

Obeying the Orders by Living in Self-Respect

Do you consider yourselves to have the courage to stay in your stage of self-respect and also to be able to follow Baba's instructions? To be able to remain stable in your stage of self-respect and to be able to follow instructions: do you consider yourself to be doing both these things all right? If you do not stabilise yourself in your stage of self-respect, then there will be something or the other lacking in following the instructions. Therefore, stabilise yourself in both aspects accurately and create such a stage for all time. You Brahmins have to stabilise yourselves in the most elevated stage of self-respect of the present confluence age. By remaining stable in this one elevated stage of self-respect, all the different types of arrogance are easily and automatically finished. In some cases, whilst doing service or whilst making effort, you make a very tiny mistake of just one word through which more mistakes are made. The seed of all mistakes is the weakness of one word. What is that word? You remove the word self from self-respect. You forget your self-respect. And, by then wanting respect you forget the instructions. You have the instructions to stabilise yourself in your self-respect, but by wanting respect, the instructions are finished. By making the mistake of this one word, you make many more mistakes.

Then, when you want respect, your way of speaking, walking etc., everything changes. Just by cutting out one word, you cut yourself off from your original stage. When you come to such a stage, the result is that when you make effort or do service, you have to labour more and yet receive very little instant fruit. You are not able to become the embodiment of success that you should, and because of not being the embodiment of success, because you do not attain success, what is the result? You make a lot of effort, and this is why you become tired as you move along. As your enthusiasm decreases, you become lazy.

And when there is laziness, all its other companions will also come. Laziness comes with all its companions; it does not come alone. Just as Baba does not come alone; He is revealed with His children, in the same way, these vices do not come alone; they come with their companions. Therefore, when the vices come into existence, because you disobey many instructions, what becomes of your stage? You have a desire for one thing or another. By cutting out just one word, neither are you yourself content nor are you able to make others content. Therefore, when you are making effort for self-progress or when you put any plan of service into a practical form, before you create the plan and put it into a practical form, stabilise yourself in your stage of self-respect, and then make any plans or put them into a practical form. Do not make plans whilst letting go of your stage. If you create plans having let go of your stage, what will happen then? There will be no power left. Without any power, what will the influence of those plans be in a practical form?

You do a lot of service, you bring about a lot of expansion, but you let go of the seed stage. By going into the expansion, you let go of the essence. Therefore, do not let go of the essence. You do not know how to merge the expansion, that is, how to become the embodiment of the essence. You get caught up with quantity, you are not able to reveal your quality. Connected with your stage, you have a quantity of thoughts and, therefore, as a result of service, there is quantity, but not quality. In the expansion of the whole tree, only one seed is powerful. It is not that one of quality amidst the quantity is equal to the expansion of seed. Do you do service of quality? By going into expansion, whilst bringing benefit to others, you do not forget to bring benefit to yourself, do you? When you pay greater attention to others, you do not look at the tension within your own self. First of all, pay attention to the tension within your own self, and then you will be able to finish all the different types of tension in the whole world. First of all, look at your own self.

Do service of the self first. When you serve yourself, you automatically serve others within that. When you let go of serving the self and start to serve others, you use a lot more time and thoughts. Because of this reason, you are not able to accumulate what you should. Because of not accumulating, you do not have that intoxication or happiness. If you earn now and use it up now, then that becomes something for a temporary period, whereas whatever is accumulated is constantly with you. So now learn how to accumulate. You must not just accumulate for this one birth, but you have to accumulate for twenty-one births. If you earn now and

consume it now, what will you create for the future? It should not be that you earn it now and you distribute it now. After eating something, you also have to digest it, and then distribute it. If you earn something and instantly distribute it, you will not have any power in your own self. You will simply have the happiness that you have distributed whatever you received. You have the happiness of donating something, but you do not have the power to merge that within your own self.

Together with happiness, you also need to have power. Because of not having power, neither are you able to remain free from obstacles nor are you able to overcome the obstacles. Little obstacles create a disturbance in your love. Therefore, you should imbibe the power to accommodate. Just as you see the sparkle of happiness on the face, in the same way, you should also be able to see the sparkle of power. You may be easy-natured and simple, but are you as tolerant to the extent that you are easy-natured and simple? Because, to have tolerance is also being easy-natured and simple. Together with being easy-natured and simple, you also need the power to accommodate and the power to tolerate. If you do not have the powers to accommodate and to tolerate, then being easy-natured and simple makes you adopt a very innocent form. In some cases, innocence causes a great loss. So do not be easy-natured and simple in that way. Baba is called the Lord of Innocence, but He is not so innocent that He is not able to confront you. Together with being the Lord of Innocence, He is also the Almighty Authority. He is not just the Lord of Innocence. Here, those who are the embodiment of power become innocent (naive) by mistake and so they are shot by Maya. At the present time, because of your innocence, you are shot by Maya a great deal. Become such an embodiment of power that before Maya opposes you, she salutes you so that she is then not able to oppose you. You have to remain very cautious, careful and clever.

Check your attitude and the atmosphere. Check your own self to see that no atmosphere is making your attitude weak. No matter what the atmosphere is like, the powerful attitude of the self is able to bring about transformation in the atmosphere. If the atmosphere influences your attitude, then this is innocence (being naive). Do not think: I myself am all right, but I was influenced by the atmosphere; no. No matter how vicious the atmosphere may be, your own attitude should be viceless. Since you say that you are the purifiers, the ones who make the impure ones pure, since you can purify souls, can you not change the atmosphere from being impure and make it pure? Those who purify cannot be under the influence of the atmosphere. However, when the atmosphere influences your attitude, then this is a weakness.

Each one of you should think that you have to finish the atmosphere of impurity or weakness with your own powerful attitude. You are the ones who finish this, not the ones who come under its influence. You should not even speak of any impure atmosphere. If you speak about it, then, just as there is the saying that those who witness a sin being committed also accumulate sin, so too, if someone speaks of a weak or impure atmosphere, then that is also a sin, because at that time, you forget the Father. When you forget the Father, sin is definitely committed. If you have the remembrance of the Father, you cannot commit any sin. Therefore, you should not even speak about it. Since Baba has given you the instructions to speak the jewels of knowledge, and that no wasteful words should emerge from your lips, so to speak of the atmosphere is also wasteful. Wherever there is wastage, there isn't the awareness of being powerful. When you speak whilst in the awareness of being powerful, you will not speak any wasteful words, you will only speak of the jewels of knowledge.

So check your attitude and words. There are many who think that because they have asked for forgiveness after they have performed some (wrong) action they have now become free. But no. No matter how much forgiveness someone asks for, once a sinful or wasteful action has been performed, the mark of that is not removed. The mark remains; the register is then not clean. Therefore, do not say: Well, it did happen, but I have asked for forgiveness. Do not adopt this custom and system. Your duty is not to have any thought of sin in your thoughts, attitude or awareness. This is known as being a Brahmin, that is, being pure. If you have any impurity in your attitude, awareness or thoughts, then you cannot stabilise yourself in the stage of being a Brahmin. You would then be Brahmins in namesake only. Therefore, remain cautious at every step.

Together with happiness, also keep the powers with you. If, together with the specialities, you also have weaknesses, then one weakness would finish many specialities. So now, in order to reveal your specialities, finish your weaknesses. Do you understand?

If, whilst doing service, you do disservice, then that disservice is visible. No matter how much nectar there may be, if even one drop of poison is mixed with it, all the nectar becomes poison. No matter how much service you do, if you make one little mistake, that becomes a reason for disservice; it finishes your service. Therefore, you have to pay a great deal of attention to your own self and to the service you do. First of all, you have to do it, and then speak of it in words. It is easy to say something, but it takes effort to do it. The fruit of effort is very good, whereas the fruit of just speaking is not good. First of all, do something and then speak about it. Then see how much service of quality is accomplished. Look at your quality. Do you understand? Make your attitude and the atmosphere powerful. The birth of you Brahmins is for becoming and making others also; not just for becoming. You have to study in order to teach others. You are the world benefactors, are you not? Just as Baba is the Benefactor, you are also His helpers. Therefore, do not think that your attitude is all right, but that the atmosphere made this thing happen. If your attitude is all right but it is not influencing the atmosphere, then it means your attitude is not powerful. Anything that is powerful definitely creates an influence on everything around it; it cannot remain hidden. So, in order to recognise your own attitude, check what influence your attitude has on the atmosphere. If the atmosphere appears to be something else, then understand that there is a weakness in your attitude also. You should then finish that weakness. Nowadays, what is especially visible in service in all four directions?

You are very clever in playing music, but by being caught up with the music, you move away from the meaning of the words. You have to become those who know all secrets, but instead, you have become those who are caught up with the music. The meaning (significance) and the music should both be equal. If one is in great force and the other is incognito, then the result also remains incognito. All of you have become very clever in playing music, but you also have to become those who understand the significance of everything. Now, become raazyukt and yogyukt. Achcha.

To those who are raazyukt, yogyukt and yuktiyukt, namaste.

*** OM SHANTI ***