

The means to overcome adverse situations is your original stage.

Has the practice of being in the avyakt stage whilst being in the corporeal become easy? You have come to your home, to this bhatthi to increase the practice of being able to stabilise your intellect whenever you wish. So now you have to try to make the practice of a short time here permanent. Just as you consider yourselves to be avyakt angels whilst walking and moving around when you come to the bhatthi or in Madhuban, in the same way, you should keep this practice with you on the field of action or whilst at your service station. Wherever you happen to be, you can remember an experience you have had once anywhere. So by remembering the experiences you have had here, and by stabilising yourself in the same stage you have had here, the intellect will develop that habit. Just as in lokik life also, a habit pulls you towards itself against your conscious wish, in the same way, after you have developed the habit of stabilising yourself in the avyakt stage, this habit will automatically pull you towards itself. There are some souls, who even whilst making such effort say: This is my habit. Why do you have this weakness? Why did you become angry? Why did you become so sensitive? They will say: It is my habit. Even now, some children give this reply. So in the same way, if you create this stage or develop the habit of this practice, then the habit of this avyakt stage will pull you towards itself against your conscious wish. This habit will save you from going to court. Do you understand? Since you are able to adopt bad habits, are you not able to instil this habit? When you have done something in a practical way two to four times, by putting that into a practical form, you develop that practice. You put this practice into a practical form in this bhatthi in

Madhuban, do you not? Since you put it into a practical form here, and you develop that practice, then what should something that you have practised become? It should become natural and part of your nature. Do you understand? You say: This is my nature. So the more you practise it, the more this practice should become natural and part of your nature. What will happen when this stage becomes your nature? Natural calamities will come. This has not yet become your nature, and this is why the natural calamities are waiting. Because, if those who are opposing are not able to overcome those situations with their own stage, then how will those situations come about? Those who are to oppose are not yet ready, and this is why it is taking long for the curtain to be opened. Even now, you have not yet developed disinterest in the old habits, the old sanskars, the old things, the old world, the old bodily relations. Whenever you have to go somewhere, you have to turn your back on the things that you have to leave behind. Do you not know how to turn your back on something? Firstly, you do not turn your back on anything, and secondly, you do not follow up any instruments you receive. You have seen the toy of Sita and Rama, have you not? What does Sita do to Ravan? She turns her back on him, does she not? If you turn your back on him, you will easily be saved from being attracted by him. But you do not turn your back on him. When you come close to the cemetery, the face of the corpse is turned towards the cemetery and the feet in the opposite direction. So you do not know how to turn your back on something either. You then turn your face in that direction, and this is why you become trapped by one attraction or another. So you do not know how to turn your back on something or to follow up something. Maya creates many forms in order to attract you, and so, instead of turning your back on her, you become attracted by her. When you become attracted, you forget your effort, you forget to move forward and you come to a standstill. So what will happen? You will take a long time to reach your destination. This is the bhatthi of the kumars, is it not? So kumars should keep this toy in front of them. You turn

your face towards Maya. When you turn your face towards Maya, you are not able to face the situations that come to you from Maya. If you do not turn your face towards her, you will be able to face the situations created by Maya. Do you understand?

Do you know what is the memorial of the kumars remaining pure and satoguni? Sant Kumar (the kumar who always remained young). What is their speciality? They are always shown as young kumars. It is said that they always have an age of five years. This is the praise of purity, just as five year old children remain completely pure. They stay away from the attractions of relationships. No matter how big their lokik family may be, their stage is always that of a small pure child. In the same way, this is the memorial of purity. A kumar means a pure stage. In that too, a gathering has been portrayed, not just one. As an example, only a few would be shown. So this gathering of yours is a memorial of purity. There should be such purity where there is no thought or experience of impurity. Before you go, you have to create your stage as is shown in your memorial. When you become detached from the things of this world and the relations of this world, you will be loved by the divine family, BapDada and the entire world. Generally, when you become separated from your relatives, or if you become separated in a lokik way also, then by being separated, you are loved more. If you stay with them, or if you have attachment in that relationship, then you are not loved that much. That is a lokik situation, but here, you have to be detached with knowledge. You must not simply be detached externally. There should be no attachment of the mind either. The more detached you become, you will definitely be that much loved. At the moment, you become detached from your body, and this stage of being detached is loved by the self also. Have you ever had this experience? When you have attachment to your body, when you cannot become detached, you do not love yourself and you

yourself feel distressed. In the same way, if you do not become detached from external attachment, then instead of being loved, you become distressed. All of you must have had this experience. It is just that you are not able to have such experiences all the time. Is there anyone here who has not experienced this loving and detached stage? You call yourselves yogis, do you not? Since you call yourselves easy Raja Yogis, it is not possible that you have not had this experience. Otherwise, you cannot give yourselves this title. A yogi means one who has these qualities, and this is why he is a yogi. Otherwise, you

cannot say in your introduction that you are students of easy Raja Yoga. You are students, are you not? It is not possible that students would not have the experience of their study. Yes, it is certain that there can be the difference in the extent to which you are able to make this experience permanent or temporary. However, those who are old students should not only have a temporary experience of this even now. If even now, you have this experience temporarily, what will happen? You will only receive the inheritance of the confluence age and the future inheritance for a temporary period. Do you understand? You will not be able to claim the full inheritance that you should. You will only claim it for a temporary period. So are you content with just this much?

Today is the beginning of the bhatthi of the kumars. The beginning of the bhatthi means the beginning of becoming strong. Some will sacrifice themselves, others will become strong and others will have a determined thought for purity. This is why you have come here, is it not? Now see that you do what you say. This group has to become innocent of Maya and become saints with knowledge. When the golden-aged souls come here,

they are innocent of the knowledge of vice. Do you remember what your souls were when you were in satyug? You were innocent of the knowledge of Maya. Do you remember that? Are you able to make those sanskars emerge into your consciousness, or are you just able to understand about it because you have heard about it? Just as the things you have done in your childhood of this birth are clearly in your consciousness, in the same way, are your sanskars of yesterday clearly in your consciousness in the form of sanskars in your life today. Or, do you have to bring them into your consciousness? Those who think that their golden-aged sanskars are clearly in their consciousness, just as the sanskars of the childhood of this life are clearly in their consciousness, raise your hand! They should be clearly in your consciousness. They were clearly in the consciousness of the sakar form. You will only be able to have this consciousness when you have the consciousness of the form of the soul clearly and all the time. At present, the consciousness of the form of the soul is sometimes hidden behind the curtain of the body. This is why this consciousness is also visible from behind the curtain, but it is not clear. When you have the consciousness of the soul clearly and for a long time, you will be able to see your future inheritance, that is, your future sanskars will emerge in front of you. What have you shown in your pictures? On the one side, you have shown the vices running away, and on the other side, the consciousness of the intellect running towards Baba and the future attainment. The picture of Lakshmi and Narayan has been shown. Have you created this picture for others, or for your own stage? So in order to bring your future sanskars into your consciousness clearly, you must constantly and clearly have the consciousness of the form of your soul. Just as you are clearly able to see your body, in the same way, you should clearly be able to see the form of your soul, that is, you should be able to experience it. What do the kumars now have to do? You must become a saint and also be innocent. This is an easy study, is it not? Your course will be completed in two words. You must

apply this stamp before you go. You must be completely innocent of weaknesses and disturbances. Even the word 'weakness' should be completely finished. The name of this group is the group that stays within simplicity and purity. That which is simple is beautiful. You must not just have simplicity of your costume, but simplicity in everything. To be egoless means to be simple. To be free from anger means to be simple. To be free from greed means to be simple. This simplicity is the method for purity. Achcha. What slogan will you remember?

Whatever you say, you will first do it and show others, and then you will speak about it. You will not first speak about it, but you will first do it and show others and then speak about it. So you must remember this slogan.

Achcha.

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