

## Obstructions in the speed of effort and their resolution.

All the effortmakers are continuing their efforts according to their capacity. Seeing the speed of every effortmaker, BapDada knows which obstacle comes in front of them and how, with deep love, they become the destroyer of obstacles. Sometimes, they come to a standstill, sometimes they race ahead and sometimes they even take a high jump. However, why, when obstructions come, do you change from intense effortmakers to simply being effortmakers, and from the stage of ascent to a standstill? Instead of being a master and a master almighty authority, you become unhappy (udas) and servants (das). What is the reason for this? Many trivial things. As you were told the other day, the main thing is that most of you have many storms of waste thoughts.

The cause of having waste thoughts is a lack of pure thoughts, pure ideas and the treasures of knowledge. Even when you receive them, you don't know how to use them or accumulate them. They don't increase because you don't know the right method of using them. To have heard the knowledge means to have received it, but at that time, you use it all up by experiencing temporary happiness and power. In a lokik way, you earn something and use it up  $\frac{3}{4}$  you use some of it and you throw some of it away. In the same way, you constantly experience yourself to be empty of the treasures of knowledge and powers because you lack the power to imbibe and are unable to be constantly powerful by using them with the right method. This is why you are not constantly able to remain cheerful. Because

of being weak, you become influenced by the obstacles of Maya and you become a slave to Maya. As well as this, you become unhappy seeing other souls full. The main method of accumulating the treasure of knowledge<sup>3</sup>/<sub>4</sub> the treasure of the elevated time and increasing the physical treasures a hundred thousandfold, is to have a clean and pure intellect and an honest heart. The basis of having a pure intellect is to know the Father with the intellect and to surrender your intellect to the Father. To surrender means to finish the consciousness of “mine”. Have you surrendered your intellect in this way? To surrender a shudra intellect means to give it away. Together with giving it away, you also receive a divine intellect. To give is to receive. When you make a bargain, first you give something and then you receive something in return<sup>3</sup>/<sub>4</sub> you give money and you receive the goods. In the same way, here too, to give is to receive. First, you have to give everything. How? By having pure thoughts. Everything belongs to the Father, it is not mine. To let go of your rights resulting from the consciousness of “mine” is known as surrender. This is known as the stage of being free from attachment. The reason for not being an embodiment of remembrance, for having waste thoughts and for becoming unhappy and a servant is that you are not free from being attached to the consciousness of “mine”. There is a lot of expansion of the consciousness of “mine”. BapDada also sees the clever games of the children, especially in giving to Baba. You would give something to Baba one minute and take it back the next. One minute, you would say through your lips that nothing belongs to you, and yet, in your mind, you would still be holding onto it as though you have a right. To have this right means attachment. Sometimes, you give something practically, but then take it back through words. Your cleverness is that together with the new, you also want to hold onto the old. You call yourself a trustee, but in practice, you are a householder. The basis of finishing waste thoughts is to relinquish being a householder. Whether you are a kumar or a kumari, to think in terms of “my nature”, “my sanskar”, “my intellect”, is the expansion of

a householder. When you have surrendered yourself, the Father's nature is your nature  $\frac{3}{4}$  the Father's sanskars are your sanskars. Just as the Father's intellect is divine, so your intellect should be the same. It is impossible that there wouldn't be remembrance when you have a divine intellect. If you check your stage for just one hour, you will find that the basis of waste thoughts is one or another form of the consciousness of "mine". You were told that the indication of the consciousness of "mine" is attachment.

There are stages of attachment. One is subtle attachment which can only be recognised by being stable in the subtle soulconscious stage. The other is the gross form of attachment, which can be easily recognised. There's also a great deal of expansion of subtle attachment. Without attachment, an intellect would not be attracted or subservient to anything. So, the way to check for attachment is to see whether there is any subservience, whether it is in thoughts, words, deeds, relationships or connections. Time will definitely be used in that even against your conscious wish. This is why the main cause of waste thoughts is attachment. Check this. Things that you don't wish for disturb you in the form of waste thoughts. The cause of this is weakness in the form of the consciousness of "mine" in regard to your old sanskars and nature. As long as you still have the consciousness of "my nature" or "my sanskars", they will definitely pull you. When you, the creator, have the consciousness of, "my creation", you will be pulled. The creation in the form of "my nature and sanskars", pulls the soul, the creator, towards it. These are not "my" sanskars, but the sanskars of a shudra. To say that the "sanskars of a shudra are my sanskars" is a great sin  $\frac{3}{4}$  it is stealing and cheating. If Brahmins steal the property of shudras, that is, if you say that it is yours, that is a great sin. Even to say, "Baba, all of this is Yours" and then consider it to be your own, is also cheating. By committing sin in this way and thereby increasing the account of sin, you cannot keep your intellect

stable in an elevated stage. This is why you have to come down to the stage of waste thoughts time and again. Then you cry out, "What can I do?"

The other reason for waste thoughts is that throughout the day, in your thoughts, words and deeds, you disobey shrimat in the form of maryadas that you have received from the Father. From being obedient, you become disobedient. If you step outside the line of the code of conduct even in your thoughts, then it is possible that Ravan, in the form of waste thoughts, can attack you. You should also check that you are not disobeying Brahmin ethics and systems in your thoughts, words, deeds, relations and connections. You definitely have waste thoughts in your intellect when some ethics or systems are missing. Do you understand the second reason? This is why you should check yourself very carefully, for only then will you become free from waste thoughts. Throughout the day, let the intellect remain busy in the pure activities the Father has given you to do. The activity of the intellect is to have pure thoughts. The activity of words is to speak the knowledge you have heard from the Father. The activity of deeds is to perform every deed as a karma yogi, to live as lovingly and detached as a lotus, to reveal the Father's elevated task through your every deed and to perform every deed as a divine act. Don't be clever, but let it be a game, and that too, a wonderful, divine game. The activity of coming into connection with others is just contact for namesake to enable them to make contact with the Father of All. You will become free from waste thoughts by remaining busy in such pure activities. People say that they want to be free from performing deeds, but Baba says: There will be freedom in performing pure activities. This is not called being a householder<sup>3/4</sup> householders are separate. To have pure activities is known as being a trustee, not a householder. So, do you understand that the basis of freedom is pure activity? Achcha.

To those who are constantly the most elevated beings following the highest code of conduct¼ to those who use all treasures in a worthwhile way¼ to the embodiments of success¼ to those who transform the wasteful into powerful¼ to such obedient children of Baba who constantly follow shrimat, BapDada's love, remembrance and namaste.

BapDada meeting groups:

The Shaktis will show their sparkle and the Pandavs will accompany them. To keep the Shaktis in front is to be in front yourselves. Your name will be glorified by keeping them in front. The fortune of those who renounce something automatically accumulates. Do the Shaktis have all their weapons? You do not become tired of carrying your weapons, do you? The Shaktis who have weapons are the ones who are worshipped. So, are all of you worthy of being worshipped? To be worthy of being worshipped means to have all your weapons. When you let go of your weapons you are not worthy of being worshipped at that time. If you are not a Shakti, then you are weak. Weak ones are not worshipped. To be worthy of being worshipped means to be this at all times¼ it does not mean to be worthy of being worshipped sometimes and weak at other times. Do you constantly have all your weapons? When you consider yourself to be a householder, there is the web of a householder. To be a householder means to be caught up in a web. To be a trustee means to be free. Constantly have the awareness that you are worthy of being worshipped.

No matter what type of situation comes in front of you, you remain happy by being victorious. Do you ever become upset with your children, etc.? They are children, and children are those who do not understand. Children are those who are mischievous. Since they have a mischievous nature and do not understand, why do you become upset with them? You understand the secret that as they are children of the iron age, the impure creation, they will definitely be mischievous. As is the clay, so would be the clay pot. If the clay pot is hot, how could it be possible for the water it contains to remain cool? So, if you become upset, it means you are not knowledgeable  $\frac{3}{4}$  it means you haven't understood the significance. If you are योग्य when you give them teachings, they will be transformed. You mustn't become upset.

Do you remain engaged in Baba's remembrance and service throughout the day, through your thoughts, words and deeds? Every thought should be of Baba's remembrance or service. Remind others of Baba through your every word and give others the treasures you have received. You have to reveal the divine activity of the Father through your activity. So, do you constantly remain engaged in such remembrance and service? Can Maya come to you if you keep yourselves busy in remembrance and service at all times? When you forget remembrance and service, you open the gates for Maya to enter. So, do not open these gates. To be forgetful means to open the gate to Maya and to have remembrance means to apply a Godrej lock. The awareness of remembrance and service is a double lock. If you apply a doublelock, Maya can never come to you. If you only apply a lock of remembrance and not of service, then Maya can enter. Brahmin life is remembrance and service. Would you forget your task in life? If you forget this, you are deceived by Maya. By being deceived, you experience sorrow. So constantly keep the doublelock locked. Through this, you will constantly remain safe, happy and content.

Do you constantly consider yourself to be an elevated soul who takes every step according to shrimat? Is your every step according to shrimat, or, is it also according to the dictates of your own mind? Are you able to recognise this? What is the method to recognise this? The method to recognise whether it is shrimat or manmat is that if it is shrimat, your mind will never become discontent<sup>3/4</sup> there will not be any type of upheaval in your mind. By following shrimat, you will have natural happiness, just as you automatically experience internal happiness when you perform a good deed. If you do something wrong, your conscience will definitely bite, even though you may not speak about it. The mind of those who are following manmat will fluctuate. Those who follow shrimat will be constantly light and happy. From this, you can understand whether you are following shrimat or manmat. This is your thermometer. Whenever there is any fluctuation in your mind or the percentage of your happiness decreases, then check and you will find that there is definitely disobedience in following shrimat. Constantly check and change. To check means to change. You need both the powers of checking and changing. If even one of these is missing, you will not be able to remain content. Neither will you be content nor will you be able to make others content. You will have the power to change when you have the power to tolerate. When the line of the intellect is clear, you will have the power to recognise.

Blessing: May you be an easy yogi who experiences the jeevanmukt stage with the method of, "Just me and my Baba". To be a Brahmin means to become free from the bondage of the body, relations and facilities. Bodily relations are not related to you because of the body, but because of the soul.

If someone is influenced by anyone, then that is a bondage, however, to be a Brahmin means to have a life of liberation. Whilst you have physical organs, you have to perform actions, but there shouldn't be bondage of karma<sup>3/4</sup> you should just have relationship of karma. Those who are liberated in this way are constantly embodiments of success. The easy method for this is to be: "Just me and my Baba". This remembrance will enable you to become an easy yogi, an embodiment of success and free from bondage.

Slogan: To finish the alloy of "I" and "mine" is to become real gold.

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