadi's - Dadi's did on one hand little, they didn't go running around. I know Dadi Janki kept flying around, but what she did was actually serve and that's reminding me of a very important point that Baba made in this murlī. That in bhakti people's thirst for even a few moments is to be in front of the idol. I've seen that in both the Shiva temples but also the temples of the deities. In the Shiva temples huge crowds wait, and then they move you on, they don't let you stand there for long because there's such a big crowd behind you. Images of the deities also, same thing, you can only stand there for a few moments and people know that but they will stand in line for a couple of hours to get just a glimpse. With the Dadi's, we know you just had to bring someone in front of the Dadi's, and their drishti - even before they said anything - their drishti would melt the soul. Their drishti would make people feel very content, very happy. As if what they had come for has already now been achieved. All these bhakti memorials they're coming from the real-life situations in Sangamyug that we have witnessed or most of us have witnessed. So when there is somebody like that you give regard from your heart. They're not saying you have to give me respect but you automatically give it and then for another one who is extremely serviceable, but there will always be, yes they're good, but ...we've seen it happen in so many different cases.

Q: Baba had said that your specialty is prasad and so you should spread this prasad to everyone, this toli. Also this question about victorious every cycle. Baba says that you have played the part of being victorious many times and are playing that part now too. What are the signs that we have been victorious, what are we supposed to look out for?

A: Am I able to have victory in the little things that come my way? Have I taken so much from Baba, as my right, because Baba speaks about how Brahmins have a right for all the powers from Baba. Maybe I know that before gyan I was pretty short tempered with people, I was pretty impatient and now since coming to Baba I see that that's changed. I've had victory over that sanskara of impatience. Now I've learnt to develop patience, that's victory. That's lovely. Maybe I was lazy? I could never get up early, I needed those extra hours in bed in the mornings and now I am able to wake up at 4 o'clock, or I had to wake up at 3.30am but I am there ready for amrit vela at

that time, so what brought about this change? It's that power from Baba that's making me victorious. Following other aspects - the shrimat - Baba said give regard to everyone. You don't have to ask the question, do they deserve it or do they not, but I want to develop that state of being in which there is automatically respect for everyone because this is a quality of the deity soul. To be able to see others with respect irrespective of whether they deserve it or not, can I do that also? Just know yourself very deeply, what you were before, and how Baba has made you change, and you will say Thank You Baba. You will know there's been victory in these things so far and that there are more things to be done. But that's okay I'll get there, I'll get there in the end, and not even in the end, but sometime in the future. Let me start working on it now so that I start experiencing the sweetness of victory at each step as I go along. That memory of how Baba sees me, Baba sees me as a victorious soul. Can I keep smiling under difficult circumstances? Can I stay cheerful even when what's coming at me isn't something that's very nice? Can I keep that cool, that dignity, that victory? Each step along the day I keep checking, am I able to have victory over my own old sanskaras and old habits? It's nothing to do with victory over another. Sometimes Baba explained that if there's an argument and you give way, and you say never mind your way is fine, it looks as if it's defeat, but it's actually victory because you have gone beyond your ego at that moment. You haven't tried to prove; I am right and it has to be my way or no way, but you've been able to tolerate, and adjust and accommodate and give way. So just keep seeing am I able to keep my stage light and easy and happy, connected with Baba no matter what goes on around me? That is victory.

Q: Sometimes they say: okay it's your victory but really it's their ego, it's not full accommodation is it?

A: I know then what it is I am doing from my heart, right? I know whether I've just sort of given way because whatever I want to prove. It has to be genuine; yes I do accept that whatever you wish to do I will support you. Maybe that is the sign; that I give my support to whoever it is that seems to be winning, that I am able to give my support to that. If it's wrong, then Babas is not going to let it happen and I mustn't support that, but if it's just a difference of opinion, of ideas, maybe it could be this, or maybe it could be this, well let me support you and it's okay. It's not a defeat.

Q: On one hand Baba says a Brahmin life means less effort and more achievement, but sometimes for certain stages we create a lot of effort. How to attain that achievement with less effort?

A: Think about shrimat, and whether my starting point for everything is, what does Baba say in this example. I loved the point Baba made in this murli again where asking the question - in any lokik situation, what is it that is going to enable you to make the right decision? Baba's answer was; come back to spirituality, come back to soul consciousness, and in that stage you know the right decision to make. In any situation where I'm finding it difficult, why am I finding it difficult, what aspect of shrimat is it that I haven't fully understood? I'm not willing to accept in my life what's making this seem difficult. If I keep going back to shrimat and spirituality, then I'll find the answer.

Q: Do I create a karmic account by appreciating a Brahmin soul and elevating that soul's ego?

A: If there is something to appreciate and I say that, then I have done what is right. How that soul interprets it and whether they recognize that yes, it is something to appreciate, but it's actually a gift from Baba, that's their business. I haven't created the ego in them I have just simply appreciated and it's important to be able to appreciate because that's a state of mind in which there is gratitude. There's appreciation; a state of goodness which brings me closer to Baba. Hopefully my appreciation of them is also going to remind them that it's actually a gift from Baba and this is why it's being appreciated. That's the vibration that they're going to get from me, that I'm appreciating. Maybe I can even put it into words and say this is an amazing gift that you have from Baba that you're able to do this, this, and this. If I suspect that there is going to be a misuse of that in terms of ego, I can put it differently and I can say to them, it's a great gift that Baba has blessed you with and that will remind them again of Baba.

Q: In these times people need monetary help - this person is saying for marriages but in terms of COVID and the help that people need, should we be helping financially, or should we be saying well go and do some meditation?

A: I think that it depends on the country in which you are living, because for example in most European countries and the cities in Britain you don't need to starve, there will always be something available for food at least so that's going to be available. If I can help and support by supplying food where I know it's going to be well used, that's fine. I know that at one point during COVID we asked students; would you like to support a food bank where we knew they were doing good work, and so very quickly a huge amount came. Specifically to be able to donate to that foodbank. So donating food is always always sattvic food and I don't mean just cooked food but I mean food that is useful for people whether its rice or flour or grains or dahls. Lots of things that can be sattvic. If I'm able to support another who's in real need by giving them food, that is the best way. Giving money is always a little bit questionable because you don't know how it's going to be used and like you said somebody's asking about marriages, well I don't think that's a good idea anyway, but also you really don't know how it's going to be used. In some countries people really don't have enough to eat eat and it's strange that in a place like London there were long long queues and there was a little video that circulated across the world; long, long queues outside a food bank in Wembley and you can see people are well dressed, they're middle class, not sort of beggarly, but they didn't have food and so they were lining up for hours to be able to get food. So I think that's the criteria for me, rather than to give money, be able to give food.

Q: How to make people love you from the heart, and at the same time you have to safeguard the principles?

A: I can't make somebody love me from the heart, I really can't. What I can do, is yes I have to follow the principles because this is what's going to safeguard my life and also in future those vibrations of God's protection. If it's my immediate family, it's also going to save them and help them definitely. What I can do is take God's love and be an instrument to share that love. Love can be expressed with care with attention in so many different ways; kindness, compassion. All that comes with the umbrella of love, respect also, so I have to protect my own principles first and foremost and people will say, but that's causing me sorrow, you're not eating my food even though I've cooked with onions and garlic, why can't you eat my food? You have to tell them it's going to make me sick, and it will, if not the physical body. I know that as a child, my parents would take me to somebody's home, even the smell of the onions would literally physically make me ill. At that point I wasn't saying I'm not going to have this or that because of my principles. It is a fact that if you are on a pure diet, things that are not pure, not clean, will physically make you ill. You can't digest it. They will say you're giving sorrow but not only is it my principal, but this is the style of life I now have.

Q: There's two questions that are similar. One is about destruction; where Baba says there will be destruction, but Baba will entertain you. Then there's a similar question; where there will be a lot of sorrow and suffering at the end but you Brahmin children will have a life of pleasure. So how can we balance these two paradigms of thought? What does Baba mean by that?

A: I will give you the example of what Dadi did during an earthquake in Pune. There was an earthquake and people were homeless, people were hungry, and so Dadi herself would cook and she would supply that food to people who came, and in certain cases I know that people cook and take to people in distress because they do not even know where to go. So at that moment my awareness is that I know it's the end, it's time to go home. What I have to do is to remind others of God and so by serving them food, giving them drishti I'm going to be able to bring them a bit closer to God. There's the memory of angels who came down the mountains at the time when people were in great distress and suffering. They brought with themselves peace and love and God's message. So the soul knows. Baba told us all this is going to happen. I mustn't get emotional about it and get upset. Baba told me already. So having prepared ourselves in that way, when we actually see what's going on, we are not going to be laughing about it, but we are going to be able to give souls that experience of love and God's presence and peace. It will bring comfort to them, as well as whatever physical things that we can manage. When Baba says; I will entertain you, it's true that at that moment some people will be experiencing visions of God, they'll be experiencing visions of the home, they'll be seeing Brahma Baba maybe, different things. Some will have experiences of Satyug coming. As in the beginning, so at the end. At that time they couldn't go out anywhere, there was a war going on outside and the ones who were yogis were experiencing amazing visions of Satyug. So at the end, when Baba will entertain us, it's not singing and dancing, it's the visions of the home, of God, of paradise and that will entertain us. We won't be feeling the sorrow of the things that are going on around me. When Rajni bhen was in Kobi, when the earthquake struck there, it was early morning and people in that building all came out. All of them had heard gyan to a certain extent, and she was the one who was there, and at 6 o'clock in the morning Brahmins were ready. So she was ready, the others weren't, but there she was giving them comfort because she wasn't feeling any sorrow at that moment. For others the pain of their property, their loss, there was huge, many tears, but for Rajni bhen, just Baba. So I am talking about real life examples, not just theory. So when we are seeing all this gone all around us, what is going to be my stage of consciousness? Am I going to try and help somebody physically? How much can I do at that moment? Where I can, let me do that, but even if I can't, I can still comfort them with God's love. Sometimes we take Baba's words very literally and we mustn't do that. That happens with Sakar murlis a lot that where people have taken things literally from the murlis, then it's caused them problems. Understand what is the bhavana, what is the motive with which Baba is speaking, what is the message that Baba's putting across.

Q: I think you can apply that to this other question that I was asked when somebody said in 1983 on this day Baba said Australia is mayajeet, so are they mayajeet? It's the same answer isn't it, it's the bhavana of Baba encouraging.

A: Yes, and also if you just see how many souls in Australia are pukka brahmins, yes definitely mayajeet.

Q: Last week we had that question about murli and the option of hearing it in different centres, so there were a few questions in the middle of the week. What are the advantages of staying with your local centre and choosing that as your permanent base? You don't actually need to move because of your job or travel etc. So maybe we can hear the other side, the advantages of staying in one place.

A: I can understand, and Baba telling us what He did last week, but the advantage of having a community to which I belong and where the teacher knows me personally. If I have a situation and I want to get a spiritual perspective on it I can ask the teacher who will be able to give me an answer according to the conditions, according to the history, according to what she knows about me already. But also the community; if there's even a small centre where there's six Brahmins, it's a community that's very, very supportive and if it's a centre that has more Brahmins, that's even more useful because there will be someone within the Brahmin family who I connect with. I am able to take support from, and help, and so the advantage is continuity. People are able to know me and to understand what the conditions are around me, and so give me help and support at a time of need. Long-term friendship with Brahmins is also important. We were talking earlier about either being in Paramdham on my own with Shivbaba in silence, in that state of inertia, or whether I'm talking about being part of the Brahmin family and being with them through the cycle from Satyug onward. Playing with them in Satyuga,

singing and dancing with them in Satyuga, but if I haven't built up those relationship with the Brahmin clan now how's it going to happen? So flitting from one place to another place, there's no continuity, there's no possibility of building up a relationship.

Q: As a result of your other answer somebody's saying regarding money, what if I am in charge of my parents' sustenance, and they're living in another country and they are not Brahmins. So should I be giving them money?

A: Yes. They have given me sustenance and education, and brought me up to the point where I can now manage myself, my own life. Also it's my duty to support parents when there's a need, and if there isn't a need then I know that they have property, they have enough to be able to look after themselves, or they're in a country where the government is looking after them. Then I can gently say to them I would rather give my money to charity, is that ok with you, but if parents are in need it's my duty to support them.

Q: How to balance the four subjects in today's scenario?

A: For most of us, even if we live in a centre, the whole day is extremely busy with a lot of action and then it's up to you whether we are karma yogis or just karma, karma, karma. But the morning hours are the hours for my own time with Baba in solitude. Even if I am sitting in a gathering, my connection with Baba is my own personal one, and so between 4am and 8am is my time for gyan for yoga for spiritual progress. Then through the day I use the methods that Baba has given, traffic control, even if it's just a few minutes, it's extremely valuable to pull me up again to a higher consciousness, rather than go down into an ordinary consciousness. In a few murli's recently, Baba's been saying that work consciousness, ordinary consciousness is not the consciousness of a yogi, so that's up to me as I engage in work, whether it's in the centre, or whether in an office, or whether I am working from home. Wherever it is, what consciousness am I managing to keep through the day? And the end of the day, again time for myself, time to be with Baba, time to be able to have a little bit of time for study, and I know if I am living in the family, family time also. But still there's a quiet space, time for myself. So this is what should be the case at the present time and if I'm finding that I'm working from 9 o'clock in the morning to 9 at night I have to see why am I doing this? Do I really need to do this? How long am I going to be able to carry on doing this? Just explore what options I have. I know in some cases if I leave a job it's going to be impossible, next to impossible to find another job, so I need that money for my family for myself and whatever, so then I have to be a little bit clever. Even though I am working from nine to nine there are spaces in between that work in which I can have personal time, maybe 15 minutes break, maybe 10 minutes break so that I am keeping my consciousness elevated. Baba's been emphasizing the whole thing of not letting your consciousness become ordinary and mundane. Can I do that; can I make that effort to stay up above?

Q: Since it is Mama's week, any nice story of Mama you would like to end with?

A: A lovely real-life story that I heard recently. Somebody was asked to take care of Mama when she was visiting their city and she was very happy to do that. She saw how busy Mama was and Mama had just gone into her room in the evening and somebody arrived knocking on the door. Can I see Mama? The whole day had gone and they hadn't seen this person, and the assistant thought that she was doing Mama a favor. So she said to them, no, come back tomorrow. She knew them, so come back tomorrow for class and then you can see Mama after that, and the person went away. She thought she had really done something very good so she went to Mama's room very pleased with herself, that I have saved Mama some time and energy. She told Mama what had just happened. Mama said; did you ask that person was it urgent, why didn't he come through the whole day, what kept him, maybe it was something urgent and now is he going to be able to sleep through the night and remember Baba through the night because we have told him no, we are not going to be able to listen to him now, were only going to see him tomorrow? No, you should find out what it was. By then the person had gone, but Mama's point was that you should have actually found out a little bit more, before taking it on your head to send him away, and you could always have come back and checked with me. And so Mama's wisdom, teaching another one to take a little bit of time and find out what's going on with another, and so to not just say no ever, but find out a bit more and then you will get a better idea. Then you could ask whoever it is you are taking care of and then that will become clear. So, Mama's big heart and thinking that you shouldn't have sent him away, and the second that she was willing to take time to teach the other individual how to deal with the situation like that in the future also. So Mama's wisdom is renowned through the ages as the goddess of wisdom. This is one little example of Mama's wisdom.

All the Dadis learnt from Mama.

Om Shanti