

Slackness In Effort Through Questions, Corrections And Quotations

Today, BapDada was especially looking at the unlimited flower garden to see how much beauty, colour and fragrance each flower has. Beauty means the extent to which practical happiness and intoxication is visible on your face, that is, in your eyes and in your features as a Brahmin, and of your having the awareness of being a soul playing an elevated part of an angel in the corporeal form. Colour means to be constantly coloured by the constant company of the Father, that is, the extent to which you are coloured with the colour of being a constant companion. Fragrance means to what extent you have imbibed spiritual vision and a spiritual attitude. BapDada saw these three specialities in each one.

While seeing these specialities, BapDada saw another particular speciality. What was that? The flowers on whom BapDada had special vision, who had the sparkle of zeal and enthusiasm, in whom there was hope, who also received love from the entire Brahmin family, who had an elevated aim and were also moving along fast, are at one moment visible in this form (the form just described), but then, after some time, the forms and colours of those who remained in the Father's vision changed because of having the royal form of Maya's vision on them. Instead of following the right path at full speed, their steps lead them at full speed onto the path of waste. Instead of having the intoxication of being an angel and having Godly happiness, they experience many different perishable types of intoxication. Along with this, they also become totally lost in the happiness and intoxication they experience on the basis of the spiritual endeavour they have made. Instead of being constantly coloured by the Father's company, that is, instead of taking the support of the one Father, they make souls their corporeal support from time to time, that is, they are coloured by their company. In this, too, one particular aspect was visible in the majority of children.

When the majority of children, at the beginning of their Brahmin life, first receive the Father's introduction and the treasures of knowledge from the Father, they become aware of their birthright. They have special experiences through remembrance; their sorrow changes into happiness; peacelessness changes into peace and their wandering stops, because they find a destination. They move along very well in this stage with a lot of zeal and enthusiasm. They dance in happiness and engage themselves in service day and night. They completely lose the awareness of their bodies and their relations. They experience themselves to be such first-class serviceable, knowledge-full and powerful souls, and other Brahmins also experience them to be like that. However, after the beginning, when they go into their middle stage, they are not content with their efforts, their service, their happiness or their zeal and enthusiasm. They ask themselves questions such as: It was like that in the beginning; so why is it like this now? Where did the enthusiasm of the beginning period go? Why did the happiness of the beginning disappear? Instead of the stage of ascent, why have they come to a stop? Since knowledge is becoming deeper, time is coming close and you have also received many different means for service, why then is there not the same experience as you had in the beginning? This experience was visible in the majority of the children. What is the reason for this?

The reason is that, while doing service, while coming into connection with the Brahmin family and in receiving the instant fruit of service, you develop a limited position as you move along. You start to have opposition with your equal serviceable companions or those companions who come into contact with you. You engage yourself in using physical means, that is, you do service and make effort on the basis of the facilities provided. Some begin to ask questions, to correct others and also give quotations (examples) of others. That is, they begin to make their principles based on the examples of others. They adopt one wrong path or another out of these five aspects. The Father said: Stabilise yourself in the position of a constant tapaswi soul, a Godly Brahmin soul, a complete renunciate and a tapaswi soul. However, they take a limited position in the awareness of, "I am a most serviceable soul. I have a planning intellect, I am an inventor, I co-operate with my wealth, I use my body for service day and night!" That is, "I am a hard worker", or "I am in charge." Such limited name and fame, regard and respect make them catch hold of the wrong position. That is, instead of following the right path to their destination, they begin to walk on the wrong path at full speed.

The Father said: You are the Salvation Army, that is, you are instruments to give other souls salvation. However, they say, "First give us limited salvation." Or, "If we have these facilities, we will then do service." The facilities, too, are not requested for the sake of service, but for their physical comfort. "If this is provided, I will be able to do a lot of service." They begin to make effort on the basis of a particular type of salvation, saying, "If I am given extra love and regard; if I am offered extra hospitality", or, "If my name is especially mentioned" etc. This is why, because their foundation is wrong, they don't experience any progress.

Although the Father has said you have to oppose Maya, they become friends with Maya in this way. Instead of opposing the devilish sanskars and the devilish community, they begin to oppose the Godly community, that is, they begin to oppose one another. "This one is doing this, and so I will show them by doing something even more." "This one is serviceable; I too am serviceable." "This one is in front and so why should I be left behind? I am an incognito effort-maker. No one recognises me." "I am much more serviceable than the instrument teachers." They begin to oppose the teachers too. "You are not experienced, but I am experienced in this. You are not educated, but I am educated." By opposing one another in this way, they lose their eternal elevated position. By opposing each other, they become weak in opposing Maya. That is, they are not able to be victorious.

In the same way, they become very clever lawyers and judges in asking questions, giving corrections and quoting others. They even correct the Father. In order to justify themselves, that is, in order to hide their mistakes, they give quotations: "Even maharathis who are greater than me do this." "In this situation, BapDada had said so-and-so to that one, and so I also followed the same shrimat." "In the murli of this particular date, Baba said this, and I am doing this according to that direction." They don't consider the time or the particular circumstances, but they hold on to the words. Because of making this one mistake, they continue to make many more mistakes. Their sanskars of carelessness increase. Their speed of effort becomes mediocre from fast.

The Father has said: To be a master trikaldarshi means to be one who knows the three aspects of time, but, because of having this dharna, instead of correcting themselves, they continue to correct others. In correcting others, they break their connection with the Father. This is why, because of being powerless in this, they remain constantly confused. They cannot see their destination of experiencing peace, happiness and supersensuous joy. Thinking of others takes them into degradation. Do you understand? Because of being caught up in these matters, the intoxication and happiness of the beginning period comes to an end. This is why you have to check yourself: Am I wasting my time by following a wrong or wasteful path of one of these five things? Check yourself and change. You will then begin to move towards the stage of ascent.

BapDada saw that this was the experience of the majority of the children.

It is now the end of the mela. So, at the end, make the final sacrifice, that is, make yourself powerful for all time. Baba will of course tell you the result. Baba just told you the news of the reason why effort-makers come to a halt while moving along. In the future, constantly keep with yourself the transformation that took place in the land of transformation. This is known as celebrating a mela, that is, making yourself complete. Achcha.

To souls who transform themselves with a determined thought within a second, to those who make the atmosphere satopradhan through their attitude and who take others beyond with their glance, to such constant companions of the Father, to such powerful co-operative souls, BapDada's love, remembrance and namaste.

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