

## Sister Jayanti - 15th December 2021 - Revision of Avyakt murli

*Q: Om Shanti, welcome to everyone. Jayanti behn, a long time ago you said that a bondage is that which doesn't allow you to do that which you want to, and makes you do that which you don't want to. You said it many, many years ago and it stayed with me. If we look at the yagya, I think that has always been the test hasn't it? How many have been able to free themselves from those bondages, and that enables them to go ahead. Like sometimes when we say what is the one thing? Maybe according to today's murli, it's really to what extent can you free yourself from all the bondages?*

A: Om shanti to everyone who's joined us. I was fascinated by the thread of the murli; how Baba weaves an amazing story and always starts with a huge amount of love, encouragement, and empowerment, raising us to the highest state. Then Baba gradually, gently unfolds the story of what's going on and how you can sort it out, and closes with the solutions. This time also Baba spoke about the eternal love, the imperishable love, the godly love that God has for his children, and the children also are in the hearts of the Comforter of Hearts. There are two types of children in terms of the world; those who have recognised him and attained him, and have received the treasures, and those who are still searching and are calling out. Baba makes us realise that the vast majority still don't know God and don't have a living relationship with him. It's our amazing fortune that we do know God and we've received endless, infinite, eternal imperishable treasures from Him. And so, just making us aware of our fortune if we keep forgetting. The reminder is very beautiful and the upliftment that comes through this. God's love for me. My love for God. Baba actually made it very clear that our love is for a very specific motive: we know that these are the treasures we can receive and so our love for God is because of all of the treasures he's giving us. So it isn't that pure, altruistic love in which we just simply receive God's love and give God our love, but there's a motive there. But that's okay. Baba doesn't mind. Baba says, well all these treasures are for you anyway.

And again, Baba using this term; the first treasure. Think about all of the other treasures that Baba didn't mention. We know Baba has given us so many, so many treasures. This time Baba's treasure was focused on the treasure of knowledge, the very first treasure that we recognise. And, again I was thinking that in the early days, right at the beginning they didn't have the treasure of knowledge. They just had the awareness that this is God. I am God's child. And that's it - nothing else, nothing else. And so, how did they come to Baba and manage to sacrifice everything? Just simply God's love? We're lucky! Maybe luck, maybe destiny, whatever it is, that we've had the fortune of receiving huge treasures of knowledge from Baba which He gives us and continues to give us. We take it, we use them, sometimes we share them, sometimes we lose them, we forget them. All of this goes on. And Baba keeps giving and giving and giving.

And so, the result of treasures. The treasure of knowledge is that which makes us sensible. That which enables us to see the three aspects of time so that whatever actions we perform are absolutely right. Because I understand the past, I can see what I need to do in the future because I know the outcome that I would like to have. And so, trikaldarshi, see the three aspects of time and perform action on the basis of that, and yes, then you're free from bondages. Where I'm free from bondage then I say, wah Baba, how wonderful is God, how wonderful this knowledge, how wonderful is my destiny, my fortune. How wonderful am I? If I'm not using the treasure in my life in a practical way, then I find myself trapped, and a sign of being trapped is there's great distress. Neither am I experiencing the wonder of God and treasures, and my fortune and so on, and neither am I able to fly. I'm just experiencing distress. How can I fly if I'm distressed? Baba's saying; don't allow any distress even in your thoughts or in your dreams, and to come to that stage where it's just wonder. I was remembering how wonderful everything was for Dadi. Everything. I remember one sister telling me that she'd fractured her wrist or her arm, and her arm was in a sling. She went to meet Dadi in Shakti Bhawan. She'd travelled from abroad. Dadi saw the sling and said - wonderful, and this sister said it made me smile, that for Dadi everything is wonderful. Even a fractured arm in a sling is wonderful.

Wah, wah, wah everything is wonderful when you're free of all bondages. And of course Baba saying that this is what is jeevanmukti. You can experience jeevanmukti here and now be free from all bondage. If there's distress then there's bondages. If you're not liberated in life now, how are you going to be able to experience liberation in life in the future? If you're still experiencing bondages today then what does that mean? The gates of mukti are not being opened for others also. Then Baba says drama is waiting for you. It's absolutely a fact because I think everybody is more than ready to go home now just seeing what's going on in the whole wide world. Let me be able to liberate myself from all the royal, gold and diamond bondages that might still exist, so that I can be free and allow others to be free also. Then the gates of mukti can open. Again, Baba teasing us and reminding us, God can change the world at any moment. He has this contract, this responsibility that God wants to give us the opportunity to create our fortune. Out of love he offers us this opportunity so that we've fulfilled this responsibility of transforming the world and fulfilling that contract together with him. Are we remembering our responsibility? Baba always, always links it to whatever's going on at the current time, at that moment. Also this is a murli from March, 2004. And so Baba's saying, how many Shivratri's have you celebrated? Not just through the years, but just imagine there are 14 flags hoisted in the three complexes and the hospital etc, etc. Fourteen flag hoistings happen in Madhuban every single year now. The Dadi's used to enjoy every single one and do every flag hoisting with great, great enthusiasm and love as if it was the first flag they were hoisting you know. People joining them would sort of say, oh well another flag, but the Dadi's never said that. For them it was joy, exuberance, dancing and clapping, and inspiring everyone. So you've celebrated Shiv Ratri many times but when are you going to celebrate hoisting Baba's flag in your hearts? Baba spoke about how corruption in the world has reached its peak and the contrast of corruption, that which is elevated, that which is noble. (Baba spoke in Hindi.) And so, when are you going

to celebrate hoisting the flag of greatness, of nobility, of that which is elevated in your hearts? Can I allow that flag of greatness, nobility and that elevated consciousness to fly in my heart continually?

Baba's saying that the reason why it's not yet happening is for two factors. They both start with one in Hindi. And so it's two words. But they both start with 'ek' one. One is unity, 'ekata'. There's a variety of sanskars. There's a variety of all sorts of things. But yet, within all that diversity to be able to be unified, ekata; one idea, one direction, one task. The second is to be able to have focus, concentration and be able to achieve that which is elevated, within not just our thoughts but our practical life, our actions. Baba is looking at everybody's chart, and saying what Baba is seeing is that in your thoughts, 90% of the time you have very high elevated noble thoughts, pure thoughts. Then when it comes down to words, it's reduced, and when it comes down to actions, it's reduced even more. So, that concept of unity, that concept of raising the flag of 'shretaacha' - behaviour which is elevated - mustn't just be in my thinking or in my head, but it has to be in my heart. Then it's going to manifest in my relationships, my actions and my connections. I don't even want to mention the figure that Baba gave for the percentage of by the time it moves from your thoughts to your actions. No, let it be in your heart, not just in your thoughts, but in your heart, so that it can emerge. Not to stay merged, but actually emerged in your life, in practical activity. And so 'ekata' and then 'ekrata' - concentration, focus, determination. Because if it's there in your thoughts determined then it's going to manifest also. Baba said that the double foreigners are very good at this. If they have a thought they're going to make it happen, and yes, the double foreigners have that double determination that Baba loves. The Bharatwassis also, and so Baba said, triple determination for them too.

What are those royal bondages that Baba spoke about? What happens is that instead of remembering that through self transformation there can be world transformation, we are waiting for world transformation, and then the self or transformation of others and then me. And so Baba asked us, teasing us, should we change the slogan? Should we delete the slogan that self transformation brings world transformation? It's not going to happen like that, waiting for somebody else. Baba said it's because you're looking outside instead of looking at yourself. Be Arjuna. Be the one who takes the initiative. Take the responsibility and carry that for yourself. And then you won't say, but, if, maybe this, maybe that, what about this one, who about the other one? No. When I change, the world changes also. So remember the slogan that we have always used for a long, long time. When I start using that understanding that I have to change, Baba says it's like dying. It's not easy but it is death. It's the death of the ego. It's the death of the old "I". But this dying is a sweet dying which gives you liberation in life for half the cycle. And so it's a sweet death. And who else is going to do it except you! Yes there'll be a few new ones who come along, who'll go ahead and become last so fast, or even last so first. But, that'll be a rare few. We're seeing this at the current time, that more and more numbers come to Baba, where in India there's huge numbers. But even abroad through zoom where we used to get 40, 50 people for a talk. Now we get not just hundreds but sometimes thousands for talks. Yes a little bit of gyan, a little bit of knowledge, and a little bit of benefit. So responsibility is being fulfilled. Are they the ones who are going to hoist the flag? Are they the ones who are going to fulfil the contract that God has taken and offered us also to share in that contract? Baba said no, it's going to be all of you. The 8 have emerged. 108 have emerged. The 16 thousand have to emerge. That's also all of this. The 8 okay are fixed, the 108, 16K it's all of us who'll be part of that. It's not any strangers. It's not new ones, except like Baba's saying one or two individuals who will be the examples to prove the law wrong. But no, a few will come still. This is the challenge that we have at this moment. Not to give excuses or not to put problems in front of Baba because of this, because of that, because of the other but to be the embodiment of solutions. To use the gyan that Baba has given us already and the gyan that has given us so much. To be able to use it, and through that to be effective in whatever it is we would like to do. So Baba's words of love, words of blessings, but also very straight pointers about what it is we need to do. The task of world transformation has to be completed and it has to be completed soon. And we have to be the ones who are going to make all of this happen. So, powerful and very, very loving.

*Q: It reminds me of, especially this last point about the percentages, you wake up in the morning and you say you want to donate a thousand whatever pounds, dollars. And then by lunchtime you want to donate 500. And then by evening it becomes 200. So Jayanti behn, what is the missing link? Is it not just time. It's not just that time has lapsed, you know between morning and noon? Is it about insecurity? It's a lack of self respect. A doubt, what is missing, what is degrading that thought?*

A: Baba's saying that I've forgotten my eternal identity and I'm not ready to die. Yes, it's my old insecurities, my fears that have crept in and so the living death and rebirth just isn't there. That consciousness is fading away as the day goes by and the things that are happening around me get squeezed in. They squeeze out those pure, vibrant energy thoughts that I had in the morning. So I allow my consciousness \_ - instead of being up there with Baba, the flag of nobility and 'shretaacha' that elevated state - gradually, I'm looking around seeing what's going on and that intoxication, that passion gets reduced. As the day goes by, more and more stuff starts to come in. And by the end of the day I'm quite depleted. Dadi used to tell us the story of a person from when she was in Pune. Dadi would switch on the red light in the mornings at 0330, 0345 and everybody in that area knew that it was time for meditation. This person who was living in that neighbourhood could see that light. He told his wife at that time, Dadi is now up for meditation, I want you to take this to Dadi. And the wife says, but I can take it later. It's so early. It's still dark. And he says no, by the time the light comes, and I start thinking about other things, maybe I'll have changed my mind. So, he sent his wife out to take whatever it was, the treasures that he had, whether it was notes or coins or whatever. He sent them to Dadi. Right first thing, amrit vela, early in the morning, because he knew that as the light comes and the sun rises then his own pure thought might change.

*Q: Because it started off with a pure thought, what gave birth to that pure thought?*

A: My faith I have love for Baba. I have faith in Baba. But then I'm not willing to keep that pure thought absolutely powerful with that determination and focus and concentration 'ekagrata'. Yes the thought has come, but am I able to sustain that? Baba mentioned concentration and focus, but also determination. I'm allowing other things to enter my intellect and dilute that thought. And so it gets more and more diluted until it actually loses its power. I do maybe a little percentage of that rather than the fullness of what I have thought in the mornings. Baba's saying, okay donation of money is whatever it is, but any pure thought for self transformation - early morning, sit with Baba at amrit vela and there's such a powerful thought. For Baba I'm ready to do anything. For Baba I will do this. Then I look around me and I'm saying well, they haven't changed. They haven't changed. They're not doing anything. Why are they doing this? That finger of Baba actually made that gesture. The finger is pointing there and I'm not seeing the fingers pointing to me. That responsibility and that focus of absolute concentration: again the word 'ek' comes into focus and concentration, 'ekagrata'. I'm not allowing that thought to be impacted by anything that's going on around me. It doesn't matter what's going on. My thoughts and my commitment to Baba are important. When Baba's saying die the living death - it's a sweet death. It means I'm not going to look at other things. I'm only going to let go of my own ego and I'm just going to be with Baba and put that pure thought into practical life. This is where Baba uses the expression, it has to *come from your heart*. It's not going to happen if it's just logic and reason but something that moves my heart and I say out of my love for Baba, this is what I'm going to do. It doesn't matter whether somebody else does whatever it is they're doing, it's nothing to do with them. It's me and my relationship with One. That's the only important thing for me at this moment, and if I have that, and I'm nurturing that, then I'll have the power and capacity to move mountains. Service will happen automatically and literally in whatever way it's meant to but my vision has to be focussed on Baba and me. What do I need to do? As soon as my vision goes around here; they this, this one this, this one that, finish! That power is lost. And so that amrit vela determination by the time it comes down to practical life and the activity, it's gone.

Q: *Is every ego crunch a sweet death? I think the result is sweet, but when you're going through it it's not that sweet. Could you elaborate on this death, this death of ego?*

A: Think about something else connected with this. The sign of ego is pain. And so what Baba's saying to me is let go of your ego, and you'll be free from pain, the bondage, the distress. When I recognise with my heart that it's my ego that's causing me distress, not this one, this one, this one, this one. Stop, stop all of that! Just look at Me. And, if I'm in distress, why am I in distress? What is the pain I'm experiencing? The pain I'm experiencing is the ego. When I'm ready to let go of it then there's going to be freedom for me. A very simple example and it's a very external type of example, but it was a big lesson for me. I love coffee. And many of you know this. And even the smell of coffee today I still love. But, at some point I had to realise that the coffee was actually causing me problems and physically, health wise. And I didn't want to let go of the coffee. But when I decided yes, I understood definitely there isn't another problem (and I'm not telling everybody to give up coffee), but I'm just sharing my own story. I had to realise that the coffee was the culprit and I had to stop. So I decided and stopped the coffee. Gradually the things I was feeling were getting sorted out. Not easy, but once you really truly accept that this is the cause of problems and you're ready to take power from Baba and let go. I didn't say to Baba, Baba give me the power to let go of coffee. I just knew that I had to be more soul conscious. I had to draw the power and use that power and I let go. And definitely it's been beneficial. And so letting go of my ego and of course coffee was an addiction for some decades. But ego is an addiction for thousands of years. It's not just one birth or you know decades but it's thousands of years, millennia. And so I keep thinking, I've dealt with ego, but something else comes - a different manifestation, and a different manifestation and a different one. This is why when finally I've let go of ego and there's consciousness of one. Then yes, I'm nearing that state of being karmateet. Until then it's the onions. You know the onion skin? I keep peeling, peeling, peeling and as I'm peeling the tears are coming down my cheeks. But I have to keep on peeling, peeling until really there's no more pain. And that's the sign there's no more ego. While I still have pain and suffering and distress there's ego there. No other reason. Because as God's children we're blessed. We have everything that Baba's giving us. How come I'm not happy? And of course this big thing that Baba identified. I'm not looking inside for the cause. I'm looking outside for the cause. I can spend my lifetime doing that. Today it's this thing. Tomorrow, it's this thing. Tomorrow it'll be another thing. They'll always be reasons and factors that I can point to but I'm not looking at myself. And so my ego is preventing me from looking at myself - that's causing me pain. I don't want that pain. I don't want this distress. The remaining period of Sangamyug that is left for us, I want to experience super sensuous joy that Baba talks about. And I've had a glimpse of it from time to time. It's not that I've never had it. I've had glimpses of it. But now I want to be able to claim it as my birthright. Whatever time remains, that's when I want to experience that super sensuous joy without any other influence working on me. Only God's canopy above me. The problems stay out there and the solution is within me.

Q: *We have this love/hate relationship, as you were saying, with bondages, as we do with maya. Today we were discussing different types of bondages. There's many and each one knows what their bondages are. How do we know? You had a wake up call with your coffee, but how do we know that we are in bondage? It's just sorrow is it? Do we experience sorrow?*

A: Yes, absolutely. The sign of bondage is sorrow.

Q: *What about the royal bondages then?*

A: Baba's talking about royal bondages and then the golden, diamond. The lokik bondages are really painful. You can see that they're stopping me from doing what I want. All of those things you know there's an imposition. There's a control which is quite external. And so the iron chains are hurting me and I can feel it. It's not deep and subtle. It's quite gross. And so I say, okay, Om Shanti. I'm going to see them as souls. I don't have to leave them. Maybe I can but maybe I can't. But I have to change my attitude and vision towards them okay. They're the ones who are going to show me how much tolerance I have. How much I love Baba. How much I've taken power from Baba. So I free myself from those bondages so that nothing can touch me within the lokik situation. The golden chains are the chains of relationships within the Brahmin family because they start off by being service companions. They start by being friends within the Brahmin environment. And so, I'm not checking because I think this is natural you know. This one is such an important player in the whole scene of drama for service. And so they have this speciality. They have this quality. And so I come very close to them. Except that, at some point, they want to go a different way and I want to go a different way and there's a problem. But even before that problem starts, or even if drama intervenes and takes them off to a different place, a different country, or takes me off to a different place and a different country, or something happens between us, some misunderstanding causes a rift, whatever it may be. But, that relationship isn't going to last forever. And before it brings me sorrow or pain, can I recognise my dependency? Okay, if this person isn't there for service can I manage? If this person chooses to do other things, am I going to miss them? Am I going to remember them instead of Baba? And so the golden chains are the relationships within the Brahmin family and the diamond chains are what Baba mentioned. I am the right person. Nothing can happen without me. I need to be the one in charge. I am the one who makes the decisions. Why? Because Baba has blessed me with a good intellect. I am the one who is wise. And so I am the one who has a right to do everything. So these thoughts of I, I, I, I, those are the diamond bondages that finally Baba talks about. You have to die from that ego and then you'll be free. And so, most of this at some point you've left the lokik bondages, we've dealt with the golden bondages, the golden chains. They look very nice, very beautiful and attractive, but they're chains. And then the diamond chains: but what I'm saying is right! Can't you trust me? Of course I know what I'm talking about. This is right. How come you're not in agreement with me? You should be in agreement with me. I have the experience. I have the skills. So that's the running commentary that's going on inside. That no, I'm an instrument for Baba and each one who is around me or even not around me, but each one within the Brahmin family is an instrument. And, how could God's task happen with one? Even Baba is saying, I don't want to do anything on my own. I want all my children to be with me when I do it. Brahma Baba couldn't do anything on his own. And not only Mama, one companion but all of them. All the children. Try doing something in Madhuban. Some of you know that Aruna behn has tried and has done well. But I think many on this program must have seen that I want to do a little program in Gyan Sarovar. My goodness. How many people do I have to connect with and make sure that they're on the same page? That they're understanding is what needs to happen. Just a little tiny 10 minute thing in Gyan Sarovar. And if you want to do a whole retreat in Gyan Sarovar, you of dealing with many, many, many, many, many, many, many, many, many, many. And, if you're thinking about a bigger program than just one retreat, it's a huge amount of dying that has to go on so that you win everybody's hearts. You win their cooperation. And everything goes smoothly. Otherwise, one individual sticking their leg out and you fall over it. And the program doesn't happen. The event can't happen. So, the ego of I can do it. I can't. It's only with everyone's cooperation. And, if I can manage in a little centre with two or three, wonderful. Baba will put me into a bigger arena managing 20, 25. Then, I'll be given another task of dealing with hundreds. And so, drama gradually, gradually teaches us and we learn to accept that responsibility. We learn that we have to be flexible. We have to listen. We can't do things on our own. And whatever another is saying I have to listen. Because, they are speaking from their perspective and their experience. I look at things from here. They are looking at things from that side. And the task is not one dimensional. It is multidimensional. And so everybody sharing their perspective and giving their finger of support and cooperation is going to make something happen. And I have to match up with everyone. And so that's the dying in which yes, then it's a very sweet experience.

Baba praises all the sevadharis who come from different regions to do service in Madhuban, and Baba. Cutting vegetables in Madhuban - a simple job. And somebody will tell you, don't sit here, please sit here. Somebody will come and say, but why are you sitting here? Can you sit there? I don't know whether you've ever experienced that. And if you get stuck, no I'm not gonna move, I'm gonna sit here. Well, then probably you won't be asked to come and even help cut vegetables tomorrow. It must be a reason why they're asking me to move and they know I don't know and yes if I want to get into a debate about it - fine I can try. But, it's not worth it.

*Q: On to this thing about service. When you do service, at the end of that service there should not be that feeling that you owe anybody anything, right? No feeling of bondage? A very deep point; that you owe anybody, or that there's any kind of obligation.*

A: It's true isn't it that, if I do something for you then, I'm expecting something in return from you. But, if I've done it for Baba whether you acknowledge or don't acknowledge, it's okay. A story that I've sometimes related and maybe some of you have heard, is that very, very early days in Tennyson Road, and Baba had this little car that stood us in very good stead for many years. It needed washing and there was a very new brother who had come along, and it was Sunday. And so it was the tiny little space we had in Tennyson Road, not even next door, just that little flat. And, he said to Dadi, Dadi I'm available for service, is there something you'd like me to do? Dadi said to him, can you wash the car? And he was very happy. So he did a very good job. And it took him a good amount of time. But it was Sunday so he was happy to have done it. And a sparkling, gleaming car outside Baba's house. And so I said thank you to him. And he turned around and he said, I didn't do it for you. You don't have to thank me. I did it for Baba. He was very polite, very courteous, he wasn't rude or sarcastic or anything. But it touched something very deep. Of course he had done it for Baba. And so I still remember Baba said, Baba's smiling and was pleased with you. Something like that, instead of, oh thank you. And so a very simple thing. He wasn't expecting any thanks. And he didn't want to accept any

thanks. And so a big lesson. Little things I do. Am I waiting for your approval? Then I might be disappointed. Because you've got her head into something else and you're not about to give me your approval. Am I going to get disappointed and say well, I don't think I'm gonna bother to help anymore. They don't even realise how much time I've given you know. So that expectation I have is going to create sorrow and bondage for me. And, my distress. And on the other side, I'm expecting you to do this. Why? Because I'm God's child. I'm an instrument for Baba. If I ask you to do something, how dare you say no to me. You shouldn't be saying no. And if you say no, then I get upset. But that was again my expectation. These tangles that come into service instead of just pure altruism. And to know that I'm doing it for Baba out of pure love. I'm not even thinking I'm doing it for my future, and this, that and the other. No, I love Baba. I have talents. Let me use them for Baba. I have time. Let me use that for Baba. I have health. I can do something physical. I met somebody who's been in Gyan since the 70's. And she said I had made ice cream at home, because I knew that the sisters wouldn't be having ice cream outside. And, I brought the first box of ice cream. And for me it was an experiment because I hadn't been making ice cream at home before. But I found a recipe and I tried it and I made the ice cream and I brought it to Tennyson Road. And Dadi was so happy. And she said, I'm going to share it with all because those who really are following Baba's principles don't even want to eat ice cream outside. So there are some who haven't eaten ice cream for a long time and I'm going to share it! And she said, all I knew was how to cook. I didn't know how to do anything else. But then, just doing that brought me so close and I understood more and more of gyan. I started to give the course to people. And that soul created amazing powerful instruments. And she said that soon, it was not just me, it was a team of us and we were all cooking with Baba together. So, really just doing it out of love for Baba, whatever it is you can do something little, something big, offer that to Baba. And Baba will make good use of you, if you just simply do it with that love.

*Q: If there is friction between two people, and a teacher is trying to mediate between these two people, how is one to look at the situation? Is it that both are wrong? Both are right? Basically what attitude, what mindset do you use when dealing with conflict or mediating two people? What kinds of thoughts?*

A: Remembering Mama, and how one person would come with one story. Another person with another side of the story. Mama would bring them together and Mama would say, well this one is right because of this. And this one is right because of this. Mama would never say this one's right and this one's wrong. But Mama would see the virtue of this one and what is good, and the virtue of that one and point it out to each one. So that they could appreciate things from a different perspective from each other's side. Example; one person was in the kitchen and something got burnt and the other person came in and said, why did you burn it? And so one person said, well maybe it needed a little bit more attention on your part. And so this person, never mind the tone they used, but this person has cautioned you to be more careful. And this one well, okay so this time things got a bit burnt. But, the love with which she was doing it, and then she got a bit distracted, and so it became occupied so that's why things happened. But, she's been doing this for so long for such a long time with such love. I appreciate that. And so, this way of not saying you are right and you are wrong. But just pointing out that both are coming from a good space but something went wrong within that. And so this clash happened. And so a simple example that you can see, that was the way Mama dealt with conflict. Helping each other see the good in another. So then they would come together.

*Q: In this Brahmin family there are sanskars. The sanskars of everyone are very different, and we're in it together because of service or karmic accounts. How do we still keep going forward without affecting our stage?*

A: I have to learn to step above. I can't allow myself to be impacted by the thoughts of this one's like this, that one's like this. My time, my energy, my stage everything is going to go, and I don't want to lose anything at the moment. I just want to be able to take and share and accumulate for myself. There's a very, very short time left. I don't want to get involved in this one's sanskars, and this one's doing this, that one's doing that. I have to create a stage by just being with Baba, not just at amrit vela and the murli, but through the day and just practicing that stage. There was a lovely murli a couple of weeks ago, in which Baba was talking about the Companion and the observer. If you remember these two things, who is your companion? And the fact that just as He is the Observer, I too have to be with him and be the observer and watch all of these things going on. Otherwise, the game of sanskars is endless, it's infinite. It's going to carry on till the end. I can just be part of that game, and be looking here and there, and there, and there, and all my time is gone. But I don't want to do that anymore. I want to be up above. And through that then, maybe that'll set a new culture, a new tone and others will also decide they want to be up above and they don't want to be caught up in sanskars/clashes.

*Q: How to be free of other's expectations?*

A: I have to have a chat with them, and tell them what I can do and what I can't do. And just open dialogue and then maybe if I've put straight what I can do then I can put a full stop to it.

*Q: What qualities are needed to unite people in a task?*

A: It starts with introversion. That introversion, that power of silence and then you're able to have the capacity to bring people together.

Q: *How to get out of the golden and diamond bondage even after knowing that it is a bondage?*

A: Dying. I have to kill the ego, again and again and again. Layers and layers, peel them off.

Q: *Last question, I think from yesterday's murli, so for being viceless, if you have any trace of vice it will not allow another soul to be transformed from the shudra clan to the Brahmin clan, how can we block a soul's fortune?*

A: I also had the question as I was reading that murli. Part of it is their destiny, but partly it's also my impact on them. With Mama, somebody came to her, whatever condition they were in, and because of her purity she was able to empower them and inspire them to become a Brahmin. So, we have that example, and then numberwise along the line. So I'm not completely free from the vices, and so whatever I say to them, Baba said that it's probably an indication that they also are of that clan in which they're battling. Baba wasn't saying that you've cancelled their fortune or anything, but I'm seeing how similar energies work together. Think about the service that Baba and Mama did in creating the Dadi's, and after the Dadi's, then those souls who came in the 50's and became instruments for such powerful service. So they created heir quality souls and what are the souls that are coming today? It's their fortune, their destiny, but also my involvement with them. So, drama works in a very cohesive way where energies are drawn together.

Om shanti.