

The definitions of a renunciate and a great renunciate.

BapDada is looking at all the Brahmin children to see which children are complete renunciates. There are three types of children: 1) renunciates, 2) great renunciates 3) complete renunciates. All three are renunciates, but numberwise.

Renunciates are those who have renounced, through knowledge and yoga, the temporary benefits they got from their old relationships and old connections of the old world, and who have in their thoughts adopted the Brahmin life, that is, a yogi life. That is, they have grasped the fact that a yogi life is more elevated than their old life and that permanent benefits are more important than temporary benefits. Considering these to be essential, they have started practising knowledge and yoga. They have claimed a right to be called Brahma Kumars and Kumaris. However, even after becoming Brahma Kumars and Kumaris, they haven't completely transformed their old relationships, thoughts and sanskars but are constantly engaged in battling to transform them. One moment, they would have Brahmin sanskars and the next they would be battling to transform their old sanskars. This is called becoming a renunciate, but not having complete transformation. They simply think that to adopt renunciation means to experience the greatest fortune. They lack the courage to put it into practice. Because their sanskars of carelessness repeatedly *emerge*, along with thinking about renunciation, they are also those who love comfort. They understand everything, they move along, they make effort, they cannot leave this Brahmin life and they also have the determination to remain a Brahmin. Even though Maya and their relations who are influenced by Maya try to pull them back to their old life, they are very firm in their thought that Brahmin life is elevated. The intellects have very firm faith in this aspect. However, two types of obstacle prevent them from moving forward and becoming complete renunciates. What are they? Firstly, they are not able to maintain constant courage, that is, they lack the power to face obstacles. Secondly, there is a form of carelessness, that of loving comfort, whilst they move along. That is, they study all four *subjects* – study, remembrance, divine virtues (dharna) and service, and they are progressing whilst studying, but in comfort (at their own pace). They lack the form of a Shakti, one who has all the weapons for that complete transformation. They are loving, but they do not have the form of power. They are unable to stabilise in the form of a *master* almighty authority. This is why they're unable to become great renunciates. These are renunciate souls.

Great renunciates (mahatyagi) are those who constantly have the courage and enthusiasm to transform their relationships, thoughts and sanskars. They are constantly detached from the old world and old relationships. The experience of great renunciate souls is that it is as though the old world and old relations are dead to them. They don't have to battle for this. They are constantly stable in the stage of a loving, co-operative server who is an embodiment of power. So, what else remains? They receive the fruit of the fortune of a great renunciate and become mahagyani (greatly knowledgeable ones), mahayogi (great yogis) and elevated servers, but they sometimes *use* the right to this fortune with a wrong type of intoxication. Although they have completely renounced their *past* life, they haven't yet renounced all feeling of having renounced everything. They have broken the iron chains and have become *golden aged* from *iron aged* but, sometimes, the transformation is tied by the golden chains of a beautiful life. What is that golden chain? "I" and "Mine". "I am a very good knowledgeable soul! I am a gyani and yogi soul!" This beautiful chain sometimes hinders them from becoming free from all bondage. There are three types of household. 1) the household of worldly relations and business, 2) the household connected with your body and 3) the household of service.

Renunciates have gone beyond worldly household. However, they are still busy with the household of their bodies and with looking after themselves, or they are influenced by the *nature* of their body consciousness, and, because of this *nature*, they repeatedly lose courage. They speak about it and say that they do understand it and that they even want to stop doing it but, such is their *nature!* This too is the household of body consciousness and of the body, due to which they're unable to become an embodiment of power and free from that household. This is in relation to renunciates. Great renunciates, on the other hand, become free from their worldly household and the household of the body. However, instead of becoming detached from the household of service, they sometimes get trapped in that. Such souls are not even troubled by body consciousness because, day and night, they are absorbed in service. They have gone beyond the household

of the body. Through the fortune of both types of renunciation, they have become gyani and yogi and have attained powers and virtues. They have become very well-known souls in the Brahmin family. They have become *VIPs* amongst the servers. They have begun to be showered with flowers of praise. They have become souls worthy of respect and praise, but they have also become trapped in the expansion of the household of service. Instead of becoming the great donors who give others the donation of all attainment, they accept all of that for themselves. So, "I" and "mine" become a golden chain of pure motives. Their motives and words - of not saying anything for themselves, but for service - are very pure. "I am not saying that I am a worthy *teacher*, but people do ask for me." "Students say that only I should do that service." "I am very detached, but others make me loving to them" What would you call that? Were they looking at the Father or were they looking at you? They like your knowledge, they like your way of serving, but where did the Father go? You made the Father the Resident of Paradhama! There has to be renunciation of even the fortune, so that you are not visible, just the Father is visible. Don't make them into lovers of great souls, but make them into lovers of God. That is called going beyond all household, but not becoming complete renunciates of this *last* household. A trace of this pure household still remains! So they have become those who have great fortune, but are not complete renunciates. So, did you hear about the second *number* who are great renunciates? Now all that remains are the complete renunciates!

This is the final lesson of the renunciation *course*. The final lesson now remains. Baba will tell you about that at some other time because, in 1983, you are going to have the great sacrificial fire. You are going to have it at a great place. Therefore you will all make the sacrifice there, will you not? Or will you all only make preparations for the *hall*? You will of course serve others. You will bring many big *mikes* to spread the sound of the Father's revelation, will you not? You have made this *plan*, have you not? However, is it just the Father who will be revealed or will both Shiva and the Shaktis be revealed? Both (*males* and *females*) are included in the Shakti army! Therefore, the Father will be revealed with the children. You are thinking of spreading the sound through the *mikes*, but when the sound spreads throughout the world and the curtain of revelation opens, the idols behind the curtains have to be complete at that time. Or will it be that, when the curtains open, some will be getting ready and others will be about to be sitting down. You are not going to grant such a vision, are you? Someone in the form of a Shakti is still trying to hold onto her shield, and someone else is trying to hold onto her sword? You don't want such a *photograph* to be taken, do you? Therefore, what do you have to do? You also have to make a *programme* for this. So, sacrifice these golden chains into the great sacrificial fire. However, for this to happen, you need to practise it from now. Don't think that you will do it in 1983, that all of you will become servers in advance and that the ceremony of your sacrifice will take place later! You must also perform the ceremony here for this sacrifice in 1983. However, you need to practise this for a long period of time. Do you understand? Achcha.

To those who are complete renunciates, equal to the Father, to those who are great donors of the attainments they have received, like Brahma Baba, to such elevated souls who are constantly faithful and obedient to the Father and who *follow the Father*, BapDada's love, remembrance and namaste.

Question: What is the way to remain free from the bondage of actions (karma) whilst performing those actions?

Answer: Whilst performing any task, remain absorbed in love, in remembrance of the Father. A soul who is absorbed in love whilst performing actions will be detached. A karma yogi is one who constantly stays in remembrance whilst performing actions and thus remains free from any bondage of those actions. You will not experience it to be work, but as if you are just playing. You will not experience any type of burden or tiredness. A karma yogi is one who remains detached whilst performing every action as a game. Children who are detached in this way perform actions through their physical senses and, because they remain absorbed in love for the Father, they remain free from any bondage of their actions.

Question: With which spiritual *lift* can you reach your highest destination in a *second*? What is the highest destination?

Answer: Thoughts are the spiritual *lift* with which you go up - and with which you come down. To remain stable in the incorporeal stage is the highest destination. For this, you need to *practise*

being stable in the stage of a master and to concentrate the power of your thoughts. To use all the powers when you want, where you want, in the way that you want, is the stage of a *master* almighty authority.

Question: What desire do all souls of the world have at present? What is the easy way to perform world benefit?

Answer: The special desire of all souls of the world at this time is to stabilise and concentrate their wandering intellects and for their minds to stop causing mischief. In order to perform world benefit, you have to practise making your elevated thoughts concentrated. It is only through this concentration that you will be able to concentrate the wandering intellects of all souls.

Question: What is concentration? Who can practise concentration?

Answer: Concentration means constantly to belong to the one Father. Only those who transform their waste thoughts into pure thoughts are constantly able to practise being stable in a constant and stable stage. Secondly, it means that, with your love for God, you are easily able to finish all types of obstacles that come from Maya.

Question: What is the main reason of being afraid of obstacles?

Answer: When any obstacles comes you forget that BapDada has already given you this *knowledge* in advance that all these things will test your love. When you know in advance that obstacles are going to come, what is the need to be afraid?

Question: Which *questions* are instrumental in finishing your love instead of finishing obstacles?

Answer: When you constantly ask *questions*: Why does Maya come? Why do waste thoughts come? Why does the intellect wander? Why does the atmosphere influence me? Why are my relatives not co-operating? Why do old sanskars still *emerge*? Instead of finishing obstacles, all of those *questions* become instrumental in finishing your love for the Father.

Question: What is the way to become free from obstacles?

Answer: Do not think about the reason for the obstacles but remember BapDada's elevated versions: The more you move forward, the more Maya will come to you in different forms to test you and these tests are the way for you to move forward and not to fall. Instead of thinking about the reasons for them, think about the solution and you will become free from obstacles. Why did this come? No, they have to come. Maintain this awareness and you will become an embodiment of remembrance.

Question: What is the reason why *questions* arise about small obstacles? Why does the atmosphere influence you?

Answer: The main reason for *questions* arising is that you have become knowledgeable but you have not become an embodiment of knowledge. This is why, when there's just a small obstacle, there is a *queue* of waste thoughts and it takes a lot of time to finish that *queue*. The atmosphere influences you when you forget that you are the ones who transform the atmosphere with your *powerful* attitude.

Blessing: May you become full by having the awareness of constantly having all attainments and remain free from the sanskars of asking for anything.

One is external fullness, being full of physical things, physical facilities and the other is fullness in the mind. Those who are full in their minds, regardless of whether they have physical things and facilities or not, would never feel themselves to be lacking anything, because they are full in their minds. They would constantly sing the song that they have attained everything. They would not have the slightest trace of the sanskar of asking for anything.

Slogan: Purity is such a fire that it completely burns away anything bad.

*** OM SHANTI ***