

Sister Jayanti – 8th August 2021 – Avyakt Murli Revision of 28/02/1988

Again, the murli of great love and great appreciation of all of Baba's children abroad. This time it was the Bestower of Fortune seeing the elevated fortune of all His children, and then Baba has to add another little comment that, it's numberwise. But definitely Baba was appreciating each one of the elevated fortunes of each one of the children. Baba was catching all our thoughts, and said that we have been having determined, pure, elevated thoughts, and these have reached Baba, and the speed of thought is faster than the speed of speech which we are aware of. Even on a human level, you will be able to catch my thoughts first and then, I begin to speak, and you will be able to see; was the vibration of my thought and what I am saying the same, or is there a discrepancy in that? Baba's catching our thoughts...not waiting for our words. Also, Baba said if I want to get the return response from Baba in terms of the spiritual conversation – and a spiritual conversation can only be had through thought, not in words – and so, if I want to get a response from Baba, Baba will give me a response, but I need to have a very subtle, clean and clear intellect. Subtle; be aware of soul consciousness, then in that subtle stage, I am connected, clean...I have to have removed all traces of the vices, so that then there isn't any rubbish or dirt there in the soul. Thirdly; clear – I must not allow any other vibration to touch me. So no influences, no other vibrations that are interfering, because if there is already another influence over me, then Baba's magic isn't going to reach me, Baba's response can't reach me, that influence is already creating a shadow around me and over me. And so, it is very important that I keep my intellect very, very clear, so that there is no interference in what Baba wants to say to me, and I am able to catch that.

What are those elevated, determined thoughts that we have had? Baba mentioned that if there is determination, it brings success. But what are those determined, elevated thoughts? Firstly, Baba mentioned how at that moment in Madhuban, many of us had that feeling, that thought that we would really like to stay content. Just as we are experiencing contentment in Madhuban, we want to be able to maintain that state of contentment. Secondly – just as we are happy in Madhuban, we want to always be able to maintain that state of happiness. Thirdly - being free from all obstacles, very determined thought that here in Madhuban, there are no obstacles. I want to have that same experience when I go back to my service place. And the fourth, that I am really inspired to be like BapDada. So that zeal and that enthusiasm for elevated effort – it somehow gets ignited in Madhuban. But Baba cautioned us later on in the murli: make sure that you keep that same ignited feeling of zeal and enthusiasm and determination, and not let that die down on any level, don't let it be left behind in Madhuban.

Now we have been away from Madhuban for a year and a half and, who knows, by the time we get to Madhuban, maybe it will be almost two years. So have I kept those determined thoughts that I had in Madhuban alive with me, and if I haven't, this murli, hopefully, will have ignited that zeal and enthusiasm and determination once again. Baba is very pleased to see how determined we are, and how we really want to take Baba's help to reach that destination of being karmateet. Baba's definition of karmateet; that you are in that stage in which you are up above and you are not impacted by anyone's sanskars or nature, and we have to include ourselves within that. Not to be impacted by my own sanskars or nature of my past birth, but now nobody else's nature or sanskar bothers me. Up above and so a very different stage than getting caught up with it.

Then Baba spoke about seeing the generous heart of the children, and I try to think back to that era and ask myself a question, what is it that Baba was seeing? There was a huge amount of zeal and enthusiasm that most of us had for service. Now many of us are grey, and many years have been added on, and so does that enthusiasm still remain, hopefully it does. But the Dadis – no matter how old physically they became – they never lost their enthusiasm either for yoga or for class or for service. We saw them constantly with eyes shining brightly, and in the name of service they would be ready, no matter what the condition of the body may be. I was asking myself that question: what aspect of generosity was Baba seeing? There was that generous heart to do service and go to other lands. Many, many went out from their home countries to other countries to do Baba's service, and so that generous spirit of wanting to give to others. But also, there was a lot of generosity with time, with money, with talents...everybody wanted to give everything they had for Baba's service. I am sure that still happens today, but it was very visible at that time, in the sense that just a handful of souls who really truly belonged to Baba. But so much happened, and so much was contributed to Madhuban also in a big way, and so Baba must have been seeing all of that.

So, Baba is seeing the generosity of heart of all the children, and seeing that, Baba is giving more blessings that we should constantly be so generous, have a generous heart but also have a broad intellect that is able to do unlimited service, and also have generosity in our sanskars. Generosity in sanskars now began to mean something else; the spirit of forgiveness, the spirit of allowing others to move forward, the spirit of supporting someone who is being left behind a little bit, and so different aspects of generosity. The sanskars of generosity – now it's a beautiful expression – generosity of heart is one thing but the generosity deep in my sanskars. I am sorry if I sound like a broken record, but truly we saw that generosity of spirit and generosity of sanskars in Baba, Mama, and also in each and every one of the Dadis, the beautiful example of generous human beings. Within that Baba was then talking about how limited consciousness means that there will be attraction to limited things – and that means bondage. When there is generosity, in that unlimited consciousness there are no bondages, there is total freedom. I am sure that most of us haven't put together this idea of generosity and freedom together. It was lovely hearing Baba speak about unlimited consciousness and freedom, no limitation at all, and then when you break it down, it makes perfect sense; if I am not generous, then I am putting up boundaries, and I am caught up within those boundaries. If I am generous, I am beyond those boundaries; unlimited consciousness.

Baba is always bringing in beautiful thoughts, beautiful ideas, and so, Baba then talking about how Baba is seeing the specialty of Baba's double foreign children, and, again, a very different concept that Baba raised, because the birth of Baba's double foreign children has been

through the power of elevated pure thought. When they were in the days of Karachi, they would be having meditation, and they would say to Baba: Baba, where did you go, it was like you weren't here; and Baba would say, Baba is remembering His children in far off lands. And in the days of Abu, again, they would go on the mountains with Baba for a walk, and sit for meditation, and Baba would again say: Baba's not just thinking of all of you, but is also thinking about the children who are far away. And many, many must have had visions and experiences of Brahma Baba in dreams, when Baba was doing this, so Baba was invoking those children with his pure elevated thoughts. Baba's double foreign children began to appear on the scene when world service started, after Baba became Avyakt, and became the angel up above. From that time world service began. And Baba's saying; because the children have taken birth through Baba's pure elevated thoughts, the blessing that they have, the gift that they have been given – to be able to go last...they have come last, but they can go very fast. They have this attention and the concern to have pure elevated thoughts, and when they feel that there is something which is not quite right, they quickly catch it. They recognize Maya when it comes and they want to eliminate it, they don't want to keep it and they want to become clean again. Because there is this deep desire and commitment for change – and they are checking and changing all the time – that cleanliness of heart means that they are able to imbibe the divine virtues. Just as in bhakti, before they invoke the goddesses, the shaktis, or they invoke Lakshmi, there is a whole process of cleaning that happens. Bhakti interprets everything on an external, physical level, and so it's a big cleaning of the house, and in Madhuban they have the white-washing of all the walls, and all of that happens. The timing is that there are the monsoons, so all the walls have got splashed and so then to have the whole process of cleansing and white-washing is perfect – just in time for Diwali – even the seasons work out very well for all of that. So, cleanliness is the foundation through which we can develop the divine virtues in our life.

Then Baba talks about how, when there is that generosity of spirit, then what happens is that there is always that cooperation that comes also. And a second specialty that Baba mentioned, and I think this is something that we all are very aware of, from the moment of taking spiritual birth; becoming Baba's heirs, receiving so much from Baba. Immediately there is a thought of service, of serving others so that they, too, can benefit, and of course service means that there is the immediate fruit of happiness. There is the immediate experience of power. It also means that there is a great deal of protection from Maya – no time for Maya if occupied, busy, busy, busy – and so, that brings cooperation in a sense that obstacles don't come. If I occupy my time, my attention, my energy with Baba and Baba's service, with that genuine feeling of just service and nothing else coming in between, then I am safe from obstacles also. And we receive blessings so that also becomes a great lift to be able to move forward.

Baba's very beautiful comment that Drama is perfect and it doesn't allow any one of us to complain and say, well, because I came late, I didn't have opportunity, but these special gifts that come have been because within the Drama there is this margin that last can go fast and go first. And so, Baba explained these two particular gifts for the double foreign children, and Baba said that Bharatwasis also have their golden chance, but especially for Baba's double foreign children. So, in this case, that situation where in Drama everything is accurate and perfect, and so Baba is giving everyone that opportunity, and so service has flourished because of all these factors. It took how many years for the first service to begin after the Yagya had been established in the first country outside Bharat? Then all the way from 1937 to 1971, service existed in Bharat alone. That was the golden chance, the golden fortune of Bharat. But from 1974 till now, service then moved across the world into 110 countries, so just imagine the speed with which all of that has happened. All that happened because of this very special gift that Baba gave us. Baba then also reminds us that it is important to write to Baba, and that also brings blessings from Baba. But just write "OK". "O" the sign of Shiv Baba and "K" the kingdom, and so just send letters to Baba saying, "OK" and that will be everything that comes to you. It was a powerful murli – a short and sweet murli – a murli that's reminding us of the specialties of an honest heart and how if we keep our heart clean – Baba also mentioned how if you know that there is something not quite right, you speak to Baba about it, or Baba was also signalling to speak to one of your senior instruments about it, and what happens with that is, that you speak about it and it's gone – and you can fly, otherwise, if you keep it inside - (a) it festers; but (b) it grows.

Speaking about something means that instead of becoming a mountain, it becomes cotton wool, and what do you do with cotton wool? You can just blow it and it will fly off. Speak to Baba, become light and fly like an angel. Don't hold it, otherwise how do you deal with the mountain? The mountain has happened because it's my thoughts. So, not allowing thoughts to lock us in this way, because then that burden, that heaviness, prevents us from moving forward. Baba also spoke very beautifully about how, here in this corporeal world, there are three things that are important: our thoughts, our words, our actions. Our words and actions are a reflection, they are the mirror of our thoughts. Nobody can see our thoughts, but they can hear our words, they can see our actions. And so, greatness means to have all three aligned together with greatness, otherwise, if I am saying I have very high elevated thoughts, but yet my words aren't a reflection of that, and my actions are something else, what's going on? Nobody is going to believe me that I do have pure elevated thoughts, not just elevated thoughts, but elevated words, elevated actions. This is what greatness is. Very interesting definitions that Baba gave (a) of the karmateet stage, (b) of generosity and unlimited consciousness; and (c) of greatness. Many other things also, but really a very powerful murli to think about.

Baba meeting the children – especially those from Australia – it seems there must have been a little group there at that time – and Baba reminding them just to say good morning to Baba, goodnight to Baba, and so simple things for little children to understand and practice. Listen to one murli point every day, that's going to help you. Those were still the days of Baba meeting individuals. The lessons that Baba gave those individuals. The lessons for us also today and, in fact, what happened was that at the end of that season, 1988, Baba said He wouldn't be coming for the next year and nobody knew at that time why (and a whole different story about that, so I won't go into that story now), but it also was then the signal for private personal meetings. It was never private, but it was always private within the gathering – and so Baba's voice was on the microphone. What we said to Baba was never picked up, but Baba would be listening to what we had to say to Him also,

very intimate questions and answers, but blessings particularly individually from Baba. Baba always told us how long will this continue, and so a break in a whole season, and then the next thing that started after a year's gap was Baba coming, but Baba meeting groups and, of course, it was a period when Dadi Gulzar was having health issues, and Baba knew – nobody else knew, not even Dadi Gulzar knew – but Baba knew and so Baba already telling us that for a year Baba is not going to come. And that was then the signal for personal meetings to end, and then the new era beginning after that. So, God has a plan, we don't always know it, we don't always see it but there is very definitely a plan that He has that He is following. Drama is also following God's plan, and so if we want to know God's plan, be stable on Drama and you will be able to see God's plan unfold. So let me stop here... I know that there are a lot of questions today.

Q: Expansion on a generous heart? Can you tell us the components or the ingredients? Because it's not necessarily about having a lot. Sometimes people think we don't have, so how can we give?

A: There is a whole story of Sudama and how Sudama had only a handful of rice. But with love he offered that to his friend, Krishna, and in return... a palace. Baba says in the murli, that one rupee of somebody who has very little is equivalent to a thousand of someone who has a lot. Why? Because Baba is seeing the commitment and the loyalty of the one who has only one. If that person just has ten and he is keeping nine for the livelihood of his family, and his children and everything, and one is going to Baba. The one who is giving a thousand has a hundred thousand, maybe more, and so a thousand is nothing, it's a fraction; but for this one, that one is a huge amount. Baba is not seeing quantity in terms of numbers, Baba is seeing the commitment of the heart, and the love of the heart. Dadi would say to people, even just a tiny bit out of what you have, put in Baba's box, doesn't matter that you don't have a lot, but give a tiny bit and that will be your insurance. Baba's going to give you the return of that even now in Sangamyug.

Another story; I remember there was somebody who was very ill, and a person got to hear about it, and they made sure that there was enough because she was from a country where she had to pay her own bills. So a person got to hear about it, and sent a generous amount to cover quite a bit of that, and no questions, they just did it with love, and the person who was sick did not even know, he wanted it to be totally anonymous; Baba knows and that's it. Some months later, he wrote to me saying, do you know, I've just had a bonus at work and it's exactly the amount that I sent for the treatment of this individual. I thought that was a lovely way in which Drama immediately gave him the return. So sometimes we get the immediate return – not always – but it's enough to know that it's accumulated in Baba's bank. So, generosity is the generosity of an open heart, a clean heart, it doesn't mean how much, it just means that love and loyalty. You know in bhakti they say, that there was this village woman, and this pundit was walking by and he saw her offering fruits to God, but what she was doing was taking a little bit of each of the berries... she only had berries from the forest to offer. She took a little bit of the berry and tasted it and then she would offer it. The pundit came by saying, how can God accept these things that you have tasted and spoiled already, and she said, well, the only reason for tasting them was to make sure that they were sweet. How can I offer sour berries to God? I wanted to taste them to make sure they were sweet. So, the intention of the heart and however simple the ingredients may be doesn't matter, but the intention of the heart. I want to offer whatever is sweet, whatever is the best that I have, to God. That's it.

Q: What about OK? What if I'm not OK? Do I still write OK?

A: No, Baba is saying be very honest, be very open, be very light, hand it over to Baba, truly hand over your problems to Baba. It's not just an expression that we are using, but if the mind is really, really aware of Baba, and I say it to Baba: Baba, this is what I am dealing with, this is why I don't feel OK. Can I give it to you? Truly hand it over, and sit with Baba and take Baba's love, and you will feel yourself flying. You will also find a solution to whatever it is that needs to happen, whether for yourself, whether it's dealing with other people, whether it's increasing your capacity by tolerating. Baba will also give you that signal if that is what you need to do. So yes, just hand it over to Baba. Writing to Baba means opening my heart to Baba and letting Baba know. And so, in those days literally, physically, letters to Baba, and today, many still write letters to Baba, but also as Baba signalled, it's important to let the instrument know what is going on, and they can reach out and help also.

Q: What would be your guidance for BK students who are right-hands at the centre, and have a lokik job; how much percentage to put in Baba's box and how much for personal things?

A: I don't want anyone to get scared by what I am going to say, so let me begin with the simple end. Whatever I have – I have a family, I have a job, but I have many commitments and responsibilities – then is it possible for me to think about 10 per cent for Baba? If I can't think about 10 per cent, that's fine, whatever it is you choose to give to Baba with your heart, is fine. But in Christianity they speak about the tithe, the ten per cent, and so think about ten per cent. Then there is another level, and that's the level of those who are living in a centre, and they have a job, and they are committed to Baba; and, of course, most of our centres started in this way with people going to a country, taking a job and then opening their home for a centre. Things are different now, but at that point of time, what they would do, would be to think about – and this was Dadi's instruction to them, and where Dadi got it from was Sakar Baba, Brahma Baba – and so she would say to them, out of your expenses, let half be whatever it is you are giving towards the rent of Baba's place, 50 per cent, and then the 50 per cent you can see 25 per cent for travelling to work and so on and so on, and out of that, see how much you are able to manage for your food and other things, and always make sure that you are keeping something for savings, but also make sure that you are putting something into Baba's box because, yes, you are paying rent, but Baba's providing you with so much, and so 50 per cent and then whatever else, so sort that out. But for students who come and have no other responsibilities, they are alone, and many of course may be in that position, where they are kumars,

they are kumaris, whatever, they don't have other responsibilities or other debts or anything, then again, Dadi would say, okay, 50 per cent is for your rent and for your expenses, and whatever, and 25 per cent can be for savings, and 25 percent can be for service for Baba. Depending on each one's lokik situation, that would be the sort of calculation that Dadi would give them. So, see whether you have many responsibilities: you have debts – it is important to clear the debts, and not carry that burden on your head – and so this would be the formula that Dadi would give.

Q: Do animal souls have a section in the soul world like all the human souls?

A: Animals have souls, you will be pleased to know, those who are animal lovers. Baba very categorically said that they have souls and those souls have to go somewhere at the end and they also go home. They have a section in the soul world which is where the eternal souls live, so their souls are also eternal and never die, so they are not going to be wandering around here, they also have a home to go to, and so they go to their home. Definitely.

Q: What about their karma, because they don't really have an intellect to understand knowledge to reform their karma...so why is it some pets are in homes while some are in the street?

A: If you think about dogs, a very simple example, a very easily understood example. So, there are some dogs that are very kind, very loyal, very generous and they are very much in tune with their owners and they will look out for their owners. There is one particular story: a woman had come to London with her husband and others, and she used to look after accommodation for double foreigners in Bharat in Madhuban at some point, so during the season when there weren't any parties, she and her husband and another person came along to experience London and service in London and so on, and she went to Manchester and she had a very happy time and everything, and suddenly, she had a heart attack and she was gone, and the case of all the ceremonies happened in a very beautiful way, and her husband was also very calm, very understanding and appreciated the love and the care and everything. They got back home to India – and they have a little house in the colony outside Shantivan – and he discovered that the dog hadn't been eating, and the date was the same date that this lady had left the body. There were other people, brothers from Shantivan, who would come and take care of the house and the dog. So they said that the dog just sat on her bed and didn't want to move, didn't want to eat, didn't want to go out, didn't want to do anything, and in fact it was a day before she had died that this had started. Now, how did the dog know? Some telepathic communication, some communication of the heart of the soul, and then a little while later that dog left, and it was like his sacrifice for his mistress. Although the husband was also the master, the connection had been with this lady with this dog. So many examples of horses who are valiant and courageous and would be ready to give up their life to save their master. There are animals in the animal kingdom who have that sense of intuition and understanding, and awareness, and there is a great deal of goodness there. Then there are others who – probably because they have been given a hard time by people – they become a little vicious, they become upset, they get angry and they bite and so on, but probably it's because they have taken suffering and sorrow from humans, and they are giving that return in some form. So, there is good and not so good, even within the animal kingdom, and certainly the level of intellect varies from species to species.

Elephants with an amazing memory; and an amazing story – a real story – that I heard: there was a herd that had lost its matriarch...and apparently elephants are matriarchal creatures. So the matriarch was gone and the herd was grieving and in mourning, and then government officials said that the herd had to be moved to another place, where they would be protected, and where they were now, that was not going to be protected anymore. The task was given to this ranger who was living there on that field, and he was asked to communicate with the herd, that they should cooperate in being moved to their new location. But the herd wasn't understanding anything, and people were shouting at them, people were whipping them; but they weren't moving, they kept their ground, they wanted to stay where the matriarch had died and they were in grief. Finally, the government said to this ranger (who was an Englishman), if you don't explain to the elephants that if they don't move with cooperation within the next few days, we will have to kill them all – we don't want them to be killed by poachers – and these elephants are going wild now because anyone who is coming anywhere near them, they are hurting them, they are damaging them.

This man didn't speak Swahili, the African language. He didn't know whether they would understand his English or not, but he had a connection with them, an affinity of love, and he decided to give it a try. He went to them and he made them gather around him, and he spoke very softly, very clearly, very slowly and explained to the elephants: you must cooperate, you must move from this area, to this other area, and somehow the message got through and the next day, when they came to move them, they all cooperated and they all followed, and the whole herd went some hundreds of miles away to their nature reserve, where they were going to be safe, where no poachers or game shooting would be allowed. Maybe six to eight years later – the man died; he was still in that field, in his cottage, and a few days later after his departure, his wife was amazed. This whole herd came and they lowered their heads and their trunks and just stood there for a few hours, paying homage to this man. I'm getting emotional. And after a few days they returned to their native place, or wherever it is they had come from. Now, hundreds of miles away, and no information given to them, but they knew. They knew that this kind man had saved their lives and they came to pay homage. Isn't it amazing? The connection of the intelligence of animals, and so, really birds, I mean how do birds have that inbuilt radar that allows them to travel across the oceans from one place to another: when it's winter, they know where to go, when it's summer, they know where to go. All of these things. The intelligence of creatures is something that we are only now beginning to understand through all the research studies that people have done. *But, in fact, in ancient times people understood that there was a bond between animals and humans, and so they treated animals, and all creatures – not just big animals but all the things crawling on the ground.* I remember a scientist, actually Vandana Shiva – she is a biologist and a physicist and a double PhD – and some of you know that she is an environmental activist, and she

started life as a physicist, and then she came into the whole subject of the environment and studied biology and, of course, then PhD in that too, and she was sharing in a public talk of some points (so I don't mind using her name and telling you; it wasn't a secret conversation), she said in ancient times in India – we would know that there is symbiosis between animals and all creatures and humans – and so we would put out grain for all the little creatures around, we would give food to all the different species that were around, and so that kept this balance of all the other species and humans in perfect harmony. And so, if this happened in this woman's lifetime – and she is younger than me, I think, she was in her sixties – and if that happened, say, fifty years ago, when she was a child, imagine the relationship that existed in Satyug between humans and animals, and the love and respect for all.

You have heard Dadi's stories about how the first food would be given to the Sadhus, the sages, who are on their property, on their farm, and the second food would be given to the little children, and the third food – the share of the food – would be given to the cows, and the fishes and all the other creatures and everything, and then the adults would get their food, and within that, the menfolk, and then the women would get their food. And so, the food was shared absolutely all along the line and that was like with Dadi...eighty years ago, ninety years ago...but in the 20th Century – not later or earlier – but even in the 20th Century, so there are traditions and most ideologies and philosophies in which there is a lot of love and respect between humans and animals.

Q: So, basically, Jayanti when you are saying as we change, they change?

A: Yes, our tamopradhan stage is where we become cruel and selfish. That's the impact we see on animals first and then further down the line, we also see the impact on nature. There is a huge amount of information about what humans have done to nature, especially in the last 50 years, and especially today, because the latest report from the international panel that has been set up to monitor climate change – they release their report today – and so it's on the one side horrific news – really horrific – and on the other side, they are saying, well, there are rays of hope...there are glimpses of optimism...but Baba has told us all that we need to know.

Q: In the golden age, how are they born because they don't give drishti?

A: I have never ever thought about it, and I don't think I need to, let's wait and see how Satyug evolves.

Q: What is the difference between Baba's lap and Baba's heart throne?

A: As soon as I come to Baba and I say, Baba, I belong to you, and Baba says, yes child, you are mine. Baba accepts me. I can feel myself experiencing the comfort of Baba's love, and so like a mother holds the child in her lap, a father also, but more the mother because she has more time in those days, the traditional role. As soon as I come to Baba, Dilaram Baba comforts me, Baba gives me a lot of love, Baba gives me a lot of support, a lot of help. Many of you must have experienced how the early days of your Brahmin life were the days of roses, the days of the honeymoon, when everything was very sweet, very easy; you didn't have to think too much about your sanskars – the whole battle with sanskars came later. And so being in Baba's lap is that initial period in which I am experiencing Baba's love, and I'm surrounded by that and comforted by that, and very safe in Baba's lap, but of course it's when there is a connection of belonging to Baba that I feel all of this. If I am still in that situation of a little bit of faith, a little bit of doubt, then I sometimes have the experience and sometimes it's gone. When I have that faith then, yes, I am carried by that. But Baba's heart throne, I have to win Baba's heart. I have to make sure that my heart is so clean that there is only God sitting there.

You know, Dadi used to say, check how clean is your heart, is it clean enough for you to invite God into your heart, and if you have God in your heart, *God has opened up His heart and invites you to be there in His heart, too*. So, between the stage of the child on the lap and the soul seated on God's heart throne, there is quite a journey of cleansing and purification and service that I go through. Sometimes Baba talks about how the serviceable children are seated in Baba's heart, so it's that journey in which I paid attention to the four subjects, my understanding of gyan, my level of yoga, the purification, my dharna, the cleanliness in my heart, and the fourth...the service that I have been able to do with Baba's love. The combination of all of these things gives me the authority to claim that space in God's heart, and so yes, that stage where, like today Baba was saying your thoughts, your words, your actions...all equal...this is the complete stage. When I come to an elevated stage, then there is space for me in Baba's heart. Baba's heart throne is unlimited, there is no limit to the numbers that Baba can place there, and anyway it's the soul, a point of light, that's going to sit there. I am not going to sit there with my six feet long, hands and feet, or five feet long, hands and feet and legs and arms; but it's the soul. Baba's not putting any limit on how many children can come and sit there, but the limitation is my own quality, my own effort, my own capability, and probably I would say my own pure, pure desire that that's where I want to be. With that pure desire, Baba's going to make sure that Baba helps me, Baba gives me that support, and Baba carries me there. I also feel very much that on my own, I wouldn't be able to make the sort of effort that's needed to go there. My pure intention – I am not in competition with anyone else, I am not looking at anyone else, I am just keeping Baba in front of me – and there is absolutely that pure thought: I want to be in Baba's heart throne and I have kept Baba in my heart throne, and that magnetism will work and Baba will pull me and help me and allow me to have that space.

Q: The Dadis used to be close to each other, yet there was a level of respect in their relationships. Somehow, we get into familiarity when we come close, so how to stay in relationship, feel the belonging, the closeness, but still have that level of respect?

A: I think because their closeness was something that Baba encouraged. Baba encouraged them to come into groups, you know, there was a supreme unity group, the divine unity and all these different groups that Baba created. What I would notice is that whichever group each one belonged to, there was a very close affinity that had started in the days of Karachi and continued. Even though they scattered and went to different places all over Bharat, that connection was still maintained, and there was always that love and respect amongst all of them. It was Baba between them, it was never just: Oh, I like this person or I don't like this person, no, there was love for all. Love amongst all, but an affinity with like Dadi Janki and Didi Manmohini, so there was always that sense of connection, always that awareness that it's Baba who has brought us together. If you keep Baba between me and you, then there will always be that subtle boundary in which we are never going to cross that limit and get into familiarity, or take each other's space. Because familiarity and where I invade someone's private space is not very pleasant, it's not a physical space, it's not a physical line or boundary, but there definitely was that very definite boundary in which they would recognize the needs of each other, but keep to that boundary.

Q: Is it important to shower before murli? Some students think it's not especially because of Zoom.

A: I think the system that is the Madhuban system – the system that Baba has created. Some will shower even before Amrit Vela, but okay, that's not always possible for many, but definitely before Murli. It's like a student preparing themselves to go to school, to go to university, and I am coming to God's University, and so definitely let me shower and be fresh. Have my coffee, tea and whatever I need before coming and sitting in Baba's murli class. And if I am hearing murli by Zoom, fine...Drama...this is what has happened. But now in many, many places the lockdown is easing, and we are able to go to the centre. If you can go to the centre, I thoroughly recommend that you do, because the energy of the collective, the energy of the gathering is different to hearing murli at home. At least otherwise let me be fresh so that I am a proper student and I sit with my notebook and my pen, and I sit alert, not just lying on the sofa and whatever. No, it's class time, it's study time, and my posture as a student will either encourage my alertness or it will encourage my laziness in which I hear half the murli, and maybe I doze for half the time, and I don't even know that I am dozing, and I suddenly wake up. You don't want any of that stuff going on. Hearing the murli at the proper time that the murli is read, that's the time when I can feel Baba's presence. I can read the murli anytime I want, but in class time, it's Baba's presence at that time which is absolutely vital.

Thank you, everyone! Om Shanti.