

The Basis of our Karmas is Our Attitude

Today, it is the start of the bhakti of the Pandav Army who live in households. Do you consider yourself to be Pandavas? Do you constantly have your Pandava form in your awareness? Or, do you sometimes consider yourself to be Pandavas, and sometimes to be householders? By constantly considering yourself to be Pandavas - that is, guides (pundras) - could you have any awareness other than that of pilgrimage and the destination? If you have any other awareness, the reason for that is that you forget your Pandava form. By changing your awareness - that is, your attitude (thought pattern) - even your actions are transformed. The basis of action is your attitude. Only through your attitude does your household become pure or impure. This is why, if the Pandav Army connects its thoughts constantly with the one Father, then, with this attitude, you can bring about progress in yourselves.

Progress is based on your attitude. What do you have to do to your attitude (thought pattern)? If your attitude is elevated, your household will also be elevated. So, for easy progress, what should you keep in your attitude? Constantly remember that you belong to the one Father, and none other. You have all relationships with the one Father, and receive all attainments from the one Father. By constantly having this attitude, you will constantly have the vision of the soul: that is, you will have the vision of brotherhood.

Your attitude only becomes mischievous when you forget the attainments from having all relationships with the one Father. When you do not have any relationship with anyone except the Father, why should your attitude become mischievous? When you have an elevated attitude, you cannot be mischievous. Make your attitude elevated, and your household will automatically become elevated. Therefore, make your household this, and it will become a means of progress, through which you will easily receive liberation and salvation. Then that household will not become an excuse for you to come down.

So, in order to progress, those who are living in a household have to make their attitude good, and then the complaint - of the attitude becoming mischievous - will finish. In your awareness and attitude you must constantly have the land of nirvana, and the stage of nirvana (stage of silence), and you must be humble (nirmaan) in your activity.

So, by having awareness of these three - humility, renewal, and silence (being beyond) - your activity, task, and stage will become powerful: that is, there will be power in your awareness. Where there is power, you cannot forget any of the three. So, in order to finish forgetfulness, have a powerful awareness. This is very easy, is it not?

If you have humility in your activity, your task of world renewal will continue automatically. Humility means being egoless. When there is humility, the arrogance of the body automatically finishes. When those who remain humble come into sound, from the stage of silence, their words will be accurate and powerful. When something is powerful, although less in quantity, it has a lot of quality. In the same way, when you first stabilise yourself in the stage of being beyond, and you then come into sound, the words you speak will be few, but they will be more powerful. At present you have to go into a lot of detail, but, as you continue to make your stage powerful, each word of yours will be filled with the significance of a thousand words: through this, your wasteful words will automatically finish.

Just as the entire essence of knowledge is merged in a small badge, in the same way, even one word that emerges from you will be filled with the total significance of knowledge. So, you have to fill your words with such power. When your attitude and words become powerful, your actions will also be constantly accurate and powerful.

You have come here to charge your batteries, and so, in order to do this, constantly consider yourselves to be in charge of world renewal. If you constantly consider yourselves to be in charge of the tasks of this

world, your batteries will remain constantly charged. When you forget that you yourself are in charge of this, your battery becomes discharged. Therefore, constantly consider yourselves to be in charge of this task, and then constantly check the chart of the charge of your batteries. Then there will never be a discharge in the thoughts, actions, or stage of the soul.

Then this complaint will finish. You have this complaint do you not? This is the biggest complaint if everyone. The reason for this is that you do not consider yourselves to be in charge of such elevated actions. "Whatever actions I perform, others who see me will do the same": this is fixed anyway, but do you understand to what greater depth you have to imbibe this slogan? What deep slogan is necessary for the bhakti of the Pandavas? You were told about the slogan: "whatever actions I perform, others who see me will do the same". In the same way: "whatever is my attitude, so will be the atmosphere". The atmosphere will be according to the attitude of yourself, the instrument soul. So, it is the attitude that transforms the atmosphere. Attitude is more subtle than action. Now, you must not pay attention to just your actions, but consider yourself to be in charge of creating the atmosphere, through your attitude.

Who will make the atmosphere satopradhan? All of you are instruments for this, are you not? If you constantly had this slogan in your awareness, would your attitude then become mischievous? A child will only become mischievous when he is free. So the attitude also becomes mischievous when you lack the awareness of such a great task. If a very mischievous child is kept busy, and yet does not let go of his mischievous behaviour, then what method would be used? There is still the complaint that, even though you try to keep your attitude busy in remembrance and knowledge, it still becomes mischievous. So what should you then do? Just as you try to restrain a mischievous child with some type of bondage - whether physical bondage, or using loving words to tempt him into some attainment - in the same way, you will have to tie your intellect and your thoughts with one or another bondage. What is the bondage? Check where your intellect goes, and then transform those worldly things into spiritual things. Then, after comparing the worldly things with the spiritual imperishable things, keep the spiritual imperishable things in your awareness.

When the attitude of a bodily being is mischievous, then, in whatever relationship there is mischief, experience that particular relationship with the eternal Father, in a practical way. For example, if your attitude is mischievous in relationships of the household, then attain the alokik experience of this relationship from the Father, who fulfils all relationships. When whatever was lacking is fulfilled, you will become free from mischief. Do you understand? If you have all relationships and all attainments from the one Father, would your intellect be mischievous towards any others? So, the biggest bondage of having all relationships with One is that you have to restrain your mischievous attitude! With the bondage of having all relationships with the one Father, all types of mischief will easily finish. You will then be unable to see any other relationship, or any other attainment, and so where could your attitude be drawn to?

Tie yourself as is remembered in the example of Sita being ordered to stay within the line drawn for her. In the same way, whilst taking every step, or creating any thought, consider yourself to be within the line drawn by the Father. If you go outside the line, even in your thoughts, then wasteful thoughts will attack you. Constantly stay within the line that has been drawn for you. Then you will remain constantly safe, and no sanskar of Ravan will attack you. You will not waste your time, again and again, in finishing little things. There be neither be any attack, nor will your time be wasted again and again. For this, constantly remember your order.

You have come to this bhakti in order to become such obedient children, have you not? Therefore return with this practice, so that you do not have even one thought which is not within the order. The tilak of being such obedient children should constantly be applied to your awareness. Apply this tilak, and then we shall see who claims the first number. Who will claim the first prize in adopting this tilak? Achcha.

All you children consider yourselves to be the Father's worthy children, do you not? To be worthy means to be obedient. You have put into practice the directions you have been given. So check, from amrit vela until night time: are you moving along in the directions you have been given for your thoughts, words, deeds, and relationships? Or is it that you are able to follow some directions, and not others? Are your thoughts according to the directions, or are they mixed? If they are mixed, then are you fully obedient, or half obedient?

You have been given clear directions for the thoughts you should have at every moment. It is also clear what thoughts you have at amrit vela, is it not? So, do you follow the directions, or do you sometimes go to Paramdham, and sometimes the land of sleep? In every action, and at every moment, are your steps in Baba's footsteps? If the Father's steps are one thing, and the child's steps are something else, then that would not be called obedience, would it? Whether in doing anything for God, or in general interaction with anyone, check your percentage of following the directions as they are given to you. Do you know how to check?

Those who are obedient receive the Father's blessings automatically, and together with that they also have the blessings of the Brahmin family. So check the thoughts you had for the self, for service, for any physical work, or for other souls: did you receive blessings from those? By being obedient, you receive everyone's blessings. The sign of receiving blessings is that your heart and mind will always remain content: not external contentment, but contentment of the mind. You can tell if your mind is content, or if you are just trying to please yourself by being 'miya mitthu' (no one like yourself). The sign of accurate obedience is that you yourself, and everyone else, will thereby remain double-light, through the effect of the blessings. If you don't remain double light, you can understand that the mind is not content, as you are then not receiving blessings from the Father or the family.

Blessings from the family are essential. Do not think that your connection is with the Father, and that you have his blessings, and so it does not matter if you are unable to get on with the family. As you were told earlier, the rosary is not made of just the dual bead. A rosary is not created with just those beads. You have come into the rosary, and you therefore have the full aim that: "all souls should become happy when they see me - they should become light, and their burden should finish". So, a content heart, and the blessings from being obedient, will make you and others light. From this, you can understand to what extent you are obedient.

You saw Father Brahma: each one, young and old, was content and dancing in happiness. At the time of dancing, you have to be light, for only then can you dance. Even if some are heavy, but light in their minds, they are able to dance. Whereas, those who are thin, but heavy in their minds, are unable to dance. So, your words should be such that you are content with yourself, and others are also content with you. Do not say: "that was not my intention or feelings". Why does that intention or feeling not reach the other person? If they are right, then why do the vibrations not reach the other person? There must be some reason. So check: "to what extent have I become worthy of receiving blessings". To the extent that you become worthy of receiving blessings from the Father and Brahmin souls, to that extent you will be worthy of the kingdom.

If you are unable to make Brahmin souls content now, then how will you rule your kingdom? The more you tolerate in an unlimited way, the more you receive unlimited blessings, because you are being obedient to the Father. The Father has asked you to tolerate. So, is following his directions a matter of happiness, or of compulsion? Do not tolerate under compulsion. Some do tolerate, but also say: "no-one has had to tolerate as much as I have had to!". Then they come to the Dadis and say: "you do not know how much I have had to tolerate!". However, what was the loss? You only accumulated benefit. If you follow the directions, you receive the Father's blessings, and everything becomes easy. If you do not follow the Father's directions, and do not received his help and blessings, then it becomes difficult.

So, you are constantly obedient, are you not? In lokik relationships too, the parents have so much love for their obedient children. That is temporary love, whereas this is imperishable love. Achcha.

*** OM SHANTI ***