

Wonder through the Balance of Connection and Correction.

Teachers should pay special attention to two aspects. What are the two aspects? Firstly, that you have a connection with Madhuban, the Father and the divine family, according to the code of conduct. A connection according to the code of conduct is that whatever thought you have or action you perform, you should have the practice of having it corrected at every moment. The two things are, firstly, an accurate connection, and, secondly, to pay attention to correcting yourself at every moment. If, one of these two aspects is missing, you will not be able to become an embodiment of success. In order to correct yourself, you need to have a constant stage of detachment. If you do not give correction as a detached observer, you will not be able to have an accurate connection. Therefore, check whether you are constantly correcting yourself in every aspect at every moment. One is the connection of the intellect which you call the pilgrimage of remembrance. The other is performing actions in the corporeal world whilst in connection with your corporeal family. Both connections should be accurate. Is your connection in the corporeal form according to the code of conduct? Within the spiritual family, if, instead of having a soul-conscious connection, you have a connection based on body consciousness, then that connection is not accurate.

Those who know how to correct and connect maintain constant spiritual intoxication. They would have a balance of being loving and detached. Look at the circus: a balancing act has become such a wonderful method of

earning an income. They show balance as a wonder, an art. So, here too, if there is balance, there will be a wonder and also an income. If there is even a little bit more or a little bit less, then neither would it be a wonder nor an income. When you are cooking something, if everything is not of the right amount, then no matter how beautiful the dish may appear, it would not taste delicious. In order to make your life elevated and successful, maintain balance, that is, let there be equanimity.

Secondly, you should be able to make your form powerful according to the problems and the time. If the situation is one that you need to face, then become an embodiment of the power to face. You should have such a practice. To be a teacher means to have balance. You should have the power to adopt any form according to the time. What would you call it if where love is needed, you adopt power, and where power is needed, you have love? It means you do not have the power to adopt the right power according to the time. In that case, there is no result of service nor is there any success. In order to become a number one teacher, first of all, imbibe something yourself and then tell others. It should not be that you don't do anything, and yet you keep on telling others. Before you give a direction to others, check whether that has been inculcated within yourself. If you tell others to be tolerant and you are not tolerant, then you cannot be called a teacher. A teacher means a teacher who teaches. If you, yourself, are not an embodiment of the teachings, you cannot be an accurate teacher. Constantly remember the slogan: A teacher means an embodiment of the teachings and one who maintains balance. Now, you have to become a teacher of quality. Your vision should not be on the quantity. Quality can become instrumental for everyone's benefit. Now, you don't have to increase the quantity of teachers, but their quality. Do you understand?

Blessing: May you be an embodiment of authority who brings benefit to many souls with the intoxication of your most elevated position. The most elevated position is to be a child of the Almighty Authority. When you have the intoxication of this position, the subservience to Maya will finish. By becoming an embodiment of this authority, you can bring benefit to any soul. Those who constantly maintain this intoxication attain the fortune of the kingdom for all time. Constantly have this authority with you and the world will bow down in front of you. You cannot bow down to anyone.

Slogan: With the awareness of Karavanhar Baba, finish the consciousness of "I".

Questions and answers from Avyakt Murlis

Question: How can you relate the essence of all the points of knowledge in one word?

Answer: The essence of all the points is to become the form of a point.

Question: What double attainment do you experience by stabilising yourself in the form of a point?

Answer: The form of being a point is to have a powerful stage where you don't have any waste thoughts. A point also means to let the past be the

past. Through this, you perform elevated actions and because of not having any waste thoughts, your speed of effort is fast. Therefore, consider everything and allow the past to be the past. All wasteful seeing, listening and speaking should finish. Let your powerful eyes be open, that is, you should have the stage of a detached observer.

Question: What is the yukti to become like a lotus?

Answer: Whilst seeing anyone's weakness, don't be influenced by the atmosphere created by that. To do this, you should have the vision and attitude of mercy for that soul, not a vision of opposing that soul. That soul is under the influence of some mistake and so it is not his fault. When you think in this way, that situation or that soul will not influence you. This is known as being detached like a lotus.

Question: What should you do to become an embodiment of success?

Answer: Do not seek revenge from anyone but change yourself. You have to become a mahavir, but engage in battle. To be engaged in battling means that when someone says or does something, you begin to have waste thoughts about that: "What did you do? Why did you do this?" This is known as battling with your thoughts and words. To let go means to bow down. So, only when you bow down will others bow down to you. Do not think that you are constantly bowing down to others, and yet no one has any regard for you. That those who do not bow down are not honest, yet constantly receive regard. No. That is only temporary. Now have a far-sighted

intellect, for the more you bow down to others, that is, the more you imbibe the virtue of humility, the more those souls will bow down to you throughout the kalpa. In the golden and silver ages, they will look at you with regard for the king³/₄ they will not bow down to you physically, but will have that regard for you in their mind. And, in the copper and iron ages, they will bow down physically.

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