

Om Shanti Everyone!

Baba is keeping us occupied, busy in churning, going into the depth in the practical aspects of everything. Baba beautifully described throughout the whole cycle, in every age we were bestowers. Bestowers as deities, then as worship worthy idols bestowing blessings and good wishes. Baba says now at Confluence age Baba would like that your image of mercy and being bestower should be revealed. Sometimes we say I had the thought, I should do something, I should help this soul. The thought is there but maybe we don't do that much. What Baba wants to see is our revealed image of a bestower. Then Baba said you all are shown at the roots and every leaf, every branch of the tree takes everything through the roots. Roots are deeply connected, then from the roots we receive, so Baba gave a very good example. Now Baba is saying that mercy should be knowledge based, because generally we would be merciful. I know that when double foreigners started going to India and we used to hire a bus and take them from Ahmedabad. Wherever the bus stops a lot of beggars would come, there were many young boys, women and all that. Some are needy but a lot of them, it's like their profession. They are starving, they don't have money, so you want to give money but we told them no. They had some apples or whatever food they had they wanted to give them. I remember once I was coming in the train from Ahmedabad, I was sitting and a young boy came and said, "I don't have money to pay for my fee, I have exams.", so I asked how much. I gave and he ran away. Another passenger said, that's what he does every time. That's how he gets money and it's not that he is really needy. Then I realized where to give and where not to give.

I am also understanding that when there is spiritual pride then no one can take advantage of you, because generally people will look at you, you are a noble person, you are a good person and they think that you will definitely give something. If we keep our spiritual pride, Baba says that pure pride and in that dignity, then no one can rob us or steal anything from us, we cannot be deceived. Sometimes when you are merciful you could be deceived. Money is one very common way of being deceived. Another is your sympathy. You are a very sympathetic person and everyone loves to get that sympathy, which is not harmful but people start depending. I know that a lot of people go through a loss, they expect us to say a lot of things so that they are comforted. I remember once someone called me for something and I said, "Well everything is still good, you didn't lose much, your life is safe, Baba was there to protect." Then he called another sister and said, "Sister Mohini didn't have enough words to say, she could have said a little more." I said whatever I could think at that time and did it in a very honest way. Very subtly there are the expectations of people. I think by maintaining our spiritual

dignity and pride, then whatever we say, the way we say it might be more powerful also. It's a very new point in a way, but what we have to do is experiment tomorrow to combine. If you see someone in sorrow or someone who has low self respect or is suffering from unnecessary wasteful thoughts, I have to be a bestower.

You could be a bestower at every moment, help the soul, they shouldn't feel bad about whatever happened, they are honestly, sincerely trying to help. This spiritual pride I like very much, it's very important in Brahmin life. No one can put pressure on you for mercy or to be bestower. Sometimes it happens. I remember that Dadi Gulzar used to come for class, Neelu had a policy of one hour class, that's all. As soon as one hour is over she would come in front and want to take Dadi Gulzar. Some keep sitting, talking, giving toli and could easily spend 2-3 hours. Neelu said, no. At that time to be a merciful donor, she stayed in her self respect. There are so many examples where we have to be in our spiritual pride and also we have to be donors and all the time, we have to bestow. We have to look at what comes from our spiritual pride in a very natural way.

Baba wants to see our revealed image of being merciful and bestower, revealed form. Not only bhavana, not only good wishes but constantly like Baba. We look at Shiv Baba, and Brahma Baba and we receive what we want, because they are bestowers. Whatever other souls need, it should be able to receive from us. I think then it's a revealed form of mercy and being a bestower. This is something we have to not only reflect on, but do it practically. Whatever has passed, that soul shouldn't lose courage. Something happened, but still keep faith, courage, enthusiasm and in that you have to be a bestower. Apply knowledge constantly of drama. The more we apply knowledge the more we will be able to be great donors with mercy. Baba says, if you have knowledgeable mercy, you will see someone's sanskar but you won't dislike that person. This one has this sanskar, but my duty is to be a bestower. That's why Baba said, no dislike, no jealousy, no hatred, sometimes we say, this one's behavior is like that so subtle hatred comes. That shouldn't happen. A merciful soul will also be bestower for such souls to help them, so they can experience power, virtue, love and belonging. I think we have to constantly do this within the family and the more we do it, I know Baba looks at us and also gives us all the treasures.

Om Shanti.

Questions and Answers

Question: Hello Mohini Didi and good evening to the world wide family.

This is a fascinating topic, what you were saying last night. I know from experience you can do something wrong and then there is another point where you really feel that mercy has been shown to you, maybe by doing the right actions. Is a requirement to draw mercy from God or in order for God to show mercy, I need to confess my sins? You know how Baba tells us when we first come to Baba to write your life story and that He would forgive part of that. It wasn't your life story of accomplishments, but your life story of sins and transgression. Then Baba said half of it would be forgiven or is it also part of God's mercy? How does it work?

Mohini Didi: Baba says that because you spoke truth, you opened your heart, you are honest, you tell Baba everything so that He can help. His mercy, forgiveness which happens, helps you to have self trust and you don't feel guilty. Baba says one of the most important benefits will be, your mistakes won't be repeated, because you told Baba. If you don't tell Baba or a senior or whoever you feel confident with, then it doesn't help you to come out of that habit. I think mercy in the form of forgiveness, mercy in the form of making us free from guilt, mercy also in not continuing with the same sanskar. Some power comes from there, when you are sincere and honest with Baba. I think that definitely Baba says that some part of that, Baba can forgive, but still some you have to go through some kind of settling.

Question: Yeah! The word itself, mercy, normally we would think of mercy as, I have done something wrong and you who is going to punish me, like a judge or whatever and you show mercy. An acknowledgement that I did something wrong and so I am not always sure of mercy for each other. Do I have the right to be merciful to someone else and it's really not a question of, in other words, compassionate. Somebody would say, you were mentioning about beggars, they may not say have mercy on me but they might say have pity on me. Do we make this distinction between mercy being something ultimately that is of God?

Mohini Didi: I am seeing more as, because it is connected with a donor, connected with bestower. Let's say I am taking a step of courage, Baba gives help, it's not mercy, but it could be. Baba as bestower gives it to us. That's what it meant, merciful and bestower. Baba's mercy is being a Bestower. Whenever I need more strength, more trust, it will come from Baba, within each other also. We can always show mercy as a bestower in the sense that you will make sure whatever virtue that soul needs you will bestow that. Instead of saying you did something wrong, instead say, "Okay it's drama, it's over, you should continue, you have so many good qualities". I see this kind of mercy and being bestower is very much needed amongst ourselves. Not so people feel bad or guilty but

rather, okay take another step, move forward. Bestower in that way is very much needed within the family.

Question: Have you seen this developing in yourself, not just in terms of a bigger quantity of mercy but deepening the understanding of it, when you stand in a very particular place today?

Mohini Didi: I think the more we are a bestower, mercy is increasing naturally. As soon as you are not able to give love, you are not able to make that soul belong, you are not making the soul feel worthy. That means you are not merciful. I am staying on the quality of bestower that if that is there, then you have mercy. As Baba says, you don't have dislike for anyone or jealousy with anyone. These are the signs that you are merciful that's why you are bestower. I see the quality of bestower is only possible when there is mercy.

Question: So it ties with pure pride, self awareness, ultimate self awareness that you have those feelings for everyone. There is an old saying, 'do unto others as you would have others do unto you' that you see everyone in the light of belonging. Once in a gathering Dadi Janki, asked someone to leave, and another sister said, "Dadi you don't have mercy, you don't have compassion" and Dadi said, "You have enough mercy and compassion for the whole gathering but there is no strength in it." I like that very much because there has to be wisdom in your mercy. A judge will know which person is deserving shorter jail time or whatever and have that innate wisdom. So how to know when my compassion or my mercy is coming from the place of strength rather than of weakness, because as I didn't have compassion or mercy shown on me, I want to help everybody else.

Mohini Didi: Sometimes some people's intention or activity is not right for the gathering and or for the center. We have some people come to sell promotion of different ideas, you have to say "no, you cannot come" or "you shouldn't be here". It's not seen as a lack of mercy. Mercy is unlimited to help other souls not to get onto the wrong path or be exposed to unnecessary things. What I am doing is mercy for the whole gathering but some might say you didn't have mercy for that soul. It's important to have right actions.

Question: It's like someone you said earlier Mohiniben didn't give enough words, empathy or sympathy. So you may be generating thoughts and sentiments of compassion, being bestower and everything. So what blocks the other person from receiving it?

Mohini Didi: It could be their ego, or what they believe in is wrong, some kind of blind faith. Basically it is the ego which doesn't allow people to see what they are doing is wrong.

Question: Would there be a situation where I need to not just have merciful feelings but I need to demonstrate as well.

Mohini Didi: If they start seeing that even a few words have some power or blessings, then I don't think they will demand that. Our Dadi's would say it will be okay and when we trusted it, it really went okay. They didn't say a lot. Many times Dadi would reply very short and some people would say, "She didn't give a proper answer, she just said it would be okay." I know in my experience, that their word okay is okay. What else do you want? You want whatever is happening to be okay. It is important to see who is saying what. I have seen someone saying, "I was so sad to see you going through that." I won't say that, it's not right, not only to feel but not even to say.

.