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**03/12/2006 Madhuban Avyakt BapDada Om Shanti 31/03/1990**

### **Become merciful and have an attitude of unlimited disinterest**

Today, 'lovelful' and *merciful* BapDada is seeing His children who are equal to Him. Today, BapDada was seeing the children of the whole world who do not know the Father. Although they do not know Him, they are still His children. When in the form of BapDada He saw the children, what did He experience? That, at present, the *majority* of souls, from time to time, due to one reason or another, knowingly or unknowingly, need *mercy* and compassion and that, because of this need, they continue to remember the *merciful* Father. So, according to the need in all four directions, they are calling out for drishti filled with mercy. Firstly, because there isn't a balance between their mind and intellect, due to various problems, they continue to call out with a lot of sorrow and out of desperation to the *merciful* Father, or to those in whom they believe, for *mercy*. Because of not knowing the Father, those ignorant souls call out to the founders of their religions, to the gurus or to their special deities considering them to be *merciful*. However, all of you know that, at present, *mercy* cannot be received from anyone except the one Father, the Supreme Soul. Even if the Father makes any special deity or elevated soul an instrument in order to fulfil the desires of those souls, or in order to give them the reward of their pure feelings, the Bestower is only One. This is why, according to the present time, the *Merciful* Father is telling you children: The co-operative companion arms of the Father are you Brahmin children. So, by being given what they need, they become very happy. So, have you become *master merciful*? They are your brothers and sisters. Whether they are real ones or step ones, they are still part of the family. Therefore, become *merciful* for the ignorant, distressed souls belonging to your family. Mercy should be from your heart. Mercy is also needed for the unknown souls of the world. Together with that, a *merciful* heart is needed for an intense speed of effort and for self-progress of the Brahmin family. When you become merciful for yourself for there to be self-progress, you, the *merciful* soul constantly and naturally have the attitude of unlimited disinterest. There should be mercy for the self: I am that same soul who belongs to the highest-on-high Father, and I have that same aim of becoming equal to the Father. According to this, if there is any weakness in the *original* elevated nature and sanskars, then the mercy in your heart will enable you to have disinterest in weaknesses.

BapDada was having a spiritual chit-chat today, saying that all the children are very clever in *knowledge*. You have become embodiments of the *points*, but there are *points* for knowing each weakness. You know what should happen, what you should not do

and you know that you have to become an embodiment of a *point*. However, you do not know how to apply the *point* of a *full-stop* to whatever wasteful things you saw or heard or that were done by you. You have the *points*, but what is especially needed for becoming an embodiment of a *point*? Mercy for the self and mercy for others. On the path of devotion too, you must have seen the true devotees, or you yourself may have been a true devotee – it is *recorded* within the soul, is it not? True devotees are always merciful and this is why they are afraid of performing sinful actions. They are not afraid of the Father (Bap) but they are afraid of sin (paap). This is why they are saved from performing sinful actions. So, those who are accurately *merciful* on the path of knowledge have the power to step away from 3 things. Those who do not have *mercy* do know and understand, but they still become influenced by 3 things. They are carelessness, jealousy, and dislike. 90% of the reason for any weakness is these 3 things. Those who are merciful have a pure desire to stay away from the punishment of Dharamraj, Baba's companion. Just as devotees, due to fear, are not careless, in the same way, because of love for the Father, Brahmin souls do not become careless due to the sweet fear that they would have to go through the land of Dharamraj. Love for the Father enables you to step away from that. The mercy in your heart finishes your carelessness. When there are feelings of mercy for the self, then, as is that attitude or the awareness, so you automatically become merciful for the whole Brahmin world in the same way; and this is accurate mercy based on knowledge. Mercy without knowledge can sometimes create a loss, but mercy based on knowledge does not allow feelings of jealousy or dislike for any soul to emerge in the heart. Together with mercy based on knowledge, there is also the intoxication of the spirituality of the self. There isn't simply mercy, but there is the *balance* between mercy and spiritual intoxication. This is because, if it isn't mercy based on knowledge, if it is ordinary mercy, there is then the possibility of becoming influenced by that soul, whether in the form of attachment or a weakness. You must not even become impressed. You should not have dislike or become impressed because you, including your body, mind and intellect, are already impressed by the Father. Since the mind and the intellect have become impressed by the One, the Highest on High, how can they be impressed by anyone else? What would you say if you became impressed by others? To *use* for yourself that which you have given away is called being dishonest with something you have been entrusted with. Since you have given your mind and intellect away, they do not remain yours that they could be impressed. Have you entrusted them to the Father or have you kept half and given half? Those who have given them *fully*, raise your hands! Look, what is the *foundation*, the great mantra, of Brahmin life? Manmanabhav. So, have you not become manmanabhav? A soul that is merciful on the basis of knowledge cannot be impressed by any soul, whether it is because of their virtues or their service, or because of attaining some form of co-operation from them. Due to such a soul having unlimited disinterest, he does not see anything except the Father's love, His co-operation and His company. Nothing else enters his intellect. This soul always has the awareness: "I wake up with You, I go to sleep with You, I eat with You, I do service with You, I become a karma yogi with You." Even if he does take co-operation from an elevated soul, who is the Bestower for that soul? So the intellect would only go towards the Father, would it not? Take co-operation, but do not forget who the Bestower is. Whose directions do they imbibe to give you co-operation? Shrimat is only of the one Father. When an instrument soul reminds you of the Father's shrimat, it is not said to be shrimat of that soul, but that soul is *following* the Father's shrimat and reminding others to *follow* it too. Instrument souls and elevated souls will never say: Follow my directions. My directions are shrimat. They remind you of shrimat once again. This is called accurately taking co-operation and giving co-operation. It is not said to be shrimat of

Didi or Dadi. They become instruments and remind you of the power of shrimat. This is why you must never be impressed with any soul. If you are impressed with anyone in any respect, whether it is because of the praise of that one's name, that one's beauty or speciality, your intellect will become trapped due to attachment and being impressed. Then, if your intellect becomes trapped, there cannot be the flying stage. You can even become impressed with yourself: My intellect is a very good *planning* intellect, my knowledge is very clear, no one else can do service in the way that I can, I have an *inventive* intellect, I am virtuous. Do not become impressed with yourself in this way. You have specialities, you have a *planning* intellect, but who made you an instrument for service? Did you know what service is? This is why, for self-progress, it is essential to be merciful accurately on the basis of knowledge. Then both jealousy and dislike will finish. The main reason for the lack of a fast speed is this: jealousy, dislike or becoming impressed by others or by yourself. The fourth thing you heard: carelessness. "This happens anyway", "It will happen", "We will become ready on *time*." This is carelessness. BapDada had told you something amusing previously too: the farsightedness of Brahmin souls is very clear, but your nearsight is a little weak. This is why the weaknesses of others are seen very quickly, whereas your own weaknesses are seen later.

To have a feeling of mercy, become '*loved*' and also merciful, for by doing so, there will be disinterest from your heart. When you hear this or when you have a bhatthi or a spiritual chit-chat, you all think: This is what we have to do. There is temporary disinterest; it isn't from the heart. There should be disinterest in the heart for whatever the Father doesn't like. Even you yourself don't like something, but now use the plough of having the attitude of unlimited disinterest. Become merciful. Some children say many good things. They say: "I get very angry when someone does not tell the truth. I get angry because of their lies, or when someone makes a mistake. Otherwise, I don't get angry." It is understood that the other one told lies and that you consider that to be *wrong*. However, when you become angry, do you think that is *right*? How can a person who is *wrong* correct someone else who is *wrong*? How could something such a person says make an impact? You do not see your own mistake at that time, but you make a big thing of a little lie that someone else spoke. Become merciful at such a time. Become merciful with the powers you have attained from the Father and give co-operation. You keep a good aim: that you are saving that person from telling lies; the aim is good and so congratulations for that. However, what was the *result*? The other one *failed* and you also *failed*. So, how can someone who has *failed* make the other one who has *failed pass*? Some of you then think that it is your responsibility to make the other person good and make him move forward. But those of you who are fulfilling the responsibility - have you fulfilled your own responsibility at the time that you are fulfilling the responsibility of others? When some become instrument *teachers*, they think that they are responsible for the little ones and that they have to give teachings to them, that they have to teach them. However, you must always think that the knowledge that is accurate will be the *source of income*. If you give teachings on the basis of the responsibility of a teacher, then first see whether there will be an income accumulated through those teachings: whether it will be a *source of income*, or whether it will be a *source* of falling down. This is why BapDada always says that whenever you perform any actions, stabilise yourself in the stage of a trikaldarshi and then perform them. Do not simply see the present: "This one did this and so I said this." Also see what the future result will be. Is your

stage according to what the *past* original eternal stage of Brahmin souls was, is and will be? Check all 3 aspects of time. So, do you understand what BapDada wants?

You will have self-progress, but what transformation will you bring about? Whether someone is a maharathi or someone is new, BapDada has one pure desire – as yet, you haven't done as much as BapDada wants. Baba should tell you the *result*, should He not? However, BapDada does not desire temporary disinterest. There has to be real disinterest – I mustn't do, think or speak that which the Father doesn't like. BapDada calls this love of the heart. At present, it is *mixed*: sometimes it is love of the heart, and sometimes it is love of the head. Each bead of the rosary should be close to every other bead, loving and co-operative for progress. The rosary is waiting for this, because, for the rosary to become ready, you have to come close and loving to one another like the dual-bead. First the rosary of 108 has to be created; only then will the others be created. BapDada sits down to make a rosary many times, yet it has not been completed. A bead comes close to another bead, that is, the Father threads that bead when the bead has 3 *certificates*: Liked by the Father, liked by the Brahmin family, and also liked by the self according to one's accurate efforts. When BapDada *checks* these 3 aspects, the beads remain in His hand, for they do not become threaded in the rosary. What *slogan* will you remember this year? You have to take the 3 *certificates* from the Trimurti Father in the 3 special relationships, and you also have to become co-operative to enable others to receive these certificates. You have to become a close bead of the rosary. So, did you hear what the self-progress is that you have to make? So, what was the *foundation* of the *number one* transformation of Father Brahma? Unlimited disinterest. Therefore, Brahma did what the Father said. This was why he *won* and became *number one*. Achcha.

BapDada will see this *result*. Each one of you should look at yourself, not at others. Some of you think that today is the *last day* of the *season*, but BapDada says: It is not the *last* day, but it is the *first* day of the *season* to make the rosary. Everyone has a *chance*. The beads are not yet threaded in the rosary; they have not been *fixed*. Take the 3 *certificates* and become threaded. To the extent that you give visible proof, that is, to the extent that you are seen as the ones who give visible proof through your face and activity, accordingly you will see many interesting things once again. If you remain the same, the same things will remain in front of you. This is why you must bring about newness in yourself. Bring about a new wave of fast effort in the family. Then, as you move ahead, just see how many beautiful scenes you will see! Whatever has happened until now is the past; now let there be new zeal and new enthusiasm in every action. Continue to fly with these wings.

To all those who co-operated in service, that is, those who accumulated their fortune, you did well. Whether you are from this land or abroad, the servers from all four directions did very good service. This is why BapDada always tells servers: To be a server means to be one who takes the fortune of a *golden chance*. Now, continue to increase this fortune wherever you go. Do not let it decrease. So

the *chance* of the short period will constantly continue to give you a *golden chance* for fast efforts. Congratulations to all the servers – those who have gone and those who are going. Achcha.

To all the merciful, elevated souls, to the intense effort-making souls who take themselves into the flying stage of self-progress, to the experienced souls who always experience the Father's company at every moment, to the souls, the lamps of the clan, who constantly fulfil the hopes of the Father's heart, to the victorious souls who constantly make themselves the close beads of the rosary, to those who *follow* the Father and become equal to the Father by having an attitude of unlimited disinterest at every moment, to the extremely loving *right-hand* children, BapDada's love, remembrance and namaste.

**Blessing:** May you be an embodiment of knowledge and make your real sanskars *emerge* and always remain cheerful.

The children who churn knowledge and become an embodiment of it always remain cheerful. Constantly remaining cheerful is the real sanskar of Brahmin life. Divine virtues are your own property whereas defects belong to Maya; you made them yours because of the influence of bad company. Now, turn your back on them and remain set in your *position* of an *almighty authority* and you will always remain cheerful. Then, no devilish or wasteful sanskar will even have the courage to come in front of you.

**Slogan:** Keep the aim of perfection in front of you and no attraction will attract you even in your dreams.

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