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10/06/07 Madhuban Avyakt BapDada Om Shanti 08/04/92

The sign of love for Father Brahma is to become an avyakt angel.

Today, the unlimited Father is seeing His first elevated *direct* creation. Brahmin souls are the *direct* progeny of Shiva, the Brahma Kumars and Kumaris. Brahmins are the first creation of Adi Dev. This is why Brahmins are shown in the *foundation* of the kalpa tree, that is, among the roots. You have seen your place, have you not? So, in the tree, you, the first creation, are shown close to the Seed in the foundation. This is why you are the *direct* creation. None of the other souls are the *direct* creation of the mother and Father, that is, of Father Shiva and mother Brahma. They are not the *direct* creation of the Supreme. You are the *direct* creation of the mother and Father. You, the *direct* creation, have so much importance. You have a *direct* relationship with the Seed. Those people have an *indirect* relationship, whereas you have a *direct* relationship. All of you say with spiritual intoxication that you are the children of the Supreme. All the souls of other religions would say, “We are Christians”, “We are Buddhists”, or “We are Muslims”. They are not said to be the *direct* progeny of Shiva, or the creation of Adi Dev Brahma. Christians who belong to the progeny of Christ say that they are Christians who belong to Christ, the father of their religion. They only know that. They are the progeny of the father of their religion (dharampita), whereas you would say that you are the progeny of the Supreme Father (Parampita). So, there is so much difference between dharampita and Parampita! What do you *double* foreigners think now? Whom do you belong to: Parampita or dharampita? To belong to Parampita means to be the *direct* creation. There is so much difference between *direct* and *indirect*. There is a difference in the intoxication of this, as well as in the attainment. This is why, on the path of devotion too, they remember the Father *indirectly* through their special deity. If someone is a devotee of Shiva, he also considers Shiva and Shankar to be one and remembers him, and so that is *indirect*, is it not? They know that Rama belongs to Rameshwar (God of Rama), but nevertheless, they would still remember Rama, and so again devotion is *indirect*, is it not? The creation of devotee souls is those souls who come later on. You are the souls who are the *direct* progeny of the Supreme. Even when you perform devotion in the copper age without recognition, you first worship Father Shiva. The worship of Brahma, Vishnu and Shankar, the subtle deities, begins later, not at the beginning. So the creation of all the other souls is *indirectly* through other souls, and even their devotion is *indirect*, whereas you are *direct* devotees, not *indirect*, that is, you begin the worship of Shiva.

Also look at the attainment! You *direct* souls, that is, you *direct* creation, receive the inheritance of the attainment of liberation-in-life for many births. None of the other souls receive the inheritance of liberation-in-life for such a long time. Your liberation-in-life lasts for half a cycle, whereas all other souls receive both liberation-in-life and experience bondage in life in half a cycle, and that too is only for the souls who come at the beginning of the copper age. The souls who come later have the attainment of both in very few births. The speciality is that you attain your liberation-in-life, that is, your golden and silver ages, at the same time as the *golden* and *silver ages* of the cycle. When it is your *golden age*, the period is also the *golden age*, and matter is also *golden-aged*. You know the cycle very well, do you not? When it is the *golden age* for all the other souls, it is the period of the *copper age* or the *iron age*. Their *golden age* is in the *copper age*, whereas your *golden age* is in the *golden age*. So, there is a great deal of difference! When you are satopradhan, matter is also satopradhan. They experience their satopradhan *stage* through rajopradhan matter. So, there is so much difference between the *direct* creation and the *indirect* creation! So, do you have this much intoxication of being the *direct* creation of the Supreme? Do you have this intoxication all the time or only sometimes? There is a difference in the percentage - sometimes it is 100% and sometimes it is 50%, but what should it be? There should be constant intoxication. So, for how long will you continue to say that it should be like that? You do not say with a sparkle: We always have that intoxication. You only say: We should have it. So, how many years do you need in order to become complete, that is, for the words “We should be like that” to finish and the words “We are constantly that” to emerge from everyone's lips? The Father is also asking you, “How many years do you need”? 10 years? Or even more? Or, do you need fewer years? You began the Year of Tapasya, and the time of finishing it has now come, but what thought did all of you have when you began it? That you will become complete. This is what you thought, did you not? So, have you become complete? The year has finished, but have you become complete? Or, do you still have to become that? Do you need another year? You issue a *challenge* that they should claim the inheritance of liberation and liberation-in-life in one *second*. Or, do you say: Come and claim your inheritance in 25 years? So, how many *seconds* and how many days are there in 12 months? So, should all of you have become complete, or do you need more time? What is the *result*? Tell Baba how many more years you need. Otherwise, when the second year finishes, you will still be singing the same song, “We still need more time.”

So, how long is this song of “We want more time, we want more time”? A song is of a fixed duration of 3 or 5 minutes. So, during the Year of Tapasya did you have a determined thought or just an ordinary thought? The sign of determination is success. That means that this year tapasya has to be with even greater *force*. Or, do you want to do service? Are you not able to do both? So, does it mean that you do not have the *title* of a karma yogi, but simply a yogi? In actual fact, service is that in which there is service of the self and others. If while serving others you become careless in serving the self, that would not be called accurate service. The definition of service is that you receive the fruit of service. Service (*seva*) means *meva-fruit*, instant fruit. This is known as doing service and eating the fruit. If you become careless towards the self, then that service is labour, it is expenditure, there is tiredness and there is no instant fruit of success. First of all there has to be success for the self, and together with that, others should also experience success. Both should happen simultaneously. If there is success for the self but not for others, that is not accurate service. If others experience

success but you do not, that is not accurate service either. While doing service, why isn't there yoga and service simultaneously? What is the reason for that? When you pay attention to one, the other becomes slack. When you pay attention to the second, the first becomes slack. Why? What is the reason? The reason is that you make many very good *plans* for service, but you don't make *plans* with a *plain* intellect. A *plain* intellect means that while doing service, nothing else should *touch* the intellect except feelings of being an instrument and feelings of renewal. So, while carrying out renewal, there is a lack of the stage of humility. This is why the task of renewal is not as successful as you want it to be. The seed of good wishes and pure feelings is the feeling of being an instrument and the feeling of humility. Not limited name and limited regard, but humility. This is why, before making *plans* for service, it is absolutely essential to make the intellect *plain*. Otherwise, instead of having a *plain* intellect, if the rubbish of inaccurate feelings is *mixed* in the intellect, then, even though you make *plans* for service, together with the plans being studded with jewels, they become studded with stones. So the jewels and stones become *mixed*. When 9 jewels are set in something, would you also add one stone to it? What would be the *value* of something if it has 9 *real* jewels and one *artificial* one added to it? In fact, the buyer would have even more thoughts about whether the 9 jewels are real or whether they are a *mixture*. This is why, together with *plans* for service, let *attention* first be paid to keeping the intellect *plain*. If the intellect is *plain*, then, even if the *plan* for service is not so big, there will be no loss and there will be no burden. Although there will not be so much benefit in service, there will not be a loss. If there is a *mixture* in the intellect, there is definitely a loss. Therefore, will you designate this year for tapasya too? You say that while doing service you come down. So, what will you do? Will you just do tapasya?

When you become complete the task of world transformation will be completed. Because all of you are not complete, the task of world transformation is waiting for completion. The elements are waiting to serve you as your servants, saying: When Brahmin souls become angels, and angels become deities, we can serve them with love from deep within our heart. Without becoming angels, you cannot become deities. You have to change from Brahmins into angels. The meaning of an angel is that the soul has no relationship of attraction to the old world, old sanskars or old body. You have to *pass* in all three. Be liberated from all three. In any case, within the *drama* you first have the inheritance of liberation and then of liberation-in-life. You cannot go into liberation-in-life without going via the land of liberation. An angel means one who is liberated. A liberated angel becomes a deity who is liberated-in-life. So to what *percentage* have you become an angel? Or, are you pleased with just being a Brahmin? To become an angel means to have love for Brahma Baba, the avyakt angel. Brahma Baba does not accept that a soul has love for him if that soul does not have love for the angelic stage. The meaning of love is to become equal. So Brahma Baba is an angel, is he not? He has become an angel and is waiting in the world of angels to make all of you into angels. So do not simply say with your lips that you have a lot of love, that you have so much love for the Father, that you cannot even express your love in words. Brahma Baba is not pleased by you just speaking about it, but he becomes pleased when you become the same. There are also many devotees who speak about this. They sing so many such songs of love that as well as making others laugh they also make them cry. However, they are the ones who simply speak about it, whereas you are those who become the same. If you still simply speak about it, then understand that there is still a trace of devotion

that remains. You cannot be called an enlightened soul, a yogi soul, but you would be called a bhagat-yogi soul. So, what will you do now? Will you show any newness, or will you do the same as you did this year? There will come a time when BapDada will only meet those who are going to do, those who are becoming, not those who just speak about it. At the moment, everyone is *allowed* to come. Those with devotional feelings can come, gyani souls can come and yogi souls can also come. However, the time has to change. Therefore, *underline* this for yourself ten times: Transform yourself and show Baba. Don't complain to BapDada later: How could this happen? Why did You do this? You are not becoming *strict* in your effort, and so the Father will have to become *strict*. At the moment, you are moving along and being sustained through the Father's form of love. However, there is also the form of the Satguru, not Dharamraj, but the form of the Satguru, for whom it is remembered: The instructions of the Satguru should be placed on your head (given that much regard). At the moment, BapDada is making you move along, saying: Sweet children, lovely children. If you have love, if you thirst for a meeting, then become equal and meet Baba. Don't meet with a great difference. There is great pleasure in meeting with equality. That pleasure is something else. OK, you have met the Father and taken drishti from Him, and when you return home and some weakness comes, you use the power you have received and become victorious once or twice but then you become weak. That is a meeting of your own kind. However, accurate love, the accurate meeting is much higher than that. It is a very lovely meeting. Experience that meeting. Do you understand?

If someone doesn't accept the instructions of the Satguru, then the Father is the Satguru; children can be very mischievous and playful in front of the Father. Therefore, if you have true love for Baba, then, this year become like an angel and show everyone. At the moment, so many have come to meet Baba. It is very good, but do that which is the best of all. There is a difference between having love and fulfilling the responsibility of love. All of you have love. If you didn't have love, why would so many come? There is a difference between having love and fulfilling the responsibility of love. There are many who have love, but how many are there who fulfil the responsibility of love? So, are you those who fulfil the responsibility of love? Those who fulfil the responsibility would not say, "We want more, we want more". They are this in a *practical* form, not just in words. Baba told you earlier too, that in the *chart* of tapasya, there are many who give themselves *marks* and a *certificate*, but only a few claim the *certificate* of contentment from all. There were many who kept a *chart*. There were many who gave themselves the best *certificate* of all. There weren't many, but a few. There were many in the *second number*. However, it should emerge from the mouth of everyone, "Yes, this one is *number one*". Those who receive this *certificate* of blessings from everyone's heart would be said to be *number one*. Many children say, "We are fine, but other souls have such severe karmic accounts with us that, no matter how much we try to make them content, they do not become content." BapDada also said earlier: If there are such severe karmic accounts, you should still at least receive a *certificate* of 95% *marks* from everyone else. Put aside the 5% that have severe karmic accounts; that is allowed. However, 95% should give you blessings from the heart. Otherwise, some say: Who is content with everyone anyway? There isn't a single soul like that visible. They even think: "People are upset with the seniors, and so, if they are upset with us, it is not a big thing." But no. 95% are pleased with them from their heart. It is a different matter for the seniors. The seniors have to become the *judge*. So, when two people go to see a

senior, the senior would say “Yes” to the situation, saying, “Yes, it is very good”. However, what would those to whom the senior says “No” say about the seniors? They would say: Even this one (senior) is not good. Would a *judge* say “Yes” to one or to both? So, those situations are separate. Keep in front of you the *certificate* of your tapasya from the heart, love from the heart, feelings of being an instrument and having good wishes. Don't *copy* and say: People are not content with the seniors either, and so we can *pass*. Do not think like that. If 95% are content, then you will claim a *number*. Do you understand? Achcha.

To the first creation, the *direct* creation of elevated souls of the original Father everywhere, to the souls who are to claim the inheritance of liberation-in-life for many births, to all the souls who have a right to be Brahmins and so angels, and angels and so deities, to the souls who constantly have a *plain* intellect while making *plans* for service and achieve success, to all the close souls who fulfil the responsibility of true love for the Father, BapDada's love, remembrance and namaste.

Avyakt BapDada meeting the Dadis:

All of you did good service, did you not? Everyone has done very good service by coming together and decorating the gathering. How lovely the service of decorating a gathering is! A jeweller makes every single jewel flawless and enables it to become *valuable*. This is the service for all of you - to clean away every little flaw and make the souls complete and equal to the Father. So, there is pleasure in this service, is there not? You do not become tired, do you? Others receive inspiration from your tireless form, because you are the instruments in the corporeal form. All are numberwise in having an avyakt stage and taking benefit from the avyakt form, but you are the *examples* in the corporeal form. This is why those who are instruments influence everyone. You have a good *part*, do you not? All of you meet together and enable the gathering to move forward by making it strong. Your gathering is an example in front of everyone. Achcha. Are all of you all right? The kingdom is being created. Achcha. The rays of light and might from the seniors automatically enable a task to be carried out. There is no need to say anything. You have become basant (one who showers jewels of knowledge), but you now have to become rup (the embodiment). Now, there is a need for you to become the embodiment of the form and give the rays of light and might. It is very easy to become basant. Achcha.

Blessing: May you be a humble instrument and remain light by giving all your burdens of responsibilities to the Father.

Your head becomes heavy when you consider something to be your responsibility. The Father is responsible and I am just an instrument – this awareness will make you light. Therefore, give the Father all your burdens, big and small – the burden

of your efforts, of your service, of fulfilling the responsibility of your relationships and connections – and become light. If you have the slightest thought, “I have do to this, I alone can do this”, then that consciousness of “mine” will make you heavy and there won’t be humility. By considering yourself to be an instrument, you automatically develop the virtue of humility.

Slogan: Jewels of contentment are those who have contentment as the decoration of their life.

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