

While constantly stable in the incorporeal stage - the same as the Father - and taking support of the body to perform every action, do you perform actions as a karma yogi on the field of action? Since your name is karma yogi, it proves that you are a yogi: that is, that you perform every action while stable in the incorporeal stage. You cannot remain without performing action for even a second: to take support of the physical senses means to be constantly performing actions.

Just as you cannot remain without performing actions, in the same way, you cannot remain without having remembrance, that is, you cannot remain without having yoga for even a second. This is why the word “yogi” is added to karma. Just as your physical organs have the natural practice of constantly performing actions, similarly, the intellect should have the natural practice of having remembrance.

All the physical organs have their own eternal and original tasks to perform: you don't have to labour to move your hands or feet. In the same way, the intellect's eternal task - the task from birth - in this Brahmin life, and the life of the Confluence Age, is to have remembrance. Whatever the original and eternal task is in one's life, it is natural and easy.

So, do you experience yourself to be an easy karma yogi in this way? Or, do you find it difficult? You can never find your own task to be difficult. Others would find it difficult. This is your task every cycle, so if you are still finding it

difficult - that is, if you are not constantly experiencing the karma yogi stage - then what is the reason for it?

If you are not able to have yoga, you are then definitely still engaged in enjoying something that would give you temporary happiness through the senses, and that would deprive you of permanent attainment. This is why you forget your original task. Just as, when today's wealthy people and iron-aged kings are so engrossed in enjoying sensual pleasure and material things, that they forget their own original task of ruling - they forget their own right - in the same way, because the soul is engrossed in enjoying temporary material things, he forgets to have yoga: that is, he forgets his own right. While there is the intoxication of temporary enjoyment of material things - where there is enjoyment of physical things - there cannot be yoga. This is why you find it difficult.

At present, Maya first attacks the intellects of the Brahmin children: she first breaks the connection of the intellect, just as, before an attack the enemy first cuts all the telephone and radio connections. Connections with electricity and water are broken, and then the attack takes place. In the same way, Maya first cuts the connection of the intellect, through which light, might, powers, and the company of knowledge are automatically stopped: that is, Maya makes you unconscious. She deprives you of the awareness of your own form, and makes you unconscious. In order to protect yourself from this, you need to pay constant attention to the intellect. Only then will you easily become a constant karma yogi.

Practise this to such an extent that you are able to stabilise your intellect

wherever you want, so that you are stable in that stage as soon as you create the thought. Constantly continue to perform this spiritual drill of the intellect. One moment be a resident of the Supreme abode, the next moment be an angel of the subtle region, and the next become a karma yogi by taking support of the physical organs. This is known as having control over the power of thought. Thoughts are the creation, and you are their creator. You should only have thoughts for as long as they are necessary: your intellect should only be engaged where it should be. This is known as having a right. You lack this practice. Therefore practise this by making a programme for yourself, and check yourself: Were you able to stabilise yourself in that stage for as long as you had fixed for yourself?

A hatha yogi fixes a time to keep his organs - either his leg or his arm - stable for a fixed time. He would keep his leg or arm either up or down for a certain length of time. He would keep his head raised or lowered for a certain length of time. However, that is a wrong way of copying. The Father taught you to sit by having one thought in your intellect. Copying this incorrectly, they stand on one leg. The Father asks you to stabilise yourself in one thought, and they keep themselves stable on one leg. The Father says: Constantly remain in front of the Sun of Knowledge, and don't turn yourself away from Him. They then sit with their faces in front of the physical sun. So, this is copying incorrectly, is it not?

You are now learning the accurate practice of the yoga of the intellect. They do it by force whereas you do it with a right. This is why that is difficult and this is easy. Now, continue to increase this practice so that everyone can become united in one direction in one second. When everyone in the gathering has one thought, one awareness, and one form, the name of this

gathering will be glorified, and there will be victory.

Just as you unite people's ideas for a physical task, or for service - because only when everyone becomes united and has the same opinion does a task become successful - so, too, everyone in the gathering should have one thought. Whether you want the awareness of the Seed or the seed stage, everyone should become stable in that seed stage. When all of you are embodiments of the same awareness, you will experience the results of success in every thought: that is, you will become embodiments of success. Whatever you think, and whatever you say, you will see that in a practical form. This is known as being an embodiment of success. This is a sign of glorification. The memorial of this is the iron-aged mountain: everyone has to give their finger at the same time. This thought is the finger. So now create such programmes.

If everyone in a gathering has the same awareness, the atmosphere becomes very powerful. You would then experience the bhatthi of the fire of love, and these vibrations would spread in all directions, just as when an atom bomb is exploded somewhere its particles spread in all directions. That is an atom bomb, and this is the atmic (spiritual) bomb. The impact of this would attract many souls, and there would easily be expansion of the subjects. Just as an atom bomb leaves its effect on the earth for a long period of time, so too, unlimited disinterest would leave an impact on the ground of their practical lives: therefore, subjects would easily be created. Achcha.

To those who practise spiritual drill.. to those who constantly have a total

right and are world benefactors.. to the souls who put every thought into practice and thereby become embodiments of success.. to those who make matter subservient to them and make it work under their control, similar to the Father, to such completely powerful souls, BapDada's love, remembrance and good morning.

(personal meetings)

What chart should the maharathi children be keeping at present? At present, it is the season for the maharathi children to become embodiments of success. Their every word and thought should take a practical form. According to the drama, that can only happen when their every thought and word are powerful, and filled with truth. Therefore, maharathis should now keep this chart: "Whatever thoughts I have during the day, whatever words emerge from my lips, how many of them take a practical form?"

Thought is the seed. Powerful seeds will give good fruit. This is known as thoughts taking a practical form. So, throughout the day, how many thoughts and words take a practical form? Whatever you say, according to the drama, it should only be that which is going to happen practically. For this, you have to pay attention to making your every thought and word powerful. This should be the chart of the maharathis at present.

On the path of devotion, it is said: "This person is one who has total success". So, here, too, those whose thoughts and words take a practical form are well known, because of that success. Someone who does not have

that success cannot be known. In devotion, many gods and goddesses are very well known, whereas others are not: they are known as gods and goddesses, but they are not as well known. The basis of becoming well known is to make your thoughts and words take a practical form.

Through this, you will automatically become an avyakt angel, and your time will be saved. You will automatically stop speaking, because you have to go to the silent home. This is why those sanskars of silence, and of being an angel, will automatically pull you to themselves. Service will also expand so much that you will not have any chance of doing service through words. You will then definitely do service through your eyes, through your smiling face, and the sparkling jewel on your forehead. This transformation will take place, will it not?

You will be able to increase this practice when you keep your chart. This is the chart of maharathis. Maharathis should no longer keep the chart of whether they caused sorrow for anyone, or whether they were influenced by any vice. That is the chart of the cavalry. The chart of maharathis has to be something great.

Now, make plans among yourselves for deep effort. This is why you are given time every now and then. You don't have time during melas. In the melas, you become engaged in a different type of service. A mela is the time to give to others, and after the mela it is the time to fill yourself. During melas your days and nights are spent in giving, are they not? BapDada knows that since you become instruments to give to so many souls, you definitely will have thoughts and plans of giving. Only then will you automatically be able

to receive a certificate of contentment.

Making everyone content helps you to take a high jump in your efforts. All of this has to be done, but it has to come later. You are noting everything down, so sit and revise it later. Whatever you are receiving now, you are accumulating that in your intellects; but when you sit and revise it, go into its depth and subtlety, and you will be able to take others into the depth. Whatever is happening now - whatever is taking place now - BapDada is happy and content with it. Achcha.

(personal meeting with teachers)

Do you consider yourselves to be instruments at every moment? Those who consider themselves to be instruments at every moment will have the main speciality of having greatness and also humility. They will have a balance of the two. Only then can you become an embodiment of success in the task for which you have become instruments. When either one is greater than the other, you cannot become an embodiment of success. In order to become an embodiment of success, there has to be a balance of the two.

A teacher is one who constantly moves along while considering herself to be a world servant, the same as the Father. Only a world servant can carry out the task of world benefit. Teachers should always be aware that a teacher should never consider the self to be a teacher. If you have the intoxication of being a teacher, then you cannot have spiritual intoxication. That intoxication is also based on body consciousness. Therefore, always have the spiritual

intoxication that you are a co-operative world benefactor soul who belongs to the World Benefactor Father.

You can only bring benefit to others when you yourself are full. Unless you yourself are full, you cannot bring benefit to the world. Your vision should be constantly unlimited. When you have the unlimited intoxication of unlimited service, you will be able to claim the unlimited kingdom. A successful teacher is one who remains constantly cheerful, and makes others happy.

Do you understand the signs of being an embodiment of success? A teacher has to become an embodiment of success. You should not have anything other than the Father and service in your awareness. Teachers who have such awareness will always remain powerful: they cannot be weak. Are you such teachers? Do you consider yourself to be so powerful? A powerful teacher is an embodiment of success. You are like this, are you not?

It doesn't seem right for a teacher to speak words of weakness. You are not under the influence of your sanskars, are you? Are you ones who have your sanskars under control? You are not a teacher who complains, are you? A teacher is one who finishes the complaints of others, and so you should not have your own complaints. Teachers have many chances. When all complaints are finished, you become complete. What else do you then need?

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

