

Humility – Part 6

1

Do you consider yourselves to be instruments at every moment? Those who consider themselves to be instruments at every moment will have the main speciality of having greatness and also humility. They will have a balance of the two. Only then can you become an embodiment of success in the task for which you have become instruments. When either one is greater than the other, you cannot become an embodiment of success. In order to become an embodiment of success, there has to be a balance of the two. A teacher is one who constantly moves along while considering herself to be a world servant, the same as the Father. Only a world servant can carry out the task of world benefit. Teachers should always be aware that a teacher should never consider the self to be a teacher. If you have the intoxication of being a teacher, then you cannot have spiritual intoxication. That intoxication is also based

on body consciousness. Therefore, always have the spiritual intoxication that you are a co-operative world benefactor soul who belongs to the World Benefactor Father.

2

To the extent that someone is an instrument and has humility, to that extent he or she accumulates those treasures. So check: With the method of being an instrument and being humble, how many treasures have you accumulated in your account? Spiritual intoxication of being a soul who is full is automatically visible from the activity and the face of a soul who has accumulated these treasures and is full. Spiritual intoxication and pride are always sparkling on their face; and to the extent that there is spiritual pride, so they will be carefree emperors. Spiritual pride, that is, spiritual intoxication, is the sign of being a carefree emperor.

3

Have you become those ones who stay in their stage of self-respect, as spinners of the discus of self-

realisation; and humble, like BapDada? The more you become like BapDada in the dharna of these special aspects, the closer you bring the time.

4

The means of success in service is to have the awareness that “I am karanhar and Karavanhar is making me do everything”. This awareness is essential now, because you had the awareness of “I” which brought you into body consciousness for 63 births. “Karavanhar is making me do everything. I am karanhar, an instrument”. With this awareness, considering yourself an instrument, body consciousness finishes. This is why he made the children karanhar, and He Himself became Karavanhar. When you are karanhar, you automatically become an instrument, and humble. Even now, because BapDada made the children instruments for service, he saw that success - the fruit of service - is sparkling on the foreheads of the servers, the stars. BapDada is pleased to see the service of the majority of the children, and this is why

Father Brahma is especially congratulating such children and saying “Wah children! wah!”.

5

BapDada saw one main reason for a weak promise: one word comes up in many royal forms, and it makes you weak. This one word is of body consciousness: “I”. This word “I” deceives you. “ I think this..I can do this.. but only I can do this.. what I said was right.. what I thought was right”: this “I” in the different royal forms makes your promise weak. Eventually you become weak and have thoughts of hopelessness: “ I cannot tolerate so much.. I can’t do so much.. I can’t make myself completely humble.. I can’t listen to so much.. I can’t overcome so many difficulties.. “ This kind of consciousness of “I” makes you weak. There are many good royal forms that are not a problem. However, look into your own life to see to what extent this consciousness of “I” comes up in the form of your sanskars, in the form of your nature, in the form of your feelings, in the form of your motives, in the form of your words, or in the

form of your relationships and contacts. And they do come up, in a very sweet form.

6

An angel means one who has the consciousness of being an instrument, who has a humble nature, and elevated good wishes of benevolence for everyone.

7

You have to stabilise yourself in the stage of being beyond (nirvana) . You have to be humble (nirmaan) . You have to bring about renewal (nirmaan) . Be beyond, bring about renewal, and be humble: that is, be beyond any desire for regard or respect. Keep these three terms in your awareness, and the portrait of your fortune will become very attractive. Whilst moving along, you lack these three things. You stay very little in the stage of being beyond. You come into sound easily, and with a lot of interest. As much as you have a deep desire for coming into sound, to the same extent, you lack the desire which you should, for the sweetness of

stabilising in the stage of being beyond. Instead of being humble, you easily accept all the different types of respect: respect for your position, your virtues, your service, your success, etcetera, or else you have a desire to receive it. You seek respect, and this is why, even now, you have been unable to complete the course of self-respect. When your form of a seeker ends, you will easily and automatically be able to have the stage of self-respect. Desire for respect makes you forget self-respect. In the same way, instead of being constructive and bringing about renewal, you bring about different types of destruction (spoiling something or making something degraded) . That is, instead of bringing about renewal, you sometimes become instrumental in bringing someone's stage down. Constantly check every thought and every deed, as to whether that particular thought, word or deed is instrumental in the task of renewal. By having such a stage, you will automatically develop all virtues. This is the method to intensify your efforts at the present time.