

Sister Jayanti - Sunday 4th July 2021 - Revision Avyakt Murli of 30.01.1988

Om Shanti to everyone. We are hearing the whole story of Brahma Baba. A story of love, of faith, of courage, immense courage, a pioneer. An amazing story that the world still doesn't know about, and I hope they will come to hear about that story very soon. Baba spoke about the Almighty Authority Father seeing his first creation, elevated creation, and I was thinking about how the Creator is always the most powerful. Creation will always be a little bit less, but Brahma Baba being number one, became not quite like the Father, but yes like the Father. The Father will always be the Father and the Creator will always be the Creator, and the creation will always be the creation. The first deity, Adi Dev, the one who is first created in the subtle region, then giving birth to Brahma Baba here, and through Brahma Baba, all the Brahmins. The first one in the Confluence Age, and also the first one in the Golden Age and the one who is remembered as Adi Dev in the temple of Dilwala. The image of tapasya is that first divine being, then the first deity of the Golden Age, Krishna. Adi Dev, a very powerful, beautiful title; the first man, the first deity, the first one, the original one. Baba spoke about how this amazing individual had first of all become the karmateet angel, the first one, number one.

Then you have Baba reminding us of the story of the surrender and how powerful that was, and because of that first surrender, he claimed the number one status. That was going to be in the future - what lay ahead of him at that time in the Confluence Age was a very different story. Here is a person who was honored by his community, respected by everyone, even by the kings and the Viceroy at that time, even by the gurus of that time, everybody saw him as being very elevated. Then as soon as he comes to God, there's a very different experience, and so he gets attacked by bad words, bad language. People are understanding that what he is talking about is purity, and it's not what they want. It's definitely not what they want and so he has to tolerate a huge amount of abuse. Yet his power of tolerance was - how do you see tolerance? - do you see it as gritting your teeth and saying, "I better get on with it?" No, for Baba it was very different. Tolerance meant being able to smile no matter what was happening, no matter how much opposition there was. Baba kept smiling and this was his tolerance. Not a trace of anything in his thoughts, not a trace of anything in his feelings, and so what was reflected on his face was just that gentle loving smile.

For most of us when we are praised, we are very happy to hear that, and we smile, and Baba said 'that's not tolerance'. Tolerance is when you hear defamation about yourself, bad words being spoken about you and yet you're able to tolerate means you're able to keep smiling. How many of us are able to do that and manage that stage? Brahma Baba had to do all that to be a role model, that on a human level we could see and follow in those footsteps and become the same, like the father. Then Baba took that up further in terms of three different aspects of what it is that we need to tolerate. One is where there is defamation, bad language being spoken about you, people who have given you love and now they're no longer giving you love. They are seeing you as their enemy, so how do you face all of that? You just make sure that you have nothing but good wishes and good feelings for them. So, your tolerance will show, not in gritting your teeth and saying, "let me get on with it". No, through a very genuine feeling in your heart that's able to emerge and be expressed in your kind words to them and your love for them. One is the situation where they come to you as an enemy, yet what you're doing is actually sharing with them mercy, compassion, so that they too may begin to have a change of heart, good wishes and good feelings. You're not waiting for that result, you're simply giving them mercy and compassion because you know that it's an external negative influence, a shadow of anger that's over them. They're not in their right consciousness, they're not in their right awareness, and so anger, lust maybe, has overtaken them. There's another influence working. You're separating the original qualities of the soul from this temporary influence that's working.

In the story of the yagya the people who were opposing Baba were good people, they were well respected in the community. They were into philanthropy. Baba's not saying that they were bad people, no, they were good people but for the moment there's an influence. So, being able to have nothing but mercy in your heart, not even thinking that I have to forgive them. You haven't taken anything negative from them, there's nothing to forgive. All you're concerned about is their wellbeing and there's a spontaneous generosity, mercy and compassion for them. They too should pass through this and come out the other side. So, one was all the things that happened at the start of the yagya and in the period of establishment, and Baba's amazing cheerfulness through it all. The second thing that happened, through the period when service first started, again, many challenges; little challenges, big challenges. Sometimes it was a challenge because of individuals who wanted to follow purity, again that factor came in. At one point it was the challenge of the beggary part of the yagya, and at another time it was a big challenge. The government was not giving us back our land that had been requisitioned. Everybody else got their land back. We didn't get our land back for many years later. Yet Baba treating little things, big things, absolutely as if it's a game. It's not a mountain I am having to cross, it's as light as a ball. If you hold a ball, it looks big but it's very light. You're able to stay light as you play with the ball and so he was able to stay so light that he didn't even feel that it was a burden or a big thing. No, it's a game. And because of Baba's lightness he was able to make everyone

around him light also. Baba's responsible, Baba's taking care of it, Baba's light about it so I can be light about it also. Otherwise imagine a parent not having money to feed one child, never mind not having money to feed 350 children. Can you imagine the anxiety, the fear, the stress the parent would go through? And here Baba's absolutely responsible, but it's a game, it's a ball, a ball of light. So, Baba remained very light through all of that. And Baba treating every situation with that sense of nothing new, you've gone through this before, it's not a big deal, we can deal with it, it's fine. And so even that problem wasn't seen as a problem. It's something that's come, nothing new, it will come, and it will go. And so that attitude in which absolutely no problem is visible. If I am confused - Baba spoke about that later in great detail - I am going to get heavy about it and the problem is going to be huge. Even if it's as big as a mountain, can I minimize it, reduce it so that it becomes a little thing? And the opposite happens, if I don't have tolerance capacity, a little pebble, a tiny little pebble, and I think too much, and my thoughts make it huge. It's as huge as a mountain. How am I going to deal with it? Why did this happen? It shouldn't have happened. None of these thoughts came for Baba at all. It's come, it will pass, nothing new. You hear this in the sakar murli's. How many times Baba says nothing new, every kalpa, it's come and every kalpa I have been victorious. So, the memory returning, the memory of the past kalpa, and being able to reduce big things, minimise them so that then you can deal with them very easily. Instead of the rattle that goes on; why, how, if, but, maybe this, maybe that, it shouldn't be like this, and a little thing gets blown out of all proportion. Which side am I on? The one who minimizes things so that we can deal with it easily or the one who expands things and makes everything so huge that it spoils the whole atmosphere. I can see how sometimes I am one and sometimes the other, but can we always be the one who is able to minimise. Why? Because if I take the long route, I am going to find myself tired, exhausted, breathless, and I'm going to say "I don't like this". If I find the shortcut by minimising it, then I will be fine and able to deal with it quickly, very easily. My time and energy will be saved, I will be enjoying the journey, and I will be fresh on arrival. Otherwise, I will be exhausted. Baba kept using this word rattle, and how when there is an empty vessel then you put something little in it and it clatters, there's a clatter, clatter, rattle, rattle, it's a horrible noise. But if a vessel is full, is complete, then it has great depth and it is silent.

Using gyan and yoga in our lives so that we are able to go into the depth of silence, and experience that richness and fullness in which things that are really are insignificant. The important thing is how I'm using gyan and yoga at this moment in my life. So, is it a wasteful rattle that is going on in my head? If it's going on in my head, it's also going to come out in words. Can I learn to get away from expansion and come into the essence? If I am using gyan, if I am using yoga, I have that capacity of tolerance, not just in questions of why, how, what, if, but. In any situation I will be able to get to the essence and be able to share that essence, instead of getting into expansion that's going to take time and energy on everyone's part. On all levels let me develop this art, this skill to be able to come back to the essence and use that in my life. Also help others come to the essence rather than go into expansion that's going to take up a huge amount of time, space and energy. If my time and energy is being wasted in expansion, again, Baba's saying I will feel myself exhausted and tired, I will feel that there's no joy, no pleasure in Sangamyug. If I am able to get to the essence of everything that I am involved with, anything that I am doing, then in that essence I will be able to experience the pleasure of Sangamyug.

Baba spoke about the famous 14 years of renunciation and how sisters who had come from very royal homes and had done nothing like that ever in their life, perhaps not seen anything like it in their life, how they took on the task of using the cow dung and patting it into patties so that then it could be used for lighting the fire to get hot water. This was especially in the beggary part. Even in the days of Karachi, because there was a war going on outside, you couldn't go out, you couldn't buy things, so they used to make their own slippers. Different people took on different roles, and somebody became a shoemaker, a gardener, a mechanic. Dadi Nirmal Shanta played the role of a car mechanic. There is a photograph I have seen of her lying under the motor car that they had, and she is smiling. Everything was done just simply out of love. It wasn't considered labo. It was just an experience of love. So those 14 years and Baba asked them, how did it pass? Did it pass like a struggle and labor and effort or was it a joy, was it pleasure, and If you were to have the opportunity again, would you want to have those experiences again in the same way, of being able to do all those different tasks that you have never ever done in your life before? Dadi Ratan Mohini tells a story of how they were building roads when they first came to Abu, they were in Brijkoti, and so no proper road, there weren't any lights there. Somebody came along, taught them how to build roads, taught them how-to put-up electricity poles and that's what they were doing. So, learning many different skills that they would never ever have imagined was possible. And yet today Baba said sometimes people say why did I surrender? Did I surrender just to do menial housework? Am I not supposed to be a teacher? I gave up everything. I've renounced the world, I sacrificed everything, but I came to be a teacher, I didn't come for all of these things. Baba said whether you are doing something very simple or whether you are speaking to a thousand people, do it with pleasure, do it with the same pleasure and maybe for some speaking in front of one is more of an ordeal than doing the physical work. Let me learn to speak in front of not just one, but a hundred, a thousand, with the same pleasure. So am I able to experience the pleasure of Sangamyug at all times in this

way? There's the two words that Baba was playing with, **morg** and **mong**, **mong** is confusion, **morg** is pleasure. You can see how close these two words are. Avyakt Bapdada very often finds rhyming words. So that stage where something has happened and I'm not tolerant, then many waste thoughts and a lot of confusion. It shouldn't be like this, why is it like this, it should be like this, why isn't anybody listening to me, why can't they agree with me? All sorts of confusion, confusion, confusion in the mind and it's like if you've got a ball of wool or you're doing some embroidery - maybe today's generation has never knitted or done any embroidery - I remember doing both at different times, and when the thread or the wool gets tangled up, it can cost you hours and hours to try and untangle. Whether it's the thread or the wool, it's a real pain, it really is. You have to be very careful that you don't let the thread get tangled up. The same thing, what's going on in here, are the threads already tangled and crossed and confused? If that's what's going on in my mind, what's going to go on in my attitude? Confusion. What's going to be happening in my vision? Confusion. What's going to be happening with my actions and the world around me? One person can cause confusion for many people, not just with themselves but their whole world around them then gets confused. Stay in pleasure without any confusion, everything is clear.

Baba's been very clear about everything. Whether I have facilities or I don't have facilities, the soul is lost in God's love and so there is pleasure. Whether I have the facilities or I don't have the facilities, like the period of the tapasya that the Dadi's went through. So, my happiness, my pleasure doesn't depend on the external situation. It's the inner state of being in the experience of God's love. Baba spoke about that inner fullness and state in which I am complete, and I know nobody's complete, but I am on that journey and I am content, there's no discontent. The final state of satisfaction will come through effort, but at the moment, no confusion, everything is clear, and usually Baba will provide, and everything is available. So even if there are difficult situations, I will be able to see a clear path through them and move forward. The other way, if I am already confused and discontent inside, then even though everything is clear, even though I may have all the facilities around me, I'm not able to enjoy those facilities and certainly I'm not able to see the straight, clear path ahead because of my confusion. And so, I will muddle along and there will be more confusion, more confusion and it's just going to get worse and worse. Baba's saying, sort it out, sit quietly and go deep inside, use gyan and yoga. Let there be that clarity which will bring pleasure and joy. If you allow that confusion to grow and grow and grow, it's the tangled web, the tangled thread just getting bigger and bigger. So that's what I need to do. Baba also spoke about how one is the situation where others are defaming you or becoming your enemy, the second is the situation where circumstances are really challenging and how do I deal with them, with tolerance.

The third is a situation which probably is the most difficult one and Brahma Baba had to face it, and sometimes we face it. We sustain somebody for so long genuinely, altruistically, just out of love for Baba and that soul. Nothing else is intended, but then they turn around and become a traitor. Baba used very strong language. In Baba's days traitor was somebody who was discontent and left the yagya. Then people were waiting to hear stories about that, and so bad news stories would spread around the whole community. This is why, not just the fourteen years but even afterwards there were challenges hearing the name of Brahma Baba or Om Mandali or Brahma Kumaris. The third, the traitors. How did Baba deal with that? Whatever they were discontent about, little matters, big matters, with a lot of love and good wishes Baba would try and help them. If it was something that they had failed in that was causing them discontent, Baba's love and big heart would give them the courage, and even somebody who was failing, Baba would enable them with his love and absolute tolerance, allow them to move forward so they didn't get stuck. Some of these souls would come defaming the first day, and the next day come and say Baba truly is Baba, the only One who could allow me to move forward in this way. Or even some of those who left, they might complain about other people, but generally they would not complain about Baba or Mama. They would say Baba and Mama's sustenance was incredible. I met some of those people in Bombay in particular, but they were really just full of love for Baba and Mama, because Baba had continuously shown kindness and mercy towards them. He had not allowed anything else to come into his mind. So, even traitors came back. Baba went to Bombay, Delhi often, and so some of those souls would come back to meet Baba and Baba would give them no feeling of why did you leave, what happened? Baba would just simply again give them love and say "child, welcome, it's your home and keep studying, keep moving forward". Not a trace in Baba's mind or heart or soul of the things that had happened in the past. So Baba's demonstrated how to deal with all sorts of levels in which I might lose my tolerance capacity. Avyakt Baba is reminding us that these are the things that were possible for this human being, why don't you follow in his footsteps? Develop the same, and then you too can become that angel that Baba became. Tolerance isn't gritting your teeth and a frown on your forehead. Tolerance is so light, so happy, so full of goodness, of virtues and good wishes for others that you're able to rise above it. And the mountain is reduced to just a ball, or not even a ball. Just a ball of light so that you're not carrying any weight at all. The reminder of Hanuman, the one who carried the mountain on the palm of his hand. Tolerance to this extent is real tolerance. I can't complain about what I am having to go through. Baba went through all of this and much more. What I can do is learn to be able to create that higher consciousness within myself, increase my own inner capacity. Somebody said Raja Yoga is the way to increase capacity, capacity building. It was a non-brahmin who used this expression first

and it was a nice expression, we are building capacity for ourselves and teaching others how to increase their capacity also. So that was the first part of Baba's murli, and of course talking to the brothers, talking to the mothers which was all powerful and uplifting, but let me stop here because generally there have been many questions so let's see where we go from here. Om Shanti.

Q - When we tolerate, we are not doing somebody else a favor. Sometimes we think we are doing somebody else a favor. Today Baba made it really clear that it is really for your peace and sanity and that's why we tolerate.

Jayanti bhen what about you? I know you have to tolerate a lot; you are our Brahma Baba at the moment, we are seeing you in action and you are constantly smiling, which is wonderful. Something from your personal perspective about tolerance, why do you tolerate?

A - It's something which I have seen Dadi do and if you listen to her classes, and of course thousands of her classes are still available. She used to pick up on tolerance in a big way. For her tolerance was a very important quality to develop. Sometimes I have had to tolerate when people have spoken badly about me, and I just have to remember that I am who I am and Baba knows me, and if this person doesn't know me it's okay. If they are bad mouthing me and telling others, well, others can see for themselves and judge for themselves who I am and what I am. So, it's important not to be bothered by this and keep smiling and keep carrying on. I just know if I have waste thoughts about other people because they're not the way I would like them to be, I remind myself can I see their specialty. Through the month of June, we were hearing many of Mama's qualities and one of these was being able to see specialties. Avyakt Baba has also spoken about this. Especially through the month of June I was thinking that can I see specialty even in the ones who are not as should be happening? They are doing things as I see, that's not quite as it should be but let me see their specialty. And so, you develop the skill. If you have the aim to develop a particular quality, it's possible. We don't start off as angels, we start off as shudras on the path and gradually we learn. Baba's murli last week, being able to see virtues and being able to absorb virtues with my intellect. It's not tolerance which is difficult, it's something that's shifting inside of me. Then when I make that shift, there's happiness, there's no sense of a burden of being tolerant. So, what all of this is doing for me is carrying me further in my journey. I am learning, I'm growing, I'm stretching, I'm moving forward.

Q – What about the obstacles in the yagya, what do you do to face those? What's happening in London, Oxford, at the moment? What do you say to yourself?

A – When we had the problem with the plumbing it was a big obstacle in service and I just had to think about it and say, that's fine, it's going to be fixed and it's also time for a break for everyone who has been serving so hard in Oxford. I thought maybe it will take a couple of years, well it's taken a bit longer than that. It's true, not just the pipes needed renewing, but I think everybody's awareness also needed to be renewed because people were quite exhausted after most of them had been there for that whole period of 25 years, some came just a touch later but still it was over 15 years that everybody had been there. If you see it with purpose, what is the purpose behind this? Baba said go into the depth of it. Yes, it's time for a break, and time for everybody to contribute and create their fortune and so both of those things have happened, and we are coming to the end of that journey. Regularly we keep having to put off the date that we are going to get handed the keys because they test one block when it's ready and there is something that needs to be sorted out with the electrics, and so something else happens somewhere else. When you hear about it, it sounds funny, but it's not very funny. They were putting up big ducts, canopies for the kitchen because there is so much going on and you need big ones. And so, double the size that they were before because of safety standards having progressed. So, the ceiling fell - can you imagine - we had to sort out the whole ceiling. Not me personally, but the people who were doing Baba's work also had to be very detached and not sort of grit their teeth, thinking why is this happening again? But no, it's happened, it's okay. It's okay, Baba will help us, so really I have to say the instruments that have been dealing with it on the ground, they've kept that attitude all the time; it's Baba's work, everything's going to be fine. And it will be fine, everybody that comes will definitely have a very powerful experience. So that was a big one, a real big one. But every day there's little things that happen and if you can laugh at it, smile at it that's okay, but if you get upset by it you fail, because then you have to sort yourself out or you have to take help from somebody to sort yourself out. And that's time and energy that I've lost but also, I have pulled it from another.

Q - Jayanti bhen can you give us an update about Oxford?

A - We are hoping that we are going to be ready to move in in a few months' time, because all of the inside work is still to be completed in terms of interior decoration and stuff. The main work that you are never going to see, hopefully, are the pipes and everything that has been put in, the electrics that have been changed. The interior design and furnishings, now it's their turn so that's going to take a few months. So, we hope by November we will be able to welcome Brahmins to come and have some silent retreats

and experience the power of yoga which Baba's been talking about for us for quite a while. Especially since the pandemic started, the focus has been yoga, but many of us have been still active whether with Zoom, or whatever. Towards November I think we will be able to maybe invite people in but if that date changes to December, don't be surprised because things keep happening. Publicly, we will be thinking about retreats probably sometime in May, starting at that time. It's still a bit of a journey, but it's a settling journey, it's not the hard work that it was before. Another thing is that Manda bhen wanted really to change her role and have time for herself and yoga and so on, exploration in the inner world, and so she is going to be around, but it's going to be a team that's now working collaboratively to do the main things that happen in Oxford, with of course a bigger team of residents with them. So, everything new, new chapter, so with Baba as our canopy of protection all will go in the way that Baba wants.

Q – Thank you Jayanti bhen. Could you elaborate a little more on this point? Someone who is afraid is never able to go into the depths. One with essence remains constantly full, this is why there is depth in something full. So, what's the connection with being full and not being afraid?

A – When I am afraid it's creating a huge amount of rattle, waste thoughts in my head. All sorts of questions, what if, what if. I will share a little practical story. There was an interview that Liz Hodgkinson had done with me many years ago and the whole thing was about anxiety and fear, and of course anxiety leads to fear. She had some research that had been done by a newspaper, this was way back in the 80's I think. The situation and how we interpret it still stays the same. The newspaper people had asked people, when you had fear of something happening or you were very anxious about something happening, how often was it that that fear was actually realized. For example, if you were not feeling too well and you thought it might be cancer, or you thought that something bad would have happened to your child because the child was not coming home at the right time. This is before mobile phones. Now you just phone and say what's going on. So, the percentage was 80 times out of 100 the things that they were fearful of never happened, and so it was just a waste of time, waste of energy, waste of power really. 20 percent of the time the things that they were afraid of did materialize but of course they had wasted so much energy in just thinking, thinking, thinking that they didn't have the capacity to deal with that situation in the best way possible. What Baba is telling me is that if there is gyan, if there is yoga, if there's faith, if I am filled with God's love and power, with faith in God, faith in Sangamyug, faith in drama, then I go into the depth of that and I am able to stay very full, and silent and content, and am able to find the solution to whatever is going on. My fear creates so much confusion that all these negative and waste thoughts are really pulling me down. Even the little energy, the little strength that I had at that moment it's actually being depleted by my own thoughts, not by the situation, but my own thoughts. When I come to that stage where I'm afraid it's because I don't have faith, I don't have understanding and I am not able to go into the depth of gyan because other things have taken over my consciousness. But let me not allow that to happen, let me be able to go into the depth of gyan and yoga, and stay full and content and be able to be silent, to take power from Baba to deal with whatever may come. The difference is between the empty mind rattling or the empty vessel rattling. It's a lot of stuff going on, I am speaking about it, and I am creating confusion for others also. Fear, anxiety, confusion, all of them going together.

Q – When one does service like washing the dishes or repairing the car and they have a bunch of waste thoughts, is that still service?

A – Not really. My time and energy has gone in the wrong direction. If I'm appreciative of the service opportunity I've been given and I see it in that way as an opportunity, then my thoughts are filled with love, with joy, and I am receiving power as a result of that service. That service, whatever it is that I am doing, is probably going to turn out to be excellent. But if I am having waste thoughts in whatever I am doing, then certainly my energy loss at that moment is huge and it's visible on my face, and I am turning moody and getting upset. Even the happiness that I had before, I am losing. I have done something, but I haven't earned anything from it, I haven't accumulated fortune. It's very important to do service in the right consciousness and to see each opportunity of service as fortune because I am doing it for Baba, I am not doing it for a human being. This is the thing: (a) we look at somebody doing something else, and we compare and so that comparison means that I then lose my self-esteem. Why aren't I doing that, am I not good enough? It might be jealousy that's biting away inside and making me lose all my goodness and it's leading me to loss, weakness and degradation inside. Baba is saying, everything that you do for Baba with love is an opportunity to experience God's love and to feel the return of happiness from God for that. Whatever comes your way, just simply enjoy it and you won't feel it's any labor of any type. Nowadays, with lots of people when they are washing dishes, I see that they have their buds in their ears and so they've got their phone or iPod or whatever it is with them, and so really, it's an opportunity to listen, to hear Baba's songs, to hear Baba's versions and the time will go by like this. Wherever it is that you need to give your head to something, that's different to where it's just automatic work that needs to happen, but you can do it with a different consciousness, a higher consciousness and know that you're doing it for Baba.

Q - Like Baba says in Sindhi, your heart is with Baba and your hands are doing the work? There are quite a few questions about this essence and expansion. One person is saying that I feel I have to explain myself because I am so misunderstood. But Baba didn't have to explain himself as such, so how to move from expansion to essence calmly, silently, simply?

A – It's my own misunderstanding that's telling me that nobody understands me. Maybe they do understand me and maybe what they are saying is coming from a different perspective to mine? Maybe I haven't understood them? So let me just explore that and see if that could be the case, instead of trying to explain and getting myself more jumbled and more confused and more tangled in my own web. The web I have created, let me just stay silent and see, well can I understand things from their perspective rather than thinking I've been misunderstood, maybe I have misunderstood something? That's a very important perspective to have. But also, something that I mentioned earlier, who I am, what I am, is going to be seen through my face and my activity. I don't need to prove anything, that which is true will be visible as the truth, I don't need to prove. Baba uses this expression "zid and sid" if I am stubborn then I insist I have to prove myself, and you have to understand what it is that I am going through, but that's just my stubbornness. I don't need to prove anything, what is true will be revealed in its own time. It's a very important lesson to learn, and certainly if there has been some type of misunderstanding the more you try to prove it the more others see it as you being stubborn about it. So let it lie, it's okay. Maybe I try once and if that's not working, really I have to put a full stop to it. When I learn to put a full stop to it, as time goes on whatever the misunderstanding is going to become clear.

Q – Sometimes they say, are you conveying or are you convincing?

A – Exactly.

Q – On the topic of expansion I thought maybe you would like to let everybody know how to make their emails simple? How would you like us to write to you Jayanti bhen, how many words, how many lines?

A – Baba gave Dadi a very lovely message many years ago when Dadi used to stay up until 11pm at night. We used to print out emails for her and she would diligently stay up until 11 o'clock at night reading emails, not just hearing a translation or summary but reading it all. And Dadi Gulzar had seen this quite often because they shared their cottage, and she must have told Baba because Dadi didn't say anything to Baba. And so Baba spoke about it in the murli and Baba said, on behalf of Dadi I am telling all of Baba's children, all the double foreigners especially, just send Dadi a note of 'I am okay'. That is the best news to send and that doesn't take three sentences, it doesn't take 3 pages, it's just one sentence, I am OK. So that's the best news to share. Yes, I understand that sometimes it's not possible to say all is fine, all is okay. Send a summary and news can be in essence. If there is a question, sometimes the question gets lost in all the other details, and so whatever it is, tell me what your question is, and then whatever background it is you think is needed, that's fine.

Q - Also related to the email, there was a discussion going on during the week, some people are feeling that as some premises are not being used at the moment, Baba's premises, should they be closed down, because there is so much rent, and then people are not able to come because of lockdown. What is your view on this?

A – I feel very sad. It's not emotional sadness, but it's a feeling of loss. Where there is a center, and we close it down, it's a loss for the community. Not just the people who are coming, but the people who knew us and were our friends and contacts and neighbors. Even though they weren't coming they knew it was there, it was a place of peace and if they ever went they could find some solace. The community of Brahmins that were coming - and I know that even though it's lockdown and people sometimes say that it's fine that they are sitting at home and being sustained to a great extent - I know that it's a big difference between walking into Baba's home and feeling that safety and protection. A situation where I am just alone at home, or even with my family at home, but being in that atmosphere is very special. It's a pilgrimage place. Baba calls every center a yagya, a pilgrimage place. So just wait because I think that now we are at that point where in different ways whether it's through vaccination or herd immunity, whatever it is, things have actually become a little bit calmer than they were before. You have been hanging in there for 18 months maybe by now, so just give it a couple more months and see if your country opens up and people can start coming. I think a lot of countries might be opening up because there is a recognition of something very important about how there have been mental health issues created through lockdown. I think many health ministers are now balancing the whole subject of the virus against lockdown. In the state of not just the economy, but also mental health issues. Baba's home is a place of refuge for people to come and find shelter and peace, and find absolute space where they can be safe and secure. And I am not talking about coming for physical shelter but really a place of peace where they can be in that experience of God's presence, so my suggestion would be to hang on in there for just a little while longer and see how things evolve, and probably you will find that many people have been waiting to come back to the centre.

Many who have taken courses through Zoom, they're going to be finding their way to a centre. Just imagine they have not had the experience of the Dadi's, not had the experience of Madhuban, not had the experience of personal Avyakt Babadada in the presence of Baba, so at least we can offer them a center where they can come. And who knows? Maybe your halls and classrooms are going to be fuller than they ever were before. So, hang on a little while and see what the drama brings.

Q – A question about feeling disheartened, and they are saying well only Baba, the 8, 108, 16, 108 make it, so how can I overcome disheartenment and still keep smiling? And not be fed by this old sanskara of disheartenment.

A – A very interesting thought about Satyug is that everyone in Satyug is going to be happy and so even if, and I don't know what the final results are yet, there's still a long way to go in terms of my own effort. I know I can do more than I have done so far and all the tips that we get in the Avyakt murli are quite incredible. Every murli is powerful and helpful but especially in these recent murli's, Baba's been telling us how to move forward. Okay you have been doing this, now take a step forward. Today again, you have been taking the long route round and so instead of using your time and energy to take that long route, can you find the essence, the shortcut? After your time with Baba, you know what the long route is, and you know how to make a shortcut. So practice that. Practice going down the shortcut so that you are able to save your time, your energy, and you won't feel disheartened. Otherwise, the loss of time and energy is what causes that disheartenment. So, know that this period of time Baba is still giving us a lot of support, a lot of help, a lot of mercy, a lot of forgiveness to help us move forward. So take advantage of the time that we have left.

Q – How do you tolerate jealousy? When you know that a Brahmin is turning other Brahmins against you because of jealousy?

A – The lesson I learnt from Dadi about this is, if I have a little bit of ego about my role, my position, my specialties, my service, it will cause jealousy to flare up in others. And where I've dealt with it with deep soul consciousness and humility, then people will appreciate and not be jealous. Mama's example, she was one out of a whole group, but she moved forward, she moved ahead, and no one was jealous of Mama but everybody appreciated what she was able to achieve in her life. There was no competition with Mama and so how did Mama achieve that? Absolute humility and also constant sustenance of others. Can I give my time and energy to others so that then I win their hearts and then there is no jealousy?

Q – Finally, which are the areas in which you don't need to tolerate?

A – For me the fine line between tolerance and facing up to something is if my principals are being challenged. If I am being challenged in terms by principals, let me be a shakti and let me be able to face it and do what I need to do. Then I don't have to tolerate at that moment, and the situations that Baba's spoken about - tolerance and a big smile. The person doesn't even feel that you're tolerating. I think that's another aspect of it. We sometimes think tolerance is having to put up with something. Baba wasn't putting up with something, Baba was creating that awareness of helping the other. Baba was changing the big mountain into something that was very light. So, change of perception is what tolerance is all about.

Om Shanti