

### **The Reason for the Instinct Being Fickle - Lightness in the Fast**

Having come to the land of transformation, do you experience your transformation? To come to a bhatthi means to burn your weaknesses and defects. So, do you experience your weaknesses to be moving away from you for all time? Are you filling yourselves with this much will-power? Because the transformation of this time will become transformation for all time. When anything is put into fire, its form, colour and task change; it cannot remain the same as before, its form, colour and task change for all time. So too, do you experience within yourself the form and colour of your weaknesses to have changed? Are you bringing about such transformation? Let there be the determined thought within yourself that you definitely have to transform yourself before you go. Let all the weaknesses be completely burnt in the fire of determination. If the fire is not intense, then neither is the form of anything that was put into the fire the same as it was before, nor does it change itself totally. It remains incomplete. Check yourself as to whether the fire of such elevated thoughts was so intense, or whether you just had an ordinary thought "Yes, we are making effort, it will definitely happen". This is not called intense effort. "We will definitely do this". This is called being an intense effort-maker. Having come to this bhatthi at this time, do you experience your stage to be that of an intense effort-maker?

Those who think that as soon as they came to the land of transformation, they came into the list of those who are intense effort-makers; raise your hand. Have you applied the imperishable stamp of being an intense effort-maker? You do have an imperishable attainment from the imperishable Father, do you not? Since the Father is imperishable and your attainment is also imperishable, then the stage you are creating with the imperishable attainment should also be imperishable. Do you consider yourselves to have courage to this extent? That with your pure attitude, you can transform your family, circumstances and nature? If your attitude is elevated, then in front of this attitude, neither the family nor any type of circumstance can cause any type of attack, because you have the pure attitude of being a master almighty authority, knowledge-full and powerful. So, have you made your attitude this elevated?

Always check your attitude as to whether it is elevated at all times and that you do not just have an ordinary attitude. In order to make your attitude elevated, and in order to be free from the circumstances of the family whilst living in the family, what method do you have to adopt? You were told previously also, that in bhakti, they make spiritual endeavour, whereas here on the path of knowledge, you have the method. What is the method? What will you do if your attitude becomes mischievous? First of all, what is the reason for your attitude becoming mischievous?

The reason for the attitude becoming mischievous or ordinary is that you come down from the first vow you took or the first promise you made as soon as you came. You either break your vow or you forget your promise. The first vow is to remain pure in your thoughts, words and actions. This was the first vow you took and the second vow was to belong to the one Father and none other. All of you have taken this vow. Even on the path of bhakti, what do you call those who take a vow and then break that vow and leave it unfulfilled? Instead of being pure, charitable souls, they become sinful souls. To what extent have you fulfilled this vow? A vow is to be fulfilled at all times. Bhagats would not break their vow even if they were to die. So all of you should always keep in your awareness the vow that you have taken. By having this awareness, your attitude will never become mischievous. When your attitude does not become mischievous, you will not come under the influence of any type of obstacle of the family, any external circumstances or of the elements. You will then be able to show that the elements are your servant, the external circumstances to be your original stage, and the family to be a sample of a pure household. It is when you become slack in your vow that your attitude becomes mischievous. You get others to make the promise at Rakhi that they will become pure. So, first, you have to tie this bracelet on yourself, and then you will be able to tie others with this bracelet.

Do those on whom you tie a rakhi become pure and take that vow? They do not even have that much courage. What is the reason for this? Do those who tie it on others stay within that vow themselves? If there is any type of impurity in your mind, then would you say that you are fulfilling the vow completely? Because whatever weaknesses there are in those who tie the bracelet, those on whom they tie the bracelet are not influenced by the attraction of their purity. They simply take the message as a system and custom; that of it being your system; they do not take that vow. Why? It would be because of your own self, would it not? Or would you say that it is not in their fortune? However, you are the creators of fortune. You should come back having created their fortune. Or you should come back having given them such inspiration to create their fortune, that they wouldn't be able to stay without creating their fortune, and would then come after you. You are those who have such an attraction, are you not? You also give the example of the souls who follow their customs strongly: how there was so much power in just the few words spoken by so-and-so, that everyone continues to run after him.

Compared to them, you are such elevated souls. The souls who are praised as the mahatmas of today are not even equal to the subjects of your subjects, because they do not become those who have a right to heaven. At least the subjects of your subjects will be the residents of heaven. They will experience the happiness of heaven, will they not? However, these souls cannot even come to heaven. So, when you are such elevated souls, you should perform a special task. There should be so much power in each and every word of yours that it appears as though you are speaking as the embodiment of experience. You should continue to speak and others should continue to have that experience. Since the so-called mahatmas and pundits of today have so much temporary power, how much power should there be in every word of yours, the words of those who are the master almighty authorities?

When you give someone the first lesson of being a soul, then together with every word, continue to give them this experience also. This is the speciality. Even those people give lectures; even they are able to speak in this way. But you elevated souls are able to do that which others cannot do. The difference is in this. This speciality should be visible in a practical way. How will this happen? When you imbibe all specialities within yourself. If you haven't imbibed the specialities within yourself, you are not able to make others the embodiment of inculcation. This is why you must make your attitude elevated.

Constantly stay within the vow that you have personally made to BapDada and then see what the result is. Since you have taken the vow of belonging to the one Father and none other, why is your intellect drawn elsewhere? Have you taken the vow to listen to others? "I will speak to You, I will listen to You". This is the vow you have taken. So why do you look at or listen to other souls with a mischievous attitude? You only have to speak of that which you have heard from the Father, so how can you speak of other words or of wasteful things? This is breaking the vow. Since you have taken the vow to be soul conscious, why do you look at the body? This is breaking the vow, is it not?

From amrit vela onwards, check whether you are fulfilling the vow you have taken: what thoughts you should have; what words you should speak; how you should have the stage of being a karma yogi whilst performing action. This is the vow you have taken, is it not? You have taken the vow of remaining like a lotus flower whilst living in the household, have you not? How can those who are like a lotus flower be under the influence of external situations? They should be loving and detached. If you stabilise yourself in your elevated attitude, can any atmosphere or vibration etc. make you fluctuate? The atmosphere is created through your attitude. If your attitude is elevated, then on the basis of your attitude, you are able to make the atmosphere pure. Do you have this much power? Or, is the power of the atmosphere more powerful? When you come under the influence of any type of atmosphere, you should be able to finish any weakness the moment it enters your mind.

But you even speak of it, saying: What can I do? The atmosphere is like this. It was because of the atmosphere that my attitude became mischievous. What do you consider yourself to be when you speak

these words? What soul are you at that time? A weak soul. You have forgotten yourself at that time. In a lokik way also, does anyone forget himself? Who am I? Whose child am I? What is my occupation? If anyone forgot this, then everyone would laugh at him. At that time, look at yourself: Have I forgotten myself? Have I forgotten my Father? Have I forgotten my position? Now, make this vow firm. Then see how you become victorious at all times. Nothing will be able to make you fluctuate. Revise this vow in your intellect again and again. What promise have I made to the Father? What vow have I taken? Then that vow will be refreshed, and it will remain in your awareness. The more it remains in your awareness, the more power there will be. Now, make yourself this powerful. Keep the aim that you should become number one. What will you leave in the land of blessings as a memorial of being the number one group? From that sign, the number will automatically be revealed. Leave behind such a memorial. Something is remembered by its memorial. In order to become such an example, you will then have to perform special wonders. Only when someone does something wonderful is there a memorial created. Now, we will see what memorial this group leaves behind for all time. This sign should also be imperishable.

Now, you experience the attainment of all powers within yourselves, do you not?

The paper to become the embodiment of inculcation is taken here. But the practical paper of facing the external circumstances will have to be taken when you get back. The result of that will also come here. You have to take such a practical paper that everyone feels a lot of transformation has taken place in you. By having courage, you automatically receive help. If there is even a little bit of courage lacking, then there is also a lack in the help you receive. Some think that they will demonstrate something as being possible when they receive help. However, only those who keep courage will receive help. It is said: Courage of the children first, then the Father gives help. Maintain courage and one-fold courage of yours will enable you to receive a hundred-fold help from the Father. If you do not take even one step, then neither does the Father take a hundred steps. Whoever does something will receive the return of it. To maintain courage means to do something. To simply leave it to Baba, thinking that it will happen if Baba helps, is a qualification of being one who does not make any effort. Does BapDada not know that He has to help? Will He only do that when you ask Him? What do you call those who only do

something after having been told to do it? Is it not an insult to get something done by actually asking the One who is the Bestower? What five pennies worth do you give to the Bestower who constantly gives to you? You remind BapDada of the instruction that He should help. Do not ever have this thought. Then, you will automatically receive everything. Since you consider yourselves to be heirs, heirs naturally have a right to the inheritance. They do not have to ask for anything. In lokik life, they have selfish motives and this is why they have to ask for it. Here, there are no selfish motives, so what would Baba do by keeping anything? This is why even to have this thought is a weakness. You have to become one who has complete faith in the intellect. Baba is my Companion and He is constantly my Helper. An intellect that has faith is victorious. Take every step whilst constantly having this consciousness, then see how victory becomes a garland around your neck. Those who have a rosary of victory around their neck become a bead of the rosary of victory. If you do not become victorious now, you are not able to be part of the rosary of victory. So constantly have this consciousness as you take every step and you will always be the embodiment of success. Then, if the method of making effort is accurate, it would not be possible for any thought, word or action to be unsuccessful. Any action performed according to the right method definitely brings success. When you do not do something according to the right method, you do not attain success. You will definitely receive instant fruit as the success of doing something according to the right method. Achcha.

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