

Do not be one who commits suicide of the soul. Methods to be doubly non-violent.

Today, BapDada was singing praise of the children. While singing their praise, He saw how the children's parts are the highest and most elevated in the drama. Out of the whole cycle it is only at the confluence age that they become worthy of praise. In this age, the Supreme Soul Himself sings praise of you elevated souls.

It is only at this time that you claim a right to double praise. Firstly, you become master oceans like the Father. You become the masters of both the virtues and the powers of the Father. At the same time, in a practical way you experience the praise and the elevated stage of souls who are full of all the divine virtues, 16 celestial degrees pure and who are observing the divine codes of conduct. What are the 16 celestial degrees and what are the codes of conduct? Only at this time do you imbibe the knowledge of all this. So, you become worthy of double praise. You become the masters of two worlds. You become worthy of double worship. You claim a right to the double inheritance of both liberation and liberation-in-life. You claim the double crown. You become doubly non-violent. You become the beloved long-lost and now-found children of the double Father. Baba was singing the praise of such elevated children, of how you become the children and the masters of the Master of the world. By remembering your praise, do you yourselves remain happy? Maya can never attack you if you remember this praise.

Today, Baba was seeing which children have reached which stage. The main thing is to what extent you have become a master ocean of all the virtues, the same as the Father. To what extent have you experienced the inheritance of all the powers in your life in a practical way? Together with that, to what extent have you put into your life the elevated and great stage of the self, that of being completely viceless, full of all the divine virtues, 16 celestial degrees pure, of observing the codes of conduct and being completely non-violent? To what extent have you put this greatness into your life? There is just praise of a completely virtuous stage. If even one virtue is missing from a soul who has the stage of being full of all the divine virtues, that soul is then not worthy of the full praise. So, check yourself: Which virtues are missing or to what percentage is any virtue missing? Sixteen celestial degrees means being full of all specialities, that is, you are able to make your form according to the time, and you are able to put whatever thought you have into your form. Through the methods of effort given by Baba, you should be able to use all the success you have for the self and for serving all souls at the right time. While experiencing all the powers, you should be able to give these to all other souls through your form of a bestower of blessings, according to each one's need. You should be able to maintain a balance in all aspects. That is, you should be able to be love full one minute and lawful the next: one minute, the form of Maha Kali, the great death, and the next, to be Sheetla, the goddess of coolness. To have all these specialities means to be 16 celestial degrees full. In order to achieve this, you have to have sovereignty over all the sense organs and all the powers of the soul: the mind, intellect and sanskars. Only one with such a right can become 16 celestial degrees full.

Anyone with a weakness can neither show any talent, that is, speciality, nor

can he give this experience to others. Check yourself in this way: Have I imbibed all specialities, that is, have I become 16 celestial degrees full? To be completely viceless means that there is no trace of vice, even their progeny, in thoughts or dreams. This is known as being completely viceless. To be within the codes of conduct means that every thought, every second and every step is according to shrimat, that is, according to the Godly codes of conduct. Each thought and each step should not be taken outside the line of the Godly codes of conduct.

From amrit vela to the time of sleeping, each step should be according to the codes of conduct. Your consciousness, attitude and drishti should all be constantly according to the codes of conduct. To what extent have you become ones who are within the codes of conduct?

To be doubly non-violent means that impurity which is lust, the greatest enemy, should not attack you even in your dreams. There should naturally and easily be the consciousness of brotherhood, that is, you should be an embodiment of that consciousness. Those who are doubly non-violent in this way will never commit the great sin of suicide of the soul. Not to commit suicide means that the soul will never fall from his completely satopradhan stage and be killed. To fall from a height means to be killed. To come down from the original virtuous form of the soul, to come down from the stage of the form of power, means to forget.

This too is accumulated in the account of sin. This is why it is said that suicide is the greatest sin. A non-violent soul never kills anything. To kill means violence. So, do any of you kill? You have been given a divine

intellect, a divine conscience, a Godly conscience. If, under the influence of Maya, under the influence of the dictates of the minds of others, under the influence of bad company or under the influence of any situation, you suppress your Godly conscience, it means that you kill the Godly conscience, the divine intellect. Then you cry out and say: I didn't want to do it but I did it. Even against my will, it happened. This means to kill the Godly conscience. To tell lies, to steal, to cheat or to deceive is also called violence and is a great sin. So, what do you Brahmins steal? If, after becoming a Brahmin, you use or adopt the sanskar, nature or words of a shudra or have bad feeling for anyone, it means you steal the things of shudras. These things don't belong to Brahmins. If, after becoming a Brahmin, you use things that belong to others, that is, if you adopt the sanskars or the nature of a shudra or a devil, it means you are stealing.

Similarly, what do you tell lies about? You say that you are a trustee, that everything is Yours: the mind, body and wealth, everything is Yours. However, when you move along under the influence of attachment, you then have the consciousness of 'I', and to have the consciousness of 'mine' is to tell lies, is it not? To say 'Yours' and to have the consciousness of 'mine' is a lie, is it not? You make a promise: I will eat with You alone, I will sit with You alone, I will speak with You alone, I will fulfil the responsibility of all relationships with You alone. However, in practice you keep a relationship and connection with other souls as well; instead of having remembrance of the Father, you also have the remembrance of others. Therefore, is that not a form of killing? You have promised: Mine is one Baba and no one else. So if you don't fulfil this, that is also a lie. In this way, how do you cheat and deceive? The greatest deception of all is to deceive yourself, because even though you know and accept, you still divorce yourself from elevated attainment.

This is what it means to deceive yourself. The sign of deception is that there is the experience of sorrow.

Together with this, you also deceive the Brahmin family. To say one thing and do something else, to hide your weakness and externally glorify your name, or to show yourself to be a good effort maker, is what it means to deceive one another. To make a mistake and hide it means to deceive and to cheat. So, “doubly non-violent” means a pure charitable soul, a great soul, one who commits no type of sin. So, check yourself in this way: to what extent you adopted the most elevated stage of the soul that you just heard about. The Father sings praise of such most elevated souls. So, today, Baba was singing the praise of the virtues of such children and was reciting their rosary. Achcha.

To all those who are great, those who are full of all specialities, those who are worthy of praise and worthy of worship, to the children who are doubly non-violent, BapDada’s love, remembrance and namaste.

Avyakt BapDada’s personal meeting with teachers who are embodiments of renunciation.

Teachers means servers. A server means one who is an embodiment of renunciation and tapasya. Teachers should check themselves in a subtle way: not in a gross form, but in a subtle way. That is, did I remain an

embodiment of renunciation throughout the day? That is, instead of being an embodiment of renunciation, did I become someone who accepted some facility or some object? Those who are embodiments of renunciation would never accept anything. When you think about accepting something, your tapasya then finishes. Renunciation definitely makes you an embodiment of tapasya. Where renunciation and tapasya finish, service also finishes. No matter in how many ways one serves externally, if there is no renunciation and tapasya, there is no success in service.

Some teachers wonder why there isn't success in service. Not to have expansion in service is a different matter, for to move along according to the discipline is success in service. That will happen when there is renunciation and tapasya. "I am a teacher, I am in charge, I am knowledgeable, I am yogi": to accept this for the self is not said to be renunciation. Others may say this of you, but you should not have to say this for yourself. If you have to say it for yourself that would then be said to be self-pride. The definition of renunciation is not ordinary. Even souls who are going to become subjects have renunciation of the gross form, but those who become instruments have renunciation in a subtle way. Not to accept any position or any object from any person is renunciation. Otherwise, there is the saying: Those who accept success disregard God's miracles. Here, too, if you accept any success that you achieved through knowledge and yoga in the form of regard and honour, that too is a form of reward as the result of using the right method.

To accept anything of this means to accept success. Those who accept success finish their reward here and they do not then create anything for the future. So, teachers have to check themselves in a very subtle way. As a

server, your renunciation and tapasya should be constant. Tapasya means to stay in love with the one Father. If your intellect is subservient to any fortune that you receive temporarily, you cannot be an embodiment of success in service. In order to become an embodiment of success, you need to have renunciation and tapasya. Renunciation does not mean that you renounce your relationships and come and sit here; no. Renunciation of praise, renunciation of respect and renunciation of nature, the servant: this is renunciation. Then, see how you will have to put in less effort and will achieve greater success. Why is there at present more work put in and less success? Because something is now lacking in both of these things, that is, in your renunciation and tapasya. Those who have both renunciation and tapasya are accurate teachers, that is, they are teachers who are doing some work. Otherwise, they would be said to be teachers in name only.

Teachers should not be weak in any subject. If a teacher is weak, then whomever the teacher becomes an instrument for, that person will also be weak and this is why teachers should be perfect in all subjects. It is not the duty of teachers to say, "What can I do? How can I do this?" or, "I don't know how to do this." These are not the words of a teacher. These are words of subjects. Do you consider yourselves to be embodiments of success in this way? Check: there is definitely some obstruction somewhere because this is why you are not embodiments of success. Where there is the attraction of renunciation and tapasya, service will also be attracted and follow. Do you understand? Become teachers who are such embodiments of success. Expansion in service is based on such teachers. Such teachers are said to be lucky. It is for them that there is the saying, "Even dust becomes gold". Dust will become gold, that is, you will become an embodiment of success. Are you teachers such embodiments of success? Of course it would be numberwise. The teachers' number is at the front. Achcha. If you haven't

become such embodiments of success, then become that now.

Main qualifications of those who fulfil the responsibility of love for the Father:

Have you made the Father your Companion for life? You have to fulfil your responsibility to your Companion. To fulfil your responsibility means to follow His directions at every step. To follow His directions at every step means to fulfil your responsibility to your Companion. Are you those who fulfil their responsibility in this way or those who simply have love for Him? Some are even now still trying to forge their love and this is why they say that they are unable to have yoga. Those who are able to have yoga for a short time, but their yoga then breaks – for them it would be said that they are those who are trying to forge their love. Those who fulfil the responsibility of love are lost in love; they have completely forgotten all awareness of their body and physical relations. Therefore, you also have to fulfil such a responsibility of love with the Father, and so how would you then remember your body or bodily relations?

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