

### Art to Perform Alokik Actions

Have you become an avyakt image - that is, have you become an embodiment of the experience of a stable stage of being extremely loving and detached, whilst playing your part through that body?

You are not one who is constantly trying to maintain a balance of being the master and the child, and playing the part; but you have easily become an embodiment of this, have you not? Or is it that when you become the master, you forget to be the child; and when you become the child, you forget to be the master? Be the master in one moment, and the child in the next.

Can you be a karma yogi in one moment, and then - in the next moment - go beyond the body and action, and become a yogi merged in love? Have both your thoughts and actions become equal? Or is there a difference between your thoughts and your actions? Have you developed the practice of creating a thought, and instantly putting it into a practical form? Have you travellers of the pilgrimage of remembrance come that close? Do you experience both of these stages to be easy and close?

Having had many experiences on the pilgrimage of remembrance, have you become knowledge-full and powerful? On a pilgrimage, you have milestones every now and then, from which you can tell how far you have come, and how far you still have to go. So, too, how many milestones have you travellers of the pilgrimage of remembrance passed by? That is, how many stages of remembrance have you already passed?

What is the last and final stage? Are you able to see and know it as clearly as when something is close in front of you - so that you are able to see it and recognise it? In the same way, are you able to see and know your destination clearly and easily? Or is it still so far away that you cannot see it? Are you able to see it? Or do you only know it? Or have you come so close in front of it, that it seems that you have reached your destination, and are experiencing it for a short while?

Do you have that experience? Then why do you not stay in that experience? Is it that you experience that stage, but that you do not know how to maintain that stage? Why are you not able to maintain that stage constantly? What is the reason?

Service or actions performed by Brahmins are called 'alokik actions'. Such alokik actions - or Godly service - can never become instrumental in bringing your stage down. If a soul experiences coming down because of alokik actions, it means that that soul does not know the art of performing alokik actions. Performers who show their talents in a circus, show their talents in every action - their every action is an art. In the same way, can you elevated souls - who are karma yogis, constant yogis, easy yogis, and Raja yogis - not perform every action with the art of being loving and detached?

Just as so many people desire to see the art of those people who use their physical bodies, so too the souls of the entire world will come with the desire to see the art of your intellects, and the art of your alokik actions. So will you not show this talent? Those people are able to mould every organ of their bodies as and how they wish, for as long as they wish: this is their art. In the same way, can all of you not stabilise your intellects for as long as you want, wherever you want, when you want? Theirs is a game of the physical body, whereas here it is a matter of the intellect.

Those who know this art become sixteen celestial degrees full. With this art, you are automatically able to develop all the other arts. Such a soul-conscious stage easily cools down all the vices. In the same way, the art of the intellect can make you full of all virtues, that is, it can make you complete with all virtues. So, to what extent have you practised and experienced this art? If all of you were to receive the direction now - to become bodiless in a second - would you be able to do this? Are you able to stabilise yourself in this stage in a second?

At a time when you are very busy in performing actions, and you receive the direction, then what should you do? It is also just as when a battle is about to begin, and you are given the order to leave your home at that very moment: what do you have to do then? You definitely have to do that. So, if BapDada suddenly gives you a direction to leave the home of your body - to leave the stage of body consciousness and to become soul conscious.. to go beyond this world to your sweet home - would you be able to do that? You will not stop on the battlefield, will you? You will not waste your time on the battlefield - wondering whether on should go or not - will you? 'Will it be all right to go, or not? Should I take this, or should I leave it behind?' You waste your time thinking about these things.

In the same way, if you spend your time in battling when you have to become bodiless, then what marks will you get, or into which division will you go in the final paper? If you remain battling, then will you go into the first division?

Have you gone beyond, and become ever-ready to this extent? By doing service, your stage becomes even more powerful, because it is your elevated stage that will bring about the transformation of the circumstances of the present time.

So, what is your aim of doing service? For what are you doing service? You are doing service to bring about transformation of the circumstances, are you not? If your stage remains ordinary whilst doing service, then is that service?

There are four main subjects of the pilgrimage of remembrance, through which you can check how far you have come. Even now, some people have the stage that they had before: what is that stage? That of being separated (viyogi) . The second stage is that they become combined (yogis) after being separated. The third stage is that they become co- operative (sahyogi) after being yogis. And, after being co-operative, the last stage is of being one who has renounced everything (sarva tyaagi) .

Whilst keeping all these four subjects in front of you, check how many steps you have climbed. To what extent have you climbed up? So, even now, you do not become separated (viyogi) again and again, do you? Do you move along whilst being constantly combined (yogi) and co-operative? If you have any obstacles, then to be influenced by the obstacles means to be separated (viyogi) . So, you do not become separated, do you?

Can obstacles finish the accurately-combined (yogyukt) stage? That would make you forget having awareness of the Father. To forget means to become separated. So your stage of being combined (a yogi) should become constant. Just as the soul and the body have a part together - so that they cannot be separated - in the same way, remembrance of the Father should not be separated from the intellect.

To have constant company in the intellect - that is, remembrance of the Father: such a soul is called 'a yogi soul'. Such souls are not attracted by any other awareness. Just as those who have less power are not able to do anything in front of an elevated power, in the same way, if you have remembrance of the Almighty Authority, then there cannot be remembrance of anyone else in the intellect. Such ones are called easy and natural yogis.

Those people just say this, but here you are natural yogis, in a practical way. So, have you become such yogis? Such yogis are definitely co-operative in every thought, every word, and every deed, at every second. If they are co-operative in their thoughts, but not in their deeds - or, if they are co-operative in their deeds, but not in any one situation - then such souls are not called 'souls who have reached the stage of being co-operative'. If even one thought passes by without co-operation, then that is said to be a wasteful thought.

Those who waste anything unnecessarily can never be co-operative with anyone, nor be powerful within themselves. But souls who are co-operative and total renunciate - who easily renounce everything and everyone - are easily loved by all. Since - even on the path of devotion - when people donate in the name of God, they attain a perishable royal status; then just think how elevated the attainment will be of those who use their every thought and every second co-operatively for Godly service. Such souls easily become great donors who have renounced everything. Such souls - who have renounced everything easily - become the most fortunate souls, at present and in the future. Not only in the future, but when many souls see the elevated fortune of such souls at the present time, they sing the praise of their fortune from experiencing it. On the basis of their own elevated fortune, they become instruments to enable others to become fortunate.

So, just see which stage you have reached out of these four subjects - that is, how close you have come to your destination. Achcha.

To such easy and natural yogi souls: love, remembrance, and namaste, from BapDada.

\*\*\* OM SHANTI \*\*\*