

Co-operation – Part 5

1

Arms are remembered as the sign of being co-operative and helpful. Garlands of the wrist and bracelets mean the same thing: you would call a bracelet a garland around the wrist, would you not? What was their speciality that was visible? The sparkle of their rays is not in the unlimited, but limited. Not all the colours of virtues are visible: only certain sparkling colours of virtues are visible. Their speciality is that they are constantly co-operative in every task: they passed fully in the subject of serving through actions. They are constantly ever ready to serve through their body, mind, and wealth. They are constantly merged in the Father's

arms of love, and they constantly experience BapDada's hand over them. They are not those who constantly experience the Company, but always experience Baba's hand over them. There is also a greater number of this type of soul: these are co-operative souls.

2

Just as the Father's treasure store is constantly full, in the same way the treasure stores of the worthy children remain constantly full with the blessings of love from the heart, with the experience of co-operation from everyone, and with all treasures. They never experience themselves to be empty of any of the treasures. From their hearts the song

automatically emerges: “there is nothing lacking in the treasure of the Father or of us children”.

From their vision, attitude, vibrations, lips, and through contact with them, you experience them to be souls who are constantly full. Such worthy children are constantly with the Father, and are also his companions. You should have this double experience: the experience of constant company through your love, and the constant experience of being his companions in service. This experience of both of these - of having His company, and of being a companion - makes you a detached observer: that is, detached and loving like the Father.

You saw how father Brahma constantly experienced himself to be in a combined form with the Father, and also gave the experience to others. No one can separate a combined form. In the same way, worthy children constantly experience themselves to be in a combined form with the Father. No power can separate them. Just as, in the Golden Age, the elements are the constantly co-operative servants of the deities, in the same way, all the powers and virtues are now constantly co-operative with the worthy children, according to the times, because of their elevated stage. That is, they remain sovereigns over all the powers and all the virtues Together with this, what is the special form of service of such worthy children? All of you do service through words

and mind, but worthy children do not just give all souls the donation of powers and virtues attained from the Father. They also give the experience of co-operation and attainment. They give co-operation and attainment to the Brahmin souls, and they also give donations to the souls without knowledge. The greatest donation is the donation of virtues and powers. To make the weak powerful is the greatest donation and co-operation. Do you know how to give such co-operation? Do the teachers know this? Or are you still thinking about taking? Are you still those who are taking? Or have you become the children of the Bestower, who give? What do you do? Do you sometimes give, and sometimes take? Start to give, and your taking will automatically become

complete, because Baba has given everything to everyone. He has not kept anything for himself. He has given everything. It is just that those who take (from Baba) do not know how to look after it, or how to use it. So, the more you continue to give, the more you will have the experience of becoming complete. You are such worthy children, are you not?

3

To celebrate the Avyakt Year means to give the proof of being worthy of the Father. To give such proof means to celebrate. The meaning of avyakt is to be beyond corporeal feelings and wishes. Generally in life, the basis of ascent and descent is feelings and wishes. If you have elevated feelings for the

task and for the one who is carrying out the task, then the result will automatically be elevated. One feeling is benevolence for everyone. A second feeling is giving love and co-operation, no matter what anyone is like. A third feeling is zeal, which should constantly increase. A fourth feeling is that of everyone belonging to you, no matter who or what that person may be. A fifth feeling is the foundation of all of these: the feeling of soul-consciousness. These are positive feelings: to become avyakt means to have all of these positive feelings.

4

If you are not able to finish that weakness yourself, then then take the co-operation of other powerful souls. Especially experiment

with the power of yoga. Have the determined thought that you must definitely finish the weakness with one method or another. Do not even think that it will happen in the future. No, you must remove it now, because you can neither trust yourself nor time. Do not think that you will do this in the future, or that this will happen in the future. No, your slogan is: "If not now then never." So, do whatever you have to do, now

5

Anytime someone gives advice, he is giving that considering it to be right. Then, at that time, even a little bit of disregard is felt a great deal: even one word feels like an arrow. This is why - whilst giving regard to

everyone - you should never use the words: “how could this happen?”, or “this is not possible at all”. What would you lose if, instead, you said: “Yes, it is very good. We shall think about it”? Ultimately, he will of course do whatever he wants in a practical way. However, you have to make the little ones co-operative with yourself by giving them love and regard. This is giving and receiving regard. Such souls with a Brahmin birth, who stabilise themselves in such an elevated stage, never find anything to be difficult.

6

Just as stars have a connection with the sun and the moon, in the same way, you should always have a relationship with BapDada.

Just as stars sparkle in the same way you should remain constantly stable in your form of light. Stars stay together in a gathering and are always loving and co-operative with one another. Those stars are a memorial of you living stars. So, have You become such elevated stars? Have the living forms and the images both become equal? While seeing the memorials of your various forms and tasks, do you think that this is the image of yourself - the living form? Has the difference between the living form and the image finished? Or, are you still coming close to that? Amongst themselves, do the stars remain distant to one another in their love co-operation? Have all of you never had a conference? You have had many conferences for giving messages. What

conference still remains? What is the aim of the final conference? You relate your aim to everyone before the conference takes place. So, what is the aim of the final conference? Have you fixed a date for that? Just as you fix dates for other conferences, in the same way, have you fixed this? All of you have to have this conference together. There is an image of that final conference of yours. You have to put the image that has been remembered into a practical form. There is also an image of everyone's love, co-operation and constant stage. They have shown a mountain being lifted by a finger. The finger is shown absolutely straight. If it were bent in any way, there would be instability. It is straight and stable. That symbol is shown in this form. Similarly, you

have to keep your effort completely straight. Where the path bends every now and again - that is, when the intellect wanders here or there - that should finish, and you should stabilise yourself in a constant stage. Are you making such effort?