

# Discipline – Part 1

1

When people come to you, you tell them the discipline of constantly staying in the company of the Truth. So you must also have this practice constantly. Then, the remembrance that you find difficult - and all the thoughts you have of how to have remembrance and where to focus your mind - will finish. You will easily attain success in your actions.

2

The speciality of all the maharathis who have departed is that they become present at amrit vela: they have not renounced their meeting of amrit vela. They were very firm in their discipline here with themselves, and for others too. They didn't just tell others, but they themselves

observed that discipline, and put zeal into everyone. This system is very good.

3

Make those who are cooperative have love for the yagya. When they have love for the yagya, they will all be cooperative in every task of the yagya. Make them loving, that is, make them have the firm faith in the intellect that they belong to this yagya. They are co-operative and they would say that they are co-operative. However, those who are loving would love the tasks and disciplines of the yagya.

4

Just as that Government creates a savings scheme, so too, the Almighty Government is also now ordering all the children to create a savings scheme. Put a full stop to the expenditure. At present, continue to give. Is anything still remaining in terms of receiving? If it still

remains, it proves that the Father has not given you your full inheritance. However, the Father has not kept anything with himself. He gives you your full inheritance in a second, so that nothing remains to be received. So do you now know how to save? Or is it that you have developed the habit of spending? There are many who do not know how to accumulate. They are not able to accumulate, and in fact they develop the habit of spending more, and thereby incur debt. Here, too, when you spend all of your powers, you say that such-and-such a Didi or Dadi or BapDada should give you something. You take on credit. First of all, think whose children you are. You are the children of the Master of unlimited treasures. Do you have this intoxication? When you are the masters and so the children of unlimited treasures, and you then take the powers on credit from others, what would you be called? Very sensible? You

do not become so over-clever, do you? Do you know the methods for saving in the savings scheme? What is the easiest and the most elevated method for saving - through which you are able to save all powers? How would you create your budget? Only when you first make a budget will you then be able to check it. How can you make it so that you can automatically accumulate? To make a budget means to fix a programme for every moment for your intellect, for your words, and for your deeds. When you make a budget, you arrange it so that you only spend a certain amount of it, and your expenditure is then created according to that. Only then is your task accomplished successfully according to the budget. So, to make a budget means to awaken at amrit vela, and to arrange a plan for your intellect, and for what you have to do through words, and for what you have to do through deeds. That is, you have to make a diary,

for all three, for every day. After making a diary for every day, you then have to check as to whether you performed your tasks according to whatever you arranged for the intellect. Or, is it that the budget is one thing and the plan is something else? So, the easy method to accumulate all your powers is to make a plan for your thoughts, words, and deeds, for every day. If, at amrit vela, you fix what the intellect has to remain busy in throughout the day, then all wastage will then be finished. If you finish the wastage, you then become someone powerful. In order to finish the wasteful, make your intellect a planning intellect. Only by making your intellect a planning intellect will you be able to accumulate all your powers; for otherwise, all the powers you use will be spent wastefully. If the account of wastage is finished, you will automatically be able to save. In order to finish the wastage, write your daily diary. Fix your time

in this way, then, as to what special thoughts you are going to have in your intellect for the day, and what you will accomplish through your words for that day. By fixing this, your energy that is wasted by ordinary and wasteful words will be saved. Those who do not waste anything become the best. Those who waste anything can never become the best. Look at everything and increase your savings scheme. Only then will you be able to become master creators. At present, you do not have the power to become a master creator and sustain your creation. If you cannot become a master creator, then what will you become? If you do not know how to look after anyone, then you will have to be looked after, will you not? So, instead of being a master creator, you will become a creation. But you want to become a master creator, do you not? So, simply keep the two words you were told - "fair" and "game" - in your awareness at all

times, and you will be able to make a savings scheme. Then, you will save the thoughts, time, and power that you use wastefully. For this, simply keep your discipline firm. You think that you will do something, but you do not keep that discipline as a daily discipline. You follow it strictly for a month, and then Maya begins to come - that is, Maya begins her task of making you unconscious. So, what do you have to do for this? When you see that someone is not gaining consciousness, you give him injection after injection. Or, when an operation is being performed, an injection is given, so that the patient does not feel anything. When you feel that some force is going to make you unconscious - that is, when you feel the force of Maya beginning - then what injection will you give then? You pay attention, and have checking anyway, but - together with that - check the discipline of taking full power from the Power-

house, at amrit vela, every day. This is the strongest injection of all. If you make a connection with the Father at amrit vela, you will then be saved from being made unconscious by Maya for the whole day. This injection is missing. There should be a good connection. It should not be that you just wake up and sit there. Of course, you observe the discipline of waking up and sitting there, but is your connection good? That is, do you experience having all attainments? If you take an injection, but do not experience any power, then you should understand that the injection has not fully accomplished its task. In this way, the connection of amrit vela means to experience all powers and all attainments. This is the strongest injection of all.

5

Who are you? (“Raja Yogis”) What does it mean to be a Raja Yogi? You are kings, are you

not? Are you not able to control your mind? A king has ruling power, doesn't he? So, do you not have ruling power? At amrit vela, and every now and then throughout the day, remember your occupation: "Who am I?". Whilst carrying out your activities, the awareness of being a Raja Yogi becomes merged. Therefore let it remain in an emerged form. Make this a discipline.

6

On the day of remembrance, celebrate it as the day of power. Become an embodiment of remembrance, and so an embodiment of power. Do you understand? On that day, the Father will see what sacrifice each one has made, and to what percentage, and in which form - whether it is out of compulsion or out of love. It should not just be as a discipline. Do not do it out of compulsion, thinking that it is a discipline. Only that which is done out of love from the heart is

accepted. If something is not accepted, it goes to waste.

7

Do all of you have heart-to-heart conversations at amrit vela? Those who experience the sweetness of a heart-to-heart conversation at amrit vela remain successful throughout the day. You do not remain careless, do you? Do you constantly pay attention to yourself? And do you experience the sweetness? One is simply to follow a discipline, and the other is to be one who attains something. All of you are those who attain something, are you not?

8

The variations in the crowns were also apparent in the canopies in some cases the canopies were so large that all tasks could be carried out under their protection. For some the canopy was so unlimited that they were even able to

throughout the world and yet remain under its protection. But for others the canopy was limited in size: those were the ones who had made remembrance into a discipline to be performed at fixed times. They would have remembrance for four hours or for eight hours, and in this way would transform the remembrance of the unlimited Father into a limited activity. They had fixed a set time to experience a relationship which is eternal, and had thus made that relationship into a temporary one. They had brought remembrance of the unlimited into limitation. Sometimes there would be a relationship with Baba, and sometimes a relationship with human beings. Sometimes there would be a relationship with possessions, sometimes with old sanskaras or with the former nature of the self. At the time of receiving there was generosity in the heart, but at the time of giving there would sometimes be

“economy”. At the time of receiving they do not say “just a little for the time being”, but at the time of giving they say “it will happen gradually...”. With great cleverness they raise Baba’s hopes with the words “yes we shall become complete”. But if you are claiming the right to receive in one second, you should equally be generous at the time of giving. Those whose remembrance is constantly limited were seen under their canopies, but the effects of the vibrations and atmosphere of Maya, together with the battling with matter, sanskars, and other human beings, were also being experienced. Had their remembrance been unlimited, they would have experienced continual safety under their canopies.

9

All were seen sitting on their thrones. You know which throne: the throne of Baba’s heart. However the heart throne is such a pure place

that only the one who is pure constantly can sit on it eternally. Baba does not send anyone away from the throne of his heart, but they themselves climb down from it. It is Baba's wish that all of his children should be seated on the throne eternally. But according to the operations of the law of karma, only those children who constantly follow the Father are able to sit on the throne eternally. If there has been impurity, or disciplines have been broken, even in thought, then they step down from the throne, and experience either realisation or repentance. If the misdeed is sinful, there will be the stage of repentance; and if the misdeed is wasteful, there will be the stage of realisation. The repetition of wasteful thoughts gradually brings realisation that "I should not be allowing these". Then the thought "this is wrong" pricks like a thorn. Realisation and repentance prevent

the soul from enjoying the intoxication of the stage of being seated on the Throne.

## Discipline – Part 2

1

You continue to receive BapDada's love and remembrance every day. Look, even while sitting at home, if you are reading a murli with discipline every day, then you don't miss out on receiving BapDada's love and remembrance for even one day. He doesn't miss out on giving love and remembrance for even a single day. You do receive it, do you not? You receive love and remembrance every day. You must not miss a murli due to any reason. Just as you never miss out on your meals, in the same way, this too is food, is it not? That is food for the body, and this is food for the soul. Did you like this? All you new ones were allowed to come. You too have to follow this discipline. Just as there are other disciplines, this too is a discipline. A Brahmin

means one who listens to the murli, one who does service.

2

What bracelets will you wear? You have worn the bracelets of the disciplines. However many disciplines you follow, you will be wearing that many bracelets. Some wear ten bracelets, and some wear only one. It looks beautiful when someone wears a lot of bracelets.

4

It is said of the Father that those who know him as he is, and what he is, can attain all attainments. In the same way, do you know yourself as you are, and what you are? Do you know and accept yourself in this way, and conduct yourself accordingly throughout the whole day? Just as it is necessary to know the Father in all his forms and in all relationships, it

is also necessary to know the self in the same way, through the Father. To know means to accept. What will your stage become if you continue to move along accepting yourself as you are? You will become bodiless whilst in the body, avyakt whilst in the vyakt form, an angel whilst walking and moving around, and karmateet whilst performing karma. When you very clearly know and accept yourselves, then such souls can never fluctuate in following the disciplines. To know the disciplines means to follow the disciplines. The disciplines automatically remain with those who accept and follow all the disciplines. They do not have to think whether something is a discipline or not. For those who stabilise themselves in the stage of the self, whatever actions they perform, whatever words they speak, and whatever thoughts they think, become a discipline. You saw that, whatever the sakar form performed

while remaining in self awareness, they became the disciplines for the Brahmin family. How were those disciplines created? Whatever happened through Brahma Baba became the disciplines for the Brahmin family. By staying in the awareness of the self, all actions become a discipline, and recognition of the time constantly remains very clear in front of them. Senior officers know the whole plan, and they keep it in front of them while conducting their activities. In the same way, pilots and ships' captains have their own plans through which they can know the path clearly. Similarly, those who know themselves automatically follow the disciplines, and recognise the time very clearly. Throughout the day they are aware of what they are, as they are. It is remembered: "whatever actions I perform, others who see me will do the same". So, whatever actions are performed by those who know themselves, those actions will become

disciplines: everyone who sees them will follow them. You should have such a stage constantly.

In the first stage, you have to make effort: you have to think, at every step, whether something is right or wrong. But, when you stay constantly in the awareness of the self, then it becomes natural, and there is no need to think about it, as you could never perform any action without the disciplines. In the sakar form, because of being in the intoxication of the self, he could say with authority that, even if he performed a wrong action, that would also be put right. He had that authority. How did he have such authority? With the intoxication of the self: by staying in the awareness of the form of the self, you have the intoxication that none of your actions can be wrong. Everyone should have such intoxication, number-wise. Can those who followed the Father not create this stage? You will follow this one, will you not? He is the first

soul, in the sakar form. Whatever was demonstrated by the first soul as an instrument, the second and third souls can follow him number-wise in all aspects. The question of the incorporeal form is a different matter. Whatever Baba demonstrated, as an instrument, in the corporeal form, can be followed by everyone, number-wise, according to effort. This is known as “having full faith in the intellect for the self”. Just as your intellect has 100% faith in the Father, together with that faith in the Father, you also need to have that much faith in the self. How much intoxication do you have for the stage of the self? Just as Baba became an instrument in the sakar form, and demonstrated every action as a discipline, so you children have to follow the father, in the same way, in a practical form. Do you have such a stage? If the train is running accurately along the track, there is faith that there will not be an accident, and

you continue to drive it free of care. In the same way, if you have the intoxication of the awareness of the self, then you cannot perform actions, or have thoughts, that are not within the disciplines. Such a perfect stage is coming close now. By stabilising yourself in this stage of self-respect, there cannot be any arrogance. The more you maintain your stage of self respect, the more humility there will be. This is why such souls will not have any arrogance. Victory is guaranteed when you have faith: victory will be merged in your every action. That is, if your every action is like a discipline, then victory is guaranteed. Check yourself, to see how close you are to this stage. When you come close, a number of others can also come close. Day by day you must be experiencing such transformation. To have something verified, and to give regard, is one thing. But, to have faith in the self, and to ask others, is a different matter.

Whatever actions such souls perform, they will have faith. The Father also gives regard to the children, and advises them. Check to see how close you have come to such a stage. Then you will not have the thought: "I don't know whether this is right or wrong". That thought will finish, because you are master knowledge-full. You must never lack intoxication of the self. According to the disciplines, whilst interacting with others you should give regard to them: you saw such a stage in the sample. To follow the things you have seen in the sakar form is easy, is it not? So, you are coming close to the stage of being equal, are you not? So now you have to make elevated and deep effort, not ordinary effort. Ordinary effort is that of childhood, but now, for special souls, it has to be special effort.

5

If your relationships are accurate, then you should experience blessings. What would be the

experience of blessings? You are experienced in this, are you not? Whenever you come into relationship with others, and when performing any task, you will be double light. You won't experience any burden, and those whom you serve - those whom you come into relationship with - will also feel double light. They will experience that you are always light in relationships: that is, never heavy. When should you come into relationship? according to the discipline, do not be so easy that, as the saying goes: "ants come in where there is too much sweetness". Don't become so easy, but remain double-light. So BapDada says: check your treasures. Baba is giving you time. The board of completion has not yet been put up. So check yourself, and continue to move forward.

6

Day by day, weaker quality souls will emerge: that is, there will be a greater number of

subjects coming. They will only like one thing: not two things. They will not have faith in everything. So, continue to stay in connection with those who are simply in contact, and keep a connection with them according to what they want. As delicate times continue to come, then, according to the problems, it will be difficult for them to become regular students. However, many will come into connection, because it is the final period. So, what is the final pose like? In the beginning, there is a lot of keen-ness, and zeal. Scarcely a few will have that. The majority that come will be of those who have a relationship, and are in connection. So, you need to pay attention to this. It should not be that you do not recognise souls who come into connection, and you deprive them of that connection. No one should go away empty handed. Even if they are not able to follow the disciplines, but they wish simply to have love,

then you definitely have to pay attention to such souls. You should understand that that is a group of the third quality, and so they should receive such handling accordingly.

# Discipline – Part 3

1

According to the operations of the law of karma, only those children who constantly follow the Father are able to sit on the throne eternally. If there has been impurity, or disciplines have been broken, even in thought, then they step down from the throne, and experience either realisation or repentance. If the misdeed is sinful, there will be the stage of repentance; and if the misdeed is wasteful, there will be the stage of realisation. The repetition of wasteful thoughts gradually brings realisation that “I should not be allowing these”. Then the thought “this is wrong” pricks like a thorn. Realisation and repentance prevent the soul

from enjoying the intoxication of the stage of being seated on the Throne. The first stage then is to be seated on the Throne. The second stage is when, after something has happened, there is the realisation that even the Thrones are “numberwise”. Seeing that something is about to happen, that a storm is brewing, some check in advance, and finish that thing off. Other realise it is happening during the event. Others only realise after the event has taken place. So the second stage is that of realisation. The third stage is repentance, and all are “numberwise” in this also. Some repent, but at the time, lack the power to reform.

What should they do? There should be a special vow, or discipline observed for the self, so they are able to transform their

thought patterns. Through your thought patterns the future of the entire world will be changed. The special vows which you take will cause the same pure thoughts to emerge repeatedly. So some remained seated on their Thrones, but others were seen to step down.

2

A specially beloved child means one who follows the elevated code of conduct. Those who are the most elevated beings - who follow the most elevated code of conduct - cannot have any thoughts that are against the code of conduct. Since your activity is considered to be the code of conduct or Godly disciplines, you are Maryada Purshottam (elevated beings who follow the highest code of conduct) , are you not?

3

The basis of all attainments is the power of transformation. Because of not being able to transform yourself, you are not able to reach the elevated aim that you have for yourself. Because of not having the power to transform - even while wanting something, and adopting the means for that - although you have the right company, you follow the disciplines according to your capacity, and even though you call yourself a Brahmin, you are not content with yourself. Just the power of transformation alone becomes the means for coming close to the Almighty Authority Father, and to all the elevated souls. If you do not have the power of transformation, you will constantly experience yourself to be standing aside, and deprived of all

attainments. You will then experience yourself to be one who sees and hears everything from a distance. You will remain thirsty for the experience of love, co-operation and power. The expansion of many types of desires, hopes and wishes will constantly appear in front of you like storms. Because of these storms, the destination of attainment will constantly seem far away.

4

Baba was checking everyone's account (Diwali is the time for the year's accounting), and in the accounts it was clear why there isn't the experience of Brahmin life to the extent that each one wishes. It is because the vision is drawn toward others. Waste thoughts are drawn by others and the soul becomes trapped in external bonds. There is

far too much thinking and speaking about external situations and difficulties. This is why you now need to realise the vision of your eternal self through the cycle. By focusing on the eternal self, the things to do with others outside come to an end. Let every day be new, with new thoughts and new sanskars, and then new hopes and zeal will emerge automatically. Everything new has to be based on the principles and disciplines of Brahmin life.

5

Use auspicious words. These words do not exist in the Brahmin dictionary. No one knows who invented these words. It must have been one of you. “You” does not mean those who are sitting in front of Baba, but all Brahmins. BapDada has just given an

example. There are many such wasteful words that are spoken jokingly throughout the day. They will not use good words. They won't even say that that wasn't their intention, but that they just said it jokingly for the sake of it. So is such fun-making a discipline in your Brahmin life? It is not written anywhere. Have you ever read anywhere that you can make fun? Have fun, but let it be immersed in knowledge and yoga, because making the fun which you regard as fun would make someone else's stage fluctuate. So is that fun? Or is it causing someone sorrow?

6

When any Godly discipline or direction is not followed through mind, speech or action, then there is confusion. Otherwise

whilst going along with the Father in great comfort and happiness, there is no difficulty at all. There isn't any tiredness. If there is any kind of weakness, then the easy things become difficult. Seeing the children, Bap and Dada were having a sweet conversation, with amusement, about how the beloved, long-lost and now-found elevated souls - special souls, charitable souls, pure souls, souls who are the support of the whole world - can feel any difficulty. How can they be confused about whom they are going with? Bap and Dada are taking them with themselves, merging the children in their arms of love and co-operation. How can such children become confused, when they have the garland of love and co-operation?

Teachers means servers. A server means one who is an embodiment of renunciation and tapasya. Teachers should check themselves in a subtle way: not in a gross form, but in a subtle way. That is, “did I remain an embodiment of renunciation throughout the day?” That is, “instead of being an embodiment of renunciation, did I become someone who accepted some facility or some object?” Those who are embodiments of renunciation would never accept anything. When you think about accepting something, your tapasya then finishes. Renunciation definitely makes you an embodiment of tapasya. Where renunciation and tapasya finish, service also finishes. No matter in how many ways one serves externally, if there is no renunciation

and tapasya, then there is no success in service. Some teachers wonder why there isn't success in service. Not to have expansion in service is a different matter, for to move along according to the discipline is success in service. That will happen when there is renunciation and tapasya. "I am a teacher, I am in charge, I am knowledgeable, I am yogi": to accept this for the self is not said to be renunciation. Others may say this of you, but you should not have to say this for yourself. If you have to say it for yourself that would then be said to be self-pride.

# Discipline – Part 4

1

Do not look at the weaknesses of others - if you see something bad, step away from it - you are those who give the mantra that disciplines the mind - the mantra that liberates them from an influence - you liberate them, do you not?

2

You have been given shrimat for your thoughts, shrimat for your words, and shrimat for your deeds, and you have to remain accurate in all these things. Your thoughts should not be inaccurate. Whatever the discipline, whatever the code of conduct, whatever the directions, you should remain accurate and active in all of

these. Those who are active are able to mould themselves, in whatever way and at whatever time they want: they can adopt that form at any time.

3

The reason for anger is that your thoughts, whether they are right or wrong, are not being fulfilled. You may not have gross anger for anyone, but you get irritated, and you have waste thoughts. So that is not purity. You can offer ideas, but do not change those ideas into your own desires. When your thoughts become desires, then you become irritated or even show anger through your words, or hand signals - that is the gross form of anger. Give your ideas without any selfish motive. Otherwise, jealousy and hatred and the other companions of selfishness will

follow. If you have made the discipline of purity firm, and become free from attachment, then there won't be any attachment about what happens.

4

BapDada has given you shrimat, that is instructions, about everything and told you how to move forward. All of you are obedient ones, who follow the Father's footsteps, - so follow the Father's instructions and your steps will be accurate - this is easy - you shouldn't even have to think about it. However, because there is a little disobedience in one or another instruction, a bit of a burden starts to accumulate. The obedient ones receive blessings from God by having all relationships with him. This is a law. God's blessings make you double light,

and make you fly, and make you dance with happiness. Actions are the seed - so every powerful action brings instant fruit, without labour, and the soul remains powerful. So, be obedient, constantly.

There is disobedience in small matters. The majority pass in conquering lust, but its second brother is anger, and you fail in that by half. And you only half follow the discipline of amrit vela - you get up and sit down, but is there a powerful stage? In the experience of sweet silence, there is mixed the silence of sleep. If BapDada were to show you your weekly television, you would enjoy it a great deal. You follow the discipline, but you do not become the embodiment of success.

Another small disobedience is in not giving or taking sorrow - you may not give sorrow, but you do take sorrow. You have waste thoughts because you have either seen or heard waste, and that continues in your mind even against your desire. Your mind has had this habit for 63 births, so it is attracted in that direction still. These small disobediences make the mind heavy, and you cannot fly towards a high stage. This is a very deep philosophy - the burden of past sins does not allow the soul to experience the stage it desires.

5

You have congratulations for what you have done so far, but now, let the quality increase. Quality does not mean that they should be wealthy. Quality means that they

show the proof of remembrance as a discipline in their life. And you know about the mikes and heirs anyway. They should have faith in the intellect and they should be carefree.

6

You come into sound in one second. However, no matter how much noise there may be - either you yourself may be in sound, or it may be a noisy atmosphere - are you able to apply a full-stop in one second? Or would you only be able to apply a comma, and not a full-stop? To apply a full-stop is known as “staying in the experience of being an angel”. This is the avyakt stage: to go beyond corporeal consciousness in one second. For this, you have the discipline of “halting the traffic” throughout the whole

day. Why do you do this? Sometimes your practice becomes so firm that, no matter how noisy the atmosphere in all four directions may be, you are able to apply the brake completely.

7

The reason that you come into body consciousness is that there is attraction of the body. In order to move yourself away from this attraction you have to make effort. What do you do when something, that is being used to pull, is being pulled away? A magnet attracts towards itself, even when you don't want it to. If you want to keep someone away from that attraction, what will you do? If something is pulling someone, even when he doesn't want to be pulled, and if you want to keep that person away from

that pull, then what will you do? You will either take him far away, or you will place something in between, so that it isn't able to attract any more, and he will go far away. In the same way, like a magnet, you become body conscious, or come into the corporeal feeling when you don't wish to. What will you place in-between? What do you need in order to know yourself? Something through which you will be able to know yourself, and the Almighty Father, accurately? It is only one word: discipline. When you forget discipline, then you also forget the Almighty Authority. Why is there the sanskar of laziness? Because you forget one or another discipline.

Discipline brings the self closer to the Almighty Father. If discipline is lacking, there

isn't that closeness of the soul to the Almighty Father. And so the thing in-between is discipline. When you let go of one or another discipline, you forget to remember Baba. If your disciplines are accurate, the stage of the self also remains accurate. And when the stage of the self is accurate, everything is accurate. So it is the attraction of the body that draws you again and again. If you place discipline in-between, the attraction of the body will not attract you. For this, pay attention to three things: remembrance of the self; discipline; and time. Remember these things and what will you become? Trinetri (one who has the third eye), trikaldarshi (knower of the three aspects of time), and trilokinath (lord of the three worlds): you will attain all of the titles

that you have been given at the confluence age. When you know yourself, the Almighty Authority comes in-between anyway. So, pay attention to these three aspects.

1.

Are you making effort while having the awareness that all of you are one? This is the speciality and the uniqueness of this gathering - it does not exist in any other gathering throughout the whole world. What does anyone who comes here and sees this - or who listens to whatever happens here - speak about? That the way of walking, sitting, and speaking, and so on, of each soul is the same. That is the speciality they speak about. So, check yourself according to the praise they speak about: the unity; one destination; one discipline.

2

Many children experience all the powers in themselves, and also understand that they have these particular powers in themselves. However, even while having these powers, in some cases they are not able to experience

success. Even while considering themselves to be embodiments of knowledge, bliss, love, peace, and happiness, they are not constantly content with themselves. Even while being effort-makers, they are only sometimes able to experience the practical fruit: the reward or the attainment. They follow all the disciplines, but, in spite of that, they do not experience themselves to be constantly cheerful. They make a lot of effort, but they experience less fruit. Even in spite of making Maya their servant (dasi) , they sometimes experience unhappiness(udasi) . What is the reason for that? They have all the powers as well as the knowledge, and they are even following all the disciplines: so what are they lacking, that they become confused with themselves? The aspect that is missing, is that they do not know how to use - at the right time, and in the right way - the powers and the points of knowledge that they

have attained. They have love for the Father, they have love for knowledge, and they also have love for a life that is full of all divine virtues. However, together with that love (preet), they do not know the method (reet) . Or, if they know the method, they don't know how to have love. Therefore, something invaluable becomes the basis of only ordinary attainment. In a physical way, no matter how great a weapon may be - or how valuable a possession you have with you may be - if you don't know how to use it, you are not able to receive the attainment from it that you should. In the same way, knowledgeable children are not able to receive the attainment from knowledge and the powers that they should. BapDada feels mercy for such souls. Because of not knowing the method, you are not able to receive the attainment that you should. So, how can you adopt the method? For this, you need the power to discern. Because you do not

have the power to discern, you use the power to face at a time when you should be using the power to accommodate. When you need to use the power to pack up, you use the power of expansion. This is why, although the thought may be of success, you are unable to receive - from your thought - success in your attainment or in becoming the form. What is the main basis of attaining a special power? What do you need to sharpen your power of discernment? If an instrument is not able to give a clear reading of something, what is the reason for that? In order to increase your power of discernment, you need to have the elevated stage of being incorporeal, egoless, viceless, and free from sinful thoughts. If any one aspect out of the four is lacking, then - due to not having that elevated dharna - there isn't that clarity.

While having a heart-to-heart conversation with BapDada, some children repeatedly say: “We do check ourselves, but we are unable to change ourselves. We know, we accept and we think, but we are unable to do it. We do use the right method, but we are unable to attain success. What should we do for that?” The reason for that is a small mistake which takes you into a maze. What is that?

No matter how good some medicine may be, even if you are taking the correct dose, if you take something that you are forbidden to take, or you do not take something that you are supposed to, then you are unable to liberate yourself from that illness.

Similarly, here too, you take the medicine of knowledge: that is, you churn the knowledge in your intellects, thinking “this is correct”, or “this is incorrect”, or “I should do this”, or “I mustn’t do this.. this is wrong, and this is right.. this is

victory, and this is defeat". You do have this understanding in your intellects: that is, you are taking the right dose according to the time.

You do have a heart-to-heart conversation. You do attend classes. You do service, and you take all the doses. However, the first precaution - or the first code of conduct - is to belong to the one Father, and none other. You have to remain powerful in this awareness.

You do not observe this main precaution constantly, but you deceive yourself instead and think: "I belong to Shiv Baba anyway.. who else is mine?" However, you should be such an embodiment of remembrance, in a practical way, that, apart from the one Father, no other person or object, relationship or contact, or any facility, enters your awareness, even in your thoughts. This is the strongest - that is, the main - precaution.

Because of being careless in observing this precaution.. because of following the dictates of your own mind.. because of the influence of the atmosphere.. or because of the influence of the company, you are unable to remain an embodiment of remembrance at all times. You are unable to pay as much attention as you should. You pay full attention for a temporary period, then full gradually diminishes, until there is just attention remaining. Then, after that, attention changes into many types of tension. Under the influence of the situations and tests, attention changes into some form of tension. Because of this, as your awareness changes, so your power also changes. Instead of being an almighty authority, you are under the influence of Maya, and so the mantra that disciplines the mind does not work: that is, the right method is unable to grant you success. Then you cry out: "Even though I want to, why does it not

happen?” So, you need to observe the main precaution of paying constant attention to this one thing.

4

Many feel that everything should be very royal, so that if any VIP comes, he should feel that the centre is very good. However, Brahmin discipline from the beginning is that everything should be moderate - neither too simple nor too royal. You saw how father Brahma lived in a very simple way. However, you have facilities, and there are also those who supply you with those facilities.. Even then, when you carry out a task, let it be moderate - no one should ask “what have you put up as decoration?”. No one should even say: “You are already living in royal splendour now!”.

## Discipline – Part 6

1

You must not become perfect and complete only at the end. If you achieve this now, then you will be like this at the end also. But if you don't achieve this now, then it will not be possible at the end either. And so now awaken from this sleep of carelessness. The ones who remain asleep are the ones who will lose. Observe the disciplines and the principles and start wearing all the jewellery of your Brahmin life now. Polish them now. At the end that which has been polished will only need to be touched superficially. At that time you will be unable to do any polishing and there will only be time to carry out the most elevated service of other souls. If you are busy putting

on your own items, then the role of world benefactor cannot be played... At the moment there should not be the form of effort makers, but the form of master bestower. To be giving means to be taking. To simply be taking must finish. Finish the sanskars of childishness. Be the master creator, and having attained all the powers, the knowledge, the virtues, become the master bestower of blessings of all these upon others. Transform other souls with your own powers, with the influence of the atmosphere and vibrations. Become the greatly enlightened soul, the great donor, and constantly give.

2

The murli is like a walking-stick, and if there are any weaknesses remaining, then they

will be removed with this stick. This support - not just as a discipline, but out of love - will enable you to reach your home and your kingdom. So, to listen to - and study - the murli, with love, means to be lost in the love of Murlidhar. The sign of love for Murlidhar is the murli. The more love you have for the murli, the more love you will have for Murlidhar. The recognition of a true Brahmin is from his love for the murli. To have love for the murli means to be a true Brahmin. To have less love for the murli means to be a half-caste Brahmin.

3

Right up to the end some will have the sanskars of servants, and others the sanskars of rulers. Don't expect others to change their sanskars, but remain beyond their influence.

Remain the observer, detached like a lotus. What harm can others do then? Let them continue to speak, but you don't have to listen. Constantly stay within the guidelines of the Brahmin code of conduct and disciplines, and take any decisions from this platform. Become knowledgeable, so that conflict is avoided, even though sanskars remain different. If someone is doing wrong, consider them to be under external influences, and help to transform them with your own merciful vision. Don't get involved in discussion. Even if you lack the courage to assist others, at least don't stop at the obstacles yourself. If you do see others, then only see their specialities. Don't renounce others, but renounce the weaknesses in your own vision. Contact with others is

unavoidable, and so see only their specialities. If contact is unnecessary, then see only Baba.

4

Are all of you happy and content? Is there any need to ask about your well-being? BapDada thinks that there should be no need to ask this any more, because all the children have now grown up. Each of you has now put on the crown of responsibility for changing hell into heaven. One who wears a crown asks others about their well-being. When you become the kings of satyug you will ask your subjects about their well-being. So you have to be filled with that sanskar here. The sanskars that you fill yourself with now will continue for many births. And within those, the main sanskar is that of

being independent. Being independent does not mean that you do not depend on the disciplines of the divine relationships. You have to remain very firm in the disciplines, and also be fully independent. When and where have you seen such a stage? All of you saw the proof of it in the corporeal form. Baba was independent to the same extent that he fully observed all of the disciplines. Even though he was independent, he never did anything without consulting the children. This is what it means to observe the disciplines and teach others. Some children become independent, but in doing so let go of following the disciplines. To have both of the stages together means to remain within the code of conduct of the Brahmin clan. What is the main task of you Brahmins? To

tie others in bondage to the Brahmin clan, and to keep the self tied. To the extent that you keep yourself tied by the code of conduct of the Brahmin clan, accordingly you will remain loving and detached. Each one of you has to see to what extent you are following the code of conduct of the Brahmin clan. You have to stay within the code of conduct. What is the main code of conduct of the Brahmins? The main code of conduct is to follow shrimat, and everything is included in that. So, first of all, check that you are fully following the code of conduct: fully following shrimat. If someone lets go of the code of conduct, he is removed from his clan, In kaliyug he is removed from the clan, whereas here you are not removed, but you move yourself away. So you must check fully

to what extent you are following this main code of conduct. All the actions you perform throughout the day should be checked: “were my thoughts, words, and actions, according to shrimat?”. If they were not according to the code of conduct of the Brahmin clan, then it is as if you move yourself away from the clan at that time, and lose the intoxication of being a Brahmin. You forget that. You should realise that only when you remain within the code of conduct will you be able to teach that to others. Those who are brahmins by name only have carried on this task. It is those brahmins who teach and carry out the code of conduct for whatever task takes place. It is because you Brahmins have followed the code of conduct that this memorial has continued. Only those

who themselves have learnt it will teach others. Shrimat is only one word, but it has very great significance. Shrimat tells you what thoughts you should have, how you should see, how you should speak, with what consciousness you have to perform actions, how you have to eat food. Shrimat even tells about how you should sleep; you have to be in remembrance first and then fall asleep. It is the code of conduct of shrimat to check your chart and then go to sleep. You know what the code of conduct is even in terms of thoughts. everything is included in that. So check every action. What is your attitude, vision, and consciousness? Every aspect should be within the code of conduct. In some cases you have to set yourself free, and in some cases you have to tie yourself.

This temporary, sweet bondage liberates you from many other bonds. Do not let your progress depend on someone asking you about the result of your chart. You have BapDada's support anyway, but it is you that has to pay attention to the little aspects. You have to look at your daily chart, check it, and move forward. All of you are going to look after kingdoms in the future. So can those who are going to look after others not look after themselves? If you cannot look after your chart, how will you look after a kingdom?

# Discipline – Part 7

1

Is your amrit vela always powerful? If your amrit vela is powerful, the whole day will be powerful. If your amrit vela is weak, then the whole day will be weak. You don't sit for remembrance at amrit vela just as a discipline, do you? This is the time for receiving blessings. If someone remains asleep at the time of receiving blessings... if he remains lazy or has forgotten... or sits in a weak stage... he would be deprived of receiving blessings.

2

Do Brahmins find anything to be difficult? What is the basis of the donation of life in Brahmin life? The murli. The basis of your

study is also the murli. So, you put the basis of the donation of life into a practical form very well - not as a discipline, but you accept it in a very loving way, considering it to be the basis of the donation of life. To the extent that you have love for the donation of life, to that extent you will have just as much love for the Bestower of Life. Those who are such loving souls will also be able to make other souls constantly loving and free from obstacles.

3

What is the other sign of being constantly married? You have the bracelet of discipline. If you take off the bracelet of discipline, you finish your fortune of being constantly married. So, you have the tilak and the

bracelet. You must never take off either of the two.

4

The reason for having to labour is that there is carelessness or laziness, and the soul does not remain within the fortress of being the embodiment of remembrance. Or, even whilst living in the fortress, a door or window is left open, because of some weakness, or because some power is missing. This gives Maya the chance. So check which power it is that is missing: that is, which is the pathway that is still open? If there isn't determination in thought, then you can recognise that as a pathway still not completely closed. It is then that the soul says "I am progressing okay.. I am observing all the disciplines.. I am following shrimat", and yet still there isn't

the number-one happiness, or the determination. Then there is the feeling of having to follow the disciplines out of consideration of others within the Brahmin family: “What will they say? What will they think?” You don’t follow the disciplines out of fear of this external force do you? The sign of determination is success. It is not possible for success to be absent when there is determination. There is attainment of that which is not yet even in your thoughts: that is, the attainment is even greater than your thoughts. The present time is the time for all attainments to be had easily. The copper age (Dwapar) , and iron age (Kaliyuga) are the ages for labour. But the confluence (Sangam) is the age for easy attainment. Be the ones who claim the right and the blessings for

being constantly natural yogis. Do you understand? If, having become the Master Almighty Authority, you still labour, then what is the purpose of having become a master? You have found Baba - the One who liberates you from labour, the One who makes that which is difficult easy - and so why should you labour? You carry the burden, and this is why there is labour. Set aside the burden: become light, and you will fly like an angel.

5

Firstly burn the seed of the sanskars of past activity through indestructible distaste from the heart. Secondly create a burning sacrificial fire and take a pledge to constantly observe all Godly disciplines and the code of conduct from the early morning hours of

nectar through till night. Thirdly become a great donor constantly and be a charitable soul - give donation to the subjects, and give cooperation to Brahmins.

6

Do you sometimes look, as a detached observer, to see what you have recorded in your record throughout the whole day? Just as, when you record a tape, you listen to it to see if it has been recorded correctly? What do you feel when you see your record? Do you like it? Are you happy that you have filed it accurately? Whilst looking at yourself, do you think that you have to record it better than that? You look at the result, do you not? Do you check yourself daily as a detached observer? Have you become checkers? How can those who have not become checkers

become makers? Do you forget this? You have to fix the timetable of the soul. If you have forgotten this common discipline, then the soul is very weak. Will those who cannot conduct themselves according to the Godly disciplines and Godly codes of conduct be able to rule the lawful kingdom of the world, according to the laws of the world? How can those, who have not claimed confluence age ruling status, claim a future ruling status?

7

Each of you Brahmin souls has devotees. Some of you may be a little slack or clever, but you also have devotees. You are sitting at the roots and so you have the role of giving sakaash. So, now, increase service through the mind. The busier you remain, the more you will remain free from

obstacles. You can do this, can you not? You know how to serve through your mind, do you not? Do you know? Those who know, raise your hands! OK, put your hands down! You know it. Do you do it regularly as a discipline, or only sometimes? If you are only doing it sometimes, then make it regular. If you are doing it a little, then increase it, because the whole cycle is based on the fruit of the service of the present time. Whether you become worshippers or those who claim a kingdom, the basis of both is the service of the present time, the stage of the present time, the words of the present time, and the relationships of the present time.

## Discipline – Part 8

1

You should think that this is also the love of your relationships. If a relative is weak in something, then it is not a code of conduct to leave that one alone, because you think that he is weak. The Godly code of conduct is that you do not leave someone who is weak alone, because he is weak, but you make him strong, by giving him power, and you make him your companion. You make such a weak soul worthy of taking a high jump. Then you will be called “a mahavir”.

2

Renunciation means to renounce even thoughts. You may have renunciation externally - out of compulsion, according to the circumstances or the code of conduct - but that would not be renunciation through your thoughts. Renunciation is not out of compulsion, but it means to be an embodiment of knowledge, and to renounce even thoughts. Such souls who are renunciates and tapaswis - that is, those who are constantly absorbed in the Father's love, who are merged in the Ocean of Love, who are merged in the Ocean of Knowledge, Bliss, Happiness and Peace - are called tapaswi souls.

3

An easy method to check yourself in all four subjects is by way of the praise of you that has been remembered. Do you know that praise? Which praise is it through which you can check all four subjects? Do you all remember that praise? (full of all virtues, 16 celestial degrees full, completely viceless, completely non-violent)The result of all four subjects is included in these four aspects of your praise. So, check whether you have become full in all these four aspects. Have you become 16 celestial degrees or have you only reached 14 degrees? Have you become full of all virtues or have you just become full of some virtues? Have you imbibed all the codes of conduct and become “maryada purshottam”, the highest of humans, who follow the highest code of conduct? Have you become completely non-violent?

4

A connection according to the code of conduct is that, whatever thought you have - or whatever action you perform - you should have the practice of correcting it at every moment. The two things are, firstly, to have an accurate connection; and secondly, to pay attention to correcting yourself at every moment. If one of these two

aspects is missing, then you will not be able to become an embodiment of success. In order to correct yourself, you need to have a constant stage of detachment. If you do not give correction as a detached observer, you will not be able to have an accurate connection. Therefore, check whether you are constantly correcting yourself, in every aspect, at every moment. One is the connection of the intellect, which you call the pilgrimage of remembrance, and the other is performing actions in the corporeal world, while in connection with your corporeal family. Both connections should be accurate. Is your connection in the corporeal form according to the code of conduct? Within the spiritual family, if, instead of having a soul-conscious connection, you have a connection based on body-consciousness, then that is not an accurate connection. Those who know how to correct and connect, maintain constant spiritual intoxication. They have a balance of being loving and detached.

5

Do not become carefree in the code of conduct. You are the most elevated beings, who follow the most elevated codes of conduct. These codes of conduct are the steps of Brahmin life. If you do not place your foot in the footsteps, how will you reach your destination? Place your steps in

Brahma Baba's footsteps. These maryadas are the footsteps. If you move away from following these steps even slightly, then you become distant from your destination, and then you have to make effort. And BapDada does not like to see the children labour - you are easy yogis.

6

Thoughts words and actions.. all three should be elevated at the same time. If you check that which is wasteful, or if you check your wrong thoughts, you will find the speed of them to be very fast. You will have a thought in one moment, and instantly you speak of it and also carry it out practically. Thoughts, words, and actions are very fast: they are simultaneous. The force of their speed is so fast that it finishes the consciousness of elevated thoughts, actions, maryadas (Brahmin code of conduct) , and the greatness of of Brahmin life.

7

What are the signs of devotees and subjects? You have been told about the basis of coming into the kingdom, but what will be the difference between the subjects and the devotees? The subjects will only make effort for the attainments of knowledge and yoga: they will not have a

close relationship, but will definitely have a distant relationship. Such souls make effort to create a life within the code of conduct, according to their worthiness, and according to their capacity. However, in the other two subjects - of dharna and Godly service - although they will be cooperative according to their capacity, they will not be embodiments of success. This is why they are not able to become 16 celestial degrees full. Because of being under the influence of some sanskar or nature, weak souls are not able to take a high jump. Therefore, instead of becoming part of the royal family or the royal clan, they become royal subjects: not part of the royal clan but royal subjects. Devotees will never experience themselves to have all rights. They will have the sanskars of devotees until the very end, and they will constantly keep begging: "Give me blessings, give me power, have mercy on me, give me strength or give me drishti" etcetera. Such sanskars of begging and being dependent, will be visible in them till the very end. They will constantly be seekers.

8

Purity is the code of conduct of Brahmin life. So, BapDada is seeing the spirituality of every child, on the basis of his or her purity. Whilst living in this world spiritual souls will be seen as subtle angels.

## Discipline – Part 9

1

Every worldly clan has a line of their own code of conduct. In the same way, do you stay within the line of the code of conduct of the Brahmin clan? Do you cross the line of the code of conduct even in your thoughts, due to any attraction? That is, do you go outside the line of the code of conduct? To remember the sanskars and nature of a shudra means to become an untouchable: it means to step outside the Brahmin family by yourself. So, check for how long you had the support (sahara) of the Father, and for how long you stepped away (kinara) from the Father, throughout the whole day.

2

Maya is able to recognise the obedient children who stay within the line of the code of conduct shown by the Father. If there is delay in

recognising, or if there is a mistake, Maya catches the soul. Instead of being a yogi in union, they become divorced - instead of being the embodiment of attainment, they become a souls who is crying out. Maya comes through the path of weakness. A very easy method to conquer Maya is to experience the constant companionship of the Father. The colour of the company influences you automatically. Keep the seed form with yourself, and the seed of Maya will be burnt. Stay in company, remain content, and Maya will surrender.

3

What is the uniqueness of the life of dying alive? Forgetfulness is worldly - that is, it is the custom of this world - whereas the custom of Brahmins is to be constant embodiments of remembrance. Does anyone ever forget the customs, systems, and code of conduct, of his worldly clan? So, is it possible that Brahmins

would forget the customs and systems of their Brahmin clan? The customs and systems of Brahmins are unique. To follow these customs and systems is easy, because - since you are Brahmins - it is difficult to adopt the customs and systems of another clan. For these are your original customs and systems: it is a question of your natural life; it is a question of the sanskars of your Brahmin birth. And so what can be difficult?

4

You do have a heart-to-heart conversation. You do attend classes. You do service, and you take all the doses. However, the first precaution - or the first code of conduct - is to belong to the one Father, and none other. You have to remain powerful in this awareness. You do not observe this main precaution constantly, but you deceive yourself instead and think: "I belong to Shiv Baba anyway.. who else is mine?" However, you

should be such an embodiment of remembrance, in a practical way, that, apart from the one Father, no other person or object, relationship or contact, or any facility, enters your awareness, even in your thoughts. This is the strongest - that is, the main - precaution.

5

Your vision should not be drawn to the income of others: “grind your own ingredients”. Do not make the intoxication of others your target, but let BapDada’s virtues and task be your target: “together with BapDada I am an instrument in the destruction of irreligiousness, and the establishment of the true religion.” How can those who are themselves instruments for destroying irreligiousness perform any task of irreligiousness, or break the code of conduct? Follow the highest code of conduct, and you will be able to make your stage perfect and equal to BapDada’s. Think less! You have to carry out

many tasks. Do not waste your time in just thinking. Have you made yourself so bright and clear that there is no trace of any confusion? Have you made a promise for a temporary period, or until the last moment?

6

When you go from one clan to another, you have to move along according to the maryadas of the new clan. Just as, in a lokik way, when a girl gets married into a different clan she has to adjust herself according to the maryadas of the new family, here too the clan has changed. Therefore, do not become weak by thinking that these are your past habits, and so all of this will happen. However, this is according to the present time maryadas of your clan.

7

Keep your words within the limit of time - this is known as maryada purshottam. Elevated

versions are never many - if you continue to speak whenever you want, they are not elevated versions. And so Brahmins, the master satgurus, the children of the satguru, always speak elevated versions, not simply versions. Someone who speaks of wasteful things will collect in his intellect all the rubbish of wasteful things and wasteful news from all four directions, because he will have to give it a form of an entertaining story. Just see how much those who wrote the scriptures collected in their intellect! They show Sita emerging from a vessel of clay. Just see from where they created the pandavs and the kauravs - they have accumulated all this have they not? This is why you must speak words that are necessary and accurate, according to the time and place - words which bring benefit to the self and to others.

BapDada is giving you a warning even today. Just as a marshall blows a whistle for the first time, and then the last time he blows it is for the final time, so today it is the first whistle of the delicate time. The whistle is blown for you to get ready. So now be ready to take the exam paper. Don't think that BapDada is avyakt and it doesn't matter what we do in the corporeal form, no. The picture of each one's thoughts at every second is very clearly visible in the subtle region. You must not have a "don't care" attitude for the Godly maryadas. Have a "don't care" attitude for the devilish maryadas and for Maya. Sometimes you keep problems in front of you, instead of perfection. Confront the problems and they will finish. Otherwise, many problems will arise from the one problem. Finish it as soon as it arises, instantly, and there will not be any further expansion: there will not be any progeny created. Do you understand? You have to control

the birth of problems. Baba is now keeping everything incognito, but after a short time a person's face will reveal his character. The power of silence will automatically be revealed in a practical form it will not happen by speaking or doing anything. Do you understand? So Baba is warning you of the future time. Finish being delicate, in order to face the delicate time ahead.

## Discipline – Part 10 ( Last Part )

1

To disobey the Godly maryadas means to remove yourself from the clan. There is no Godly life without that. Are all of you loving , or are you also the form of power. Nowadays BapDada needs the Shakti Army.

2

You must have experienced how, sometimes, you work so hard, and yet receive very little success, and do not have such a good experience; whereas at other times, you make very little effort, and yet experience a lot of attainment. The reason for this is that you sometimes follow shrimat accurately, and at other times you mix it. You need to check yourself in a subtle way, because following the dictates of the mind is very subtle. Maya mixes manmat with shrimat in such a royal way that

you think that it is God's shrimat, when, in fact, it is manmat. You need to have the powers to recognise and to discriminate for this. When both these powers are very powerful, you will not be deceived.

3

Some children have to labour a lot in every aspect: in their effort as well as in service. Some have to labour a lot, and some less. What is the reason for this? Sometimes someone feels something to be difficult, and at other times the same person will find the same thing to be easy. Why is this? You find it to be labour because of the lack of your dharna. For some tasks, people say that it is not in that one's fortune. Here, no-one will say that. Due to which particular weakness do you feel it to be labour? You have to follow shrimat, but even then... why are you not able to follow it? The reason why you find it hard work - whether in your efforts, or in service

- is that, although you have all the aspects in your intellect, you do not go into the subtle aspects. Those who have a subtle intellect do not find it hard work. However, those with a gross intellect feel it to be a lot of hard work. You need a subtle intellect in order to follow shrimat. You have to practice going into subtlety. You have to go into the subtle aspects. It is only when yoghurt is beaten and made smooth, that butter can be made from it: in the same way, this is an aspect of going into the depth. Due to the lack of going into the subtle depth (mahinta), you find it to be hard work (mehnat). Instead of going into the subtle depth of something, you see it in its gross form. At the time of service, develop a subtle intellect, and go into the subtle aspects of knowledge, and explain that to others, and take them to the depths. Then neither will they have to labour, nor will you

have to labour so much. This subtle aspect is lacking. You now have to make this effort.

4

You have been told what efforts you should make for yourself. At amrit vela, think of yourself as an obedient child. You have been given instructions for everything you do. You have been told how to wake up, how to go to sleep, how to eat, and how to be a karma yogi. You have been given instructions for every karma you perform. To obey the Father is to become equal to the Father. Simply follow shrimat! You should not follow the dictates of your own mind (manmat), or the dictates of others (parmat). You should not add anything into shrimat. When you sometimes follow manmat, and sometimes parmat, you have to labour. This will make things difficult, because manmat and parmat will not allow you to fly. Those who follow manmat and parmat are burdened, and

those burdens will prevent you from flying. Shrimat makes you double-light. To follow shrimat meansto become equal to the Father easily. No situation can bring down anyone who follows shrimat. So, do you know how to follow shrimat?

5

The reason for forgetting is your own weakness. Because you do not follow shrimat fully, there is weakness, and then because of the weakness there is forgetfulness. So, before performing any actions, always have the awareness of shrimat. And then the actions you perform will be elevated. Through performing elevated actions, you automatically elevate your life. Check yourself before you act: if you check afterwards, the action is already sinful. So first check, and then perform that action. You have to experience the instant fruit of this knowledge,

as well as the future reward. The present experiences make your future very clear.

6

Check yourself: am I constantly following shrimat, or is my intellect sometimes diverted towards the dictates of the self, or to the dictates of others? Did you check yourself? If you believe that you constantly follow shrimat, the elevated directions - that you never follow the dictates of your own self or others, even in your dreams - raise your hands! Those who constantly follow shrimat, and never follow the dictates of the self or others, raise your hands! Look, the mothers raised their hands. You are raising them slowly. Sometimes, your intellect goes in that direction, that is, the dictates of others, and of the self, deceive you. So, what is the most important shrimat? Consider yourself to be a soul, and remember me, your Father! Is this easy or difficult? Is it sometimes difficult?

However, the Father always wants each child to continue to fly forward ahead of all, with these three relationships. So, BapDada is asking: those who didn't raise your hands, can you renounce following the dictates of your own mind, and the dictates of others, from today? Can you do this? Raise your hands!