

Do you consider yourselves to be both the loveliest and luckiest? If you consider yourselves to be lovely and lucky, you will constantly remain free from obstacles, and experience the stage of being absorbed in Baba's love. If you are just lucky and not lovely, then although you will constantly be absorbed in Baba's love, you will not have the experience of a stage that is free from obstacles. If you are just lovely and not lucky, then also, you will not be able to experience the stage that was just described. Therefore, both are needed. In order to attain the attainment of being lucky and lovely. Three main things are needed. If you experience these three things in yourself, then you are definitely lucky and lovely. What are those three things through which you can easily experience both these stages? Can luck be created or is it already created? Can you make yourselves lucky, or is it that only those who are lucky from the beginning can be lucky? Can you create your luck or do you have to move along according to the luck already created? Can you change your fortune or not? Can you change from being unlucky to being lucky? Is there a margin for making effort in order to create luck? (yes). Have you come having already awakened your fortune or have you come to awaken your fortune? You have brought with you the fortune that is already awakened, have you not? Then what will you create? You have come to belong to Baba according to the fortune you have awakened. ³/₄ the question of fortune only arises in belonging to the Father. You have come having created your fortune and you can also create it: is it like this? When you make a lot of effort for something, you have the thought inside that it is visible in your fortune. If, after having made effort, you do not attain success, then you think that it is like that in your fortune. What is the reason for not being successful? If you make effort in your own way and yet do not attain success, what do you then say? "It is fixed in the drama in this way". So you

have brought with yourselves the luck that the drama has created, have you not? An effortmaker should never think, even after having made effort, that it is possible to be unsuccessful. You should always think that whatever effort you have made can never go to waste. If you have made effort in the right way, then you will definitely receive success through it, if not now, then at some later point. Seeing the lack of success, you should think that that was a test. After having had the test, you will become stronger. So that is not a lack of success, but a means to make the foundation of your effort strong. When something has to be made strong, you first hammer its foundation. You hammer it and make it strong. The hammering is a means of making it strong. Even in your own individual effort, within a gathering or in service, when something does not seem to be externally successful, you should still think that it is not a lack of success, but a means of becoming strong. You were told that you should not consider the storms to be storms, but consider it to be a gift. Waves come to a boat, but they are a means to make the boat move forward. In this way, success is merged in the lack of success. You should move forward with this understanding. The word, "unsuccessful" should not even enter our intellect, if your effort is correct.

Achcha, you were being told that three things are necessary in order to be lucky and lovely. What are those three things? First of all, think about how luck is created. Look at yourself: Are you lucky and lovely? Why are you notable to awaken your luck? The main reason for this is that you are not knowledge full. Those who are knowledge full have all types of knowledge. The more knowledgefull someone is, the luckier he will be. Because, with the light and might of knowledge, he would know the beginning, the middle and the end, and so whatever effort he makes, he would definitely attain success in that. To attain success is a sign of luck. Firstly, they will be knowledgefull, that is, they will have full knowledge. If something is lacking in your being

full, then you are numberwise in being lucky also. If you are knowledgeable, you will be number one in being lucky. There is knowledge about karma and also knowledge about your Creator and the creation.

There is also knowledge about coming into connection with the family or with gyani souls. Knowledge is not just knowledge about the Creator and the creation, but knowledgeable means that you are the embodiment of knowledge in every thought, every word and in every action. This is called being knowledgeable. Secondly, the extent to which you are knowledgeable, so you will also be careful. The more careful you are, the sign of that is that you are cheerful to the same extent. If someone is not cheerful, he will not appear to be lovely. If someone is not careful either, then also, he will not seem lovely.

Those who do not remain careful, because of making one or another little mistake, either on their own, or when they come into connection with others, then neither do they remain lovely to themselves nor are they lovely to others. Therefore, those who are careful will definitely be cheerful. Do not think that those who are careful cannot remain cheerful because they are so absorbed in their effort. It is not like that. The sign of being careful is to remain cheerful. So if you have all these three qualifications, then you can become both lucky and lovely. You can also create your luck with one another's cooperation. However, you can only receive cooperation from one another when you are careful and cheerful. If you are not cheerful, you will not be successful either. If you are careful and cheerful, then you are successful, that is, you are lucky. So check these three things in your own self. If you have all three to a good percentage, then understand that you are the luckiest and the loveliest. If this percentage is lacking, then you will not

have this stage. Now, do you understand what the sign is? Speaking knowledge through your lips cannot create such an impact. To constantly have a cheerful face and not to experience any waves of sorrow even in your thoughts is known as being cheerful. So you can do service with your cheerful face. Just as metal is automatically attracted towards a magnet, in the same way, those who are constantly cheerful become a magnet themselves. Seeing them, others will come close to them. They will think that this one constantly stays cheerful in spite of today's world, where there is constantly an environment of clouds of sorrow and peacelessness everywhere. They will be eager to know how and why this one is able to remain cheerful. When there is a huge storm or a lot of rain, then at that time, people, even against their wish, run towards some shelter where there is no rain. The shelter place does not call them, but according to the atmosphere, there is a place of safety there, and so people will definitely run to that place. In order to protect themselves, they take the support of that place $\frac{3}{4}$ they are pulled there. So, in the same way, understand that, at the present time, when the storms of Maya and the clouds of sorrow are thundering, at such a time, when people see your means of safety, they will be attracted to you. What is that external form that attracts them? A cheerful face. So you should be both lovely and lucky. In some cases, you are knowledgeable and careful, but not cheerful. You take care, but whilst caring, you stop having a cheerful face, and so you cannot remain cheerful. Therefore, in which aspect should you make the main effort or take the most care about, so that you are easily able to bring about these three things in yourself? Do you know that? You have to remain careful, but what must you remain careful in mainly? In what aspects do you remain careful? (Many different replies were given.) What did Baba care about so that he became what he did? What main aspect was that? Describe fully the praise that is sung of you people: complete with all virtues, sixteen celestial degrees complete, completely viceless and those who follow the highest code of conduct. You only become careless when you disobey

any of the codes of conduct. The praise is of your complete stage. That is, Sita was given an instruction to remain within the line of the code of conduct drawn for her. It was not any other line, but the line of the code of conduct. If you go beyond the line of Godly codes of conduct, you become a beggar, that is, you become a beggar of whatever attainment there is. You become a beggar, and you cry out just like a beggar does: "Give me a little money, give me some clothes". In the same way, the stage of those who go beyond the line of the code of conduct becomes like that of a beggar.

They would say: Have mercy, give me blessings, give me cooperation, give me love. So it means that they have become beggars. But when you have a right, then that is called being a child and a master. If you are dependent, you have to ask for something. Those who are asking for something can only be called beggars. So this is the line of the codes of conduct, and if you go beyond it, you become a beggar. Then, you have to ask for help. In fact, all those who have become Baba's children are lucky and lovely. They themselves are helpers in the Godly task, not the ones who seek help. There is the image of you having become the helpers $\frac{3}{4}$ it is not of the ones who are seeking help. The image of the bhagats is just that of asking for something. Those who are the children and the masters are constantly helpers. Those who themselves are the helpers cannot ask for any help. They are the ones who give, not the ones who take. A bestower never takes, a bestower is one who gives. So consider yourself to belong to the one Father, that is, consider yourself to be the true Sita of Rama, and take the care to stay within the line of the code of conduct, and then you will remain careful. Those who are careful will automatically become cheerful. So you should have all the maryadas in your intellect.

You should have clear knowledge of what maryadas you have to have in all the actions you perform from morning till night. If you do not have that knowledge, then you cannot be careful either. Therefore, consider yourself to be Sita and remain within this line. That is, those who are careful and remain within the line of the code of conduct can become the most elevated human beings. When you see that you are not cheerful, you must definitely have disobeyed a code of conduct. You have also been given a maryada for your thoughts. You must not even have any wasteful thoughts. If you go beyond this line and have wasteful or sinful thoughts, then you should realise that you have disobeyed the maryada of thoughts, and this is why you are not cheerful. In the same way, you have been given a maryada for your words: of what words to speak whilst having stabilised yourself in a particular stage. If there is disobedience in your words, then also, you cannot remain cheerful. Your own wasteful and sinful thoughts bring you down from your stage of being cheerful, because you have crossed the line of the code of conduct. If you keep yourself within the line of the code of conduct, then Ravana, Maya, that is, no obstacle will have the courage to come within this line of the code of conduct. When any obstacle, storm, disturbance or unhappiness comes, you should understand that you have moved the foot of your intellect outside the line of the code of conduct, just as Sita stepped beyond the line. The intellect is also a foot on which you go on the pilgrimage. When you move the foot of the intellect out of the line of the code of conduct, then all these things come in front of you, and what do they make you? From being lovely and lucky, you are made into a beggar. The sign of becoming a beggar is that you will ask for support from the Father or other souls. Your own treasure of the powers will finish. It is said: To become a beggar by going beyond the line. So the powerful stage of those who become beggars like this finishes. They may continue to speak knowledge and continue to make effort, but they will be like beggars. They will not have the intoxication or power of their own attainment. On the path of bhakti also,

there are those who become beggars by going out of line. So those who cross the line of the code of conduct become both types of beggar. Therefore, you must never become a beggar. You are the emperors of those who become the emperors of the world at this time. You speak of the kings of kings, so, the stage of when you become that is known as being the kings of kings, but the stage of being a Brahmin at the present time, or the stage of being knowledgeable directly through the Father, is more elevated. So it doesn't seem right to let go of such a stage and to become a beggar. So, check in your every thought and action, that is, take the care that you do not step outside. From today onwards, make yourselves the human beings who follow the highest code of conduct.

To such intense effort makers who make themselves into the most elevated human beings with the highest code of conduct, to the knowledgeable, careful, cheerful and elevated souls, namaste.

Speciality: Constant balance of karma and yoga. Dharna: To perform every action whilst being with the Father is the balance of karma and yoga. Whether you are performing lokik actions or alokik actions, no matter what actions you are performing, keep Baba, the Almighty Authority, as your Companion, as your Friend. Constantly have the experience of being a companion whilst playing the part of being a karma yogi, that is, remain combined. Whilst performing karma, check again and again if you are light, that is, check to see that there is lightness. Check that there is no burden. If there is no burden, then others will not pull you towards themselves, and karma will be transformed into yoga. Slogan: In order to experience all of Baba's virtues in the self, constantly remain in front of the Sun of Knowledge.

OMSHANTI