

The Form of Giving Teachings through Your Form

Whom is Baba seeing today? He is seeing the children. What did you hear in the murli today? Whom do all of you remember? (The Father, Teacher and Satguru.) So BapDada also is not just seeing the children, but He also sees the children in the form of the three relationships. All are the children, but in the form of the Teacher, whom does He see? He sees the students, numberwise. In the form of the Guru whom does He see? Do you know that? He sees those who follow Him numberwise. He is seeing both: those who have followed Him and those who are going to follow Him. What is the main thing you have to follow? In the teachings that He gives as the Guru, what is the main thing that you have to follow? (The pilgrimage of remembrance.) The pilgrimage of remembrance is just the method. Why are you even made to do that? What do you have to follow first in order to grant salvation to others? Why are you taught the pilgrimage of remembrance? The main teaching of the Guru that you have to follow is to be bodiless, to be incorporeal and to be detached. You have the pilgrimage of remembrance so that even whilst in the corporeal form, you can remain incorporeal, detached and bodiless. Only when you become bodiless will you be able to return with the Guru. This is the main aspect that you are following and have to follow.

Is the part in the form of the Teacher still continuing or has it finished? Is the Teacher giving you the revised course, or are you doing it yourselves? (With Baba's help.) Baba is not teaching you the study, but you have His help. During revision, you take leave from school and study at home. This is called homework. You have a connection with the teacher, but the teacher is not with you - there's just a connection. The connection lasts until the final paper. The teacher is not always with you for the revision course. So even now, the Teacher is just looking after you from a distance. If you have any difficulty you can ask Him. But He is not with you now in the same way that He used to be when He was teaching you. Now, He sits up above and watches you all very carefully to see who is doing the revision course and with how much effort, and to what extent you have zeal and enthusiasm.

The scene is more beautiful when you see it from up here (sitting on a gaddi) than when you see it sitting down there. If someone were to sit even higher than that and watch the scene, there would be so much difference. You can experience that with the power of the intellect. What do you experience? Baba is relating to you the experience today. The system of listening to and relating the experiences has continued from the beginning, and so what is the experience of staying in the subtle region? Although Baba (Brahma) is in the subtle region, because he has a connection with the Teacher he sees that some are revising the study with an alokik consciousness. Some are wasting their time and some are using their time in a worthwhile way.

Do you know what Baba feels when he sees that the children are wasting their time? Baba has mercy anyway, but together with mercy, the relationships that exist also pull him. Then there is the desire of taking leave from Baba, of taking on a corporeal form and drawing the children's attention again. However, the part of the corporeal form has finished, and therefore he gives a current from a distance. Just as Baba used to show a red flag, there was a flag in the subtle region also. But it has been seen that very few souls are able to taste the avyakt sweetness and take subtle help. Which main power is needed to overcome any obstacles that come in front of you when crossing this path? (Power of tolerance.) Which main power is needed even before the power of tolerance? What is it that causes obstacles? (Maya.) You were told previously that in order to face any obstacles, you first need the power of discrimination. Then you need the power of making decisions. When you have decided that this is Maya, that it is not right; when you have decided whether something is of benefit or loss, whether it brings temporary attainment or permanent attainment, only after having made the decision will you be able to imbibe the power of tolerance.

First, there has to be discrimination, and then a decision about it can be made. Those who have clear decision-making power will never be defeated. In order to be saved from defeat, increase your power of discrimination and the power of decision-making. What effort do you have to make in order to increase the

power of making decisions? You quickly say: The pilgrimage of remembrance. But what is the knowledge, the understanding, that gives power to the pilgrimage of remembrance? That should also clearly be in your intellect. You have kept the overall factor in mind, but sometimes it brings a loss. In a school, some children are able to give the overall result, but when their teacher asks how they arrived at the result, they get confused. And so, all of you speak of the pilgrimage of remembrance as the outcome, but you should also know the method from which the outcome is derived. So which main aspect is essential to increase the power of making decisions? (Churning the ocean of knowledge.)

What if you drown in the ocean whilst churning? Some sit to churn the ocean of knowledge in this way, but sometimes there are such waves that they get carried away by them. If any physical strength is lacking, nourishing food is given to that person. In the same way, the main nourishing food to increase the power of making decisions is that which you have already been told about: to be bodiless, incorporeal and detached in action. The incorporeal and the bodiless stages are a state of the intellect, but you should also be able to be detached whilst performing actions, and also remain unique so that seeing your every action, people feel that you are unique; that you are not mundane (lokik), but extra-ordinary (alokik). So this is most essential in order to increase the decision-making power. The more you imbibe these aspects, the more you will be able to finish your obstacles and be saved from the obstacles that will come in the world. You have received many teachings, but what must you do now? You have to become the embodiment of the teachings. The teachings and your original religion should not be different. Your form itself should be the teachings. Teachings are given through being the embodiment. In many cases, teachings are not given through words, but through your form. And so, you now have to be the form of the teachings and give these teachings to others through your form. You have received many teachings.

The course has now finished. Children have asked a question: When BapDada incarnates into a different body, why does He not conduct murli in the same way as He used to in the sakar form? Can He not conduct murli in the same way? Why did He change the language? Why did He change the style of the murli? Many people have such questions. Since you are able to give lectures, why should it be difficult for BapDada to speak a murli through anybody? But why does Baba not conduct it through anybody? (Two to four people gave their ideas.) The course of study through the body that had the part of teaching has finished. Now Baba does not come to teach you. That was a course and the part through that body has now been completed. Now Baba just comes to meet you and entertain you. And what is the other main aspect? What did Baba do when he became bodiless and karmateet? He became a bird and flew away in one second. He flew away from the sakar body in one second. And so the study has now finished. But one task still remains: that of taking you with Him. This is why Baba now just comes to meet you, to entertain you with avyakt teachings and to make you fly. The points of study, the form of the study, can no longer continue. The course is now being revised. But how much time will you take to revise it? To what extent has the course finished? Now, all of you have to make a decision as to up to what extent the course has been revised. How much time do you need now? You have to compare your every action and your stage with the sakar form. Whilst seeing that, and keeping the aim, check yourself and then you will know how far you have reached. You have been told the aim in relation to which you have to assess yourself; do that and then give a reply.

Now Baba asks you a question. As you are now doing your homework anyway, Baba is specially drawing your attention to something related to that. Why was it fixed in the drama that the sakar form should become avyakt? Is there some deep significance in that? Go into the depth of this. Do not keep bathing in the waves of the ocean, but go to the very bottom of the ocean. Then bring up the jewels that you find there. Think about it. What was the significance of this being fixed in the drama? Is there some deep significance up above? Nothing can happen without having some significance. Achcha, it is now time to go.

*** OM SHANTI ***