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The essence of the study is: coming and going

Today, the Murlidhar Father is seeing His *master* murlidhar children. All the children are like chatraks (mythical bird thirsty for a drop of rain), thirsty for the murli and the meeting. No one except Brahmin souls can be as thirsty. This murli of knowledge and meeting with God are unique and lovely. Many souls of the world are thirsty for a meeting with God and are waiting in anticipation, whereas you Brahmin souls in a corner of the world are attaining your elevated fortune in an incognito way. In order to know and see the divine Father, you need a divine intellect and divine vision which the Father has given you special souls. This is why only you Brahmins are able to know Him and celebrate the meeting with Him. People of the world keep calling out: “We are thirsty for one drop”, whereas what do you say? We have a right to the inheritance. How great the difference is between those who are thirsty and those who have a right! Now, all of you have arrived here by right, as those who have a right. You have the intoxication in your heart that you have come to your Father's home, that is, to your own home. You wouldn't say that you have come to an ashram. You believe that you have come home, do you not? The sign of having a right is that there is the feeling of belonging. You have come to your Father; you have come to your family. You children don't come here as guests but you come to your home. Even though you come for 4 days, you think that you have come to Madhuban, your own place. Coming and going: these 2 words of coming and going are the essence of the study of you Brahmins and of the murli of the Murlidhar. What is it that you practise for your pilgrimage of remembrance? To be a karma yogi means: I, the bodiless soul, am detached from the bondage of the body. I come into action simply in order to perform action; I complete the action and become detached from the relationship of the action. I stay in relationship, but not in bondage. So, what is this? It means “to come” to perform action, and then to become detached. You don't come into action under the influence of the bondage of karma, but you make the sense organs subservient and become karma yogis in order to perform actions with authority. You are not under the influence of actions performed by the senses. If someone comes under an influence, then a soul under an influence becomes compelled, whereas a soul who is a master is never compelled by anything. That soul is strong in his self-respect. Even now, some children sometimes still come under the influence of one physical organ or another, and then they say “Today my eyes deceived me, today my mouth deceived me, my drishti deceived me.” To come under another an influence means to be deceived. And the sign of being deceived is that there is the experience of sorrow. You don't want to be deceived, but you do something even against your will. This is known as being influenced. People of the world say “We were caught

in a spin. We didn't want to, but we don't know how we were caught in a spin.” You souls, who are spinners of the discus of self-realisation, can never get caught in a spin of deception, because the discus of self-realisation liberates you from all other spins. It is one that not only liberates you, but enables you to become instruments to liberate others. People think about becoming free from the sorrow of many types of spinning, and they want to come out of the world cycle, but they do not know that it is possible to play a *part* in the world cycle while being liberated from the spinning of the many types of sorrow and still achieve the stage of being liberated in life. You *challenge* them, telling them that you can enable them to claim *double* liberation in life, where there is liberation as well as life. You have issued such a *challenge*, have you not? You say with intoxication “Liberation-in-life is ours and your birthright.” So, to be a spinner of the discus of self-realisation means to remain liberated from the spinning of sorrow and to liberate others. You are not those who are influenced, but those who perform actions through all the sense organs by right as masters. You are not ones who are deceived, but those who liberate others from deception. This is what you practise, is it not? To come into action and then become detached. So what is the practice of remembrance? Coming and going. And what is the study, that is, the essence of knowledge? To become karmateet and return home, and then to go to your kingdom to play your *part* of ruling. This is the essence of knowledge, is it not? So going and coming – this is knowledge and yoga. You are engaged in this practice day and night. You have in your intellect the happiness of returning home and of coming into your kingdom. When you come to your home of Madhuban, you have so much happiness. From the time you *book* your *ticket*, there is the thought inside, "I am going to go, I am going to go.” You have the happiness of going to your Madhuban home, and therefore also of going to the home of the soul. However, who will go with happiness? Those who constantly have more practice of coming and going, who stabilise themselves in the bodiless stage whenever they want and become karmateet whenever they want. This practice has to be very firm. It should not be that you wish to become bodiless, but that the bondage of the body, the bondage of karma, the bondage of others, the bondage of possessions, or the bondage of nature and sanskars attract you towards themselves. Any type of bondage will not allow you to become bodiless. It is the same as when someone is wearing a *tight dress* and, if need be, wishes to take it off in a *second*, she is not able to do so, and there is a struggle because it is clinging to the body. In the same way, any bondage will pull you towards itself. Bondage makes the soul *tight*. Therefore, BapDada always teaches this lesson: be immune, that is, be detached and extremely loving. There has to be this practice for a long period of time. Listening to knowledge, giving knowledge to others and doing service is a different thing, but this practice is extremely necessary. In order to *pass with honours*, it is essential to *pass* in this practice, and *doubly underline* paying *attention* to this practice. Only then will you become *double-light*, attain the karmateet stage and claim a *double* crown. You became Brahmins, you claimed a right to the Father's inheritance, you became *Godly students*, you became enlightened souls, you became world servers – you have attained all of that fortune, but now, in order to *pass with honours*, and in order to come close to the karmateet stage, like Father Brahma, pay special *attention* to the practice of becoming detached and bodiless. Brahma Baba gave you the practical experience of the instant fruit of his practice of being detached and loving before becoming karmateet in his physical life. All of you children share your experience of this: He remained detached while listening, he remained detached while performing actions and detached while speaking. He did not stop doing service. He did not stop performing any action, but he remained detached and even on the *last* day, completed the service of the children. Detachment easily brings the experience of success in every action. Try it and

see; speak to someone for an hour and make effort to make him understand and in contrast to that listen and speak to another soul for 15 minutes, stabilise yourself in the stage of being detached and give the other soul *vibrations* of the stage of detachment. The success that you achieve in these 15 minutes would not be achieved in one hour. Brahma Baba *practised* this and demonstrated it to you. So, do you understand what you have to do?

The *teachers* are instruments *first*, are they not? You will *follow* the *father*, will you not? No matter how much you expand service, while going into expansion, let the practice of stabilising in the stage of the essence not decrease. Do not forget the essence in the expansion. Eat, drink and do service, but do not forget being detached. To what extent can you serve through words? How many will you serve? Now spread spiritual *vibrations*, the *vibrations* of the stage of being bodiless and the powerful *vibrations* of being detached and loving into the atmosphere. This is the method for a fast speed of service. Before serving others, if you are perfect in this method yourself, you will be able to achieve success in service. It has now become easy to come into words, and you do it from the heart because that practice is now firm. Similarly, this practice will also become *natural*. It is through this *natural* practice that *nature* will change, whether it is the *nature* of human souls or *nature* (matter). Do you understand? You do not find this difficult, do you? You are the children of the greatest Father and you have a right to the greatest attainment, and so this is not a big thing for you. You know how to pay *attention*, do you not? Or, do you know how to have *tension*? Your original sanskars are those of paying *attention*. Since you know how to have *tension*, is it a big thing to pay *attention*? You have instilled the habit of maintaining *tension*, have you not? Do not have any *tension*, even of paying *attention*, but let there be *natural attention*. What some do is to change *attention* into *tension*, but let *attention* remain in the form of *attention*; do not change it. Your *original* practice of the soul is that of remaining detached. It was detached, it is detached and it will become detached. It is just that *attachment* does not allow it to become detached. In fact, the *original nature* of the soul is to remain detached from the body; it is separate. The body is not the soul, and the soul is not the body; so they are detached, are they not? It is just that there has been the habit of *attachment* for 63 births. That which is *original* always remains *original*.

Achcha, many *double* foreigners have also arrived. You have arrived in order to celebrate the New Year. Have you come as guests or have you come as the children? You have a feeling of belonging, do you not? BapDada is also pleased seeing His children in His home. Children are always the decoration of the home. And so Madhuban is decorated with you children. This is why BapDada is pleased seeing the decoration of His home. Whether you are a Bharatwasi or a foreigner, you are both the decoration of the home. BapDada congratulates you for coming and He also congratulates you for leaving, because coming here is good and leaving here is also good. It is not farewell, but only congratulations upon congratulations. When you leave here, you are congratulated for the service and when you come here, you are congratulated for the meeting. Both are congratulations, are they not? Achcha.

To all the children from this land and abroad who always have a right, to the elevated souls who always maintain the essence of gyan and yoga, to the souls who are to become complete with the awareness of coming and going, to the yogi souls who constantly *follow* Brahma Baba and come close to their karmateet stage, to the children who stay in the happiness of the feeling of belonging and of having a right, to those with happiness in the heart, BapDada's love, remembrance and namaste.

Blessing: May you be a *lawmaker* and a *maker* of the *new world* by being *lawful* with yourself and all other souls.

Those who are *lawful* with themselves are also able to be *lawful* with others. Those who *break* the *law* cannot enforce any *law* on others. Therefore, check yourself from morning till night, in your thoughts, words, actions, connections, in being co-operative with one another, and in service, that you are not *breaking* any *law*. Those who are *lawmakers* cannot be *lawbreakers*. Those who become *lawmakers* at this time become *peacemakers* and *makers of the new world*.

Slogan: While performing actions, not to be influenced by any good or bad actions is to be karmateet.

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