

Sister Jayanti - Sunday 13th June 2021 - Revision Avyakt Murli 18.01.88

Om shanti. It's Mama's month and so we have Mama's picture here to remind us of our mother. Today's murli is all about Brahma Baba, the senior mother. We're remembering both mothers and whenever there's an 18th January murli, not only is it one that's full of love and very sweet guidance and advice for the children, but very often there's also an exchange between the mother and the father. Shiv Baba is Mother and Father but also Brahma Baba is mother and father. In the context of Bap and Dada, Shiv Baba plays the role of Father and Brahma Baba plays the role of the senior mother. It was a very lovely exchange that Baba has described in this particular murli from 1988; the day of awareness, the Day of Remembrance. The Almighty Father, the all-powerful Father, meets the children who have come either physically or mentally, spiritually to Madhuban. Baba reminds us that on this day, the two Hindi words go together very closely - smriti and samarthi - smriti; awareness, remembrance and samarthi, power. These two words very naturally connect together. You can hear that. When we remember Baba, we are drawing not only Baba's love, we're also drawing Baba's power. So the day of remembrance, the day of awareness is also the day of becoming powerful, the day of becoming equal. And the word saman, so it's all SSS. Sneh; the day of love. Baba reminds us also that Baba was the embodiment of love absolutely, not just the state of love, but also the state of power, and in that also, we would see the detachment. When it's the state of love there's a very different feeling, and when there's a state of detachment there's a very different feeling.

We would see both sides of Brahma Baba together at all times; one moment with the children, the next moment the detached observer watching the children. The love that Baba gave was such that Baba pulled us not to himself, but pulled us to our own perfect complete stage. Baba draws us away from limited things into that unlimited stage. So Baba's saying that Baba's love was such that it gave you the blessing for becoming the conqueror of all attachment and the embodiment of remembrance, the embodiment of power and your karmateet stage. Yaad pyar; you've heard these words often, loving and detached, or detached and loving. That stage of becoming karmateet also was a blessing from Baba. Baba also said how it was Baba's love that made the Dadis into the shakti army. With the Dadi's, all of us are also part of that shakti army, brothers are included in that because they too take shakti power from Baba. The shakti army that was able to reveal Baba to the world. It was a group of young women; even the eldest were just in their early 20's, no more than that. It was these women who heard Baba, absorbed everything that Baba was saying, and took on that role of leadership. After Baba became avyakt, they carried Baba's message to the whole wide world, revealing Baba to the world. I know that the final revelation has yet to happen: yet, these souls who had not travelled anywhere came across to all the different continents of the world, and they conquered the hearts of all those who saw them. So Baba remembered how Baba would communicate that love and power through his drishti and also in the final moments.

When Dadi Gulzar was offering bhog for Baba in the 13 day period after Baba became avyakt, she asked Baba the question and that trance message came back. She asked Baba what were your final thoughts in those final moments? Baba said, first it was the pull; one side karma pull, the suffering of karma, the pain, and on the other side the stage of freedom. Karma yoga. Yoga overpowers the pain, so Baba's face relaxes and no pain is visible. Secondly, Baba remembered all the children in the combined form, the whole family, not one individual but everyone. Thirdly, the conversation with Shiv Baba: If you want me to come, I'm ready to come. If you want me to stay I'll stay; absolutely detached, and the children, the love and the detachment, everyone all together. Absolutely the last drishti that Baba gave was love and detachment. That was the power of God's love, and also the power of Brahma Baba, the senior's mother's love. Baba then says how all the children have come to the subtle region, either through their thoughts and the divine intellect or through trance. It's a day when everybody's offering bhog especially to Baba with a lot of love, coming in different forms, different relationships but all with that aim of becoming Bapsaman, equal to the Father to experience that particular stage on that day. Baba saying that yes, Shiv Baba understands why you have so much love for Brahma Baba because he's your mother. Baba in the role of the mother sustained you, gave you so many attainments and also was able to help you experience blessings from the one. So you've had so much from Brahma Baba and of course you're going to remember him, not just in sakar days, but for that sustenance to continue through that whole period of 49 years of avyakt sustenance. That is a long, long time. Even for those who came after Baba became avyakt, that sustenance of many years brought us to the point where we are today. So Baba said that the day of remembrance is the day of memories. You have so many different memories that emerge. So many different treasures that emerge, all your experiences and the divine activities of the Father, and the proof of love is that you're able to fulfill whatever is it that the One you love wants you to achieve.

So this very loving mother wants you to become kings. The alokik love of the alokik mother, the spiritual unique love of this very unique individual; the only one who's been able to play the part of mother and father in the physical world in such a special way. This one has sustained you so much, and yet, this love isn't one that separates you from God. I found that sentence very fascinating because when there's love on just the human level, it creates a block in my relationship with Baba. I'm not able to have the same quality of yoga. On the human level, I'm in the consciousness of the body, I'm remembering someone who is a bodily being, and so there's a separation from God - viyogi instead of yogi connecting, viyogi is separation. So in this case, Baba was saying that there isn't that situation of viyogi, of separation, but rather that connection with Brahma Baba was able to bring you closer to Shiv Baba. Enabling you to have even more powerful yoga, and also enabling you to move forward in your own efforts. Shiv Baba asked Brahma Baba the \$64 million question. What is it that you remember about the day of remembrance, the day of power and Brahma Baba's answer was very beautiful? My world is my children, the children are my world. Now what could be more beautiful than that?

And then Brahma Baba saying yes, I remember first the children who have become equal, then I remember the children who are the loving children, and the loving children are wonderful. They are pukka Brahmins. They have deep love. They're never going to leave Baba. They're always going to be with Baba. But and the big but...The equal children; saman children, they're the ones who've taken power, and they're able to deal with all problems. The ones with love who haven't been able to maintain that relationship of power from Baba continuously, they're the ones who sometimes get a bit scared when there are problems that arise. The problems create fear. They shake them, and then after some time they recover, but the time that's lost in that fear or confusion or distress, ghabara jati hai, they get confused, they get upset, they get scared. That time that is lost is very valuable time. In a practical way, here's a problem in front of me and my time is going in this state of confusion etc, I don't have the capacity to deal with it, and so, probably the problem gets worse. The tangled thread becomes even more tangled, and so not only is time lost but the situation has developed in a negative way.

Baba mentioned three specific reasons why these problems come. One is maya; that's my own weaknesses that are coming up: whether it's my attachment, my greed, my ego, my anger, whatever it is, so, maya. Secondly, prakriti - nature, matter. It always refers to two separate things, this body which is prakriti - nature, matter but it also of course refers to nature out there. At the moment in Britain, generally, but especially in the south it's now 29 degrees celsius. And when it was 18 degrees celsius just a few days ago, everybody thought when is summer coming? When is summer coming? And now summer is here, and now the complaints have also started. It's too hot. It's too hard. We can't sleep at night. It's too hot, because most houses in Britain have heating, they have central heating or some form of heating. But very, very few houses have air conditioning. So you can see how anything can become an excuse, a reason to be discontent, but I have to learn to be content. Sometimes it's maya, sometimes it's prakriti, this nature or the nature out there. The third thing is the sanskaras of other souls. Any one of these three things can become a problem. Am I going to stay lost in Baba's love and take power from Baba to go beyond that? Or am I going to say, but what can I do, I can't help it, of course they're like this and so this is why I am behaving like this? Of course the problem then multiplies, and so Baba's saying, if you love your mother then fulfil the powerful thought that the mother has for you to become a king, not a subject, you're the one to create subjects, not to be a subject. So it takes so much love, so much power that you're actually able to follow in the mother and father's footsteps. Are my thoughts like the mother and father? Are my words like them? Are my actions like them? Is the quality of my interaction in terms of relationships with others like them? And so we have a very clear picture of the aim that we have, and we also have a clear picture of the road to be able to achieve that goal.

Baba said that a few of my children are already equal, and again, this was a continuation of the amrit vela story; I saw a few of My children who are equal, but I saw many children who are still wanting to become equal. It's their desire but somehow they're not making it. They're not maintaining that stage of power to be able to achieve that. So Baba said take the blessings of the day, and I thought to myself, was it just those souls who were there January 18th 1988, for whom those blessings were? And the answer came to me that *surely every murlī that we read now is a blessing for all of us*. It wasn't just a blessing for those at that time. Yes, they took those blessings and they've become equal and they've become karmateet, but for all of us today who are hearing Baba's versions with that same love and awareness and commitment, surely, we're also able to take those blessings and make it happen. It's up to us. Baba's giving us everything equally, and so it's up to us to actually make it happen in a beautiful way.

The other murli, or it's actually the same murli but it was quite distinctly then a second part. In that second part, Baba's talking to the group that has been specially invited to Madhuban for 18th January. The family is too big for everyone to come, and so way, way back, Dadi Kumarka and the Dadi's had decided okay, let's have special groups come for every special meeting like 18th January or Diwali or something like that. So many get the opportunity. It's not the same ones who come every time. So, it was the ones who have given space to Baba - three square feet of land, and Baba's lovely comment that you've given space to Baba, but I'm the first one who's given space, and My name is on that list also. I've given you My heart. You've given bricks but I've given you a space where you can be carefree emperors. Either way it was such a wonderful way to approach it and put it. And Baba says that there are two ways that you can create fortune. One, yes, you offer a place and the place itself creates magic and people are able to benefit and give blessings. The second is stan and stithi. So stan, the place, and stithi the stage; through your stage. Then it actually doesn't matter what sort of service you're doing whether it's service through words - and we tend to feel that somebody who is on a platform is doing so much service. Can I do the same? Yes, you can. That isn't the only way to do service. Every subject; thoughts, words and actions. Each one brings 100 marks, and so make sure that you're claiming a hundred marks in each one. Words; Baba didn't need to elaborate. We're very aware of that, but also the actions. Whether it's washing pots, not just your little plate but big dishes, big pots. Whether you're washing pots or whether you're giving a lecture; it depends on your stage, and it's your stage that will bring the marks. If I'm giving a lecture, but I'm doing it out of ego, what are the results? If I'm giving a lecture and I'm an instrument at that time, what is the impact of that? If I'm washing dishes and at that moment I'm fretting; can't somebody else do this? Why do I have to do this? Why am I always landed with this job? Forget it. But if I'm doing dishes in Baba's love, I'm doing this for Baba's house, I'm doing the cleaning in Baba's house, then of course that stage is going to bring me that happiness and it's also going to bring me power. Both of these things. Any good karma and the intention behind that karma is going to create fortune, and so Baba's saying: you've given three square feet of land, and I've made you the master of three worlds. And so what I give and what I receive in return, there's absolutely no comparison because the one who is giving me is giving me everything - is giving me the world, three worlds, and so a lovely, lovely expression from Baba. One particular thing I liked very much was Baba explaining about mansa seva a little bit differently in this murli. Baba said nobody can complain I wasn't given an opportunity to serve, there's so much service waiting to be done. Have you served the elements? The whole world is now struggling with the elements. And so there's a huge amount of service waiting to be done. So that the elements become our friends, the elements are purified and through that purification the new world can come.

And so Baba's saying, I'll share with you the Hindi words are *britti*; attitude, and *vartavaran*; atmosphere. And so through my attitude I change the atmosphere. Whether I'm in a little centre or a big centre, or alone in a city, can I keep my attitude through my awareness very elevated? And I create that atmosphere of peace and purity and truth around me. That atmosphere doesn't stay restricted to that room, or that classroom' or one place, for that moves out into the environment. And so your attitude changes the atmosphere, and the atmosphere then is able to create the environment. And transform the environment. So a very lovely explanation of karma philosophy and what it is to serve Baba.

It's my consciousness, my awareness which is the foundation of any service and so let me pay attention to that. Then if it's the right awareness, whatever it is I do is going to be of service, and doors of opportunity continue to open. If I'm complaining and my thoughts are caught up in complaints, even when there is an opportunity right here in front of me, I don't have the capacity to be able to actually fulfil the opportunity that it's giving. And so what's going on inside? Let me be able to check that. I said I'll give a summary and revision of the murli in just half an hour today, then we can spend time together with the questions. Because I know that questions are also important for clarification.

Q: Thank you Jayanti behn. Very lovely as always. Okay so there's this question, what is the difference between and swabav and sanskar, nature and sanskar?

A: My understanding is the habits that I develop in this birth that becomes my nature. And so maybe I'm quick to react, I'm impatient. So this is the habit that I've developed over this lifetime. But sanskars are much deeper. Sanskars are the pattern that I've carried through my past births, and both are connected. If my deep sanskar is real love, then what's going to emerge is compassion. If my deep sanskar is still very much of anger, then the irritation, the impatience is going to emerge. That's my understanding of it, and this is what I've understood from Dadi, from the murli's etc. I say that because I know different people who have different opinions. Then you can just experiment with it and see what works for you.

Q: This point about Baba is pleased with an honest heart: Baba said that you will then be saved if God is pleased, then you'll be saved from Dharamraj. If we have an honest heart, then what happens to the karma that is still there?

A: If you think about it deeply; I'm honest with Baba, but surely honesty is not just saying- Baba I'm sorry - and tomorrow going back to Baba and saying, I'm sorry. I don't think that's real honesty. Honesty is when I've had understanding, realisation, and a commitment to change and I seek forgiveness in that real state of realisation. The sort of honesty that Baba is seeing where there is transformation; at that moment, yes, the Lord is pleased. Otherwise, it's just a superficial thing that we do in lokik life. Oh, I'm sorry, but we don't really mean it, because we keep repeating that mistake. Whether it's something that's causing an irritation to another; ie: I have the habit of leaving a dirty tea cup in the sink instead of cleaning up after myself. I leave the dirty tea cup and by the end of the day how many tea cups are there in the sink for somebody else to clear up? And somebody says, you know I've been cleaning your tea cup every day for 5 days now and I say, oh I'm really sorry. But the next day I do the same thing. So what does that sorry really signify? I'm taking a very simple example. Of course it goes much deeper than that, but whatever it is I've done, true honesty means honesty with myself, that I'm committed to bringing change. Then I'm clearing that karma, not just my tea cup, and I'm clearing my karma as I go along. Yes, the Lord is pleased, Bapdada and Dharamraj, and so they know whatever it is I've been going through, so pleasing God means pleasing Dharamraj and so there is nothing more to settle.

Q: Brahma Baba was loving and detached right till the end. How could we BK's adapt to this in current times, the end times, loving and detached?

A: What I've experienced is that and it came up in a recent blessing actually, give that love for Baba then you automatically have love for everyone else, and you're understanding all the secrets. You know there are faults, you know their mistakes, yet you're able to love them all. And so there's a very inclusive love. It's not exclusive. I love this one but I don't love this one. I can get on with this one. But I can't get on with this one. And so when that sort of situation comes about there's always going to be friction and division in the family. And I haven't understood the secret of creating harmony within the family, taking love from one and sharing that with all. And so at this moment I think it's very important if we wish to create unity. And I see that just as there was a very critical moment after Baba became avyaki in 1969. Didi and Dadi immediately called all the Dadi's together. Took them into their confidence, and kept them together giving each one of them a lot of love and respect, and laying the foundation for that unity that has lasted all these years.

Now, Dadi Ratan Mohini is the spiritual head and it's wonderful having Sr Mohini as the additional administrative head because she knows Bharat. She knows the world outside Bharat and is very, very experienced. Mama, Baba, a lot of experience of spirituality. But also of the world out there. And so, my feeling is that this is the time when the family, Bharat and the world outside has to be very, very unified. Because this is now the time to step up and show the world that we're not followers of the Dadi's. We weren't followers in that way of a guru Brahma Baba. But we're actually the children of God. And so, as children of God, now we are the ones who carry the flag of revelation. And so this is the time for unity and harmony. If I'm attached to one or two or three, it's attachment, it's not love. Then, I'm very detached in a negative way but from all the others. But if it's pure love then there's the love, but there's no attachment. So it isn't a detachment in which there's negativity, and I'm standing off, and you know, just watching what's going on in that way. Let them get on with it. No, I'm very engaged, I'm very much there, and I'm part of the family, the community. There's enough for all, not just one or two or preferences, or partiality. I think to create that unity and harmony we need to be able to draw that love and share that with each other so then that power of the gathering is able to allow revelation to happen. If you think about how many divisions exist in the world today, and people have that desire for harmony for unity. You know when you see the people who are marching for black lives matter. It wasn't just people in black skins. There were a lot of other people. It was a very mixed group that was marching. In people's hearts there is that feeling that we want to have harmony, we want to have unity. But then soul consciousness, they don't know about that. It's our job to practice it, and show them that this is the model. That yes, it's possible to have a community that's very, very mixed, mixed races, mixed colours, mixed religious backgrounds. Everything mixed, yet in harmony. So I think it's our practice of soul consciousness, taking love from one and sharing it with all.

Q: Yogyukt, razyukt and yuktiyukt - maybe we can just explain those?

A: Usually there's also a fourth word that's linked with all of these that came up in yesterday's murlis: gyanyukt. Have I absorbed gyan so that my thinking, my speaking, and my doing is based on gyan? And so gyanyukt, then yogyukt, am I linked with Baba in yoga, so that I can feel Baba's presence with me in my thinking, speaking and doing? The third is yuktiyukt, in which I'm doing what I need to do at the right time in the right way. Sometimes it's not what you do, it's when you do it. Here's somebody who wants just simply your compassion and love, and instead of that you're giving them gyan but they're not ready to hear the gyan, so that's not really yuktiyukt. At that moment, just be silent, just take Baba's light and Baba's love and give them that compassion and that love. That's what they need at this moment. So yuktiyukt, knowing what to do, when to do, how to do it at the right moment. Razyukt: I understand all the secrets that Baba's been sharing with me. I don't just look at things from a superficial level. I'm going into the depth of something and understanding the meaning, the sense of it, the significance of it, and then my response is according to that. There's a whole exploration that's going on in the world out there which they call sense making. So you're seeing all the situations but what is the sense you're making of all of this. So sense making, and then decision making are deeply connected. So razyukt: I understand what's going on, and so my response is accordingly. My decision is according to the sense that I've made about something. The opposite of razyukt is where you jump to conclusions. You hear something and you don't bother to explore, oh what do they really mean? You just jump to your own conclusion and pass a judgement and react according to that, and of course it's going to be a mess. They've said something and it's not out of context. There's a specific context in which they're saying something, so understand what is behind the words that they're using. What does it mean? Where are they coming from? And so razyukt means where I understand the significance, the sense, the context. Then I make my decision about what to say, what to do. It's very practical training that Baba is giving us. You need to take time to reflect and understand. Whatever people out there say about sense making and decision making is on this level. What Baba is telling us is razyukt, so go to that higher level and see the depth, the secrets that Baba has explained and understand it in that way.

Q: Yukt means method, formula, use that method. Does Baba's mean use that formula?

A: Yukt also means what it's filled with. So gyanyukt; You're filled with gyan. Snehyukt; you're filled with love, your words are filled with love. Yukti is the method, and yukt is to be filled with whatever.

Q: Baba said that immediate proof of service is happiness and power. Sometimes after we've done something we feel that, but then there's a little subtle ego that comes with it because we feel a sense of achievement. So how to overcome that?

A: It's very interesting because Baba's been talking about all these things in other murlis recently also. Baba said that when there's real success then not only do you feel good about it, but also everybody else is content and they feel good about it too. At that moment when I'm feeling good about something I have to realise I could not have done it on my own. Maybe somebody's praising me and saying; oh that was a brilliant talk. But, you know if I just gave a brilliant talk and there wasn't an audience, who would have benefitted? Or if there weren't people to prepare the hall, to prepare the stage, or now to prepare the room, to prepare all the cameras and the lights and everything else? Nothing is possible alone. Whatever I could do, I, alone would be this much. But it's because there's a whole team supporting, and all of them are doing it for love for Baba. So I have to understand it's Baba that's allowing me to do it. It's Baba that's inspiring the cooperation of all others that's making it happen. And so, I must never forget I didn't have gyan. It's Baba's gyan at this moment. And I also have to say - that Avyakt Bapdada, I mean how much has Avyakt Baba explained to us? And if we didn't have Dadi Gulzar as the chariot through whom Baba gave us such amazing clarity that 49 years later - more than that - we would be appreciating it and understanding the depth of it. Even Shiv Baba alone can't do anything. Even Brahma Baba alone can't do anything. So definitely, a lot of humility that it's only because of everybody's cooperation that service is able to happen. There's no way that one individual can do it.

Q: Baba gives us the knowledge, Baba gives us the power. Baba gets it done. Karankaravanhar. So what have we done? We haven't done anything. There are quite a few questions about love and power, love and law. Somebody is asking, is this a negative attribute of power? Is the word power a negative attribute? Can you talk just a little bit about the balance of love and power, and love and law?

A: When they started to use this term the future of power, they got quite a bit of feedback from people out there. People say that power corrupts. Just yesterday we were driving somewhere and you know how they put up this graffiti on walls; there was this graffiti that said; If power corrupts, what about super power? You can understand the context of all of this. And so

yes, here's somebody who doesn't have wisdom and love, and just has power - the havoc they create is amazing. Chaos everywhere, I don't have to name names. Historical examples are in front of us and I don't mean ancient history, I mean recent history. So on that level power corrupts, but the difference is that out there when people talk about power, they're talking about *power over others*. When Baba's talking about power, it's inner power, spiritual power. In that state of inner spiritual power, there's nothing negative at all. True spiritual power again: Brahma Baba, Mama, the Dadi's, nothing negative about it, and they're not wanting to control us. What they're doing is teaching us to have mastery over ourselves. And so that inner power cannot corrupt. That inner power supports, empowers, activates, energises and carries others forward. And so there's nothing negative in that whatsoever. And my inner power enables me to deal with the problems that Baba mentioned in the murli. And this is why Baba's using this word power in that context of the inner state of being, so that I'm able to destroy my own weaknesses and also deal with all the problems that I'm facing at the moment. Nothing about controlling others. That's one aspect. The other thing is that it's very easy for us to understand the law, and I'm not talking about limited law. We have to follow and observe the limited laws also. I'm talking about the spiritual laws, the law of karma. And so 7 days in gyan and the essence of karma philosophy has registered, and a person starts practicing Raja Yoga and so on. And so we know what the law is. But there's a problem. I don't always apply the law to myself. But I'm pointing out why they did not do this? I think I'm exempt, and of course I'm not. Three fingers are pointing at me. It's so easy to say that they shouldn't have done this, they shouldn't have done that, or whatever. Baba teaches us that I have to follow the law, and be the example. What I do, others will see and follow, and so let me do what I need to do for myself. I don't need to lay down the law for others. Baba's murli explains everything very, very clearly. So what happens if there's anger, what happens if there's greed, what happens if there's lust and attachment and so on, and so on? Carelessness, everything..

Baba was speaking to a group of Madhuban niwassis, talking to them very warm, friendly and powerful. Baba said to them, within the family you must always put love first and then the law. Why? Because this is what Baba and Mama always did. Baba and Mama never said to anyone, what you're doing is wrong and so you have to leave. Baba and Mama just gave love. But their spiritual love was so powerful that if anybody was doing anything wrong they themselves would say I'm not managing very well here I need to go. And so they themselves left. Now, neither do we have physical Mama, Baba in that way. Sometimes we do have to remind people that when you've crossed that line then there's going to be consequences. But more than anything, it's the power of love that will help another realise and transform, rather than just throwing the law at them. And yes maybe then that's the consequence whatever it may be. But always first the love and then the law.

Q: You said that Mama became complete in 18 months, and left the body after Dada Vishwa Kishore. So does it mean that Dada was complete and perfect before Mama?

A: I would have said that Mama became Mama in 18 months, not that Mama became karmateet in 18 months. Because Mama came to Baba in 1936 and then '37 Karachi, and then she left in 1965. So, just do a little bit of arithmetic and so she didn't become karmateet in 18 months, but she became Mama in 18 months. I've shared that story of how Dadi Janki came 18 months later. She knew Baba, but settled lots of things and she finally surrendered 18 months later. Dadi Prakashmani met her and said to her, *Janak*, welcome, have you met Mama? And the Dadi's thought that she was talking about Brahma Baba's lokik mother?? And so she said no. But she hadn't met her, or Mama. But anyway, Dadi took her to Mama and she saw that this was this young woman who I knew as Radhe. So she had known her as Radhe, 16 years old. She became Om Radhe when she surrendered. And then 18 months later here was Dadi seeing her again and now she was the Mother. And so 18 months to change from Radhe to Om Radhe to Saraswati the Mother. And then the continuation of gyan, yoga, service, dharna, and then becoming karmateet, 24th June 1965. And then Dada Vishwa Kishore bhai, he only left in March '68. And so March is a powerful month, many, many 8 jewel souls have left in March, and so he left in March '68. Baba left then 10 months later, January 18th 1969. There was a period of time in which Baba was having to manage everything, Yes, there were others around who were supporting and helping and four people took Dada Vishwa Kishore's place, Ramesh bhai, Brij Mohan bhai, Jagdish bhai. And at that point it was also Dada Vishwa Ratan, because Dada Vishwa Kishore was also responsible for banking and so on. Four people took over the work that one individual was doing.

Q: A question that may be applicable to all; why should we forgive somebody who has created us so much hurt when shouldn't we give them back the same treatment? Why is it important to forgive?

A: If I don't forgive I'm carrying that burden and I'm keeping myself in that prison. Forgiveness is not so much for the benefit of the other, forgiveness is finding freedom for myself. Otherwise if I don't forgive, I'm going to hold myself back in that prison. Nelson Mandela had a long time to reflect on many things. And then just as he was, there were two sets of doors as he came through one set of doors, then leaving prison, he realised that there had to be a step he crossed before he left those doors and went outside. And that was that if he didn't forgive he would still be in prison. And so in that short distance between one set of doors and the second set of doors he sorted that out. And when he came out he was ready to forgive. And of course that's part of the story. Just recently I heard the other side of the story of what was happening with Frederick De Klerk and the process he went through in terms of saying; yes it's time. It's now not morally possible for me to allow this system to continue, and so the other side was ready to bring about change. But if he hadn't come out with that change of heart and attitude of forgiveness of all the decades spent locked up, that opportunity would have been lost in history. And so here's the story of two human beings and their change of attitude that changed the course of history. Maybe I'm not in a position like that, but definitely the statement, *I will keep myself in prison unless I forgive*. And so for my own sanity, for my own safety and protection and peace of mind, I need to forgive.

Q: Nothing new: Baba said when you have the awareness of nothing new, you will become powerful. So how can I leverage on nothing new in stabilising my stage and dealing with situations more effectively?

A: It's true, if I've crossed a scene and I've been able to have success, I've been able to have victory. It gives me confidence to be able to face the next scene. And so when there's a problem that comes, can I just reflect on that and see how was I able to pass past things? And how did Baba help me have victory? At that time it was little things, and it became bigger things, and bigger things. But I was able to cross all those and I'm here still with Baba. There's victory. So how did all that happen? It happened with Baba's power. It happened because of my faith, my courage, and so that's what I have today. It's not a new thing for me, I've dealt with all of these things before. Whether it was my weakness, whether it was nature, pain of the body or the problems that come through the elements outside, or whether it was the sanskars of another. I've been through it. Nothing new. I've dealt with it before and I've been successful so far. This is why I'm still with Baba. And so now however big the story is with that same faith and courage and confidence I can go through this. Nothing new.

Om shanti. Thank you to everyone.