

## Avyakt BapDada 4th October 1975

Do you consider yourselves to be angels who are sitting in a gathering of angels? An angel means one who has all relationships with the One.

An angel is one who has all relations with the One, and who is constantly stable in a constant stage. Every thought, every second, and every word spoken, is with love for the One, and for the service of the One. While walking, moving, seeing, speaking, and performing actions, such souls will be beyond any corporeal feelings. They will be avyakt: that is, the feet of their intellects will be beyond the awareness of the ground, that is, the body. They will remain up above.

The Father - for the sake of Godly service, for the service of taking the children back with him, and for the sake of giving true devotees the fruit of their devotion over a long period of time- while detached and incorporeal, takes support, and incarnates for a temporary period. In the same way, to be an angel means to be loving and detached .

Do you consider yourself to be a soul who has incarnated in the same way as the Father? That is, you have received that physical Brahmin life for the sake of doing Godly service. The founders of religions come to play their parts of establishing their religions. You are known as an incarnation of shakti (power) . “At this moment, I am an incarnation, a founder of a religion”. You Brahmin souls - that is, you souls who have incarnated - do not have any task other than the task of establishing a religion.

Those who constantly have this awareness, and are constantly engaged in this task, are called angels. Angels are double light. One kind of light is to be a constant form of light. The second kind of light is to be detached from the burden of any type of karmic accounts of the past, that is, to remain light. Do you consider yourselves to be forms of double light in this way?

You do not use that Brahmin birth for anything other than Godly service. You do not use it without shrimat, or on the dictates of others or of your own mind, do you? That Brahmin life is an invaluable treasure, which you have received from the Father for the sake of Godly service. You are not dishonest in looking after these invaluable treasures which have been entrusted to you, are you? You cannot use even one breath of that Brahmin life, even in your thoughts, for any other task. This is why, on the path of devotion, there is the memorial of remembering God in every breath.

Are you constantly angels? Or are you angels for a temporary period? On the path of devotion, they have the discipline that something which has been donated cannot be used for any other purpose. So, what was the first promise that all of you made to BapDada in your Brahmin life? Do you remember that, or have you forgotten it? The first promise you made to the Father was that you would surrender your body, mind, and wealth - everything - to the Father. Since you have surrendered everything, it means you have surrendered your thoughts, breath, words, relationships, all people, material possessions, sanskars, nature, attitude, vision, and awareness. This is called surrender.

You use an even more powerful word than surrender, that is, you call yourselves complete renunciates . Are all of you complete renunciates? Or just renunciates? To be a complete renunciate means that whatever you have renounced - whether it is relations, contacts, intentions, nature, or sanskars - you have renounced them, together with their progeny and all trace of the karmic accounts of the last 63 births. This is why it is called completerenunciation.

Such a complete renunciate - whose past account, along with its progeny, has finished - would never even have the thought that their past nature and sanskars were like that. Do the karmic accounts of the past pull you even now? Does the burden of any karmic bondage - the burden of any relationship of karma, the burden of the support of any person or any material possession - attract you to itself? These are not the thoughts or words of one who is a complete renunciate.

One who is a complete renunciate will be free from all bonds and all burdens, and will be a multi-million-times fortunate soul, who creates his fortune in every thought. Such souls automatically earn an income of multi-millions at every step. You are such complete renunciates, are you not? You are stable in the meaning of the words, are you not? You are not those who just speak these words, but those who do that, and who inspire others to become this too, are you not? You do not find it difficult, do you?

There shouldn't even be any question of you finding anything difficult, because this is the dharma (religion) and karma (action) of Brahmin life. Whatever one's original actions, one does not find practising that to be

difficult. You only find it difficult when you do not consider yourself to be an incarnated soul - that is, a soul who is the incarnation of shakti.

Always remember: "I am an incarnation.. I am a religious soul who is establishing a religion". Religion means that every thought of yours is automatically for the sake of your religion. Do you understand? Such a soul is called an angel.

Now, you should never speak words such as: "What can I do? How can I do it? It doesn't happen like it should.. I don't know how to do it.. It happens even though I don't want it to happen". Who speaks these words? Is it an angel who speaks these words? Is it someone who is a complete renunciate? If you are a master almighty authority, how can these be your words? Compare the two aspects. Can a master almighty authority speak such words? Can a soul who liberates many others from their bonds speak such words? Are these the words of a soul who is free from bondage? Are all of you souls free from bondage?

Today, finish such words and thoughts for all time. With the matchstick of determination, burn the Ravan of these weaknesses: that is, celebrate the true Dashera. Become victorious over the ten aspects - any trace of the five vices, and any type of attraction of the five elements - that is, celebrate the day of victory. Achcha.

From today, none of you should go to Didi or Dadi with these types of problem. You may have a spiritual meeting with them, but not in order to talk

about these things. You may go to them to take something from them, but do not go with such complaints. Achcha.

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