

The Spiritual Flame and the Three Types of Spiritual Moths.

Today, the Spiritual Flame is looking at the spiritual moths. All the moths are engaged numberwise in surrendering themselves to the one Flame. The number one moths do not have any concern for themselves, that is, they have no concern of body consciousness, of day or night, of hunger or thirst, of their own physical comforts, of their rest or anything else. They are totally lost to all awareness of all physical things, that is, they are constantly merged in love for the Flame. Just as the Flame has the form of light it is the form of light and might in the same way, they themselves are the form of light and might. The second type of moths definitely become attracted to the light and might of the Flame $\frac{1}{4}$ they even wish to come close to it and become equal to it, but the awareness of the body and bodily relations, the awareness of physical comfort, the awareness of the tamoguni sanskars of body consciousness doesn't allow them to have the courage to come close. They constantly waste their time spinning around in the awareness of all these different things. The first number moths are those who are absorbed in the Father's love, that is, they adopt the form and powers that are equal to the Father's $\frac{1}{4}$ they merge all the Father's treasures within themselves. They are those who become equal, that is, they merge in the Father, that is, they totally die alive. These second type are those who go around in many different types of spinning, those who get caught up in a variety of different awarenesses. The first are those who become equal and the second are those who constantly keep on thinking. The third type of moths are attracted when they see the moths $\frac{1}{4}$ they even think about it, but they are constantly caught up in conflict, that is, they wish to keep their feet in two boats. They

want the temporary happiness that Maya offers, but they also want the imperishable attainment from the Father, the Flame. These are the moths who constantly keep on asking questions. The second variety are those who think about it and the third variety are those who question it: Should I do this or not? Will there be attainment or not? Is it possible or not? Is it difficult or easy? Is this the only true path or are there other paths? They constantly question themselves and ask the experienced souls also. They have the desire, but lack the courage to become completely ignorant of even the knowledge of desire. They wish to meet the Father, but do not want to die alive. Their heart sinks when they have to die alive or if they have to leave something. These three types of moths come to surrender themselves to the Flame.

Now, ask yourself: What type of moth am I? Has the spinning in the different types of awareness finished or is there still something that pulls you towards itself? If, even now, you still go around in the awareness of something wasteful, you cannot attain the confluence-aged title of being a spinner of the discus of self-realisation. Those who are not the spinners of the discus of self-realisation cannot become the rulers of the globe in the future. You have spent sixty-three births in going around in many different wasteful things. Why do you allow the same sanskars to emerge even now at the confluence age, even against your conscious wish? Do you experience attainment or disappointment when spinning around? Having gone around the sixty-three births and wasted everything, having forgotten the self and the Father, have you yet not become sufficiently tired that you still keep on going around? Whilst having imperishable attainment, does perishable, temporary attainment still attract you? Can you still see someone who will enable you to find other destinations? Or, is it that whilst knowing about the most elevated destination, you have kept the means of a temporary destination for

such a time of need? There are many who are very clever in this way. They are very clever at the time of taking, but, when it comes to renouncing, they become very clever with the Father. What cleverness do they show? At the time of renouncing something, they become very innocent.

"I am still an effort maker $\frac{3}{4}$ I will be able to renounce it at the right time $\frac{3}{4}$ circumstances are such $\frac{3}{4}$ the karmic accounts are very strong $\frac{3}{4}$ I wish to do it, but what can I do? It will happen gradually." They become very innocent in this way. They even begin to give knowledge to the Father who is full of knowledge. They relate the stories of their own karma to the One who knows of the philosophy of karma. And then, at the time of taking, they become very clever. What do they say when they become very clever? "You are the Merciful One, You are the Bestower of Blessings. I also have a right since I have become Your child, and so I should have the full right." In taking, they want to take everything, and in renouncing, they keep something hidden away, that is, they hold onto their old sanskars, their nature and old relations. They want to hold onto that at the same time, and so this is being clever, is it not? They want to claim the full share, but only give according to their capacity. What status would those who are clever in this way attain? What cleverness does the drama reveal to those who become clever in this way?

Everyone has a right to heaven, but everyone is numberwise in the kingdom. The Father gives everyone their inheritance of heaven, but each one's seat is according to his number. According to the drama, they attain the status according to the effort they have made. Baba doesn't give a number. He doesn't give different knowledge to those who are to become kings and different knowledge to those who are to become subjects. The study He teaches to those who are to become part of the sun dynasty is not different

from that of those who are to become part of the moon dynasty. He does not stamp some with the stamp of being a maharathi and some with that of being a horserider. However, according to the drama, whatever effort one makes, one receives a status accordingly. Therefore, just as you become clever in taking, so too, become clever in giving. Do not be innocent. Know the cleverness of Maya and become the conquerors of Maya. Check that, instead of one correct destination, you are still not holding onto many temporary destinations, where the intellect wanders even against your conscious wish. When the intellect wanders somewhere, it means that it still has another destination. So now, check and finish all limited destinations. Otherwise, these destinations will distance you from the one most elevated destination. Baba gives very clear shrimati of how to do something, and the children then begin to question it, saying, "How should I do it?". Now, finish "how?" and begin to move along as the Father is making you move. Achcha.

To the number one moths, the lighthouses and mighthouses who are equal to the Flame $\frac{1}{4}$ to those who finish all the different types of spinning and become the spinners of the discus of selfrealisation $\frac{1}{4}$ to those who claim a right to becoming the masters of the world $\frac{1}{4}$ to those who take every step according to the Father's shrimati $\frac{1}{4}$ to those who accumulate an elevated income at every step $\frac{1}{4}$ to the moths who constantly remain absorbed in the Father's love $\frac{1}{4}$ love, remembrance and namaste from Baba, the Flame.

The sign of being loving to the Father is to become angelic.

Does your future constantly stay in front of you? The more you instrument

souls keep your future in front of you, then more you will be able to inspire others to create their future. If your future is not clear, you cannot show them the path to create their clear future. Is your future clear to you? Whether you become the emperor or empress, before that, are your future angelic form and karma stage clearly in front of you? Do you experience yourself to have played this part of the angelic form every kalpa and that you have to play it now? Does that scene come in front of you? Just as you can glimpse your form in a mirror, in the same way, through your effort, are you clearly able to see a glimpse of your angelic stage in the mirror of knowledge? Unless you are able to see your angelic form clearly, the future will also not be clear to you. You will constantly keep on having the thoughts: Perhaps I will become this or that. However, if you are able to see a glimpse of the angelic form clearly, then you will be able to see everything clearly.

So, are you able to see that or is it still behind a veil? Just as you have an unveiling of a picture, in the same way, when will you have the unveiling of your angelic form? Will you do it yourself or will you invite a chief guest? Now, remove the curtain of weakness from your efforts and you will have a clear angelic form. Now, whilst walking and moving, you should experience yourself to be the same as you saw in the sakar form. Whilst walking and moving around, it was either the angelic form or the future form that Baba experienced. This was why others also had the same experience. "I am a teacher, I am a server". This form was automatically adopted according to the time. Now, experience yourself in the angelic form and you will have visions. Of what form will the visions be? They will have the angelic form $\frac{3}{4}$ whilst walking and moving around, be angelic. If you do not become an angel in a practical way, how would you be able to give visions? So what is the special effort for the teachers? Just that I, the angel, have come onto this earth for service. Angels emerge and then merge. Angels do not always

remain in this corporeal world^{3/4} they perform their duty and disappear. So, when you become such angels, you will not be able to keep your feet in the old world of your body and bodily relations. Since you say that you are loving to the Father, but you remain a resident of the corporeal world throughout the day, how can you be loving to the Father if the Father is a resident of the subtle region? Therefore, become an angel who is a resident of the subtle region. Now close and finish all gates to all attractions and attachments, for only

then will you be called loving to the Father. The final stage is to be here whilst not here. You are special instruments for service and so you also have to be special in your efforts. When others experience you to be as angels as you walk and move around, they will also be able to take inspirations. If you go beyond the awareness of the corporeal world, you will not waste your time over trivial matters any more. So now, take a high jump. From the corporeal world, go into the angelic world and have the angelic form: this is called taking a high jump. Then, little things will not suit you. This is the special gift from the Father. To accept the gift means to become angelic. Baba is giving you the picture of the angelic form as a gift. With this gift, all the old things will be finished. You must not start the chant of "why?" or "what?". When you have all three powers the power to decide, the power to discriminate and the power to transform you will be able to give good news to one another. If you do not transform yourself, you would not be able to transform others.

Blessing: May you be a humble instrument who considers the self to be a server who bows down and enables others to bow down. An instrument is one who surrenders his every thought and action to the Father. To be an

instrument means to offer oneself, and one who bows down is humble. The more you bow down in your sanskars and your thoughts, the more the world will bow down in front of you. To bow down means to make others bow down. You should not even have the thought that others should bow down in front of you. Those who are true servers constantly bow down. They never display any bossiness.

Slogan: To bring unity amongst diversity is the greatest speciality.

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