

Sister Jayanti –12th September 2021 – Avyakt Murli Revision – 19/03/88

Again, a very, very powerful murli from Baba to boost our stage of self-esteem and to help us sit on the seat that Baba wants us to sit, so that truly, we can be the masters of the self and, in the future, of the world. So, Baba is the Bestower of Law and also the Bestower of Blessings – a very lovely combination – because when it's a law then this is something you are expected to do, and then when it is blessings, well, the door of good wishes from God, and all support and help and love opens up, and we receive everything. And then Baba in His compassion and kindness constantly shares His titles with all of us. And so, then Baba saying that you are also the master law makers and the master bestowers of blessings. And whatever it is you are doing now, is going to be that which happens in the future, and Baba is referring to last week's murli also, and the portrait that Baba painted us, how Baba was teaching us to be the portrait painters: What should be the quality of the forehead? What should be the eyes? What should be the lips? What should be our behaviour? I am sure all of you remember that very beautifully.

In this case, Baba was saying that whatever are the customs and systems that you observe now, these are the things that bring you the results of the future, and so your attainment of the future is through following the right methods and the customs and systems and the laws that Baba is teaching you today. And in the golden age, you don't have to remember the law but you are automatically following the law, and the reward is infinite. And then from the copper age onwards, when bhagats remember those customs and systems and principles, and they observe them to whatever extent is possible for them, they also are able to attain success and the results of doing whatever it is they are doing – if they are doing it in the right way, in the right method.

Then Baba spoke about the principles that we adhere to today. So, the first and foremost principle, that there is only one God...no human being can be God...there is only One who is the Supreme, the One who is bodiless, the One who is the highest on high. And when we experience that elevated relationship with the One, it is through this that we are able to receive the reward of the future as our inheritance. This is also something that continues in bhakti because within all the traditions, people of that faith will surely say, God is One...there is only one God. I know that there are the non-theistic religions, in particular, Buddhism, but that is a whole different understanding, but the theistic religions and the monotheistic religions, in particular, will say God is One. And then that also brings them a return. In bhakti, we remember the oval shaped image of that light; from that light emerges that light in that form, and then we immortalise it in the form of the Kohinoor diamond – the first Shiva lingam that was created – and then through the ages, other images are also created.

Also, from the copper age onwards, bhakti also becomes a little bit diluted, but yet still they remember something of this period, and that is the power of purity. For Brahmins, the basic principle is to follow purity on all levels, and when we do that, we experience the fruit of that, and the fruit of that for us is for half a cycle, the reward of that and the success of that. And then for Bhagats, so many different festivals, Holi days, and I am sure this is also true in some of the other faiths, but when there is a Holi day, when there is a festive occasion, then part of the system of preparation and of being in that festival is also following purity, and so it may be just for a limited period of time that they follow it – they don't have the understanding or the awareness that it should be life-long – but even if it is there for a short time, that also brings them success, the results of their bhakti.

Baba then said that this is homework for you: think about each one of the principles – whether in terms of our understanding of Baba's knowledge or whether it's the principles in terms of our lifestyle – think about all of these and see if you can connect it with the qualities of the period of the first half cycle and then the second half cycle, and how those customs and systems come about.

Then Baba explained that in bhakti, when they worship the different goddesses or gods, they do so with a very specific intention because they know that, say, for example, they go to Saraswati, and what they are asking from her is the gift of wisdom, study, education – the Goddess of Learning – or, if they go to Lakshmi, they are asking her for wealth. So different aspects are taken from each one of the different deities in terms of success, so they will ask for that particular aspect of that particular god or goddess, and it's usually granted when they do it with a pure heart and clean intentions. But also, Baba said this word – Baba is using siddhi – the results or the success. It doesn't necessarily have to be a bad word. Why Baba mentioned that is because in Hindi, it's usually riddhi-siddhi (occult powers), so riddhi – whatever process they are using – and then the siddhi, the result of that, the occult power bringing a certain result that they have in their intention; and so that can become not so nice...not so clean...but Baba was saying that for you, it's imperishable. The success is imperishable because you are following the method that God has taught you, riddhi; you are not using occult power but you are using the right method, the right system, that God has come to teach you and that because it has come from God, then the results are also going to be imperishable, whereas the other occult power can bring

temporary gain and then it will disappear. No need to think too much about that but certainly the results that happen by following the right method, those results are going to be very powerful and long lasting.

Then Baba went on to say, well, if you are seated on that seat of your own position, then you won't have to face any opposition from Maya, and so what happens to you? Instead of remaining stable on that seat, something or another creates upset, but if you are set with stability on that seat, then you wouldn't get upset, and so position, opposition, set, upset – Baba was playing with the English language words. And Baba made a very interesting difference between firstly, you are given a blessing, you are given a position of self-respect and you understand it, but the understanding is just theoretical. But even in that theoretical understanding, there is a feeling of subtle joy that comes in your heart because when you understand something fresh and new, it's very nice, it gives you a good feeling, so there is subtle joy. But then, the next step, you have to accept it. Say, for example, Baba is calling me "the master benefactor for the world". Now, in theory, God is my Parent, the Bestower for All, the Benefactor for All. I, as a child of God, I am inheriting that title from God, "master". In the English language the word "master" is used in two different contexts. One is the one who has gained mastery, and so "the master ocean of knowledge". God is the Ocean of Knowledge...full stop...the only One, but the children also become the master oceans. But also, in old fashioned English (I don't think it's used so much today...maybe 50 years ago, certainly 60 to 70 years ago), it used to be used, that the son of the master of the house was called Master so and so...Master Robert, Master Thomas...and so whichever way you look at it, this title of master bestower of blessings or any one of the aspects that Baba gives us to raise our self-esteem and position in that way, well, when I accept it, then there is power. Understanding it brings subtle happiness; accepting it brings power – inner power, of course. But the third step, to use that awareness and apply it in practice in my life...now that brings intoxication. Such joy that it can't be reversed or be lost because the faith and intoxication now is really reaching a very high level. Baba said that, how come you let go of that position? And this is because you begin to have ordinary thoughts; for example, even yoga becomes part of my ordinary routine, doing service becomes an ordinary routine. So, where my own thoughts are ordinary, even though something may be extraordinary, I don't feel it like that, I don't experience it like that...it's ordinary.

If Brahmin life begins to feel ordinary, then it is because I am not accepting the titles that God is giving me, and maybe even deeper than that, my faith isn't yet so strong that I totally understand and totally accept and apply. And so, it's a very interesting comment from Baba that you don't have to do anything wrong, you don't have to do anything bad, but because Sangamyug is extraordinary, Baba is extraordinary. I, also, the child, am the same, and so not to let my thoughts become ordinary, extra ordinary. And so, what I have to make sure I do is to check, are my thoughts of that calibre, of that stage that Baba wants me to sit at? Baba gave a very simple example: when you go to Baba's Room, yes, you leave your bed, you go to Baba's Room, or you go into a place where there is collective yoga going on, whatever, it may be, you sit comfortably and first you make sure you are seated comfortably, but do you give attention to the positioning of the soul of the intellect? Am I able to sit in that position in which I can feel comfortable and it can take me to an extraordinary different level? Just as we definitely make sure that there is the right chair, the right cushions, etc, etc...and if it's not, we adjust it...but Baba is saying okay, that's fine, sit yourself comfortably, but also are you seated on your throne on your seat in a comfortable way? Because if you are comfortable, then set on that seat you will never get upset. And so, not just to treat it as an ordinary life, but to be aware of how extraordinary our lives really are.

Then Baba also spoke about how to make yoga interesting and creative, and how if it's the same thought that you have every time you sit in yoga, no matter how powerful that thought may be, but what happens is if you are given the same food, no matter if you enjoy it the first day, the second day you will say, "The same thing," you will still enjoy it. Third day, you will say, "Yet again, the same thing," and by the fourth day, you probably won't want to look at it again, and so the buddhi reacts in the same way. I am the master seed, I am an avyakt angel. I am the bestower of blessings, I am a light house, I am a might house...any one of these titles in themselves is powerful and beautiful...but I need to keep experimenting with each one of them, so that I get to experience the huge variety of experiences that Baba is offering me, and each experience will develop a different part of my personality and my behaviour and activity. But if I just keep taking up the same thing...I am a soul, I am a point of light...well, that's good, no problem, but not all the time, certainly not every single day. Yes, let it come in, but find a title that you want to explore and experiment with, and so give your buddhi something fresh every single day. Sakar murlis also give us beautiful titles. Baba doesn't underline them in the same way like Avyakt Baba does, but every sakar murlis will give you a beautiful title to experiment with, but also the avyakt murlis of course give you very powerful beautiful titles to take up and experiment, and as you do this, you'll find that your yoga is full of freshness. Baba mentioned how if there isn't freshness then you will say that, "Well, I am tired!" But, no, it's not the tiredness of the body, but you are not stimulating your intellect with something fresh and nourishing, and so before you sit in yoga, just reflect, which title do I wish to experiment with? Which experience do I really feel I need at this moment? And Baba will give you that experience. You will be able to enjoy that time with Baba in a very rich and powerful and beautiful way. So, Baba giving us many, many different methods so that we can maintain a very high stage of consciousness.

Baba said, how six hours pass, eight hours pass and you have been busy, busy, busy and suddenly you think, What happened? Where did that time go? Yes, I know I did a lot of other things, but how come I didn't remember who I am? How come I didn't sit on that seat? And so, it will be very a sad reminder, because you'll have felt that six hours, eight hours have passed by just in mundane consciousness, ordinary consciousness, and I could have used that time differently, keeping my consciousness elevated and doing the work that I needed to do in that stage of awareness.

Then Baba was appreciating that the double foreigners had given time for the Madhuban niwassis to meet Baba, and probably we were still all in the hall, even though it was Madhuban's turn, and Baba reminded them that Madhuban is the unlimited stage: whatever is happening in Madhuban, is being watched by the world. There was a very interesting comment that Baba made: Yes, you might not want to hear about your greatness, but being reminded of your greatness with all your titles, means that you remember to be applying that in your life, and you become great. And so, your titles become a shield to protect you from all the other energies that are flowing out around you; so, stay within that protection of that shield of self-respect, and make sure that you stay in that higher consciousness, rather than allowing anything to pull it down on any level.

So, Madhuban is a stage, and definitely, we get to hear everything about Madhuban now, and we were getting all those images 24 hours...all the time...of Pandav Bhawan, History Hall, Baba's Room, and also the garden, and also the Tower of Peace – so that was keeping us very well connected with Madhuban. But in those days, before all this technology, Baba was telling them: You are the children who are living in the place where BapDada lived, and so Madhuban means Baba, and when you are in Madhuban as a niwassi, then everybody is watching you...like they watch Baba...they watch Baba's children. So, the first image was the stage. And then, the next image – I was thinking that Baba predicts what technology is going to do way, way before human beings get to do it – Baba spoke about how Madhuban is a dome, and so whatever you say echoes all around, and now we are getting all the information from Madhuban. Different people have different friends in Madhuban and so everybody gets a plethora of videos and messages and information that's coming out of Madhuban, and so yes, you speak and you touch one wall and the echo of that reverberates through ten, eleven other walls, but in this case, out to the world.

So, Madhuban – the place where the children are truly representatives of the one who founded Madhuban, the one who still is ever present through the vibrations of Baba's Room in Madhuban, and so Baba reminding them that you are living in a very powerful place, you have a very powerful legacy you can follow; and so just make sure that that is how your life is...to be the example for the whole world, and to be the inspiration and the instruments for the whole world. So that was true then, but 1988 murli we are reading now – but it's even more so true today because we just have so much access to technology, and everything is streaming live all the time, so I thought that was a fascinating passage to the Madhuban niwasis – great for them – but also, very, very applicable in today's reality, and so that is what is happening. Everyone's vision is focused on the stage and so you know what's going on. So, these are some of the highlights that I took from this particular murli.

Q: Baba shared about having entertaining experiences in meditation or in Brahmin life but what about breaking through doing something consistently, particularly the Madhuban niwasis...who have been there for 30, 40, 50 years doing the same thing...and they somehow don't need the newness. So, how to break through the sanskar of boredom?

A: I think one of the most beautiful things about the Madhuban brothers is that they find ways to churn, and they share those churning in the evening classes that happen in Madhuban – even though the external duty is the same – but internally, they are creating something new for themselves through the churning of gyan. What I have also seen is that so many Madhuban niwasis especially at this moment, they have their own areas that they cover through Zoom and they are doing classes...so many of them. So, again, a very good incentive for churning and newness and then the opportunity to share that. Many of the brothers go away out of Madhuban, especially during the monsoon season – I don't know whether there was a proper monsoon in Abu – at one point, they said very little rain had come, but usually when there was more stability in terms of seasons and more predictability about seasons, groups of Madhuban niwasis would be out on service in all the different areas of Bharat or even outside Bharat, like we saw for some years, and so I think that anyway, the churning they do keeps their minds occupied in a different dimension, so that the task that they are doing doesn't seem dull or boring – they are doing it, there is a need for it – if somebody else could do it, fine, they would be happy and they would do something else. But if that isn't the case, they are happy to carry on doing it day in day out, year in year out, decades and decades. This is the beautiful thing about the Madhuban niwasis, but as I say, I think there are avenues of exploration that are now happening.

Q: How does one conquer boredom in gyan? Is churning the way to conquer boredom?

A: I think that it's the churning that keeps the soul entertained and also Baba talking about experimentation in yoga that also is entertaining. And so just think about it: I begin the day with powerful yoga and it's very entertaining, I had a lovely experience and then I come to murli class and I keep myself entertained through playing with the jewels that Baba's giving me. Like Didi - Didi was

a master at this – as she listened to Dadiji read the murli, she would be making notes in her book – and she always carried a big notebook – and so she would be making notes in Sindhi (this is why I am going in this direction, not the other one), it's the script from right to left. So, she would be creating the questions that today continue with the murli; when you see the headers with the Q&A, well, that was Didi's invention. So, she did that to keep her intellect engaged and attentive because she would have read the murli, she would have read the notes of the murli, she would have heard the murli on tape recorder many times, but now as a student, she was playing that role of being an obedient student sitting in front of Dadiji, hearing Dadiji and making notes. So, yes, I think that if we churn that this keeps the intellect lively and engaged and gives us power like Baba said.

Q: If we are the law makers, then why are we the first ones to break the law in, particular, at the copper age?

A: I am not sure about the precise timings of everything, but just think about it. At that moment when the deities fall onto the path of sin – because they no longer remember that they are deities – they have forgotten their state of original purity, and as a result of that impurity coming into the world, there is actually a mini destruction that happens. So, before that, it is only those who were divine beings with purity; they lose that purity, upheaval happens, then there is the start of the copper age, and after that everyone who comes is of the same ilk. They are all body conscious – nobody has that understanding of soul – and so that state has changed completely. So, it's not that because we were the first to be pure, we were the first ones to sin in that tit for tat way, but it's a very logical continuation that these deities are the ones who actually step out of that world of paradise, and all remnants – all traces – of paradise disappear, whether it's below the waves, below the earth, whatever it is, but literally they disappear; and then you are left with the world that we know about, and the history and geography begins to develop in the way that it's now understood. So, for me, that makes sense; that they are the ones on earth, they are the ones who forget, and so there is a domino effect after that.

Q: What is your definition of success in knowledge for Brahmins at the confluence age, and then how to utilise or maximise that success for our progress, with humility?

A: If I go back to this word siddhi – I've made effort and I am getting the result of that – we have translated it as success, because that's an accurate translation also. So, success means being able to see the visible return of whatever it is I have done, but sometimes it takes time to come. I'm remembering a particular sentence from this murli in which Baba said: Those who are the embodiments of success will never have the waste thought, well, I have done so much and I am not getting any results, or, I have tried to have yoga and I am not getting anywhere with this. No, they will understand that sometimes there is a time lag; I am doing what I can do now and I am not expecting instant results. I am willing to continue to do what I can do, and the results are going to come at their own good time. So, success is not always instantly visible but results are definitely going to be coming. If I have done things with the right consciousness, then I see the results of that. Yes, if I am thinking about the results of each one of the subjects, if I have understood Baba's knowledge accurately, I will be able to see the results of that in my life, because now I am going to be engaged in doing good karma.

I know time is short – I know that in a short space of time I have to maximise the benefit I take from Baba, and so I am doing what I can to apply those teachings in my practical life. And the more I do this, the more results I see – the success I see – and that is my happiness, my lightness, my joy, and the path becoming clear in front of me. The success in yoga, yes, I am able to not just experience that lightness and that stage that Baba wants me to have, but I am also feeling the lightness inside that comes as a result of the past burdens being settled and lifted – the alloy being removed – and now, the soul begins to sparkle and shine. So, think about success in all of these different ways as results, and you will see how any effort that we have made on a spiritual level, with the right consciousness, we get the results of that, definitely...sometimes, a little while...think about Brahma Baba; and Brahma Baba in his lifetime, physically, saw the expansion into 400 plus centres across Bharat. But Baba always spoke about service in foreign lands – while Sakar Baba didn't see it – Avyakt BapDada made it happen. Angel Brahma is the one who actually served the world; BapDada of course, but Brahma Baba in the angelic form.

What Brahma Baba didn't see in his physical time is now happening through the Avyakt period. It took time but it is happening, and so not to have false expectations that it's going to happen like this – it may do – but, even sometimes when things appear to happen like magic, there is usually a build-up, and that build-up has been consistent effort using the right method, the right consciousness, to do what I need to do and, bingo! There are amazing results that come out of that. Instead of using the word "success", if I use the word "result", there will always be a result. But I want to just explain one other thing that people sometimes get confused about, and that is that victory (Baba uses the word "victorious" many times and also "successful" many times), the words "victory" and "victorious" refer totally to the inner battle that I am having with the vices. And that's not an external success on any level, it's very much an interior, internal thing and, yes, as a result of that, you do see that happiness and joy and lightness. When I am fighting attachments, when I am fighting ego – it's going on inside of me – and when I've reached that state of victory over attachment, over ego...any of those things...then you can see it in the sparkle of my face, and the beaming eyes and the smile. But it's really: victory is something inner, and success and results are something external.

Q: What is the feeling of being set on your seat of your self-respect?

A: It's the experience of that particular title that you are experimenting with. Say, for example, Baba has called us "the master bestower of blessings". Firstly, I have received blessings from Baba, and I can feel that and I can sense that it's blessings that are carrying me forward – not just effort and hard work – but as a result of whatever it is I have done, Baba is pleased and content with me, and so Baba's showering me with blessings. So, when I sit on this throne, on this seat, I am feeling how blessed I am, and then I want to share those blessings with the world. And so, in yoga I am with Baba, and Baba's spreading those vibrations of the blessings of His love and protection to the whole of humanity, to all of His children, and even today Baba said, the elements, even the physical elements – Baba is responsible for transforming those also – and so, they too in a sense move from degradation to salvation. They are here but there is that movement.

So, when I am in this awareness of being the master bestower of blessings, I have Baba with me, in front of me, and I feel Baba giving, giving, giving blessings to all, and so can I cultivate that sense, that experience, that feeling? But can I also keep this awareness through the day? And for anyone – even those having to use their heads, their brains a lot for their lokik jobs – I am thinking especially of our IT sisters and brothers, who say that it is so intense, that once they get into work, until the moment that they leave, they scarcely have time to breathe, and so the intellect is constantly engaged. But even in that space where it's head work that is going on – not just physical work – there is a break for tea, there is a break for water, there are many little breaks, and so in those little breaks, can I at that moment come back to that experiment? Can I be the master bestower at that time? And it will give a great deal of refreshment, it will give a great deal of love and joy and lightness, and it will create a beautiful atmosphere around you, and you will find that you are giving a lot of happiness to a lot of people. So, the more I experiment with what Baba wants me to think about and feel, the more I can be Baba's instrument to share all of that with others.

Q: Baba says that your give and take should not be with impure beings. But we buy things from the stores and we have exchanges with our relatives. What does Baba mean by not having exchanges with impure human beings?

A: With my relatives, what I can do is to, one at a time, just say to them: rather than engaging in expensive gifts, and presents and cards, can all of us agree or even some of us agree, that we will give that money to charity. And if they tell you to choose your own charity, well, you can do that, but otherwise if they say, well, let's choose a charity and we will all donate to that. Well, there are some charities that are doing good work, and I am sure you will be able to find that maybe they are not the big, well-known ones, but there are some hospitals who do a lot of good work, things like this, and so can we then donate to that? So that instead of buying expensive presents and all the paraphernalia that that creates, can we decide on a plan of action that's going to take things further. In terms of cards, I remember, by the time I was about twelve, I think, I had so many friends at school and I wanted to send them all cards. It would have been overdone to have done that, and so I had to learn to discipline myself and send some cards, but also just greet others on the phone – in those days local phone calls were not so expensive – and so I would then find other ways to do it.

I think the same thing is true, definitely, in terms of presents and gifts, and there are so many ceremonies...birthdays and anniversaries...and the expectation is always this, but there can be a change brought about in that.

Last week I mentioned, how one of our senior brothers here had told his daughters: I give you my blessings for your marriage but I have given you an education, but I don't want to spend my money on a wedding. And both his daughters understood absolutely, and they still love him immensely, and they agreed. He wasn't stopping them – they found their own partners, even though it's an Indian family – but he was very content with the partners they found and, touch wood, they have had good marriages, happy families, all of that is going well. So, that's a big chunk of money, otherwise, that would go on alcohol and maybe food that's not vegetarian, who knows? And so, he managed to use love...a lot of love...with his family, but he managed to use gyan and yoga power to help them understand why he was not going to do what was the norm; he was going to do something different, and they accepted it.

So just look at the situation you are in, and see in what way you can turn it around, so that really you are following your conscience. Money is such a big thing in the sense that if I give food to somebody, no problem; if I give money to somebody, do I know whether they are going to get alcohol with it, do I know whether they are going to get cigarettes with it? I don't know and I can't control it once it's out of my hands, I can't do anything more, so it then becomes the exchange that Baba's talking about...not just the exchange with impure souls, but for impure purposes.

Q: Does Baba purify the soul directly in yoga by connecting with Him, or does Baba only give the teachings, and the soul, by following them, cleanses the karmic burdens and creates the pure sanskars. So, does Baba cleanse or is it that the teachings help us to cleanse?

A: The teachings help me to understand what's going on completely, and Baba gives me the power then to apply those teachings in terms of doing good karma because I can understand, but yet I need the power to be able to do it, and Baba gives me the power to do it. But also, the actual cleansing in which the alloy from the past is removed; that's not just the understanding of knowledge – that is the fire of love, the fire of yoga – and that truly is God's role as Purifier. If you look at the sakar murli, Baba specifies: I have come to purify you, and this is what you called out for Me in bhakti. I haven't come for any other purpose. Yes, I'll give you the knowledge to teach you yoga; yes, I'll tell you how to do good karma and give you an example of Brahma Baba, and follow in his footsteps...I'll teach you everything...but my main purpose of teaching you is to purify you, so that you can become satopradhan. So, God's role is huge! I, myself, on my own, couldn't purify myself, and even understanding God's knowledge, just in theory, wouldn't be the process of purification, but it's yoga power – God's love – and that energy from God that's able to cleanse us and transform us and make us satopradhan again.

Q: What is the yukti (method) to make amrit vela an integral part of my timetable, where there are health problems?

A: When there is a period of illness, then I understand that it's challenging, but illness is usually for a certain period of time, and if it's not just for a certain period – if it's inherent, and it's long lasting, and it's going to continue – then can I find a way to adjust my routine, and make sure that whether it's early bed or a nap in the afternoon, whatever, but to try to make it for amrit vela. And if really, truly, it's not possible to make it for amrit vela, then to find an hour...whatever time suits the body and my timetable...and have powerful yoga at that time. It's difficult because the atmosphere of the world has changed, but then at least Baba sees my commitment to the subject of yoga, and the fact that I am actually focused on that commitment, so I think that intention is what Baba sees and so if the intention is, yes, there may have been a period of illness but I want to get back on track for that. So, then Baba helps. If you have the intention, Baba will help you.

Q: What is the difference between drishti and sakaash?

A: Drishti is face to face, and sakaash can be far away, that's not necessarily face to face, so that's a very technical thing. But, of course, drishti can be very, very powerful – it is like sakaash – and sakaash...we were in front of BapDada...and we would feel the sakaash coming from Baba, but generally it's when it's done remotely rather than face to face.

Q: If you've been in a relationship, you have been married, and you have a family and you're just coming into gyan...it's not easy to absorb these titles...maybe if you're pure from birth, it may be easy. So, how to have faith in yourself?

A: Today, I love Baba, which means I am a Brahmin; I have the good fortune of recognising Baba, and so I am a Brahmin – that's the first faith to have in the self – and Baba has told me that if I am a Brahmin, and I believe the knowledge...the murli...that God is speaking through the mouth of Brahma (they say the deities were born through the mouth of Brahma, and so the mouth-born progeny – the Brahmins – are also the ones who become the deities of the future), and so start with that title: Do I believe I am a deity soul? And then experiment with all the other titles slowly, slowly, one by one; and you will get there. But this basic aspect of faith: I am a Brahmin, and I will be a deity. I was a deity – this is why I am a Brahmin today – but that's also then my future.

Q: Jayanti bhen, I'd like you to share about what Baba said to you in last Friday's murli, when you were in front of Baba (I know you shared with the London class). It was very nice. What was that going on with Baba then?

August 1966, and I am in Madhuban, and I was 17 years old, and I had a lot of love for Baba – enough to be sitting there in front of Baba for the murli – but not really any realisation of soul or God or anything like that; but somehow, Baba saw below the surface. And what Baba did one morning (the morning before I had been sitting in the front with kumaris (little girls) especially, and little boys), Baba had them come and sit at the front; and so, History Hall and Baba's gaddi is here and the children are there, so very close. And Baba said to me at the end of murli, could I explain the picture of the ladder to the gathering, and there were just 30 people in Madhuban at that time. It's monsoon season, and the girl sitting next to me was Santosh, who would cook for Baba in the kitchen – tiny little kitchen near Baba's room – and Baba's meals were tiny portions anyway; and so, Baba asked her to be my companion. Baba told her to explain to me the picture of the ladder, because I was seeing that for the first time; I hadn't seen that before. So, that day, she was explaining to me about the picture, and I was helping her with chopping vegetables and things like this. I had also asked what language could I speak in, and Baba had said English is fine, and that brought comfort because I knew that most of the people didn't speak English. A few of the brothers did, I think about three of them: Dada Vishwa Kishore, Dada Vishwa Ratan and Chandrahas Dada...these three brothers...there weren't other brothers around; there were younger boys but not really any of the seniors we know. She explained and it looked fairly straight forward, so that evening at 8.15pm (Baba was going to come at 8:30), and Baba told me, "Here, teacher, take a pointer [a stick] and point", and so I had a picture in the middle on the gaddi and I stood and explained. It was not so difficult and I wasn't nervous so much – because most of them didn't speak English – it was okay if I made a mistake; nobody would even notice, and they were just watching. I was looking at this picture and I turned

around and I saw Baba standing by the window (History Hall, in that passage that leads to Dadi's room), and then I got nervous, and so I quickly finished, and went and sat down. Then Baba came in and Baba gave drishti and said, "Very good, very good."

Next morning Baba spoke this murli, and I thought that Baba was being kind and generous and wanting to uplift me, and that's probably what Baba did with everyone who came. So, I didn't understand it was a prediction, and when I realised that it was a prediction, was two particular instances. When I told Baba in 1968 (June), I want to surrender and I want to stay at a centre, Baba said, Baba knew it already, and then that scene came into my mind.

In 1969, Baba's gone; we were meeting Avyakt BapDada and Baba is asking me to come back to London, and that's when first it was a year of tapasya. No doors were opening, every door I tried was shut. I realise now it was very important that it was shut, it helped me deal with ego and thinking, "Oh I can teach!" No, you can't! So, a lot of learning, a lot of tapasya. And then we got this opportunity to speak at The Spiritualist Association of Great Britain in Belgrave Square, one of the exclusive areas of London – and gave the first lecture. (We had been allocated four lectures every Wednesday evening through December.) After the first lecture (it was a small auditorium, about 80 people; it was very nice and comfortable and it was in the heart of London), a woman at the back stood up and said: "Where did you get all these teachings from? Who is the person who has taught you all this?" And I remembered that murli and what Baba had said, so my answer was: "These are the teachings that have been given by God in Mount Abu." By then, Baba was Avaykt, but I told them that this was the man who explained everything...didn't have any projectors or photographs or anything that I could show...so just explained. But again, that was the second time...I remembered it very strongly, and it was exactly as Baba had explained. I just repeated the words that Baba had told me at that time. That, yes, you can come to Mount Abu; where you can experience this for yourself. So, it was a very specific prediction; not just a boost for me. At that moment, I hadn't understood, but Baba knew. So BapDada...I think both of them...are able to forecast the future.

Q: How do you feel when you hear your name in the murli, Sister Jayanti?

A: I have to be detached, so that I can read it to others. When I read it, then that whole scene comes to mind...and a lot of love, a lot of gratitude, a lot of appreciation, of the life that Baba has given.

Thank you, everyone.

Om Shanti.