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In order to become *number one*, put knowledge and yoga into your practical form.

Today, the true Teacher is seeing His *Godly students*, the ones who imbibe His elevated teachings. To what extent has each Godly student imbibed these Godly teachings? The Teacher is one, the study is the same, and yet the students are numberwise in their study. The lesson everyone listens to every day in the murli is the same at every place, that is, the same lesson is studied. The murli, that is the lesson, at every place is the same. There may be a difference in the *date*, but the murli is the same. So, why is it still numberwise? Why is there a *number*? Because the method of studying this Godly study is not just to listen to it, but every elevated version has to be put into your practical form. Everyone listens to the same thing, but it becomes numberwise in putting it into the practical form. Everyone has the same aim: I should become *number one*. You do have this aim, do you not? You have the aim of becoming *number one*, but you become numberwise in the *result*. You have to put the aim into your qualifications, but in doing this there is a difference created between the aim and the qualifications.

There aren't many *subjects* in this study. You simply have to imbibe 4 *subject*, so what is difficult about this? All 4 *subjects* you have are related to one another. If you imbibe the one subject of knowledge completely according to the right method, that is, if you put every word of knowledge into your practical form, then that knowledge is just of 2 words. These are: Creator and creation, or Alpha and beta. To have the clear understanding of the Father, the Creator, means that the introduction of the Supreme Soul and the relationship with Him become clear. And the creation means the first creation: I am an elevated soul, and secondly, what my *part* as a soul is in this unlimited creation, that is, in this unlimited *drama*, throughout the entire cycle. All of you have this knowledge, do you not? However, to be an embodiment of an elevated soul and to play an elevated *part* at all times – you sometimes remember this and you sometimes forget. You have the knowledge of these 2 words. Yoga is also based on these 2 words, is it not? Therefore, yoga is automatically connected with knowledge. Those who are enlightened souls are definitely also yogi souls, and so gyan and yoga are related, are they not? Therefore, would the dharna of those who are gyani and yogi be elevated or weak? It would automatically be elevated, would it not? It would be easy, would it not? Or, would they have difficulty in their dharna? Can those who are gyani and yogi souls be weak in their dharna? No. However, they are this. Is it that they do not have gyan and yoga? They are knowledgeable,

but they do not have the stage of being an enlightened soul. They are those who try to have yoga, but they do not have a yogi life. A life is constant and it is *natural*. To have a yogi life means that the *original nature* is that of a yogi.

The sanskars of forgetfulness and weakness of 63 births have become the original *nature* of your Brahmin life and they sometimes create obstacles to your efforts. Then, no matter how much your *attention* is drawn either by yourself or by others to bring about a particular transformation, and even when you know and you understand that that transformation should take place, and you also wish that, what do you still say? I do not want this, but it is my *nature*, it has become my *natural nature*. If someone's words and interaction are not filled with knowledge or they are not according to those of a yogi life, what do they say? They would say: My words are *naturally* like that; my *tone* of speaking is like that. Or, they would say: My activity and my behaviour are *official* and serious. You give it a very good name: It is not being forceful, but it is *official*. Your *natural nature works* according to your wishes and understanding; you do not have to make any effort for that. Similarly, every action of those who have a gyani life and a yogi life is *naturally* filled with knowledge and yoga. That is, knowledge and yoga become their *nature*. Then, because of having that *nature* they are *naturally* able to perform elevated actions and yukti-yukt actions. So, do you understand? That *nature* makes everything *natural*. So, when knowledge and yoga become your original *nature*, that is known as having a gyani and a yogi life.

All of you are gyani and all of you are yogi, but what is the difference? One category is those who listen to and speak knowledge and put it into their life according to their capacity. The second category is those who make knowledge and yoga the *nature* of their life at every moment. All of you are students, but because of this difference, you become numberwise. Those who have the *nature* of being gyani and yogi will *naturally* have dharna. Their nature and sanskars will *naturally* be the embodiment of dharna. They will not have to make repeated effort to imbibe this virtue or to imbibe that virtue, but at the time of laying their *foundation* they would have made their life on the basis of gyan, yoga and dharna. This is why these three *subjects* become the natural and automatic experience of such souls. This is why such souls are called easy yogi souls, easy gyani souls and souls who are easily an embodiment of dharna. So all three *subjects* have a *connection*, and those who have the treasure of such experiences will be complete. Such images of perfection automatically become *master* bestowers. A bestower means a server. A bestower cannot stay without giving. Through having the sanskars of a bestower, the *subject* of service automatically becomes easy in a *practical* way. Therefore, all 4 are related, are they not? If someone says, "I have very good knowledge, but I am lacking in my dharna", would you call that one a gyani soul? You give this knowledge to others, but you are only able to give it because you have it. One is to understand and the other is to put it into your form. All of you are clever in understanding. You are also all clever in explaining. However, if you wish to become *number one*, you must put knowledge and yoga into your practical form. Then you will not be numberwise, but *number one*.

So you were told that, today, the true Teacher was seeing His Godly students everywhere. What did He see? Were all visible as *number one* or numberwise? What would the *result* be? Or, do you think that only one would be *number one*, and that you will come among those who are numberwise? You can come into the *first division*. There is not just one in that. So *check*: if your stage fluctuates again and again due to any situation, that is, if you have to labour in your effort again and again, it shows that, in the main *subject* of knowledge, you have not put the lesson of the 2 words ‘Creator’ and ‘creation’, into your practical form. You have not put it into your life in the form of your original *nature*, your original sanskars or in the form of an easy nature. The *natural* nature and sanskars of a Brahmin life are to have a yogi life and a gyani life. A life means constantly, always. It isn't that this is your life for 8 hours and not for 4 hours after that, that today you were a yogi for 10 hours, or that you became a yogi for 12 hours, or that you became a yogi for 2 hours. Such souls are those who are trying to have yoga. They are not yogis who have a yogi life. You especially sit in a gathering so that, through that atmosphere, you are able to transform those who are weak effort-makers and all souls of the world with the power of the yoga of everyone. Therefore, even that is essential. However, you do not sit in yoga just to reconnect your yoga that has broken. The collective power of a gathering is also for service; but you do not have a yoga bhatthi so that you are able to forge your own broken *connection* once again. If you are weak, then you sit for that purpose, but if you are a yogi soul, then, as a *master* almighty authority, as a *master* world benefactor, you are doing the service of giving co-operation to everyone. Study means to become an embodiment. Achcha.

Today, Baba has come to celebrate Deepavali. What does it mean to celebrate? What is done at the time of Deepavali? Earthenware lamps are lit. Nowadays, you ignite *lights*. And who comes to the *lights*? Moths. What is the speciality of moths? To sacrifice themselves. So, what does it mean to celebrate Deepavali? So have you sacrificed yourself, or are you going to sacrifice yourself today? Have you sacrificed yourself, or do you still have to sacrifice yourself? (We have sacrificed ourselves.) So you have already celebrated Deepavali; so why are you celebrating it again? Since you have sacrificed yourself, you have already celebrated Deepavali. Or do you still go on a tour around every now and then? You have sacrificed yourselves, but you still have your wings, and so you circle around with them a little. So you are not those who circle around, are you? To circle around means to come into conflict with one form of Maya or another. So do you come into conflict with Maya, or do you defeat Maya? What do you do? Do you sometimes gain victory and sometimes come into conflict?

So you celebrate Deepmala (the rosary of lights), your own memorial. It is your own memorial, is it not? Or is it the memorial of the main souls, and you are simply observers? It is the memorial of all of you. That is why, nowadays, instead of lighting many earthenware lamps, people light small fairy *bulbs*. If lamps are ignited, the number would be fewer. However, your population (number of souls) is very large, is it not? So, in remembrance of all of you, many tiny little bulbs are lit. So you are celebrating your own memorial. When you see the lamps, do you think that those are your own memorial? Do you remember this? The speciality of

the confluence age is that the living lamps are seeing their memorial of the non-living lamps. You are here in the living form and you are seeing the non-living memorial. In fact, the day that you celebrate Deepavali is the real date of Deepavali. This *date* has just been *fixed* by the people of the world, but your date is your own. That is why the real date is the day that you Brahmins celebrate it. Whom do people ask when they *fix* any dates? They ask brahmins. So, today, BapDada is giving greetings of Deepmala to all the constantly ignited lamps in this land and the foreign lands. BapDada is giving congratulations; congratulations for Deepavali means congratulations for becoming complete and full of all treasures. Achcha.

To such constantly ignited lamps, the true lamps who are themselves the form of light and who dispel the darkness of others, to those who put all 4 *subjects* into their practical life at the same time, to such gyani and yogi souls who put the qualifications of the aim of becoming *number one* in all the subjects into their practical life, to the souls who are embodiments of divine virtues, to the constant servers, the elevated world-benefactor souls, love, remembrance and namaste from BapDada.

Meeting Groups: Those who constantly have the sparkle of happiness visible on their face and in their activity are the fortunate ones.

1. Do all of you consider yourselves to be the souls who always have the fortune of happiness? What would be the sign of those souls who have the fortune of happiness? The sparkle of happiness would be constantly visible in their face and their behaviour. No matter what physical act they may be doing, even if it is an ordinary task, the sparkle of happiness should be visible while they perform that task. This is known as the mind dancing in constant happiness. Are you constantly like this? Or, do you sometimes remain very happy and at other times a little less? The treasure of happiness has become your own treasure. So, your own treasure would be constantly with you, would it not? Or, would it only be with you sometimes? Have you made Baba's treasures your own treasures, or do you forget that they are your treasures? You always remember your physical belongings, do you not? Those treasures are visible with your eyes, but this treasure is not visible with the eyes; you experience it with your heart. So, can you forget anything that you have experienced? Always have the awareness that you are the masters of the treasure of happiness. The more you remember your treasure, the more intoxication you will experience. So, this spiritual intoxication will give others the experience that you have something valuable.

What do the mothers remember all the time? Do you just remember the Father, or do you remember something else too? The happiness of the inheritance would be visible, would it not? Since the whole world for a Brahmin life is the Father, what else would you remember except the world? Constantly continue to sing the songs of your elevated fortune in your heart. Would you be able to

attain such an elevated fortune throughout the whole cycle? So out of the whole cycle what are you able to attain only at this time? The happiness and intoxication of the present time is the most elevated of all. So, do the mothers remember any other relatives? Is there fluctuation in any of your relationships? Do you feel that attachment there? Has all your attachment finished? Those who say, "No matter what happens, I will not have any attachment", raise your hand! OK, the test *paper* of attachment can come to you? Pandavas are conquerors of attachment, are they not? If there is any fluctuation in your interaction with others, are you conquerors of attachment then? Even now, Maya gives you a *paper* every now and then. Do you *pass* in that? Or, do you become a little slack when Maya comes? So, continually sing songs of happiness. Do you understand? No matter what you lose, your happiness should not diminish. No matter in what form Maya comes, your happiness should not diminish. Only those who remain constantly happy to this extent have the fortune of happiness. Achcha. Now, what wonder do those from Andhra and Karnataka have to perform? No soul should remain deprived. You have to give the message to each and every soul. Wherever you may be staying, all souls should receive the message. The more you give the message, the more your happiness will increase. Achcha.

Blessing: May you finish all waste and *pass with honours* by means of the daily murli.

Every day's murli is the means to keep your mind *busy*. Continue to churn any *point* from the murli and your mind will remain *busy* and waste will then automatically finish. Keep your mind so *busy* in serving through thoughts, words and deeds that waste thoughts just do not come. Only then will you be able to *pass the final paper with honours*. If there is the practice of allowing waste to continue, you will be deceived at that time.

Slogan: In order to put your *plans* into a *practical* form, keep a *balance* of being a *master* and a child.

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