

24/12/2000 Madhuban Avyakt BapDada Om Shanti 03/04/1982

The first and foremost renunciation is the renunciation of body consciousness.

Today, BapDada is seeing His children who are images of renunciation. Each and every Brahmin soul is an embodiment of renunciation. However, just as you have been told about fortune, that even though all of you are children of the one Father and you all receive the same fortune and inheritance, you become numberwise on the basis of taking care of and increasing that. So too, all of you have become images of renunciation, but you are also numberwise in this. You had renunciation and became Brahmins but the definition of renunciation is very deep. For the sake of it, all of you say the same thing, that you have renounced your body, mind, wealth and relations. However, the renunciation of the body means the renunciation of the consciousness of the body. So, have you renounced the consciousness of the body or are you still renouncing it? Renunciation means to let go of everything and every situation, to step away from the feeling of anything belonging to you and to finish your rights to it. Whomsoever you renounced that thing to, it now belongs to that person. You cannot even have any thoughts of whatever you have renounced, because you cannot take back anything that you have renounced or promised to renounce, even in your thoughts. For example, limited sannyasis renounce their home and relations and go away. However, if they were to return home again, what would that be called? According to their rules, they cannot return. In the same way, you Brahmins are unlimited sannyasis and renunciates. You images of renunciation have renounced your old home, that is, your old body and the consciousness of the old body. Your intellect had the thought of never again being attracted to that old home. You would not come back to it even in your thoughts. That was the first renunciation. This is why it is said: Renounce all bodily relations including the body and renunciation of the consciousness of the body. So, you don't come back into the house that you have already renounced, do you? What did you promise? Did you say "Even the body belongs to You" or did you just say "The mind belongs to You"? The first word you used is "body". You speak of body, mind and wealth. You speak of the body and bodily relations. So, what was the first renunciation? To forget the consciousness of the old body and to step away from it. This was the first step of renunciation. In a home, you have all the paraphernalia of a household. In the same way, the different physical senses are the paraphernalia of the home, the body. Therefore, renunciation of the home means renunciation of everything. So, although you have left your home, if there is still attachment to even one thing, would that be called renunciation? Similarly, if any of the physical senses attract you towards themselves, then would that be called complete renunciation? *Check yourself* in this way. Don't become careless thinking that because you have let go of everything else, then if only one of the physical senses is causing mischief, that will automatically be put right in time. However, the attraction of even one of the physical senses will stop you from belonging to the Father. It won't allow you to stabilise in a constant and steady stage. It won't allow you to enter the first division. If someone has given up all their diamonds, jewels, and palaces but still has attachment to a damaged earthenware vessel, then what will happen? Just as a diamond attracts towards itself, similarly, the broken earthenware vessel would repeatedly attract that person even more than a diamond. Even against

their conscious wish, their intellect would repeatedly be pulled to it. In this way, if you are still attracted by any of the physical senses, then that will repeatedly bring you down and stop you from claiming an elevated status. Therefore, there has to be renunciation of the old home and all the old paraphernalia of that. Don't think that that is a very minor thing, because, even that small amount will make you lose a great deal. Therefore, there has to be complete renunciation. Consider that old body to be an invaluable treasure that you have received from BapDada. You have to use it for service. That body is not yours, but an invaluable treasure for service. It is as though you are living in that body as a guest. BapDada has given you that body for a short time in order to carry out a task. So what have you become? A guest! Renounce the consciousness of "mine". And, whilst considering yourself to be a guest (mehmaan), use the body for a great task (mahaan). What does a guest remember? Do they remember their real home or do they become trapped in this one? So the home of the body of all of you is that of the angelic form and then that of a deity form. Therefore remember that! Just like BapDada takes the support of this old body and yet doesn't become trapped in it, so too, live in that old body. Take the support of it in order to perform actions and then stabilise yourself in your angelic form. Stabilise yourself in your incorporeal form. Simply come down from your elevated stage of being up above and detached, in order to perform actions through the physical senses. This is known as being a guest, that is, being great. Do you live like this? Have you finished taking the first step of renunciation?

Something amusing that BapDada hears nowadays is that none of you consider yourself to be any less. If any of you were told, that, out of two people, one is junior and the other is senior, then what do you do? Do any of you consider yourself to be any less? You take the weapons of "Why?" and "What?" and show the wrong form of power. These ornaments are no less! Just as there are the ornaments of all powers, so too, the arms of Maya, Ravan, are no less. Shaktis have been portrayed with many arms. They are portrayed with 8 or 16 arms, but Ravan has been portrayed with many heads. Why is this? Because the power of Ravan, Maya, first of all creates upheaval in the head. How many forms does Maya take the *second* she comes? So many heads of the *questions* are created in the form of: "Why? What? Is it like this? Is it like that?" As soon as one is cut off, another one is created. 10 things instantly come into your intellect at the same time. Therefore that is like giving 10 heads to one thing. You have experienced these things have you not? Then each head shows its own form. You become one who has the weapons of 10 heads. Shakti means to be co-operative. Not a Shakti with the head of arrogance, but someone who always has all arms, that is, someone who co-operates in every situation. Souls who have the 10 heads of Ravan never co-operate even in small situations. Through the heads of "Why? What? How?" they will reveal their false arrogance. They solve the *question* of "Why?" and then raise the head of "How?" That is, they solve one thing and then start something else. They solve the second thing and then create the third thing. They repeatedly say: That is fine, but what about this? Why is that like that? This is called being a Shakti who gives 10 heads to one thing. They never co-operate; they constantly create *opposition* to everything. Therefore, those who create *opposition* belong to the community of Ravan, do they not? Although they have become Brahmins, because they are influenced at that time, there is the influence of devilish power. Whereas someone who is an embodiment of power will constantly co-operate in every situation. The symbol of co-operation are the arms. This is why, whenever a task has to be accomplished

collectively, what words do you use? Each one should give a finger. Therefore, this is giving co-operation, is it not? Fingers are part of the arms, are they not? So the arms are the symbol of co-operation. Therefore, do you understand about the arms of the Shaktis and heads of Ravan? So examine yourself to see whether you are constantly an image of co-operation. Have you *followed the Father* in taking the first step of renunciation? You saw or you heard about Brahma Baba. What did he constantly have in his thoughts and on his lips? That this is the chariot of the Father. So to whom does your chariot belong? Was it just Brahma who gave his chariot or did all of you also give your chariot? The *part* of entering Brahma is separate, but all of you also said: "The body is Yours". You didn't say: "The body is mine". The promise that all of you made was: However You make me move, wherever You make me sit..." This was your promise, was it not? Or is it that I will use my eyes and the Father will use everything else? That you will in part follow your own dictates and in part follow shrimat? Was this your promise? So, is it shrimat or your own dictates for you to be influenced by any of the physical senses? Therefore, do you understand how deep the definition of renunciation is? This is how Brahma became *number one*. Now, Baba has just told you of the renunciation of the body. There is still a lot more. There are many steps of renunciation but Baba is just talking about the first step. You don't find renunciation difficult, do you? You have to renounce everything. If you receive something new in return for something old, then is that difficult? And you receive it now! To receive it in the future is not a big thing. However, renounce the old consciousness and take on the angelic form. What do you become when you renounce the consciousness of the body of the old world? *Double light!* You become this now. However, if you neither belong here nor there, then you find it difficult. You have neither fully renounced nor have you taken this on fully, and so you are only half dead, and this is why you repeatedly have to take a big breath. Whenever you find something difficult, you take a big breath. There is pleasure in dying, but only when you die completely. In terms of receiving, you say that you will claim fully, whereas in terms of renouncing, you won't even renounce an earthenware vessel! This is why it becomes difficult. In fact, if any of you want to keep an earthenware vessel, then BapDada says: Fine! What does it matter to the Father? You may keep it! However, you yourself become distressed by that. This is why BapDada tells you to renounce it. What *result* is there in your holding onto something old? Your intellect will constantly wander towards that thing. Then, because of that you are not able to become an angel. This is why BapDada would give you a thousand more earthenware vessels and you can accumulate as many as you want. However, what is created where there is a lot of rubbish? Mosquitoes! And whom do the mosquitoes bite? Therefore, it is only for your own benefit that BapDada is telling you children to renounce everything old. Don't be those who are only half-dead. If you want to die, then die fully. Otherwise, you can stay alive! It isn't difficult, but you make it difficult. It sometimes becomes difficult. It becomes difficult when the heads of Ravan are created. When you become the Shaktis with many arms, it becomes easy. Simply take one step of giving co-operation and you receive multimillion steps of co-operation. However, you become afraid to take the first step. You forget what you are to receive, and you only remember what you have to give. This is why you experience it to be difficult. Achcha.

To those who are constantly an image of co-operation, to those who constantly experience this elevated fortune through renunciation, to those who *follow the Father* at every step, to those who

constantly consider themselves to be guests, that is, to be great souls, to the elevated souls who have such unlimited renunciation, BapDada's love, remembrance and namaste.

Avyakt BapDada meeting groups:

1. Overcome the mountain of adverse situations by taking a *jump* with your original stage.

Do you constantly consider yourselves to be powerful souls? A powerful soul is one who constantly *challenges* Maya and attains victory. They constantly stay in the company of the powerful Father. Just as the Father is the Almighty Authority, so too, you are *alsomaster* almighty authorities. All the powers are weapons and ornaments. Therefore, do you consider yourselves to be souls who are holding all the ornaments? Those who are constantly powerful never fluctuate in any adverse situation. They are able to overcome all situations. When flying in an aeroplane, you go over so many mountains and seas because you are flying very high. Therefore, with your elevated stage, you are able to overcome everything in a *second*. It is as though you have *jumped* over the mountains and seas. You won't experience anything to be hard work.

2. Become true servers who renounce bossiness and imbibe spirituality.

Do all of you kumars constantly maintain your spirituality? You don't become bossy, do you? *Youth* quickly become bossy. They believe that they know everything and that they can do everything. They have the force of youth. However, spiritual *youth* means those who constantly maintain their spirituality. They are constantly humble because to the extent that you are humble, you will accordingly be constructive. Where you are constructive there will be no bossiness, but there will be spirituality. Just see how the Father comes with so much humility. Therefore, *follow the Father*. If there is the slightest bossiness in service, then that service finishes. Achcha.

Blessing: May you become an image of support for the world and make yourself complete by understanding the importance of this time.

You are now passing through the time of earning an income for the whole cycle, of sowing the seeds of elevated actions, of *recording* within yourself sanskars for 5000 years, the time of world benefit and world transformation. If those who understand the knowledge of this time waste the present time or put everything off for the future, it means that their efforts are based on time. However, souls who are images of support for the world do not depend on anything. They step away from the iron-aged impure world on

the basis of their imperishable Support and make effort to make themselves complete.

Slogan: Increase your decision-making power with the *balance* of karma and yoga.

***** O M S H A N T I *****