

## Stability in Crisis

2008

3<sup>rd</sup> June

Dadi Janki interviewed by Anwaar Ayub Raja

**Anwaar Ayub Raja:** Dadi, thank you very much. This is a great chance and opportunity. The topic is about crisis and stability. These are two different ends. The first thing I'd like to know from you is, in this world where people are facing so many crisis, what is your understanding of this word. In this day and age, we are drifting away from our goals. For some people it is their goal to win the lottery, for some it is to go to another country or build a bigger house. But what is your understanding of stability?

**Dadi Janki:** What do you do in the face of crisis? You just put it to one side and say, "Om Shanti." We don't need to talk about crisis in any situation. Yes, while seeing and hearing many things, I don't "see" and I don't "listen." I've seen for myself that people of the world look at what is happening and listen to what is happening all around, but they just let it happen. They don't do anything about it. What is it that I have to do? I have to maintain a state of inner-peace that those vibrations enable any crisis to quieten down.

Firstly, I'd like to thank Brent Council very much for allowing us the opportunity to use such a place like this for service. We started in a small building on Tennyson Road and now we've moved into a bigger building on Pound Lane. Instead of "Pound Lane," that entire road has turned into a Diamond Lane.

The main thing is to ask what is it that we need to do in order to bring about change. Next door to Global Co-operation House (Main Headquarters), there is a fire station. In that station people are ever-ready for service. They don't have the questions, "What is it we need to do?" or, "Why do we need to do this?" Immediately, when there is a call, they are ready to run out on service. This is also our work, the work of working through peace inside. This is the good thing my brother has shared - that we have gone all the way out into space, but we haven't gone into our "inner-space." So, we've gone *out* into space, and what has happened as a result? Let me look deep inside and find out what is inside *myself*.

The reason for crisis is because of fighting and conflict outside, and because the currency of our relationships is corrupt and filled with lies. Each one should be an observer of his or herself and check, to what extent in their mind there is falsehood and violence. The value of truth-hood and non-violence is finished. Now is the time to open up our inner-eye, our third-eye, and realize the value of truth and non-violence in our lives. I have to recognize, understand, and see it, practically. And I have to bring it into my life.

**Anwaar Ayub Raja:** Dadi, you have mentioned connecting to our inner-soul, our third-eye. We are living in a very unstable world in search of stability. In these crisis (economical, political, mental, spiritual), which is the one that we must face first on the battle field?

**Dadi Janki:** Okay, we're all family here. Whatever it is you listen to this evening, look inside and reflect on the extent to which you can make this *practical*.

I have been in England since 1974 and I have witnessed the changes that have taken place over the last three decades. What has happened since the turn of the Millennium? What are the changes that the world has been going through? Before the year 2000 the state of the world wasn't like this, but since the turn of the Millennium there has been a tremendous degradation in the state of the world. Natural calamities have increased; earthquakes have increased. Human beings have committed a lot of sin and have brought the world to its current state. Actually, in these current times, people are beginning to realize that we need to do something. There seems to be an awakening and a realization that there is a time for change. There is a need for change now. When I first came to England it was difficult to get 15-20 people together in a gathering like this. And now, not even 500 or 5,000, but even 10,000 can get together. People are seeking understanding now.

Not only do young ones suffer from sorrow, tension, fear and all these things, but the old ones do also. Yes, we worry not just for the present, but also there is fear about the future. Even at night when it's time to go to sleep, people don't know how to get to sleep and some have to take sleeping tablets in order to sleep restfully. I have lived in this world as well. But, it is important to maintain courage and faith in the self. Courage, faith... No matter what happens, there is this inner-conviction that yes there is a solution to it, yes it can be rectified, and yes we can move forward. This kind of faith brings power to the self and power to others. The ones who have a little bit of spiritual understanding or connection to the divine do not experience such difficulties.

**Anwaar Ayub Raja:** Dadi, I am glad you are talking about threats, issues and problems that we are facing in our lives. One of the biggest things we are facing is immediate threats to our businesses, our households, our children, and our family structure. These all play a part in our relationships with the rest of the world. As you already mentioned, mankind has committed so many sins and because of that we are suffering. When one has drifted away from his roots and his values, how can he move away from this and regain what has been lost?

**Dadi Janki:** All of you must be listening to these questions, too. Then you can let Dadi know if you are satisfied with the answers. The time is such, that the times to come, even compared to the time now, are going to be a lot more delicate than what we are currently seeing.

In this month of April I was in Mount Abu, India. We had a meeting where twelve hundred of our national teachers were present. Each of us had made a plan involving three aspects: for the self, for service, and for relationships. First, let there be total attention on the self, to awaken my spirituality and to keep a connection with God. When I, the self, maintain a link with God, then not only am I accumulating peace inside, but the power of the Almighty Authority up above will be received by other souls. In terms of service: don't just serve through your words, but serve through your vibrations of honesty and truth. Finally, in terms of relationships: keep an attitude of brotherhood. Everyone here is my brother and sister. I've only been in England for the last eight or ten days, and I'm leaving on Friday for India. In between I've been to New York and back. Last Wednesday I left

for New York and Saturday morning I came back here. These are three things I've always paid attention to: myself, the service that I do, and my relationships.

The reason for crisis is that the individual has lost connection with the self and has begun to wander. I shared this morning: people do things for "show." They spend so much and waste so much money just for "show." They spend a lot of money even at the time of death. What do they do this for? It is just to *show off* to the world. What do they do while they're alive? They spend money; they live with money, just to *show off*. Be it brothers, wives, mothers, husbands, they all want the same thing: that their clothes are good, their hair is good, their houses are good, and their spectacles must look good. What is the purpose in all of this, but *show*? Money is also asking the question, "Look! How are you using me?" And the body is also asking, "Look! How are you using me?" The money complains and says, "You're creating sin with me," and the Earth is also saying, "Look! While living on me you are committing so much sin." The Earth provides food, water and gives us a place to stay. The Earth is our Mother, and on this Earth we perform such sin. This is the one thing I need to pay attention to: not to perform sin myself, and not to let anyone else perform sin.

Brother Mahesh, the Trustee of our organization, is sitting here with us. He said, "Why is it necessary to book a hall?" And I said, "Mahesh Bhai, don't worry about it." (Laughter from audience) There is an expression in Hindi: *We brought those who are lost and wondering, and helped them arrive at a destination*. Once, I was in India. I didn't have even eighteen rupees to board a train. I had received an invitation from somewhere inviting me to come to them, but I didn't have any money. I said to them, "Well, I don't have any money, so how am I going to come to you?" Brahma Baba, who was the Head at the time, said to me, "Have you eaten food today?" Of course I had eaten, but he said, "Look, what is more important is that you go." It has been fifty-six years in service, but I haven't used a pound or a rupee to myself. I have walked barefoot, but I will do service. What service will I do? It's the service of remaining peaceful, giving love, to meet with each other, to accommodate and host each other, to feed each other; service with love. Each one has forgotten the value of their mother and father. The parents themselves know how to create and give birth to the children, but they don't know how to sustain them. What are the teachers in the schools doing, as well? I was in a conference in Mexico where they said to me, "Please, explain to these children how to come off of drugs." I said in reply, "First of all, you bring the parents and the teachers in front of me, and then I will explain to the students." What are the parents doing? What are the teachers doing? And what are the hospitals doing!

**Anwaar Ayub Raja:** Dadi, what should our relationship with money be like?

**Dadi Janki:** I say that money is the dirt in the hands. What is money going to do? People think that when they don't have money they'll become distressed and worried. Whatever they have, they are not satisfied with that; they want even more. The ones who don't have any money worry all day long: "I don't have money... I don't have money... I don't have money!" They will tell lies, steal - any tempt in order to accumulate money. Why is it we learn how to lie and steal? It's because of money. The one thing that I must pay attention to is that I must not lie and I must not steal. I used to tell my own father, who was a jeweler, that if you do any wrong

dealings in your business or tell lies, I will not eat the food from your money. At the age of seven I was earning an income. I would do something or other in order to be able to earn my own income, but I would not take money from my father. I would take whatever money he would give me and donate it, but for myself I would feel that whatever it is that I eat is eaten from my hard-earned income: as is the food I eat, so is the quality of my mind. As is the company I keep, I will be coloured by it. As is the water I drink, so will be the words I speak. What kind of water do you drink? A glass of whisky? A glass of alcohol? And it's as if you wonder around in that state of intoxication and drunkenness.

All of you create such a programme here in England, so that we can we can inspire this kind of change that the world needs right now. Let us begin our co-operation with each other right now and help each other to bring about this change from today.

There is a great deal of happiness in remaining simple. I always say, "I am so happy! I am so happy!" If you want to know about happiness, just come to me. I have white clothes and empty pockets. I don't carry a purse or any handbags. What am I going to do with them? Whatever it is that you have now, even if it's dhal and chapatti, be satisfied with what you have today. Whatever you need will come to you. Perform good actions with one hand and you will receive fruit with the other. This isn't a great, big philosophy. It's just an aspect of reflecting on it and thinking about it for yourself. If I steal with one hand in the hope that nobody looks at me or finds out, I will experience fear inside. If someone comes in front of me, I will be afraid of being caught. But nowadays, even thieves aren't afraid because they have methods of running away and of avoiding being captured. But what if I use the same hand to donate? However much I can donate, let me donate. In this way I will experience happiness. Let the human being consider this to be natural. You will receive the instant fruit of your actions, and then the intellect develops, accordingly. If your intellect is engaged in corrupt actions, lying, stealing, then think about the quality of your life. This is an advice to the parents: on the basis of your good life, give sustenance to your children. While your children go and study at colleges, or students at home, you should give them such teachings.

As is my food, so will be my thoughts, and as is the quality of my thoughts, so will be my interactions with others. The food that I eat has an affect on my mind, and the quality of my mind has an affect on my interactions.

You're a very good brother. I want brothers like this.

**Anwaar Ayub Raja:** Dadi, thank you very much. I think you're the youngest one in the building, here. You are ninety-two and still you are younger than me. In this world we come across so many things. It is incredible when we meet people who can greet everyone and share their experiences. In the last ninety-two years, you've learnt a lot and you are still so determined to share your feelings with people all around the world. Today, there are so many people here who have come from different walks of life. There are business-entrepreneurs, there must be a doctor here, and there are some media people here. From your own personal experience, what is a "simple life," a "simple living?"

**Dadi Janki:** Do you see how I begin everything, with a moment of silence? I don't think about what I need to say. What should I think about, anyway? My job is to remain in pleasure. God says, "Remain carefree. Don't worry about anyone else, but remain a well-wisher for everyone. Keep elevated and pure feelings for everyone. Don't look at anything bad about anybody." I used to go from Hyderabad to listen to Mahatma Gandhi's prayers. We used to go at night and we used to arrive in the early morning. I used to enjoy listening to those prayers very much. Mahatma Gandhi had so much renunciation and faith in God for his homeland, his country, and the whole world has so much regard for Mahatma Gandhi. They have love for him. But, to the extent that he made effort for his homeland - he had so much renunciation and made so much spiritual endeavour, but look what's happened after him? They have let go of truth and non-violence, and the new currency is that of corruption and competition.

Now, sit peacefully and look inside yourself and check that none of these defects are remaining inside. Human beings know what is true and what is false, what is good and what is bad. They know what sin is and what charity is. But animals don't know this. Now, it is time to draw power from the supreme, from God, so that we are able to address the sanskars (the nature) of lying, of corruption; we're able to transform and finish them with realization. And also realize what it is that we must do that is good and elevated. When I realize what is good and elevated, let me imbibe that within myself. Yes - originally I was good, I *am* good, but I lost sight of that goodness. Firstly, I've come into a very gross and materialistic consciousness. Secondly, I've become very far from the Supreme. Thirdly, I've allowed myself to be suppressed and influenced by what is happening in the world outside. Either I am moving along on the basis of being dependant and under an influence of what is happening in the world outside. Now, on the basis of self-realization let me finish all falsehood. I have to finish this falsehood inside myself first. Let me also remain internally strong on the basis of truth and honesty. With courage and faith let me hold onto God's hand, and everything will transform and become good outside of me.

When we were first in Karachi there were only three hundred of us. We had gotten together to explore truth. On one side there was Mahatma Gandhi and what he was doing and on the other side there was us, as a community exploring truth. Living in Pakistan at that time, before the partition, we had no fear. Even those around us would offer us protection and say, "You are the ones who pray to the Lord, so nothing will happen to you." It is on the basis of faith and courage that I receive co-operation wherever I go. There is no fear in the face of situations and I know that wherever I go, it is on the basis of these two things that I will always receive help. It is due to faith and courage that I am strong inside. You talk to me about being ninety-two years of age, but I often get emails - very lovely emails from people. Someone also wrote to me once saying, "You are like an innocent baby." Am I like an innocent baby? Whose baby am I? I am the baby of that One up above, God's baby, a clean baby. When a baby is clean it is very lovely, because of cleanliness. Because of that cleanliness there is a lot of innocence and sweetness. God says to his children, "You are like that, are you not? You are peaceful and lovely." It is also written that I am very young and very strong; definitely. I am able to dance with my two feet, also. I was sixty years old when I came to England and I had vowed to myself that I would never pick up a walking stick. It was after four years that I went

back to India. There, they said to me, “You’ve learnt how to walk very quickly,” and I said, “Yes, because I’ve been living in England for so long.”

**Anwaar Ayub Raja:** You know, I’m feeling quite weak now.

**Dadi Janki:** Here, everything is fast. Speaking is fast, thinking is fast... My thinking isn’t fast.

Are you all enjoying yourselves? These are not questions, are they? It’s a little chit-chat. We’re sitting in a family gathering here, isn’t it?

**Anwaar Ayub Raja:** Dadi, I will just ask you one final question and then I will ask for questions from the floor. I read somewhere that you learn tolerance from intolerant people. What does it mean to be tolerant?

**Dadi Janki:** The capacity and ability of human beings to remain content, patient and tolerant, has completely finished. They are not content from the outset. The one who remains content is happy inside with whatever they have. Even if you try and make such a person discontent, they won’t let go of their contentment. Such souls who are discontent do not have any tolerance, either. Both virtues have a connection with each other: contentment and tolerance. Practice this for a little while; remain content inside. Yes, when you take some time to remain content, you recognize how useful this virtue is. When I remain discontent inside, then I experience discontentment, displeasure, upset. The one who becomes upset becomes angry quickly, and such a person can never experience tolerance because they don’t have any patience.

On the basis of our spiritual understanding and knowledge, we realize that in every situation we have to learn to remain content, have patience and have tolerance. This is a very simple method by which to prepare myself internally, and stabilize myself internally to such an extent that others outside will turn and look at me and ask, “Are you’re not affected by anything?” Those who live with me will always have this experience: that no matter what happens, it will always turn out okay. Even if something happens to the body, it’s not a problem, it’s okay. Today, I read that if you hold onto the illness of the body, it will not let go. But when you let go of that illness, it will leave you. This is my personal experience. What does it mean to hold onto illness? When you experience sickness, you start thinking about it and complain and say, “I’m feeling this pain,” “I’m feeling that pain.” Well, the truth is that it has come, but it will go, so let it go! When we are afraid of pain, we waste so much time. What do I do? I just go inside in silence, then the pain and illness leaves automatically. If, when that pain comes I start to cry out in distress, “Oh no-it’s come back again!” it will stay there. So, when we are able to transform ourselves and have such experiences inside, this will also help others. We have a brother amongst our gathering, Jayanth Bhai, who himself has been through severe illness. It’s as if he’s received a new life through the power of vibrations.

Let me remain so peaceful, so patient, so full of pleasure, inside. The impact of this will automatically reach out to others. Human beings have become very delicate and sensitive. They need to become strong. I have to make myself strong inside and transform myself. I have crossed my own test-papers, but I also have to help others

cross *theirs*. Yes, I have an account of charity, so I receive help, but how can I help *others*? Let me always keep this feeling, of wanting to help others. Through such a feeling and intent, while helping others I accumulate more in my account of charity.

God is very good. He forgives us for whatever mistakes we make. He forgives us and inspires us to become good, and says, "Don't make that mistake again."

**Anwaar Ayub Raja:** Dadi, I would like to thank you very much. I think if we carry on we can stay here all night. You're magical words are so filled with spirituality that everyone naturally wants to listen. This is not a ninety-two years old lady speaking, it is an institution. I hope that everybody has learned a lot from you tonight.

**Dadi Janki:** No thanks is necessary. I've found so many new brothers and sisters here today. You have accepted such things with your heart and so I should be thanking you. That time has now come. So, what will you now do? You will take these things on board in a practical way and also teach others, practically. We have received a lot of co-operation from the council, the Mayor, everyone.

When we remain yogi (those who are connected with God), we become those who are co-operative with the whole world. We don't only *give* co-operation, but we *receive* co-operation. What does it mean to be a yogi? It doesn't mean to leave your home and go off, away from the world. It means *to become co-operative on the basis of love and truth*. Each one should make their own inner-home and inner-space into heaven; and then their outer-home into-heaven. The neighbours will say, "Our street is a very good place, we have very good neighbours." Is everybody going to co-operate with Dadi in this task? Raise your hands.

It's easy to clap our hands, but to raise a hand in co-operation is something different. We raise our right hands in co-operation. It's an aspect of great happiness.

**ENDS**