

The main seven weaknesses and the seven days course to end them

Are you able to stabilise yourself beyond sound in one second? Just as you are able to move your physical organs as and when you wish, in the same way, are you able to stabilise the love of your intellect as, when and wherever you wish? Have you become powerful to this extent? Are you progressing in this method? If the method is accurate, you will definitely experience the result, that is, the success and greatness to be increasing day by day. According to this result, are you able to recognise how accurate the stage of your effort is? The success of this is the main sign of recognising the method. In order to recognise anything, there are specific signs. So through this sign, are you able to recognise the signs of your perfect intellect? Nowadays, what are the main weaknesses visible in the effort of the effort-makers?

There isn't power in your awareness.

According to your capacity, you have developed numberwise divinity and spirituality in your vision.

Due to a lack of will-power in your attitude, your attitude is not constant; it continues to be mischievous.

Due to a lack of attention to the incorporeal stage, the main vices of body consciousness, lust and anger repeatedly attack you from time to time.

Whilst you are living in the gathering or coming into connection with others,

the atmosphere and the vibrations create their own impression on you.

Due to a lack of the avyakt, angelic stage you fail when you come into any feeling of good or bad things.

You are not so content with your pilgrimage of remembrance.

This is numberwise result of the effort of the effort-makers.

Now, in order to finish these seven things, you have to do the seven days' course again. In order to finish these seven things, you must once again revise for yourself the seven days' course that you give to others. You are revising the murlis, and by revising them, you experience newness and power increasing. In the same way, now sit in solitude at amrit vela, and solve each of the seven things one by one, and then churn about how they are merged in your day's activity, and then extract the butter, that is, the essence and exchange views amongst yourselves. You have done the course, but just as after giving the course to the students, you give them a yukti for every lesson or bring something to their attention, in the same way, each of you regular Godly students has to once again practice one part for one week and put it into a practical form. Just as you do the weekly course and, in the same way, you also have a week for purity or a week for peace, so too for your own progress, practise each lesson for a week and put it into a practical form. So what will happen by revising it? Success will easily and clearly be visible closely. So you will automatically become elevated.

In order to make yourself great in every thought and every action, tell Baba of three things about the easiest method. Baba is asking you to bring about greatness in your thoughts, words and actions.

In order to become great, first, you have to consider yourself to be a guest in the old world. Second, whatever thoughts or actions you perform, keep the great contrast in your intellect and then have those thoughts or perform those actions. Third, continue to praise the virtues and the elevated task of the Father and the divine family.

First, a guest, second, the great contrast and third, the praise: if you continue to think about these three things, then the seven weaknesses will finish. Because of not considering yourself to be a guest, you become attracted by any form or company and your attention is drawn to it. By keeping the great contrast in front of you, there can never be any trace or progeny of body consciousness or anger. Third, by praising the virtues and the task of the Father and each soul, you will not come into any ill feeling due to any situation or any person. And by constantly singing praise of the virtues and the task, the discontentment of the pilgrimage of remembrance will easily change into constant remembrance. Constantly keep these three words in your awareness and you will become powerful. Then your vision, your attitude, your awareness and the atmosphere will all be transformed.

From the copper age until now, you have been singing praise of your own self and of the souls of your divine family. You have been singing their songs of praise. Now, why do you see or imbibe in your intellect the weaknesses of the souls whom you come into connection with in the living form? Even now, you must sing the praise of the virtues of the elevated souls that have been selected out of the entire world. With your intellect, imbibe their virtues, and with your lips, continue to sing the praise of both. Then, will your vision or

your attitude become mischievous? Will there be any feeling of anyone's weakness? Now, you have experienced that no matter how beautiful an idol in a temple may be, how beautifully decorated it may be, your vision does not become mischievous towards its beauty and beautiful decoration even the slightest, even in your thoughts.

However, if you see any attractiveness or any beauty in any cinema or any such books, or if you even see a hoarding, then your vision and attitude become mischievous. Why? Even the idols have that attraction. The idols also have that beauty in their decoration and in their features. Even then, why does your vision and attitude become mischievous? Keep both these images in front of yourself and on either side of you, and in one second,

as you go to that side, the attitude becomes mischievous, and by going to the other side, the attitude becomes pure. What is the reason for this purity and impurity? Awareness. You have the awareness that this one is a goddess, and so the awareness makes your vision and your attitude pure. But when you have the awareness that this one is a female, then that awareness pulls your vision and attitude towards impurity. There, you see the form, whereas on the other side, you see the spirituality. You must have had this experience in the past, have you not? The present is also in a percentage. And so, in order to finish this, whenever you see anything anywhere, whenever you are speaking to anyone, what should you have in your awareness? To consider that one to be a soul is the first stage, but whilst performing actions, whilst coming into connection and relationship, have the awareness that these living images are the living form of the images of the non-living deities. So by having the form of a deity in your awareness, just as you do not have the slightest thought of impurity or

attraction for the body of the non-living images, in the same way, by having this awareness for the living images, you will not have this complaint even in your thoughts, and you will become complete. Do you understand? These are the yuktis to completely overcome the complaint of the present effort of the effort-makers. Achcha.

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