

Sudesh Didi – 2nd January 2024 Evening Class, interviewed by Sister Dipti, - GCH, London

Living with Limitless Love

Sister Dipti: Om Shanti. Happy New Year. Thank you, Didi, for being with us this evening and allowing me to ask you questions. I know today's topic is about limitless love, which is the topic for this Madhuban season for double foreigners. However, I do have several questions that are not related to that topic. So, I hope I can ask you those questions. They are from various sources, including new students, old students, teachers, and children's class.

Firstly, I would like to pick up on your New Year's message. You had sent out a New Year's message to everyone from the German family. It goes like this: "We are shining stars of success. We have left behind our old sanskars in 2023 because they neither belong to us, nor do they belong to this Confluence Age, nor do they belong to this world. We have bid them goodbye through our determination to have powerful thoughts, to create newness in ourselves, and by keeping Godly directions as our guiding light."

Part 1 Question and Answer

1 Old sanskars

Q: However, for some of us, no matter how determined we are, no matter how powerful we think our thoughts are, we just cannot get rid of our deepest and oldest sanskars. So, where are we going wrong?

Sudesh Didi: Om shanti. It is a pleasure to see all of you here and to welcome those who are joining online. I welcome and am open to any questions you may have.

First, let us talk about success being our birthright. On Sunday, the Murli had a powerful slogan: "Make courage your companion and you will achieve success in every deed." "*Saahas ko saathee bana lo to har karm mein saphalata milatee rahegee.*" When you make courage your companion, success will follow you. However, having the courage to let go is the key. We often wonder why it takes us so long to do this. The reason is that we have developed these sanskars over time. They are our creations, and we convinced ourselves that they were right. We nurtured these seeds for a long time, not out of attachment, but because

of liking. We liked doing those things. But now, we have realised that they do not bring us true joy. So, we want to renounce them. Why do we want to do this now? It is because we have come to the realisation that we took the wrong path, thinking it was the right one. But now, we are turning back and finding the right path once again.

I would like you to visualise a piece of paper in your mind and draw the picture of a cycle. Start by drawing a cross in the middle. Then, draw the Golden Age and the Silver Age, forming a swastika shape. (Didi demonstrated by drawing on a sheet of paper.) This is what we have (Didi showed it to everyone), the cycle of these four stages. Currently, we are in the Confluence Age and we need to turn right. Baba says that we need to stand at the top, become a detached observer, and see where we went wrong. Now, we have to go in the right direction.

So, we developed these sanskars because we recognised what was right. And that is why we can change them. We have the power to transform our sanskars and make them divine. However, according to the drama of time, we have to leave them behind because in the Golden Age or in the soul world, we cannot enter with old baggage. The soul world is a pure world, and the Golden Age is a world of happiness. Impurity and sorrow cannot exist there. The matter and mind are pure, so our consciousness also needs to be pure. As we move towards this world, we must ensure that we are moving in the right direction (Didi demonstrating by pointing to signal cycle turning clockwise). When we are in the Golden Age, we are right. As time progresses, we keep moving, and that line (Golden Age section) we were once following begins to descend. Yet, we don't realise that we are going downwards because we still think we are right. With the passage of time, our consciousness changes and we start accepting small things as right, even when they make us careless. (Didi turns the paper 90 degrees right with Silver Age on the top) In the Silver Age, we think we are right as well, but we are actually moving downwards. We still believe we are right as time continues to pass. We keep turning towards what we think is right. (Didi turns the paper 90 degrees right with Copper Age on the top) Eventually, we find ourselves in the Iron Age, still considering ourselves to be right. But in reality, we are going downward. This is the cycle we hold, and we didn't realise the truth. We firmly believed, "I am this body. What's wrong with that? How can I not say that I am so and so? I have good qualities and abilities. Why can't I assert my right to say that I am right?" Even when we are wrong, we refuse to accept it. And in this way, as time changes, our consciousness also changes.

And now is the most important time for us to change. For example, if I were to mistakenly say today is the second of January 2023, you would correct me and say, "No, no, no, it's wrong. It's actually 2024." In this present moment, we are aware that this is the right time for change. It is important to realise that these sanskars do not belong to us. However, we have held onto them for a long time, and our understanding has changed. Yet, attachment still remains. It has become something that we believe belongs to us. But now, in realisation, we understand that negativity does not belong to us when we are soul conscious. This is why

we need the courage to acknowledge that it does not belong to us. We must then take action and create new sanskars. This is why it can be difficult. Even if we practise powerful meditation and burn our old sanskars, but if I don't create the new sanskars then I would not go in the Golden Age. It requires both the power of yoga and the power of elevated actions. When we have enthusiasm and courage to perform elevated actions, our negative actions automatically diminish. Another secret is that they not only diminish, but we also conquer them. It's like a battle between two parties, one with 1,000 soldiers and the other with 500 soldiers. Although the latter has fewer soldiers, they are powerful and courageous, fighting for their country. When they conquer the 1,000 soldiers, the energy shifts to the righteous side. The practical result is that the weaker sanskars are transformed, and we live in a world of divine sanskars. This is the happiness of the Happy New World, the Happy New Year.

Sister Dipti: So, what I understand from that, which is helpful for me and hopefully for everybody, is that we are paying too much attention to the old sanskars by not creating the new. We're stuck on the old, so, we're actually feeding those old seeds. Instead of acquiring new seeds and planting them, we continue to water the old ones. So, that's why we get stuck with our old sanskars. We overthink about them, that we need to let go of them. But the more we think about them, the more energy we are actually giving them. Instead, we should be focusing on planting new seeds and nurturing them. This is why we get stuck with our old sanskars. I also appreciate the double meaning of left and right. Left is what is left behind, and going in the right direction is in the right way.

Sudesh Didi: So, the realisation is that it is my personal decision and determination to change my sanskars, and for what purpose? For the Golden Age. With God's directions and His companionship, with His power working, certainly, it will help me in this transformation. Therefore, I need to have trust in myself, faith in myself, faith in time, and one hundred percent sure that following God's direction is the right thing to do.

Sister Dipti: Thank you. Success is our birthright.

2 Brahma, Vishnu and Shankar

Q: This is a question from the teachers online and in the room. It's about the lesson of Brahma, Vishnu, and Shankar. So, how would you best explain this lesson to a student from a Western background, someone who doesn't have any exposure to Bharat or any Indian culture?

Sudesh Didi: God is called God. Each letter in the word "GOD" holds a meaningful message and function. Brahma, Vishnu Shankar are actually the tasks that God has to perform. These figures are symbolic

representations because they are not the physical bodies. They are the images of perfection, or action that God intends to fulfil on this planet. And this energy associated with these tasks encompasses the creation, transformation, and sustenance; these are the three tasks of God.

G stands for Generator, O stands for Operator, and D represents the Destroyer of ignorance, or the Director of righteousness, or the Dispeller of darkness, as He is knowledgeable. Now, the question arises: how can we manifest these concepts on this planet? So, it is just like how a teacher uses visual images to teach children. God also keep these three in the subtle region, which I think, it's the Office of God, which is temporary. It is just like an architect who creates a blueprint and keeps a model of the building. This is because God's task is the creation of the new world. But at this moment, the destruction of the old is also needed, and the purpose of creation is not only to create but also to sustain.

So, these are the three powers representing the wisdom, truth, and purity of God:

Brahma represents the power of knowledge. Knowledge is given through Brahma, and when we have this knowledge and realisation, it enables us to cleanse and purify ourselves. Therefore, Brahma means knowledge and purity.

Shankar represents the power of transformation and the practical dispelling of darkness. This transformation requires the support of power, which comes directly from God. Knowledge alone may not bring about quick transformation, but with the power of knowledge, light becomes might. So, Shankar is depicted in a meditative state, symbolising the application of power attained through having yoga with the Supreme.

Brahma means knowledge, Shankar means yoga, but it should be balanced. Knowledge alone, just existing in our heads or just sitting in meditation, is not enough. We must also put that knowledge into action. Vishnu, is in front of us, representing becoming worthy and powerful, facilitating transformation, and sustaining that elevated state.

Vishnu is represented by the four arms and it symbolises the four subjects we study. So, first subject is the study here in this university. Then, self-realisation, *swadarshanchakra* (discus of self-realisation). Yoga is the controlling power, transformation within the self. Lotus signifies living in this world, but imbibing the divine virtues and detachment. By serving others and imbibing knowledge, we transform the world. This is the aim and objective of our study.

When we study, we become divine beings. What kind of divine beings? Healthy, wealthy, happy, prosperous, beautiful, with a long life, and living in harmony. Vishnu represents the embodiment of everything we achieve through knowledge, yoga, and elevated actions.

So, this is the aim that is in front of us. We are Brahmins, but we are in the corporeal world, which is why the corporeal form of Brahma is depicted. This means that we study knowledge. It does not mean that we physically become four-armed people. Instead, it represents becoming a harmonious person who embodies all these qualities. This is why God is referred to as *Trimurti*, the Trinity.

So, creation, transformation, and sustenance is done by us. O, it is our picture, that of beautiful ornaments, good health, wealth, beauty, perfect nature, and harmonious relationships between husband and wife.

Indian culture commonly uses a variety of images to depict concepts. This form of presentation involves using language in conjunction with artwork and actors in drama to convey a message. The language presented by God is depicted through words, while the artist creates the picture to represent it. Similarly, actors in a drama bring the message to life. It is a subtle form of language, used to explain complex concepts to the children.

3 Gita Pathshala

Q: I have a question from a new student. And that is about the term Gita Pathshala. How and when was the term created? And what does it actually mean?

Sudesh Didi: Actually, "Pathshala" means a place of study or school. God has opened a school for us where we learn everything as children, but the knowledge is given by the Supreme Himself. This knowledge is known as the knowledge of the Gita. The Gita is actually a divine song. So, God's knowledge is very sweet and filled with divinity.

So, there are many schools on the path of devotion where people keep a scripture. But, this is not reading scripture. It is not a school where we read the Gita book. Instead, we directly learn what God is teaching us. This is why it is referred to as a school. People can have this gathering at their home.

So, it is not officially a university, but rather a task of one-to-one. Similar to a private tutor teaching someone, this knowledge can also be taught privately at home, in one's own space. The centre itself is big; those who come here may aim to teach their friends or children. For convenience, they open this study place, and if it grows larger, it becomes registered as a centre. But, before it becomes a centre, it must first provide practical training for those living in their families, and also demonstrate the practical result and benefits gained from this knowledge.

4 Repetition of the Cycle

Q: I have another question from a new student, but it is also linked to a question that us old Brahmins have. It is about drama and the cycle. Firstly, as soon as students understand about the cycle, and that there is repetition, the first question they have is why they had to come down and then go back up again. What is the point of going round and round?

Sudesh Didi: Beautiful. It is a question that almost all of us have, not just some. But the question is: who comes again? It is not the body that comes, but rather the souls. Why do they come? This is because this is such a deep psychology of the soul and the existence of the soul. The soul is a living energy that, in order to feel its own worth and value, wants to express, experience, and share those experiences with others. So, we come here to truly express and experience ourselves. Deep within, it is about maintaining the value of ourselves.

For example, consider the seeds of something, a bag full of 100 or 1000 seeds, which you keep somewhere safe. You can keep them for 10 years or five years, and the bag will remain the same; the value does not increase. However, out of that bag, you only plant 10 seeds. There needs to be another element involved for this process.

In the soul world, we don't increase, express, or share. We are like sleeping.

Here, this inner energy is like nobody waking it, but it wakes up automatically according to time. It's similar to when we sleep at night and say, "I am going to sleep for a long time; nobody should wake me up," and suddenly we wake up. When this body absorbs that energy, we awaken. So, time wakes us up. But deep within, my value is only realised when I am connected with other elements. Therefore, we need a body to express ourselves. That's why we come here.

Because this bag full of 1000 seeds does not hold as much value as even a single fruit or a basket of fruit. You can buy one basket of fruit for a higher price or sometimes even a single fruit for a higher price than these 1000 seeds. So, my value increases here.

That is why God says the Confluence Age is the most valuable time because here you recognise that you would come in the Golden Age. You should come in the first birth, the first kingdom, the first time, at the age

of 1-1-1. We recognise this, which is why the soul comes down, and even those who have become tired and did not want to come, eventually they also come.

Why is the population increasing? If I was happy in the Soul World, I should stay, but constantly, souls are coming down. And they cannot go until they have completed the cycle.

Sister Dipti: Making effort again. The students ask, "Well, okay, so we're making an effort now to improve ourselves, purify ourselves, and then we have to do it again."

Sudesh Didi: Of course, it is a law of nature. People say, "Oh, if I have to fall down, why should I make an effort?" But it is the law of nature. Drama means two things that are very important to understand. The soul is acting and expressing itself on the field of action. But where? On this planet, where there are five elements, and the law of nature is that everything in this world repeats. Our system repeats: morning, afternoon, evening, and night, and morning again. New things become old. But people are afraid and have not understood the secret. We do actually follow the laws of nature, but we are afraid to follow or give importance to the laws of spirituality. But we follow the laws of nature, and we never question them.

For example, suppose I build this house, and after 100 years, it will become old. Why should I build it if it becomes old after 100 years? Or I have children, why should I make so much effort or spend so much money and teach them if they will die anyway? (All laughed) But why am I doing this? Or I eat food every day, and I know tomorrow I will get hungry. It would be better if I don't eat. (All laughed)

Sister Dipti: That's not going to happen. (Everyone laughed)

Sudesh Didi: I sleep every day, and I know I have to get up. It would be better if I don't sleep. Or I shouldn't buy new clothes because they will get old. But what is wrong with spirituality? So, everything has this law of nature and the law of spirituality. It renews, and when you start again, there is new enthusiasm, new courage, and new joy.

Sister Dipti: It is accepting all the cycles together with this cycle. Once you understand this new knowledge of the cycle, new students may get stuck in it. But if you put it together with all the other cycles in life, then it has a different meaning.

Sudesh Didi: The old cycle of life, actually, only this time we understand. When we are coming down, we don't understand. When we go into the Golden Age, we forget, and it is important to forget this. So, this is why you only enjoy drama when you see it scene by scene. If the whole drama is put together, it will be a mess. So, it's like step by step, step by step, step by step.

5 Understanding drama's purpose

Q: Very nice. Thank you. So, regarding this element of drama, Baba says everything is accurate in drama. Whatever happened in the previous kalpa, it will happen again. And then Baba also says that if we wish to, we can change the drama with our effort. We can make it good. So, can you help clarify this?

Sudesh Didi: See, the reason why people are afraid of the repetition of drama is because we only look at this life. We do not remember our other lives, and it is a blessing that we don't remember. If we remembered, everyone would go mad. We would lose all power and we would not be able to adjust the action-reaction theory. But where do we go wrong? "Oh, it will repeat again, drama will repeat again. I don't want to repeat. Why? Will I get the same mother-in-law? Will I get the same husband?" (All laughed) We think that we have to go through the same things, without understanding that it will repeat after 5000 years. So why am I worrying about it?

Now, okay, I understand because I am mixing something that has already passed, and that has created fear or depression in me. Why am I bringing it into the new basket? That old thing, that mistake I made. You have a basket full of fruits, and one rotten fruit. If you put it in the new basket, the whole basket will be rotten. So, that has passed and will come to pass again after 5000 years. Enjoy the new 5000 years that you have to do. So, then we understand the secret, we don't lose our courage, we don't lose enthusiasm.

But laziness and carelessness bring obstacles, our own habits, our own nature. So, that's why it's important that repetition serves a purpose. It has a purpose, so that I am able to emerge again, following the law of nature. The seed that I have from the fruit, when I plant it again, it will become the same. A mango cannot become a chili next time.

Sister Dipti: I like mangoes better. (All laughed)

Sudesh Didi: It has to be the same because the potential capacity and sanskars, which I carry with me and come back with, are the same. So, it's not anybody else's fault. It's my fault how I see it and how we apply it.

6 Living with Brahma Baba

Q: This is something from the Children's class. Sister Vrinda, who is 10 years old, is asking what it was like living with Brahma Baba.

Sudesh Didi: Every moment was beautiful, loving, caring, just like parents with their children and children with their parents. But Brahma Baba had a special quality, he was a friend as well. At that time, he acted as a teacher and he would give connections. He would provide support to those who were losing faith or struggling. His concern was to uplift them, being friendly, motherly, and loving. He would write letters to the children every day, and if anyone sent him a letter, Baba would definitely reply. It wasn't just about solving their problems; it was also about love and remembrance.

So, to live with Baba was just like living in a real family, experiencing a real feeling of closeness not only with Baba but also with all those who were present at that time. They had also developed the same kind of personality, and even now, it is Baba's knowledge that creates this family. It is Baba's knowledge that we studied together in school. But the difference is that at that time, the number of people was fewer and there were greater opportunities. That is definitely different.

It was wonderful. Whenever we arrived in Madhuban from our place, we would leave our luggage, take a shower, and then go and say hello to Baba. I remember, the second time we went, there were a few of us kumaris and we were very excited. We got dressed and wanted to go say hello to Baba right away. But Lacchu Dadi told us, "No, no, you cannot come yet. First, go eat, and then come back later." But since we really wanted to meet Baba, we insisted that we would meet him first. So, one of the kumaris started singing.

(Sudesh Didi started singing aloud the song "*Ehsan Tera Hoga Mujh Par*"):

*Ehsan tera hoga mujh par,
Dil chahta hai woh kehne do
Mujhe tumse mohabbat ho gayi
Hai mujhe palko ki chav me rehne do*

(I will be indebted to you,
If you let me tell you what my heart desires.
I have fallen in love with you,
Let me dwell in the shadow of your eyelashes.)

(Everyone applauded)

Baba heard the song and asked, "Who is singing?" The lyrics of the song mean, "Oh God, Oh Baba, I will be grateful to you. Let me come in. I want to be under the shadow of your eyes. I love you." When Baba heard the song and asked who was singing, Lacchu Dadi replied, "It was the kumari." So, Baba said, "Call them."

In the same way, there were many times after class when it would happen. During Baba's breakfast time, sometimes just before we would go for breakfast, we would enter Baba's room. Baba would ask, "*Bachcha*, have you had breakfast?" I would reply, "No, Baba, I'm going to have it." He would then say, "Okay, sit down there." There would be a very small table with only two chairs, and we would sit down and have breakfast together.

Sometimes in the evening, Baba would have soup and say, "*Bachcha, shoraba milegee*" (Child, have some soup). I would initially decline, saying, "No, no, Baba." But he would insist, saying, "Taste it." It was a combination of friendly love and a sense of balance. If you were careless or inattentive, he would playfully say, "Buddhu, your yoga is not good. You don't have yoga power." There was always a correct balance of discipline and love in every aspect.

We felt that even Baba's corrections and direct words, which might be strong for some people, were not actually strong. They were filled with love, and this is what I personally experienced. For example, Baba came to Delhi, and there's a story associated with it. At that time, we had a big hall where Baba was invited by the minister of the military force department. Every day, 600 soldiers would come and listen to Baba's Murli. After that, a sister would play songs on a gramophone record since we didn't have tapes at that time.

On that particular day, Baba came to the class, but the sister who usually played the songs didn't come. I thought, "Now Baba is here, someone should play the song." I always sat near Baba. There is even a photograph from that programme, and I went and played the song.

Baba said, "Child, play one line at a time. Baba will give the meaning of the song." I started playing, and the song was "*Tumhi ho mata, pita tumhi ho, Tumhi ho bandhu, sakha tumhi ho.*" These two verses repeated again and again: You are my mother, you are my father. You are my brother. You are my friend.

As I played, I lifted the needle handle, and Baba spoke for about 3 to 4 minutes. When he signalled, I put the needle down, but the same chorus, "Tumhi ho mata..." continued to play. It happened the same way on the third attempt. Baba then said, "Buddhu," (All chuckled). "Baba is like the dancing girl and you are the musician. How can the dancing girl dance if the music is not played correctly?"

After that, I became very careful. Before lifting the needle of the gramophone record, I would use my finger to learn the correct position. Baba never liked one line of that song: "*Tumharay charanon ke dhul hum hain*," which means "we are the dust of your feet." So, we had to be careful not to play that line.

Anyway, I had such intoxication that Baba danced to my tune. This incident took place at Rajouri Garden, where I was staying. There was a large class there, and another brother was responsible for monitoring the evening class to revise the Murli. So, in the evening, he came and I asked him, "Surendra, isn't it time for the Murli Revision class?" He replied, "Not today, I haven't revised it." I asked him why, and he said that he was upset that Baba had called me *buddhu* (fool) in front of so many people. I told Surendra, "You are truly a *buddhu*." Baba had the right to call me that. Throughout the day, I had the intoxication that I was the musician and Baba was the dancing girl. He danced to my tune. I felt that my relationship with Baba was so close. If he could praise me, many times in the night class, he appreciated me because we could hear the results of the service happening and then appreciate it. He had the right to correct me. I didn't feel that it was wrong in any way. When there is love, faith, and closeness with each other, you enjoy everything.

Baba used to play badminton, and when the brothers were washing their clothes, Baba would help wash the clothes as well. Simple things like cleaning grains would also be done in Baba's presence. Mama and Baba would come and sit there. It was also a *yukti* (method) that if two or three mothers were cleaning grains, it would take longer, but if Baba and Mama came, many people would also come, and the bag of grains or daal would be cleaned quickly.

And sometimes, of course, magic would also take place. One evening, I was in Baba's room when Bholi Dadi came in and said, "Baba, the milk has gone off. Many people will come to take the milk, it's a habit for everyone. I only have buttermilk left for making yogurt tomorrow because some groups were there that would specifically request buttermilk for their food, especially the South Indian people." Baba replied, "Child, Baba will come to give milk."

Initially, I thought she was saying that there was no milk to give to everyone. However, if Baba were to come, everyone would come. Anyway, Baba came and sat down. At that time, the kitchen was also small, and Baba sat on a higher stool and started giving milk. As the word spread that Baba was giving milk, even those who were sleeping came. Baba gave milk to everyone. It was a wonder; everyone received the milk. Moreover, there was still enough left to make yogurt. It was a wonder. Everyone was happy to take Baba's drishti, and nobody was looking at the milk, no one paid attention to the quantity of milk they received. Everyone was simply happy.

7 The image of love

Q: Today's topic is unlimited love. Baba has spoken about transforming a situation. Baba speaks about transforming a situation with the coolness of love by always being the image of love. So, how can we keep our image of love constant?

Sudesh Didi: Baba has also given this method, directions, and teachings. When some situation arises that is not according to your preference or not happening at the time you desire, or when someone's behaviour is not right, Baba teaches us not to focus on what they have done wrong. If we do focus on their wrongdoings, our reaction of anger, dissatisfaction, or non-acceptance will prevent us from maintaining a sense of coolness within ourselves.

So, in order to maintain the coolness of love, the first practice is to have a soul-conscious vision. If I am not in a state of soul consciousness, I cannot remain calm. At such times, the mind and intellect are very active, ready to react in a state of body consciousness. So, the foundational aspect is soul consciousness and love for our own stage.

If I maintain love for my own stage, then naturally my main qualities, purity and peace, will emerge. A pure mind and a calm mind are essential for love to exist, not only for others but also for myself. So, I must either adopt a positive attitude when witnessing negativity or recognise that by harbouring negative habits, I am compromising my own honour and self-respect.

In reality, if I am not good with others or if I am angry with someone, despite their goodwill, mercy, and good wishes towards me, they will also question my reactions. Especially after spending a long time in knowledge, they may think, "Being in gyan for such a long time, look at how she reacted."

By guarding the secrets of my own stage and developing good qualities, a sense of control will naturally arise. Of course, without attaining a yogi stage, it is impossible to maintain a calm mind. Harmonious nature is also crucial for maintaining coolness. Being humble and egoless contribute to remaining cool, as coolness itself is a virtue. So, it requires practice, time, attention, and respect for other souls to cultivate and uphold this quality.

Part 2 Conversations between Sudesh Didi and Sister Maureen

Sister Maureen: Om shanti. Some of us are here, and there are well over a hundred online (152 online and 43 in-house). Quite a gathering. I wanted to take this opportunity before you fly to Bharat on Thursday to interview you and ask, will you miss us during all those months? You may not be back until May. Will you miss us?

Sudesh Didi: It is not a question of missing; it is actually certain things that we automatically receive and share with each other when we are together. So, certain occasions will be different in Bharat. And in this way, definitely, this family will come to mind. When I went to Germany, after a few months, I took some time. Dadi Janki, Jayanti bhen, and myself were sitting on a swing. Dadi asked me, "Everything's okay?" I replied, "Yes." I also mentioned that one thing I miss is our nice chit chat and good discussions here. So, I miss Dadi and I miss Jayanti bhen as well. But why am I missing? I am missing something that I was enjoying and that was beneficial for me. It also means that there are certain things I have to handle now. Before, we were here and Dadi took care of everything. But things have changed, and in this aspect, it means what practical benefit we gain, what we give to each other, and how we support and understand each other. So, that takes time.

Sister Maureen: I know that many of us will be coming to Madhuban at this time. So, we will see you. And time passes very quickly, more and more quickly. But really, we're very honoured that Baba has given you this role as joint administrative head. And you have all our good wishes. A very big thank you for the continuous love and support. And that will continue until the end of the kalpa. So, I want everyone to just give you a hug (The whole audience gestures a hug to Sudesh Didi). Thank you so much. We wish you a safe journey and we'll meet you in Madhuban. And we'll keep calling you now and then, so you won't be far from us.

Sudesh Didi: Certainly, because Madhuban is home and seva. And this is actually home.

Sister Maureen: Absolutely.

Sudesh Didi: Coming and going according to the timetable there. So, I say thanks to all. Definitely, some are online. Maybe we're not meeting physically, but Om shanti to them as well.

Sister Maureen: Jayanti bhen has fixed her return date. We had better pin you down as well. Thank you so much on behalf of everyone. Paresh bhai is saying that you have let out a secret, that if we want to come and see you, we just stand outside your room and sing. (Sudesh Didi and everyone laughed) A good idea.

Sister Naina is suggesting that if we all sing from here, then we'll pull you back to London. (All laughed)
Good plan.

Sudesh Didi: Thank you, thank you.

Sister Jasu: In this week's Murli, Baba is remembering you and saying that you're a very clever teacher.

Sister Maureen: It will be the Murli on 5th January when you will be travelling to Madhuban. In that Murli, Baba is remembering you and saying that you are a very clever teacher.

Sudesh Didi: Student. (All laughed)

Sister Maureen: (From Sakar Murli 5th January 2024) "So, the names of you children should also be glorified. The Father glorifies the names of the children. **Daughter Sudesh** is very clever at explaining. She has made a lot of effort and has thereby gone ahead of the older ones. She can make more effort in this too and go ahead of others. Everything depends on effort. One shouldn't have heart failure. Even if you come at the end, you can still attain liberation-in-life in a second."

(All applauded)

Sudesh Didi: Thanks to all of you. Thanks to Jayanti bhen, thanks to Baba's family. Thanks to all of you who have given me the opportunity to be a part of this beautiful family, company, and everything. The place itself, Baba's family, company, and opportunity. Om shanti.