

The Spiritual Flame And The Three Types Of Spiritual Moths

Today, the Spiritual Flame is looking at the spiritual moths. All the moths are engaged numberwise in surrendering themselves to the one Flame. The number one moths do not have any concern for themselves, that is, they have no concern of body consciousness, of day or night, of hunger or thirst, of their own physical comforts, of their rest or anything else. They are totally lost to all awareness of all physical things, that is, they are constantly merged in love for the Flame. Just as the Flame has the form of light "it is the form of light and might" in the same way, they themselves are the form of light and might. The second type of moths definitely become attracted to the light and might of the Flame; they even wish to come close to it and become equal to it, but the awareness of the body and bodily relations, the awareness of physical comfort, the awareness of the tamoguni sanskars of body consciousness doesn't allow them to have the courage to come close. They constantly waste their time spinning around in the awareness of all these different things. The first number moths are those who are absorbed in the Father's love, that is, they adopt the form and powers that are equal to the Father's; they merge all the Father's treasures within themselves. They are those who become equal, that is, they merge in the Father, that is, they totally die alive. The second type are those who go around in many different types of spinning, those who get caught up in a variety of different awarenesses. The first are those who become equal and the second are those who constantly keep on thinking. The third type of moths are attracted when they see the moths; they even think about it, but they are constantly caught up in conflict, that is, they wish to keep their feet in two boats. They want the temporary happiness that Maya offers, but they also want the imperishable attainment from the Father, the Flame. These are the moths who constantly keep on asking questions. The second variety are those who think about it and the third variety are those who question it: Should I do this or not? Will there be attainment or not? Is it possible or not? Is it difficult or easy? Is this the only true path or are there other paths? They constantly question themselves and ask the experienced souls also. They have the desire, but lack the courage to become completely ignorant of even the knowledge of desire. They wish to meet the Father, but do not want to die alive. Their heart sinks when they have to die alive or if they have to leave something. These three types of moths come to surrender themselves to the Flame.

Now, ask yourself: What type of moth am I? Has the spinning in the different types of awareness finished or is there still something that pulls you towards itself? If, even now, you still go around in the awareness of something wasteful, you cannot attain the confluence-aged title of being a spinner of the discus of self-realisation. Those who're not the spinners of the discus of self-realisation cannot become the rulers of the globe in the future. You have spent sixty-three births in going around in many different wasteful things. Why do you allow the same sanskars to emerge even now at the confluence age, even against your conscious wish? Do you experience attainment or disappointment when spinning around? Having gone around the sixty-three births and wasted everything, having forgotten the self and the Father, have you yet not become sufficiently tired that you still keep on going around? Whilst having imperishable attainment, does perishable, temporary attainment still attract you? Can you still see someone who will enable you to find other destinations? Or, is it that whilst knowing about the most elevated destination, you have kept the means of a temporary destination for such a time of need? There are many who are very clever in this way. They are very clever at the time of taking, but, when it comes to renouncing, they become very clever with the Father. What cleverness do they show? At the time of renouncing something, they become very innocent.

"I am still an effort-maker; I will be able to renounce it at the right time; circumstances are such; the karmic accounts are very strong; I wish to do it, but what can I do? It will happen gradually." They become very innocent in this way. They even begin to give knowledge to the Father who is full of knowledge. They relate the stories of their own karma to the One who knows of the philosophy of karma. And then, at the time of taking, they become very clever. What do they say when they become very clever? "You are the Merciful One, You are the Bestower of Blessings. I also have a right since I have become Your child, and so I should have the full right." In taking, they want to take everything, and in renouncing, they keep something hidden

away, that is, they hold onto their old sanskars, their nature and old relations. They want to hold onto that at the same time, and so this is being clever, is it not? They want to claim the full share, but only give according to their capacity. What status would those who are clever in this way attain? What cleverness does the drama reveal to those who become clever in this way?

Everyone has a right to heaven, but everyone is numberwise in the kingdom. The Father gives everyone the inheritance of heaven, but each one's seat is according his number. According to the drama, they attain the status according to the effort they have made. Baba doesn't give a number. He doesn't give different knowledge to those who are to become kings and different knowledge to those who are to become subjects. The study He teaches to those who are to become part of the sun dynasty is not different from that of those who are to become part of the moon dynasty. He does not stamp some with the stamp of being a maharathi and some with that of being a horse-rider. However, according to the drama, whatever effort one makes, one receives a status accordingly. Therefore, just as you become clever in taking, so too, become clever in giving. Do not be innocent. Know the cleverness of Maya and become the conquerors of Maya. Check that, instead of one correct destination, you are still not holding onto many temporary destinations, where the intellect wanders even against your conscious wish. When the intellect wanders somewhere, it means that it still has another destination. So now, check and finish all limited destinations. Otherwise, these destinations will distance you from the one most elevated destination. Baba gives very clear shrimat of how to do something, and the children then begin to question it, saying, "How should I do it?". Now, finish "how?" and begin to move along as the Father is making you move. Achcha.

To the number one moths, the lighthouses and might-houses who are equal to the Flame; to those who finish all the different types of spinning and become the spinners of the discus of self-realisation; to those who claim a right to becoming the masters of the world; to those who take every step according to the Father's shrimat; to those who accumulate an elevated income at every step; to the moths who constantly remain absorbed in the Father's love; love, remembrance and namaste from Baba, the Flame.

*** OM SHANTI ***