

Avyakt BapDada 8th June 1972

Do you consider yourselves to be destroyers of obstacles? When any type of obstacle comes in front of you, do you experience within yourself the power to face that obstacle? That is, through your own effort, do you experience yourself to be close to BapDada and your complete stage? Or, do you experience yourself to be standing in the same place? Just as a traveller never stops anywhere, in the same way, do you consider yourself to be a traveller of the night, and continue to move along?

What main virtue of the perfect stage is visible in your practical action? Or, what is the special virtue of the perfect stage - through which you can recognise whether you are close to your perfect stage or far away? Now, stabilise yourself in your perfect stage for a second, and tell Baba what special virtue reveals the perfect stage. When a soul has created the stage of perfection, then what is the praise of his practical action? That of equanimity. When there is equanimity - in praise and defamation, victory and defeat, happiness and sorrow - it is called "the stage of equanimity", or "the stage of perfection". Even at times of sorrow, instead of waves of sorrow being visible on your face and forehead, waves of happiness and joy should be visible.

While hearing defamation, it should not be experienced as defamation, but as praiseful words to make your stage of perfection stronger. There should be such equanimity. This is called "the stage of closeness to BapDada". There should not be the slightest difference in your vision, or in your attitude. There should not be the attitude that someone is an enemy, or that someone

is one who insults you, or that another is one who praises you. Let there be the attitude of a well-wisher, and the vision of a benefactor. To be the same to both types is known as having equanimity. When there isn't equanimity - that is, balance - you are unable to experience bliss from the Father for yourself.

Baba is the blissful One. If you wish to experience bliss, or to take bliss from the Father, then there is only one method for this: let there constantly be an accurate balance of both love and power. When there is an accurate balance of both aspects, you will automatically continue to receive bliss.

Do you not know how to maintain an accurate balance? What is the speciality of tightrope walkers? That of keeping their balance. It may be an ordinary thing, but the wonder is of keeping one's balance. You have seen the act of tightrope walking, have you not? Here, too the wonder is of maintaining an accurate balance. However, you do not keep an accurate balance. When you hear praise, you become even more intoxicated; and when you hear defamation, you have dislike. In fact, there should neither be intoxication through being praised, nor dislike through being defamed. If the two are well balanced, then - when you look at yourself as a detached observer - you will experience wonders. You will experience contentment in yourself. And others will also be content with your actions. However, because you are lacking in this effort - because of a lack of balance - you do not have the blissful life you should have. So, what should you do now? Keep an accurate balance.

There are many such pairs of things: to be loving and detached, praise and

defamation. This is your family path. The soul and the body are also two. Bap and Dada are also two. World transformation takes place through the activities of both. So, the family path is eternal and imperishable. In a lokik household too, if one is moving along well, and the other is slack - that is, if there is not an accurate balance - then there is then conflict and time is wasted. Then you are not able to attain the elevated attainment that you should.

What would you call those who walk with only one foot? Crippled. Would such a person be able to take a high jump? Or run fast? So, in this too, if there isn't equanimity, what would you call such effort-makers? If, in your efforts, you have greater attainment through one thing, and experience a weakness in something else, then you should understand that you will not be able to take a high jump. You will not be able to run. So, when you are not able to take a high jump or run, then how will you come close to perfection?

You develop this weakness, which you yourself also speak about. At the time of giving love, power is merged. And at the time of needing power, love becomes merged. So that is not an accurate balance then, is it? When there is an accurate balance of the two, then this is called a wonder. The one is more powerful at one time and the other is more powerful at another, then that too is a different matter. However, when there is an accurate balance of both at the same time, then this is known as perfection. If one is merged, and the other has emerged, then only one creates an influence.

The Shaktis are always portrayed with equanimity in two virtues: being both loving, and embodiments of power. In their eyes there is constant love, and

in their actions they are embodiments of power. So, those artists also know that they were the Shiv Shaktis who kept a balance by having equanimity of both virtues. This is why they portray such feelings in their images. Those images have only been created because you have been that in the practical form. So, now remove this weakness, because only then will the influence that should be created take place. Now, because one aspect creates a greater influence than the other, there is little impact. They speak of one thing, but they cannot speak of all virtues, of everything. However, you have to become full of all virtues, do you not? So, bring perfection close in this way.

Similarly, you show the co-operation between dharma and karma. People separate the two, whereas you show the co-operation between the two. So, while performing action, let there be religion(dharma) - that is, complete imbibing (dharna) - and then, because the balance of dharma and karma is accurate, the impact will be greater. While performing actions, you become engrossed in your actions, but if you do not have complete dharna, then what would you call that. You tell people that the life and situations of today have become like they are because dharma and karma have been separated.

So, ask yourself: is there equanimity in dharma and karma - that is, in your dharna and in your actions? Or, do you forget while performing actions, and then - when your karma finishes - you become aware of the dharna. At the time when you remain very busy in karma, do you also have dharna? Or is your dharna only powerful when the karma is light? When there is dharna to a greater extent, does the karma become slack? Only when both the pans of a balance work accurately does the balance have any value. Otherwise, the

balance has no value.

The balance is the intellect. If someone has an accurate balance of the two aspects in the intellect, then that one would be called “one with an elevated intellect”, a “divine intellect”, and “a sharp intellect”. Otherwise, it is an ordinary intellect. Then your karma and dharna are both ordinary. So, you do not have to bring about equanimity in being ordinary, but let there be equanimity in being elevated . Just as your karma is elevated, in the same way, your dharna also has to be elevated. Karma should not merge dharna - that is, dharna - and dharna should not merge the karma.

So dharna and karma should both be equal in being elevated: such a soul is called “a righteous soul” (dharamatma) . Whether you call someone “a righteous soul”, “a great soul” (mahan-atma) , or “a karma yogi”, it is one and the same thing. Have you become such a righteous soul? Have you become such a karma yogi? Have you become blissful in this way?

You should be one who stays in solitude, but you should also have an entertaining nature to the same extent. Sometimes you should be in solitude, and sometimes you should be entertaining. There is a lot of difference in these words, but in the stage of perfection, there should be equanimity of the two. You should be entertaining to the extent that you remain in solitude.

Your entertaining nature should not disappear while in solitude. Both should exist at the same time to the same extent. When you become entertaining, you say that you have come down from being introverted. And when you

become introverted, you ask how it is possible to be entertaining. However, both should exist simultaneously. You should be in solitude one moment, and be entertaining in the next moment.

You should be harmonious, to the same extent that you are mature and serious. It should not be that you just remain an image of maturity and seriousness. To be harmonious means to be in harmony with the sanskars and nature of everyone. Maturity does not mean that you remain distant and don't meet everyone. Anything in its extreme is not good. When something goes into its extreme it is called a storm. If one virtue is like a storm, and another virtue is merged, then would that seem right? No. So, have such powerful dharna within yourself that you are able to stabilise yourself wherever you want.

It should not be that you are unable to stabilise the foot of your intellect - that, when there isn't an accurate balance you are not able to stabilise yourself, but you sometimes fall in one place, and sometimes in another place; or you continue to fluctuate. The reason for this fluctuation of the intellect is that there is not equanimity - that is, you are not complete. Anything that is full cannot shake. There is shaking when there is something lacking - when something is not full. So, this upheaval of wasteful thoughts - or of Maya - takes place when something is not full. When you are full, and there is equanimity of the two, then there cannot be any fluctuation.

So, in order to save yourself from any type of upheaval, continue to become complete, and you will become perfect. It is impossible for there not to be any impact or influence from anything that is perfect and complete. When the

moon is 16 celestial degrees full, it attracts everyone towards itself against their conscious wish. When anything is full and complete it automatically attracts towards itself. So, you are not able to attract all the souls of the world, because of your lack of perfection. To the extent that you have weaknesses within yourself, you are not able to attract other souls towards yourself.

When the degrees of the moon have decreased, no one's attention goes to it. But when it becomes full, then everyone's attention goes to it, even against their wish. Whether someone deliberately looks at it or not, it is still visible. In perfection, there is the power to influence. So, in order to be influential, you have to become complete. Do you understand? Achcha.

When the balance is not right, and you watch the games of fluctuation as a detached observer, then you will be very amused with yourself. It will be just as when someone is not fully aware of himself, and you become amused at his activity. So, also look at your own self when Maya makes you a little bit unconscious - that is, when she makes you lose the awareness of your elevated stage. What is your condition at that time? Does that scene come in front of you? If you look at yourself as a detached observer at that time, then you would be amused.

BapDada watches the games of each child as the detached Observer. And so, do you like showing such games? You know what BapDada wants to see. Since you know and you accept it, then why do you not move along in that way? If three corners are fine and the other is not, then what will happen? You know about the four things - you accept them, you speak

about them - but you observe following some of them, and not others. And so something will be lacking, will it not? Now, try to fill in that gap.

You have been told about pairs of things. In the same way, with knowledge-full and powerful: if you keep an accurate balance of these two, then perfection will come close. You become very knowledge-full, but not so powerful, and so the balance is not fine. The Shaktis are shown balanced with powers - they are shown giving blessings. But if your own balance is not correct - if you are unable to have balance in yourself - then how will you be able to be master- blissful for others? At present, all are beggars in this.

Apart from Shiva and the Shaktis, no one else is a bestower and a great donor of bliss. So, whether you are a bestower or a great donor, you yourself should be full in that, because only then will you be able to give to others.

To such master knowledge-full, blissful, and just as careful, elevated souls: namaste.

*** O M S H A N T I ***