

Sister Jayanti - Sunday 17th October 2021- Revision Avyakt Murli of 07.11.1989

Om Shanti. The song was about God's love but also the murli was about God's love. The context is that the season had finished in March 88 and then we had that one extra murli in August 88 when Dadiji had called a group to come to Madhuban to discuss next steps for the Global Cooperation project. Then Baba didn't come the rest of that season, the whole year. So now November 89 and Baba's actually there in Madhuban meeting a big gathering. Everybody has wanted to come because of course they have been missing Baba and people from abroad have come from, people from Bharat have come, so the whole hall is packed. Baba is seeing everyone's love and has a question. Is the father's love for the children greater or is the children's love for the father greater? And you could have a discussion about that, of course. Then Baba said how it's God's love that is giving you a spiritual rebirth.

The spiritual love is that power which is able to pull mind, heart and body away from far away places to Madhuban, but also, it's the meeting of the hearts, not just a meeting on the external physical level, but wherever Baba's children are when they experience Baba's pull, the love pulling them then they feel that connection of the heart with Baba. Baba gave a very lovely return of blessings for the children having made the effort to come to Madhuban from far distant corners. And not just abroad, but the journey from the eastern zone that can take up to 3 days, 4 days coming by train, because it's partly including Nepal also. So, the Eastern zone including Nepal, a 3-4 days journey. Baba's saying that all of you have come from so far away, but Baba has come from very far away, and within that, what return can Baba give all of you? Baba's giving blessings; blessings to have the fortune of happiness, blessings to be happy, blessings to be able to have the nourishment of happiness, to give you good health, a treasure store that's completely full of happiness. Interestingly, Baba spoke about happiness in all these four different ways. Baba's giving us those blessings. And Baba also said how we are receiving three types of sustenance through the three different relationships we have with Baba. One is the sustenance we have through belonging to the Father, the pure love, the sustenance of the Teacher, and the study is very simple, just remember two words. Remember the One, and remember the inheritance that He gives you; Manmanabhav, focus your mind on One, and Madhyajibhav, focus your mind on the inheritance, the aim and object, the one in the middle. So, Baba's saying, that's very simple. Then the blessings you receive from the Satguru are also very easy to imbibe. But then sometimes what happens is that we have a habit of allowing a weakness to persist and one of the habits is that we tend to forget, and we tend to make easy things become difficult, does that sound a little bit familiar? So, this habit of complicating things, making easy things become very difficult kicks in, and although Baba's love for all is the same, the sustenance for all is the same, yet the difference comes in because when we forget, because it's a habit to forget. Then in that forgetting we lose that awareness, we forget and then we are not able to imbibe whatever Baba is giving us and in that lack of inculcation, the soul feels empty and then there's external influences that come on the soul. The soul gets pulled down. There is a very interesting sequence that Baba described, having been pulled down then everything feels very difficult, and this is something that Baba then feels a lot of compassion, a lot of mercy. Love and blessings are something else, but mercy, Baba feeling mercy for me, now that's not such a good stage to be in.

Baba's seeing that I have weaknesses that I'm not dealing with, and so Baba's heart goes out to me because whenever there's a weakness in the family you feel that it's your own, but if it's a senior in the family, and Baba's the Unlimited Senior, so when there is that sense that there's weakness somewhere, then Baba feels it's his own weakness. Baba feels compassion and wants to help the child. Baba doesn't want the child to have to labor. And so Baba's reminding us, just stay in the awareness of these three relationships and take the sustenance that each one of the three relationships is offering you, the Father, the Teacher, the Satguru, and everything will be fine. It will be very, very easy, and so not to make it difficult for ourselves. When you feel everything is fine and easy, then what you will also find is that *the time, the facilities, the circumstances, the support of the family*, everything becomes available and carry's you forward and makes things even easier. But if you're still in the habit of forgetting again and again then those weaknesses stay within the soul, and even something which is very tiny; there is something missing in terms of the circumstances, they're not as I want them to be. There's something missing in terms of the facilities being offered or the support of the family, and at that time things get very heavy, and that's when Baba feels mercy. So, Baba is saying make it easy on yourself. But also look at your lifeline, your horoscope, how things have been for you. Have they been easy or have they been difficult? If they have been difficult this is the reason why. Baba gave the example of how, even if there is something that's a minor difficulty, not a major thing at all, but a minor difficulty, that brings that stage where the Maharati, the elephant rider gets very upset and as a result of that upset, really falls down in a big way, and so Baba doesn't want to see that happen. The example that Baba's giving is the elephant, and if you think about the elephant's trunk, it would be so easy for a tiny ant to crawl into the elephant's trunk, but how is the elephant going to get rid of it? So the elephant is actually very afraid of ants. Or if the ant goes into the ear of the elephant, it is very painful and so he can flap and flap and flap, but the ant isn't going to budge. So, Baba's saying don't let this happen to you. Little things, see them in that way without allowing them to impact you and your stage, and stay up above all those things so that then you can experience the joy of the Confluence Age instead of allowing little things to bring you down to your knees, and you lose that experience of the joy of Sangamyug.

Baba's come after a long time, and so groups have come. A small number have been invited from all the main regions of India. And Baba takes on a very interesting role now. Baba's the poet and the verse of poetry is in the Hindi language. Baba's picking up on many different aspects of the different groups that have come to Baba and the one thing that wasn't so much poetry but the culture there; Tamil Nadu, a group from South India and their very special quality is their bhavna, their love for God. Because of that bhavna, a very simple lifestyle. Even for powerful individuals who hold high positions, that bhavna, that love. Baba's saying this is actually a gift from Baba: you're experiencing love, you can experience love carrying you up, so don't let yourself walk, don't let yourself climb the stairs, but just experience that love. That will help you experience the lift, and you will be able to rise upwards very fast. And so Tamil Nadu got the gift of the lift of love. Then Baba spoke to Mysore, very nearby. Mysore; the name of the city and the name of the state is Karnataka, but Baba was using this term mausam, (season). When you eat a fruit that is in season it has a natural sweetness and that if you have a fruit that's been nurtured in a greenhouse it will never have the same sweetness as the sun ripened fruit. So, to eat the fruit of the season, it's Sangamyug, and Sangamyug is going to be able to give you immediate experience of results with a little tiny bit of effort. So, Baba is saying that this is the gift for Mysore. Experience the season's blessings, Sangamyug's blessings of immediate fruit for any task that you perform. A little bit of action, good action, and huge results coming from that. Baba talked to the Eastern zone, and Sakar Baba had a special affinity with the Eastern zone, Calcutta and that whole area. Within that, Baba saying that the sun rises in the east, and so the memorial of the sun and each one of you like the sunflowers. They see the sun, and even the formation of that flower, all those rays, there are not big petals, there are little petals, but they come out in rays from the center and in straight lines. So it is a symbol of the sun radiating light everywhere, bringing light where there is darkness and the memory of Sakar baba and how Baba actually had visions, and so the sun of knowledge came in the east. In the Eastern zone, in that area. And then Baba talking to Benares, and Baba playing with them also. Ras; juice, sweetness, taste. Baba was saying to let all of you allow others to experience the sweetness of God's love and when you do that, then yes they will begin to experience God's love and you're experiencing it already, but don't let anyone go by without offering them the taste of the experience of God's love. And Baba gave them a toli, not just a flower but the gift of a toli, rasgulla and those who experience rasgulla know they're very delicious. It's a white spongy pudding, very soft, in syrup. It's a milk dessert, I don't know if you can make it out of vegan ingredients, but I am sure somebody is clever enough to try. Baba was saying this is the gift for you. So let there be sweetness in your mind, sweetness on your lips through the day and if you begin the morning with amrit vela with the experience of God's love and sweetness, then that's going to carry on. A mountainous region Kuliarni, this is where there's temples to the goddesses, and so Baba says don't just think about the goddesses but think about the divine virtues of the goddesses, of the deities. When you fill yourself with the fragrance of all the divine virtues then you're very close to God and through you others will be able to experience the meeting of souls with the Supreme, and so fill yourself with those divine virtues now. So for every single place; Bombay and the translation that has been put in the murlidhar and it's a very difficult concept to translate, being wealthy, one who is filled with wealth, but Baba used to use it in the context of the son who earns and creates wealth, and so Bombay, it's got the spiritual significance and the physical significance also. Baba says how God is the one who gives to the poor to make them wealthy. He is called the Lord of the Poor and all of you are God's companions in this. The ones who share the wealth of the treasures of knowledge with all others, so that they may become wealthy also. So, join the Lord of the Poor, be companions so that you can also serve ones who are bereft of spirituality. Out of all the places in Bharat, Bombay is considered to be the one that's got the most maya. The one that has the most distractions in many many different ways. Spiritually bereft, spiritually bankrupt, and so give all souls this ability to understand that God can give them the wealth of knowledge.

Then, a very interesting session with the people who had come for the meeting because the launch of Global Cooperation had happened and a whole year had passed and we were preparing now for the next year, February, when we were going to be actually bringing all our international patrons together in Madhuban. It was the first time that people of that calibre were coming to Madhuban, so it needed quite a lot of discussion, quite a lot of planning and preparation. We were there in Madhuban to prepare for February. At this particular time Baba's taken it in a completely spiritual context, nothing to do with the physical arrangements whatsoever and so you're talking about the seating, but that's not important. Talk about how to enable souls to set their minds onto the right stage, and give them this experience that they carry away from that stage of experience. In Baba's language now, Baba's talking about setting each one on their seat for the Golden Age. Who are the ones who have the capacity to be rulers, who are the ones who have the possibility of being subjects, who are the ones who are going to be the servers? All categories need to be fixed. Baba used the analogy of how if human beings do something, it takes them a long time, but if you have a machine do the same task, maybe washing clothes for example, and the machine will do it without any labor on your part and do it very fast. So Baba's saying that now use a fast machine to speed up this whole process of preparation for the Golden Age. The method, the device for that is your own highest stage of consciousness. If your efforts are fast and you reach that elevated stage then everything is going to work out very fast. Baba then talks to the double foreigners, giving a lot of love, but also Baba giving guidance. Yes, let the stage be one that is steady, stable, constant and set yourself on that seat, so that nothing brings you down.

So, a murli that was really a time for just everyone to experience love and Baba preparing us that now it was going to be no more personal meetings. Now it was going to be meetings with group's, and it was a whole country meeting Baba. Baba taught us that now it's a new season, it's a new time, a new era and that was the beginning of that period. I'll be interested to see all of the other murli's that come up again now. I think many of you may have been around in 88-89, so you have those memories with you. So those are the things from this particular murli.

Q – Maybe we can take up this aspect of the horoscope of the soul? In physical terms we look at the planets, the timing, the alignment. What are we looking at in terms of soul? When Baba says “your horoscope” what does he mean, what is he looking at? When were you born?

J – Baba's asking me to look at my own personal lifeline and within that I can see that there are times when it has been easy and there is the planet Jupiter that's above me. There are times when it's been difficult, and it's another planet that's above me, and sometimes it's been really negativity on my own part, and it's the planet of Saturn that's come back again. So, not so much the question of the planets in this sense, but my own life line. Let me track back that moment when I came to Baba, and the ingredients of that time that made everything very easy and natural. Or was it that when I started it felt difficult and gradually it became more natural and easier and easier? Or was it that at first it was like flying and then there came a period when there was maybe a little bit of stagnation, and maybe there was even a period when the soul took a dip and then had to make effort and come up again? Baba's asking me to see what those periods were like? If I look at Dadi Prakashmani's life line, I see that it's been up and up and up, but also there were challenges that she had to face; whether from people, situations or health and that's true for everybody, but she dealt with them with a very high stage of consciousness. Dadi Janki's story, many are aware of, has lots of challenges with health issues. But again, through that period just keeping her faith consistent and just holding on to One. Not dependent on anyone or anything. Dadi Gulzar, again the same. Apart from that, I think most people have had blips in their lifeline. I know I have, and so what does it teach me now? It teaches me that when things were going very well, it was because there was a very natural attention to consciousness. Baba spoke today about when things are going well; what you feel is that it's attention but no tension about it, and you also feel that everything is supporting you and carrying you forward. If today by chance I'm not feeling that everything is easy and natural, and going forward in that way, can I identify what it is that is causing me to not find it easy? What are the ingredients and factors that I can identify, and take Baba's help, and deal with them, so that now in this final period I can again come back to that stage of just God's love and enthusiasm and fly ahead?

Q - In terms of the lokik horoscopes, it's like you cannot change those planets. It's like you are submissive or subservient to those. In gyan we have the power, it's not that we are being controlled, like in lokik you are being controlled. Is there an element of personal empowerment and personal control?

J – Absolutely. In the world out there, a pundit says to you: these are the planets, these are the configurations, the eclipses, these are the shadows that are on you. Usually what the pundit will also say is that if you give a donation, the eclipse will be removed. That's a phrase they use to make the bad omens go away, the eclipses will be moved away. Here what Baba's asking me to do is to donate my weaknesses, donate the vices and then also let me learn to share knowledge with others. So the donation of the jewels of knowledge is also extremely helpful in moving out from the eclipse. Yes, it's my choice of what it is I want to do today, and which direction I want to move in today. Let me be able to see that, and take it up in that way.

Q – I would like to take up the question of how habits are created. There is a kind of a myth of these 21 days; 21 days is just for the habit to take shape, but they say that it takes like from 90 days to 250 days for it to be set in place. How are habits formed, and can they last?

J – The explanation that Baba has given us about the soul and also each one's experience: the thought comes, I put it into action, and I've created the blueprint. The more I repeat it the stronger that imprint becomes until truly it's part of my natural nature. Never mind very challenging habits like alcohol or drug abuse, things like this. A simple habit; you walk into a room, you're used to the light switch being in a certain place and your hand will move in that direction. Now you're in a different room, a different place but your hand automatically goes to that place, and it takes you a while, you know your hand is reaching out and you are not finding the switch. Then you look and you realize of course that it's not there, it's somewhere else. Even such a simple thing. It's like our body remembers that habit and the pattern becomes automatic and so in terms of the soul and the choices that we have, I have repeated an action once, twice, three times and that's enough. And the three times and it's now really instilled. You know the story of Oliver Twist, Charles Dickens, and at first, he is hesitant to steal, it's bad, it's not right. Second time, you know they take him out and they show him what they are doing, second time he begins to justify it. Well, you know they are actually giving the money to the poor who deserve it and these people we have taken from didn't deserve it. The third time he's justifying it, this is the right thing to do. I think about three times is enough to create a pattern, which then becomes a habit and any other addiction, whether it's cigarettes or alcohol, or drugs, again, a few times and there's a pattern that's set. The longer I've had that habit the more difficult it is to break it.

When people come to Raja Yoga, what I have seen is that because they now have the power of yoga. They are practicing meditation, they are taking power from Baba, and that part of the soul which is the intellect, the buddhi, is also where my conscience lies. The thought comes, but my conscience is now strong, and the filter is now strong, and so I am resisting the thought, it doesn't necessarily have to be put through into action. How quickly people give up cigarettes, how quickly do people give up drugs. We've all experienced it and seen it at our centres. The thing is that in that initial period there's that intoxication of Baba's knowledge, this beauty of experiences I am having and that's making me very powerful. Now if I don't sustain that enthusiasm for Baba's knowledge and for yoga, all of this, then the habit, the pattern is still there. Not in an emerged form, but it's there, depending on how long I've been caught up with that habit. But then think about habits like attachment, and attachment is a habit. Today I am attached to my teddy bear for example. I don't want to let go and somehow, somewhere it gets lost. My attachment to it, I couldn't deal with it, I couldn't have said no, I'm going to let go, it's lost, and so I've had to deal with it. But very quickly I will find a replacement. I'll find a blanket, and that will be my comfort and I'll keep holding on to that blanket. Until I realise and attachments to people are very challenging, but until I realise that this is my habit. My habit is to become attached to individuals and it's a neediness that I have. The habit is just going to get transferred from one to the next, it's going to carry on the whole of my life. Until I understand that it's not the object or the individual that is so amazingly wonderful, they might be but equally they might not, and the teddy bear isn't so wonderful anyway, it's a bit scruffy, but it was my comfort. We stay in that comfort zone and want to nourish ourselves within that comfort zone until we realise it's a problem for me. I'm not always going to be with this individual, this individual isn't always going to be available for me, and at that moment when I understand this, then I realise there is a neediness that I have. Can I replace that individual who is giving me support or that thing that was giving me comfort, with Baba? And Baba allows that possibility. Baba says transfer all your attachments to me and I will give you the experience of a Mother, a Father, a Friend, a Companion, a Beloved. Soul to soul from the Supreme Soul, I'm able to have this experience which fulfills my needs. And so I don't need to be attached to anything, or anyone, or any place on an external level. And so the early habits that we have, the external substances, those are fairly easy to deal with. But the habits that we've had for half a cycle, for thousands of years, my ego, my greed, my anger maybe, spirituality helps me realise what's going on.

Anger; my desire, for whatever it may be, for respect, for regard, for seniority, for position, but it's not being met, it's not being satisfied and this particular individual becomes the target, and so it's easy for me to snap at that individual, rather than five others. When I am with somebody who I know is more powerful than me, I am very careful and I don't react. But I am suppressing it because it's my habit and the habit is working its way, and I am suppressing it and that's not healthy either, but at least it's not creating bad karma. In the other case where I think that somebody will tolerate it, or somebody is weaker than me or less than me in position and they have to tolerate it, I'll absolutely explode. And so, I need to work on the external level that happens fairly fast. Actually If a person is consistent in their spiritual endeavor, attention to yoga, attention to spiritual study, then the old habits don't come back. That's been shown, they have done a lot of research on this in India within the medical wing of the Brahma Kumaris, and they have seen that it's not a temporary change, it's a long term change. With an alcoholic you can never say they are never going to take another drink again, they always say "I am a recovering alcoholic", and so we won't say that okay never, never, never, but certainly after many years we see that new patterns have been created and developed and the person is now a changed person. But in terms of the other deeper more significant things that really have caused the soul to come down the ladder, and those are the patterns and habits that I want to change today. I need to be very attentive to my instant responses because the immediate response is going to be the negative one. Where I have taken power from Baba and I am following Baba's disciplines then a thought arises taking and I'll take a pause and check, where is this thought leading me to? And I'll take power from Baba, and I'll stop that thought from coming through into action, and so that's going to at least save me from creating more karma. I'm trying to settle the karma of the past with yoga, but at least this way I am not creating more karma. That pause that Baba has taught us, count to three. At least count five, if not ten, but take that moment to just have a very quick check of the self, what's going to be the outcome if I allow myself to move in this direction?

Q – They also talk about having some reward. If you feel a sense of reward from that habit, then you are likely to continue with that habit and what I hear you saying is Baba is our reward?

J- The experience that you get from Baba. So, Baba of course is the Supreme but if I am feeling, say through letting go of attachment or anger, I am feeling Baba's love reach me, I am connecting with Baba to have that experience, then that is the reward.

Q – So the motivation to change the habit is to be able to take more of Baba's power?

J – Yes, and Baba's love.

Q – So there's something about the ego, and Baba said today, why do we make easy things difficult and isn't that the ego? The ego has got accustomed to thinking it's smart, trying to think it is cleverer than drama. There's something about humility, and fast transformation, and ego and slow transformation.

J – Absolutely, and of course ego is the deepest habit that we have created. The sanskara that we've created for so long because when we first came into the Copper Age there was the loss of identity of soul and the connection. So, this sanskara of I is really the strongest sanskara of all of them. So to keep replacing that with soul consciousness and humility and that's going to help me a lot.

Q – *Is a “don't care attitude”, a fine line between really not caring? On the one hand we shouldn't care actually, but we should care, but we should also not care about not caring. What's the fine line as Baba was saying in the murlis?*

J – I want to explain the “don't care” in the context that Baba's saying it. On the one side everything is natural and easy in terms of shrimat, the instructions from God about how to live our life, and on the other side the ‘don't care’ is about shrimat. You know, I don't care about amrit vela, 4 o'clock it's okay if I don't get up, and so it's a nice and easy life, I get up when I want and so on. Or food, ‘well so what if I have something cooked outside, not a problem, I don't care it's not going to harm me’. And so, Baba's talking about the don't care attitude in terms of Baba's instructions for life, for my lifestyle. I think when I become careless about the disciplines that I need to observe, to be able to move forward on a spiritual level, that's when the carelessness becomes dangerous, and actually makes me slip and come crashing down. So the care is being careful, I'm attentive to detail, but it's not causing me a problem, it's not creating tension. I pay attention to what I'm eating, what I'm drinking, what I'm doing, my timetable, my relationship with Baba, my relationship with others and of course don't care about what happens to you and you're not going to care about what happens to me either. But if I'm caring today then tomorrow there will be others who will be able to care for me when I need help, and support and so on that level also “don't care” is dangerous. Drama, and something's gone wrong and I will say “well anyway it was drama, I don't care”. But that is also going to become a habit. Make a mistake once, and realise and repent and change it and that's progress. Make a mistake and say “I don't care, doesn't matter” and that mistake is going to create a new habit which is dangerous and those mistakes will multiply. Think that the fine line between care and don't care in this particular case is Baba's shrimat and my progress is through that.

Q – *The soul is feeling like it doesn't like going to the centre, it's feeling disconnected from the yagya. They want to know how during these periods when they can't go to the centre, or even when they do go the vibe is not high, so how to maintain a high connection with the yagya?*

J – Instead of expecting things to come to me, can I reach out and do something for others? Here is somebody who isn't smiling at me, can I smile at them and say “how are you doing, how was it for you during the pandemic”? It will break the ice and it will start communication. If my house is clean and everything else, let me bake a cake and take it to the centre. Rather than expecting them to do something for me, can I do something for them? Or if my house isn't clean or I don't know how to bake, it's okay, get some fruits and take them to the centre and say, please this is for Baba and for all of you. Let me reach out and try and do something for them and try to come closer. If I keep waiting for the other side to do something, maybe they will, maybe they won't, but who is going to be the loser, it will be me. And so can I reach out to them in some way and change the situation, and definitely even one person doing that is going to be changing the atmosphere, so that there is benefit for all, not just for that one individual, but for everyone.

Q – *Attention without tension, a deeper explanation of that?*

J – Sometimes people say to me; I am trying to be soul conscious, but it's giving me a headache and so there is something not quite right in their trying. A very simple method is just that practice of “I the soul looking through these eyes, I the soul connecting with Baba, I the soul seeing the soul shining in the center of the forehead”, it is as simple as this. After some time, it becomes more natural so that you don't even have to say it to yourself, but you can feel, “I'm looking out through here, and I'm seeing the other as a soul. Now this very simple practice creates no headache at all. A guarantee, it's when I think I have to force myself to sit in a corner and think “I'm a soul, I'm a soul”, then I can imagine it does give a headache. Just let all of Baba's points of knowledge become very natural in your awareness. You're washing the fruits and the water is running and you're doing whatever you need to do with whatever is there, but your thoughts are very much with Baba. Making soul consciousness, making Baba come to my awareness in a very natural way is attention, and it doesn't have any tension. But if I'm struggling, “why does Baba have to keep telling me to remember him”, there is a conflict that's there within me, that's not 100% accepting that this is the right way to be doing things. Let me deal with that inner conflict and sort it out. Why am I resistant to what Baba is saying, what is it? Is it the memory of a parent that was very domineering, and was constantly dominating me, constantly telling me to do this, do the other? Am I comparing Baba now with lokik parental care? Our human parents were not perfect, we know that, they knew that, but now that I have come to Baba, this is the Supreme parent, the one with unlimited love. So let it become a very natural practice to have an ongoing conversation of love with that Being who is the Being of Love, and Baba doesn't want to dominate, Baba doesn't want to put pressure, but Baba knows that through that remembrance you're drawing those qualities from the Divine into yourself.

Q – *This question about 13 days after the soul has left the body, the light is kept lit, prayers are done. Or do we do meditation? Does the soul always take a body immediately?*

J – 99% of the time and the 1% of the time where it's been like accidental death, it's been violent death, a sudden thing that's happened, the fetus isn't yet ready so there may be a little space of time where the soul does wander, but then it goes to it's home. Then of course there are cases where the souls wander for a long time because they have some karma that they haven't resolved with people in their past birth, and so that gives a lot of grief. What to do then is to be very powerful in your yoga so that you don't have any karma with those souls. Generally, 99% of the time a soul leaves one body and there's a fetus waiting to receive it, and the mother feels it and they call it the quickening, the moment when the mother feels the child kick in her tummy.

Q – Is there any significance of the 13 days?

J – I haven't been able to understand from the devotion, the bhakti point, why 13 days but in the spiritual context I would say that because it's such a fragile time. Fragile time for the soul that's gone, and fragile for the relatives that have been left behind. That space of 2 weeks in which there is a chance to come to terms with what's happened. The satsang, the prayers, the meditation that's going on so that then It carries the family through that challenging period of resettlement, but also the soul in a very new place, a new home all alone with nobody to talk to, no possibility of any communication at all. That soul can still catch our vibrations, and so if you have continuous satsang, company with the Truth, gatherings of a spiritual quality, then those good vibrations are going to bring comfort to the soul in its new home. So, I think more for me it's a span of time rather than 12 days or 14 days or 13 days.

Q – Do you remember Ramesh bhai's class in which he mentions that the rich person left and he didn't will his money? Then what happened was when bhog was offered, and they went into trance then he said "well let me go and sign the check now" and then Baba said; no, that government will not accept the cheque and this government will not accept. If the son inherited this money, if he does good or bad with it is it all his karma or does any of it go to his dad?

J – It also goes to the parent because the money has come from the hard earnings, the hard work of the parent and so instead of doing something worthwhile with it, now it's gone to one individual. Yes, there was a karmic bond of attachment anyway, but now whatever this child is going to do with his means, there can be good deeds done, philanthropy, and some part of that is going to come back to the parent. And yes, a lot to the child also who's now in charge. But if the child does something wrong with it then part of that is also going to come back to the parent.

OM SHANTI.