

The renunciation of lokik and alokik relationships.

Today, BapDada is seeing His special souls who are great donors and bestowers of blessings. The basis of becoming a great donor and a bestower of blessings is to become a great renunciate. Without becoming a great renunciate, you cannot become a great donor or a bestower of blessings. To be a great donor means to be someone who selflessly gives to other souls all the treasures he has received. Only souls who are beyond selfishness can become great donors. A bestower of blessings will constantly experience himself to be full of the treasures of virtues, powers and knowledge. He will constantly have elevated and pure wishes for all souls and the elevated desire to benefit all souls. Only those who have such elevated desires and are constantly spiritually merciful and generous-hearted can become bestowers of blessings. For this, it is necessary to become a great renunciate. You have been told the definition of renunciation. The first renunciation is the renunciation of the consciousness of your body. The second is the renunciation of the connections of the body. The first aspect with relation to the body that you have been told about is with the physical senses, because you are connected to the physical senses for 24 hours. The second step is to become a conqueror of the senses and to become someone who has all rights over them. You have also been given a clear explanation of this. The third aspect is that of the relationships of people with your body. Both lokik and alokik relations are included in this. You have to be a great renunciate in both types of relationships, that is, you have to be a destroyer of attachment. The sign of being a destroyer of attachment in both types of relationships is that there will neither be dislike for anyone, nor will there be attachment or subservience to anyone. If you dislike anyone, then the defects of that person, or the actions that you don't like performed by that one will repeatedly disturb your intellect. Even against your conscious wish, you will automatically have wrong thoughts about that person in your actions, words, and dreams. You will try to remember the Father, but that soul will appear in front of you. Similarly, a soul to whom your heart is attached or subservient will automatically attract you, even against your conscious wish. That soul will attract your intellect with his virtues or love, whereas a soul you dislike will disturb your selfish intellect because of your selfish motives not being fulfilled. Until those selfish motives are fulfilled, the karmic accounts and opposing thoughts for that soul will not stop.

The seed of dislike is a *royal* form of a selfish motive, and that is, "chahiye" (should do): "This one should do this. He shouldn't do that! This should happen!" In this way, the desire of what you want to happen forges a wasteful relationship with that soul. Because of constantly having wasteful thoughts about a soul you dislike, you become a spinner of the discus of looking at others. That wasteful relationship will not even allow you to become a destroyer of attachment. There wouldn't be attachment because of love, but out of compulsion. What do you then say? "I'm really fed up!" Of course the intellect would be pulled by whoever is making you fed up. Your time will be wasted in that, your intellect will be wasted in that and your powers will be wasted in that. Therefore, the first one is this relationship. The second one is attachment or dependency on the basis of perishable love or attainment or because someone has become a temporary support for you. This too pulls your intellect in terms of both lokik and alokik relationships. In lokik life, when you receive love, support or attainments from bodily relationships, you have special attachment for those people. Then, you make effort to break away from that attachment and you aim to stop your intellect being pulled by them in any way. After you let the lokik relationships go, these same things in alokik relationships pull your intellect, that is, they easily make your intellect subservient to them. These too are relationships with bodily beings. When you experience a problem in life, or there is some confusion in your heart, even against your conscious wish, you will only remember the soul who has given you some temporary support, someone who has given you some temporary attainment or a soul to whom you have attachment; you won't remember the Father. Then, once again, what do the souls who have such attachment think and say in order to justify themselves and defend themselves? That the Father is incorporeal and subtle; that someone in the corporeal form is definitely needed. However, you forget that, if you have the relationship of all attainments with the one Father, if you experience all relationships and you trust and have very firm faith in the Bestower of Support, then, although BapDada is incorporeal and subtle, He is bound to you in the bond of love. He gives you the feeling of the corporeal form. What is the reason why you don't experience this? You have understood through *knowledge* that you have to have all relationships with the one Father, but you haven't put all of those relationships into practice in your life. This is why you are unable to experience all relationships practically. On the path of devotion, since the most elevated devotee, Meera, didn't just have a vision, but also had a practical experience, then can't you children, who are

embodiments of knowledge, the *direct* children of the Ocean of Knowledge, experience through the corporeal form the One who is the basis of all attainments, the Father, the Bestower of Support? So, why do you put aside the Almighty Authority and make souls, who are numberwise in their capacity, your support? Therefore, you must also keep this very deep account of karma in your intellect. The account of karma is very deep; you have to understand it. When you take some temporary support from a soul, or you make someone the basis of your attainment, then, because your intellect is subservient to that soul, instead of your becoming karmateet, a bondage of karma is created. One gave and the other one took, and there was thereby an exchange of a soul with another soul. Therefore, did you create an account through that exchange of give and take or did you finish something? At that time, you feel as though you are making progress, but that progress is not really progress, but an accumulation in your account of karmic bondage. What would the *result* of that be? A soul bound by a bondage of karma will not be able to experience any relationship with the Father. A soul who has a burden of karmic bondage will not be able to experience being completely stable in the stage of the pilgrimage of remembrance. Such souls will always be weak in the *subject* of remembrance. They may be clever and *sensible* when it comes to listening to *knowledge* and relating it, but they wouldn't be "*essence-full*". They will be *serviceable* but will not be destroyers of obstacles. They will make service grow, but that growth won't be done with the right method. Such souls can become *speakers*, but, because of their burden of karmic bondage, they're unable to progress at *speed*, that is, they're unable to experience the *speed* of the flying stage. Both of these types of relationships of the body do not allow you to become a great renunciate. Therefore, first of all, simply *check* your relationships of the body as to whether you have attachment to anyone in terms of dislike or in terms of attainment or support from them, that is, check that your intellect is not subservient. If your intellect is repeatedly pulled to someone, or if there is subservience to someone, it means that there is a burden. Something that is burdened always bows down. Therefore, this too becomes a burden of karma and, even though you may not want it to, your intellect does bow down to it. Do you understand? As yet, Baba has only told you about one thing connected with the body.

So, ask yourself: Have I renounced all relationships of the body? Or, have I only renounced everything of the lokik, but then forged them with an alokik? Souls who are going to become karmateet, also have to renounce this bondage of karma. So, for Brahmins, renunciation of these relationships is true renunciation. So, do you now understand the definition of renunciation? Baba will tell you more later. This is a weekly *course* of renunciation. Has today's lesson become firm? The speciality of Brahmins is to be great renunciates. Fortune cannot be attained without renunciation. You don't think that just because you have become Brahma Kumars and Kumaris you have renounced everything, do you? The definition of renunciation is deeper for Brahma Kumars and Kumaris. Do you understand? Achcha.

To those who are constantly selfless, to those who are benefactors for everyone and who accumulate by using all attainments for service, to those who are constant bestowers, children of the Bestower, to those who are selfless in terms of taking any temporary attainment, to the elevated souls who are great donors and bestowers of blessings, the ones who constantly have good wishes and benevolent feelings for all, BapDada's love, remembrance and namaste.

BapDada meeting teachers:

Do you server souls constantly have the one aim of becoming equal to the Father? This is because you are *set* on the *seat* of being equal to the Father. Just as the Father became the *Teacher* and the Instrument to give you teachings, server souls are also fixed to perform the same duty, the same as the Father's. As are the Father's virtues, so too are the virtues of the instrument servers. Therefore, first of all, *check* whether the words you speak are constantly equal to those of the Father. Are the thoughts you create equal to those of the Father? If not, then, after *checking*, *change* them before putting them into action. What will happen by *checking* yourself and then putting something into *practice*? Just as the Father is loving to all and is also detached from all, even though He is the Server, so too, by serving in this way, you will be spiritually loving to all. As well as this, you will also remain detached from everyone. The Father's main speciality is that He is detached to the same extent that He is loving. Be as loving as the Father is in service, and remain constantly loving to the one Father with your intellect's yoga and detached from everyone else. This is called being a server just like the Father. Therefore, to be a teacher means to follow this speciality of the Father. All of you are working very hard in service, but you do have to pay special *attention*, because,

sometimes, you have to be detached and, sometimes, loving. If you don't do service with love, that is not right, whereas if you do service whilst trapped in love, that too is not right. Therefore, do service with love, but do it whilst remaining detached, for only then will there be success in service. If the success you receive is less than the effort you make, then something is definitely lacking in your *balance* of being loving and detached. Therefore, a server means to be someone who is loving to the Father and also detached. That is the best stage of all. This is what is meant as a life like a lotus. This is why Shaktis are shown seated on a lotus. It is because they are as loving and detached as a lotus that they are portrayed sitting on a lotus. So, all you servers are seated on a lotus, are you not? A seat means your stage. That stage has been portrayed in the form of a seat. However, it isn't that someone is accurately seated on a lotus. Therefore, remain constantly seated on the lotus seat. Always pay attention that the lotus never falls into the mud. Achcha.

BapDada meeting kumars:

To belong to the Father in your kumar life is a sign of such great fortune! Do you experience having been saved from being tied in so many bondages? A kumar life means a life that is free from many bondages. You don't have any type of bondage. Let there not be even the bondage of the consciousness of the body. All bondages come due to the consciousness of the body. Therefore, constantly continue to move along whilst considering yourselves to be souls, brothers. By having this awareness, you will be able to move forward in your kumar life while being free from obstacles. When there are no weaknesses even in your thoughts or dreams, that is called being a destroyer of obstacles. While walking and moving along, let there be the *natural* awareness that you are souls. When you look at someone, look at the soul. When you listen to something, listen whilst considering yourself to be a soul. Never forget this lesson. Kumars can go ahead a great deal in service, but, if, while serving, you forget to serve yourself, then obstacles come. A kumar means to be a *hard worker*, but you do have to be free from obstacles. Let there be the *balance* of both serving the self and serving the world. Don't get so *busy* in service that you become careless about serving yourself, because you kumars can make yourselves move forward as much as you want. Kumars have physical strength and you also have the power of determination. This is why you can do whatever you want. Because you have both these powers you can move forward. However, the art of *balancing* will take you into the ascending stage. When there is the *balance* of serving the self and serving the world, there will continue to be progress free from obstacles.

2. Do you kumars constantly consider yourselves to be with the Father? "I and the Father are constantly together". Have you become such constant companions? Usually, you make one person or another a companion in your life. So, who is your life companion? (The Father.) You could never ever find such a true Companion. No matter how lovely your companion may be, physical companions can never fulfil the responsibility of companionship for all time, whereas this true spiritual Companion will constantly fulfil the responsibility of companionship. Therefore, are you kumars alone or are you *combined*? (*Combined*.) So, you don't have any thoughts of making someone else your companion, do you? Whenever any difficulty arises, or when you are ill, when there is some difficulty about preparing food, do you have such thoughts of making someone your companion or not? Whenever you have any such thought, then consider that to be a wasteful thought and finish it for all time in a *second*. This is because, today, you may make that one your companion, but what guarantee do you have of that person for tomorrow? Therefore, what would be the benefit of making a perishable person your companion? So, by constantly considering yourselves to be *combined*, all other thoughts will finish because the Almighty Authority is your Companion. Just as darkness cannot stay in front of the sun, so too, Maya cannot stay in front of the Almighty Authority. All of you will then become conquerors of Maya. Achcha.

Blessing: May you be a *master* ocean of forgiveness and give teachings through your form of forgiveness.

If any soul tries to make your stage fluctuate or has feelings for you that are not benevolent, then transform that one with your attitude of benevolence or forgive that one. If you are not able to transform them, then be a *master* ocean of forgiveness and forgive them. Your forgiveness will become a teaching for that soul. Nowadays, when you give souls teachings, some will understand and others will not. To forgive means to give the blessings of good wishes and co-operation.

Slogan: Only those who are constantly in a state of happiness are loved by the self and by everyone.

*** OM SHANTI ***