

In order to constantly remain beyond, what two things are essential? At the present time, each one of you is making effort numberwise in order to remain in the stage beyond. What are those two essential things through which you can easily stabilise yourself in the stage beyond? There is remembrance anyway, but what are the two aspects even within that? Tell Baba of the two things in two words.

Now, you have to bring the expansion of knowledge into its essence. Can the Shaktis easily put the expansion into its essence? Relate this from your own experience. The stage of remaining beyond and the stage of being a detached observer are one and the same thing. For that, the two things you have to pay attention to are: firstly, I, the soul, am an elevated soul, and secondly, I, the soul, am at present a guest in this old world and this old body. By keeping in your awareness the aspects of being elevated and being a guest, you will naturally and easily go beyond, and the attraction that develops, because of weaknesses and attachments, finishes. Whatever ordinary thoughts and ordinary actions you have because of the influence of old sanskars, will all be transformed by considering yourself to be an elevated soul. By having an elevated awareness, your sanskars, thoughts, words and actions all change. Therefore, by constantly moving along considering yourself to be elevated and a guest, you will become praiseworthy at the present, in the future and also on the path of bhakti. If you do not consider yourself to be elevated and a guest, you cannot become praiseworthy. Praise is not sung just on the path of bhakti, but, throughout the entire kalpa, you become praiseworthy in one way or another. Those who are elevated in the golden age, that is, those who become the world

emperor or world empress become worthy of praise by the subjects. On the path of bhakti, you become praiseworthy in the form of deities. And at the confluence age, when you demonstrate how you perform an elevated task, you become worthy of praise by the Brahmin family and all the other souls too. So simply by considering yourself to be a soul who is elevated and a guest at this time, you can make yourself praiseworthy throughout the entire kalpa.

Check your every action and thought as to whether they are elevated, that is, whether you are performing them considering yourself to be a guest, or whether you are simply carrying out your task. Then attachment will finish. You are not a guest just in this world, but you are also a guest in the building of this body. When you consider yourself to be a guest, the attraction to the consciousness of the body and the sanskars that are still there, in the form of your awareness, will very easily be finished. If you had a building which you sold for one reason or another, once you have sold that, it no longer belongs to you. Then, although you may even still continue to live in that same place, you would continue to live there whilst considering yourself to be a guest. So there is so much difference in considering something to be your own and in considering yourself to be a guest. So now, the body which you used to consider to be yours should no longer be considered to be your own. Would you now say that it is yours? So that body is now no longer yours. Because you have died a living death, that body is no longer yours. Have you surrendered your body or do you consider it to belong to you? Now, the lifeèžpan of that old body has already finished. According to the drama, that body is still functioning for the sake of the Godly task, and therefore, none of you can say that that is your body. The feeling of the body belonging to you has now finished. At this time, Baba has given the soul this body on temporary loan in order to perform actions. Just as Baba doesn't have the

consciousness that it is His body, but that He has taken it on loan in order to play a part, so in the same way, you are like the Father, are you not? By considering it to be your own body, many things will come into that.

There are many things included in the word "mine". When the consciousness of "mine" is finished, many of its companions also finish and you will go beyond. You have taken that body on loan in order to carry out the Godly task. That body is not for performing any other task.

By moving along whilst considering yourself to be a guest in this way, your every action will automatically be elevated. Since the body is not yours, then the relations and the things of the body are not yours either. So constantly move along with this consciousness. Those who move along with this consciousness constantly remain intoxicated. They naturally have their home in their awareness. Not just the home, but the six things you speak of in the introduction of the Father are naturally in their consciousness. Just as in order to give the introduction of the Father, you speak of six things in essence, in which the entire knowledge is included, you relate that essence in six aspects, so too, if you move along considering yourself to be guest, you will have in your awareness the six aspects of your own self. You are named the most elevated Brahmins. Your form is that of saligrams. In this way, you naturally have the awareness of your home, the time, your task and your inheritance. The entire knowledge that you have been hearing in expansion for all this time will be put into its essence. Whatever words you speak or actions you carry out will have the essence within them, they will not be without the essence. Without the essence means wasteful. So there should be the essence of the entire knowledge in your every word and action. That will only happen when you have the essence of the entire

knowledge in your intellect. By constantly staying in intoxication you will be able to hit your target. If you do not have any intoxication, you will not be able to hit your target. By having the essence of knowledge in your intellect in six aspects, the entire knowledge is revised.

If there is less intoxication, there is fluctation in the aim. One moment, you have intoxication in full force and the next moment, it becomes of the middle level. The lowest stage has now finished. You should be totally ignorant of what the lowest stage is. Then, there are the elevated and middle stages. Because you come into the stage of the middle level, the result and your aim also become the middle level. At the present time, if you look at the stage of your awareness and the stage of service, the result is of the middle level. The majority of you say that your result is not what it should be. The main result of having the middle level is that you have not yet fully burnt the sanskars of the middle period. Because of being under the influence of the sanskars of the middle period, that is, the sanskars of the copper age onwards, the sanskars of body consciousness and weaknesses with which you have been filling yourself, the result is of the middle level. The complaint you make is that you did not wish it, but because of having sanskars over a long period of time, it happens. So you have not fully burnt the sanskars of the middle period. Doctors also try to finish completely the germs of any illness. If there is the slightest trace remaining, a whole progeny is created out of just the trace of one. So, in the same way, when you have the slightest trace of the sanskars of the middle period, although it is just a trace today, tomorrow it would become a progeny. Because of being under this influence, you are not able to attain the elevated result that you should. When you ask others if they are content with themselves, their effort, their service and their connection with the Brahmin family, they start to think about it. They do say yes, but only after thinking about it, not instantly with that

intoxication. You should receive a certificate of contentment from all souls in three subjects: your own effort, your service and your connection with others. The certificate you receive will not be any writing on a piece of paper, but you will have the experience of it from each one. In this way, those who are victorious in keeping the self content and making others content when coming into connection with all souls, become one of the eight deities, a victorious jewel. In two aspects, you are okay, but in the third aspect, you are numberwise according to your capacity. You are numberwise in every aspect, but to a greater extent in this aspect. If you are not content in any of the three, then you cannot come in one of the eight, that is, one of the elevated souls. In order to pass with honour, you should receive this passport of contentment from all souls. There is something lacking in the aspect of coming into connection with others.

In order to pass in the subject of being content and making others content when coming into connection with them, what main aspect should you have? On the basis of your own experience, see why there is discontentment in your connection with others. In order to make everyone content, or in order to make your connections content, or in order to make those in connection with you elevated, the main thing is to have the power to tolerate and the power to accommodate within yourself. The reason for discontentment is that when you discover, according to your own reasoning, that someone else's words, sanskars or actions are not accurate, then your own words and actions also become like that, and through this the other souls become discontented. Seeing someone else's sanskars or words or actions, you think that it is not right or it should not be like that. However, in spite of that, if you were to imbibe the power to tolerate and the power to accommodate, then these powers would automatically give that soul the vision of his inaccurate behaviour. But what happens is that, in order to grant him a vision

or to make him realise through your words and your features, you also come under the influence of your own sanskars. Because of that, neither are you yourself content, nor are others content. If at that time, you have the power to accommodate, then on the basis of this, or on the basis of the power of tolerance, you can avoid his actions and sanskars for a little time, and then your powers of tolerance and accommodation can shoot an arrow of contentment towards that soul.

Because of not having this, there is discontentment. So when coming into connection with everyone, in order to make them content and in order to remain content, these two virtues and powers are very essential. It is through these that your virtues will be praised. Although, you will not appear to be victorious at that time, you will appear to be defeated, the defeat of this time will put a garland around your neck for many births. So you should consider this defeat to be a victory. Because of having this weakness, you do not have as much success in this subject as you should have. Whilst having knowledge in your intellect, you should also have the understanding of what knowledge to give to someone and at what time and with which yukti. Sometimes, you think that you have given some instructions (correction) to someone, but if it is not the right time, if that soul does not have the power to listen to it, then those instructions do not work like instructions. You generally sow a seed having seen the ground and also the time, and then there is success. If it is not the time, or the ground

is not right, then no matter how good the quality of the seed may be, it will not bear fruit. In this way, if you want to give points of knowledge as a teaching or a yukti, then first see the ground and the time. The ground is the power of the soul, but also see the time, and then the seed of teachings can

give fruit. Do you understand?

So, at the present time, the most elevated souls, the mahavirs, should pay attention to this special effort. This is the sign of being courageous. To keep content those who are already content is not being courageous. To give love to those who are loving is not being courageous. To cooperate with those who are cooperative is not being courageous. However, just as you uplift those who defame you, no matter how uncooperative someone is with you, with the power of your own cooperation, to make uncooperative souls cooperative is known as being courageous. It should not be: Because of this reason, this is not possible. This one is not moving forward and that is why this is not happening. No matter whether they move forward or not, you can move forward, can you not? You should think that this is also the love of your relationships. If a relative is weak in something, then it is not a maryada to leave that one alone thinking that he is weak. The Godly maryada is that you do not leave alone someone who is weak because he is weak, but you make him strong by giving him power, and make him your companion, that you make such a weak soul worthy of taking a high jump. Then you would be called a mahavir. So by paying attention to this subject, whatever plans for service are created or whatever points emerge, then these jewels will begin to sparkle in the jewels of the plans.

Gold on its own is not so attractive from afar, but if there are diamonds studded in the gold, then it attracts others towards itself from a distance. You may create the plans, but each of you should put this diamond on yourself, and then, when you put the plans into a practical form, you will be successful in spreading the sound you want to throughout the whole world. Souls from far away will be attracted towards this diamond. Do you understand?

Achcha.

OMSHANTI