

A Conversation between Sister Jayanti and Sudesh Didi – 24th December 2023 Evening Class - GCH, London

The Significance of Christmas

Sister Nina:

Good evening. Om shanti. It is a lovely scene from this end because I am sitting at the front. A very warm welcome to all of us, including myself, Sister Jayanti, and Sudesh Didi. So it's Christmas Eve, and it's quietening down outside. I had to walk here because the buses have started slowing down. So it was quite a hectic and lovely experience because I could feel the cool air on my face, and I could breathe. I was sweating a bit, but I have cooled down now. So that's nice. It's a real privilege to be sitting here with a view to start this conversation with Sudesh Didi and Jayanti bhen, and it's really nice to see you all. It looks as if it's a lovely, cozy atmosphere, which is really what people try to create around Christmas time, isn't it? People want to spend time together, either within the context of a family or perhaps with loved ones. And so, this is what we're doing too.

The topic of this evening's conversation is really about the spiritual and religious significance of Christmas. And in order to keep it focused, we will discuss how we, as a spiritual family, impact the world. The main emphasis is on the family, not just us as a spiritual family, but all families coming together during Christmas.

For me, the main feature of this spiritual and religious significance of Christmas is the expansion of our inner light. We express this through happiness, and each person expresses their happiness based on their level of consciousness and awareness.

So yesterday, while I was going home from class, I noticed that there was a long queue stretching all the way around the corner at the butcher's shop. There were about 50 people waiting to purchase meat. This is another way of expressing happiness, different from how we may perceive it. People do what they need to do in order to connect with that happiness within themselves.

Now, let's focus on the lights of the Christmas tree. These lights are symbolic of the inverted Tree of Souls in Paramdham. I have always loved this image because it is so beautiful and unique. It's something that one cannot relate to at this level. When I first took the course and saw it, I was filled with excitement. It is not only beautiful but also holds a deep meaning for me. In every culture around the world, the idea of the kalpa tree is replicated to represent identity, family lineages, and ancestry within those cultures.

For me, there is a direct connection between the Christmas tree and the beginning of our spiritual family in the Confluence Age. So, what is the aim of our dialogue this evening? We want to discuss the spiritual and religious significance of Christmas, but more importantly, we want to spend this evening as a family, acknowledging and celebrating our role as the first family, the First Family. We want to recognise how, as a

spiritual family, we have a significant impact on the world, and also explore how we can improve in doing so.

The concept of family originated with the number one subtle Parent, Shiv Baba, who gave birth to Brahma Baba. Through Brahma Baba, the mouth-born creation came into existence, and from there, two children were born at the beginning of time. These children became adults and started the family that we are now building in our consciousness. As ancestor souls, it is our responsibility to take the lead and be the change we wish to see in the world. We are the roots of the human world tree, the microcosm that expands into the macrocosm. And whatever we do, the rest of humanity does. Wherever we go, the rest of humanity follows. We took them away from God. And it's now time for us to take them back to God. This is deep, and , I need to be part of a family in order to learn how to do this because it's a big responsibility.

We are currently in a situation where the world is spiralling out of control. It is important for us to be aware of this. We, as the ground breakers, set the scene for the family as a social institution in the world. The family is a social institution, we started that. We are the ones who cast the die, we are the ones who make up the roots of the tree of 8.5 billion souls as the ancestor souls. However, it feels like there is something else that we need to do, something that we are not currently doing, to speed up the shift in our own transformation, and the shift in world transformation.

Now, after introducing the topic, I have some questions for all of us to explore. This conversation is not just between myself, Jayanti bhen, and Sudesh Didi. It is open for all of you to pick up on what we have discussed and participate as well.

We can come back to these questions at a later point for further discussion.

1 Brahmins are examples

Sister Nina

Here are the questions: To what extent are we serving as examples for the rest of humanity and the world to follow? Is it possible that the current events on the world stage are a clear reflection of what we have not yet been able to master individually and collectively as a spiritual family?

Sudesh Didi:

Om shanti. Welcome! We are a family, no doubt about it. The atmosphere has been buzzing for the past week. Every corner of the kitchen is filled with activity. Mince pies are being baked, biscuits are being made, and tolis are being made. It's that special feeling of Christmas, the day of Jesus, or rather, it feels like a marriage between all of us and the Supreme Being. Such great joy and a deep sense of belonging to each other. People of all ages, whether young or old, are dancing and communicating in such a beautiful way. They don't necessarily have to speak to each other. When love is present, the eyes automatically express what words cannot convey. The joy is expressed from the heart, and smiles are seen everywhere.

So, another aspect is the concept of a family. As you mentioned, in the realm of religion and spirituality, each religion is established by its founder. And then, certain things are set up as patterns, originally. These patterns continue, and gradually, new ideas, fresh creativity comes into play, mixing into the original patterns. People want to present things in their own unique way, saying, "We are also doing the same." Naturally, when an older sibling is doing something, the younger ones will try to copy them. The younger one will also do the same if the older one is saying "Mama" to her mother or "Papa" to their father. But there is a difference between them, like trying to see your own face through somebody else's eyes. Of course, the mirror is in front of us, but in order to see my face, I need to have the mirror right in front of me. Not only that, I need light and sight to see. So, in order to stay close to what is reality, this is called spirituality becoming reality in our lives. The soul in spirituality is this living light; as you mentioned earlier, the key word is light, and light is life. There are memorials of this everywhere, and also of the trees. A tree means that the seed is only one, the seed is the foundation, from which all the branches and sub-branches of different religions emerge.

So, God is the Seed of the Human World Tree and, at the same time, the Father of all souls. But how does it become the human tree? When human beings are in a state of body consciousness, they naturally imitate each other. We often copy or compete with each other, trying to prove who is greater. When reality is there, it means spirituality is present. Body consciousness is just like a picture we present, while spirituality represents the values we imbibe. Gradually, as one follows another, copying rituals, whether it be for Indian Diwali or other religious festivals, it remains just a ritual. Spirituality, on the other hand, signifies experiencing things firsthand. Otherwise, we are simply singing the praise of someone else's experiences. Others may say that a certain sweet is deliciously sweet, and we say "I was told it is very sweet." But you cannot taste the sweetness. You can only taste the sweetness when you actually eat it. So, individuals begin to focus on the self and their own spiritual journey.

And then, many of these living lights ignite each other, creating a tree that is not limited to just keeping the light within boundaries, but it becomes unlimited. This is what we witness now, expansion. But, the truth is that we are the ones who start the beginning from the seed, and then progress to Adam and Eve, or you can say, Brahma and Saraswati. Brahma represents purity and Saraswati represents wisdom, these being the two main powers in spirituality. Purity is the mother of peace and happiness, while wisdom guides us to perform actions without fear, with the right understanding and consciousness. When these powers are aligned, spirituality becomes our authority.

Now, when we realise that we are all creations of the One Creator, children of the Father of humanity, the concept of family becomes apparent. Gradually, as souls waiting above come down and we acknowledge all the religious founders, the entire world becomes a real tree. This fulfils what God wants, for us to give reality to everyone, ensuring that no one remains orphaned and connecting them with the Supreme Being. All religions can recognise and realise the One, pointing out, "This is the One."

Up until now, we have visited many places and people often tell us that what we are teaching is the same as what their Guruji or the founder of their religion teaches, and only the words are different. But the real difference lies in a direct or indirect connection. When spirituality is present, our relationship with the

Supreme is direct, the souls belong to the Supreme and in this connection, the Supreme allows our consciousness to remain free. And we need somebody to be the example. And so, these two leaves, Brahma and Saraswati. Like the natural process of a seed sprouting in nature, these two leaves gradually emerge. Their strength, spirituality, and the reality of purity, love, wisdom, happiness, and truth become the trunk of the tree. As time goes on, spirituality expands, yet the strength still lies in the roots. We become connected to the roots once again. So, it is our duty to glorify the One, to glorify God, and in doing so, the children automatically become glorified. God wants us to be glorified.

2 Aware and aligned for transformation

Sister Nina

And I think what I'm trying to explore is just reviewing our role. Are we really being aware of all the things that you've just said? Are we aware? Are we awake, alive, alert, and focused on truly stepping in their footsteps? And carrying that torch and really bringing about world transformation, not just world transformation, but self-transformation, followed by world transformation.

Sister Jayanti

I see how all religions have moved away from the Seed, whether it was the deity religion or all the other traditions, and that word religio, to go back to the origin and reconnect with the origin. All religions have forgotten this. Baba's Incarnation, as the Seed coming back, serves as a reminder for us. Those who follow a yogic path are aware of this, but from time to time, we forget and get caught up in external matters. If we constantly keep in our minds the consciousness of who we are and who we belong to, then Dadi's three mantras come into play: who am I, who do I belong to, and what is it that I need to do? So, I think that Christmas has come as a timely reminder for all of us of what we need to be doing at this moment.

You know how every festival has lost its sacred meaning and has just become caught up in commercialism. That applies to Diwali, as well as Christmas and all the other traditions. But Christmas is supposed to be a sacred time. We sing Silent Night, but we don't actually experience the Silent Night. If we were to truly benefit from the sacred space that Christmas offers and become aware of who we are and what we need to do, I believe we would be able to help Baba in His task of reestablishing peace in a more powerful way.

On the other side, I see that it's a very natural development of the drama. I was reading a Murli this morning, which is about to come later on. In that Murli, Baba mentioned that before the end can come, things have to reach an extreme point. And that is what we are witnessing at the moment, an extreme in all aspects of degradation. On the other side, Baba is inspiring us to uplift ourselves with purity, peace, and spiritual power through the truth that He is sharing. It serves as a reminder for us. It's good that there are four days of holidays, giving everyone a chance to not just enjoy, but also go into a deeper awareness of what this time is really all about.

Sudesh Didi

It's just like a cycle. As Jayanti bhen mentioned, we are currently in a time of extreme darkness, but after the dark night, a bright day will come. So now is the time for us to bring this lightness and bright

consciousness into each individual soul. This is based on knowledge, as knowledge is light; knowledge is might. The soul itself is also light, and God the Supreme is also a light. With this understanding, our relationship with each other becomes real because we are all children of the same Parent. We call it a brotherhood since we are souls, the creations of the Supreme Soul. But it is the qualities that God instills in us. It all begins with knowledge. When you know something, you gain confidence, and there is an inherent sense of security. With knowledge, satisfaction arises, and satisfaction brings peace. The messengers throughout history have brought different messages. It could be love, discipline, or silence. Buddha brought the message of silence, Jesus brought love, or rekindled I would say, and Moses brought discipline. There is a difference between internal discipline and external discipline.

3 Acceptance of our role

Sister Nina

The question is, to what extent are we doing that? And that is my emphasis, my focus at the moment. I have been contemplating the extent to which we accept our role as leaders, the ones who, as I mentioned before, cast the die and took them away from God. It is now time for us to bring them back to God. We started everything in the confluence age. Whatever is happening in the world at the moment, it feels like, and please correct me if I'm wrong, but it feels like I am responsible for all those things that I am judging others for. They are killing each other, and other things are happening that I disdainfully judge. I'm wondering to what extent I need to accept that I played a part in starting those actions at some point in the cycle. And to what extent do I need to forgive myself? By doing so, I can actually see everyone with eyes of love, regardless of what they are doing or how much they may have hurt me. Perhaps we need to go through the various stages of bereavement and grief, and only by accepting can we truly resolve it. I am wondering if the same process applies to us.

Sister Jayanti

Baba is already aware of that. This is why Baba speaks the sort of Murli we heard this morning. This morning's Murli is exactly what you're talking about: the ability to accept each one as they are within the family, and then extending that acceptance to the unlimited human family as well. But it all starts here. Whatever is happening here, starts here (within). So yes, I need to remind myself of my role and what I need to do to bring about change within my consciousness.

There's a young man who is 40 now. He has been going to Madhuban and following Brahmin principles all along. He first went to Madhuban when he was about 10. He told me that there's one thing Dada Vishwa Ratan taught him during his first visit to Madhuban. Dada told him, "When you look at somebody, don't look anywhere else. Just look at the centre of their forehead." He took this instruction seriously and has practised it ever since. It seems like such a basic thing, but it can easily slip away because it may seem too simple. I believe that it's through this kind of practice that we can truly transform ourselves.

I don't want us to get caught up in the grief of "woe is me," I've done all of this, and the guilt and the burden and so on. Instead, I'm focused on ways for us to move forward. I understand that when Brahma Baba became worthy of worship, we became the same when Baba went through the cycle and became a worshipper we also followed. So, everything you shared is true. But what matters now is what I am going to do about it at this moment. And I think coming back to that very, very basic idea seeing each one as a soul, a shining star, and accepting their unique specialties and roles, very different from. Whatever their role may be, they are playing their role accurately. And so that acceptance I have today will serve as the preparation for me to interact with them in a manner that upholds their dignity, respect, and love. And this will then extend out further from there.

And you know how Baba tells us that where respect begins. It doesn't begin by receiving or giving it. Instead, it depends on to what extent I am able to see myself as an inner being and become aware of my eternal dignity, connecting with my inner values so that I can truly respect myself. I don't think anybody can truly respect themselves unless they understand what Baba is saying about knowing their original values and qualities and stay connected with them.

Today, Baba was talking about how anger gets dispelled if you remember your own original qualities. This applies in a deep way. When I come back to that real awareness and practise this, there are moments when I remind myself that I am here (Sister Jayanti pointing at the forehead), but then the next moment, I hear or see something and I'm no longer present; I am here (Sister Jayanti pointing at the eyes). It fluctuates from moment to moment. That's why Baba uses both expressions, as it requires effort. Yet, it is also very simple. So, how do we reconcile this paradox? It is a reality that is indeed very simple, but it also requires constant, constant attention. So, I think we all need to return to basic principles and come to the awareness of who we are, our original qualities, and learn to develop self-respect. This way, in every interaction, we will be able to give respect to others and treat them with dignity, whether they are immediate Brahmin family or part of the extended human family, it will be the same thing.

4 Respect

Sister Nina

I want to share a story, and it happened just a couple of days ago. I was upset because of Marianne's passing, and I was having a conversation with a new warden. He was a bit abrupt. The following day, myself, him, and two other people were in conversation. I picked him up on what happened the day before. As I walked away, I realised that I needed to go back to him and basically say, "I'm sorry," I just felt this heaviness there. It's like Baba was tapping me on my shoulders and saying, "Go back, go back," or else I just knew my day would have been really miserable.

When he was alone, I went back to him and said, "Actually, I'm so sorry. I reacted in that way." It's amazing, you should have seen him. He just bloomed like a flower in that minute, in that second, as I said that to him. His body language spoke with such gratitude. Equally, I felt light. It was very easy to do that. I walked away feeling totally, totally light, unencumbered, ready to get on with my day.

For me, it wasn't about being right or wrong. It wasn't about whether I was right or he was wrong. That was not in the scheme of our dialogue at all. It was simply that there was this soul standing in front of me who felt hurt because of what I said, and I needed to rectify that. I just needed to. So, it's just coming back to what you've just said about really respects. And once it's there, then you know, it's easy.

Sudesh Didi

It's actually about self-respect, but I understand that situations like this can take place. We know it wasn't right, and you feel like you have lost sight of your aim, which is to stay in self-respect, which means to maintain the respect for your values. If I am just mixing something up or reacting to something, love is covered with something else. Maybe I think I know better or I don't like it, but the main thing is that you created self-respect in him. Humility is that greatness, and this greatness ignited his light, keeping him awake and happy.

Sister Nina

It was beautiful, just watching him bloom like a flower.

Sudesh Didi

This is what Baba says: "Give respect, receive respect." Even those who don't respect you, don't demand it. You are not a beggar. And I am giving you all this kind of respect. This is why spiritual people have all the gifts, the roots of the tree, packets at the roots, and the lights on the trees, and the angel or the star above. It's all connected to our development and our relationship. But we went far away from these values.

Family means love. Mother means love, father means protection, brother and sister mean joy and playing together or supporting each other. But gradually, we lost those values, and the quality changed. Love changed into attachment, self-respect changed into ego, determination changed into stubbornness. It was just a name, but it changed everything. It's like water becoming muddy and no longer called water. Water is still there, but it's called mud. It became a mixture in us as well.

And that is why God has to clean our ideas. He wants to cleanse our minds, and every day in Murli, He emphasises on a topic like misunderstandings, fears, tensions, and the various types of respect that humans have. Fear and love cannot exist together. But realisation is not fear. Realisation brings joy because I can understand where I went wrong or what I couldn't do, even though I know how I should have been. Sometimes, we forget for a short time, so it's a reminder again and again, especially at the end of the year and the beginning of a new year, during Diwali in November and Christmas in December, and the continuation for six more days when we don't dismantle the tree. Why should we keep it? The sanskars that we fill it ourselves; the Seed that is up with the fruit says, "Become separate from your flesh and bones and be like Me." So, the call of the time now is that, as Jayanti bhen said, it's the soul consciousness that allows us to receive the gifts that we must share with others. This is still where we need to focus more, on what we can share with others.

Sister Nina

For me, Christmas is really just an indication. It's telling us what we need to do every day.

Sister Jayanti

I want to just go back to your Story, Nina, because there's a very simple law, spiritual law that says whatever it is I put out, that's what's going to come back to me. And it might happen instantly, as it did in your case, or it might happen after a month, a year, maybe even next birth. It might not even be back to me in this birth. But if I'm putting out thoughts of respect, love, and dignity, that's what's going to come back to me. And if I'm putting out anything negative, then that's also coming back to me. And so, I think that what we are witnessing in the world today is this action-reaction story. And what Baba is telling us to do is to stop the action-reaction and the reactivity that happens. Something happened a long time ago, maybe it's just my imagination, maybe it's my perception. But I have this negative attitude that I've built up against someone, something, a particular group of people, whatever it may be. And so, I see someone, and instead of actually seeing them as a soul or even as a human being, whatever is there within my perception from the past is a trigger, and I react. I'm not even at that moment aware that I'm reacting, I think my response is right. But it's actually a reaction that has nothing to do with what this individual is about at this moment. I'm not seeing the individual; it's the buildup of stuff inside of me, and I react. And so, then, what's coming back to me is a mirror in which I'm feeling that anger and unpleasant feelings. So, it's so important to just take a pause. I hear something, I see something, instead of reacting, just to take a pause.

5 Justice

Sister Nina

I have a tendency to want to protect others who I feel may be subjected to hurt, discrimination, you name it. And that's a difficult challenge because it's like stepping in front of the person and serving as their shield, being their protector. So, I would appreciate a response from either of you regarding this issue because I find it really challenging, particularly when I know that I can help.

Sister Jayanti

And I'm remembering various times when I have spoken about this, where my reaction is anger against injustice. And Baba tells me that while injustice is totally wrong, my response on a human level driven by anger is equally wrong. Reacting in this way will not change the situation of injustice. So, I need to first examine the response I am experiencing in the present moment. If I can maintain a stable state of peace, love, and truth, rather than just reacting with anger, then I will be able to bring about something positive in the situation. Otherwise, my reaction will not lead to any positive change.

I recall a person from Namibia, actually from a dialogue with Dadi in the Call of the Time, a few years ago. Dadi spoke about the importance of not reacting and not getting angry. And he said he believed that his anger was justifiable and absolutely righteous, in order to bring about change. Dadi's response was, "We've been experiencing these bad things going on, and we've been thinking that our anger is what can put things

right. But what happened? Things have gone from bad to worse. So, there must be another way. That other way is I take God's help and first stabilise myself, freeing myself from negativity. Only then can I do something to help others." That person is now one of the main instrument teachers in Namibia, so, he went through quite a turnaround in his own journey.

Sudesh Didi

The basic thing that Baba reminds us of every day is to remember who we truly are. Am I truly Sudesh? The lack of respect I experience is because others only see my physical appearance, the costume I am wearing. And in turn, I also judge them based on the costume they wear. This comparison leads to feelings of inferiority or superiority, as we become conscious of our physical bodies, our colours, our qualities, our positions, our creativity, the social and even the Godly work we do. During these moments, I assume others are thinking about me in the same way. Though I try to hold onto the understanding that I am a soul, others naturally see and focus on the external body, they don't see the diamond inside the case.

Once I am clear that I am a Godly diamond, a sparkling and living light, I begin to see my own light and recognise how God is making me. Human opinions are fickle, changing from day to day. But God's opinion is God's blessing, it is a practical guidance. That's why Baba says to check ourselves, rather than simply praising our own self. Even if I spend hours or a whole day in meditation, it's possible for thoughts of daily situations, problems, and successes to still occupy my mind. In these moments, I have forgotten that I am a diamond. So, it is a game of forgetting or remembering.

People who do not know, and have developed this consciousness of discrimination do not see me for who I truly am and what I am. And I also do not accept them as they truly are and what they.

Sister Nina

Also, they don't see themselves as they truly are, because the inner determines the outer. If I don't see myself as a diamond, I won't see you as a diamond either.

Sudesh Didi:

In that case, my true vision is that of being soul conscious. What does it mean to have a vision of soul consciousness? It means that even though you may not physically see the light, you ignite and express that light within you. Knowledge transforms into yoga, and through yoga, my intellect becomes purified and free from discrimination, allowing me to become a detached observer. This change in quality changes my vision, while equality and knowledge change my attitude.

Godly direction towards unity and the understanding that we are one family teaches me to practise tolerance and patience. Just like not all fruits ripen at the same time, I may have blossomed earlier than others, but they will also have their time to ripen. The light can shine on them and they will become sweet. I had the opportunity before they did, but now they have it too. In this way, we can see the percentage of spiritual progress increasing, but I have to remember that I was given the opportunity.

6 Deepening connections

Sister Nina

You were talking about how people have come together to prepare for Christmas. I was walking through the dining room in Global House and I was absolutely stunned by its beauty. Today, as I passed by, I saw people setting up tables and in the kitchen downstairs, there were many people busy cutting vegetables. It's like a beehive of activity. I am amazed and I see it as a beautiful expression of love.

So, each of you, I would like to hear your thoughts on how we can continue this momentum, because it is something we have built. We need to maintain this energy and even progress further in the natural development of the drama, as Sister Jayanti mentioned. I think it's great that we are having these meditation bhattis, a really good initiative. Sister Jasu's appreciation game is also a wonderful idea, though I'm not sure if it's still ongoing. It's important that we have these group connection activities that allow us to engage with people we pass by in the corridors who may never say hello. Coming from the culture I come from, it doesn't feel right. I would like us to do more informal activities where I can connect with someone I've never spoken to in my 27 years in this house. That's where, for me, we can deepen our connections even further.

Sister Jayanti

I think that the appreciation game is one aspect, but what we have done this week, a few times at least, is reading the Murli from 1972, a particular Murli. After reading a passage and taking some silent time to reflect on it, we engage in one-on-one exchanges. It allows people who have never spoken to each other in this house to communicate. It truly reveals a different side of their personalities. When we don't know someone and are ignorant about them, it can lead to fear. But, when we get to know them and realise that we are all on the same journey, heading towards the same destination, it changes into love. This has been an excellent experience this week, and I hope we continue it, whether it's part of an international programme or not. We can create our own programme for our spiritual journey, which would be very important to maintain the momentum.

Whether it's Diwali or Christmas, the preparations and the high energy are always present. On the day of the festival, it's beautiful to see everyone coming together and sharing so much. But afterwards, people become exhausted and they take time off, and the energy returns to the usual state. I think that if we don't exhaust ourselves too much and keep time for spiritual awareness, study, and silence, and if we keep the communication going on a spiritual level, it will bring about a change.

Sudesh Didi

The concept of one God, one world, one family is the foundation. The unity of these three aspects is success. So, it comes back to each of us working on ourselves. When a candle is lit, the wax melts on its own without breaking the candle. Similarly, when we ignite this light within ourselves, we must ensure that we keep ourselves safe from the storms that arise.

Sister Nina

Beautiful. Thank you so much.