

Introversion – Part 1

1

The stage of introversion will easily attract you towards itself, because the experimenting, and the success of each experiment automatically makes you move away from everything else. All of you can carry out this experiment, can you not? Or is it difficult?

2

Only those who are stable in the avyakt stage, and introverted, throughout the day, will be able to remain stable in the avyakt stage at amrit vela. Only they will be able to have this experience at amrit vela. If you have love, and the desire to meet BapDada, then this is a very easy method. Those who want to do it can do it, and can attain the experience of a unique meeting.

3

Is BapDada free from attachment? Are all of you children free from attachment? Have you become free from attachment? How can there be a meeting

if BapDada is free from attachment, and the children have pure attachment? Does BapDada have pure attachment? (“sakar baba had pure love for the children”) Does Shiv Baba not have pure love for the children? Does BapDada have it? (“it is not the same as ours”) BapDada has even greater pure attachment than the children have, but there is a difference between BapDada and the children. When children have pure attachment, they become the embodiment of it: they either become loving, or they become detached. But BapDada becomes both loving and detached at the same time. When this difference that remains is finished, what will you become? Introverted, avyakt, and alokik. Now there is still some feeling of being lokik that gets mixed in. But when you remove this difference, you will be seen as the alokic and angelic subtle angels.

4

What will be visible on the faces of those who stay in front of Baba even in the corporeal form? You can easily experience being in front of Baba in the

corporeal form. It is a very old word. You are revising your course again, and so the old words are also being revised. This is also a drill for the intellect. Your intellect will develop the power to churn. Achcha, firstly, on their faces there is the sparkle of being introverted. Secondly, there are all the types of intoxication of the stage of the self-respect of the confluence age and of the future. Do you understand? For instance, one is a sparkle, and the other is the intoxication which is visible. So, not only should intoxication be visible, but there should also be a sparkle visible. And, as well as being cheerful, there should also be introversion. Such souls are called “those with loving intellects who are constantly in front of the Father”.

5

Introversion is powerful, and extroversion is wasteful. Merge the wasteful sound of the lips and transform that into its essence, so that the power of your silence can accumulate. You will witness many wonderful proofs from the power of silence. Souls

will come from a distance and say: “ you have shown me the correct path....”, “you have directed me towards my destination”, “you called me and so I have come”.

6

The confluence age is the age for celebrating. Whether you become introverted, and celebrate the pleasure of supersensuous joy... whether you celebrate by becoming great donors in service, and give the great donation to souls... whether amongst yourselves, you have a heart- to-heart conversation, you dance or see the specialities of one another, when coming into relationship and connection with others... whether you take the fragrance of their specialities... it is a constant celebration.

7

The father became a resident of the subtle region, and so all of you also have to become residents of the subtle region. In which world was he when he became a resident of the subtle region? Where do you have to become that? (In the

corporeal world). The world is round, and the entire tree is within the world. But the destination of the world is the confluence age. Thanks is given at the confluence, because it is this that has made all of you reach here. What will happen if you forget your destination? You will also forget the One who shows you the destination. Remember your destination very well, and also imbibe the teachings you have received from BapDada. With this dharna you will remain patient and introverted. You will develop patience, and with that you will be able to finish the iron-aged kingdom of Ravan.

8

BapDada has already given you a tilak once. Is it a red tilak or a sandalwood tilak. A red tilak is for the beauty of the face, and a sandalwood tilak is for the beauty of the soul. You must not wear jewellery for the beauty of the face. You must not wear beautiful clothes just to show the world. But internally you have to decorate yourself in such a way. You have to wear jewellery that is accepted by the people, and

also by yourself. To please people is to be extroverted, and to please the self is to introverted. So, you have to decorate yourself whilst being introverted.

9

The definition of purity is very deep, and includes faith, honesty, cleanliness, introversion, etcetera. However, BapDada sees that the definition of purity is not very clear in your intellect. To have waste thoughts, or to be an instrument to create waste thoughts in others, is not purity. So, all of you should put the significance of purity in thoughts into practice.

Introversion – Part 2

1

Go into the subtle depths of every virtue, every power, every stage of remembrance, every stage of effort. It is by going into the subtlety that you will experience its greatness. So go into the subtlety and have deep experiences. Don't swim around on the surface, but go to the bottom of the ocean. Be introspective and fill your intellect with the jewels of deep experiences. Research into this. Be a search light. The time for revelation is coming very close. Become complete and perfect - the light of your perfection will part the curtains of ignorance that are in front of all souls.

2

You should be one who stays in solitude, but you should also have an entertaining nature to the same extent. Sometimes you should be in solitude, and sometimes you should be entertaining. There is a lot of difference in these words, but in the stage of

perfection, there should be equanimity of the two. You should be entertaining to the extent that you remain in solitude. Your entertaining nature should not disappear while in solitude. Both should exist at the same time to the same extent. When you become entertaining, you say that you have come down from being introverted. And when you become introverted, you ask how it is possible to be entertaining. However, both should exist simultaneously. You should be in solitude one moment, and be entertaining in the next moment.

3

Do you have to create interest in souls, or fill them with power? What do you have to do? Power will continue to attract them for all time. However, if they are just temporarily interested, then when they hear of something else, their interest will be diverted. So now become such wandering yogis. You should feel like those saints, who after staying in their caves for a long time, come into the world for service. When you go onto a stage, others should

experience that you souls have been in the cave of introversion and spirituality for a long time, and you have now come out for service. Your form of tapasya should be visible. The lines of unlimited renunciation should be visible on your face. When someone has even a little disinterest, his sparkle reveals that he has disinterest in everything. So the attitude of unlimited disinterest should be visible in you.

4

To churn means to go into the depth of the Ocean of Knowledge - to be introverted and go into the depths of each jewel. Through this you will understand the significance of each point of knowledge, and will find out and enjoy the intoxication it has, and will come to know when it can be used in action for other souls. While churning, it is only theory, but when you are tested, you will find out whether you churned accurately or not. Have you conquered Maya with ease - or was there labour and waste?

5

Do you experience the avyakt stage? When there is experience of the avyakt stage, the effect of that lasts a long time. The experience of the avyakt stage is a powerful one. As much as possible remove yourself from the corporeal stage, and stabilise yourself in the avyakt stage. Whilst in this stage there is less effort and greater attainment. See the avyakt stage in front of you, and make effort to become that. "As is the Father, so are the children". There shouldn't be any difference. You have to remove any difference by becoming introverted. Does Baba ever become disappointed? Is he ever afraid of the situations? So why are the children afraid?

6

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. So check how much energy and time you accumulated, and how much you wasted through words. When you check this you will automatically experience the sweetness of introversion. An introverted soul will experience himself to be the embodiment of tapasya, sitting in the cottage of the forehead. Do you understand? There is a lot of expansion, but understand a lot in only a few words.

7

You always say you have to become introverted, but what is the reason for not being introverted? You have love for BapDada and service anyway. But there is less love for effort. The reason for the lack of love for effort is that the majority of you become disturbed on seeing the circumstances. You create your stage (stithi) with the support of the

circumstances (paristithi). You do not change the circumstances through your own stage. You think that you will be able to create your stage when you change the circumstances. You have to have the power of the original stage of the self, through which the circumstances can be changed. Those are external situations, whereas this is the original stage of the self (swa-stithi). You become weak by being influenced by external circumstances. But by stabilising yourself in the original stage of the self, you receive power. And so, do not stop because you have been influenced by external circumstances.

The original stage of the self has so much power that it can overcome any kind of external situation. Because of your weakness in stabilising the self in the original stage, sometimes the external circumstances become powerful. The majority of the children always keep saying: “Baba, put this right, and then we will be able to become like this...”. This aspect is a hindrance. There are very few who reveal their own

courage: that they will definitely overcome those circumstances. They request something, and that is good. However, they do not put the advice that they receive into a practical form. Many files of everyone's requests have accumulated. Just as Dharamraj has the accounts, in the same way BapDada has many requests from you children. There is a file for each one of you. The main thing you have been told is that you have to have love for effort. You call yourselves effort-makers. Since you are effort-makers, do you not know what effort is? Do you know your file? What is your effort? Do you know that?

Introversion – Part 3

1

You must now become more introverted, and check yourself in an even more subtle way: · I didn't upset anyone, but have I accumulated happiness in myself, and did I make anyone else happy? · I didn't have any waste thoughts, but did I accumulate elevated thoughts in their place? · Whether someone changed or not, did I remain content with that person? Did I maintain good wishes for everyone? Check yourself like this.

2

Always remain detached like a lotus, and remain loving to the Father. Those who are introverted are always happy. Those who are introverted are always seated on the Father's heartthrone. The introverted ones are always loved by everyone. Who am I? A lotus. A lotus lives in the water and yet is detached from it. In the same way, while living in the midst of any problem or any atmosphere, remain detached

and loving, because the time is of sorrow and fear. However, for you, the drums of happiness are always beating in your mind. You remain happy all the time, do you not? Raise your hands! Never let go of your happiness. If you lose your happiness, your life is useless. A life that is dry is not good. Therefore, always remain happy. You will remain happy, will you not? And you have to distribute happiness. You should have so much happiness that you distribute it, and still remain happy, because to be a Brahmin child means to be fortunate. Always remember your fortune - having found the Father, you have found the treasure-store of all attainments. When your treasure-store is full, all sorrow is far away. So, remain happy now. You are doing good service. To do service means to attain a blessing. You are embodiments of success. Say: "success is our birthright. Success is the garland around our neck".

3

One needs to be introvert and in solitude. To be in solitude does not mean to draw away from

everything - it means to be stable in any one powerful stage. Stabilise in the stage of being the seed, stabilise yourself as a server in the stage of being a lighthouse and might-house - give light and might to the world. Stabilise yourself in this experience. To be in solitude means to stabilise your mind and intellect in one powerful stage. You saw sakar Baba. Even while listening to the news of service he used to be in solitude - he would listen to one hour's news in five minutes, and also give them the experience of introversion and of being in solitude. So you experienced his complete stage of introversion and solitude while moving, listening, and eating. Are you not able to follow the father?

4

It is all an attitude of mind - either you make an insignificant thing into something very big, thinking "why is this happening?", or you make something big become insignificant with the thought "whatever happens is good". Externally the curtain may appear to be of loss, but with patience, tolerance, and

introversion, you will see the hidden benefit. While looking at the surface, you won't see it. So, find the benefit in the loss. Wasteful thought are the subtle strings of the bondage of karma. A karmateet soul would say "whatever happens is good - I am good, Baba is good, and the drama is good". This works like scissors for cutting the bonds. Once the bonds are cut away you become karmateet.

5

Although you make effort to stay in the avyakt stage, you will only be able to make the avyakt stage permanent when there is the practice of being bodiless and staying in the awareness of the point. Otherwise, you continually come into a corporeal feeling. You tell others that this body is a costume, and so you should be able to wear it, or take it off, whenever you choose. There has to be such practice that you are able to forget the consciousness of the body while yet also remaining aware of it. By having such a stage you will not experience punishment from Dharamraj at the end. Otherwise, because of

the strong sanskars that you have, there will be the experience of punishment.

The practice of the awareness of the point is lacking. Whatever it is that you are practising, you will not be able to achieve it until you first firmly make yourself stable in the awareness of the point. This is why the maharathis, and especially those who are going to become the eight deities, should pay special attention. Only eight will cross the land of Dharamraj without experiencing punishment. This is the method for not experiencing punishment. The more you stay in the awareness of the point, the greater will be the change visible in your sanskars. So this is main method for changing sanskars. For that you have to pay attention to the time and the task.

Set your daily timetable. If time is wasted every day, then when will you become perfect? Since you say that very little time remains, the main effort still remains to be made. You spoke of ways to help

maintain the awareness of the point, but the main thing is to have a powerful brake. When a car has weak brakes, an accident takes place. Therefore the brake should be powerful. The point of the drama should be very firm in your every task. This subject is still lacking. When you stabilise yourself in the awareness of the point, a sparkle will be visible on your forehead. Your memorial of the third eye will be visible physically, through the stage of the soul. Today you especially had to be given the result in this aspect: you have been told about that. No one's result is more than two to two-and-a-half hours, and even that is only of a few, and only sometimes, not all of the time. Even if you are able to maintain it for two hours, it is a great deal.

By staying in this stage, you will automatically become introverted. And solitude will pull you, even when you are not especially practising it. Even whilst you are performing actions, there will be the experience that solitude is pulling you. You can

experience this stage even whilst talking. However, unless you have the experience of sitting in solitude, you will not be able to experience this stage whilst performing actions. When you used to go in front of the corporeal form, there was the feeling of being drawn by solitude and introversion. You even relate that sometimes it seemed as though there was nothing but light. Even whilst talking there was only light visible everywhere. This is the impact of the awareness of the point. When others have this experience through you, your life will be seen as unique: alokik.

Introversion – Part 4

1

All of you are making effort, you have the zeal, and you have the aim. So why are you not able to do it? (lack of attention). In which aspect is there a lack of attention? Everyone has the attention to be worthy and to come close, but which aspect of attention is still lacking? What causes this lack of practice of the avyakt stage? All those sitting here are effort-makers . Is there anyone sitting here who would say that he is not an effort-maker? Since you are effort-makers, why is this lacking? What do you have to do? Why are you not able to remain introverted when you want to? Why do you become extroverted? All of you have become enlightened souls. Whilst being clever, enlightened souls, why do you become senseless? You have received understanding. The course for understanding has finished. And since the course is finished, it means you have become sensible. So, why are you still senseless?

The main reason is that some of you become careless, and this can also be called laziness. The sweet form of laziness is lethargy. There are many forms of laziness. The majority of you have laziness or carelessness in one form or another. There is the desire, and also the effort to do it, but because there is carelessness, you are not able to make the kind of effort that you should be making. When there is greater knowledge in the intellect, there is greater carelessness because of it. Those who consider themselves to be less clever are making intense effort. But those who consider themselves to be very clever become more careless. Previously you felt compelled to make effort, but that compulsion has now finished. You have become content. You have become content with yourself: “we understand the knowledge... we are doing service anyway...”. You must not become a contented soul in this way. There should be compulsion and zeal in your effort, just as those in bondage make intense effort when they are desperate. However, those who are not in bondage

become content, and so also become careless. This is the result seen in the majority of effort-makers. Always think that you are becoming a number one effort-maker, not that you have become that.

2

It is very easy to speak - it is the sanskara of 63 births. It is one thing to speak, another to speak about what you hear - you have been doing this. On the path of bhakti they listen, and repeat through chanting and prayer. Together with that there are very firm sankars of speaking wastefully with body consciousness. While thoughts of the self make the soul introverted, waste thoughts about others bring the soul into the expansion of speaking. When a Brahmin souls comes into knowledge, they quickly become clever in speaking gyan - they experience happiness and power whilst speaking, but not all the time. They attain temporary instant fruit because they are speaking knowledge given by the Bestower of knowledge. Those who, after listening, churn and become the embodiment of knowledge and virtue,

will automatically become the embodiment of power and of remembrance. Because the intellect is busy with churning, they are liberated from many obstacles - Maya moves away when it sees the soul is busy. Through churning the soul imbibes the knowledge and become powerful, and will not be defeated by situations. So the one who churns is introverted and constantly happy.

3

The time is close. And so, according to time, the stage of being introverted, of going beyond sound, of being avyakt whilst engaged in action, should be visible. And that is still lacking. Your business has to continue, but developing this stage should also continue. Both of these should happen together equally. Now, sakar Baba is stable in the avyakt form, but you children will only be able to have the alokic experience of an avyakt meeting if you are stable in the avyakt stage.

4

Are you those who are introverted, and so constantly happy? What do the Pandavs think? Are you introspective, or is there also a little extroversion? Nothing external attracts you, does it? Do the dictates of the mind, or of others, sometimes attract you? Do you sometimes taste the pleasure of this? And then, when you are deceived, you become aware of it. No. You are those who constantly remain happy: the children of the Bestower of Happiness; the master bestowers of happiness. You have been liberated from becoming extroverted.

5

A Brahmachari always follows father Brahma at every step. Brahma Baba's activity will be visible in your every footstep. The face and activity of a Brahmachari are constantly introverted and so in super-sensuous happiness. The power of their happiness and enjoyment is not based on the means of knowledge - he does not make the means his support, but uses the means for a task as part of his spiritual endeavour. If you make one or another

support the basis of your progress, then when that support fluctuates, your zeal also fluctuates. It is not bad to take support, but don't make that support your foundation, or Baba is removed from in between. If your intellect is drawn more to the means and less to the spiritual endeavour, you will not receive Baba's blessings for a task, and so your zeal will depend on the success achieved through the means, and will not be constant. Spiritual endeavour means powerful remembrance - not just sitting in yoga, but a constant relationship of the heart with the father. The heart, mind, intellect, and body should sit facing the father, with the father. This is accurate spiritual endeavour.

6

You are doing very little subtle service of invoking souls and transforming them through the power of the mind. Through their spiritual practice, semi-pure souls are able to invoke souls; through their spiritual endeavour, they are able to show miracles to souls at a distance; through their

temporary means, they attract them towards themselves. Therefore, what can God's power - that is, the most elevated power - not achieve? For this, you especially need the power of concentration: concentration of thoughts, and concentration in your stage. The basis of these is introversion. By having introversion, you will internally have many unique experiences. Through divine vision, you are able to see the unique and divine activities of the subtle region, the subtle world. In the same way, through introversion, you will experience the divine activities of subtle power.

Introversion – Part 5

1

Mental service is a spiritual wireless set through which you can connect distant places to yourself. You can give distant souls the message, and create zeal for becoming children of Baba. They will feel that some great power is calling them and giving them valuable suggestions. Such souls would feel that you are directly talking to them and encouraging them. Mental service is the easiest way for world service. For speech and action you have to go physically to other places. Mental power can reach anywhere in an instant. Like a spacecraft that has gone beyond the pull of gravity, souls with the introverted craft of mental power are always double-light.

2

Suddenly, anything can happen at any time. Therefore, make the switch of your awareness very powerful. Put on the switch in a second, and become an embodiment of experience. When the switch is

loose, you repeatedly have to put it on and off, and it takes time for it to be put right. However, in a second, put on the switch of self-respect, and the switch of self-sovereignty, become introverted, and continue to have experiences. Become merged in the ocean of experiences. No authority can win against the authority of experience. Do you understand what you have to do? BapDada gives you a signal, but don't wait in anticipation. Don't say: "When? When? When?". Now! Ever-ready.

3

BapDada sees that every group wants to go ahead the most. You don't compete, but you have a race. It is good. Those who are introverted are constantly happy.

4

There is a difference of day and night between the sweetness of introversion, and that of words and activity. An introverted soul will experience himself to be the embodiment of tapasya in the cottage of the forehead.