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The two pure desires of Brahma, the mother and father, of his Brahmin children.

Today, BapDada, the One who fulfils all desires of all souls of the world is seeing the spiritual lamps of His pure desires. Just as the Father is the One who fulfils all the pure desires of everyone, similarly, children are the ones who fulfil the Father's pure desires. The Father fulfils the desires of the children and the children fulfil the desires of the Father. You do know what pure desires the Father has for you children, do you not? Every Brahmin soul is a lamp of the Father's desires. A lamp means a constantly ignited light. A lamp that is always alight is lovely. How would it seem if the lamp was constantly flickering? BapDada is pleased to see those who fulfil all the Father's desires, that is, the lamps that are constantly sparkling.

Today, Bap and Dada were having a heart-to-heart conversation between themselves. Who remains in front of BapDada? It is the children who remain in front of Him, is it not? So, they would only be talking about the children, would they not? Father Shiva asked Father Brahma: Do you still have any pure desires for the children? Brahma said: The children are definitely engaged in fulfilling the Father's pure desires, numberwise, according to their power, their love and their *attention*. Since the Father has fulfilled all their desires, they definitely have zeal and enthusiasm in their heart for definitely fulfilling all the Father's desires. However, they become numberwise in demonstrating that. There is a difference between thinking about something and in demonstrating it practically. There are some children for whom thinking about something and doing it practically are equal. However, not all are like that. When you bring into your awareness the Father's love and the attainments you have received from the Father, what the Father has made you and what He has given you, then, because of being an embodiment of love, you fly with a lot of zeal and enthusiasm to definitely do by yourself what the Father has asked you to do. However, when you come into service or into connection with a gathering, that is, when you have to act to do something *practically*, then, in some cases, thoughts and actions become equal, that is, there is that same zeal and enthusiasm, whereas at others times, at the time of coming into action, the sanskars of the gathering or the *paper* of circumstances that comes through the elements sometimes makes you feel things are difficult. So, because of those *circumstances* and sanskars, the thoughts of zeal and enthusiasm you have with love create a difference when it comes to actually doing something. Then you think: If it weren't like this, it would be very good. You then become caught up in the spinning of "if" and "but". "It should have happened like this but, instead, it happened like that and that is why this happened." You get caught up in this "if" and "but". This is why your thoughts filled with zeal and enthusiasm are different from your doing it *practically*.

Father Brahma was especially speaking about the two desires he has for the children because Father Brahma has to take you with him and also remain with you. Father Shiva is the One who will take you with Him, but He will not be with you in the kingdom or throughout the cycle. That one (Brahma) will always be with you and the other One (Shiva) will always be the Observer watching as the detached observer. There is a difference. Father Brahma always has the pure desire to make the children equal to himself in an *emerged* form. In fact, both Bap and Dada are responsible but, nevertheless, Brahma is the creator in the corporeal form and, therefore, the corporeal creator naturally loves the corporeal creation. You have been told earlier too that children belong to both the mother and father, but it is still the mother who has special love for the children because it is the mother who becomes an instrument to give sustenance. It is the mother who is the instrument to make the children equal to the father. This is why the mother's love has been remembered. This is pure motherly love, not filled with attachment or vice. Where there is attachment, there is distress, but where there is spiritual motherly love or just love, then the mother has that pride in the children and won't become distressed. So, whether you call Brahma the mother or the father, what special desires does he have of the children, in both forms? One desire is about the Father and the other is a pure desire about the Brahmin family. The pure desire he has about the Father is: Just as BapDada is the detached Observer and also the Companion, similarly, he wants to become equal to BapDada in the same way, and be a detached observer and a companion and become a great soul by always playing both parts according to the time. So, the pure desire of the father is for him to become a detached observer and a companion like BapDada.

Both Bap and Dada are completely content with one thing about the children. What is that? Every child has very good love for BapDada. Their love for BapDada never breaks, and, because of love, whether they are powerful or only according to their capacity, they are moving along. They are definitely threaded in the thread of love as the beads that are Brahmin souls. The thread of love is strong and they cannot be broken away from that. The garland of love is big whereas the rosary of victory is small. Children are surrendered to BapDada because of His love for them. No matter how much someone may try to separate you from the Father's love, you are still so surrendered to Him because of love that you cannot be separated. The words "my Baba" emerge from everyone's lips and their heart with love. So, they are content with the children in the garland of love. However, in being powerful like the Father and free from the spinning of "if" and "but", instead of being constantly powerful, you are according to capacity. It is in this that BapDada has the pure hope in all you children that you become constantly powerful like the Father. Where you have to be a detached observer, you sometimes become a companion and where you have to be a companion, you become a detached observer. To be able to fulfil the responsibility in both forms according to the time is said to be equal to the Father. The garland of love is ready, but BapDada has the pure desire that a similar big rosary of victory should also become ready. Apart from the 108, BapDada is giving full freedom – the rosary of victory can be as long as however many want to be victorious. Do not limit yourselves to 108. Do not think: There are only 108, and we cannot enter that. It is not like that. You can become that. In order to become victorious, one form of *balance* is needed. You constantly keep hearing about the *balance* between remembrance and service, but why isn't there the *balance* of remembrance and service when you want it? Even though you understand this, why is it not put into action? For that, you need one other form of *balance*, and that *balance* is the one other desire of Father Brahma. One desire is to become equal to the Father.

The second desire is for the family, that there are always good wishes and pure feelings in action for every Brahmin soul. It shouldn't just be in thoughts or just a desire, "I want to do that.." Many say: I want to have good feelings, but it changes when in action. You were told about the expansion of this earlier too. What is the reason for your not constantly having good wishes and pure feelings for the family? You have love for the Father in your heart, and the sign of that love in your heart is that that love cannot break, no matter how much someone creates a *misunderstanding* for you about the Father, or no matter what someone comes and tells you about Him. And when the Father in the corporeal form gave a signal or teachings to make you move forward, where there is love, the teachings or signal for transformation do not create any *misunderstanding*. There has always been and there always will be the feeling that there is benefit in whatever Baba says. There has never been a lack of love. Instead, they consider themselves to be even closer to the Father's heart, feeling that this is the love of belonging. This is called the deep love of the heart that transforms feelings. The sign of love for the Father is that the Father said something and you always said "Ha ji". Similarly, there should be the same love in your heart for the Brahmin family. There should be the method to change feelings. Only then will the balance between love for the Father and the family and between remembrance and service automatically be visible. So, the pan of the balance of love for the Father is heavy, whereas the pan of love for the whole Brahmin family keeps fluctuating. It is sometimes heavy and sometimes light; it is heavier for some and lighter for others. To have the *balance* between love for the Father and love for the children is Father Brahma's second desire. Do you understand? Become equal to the Father in this.

Love is such greatness that whether you did something or someone else did something, there should be the same happiness experienced in both situations. When BapDada became the instrument for the task of establishment, He made the children companions in service. Then, whether the children did and continued to do more service in a practical way than the Father, BapDada still remained happy seeing the children move forward because of that love. Because of love in the heart, there could never have been the thought: Why should the children go ahead in service when I am the instrument? It was I who made them instruments. There was never this feeling even in his dreams. This is called true love, altruistic love, spiritual love. He always remained cheerful in keeping the children as instruments at the front. Whether the children did something or the father did it, he never had any consciousness of "I". There was never the feeling, "This is my task, my duty, my right, my intellect, my *plan*". Love finishes this consciousness of "mine". Whatever you did, I did, and whatever I did, you also did. These pure feelings and good wishes are said to be love in the heart. Where there is love, you never feel "This is mine" or "This doesn't belong to me." Where there is love, then no matter how ordinary the words spoken are, or with whatever right they are spoken, you don't *feel* them to be like that. You would never *feel*, "Why did this one say this?" A soul who has love for another will never assume anything about the one he loves: "It would be like this, it would be like that." Because of constantly having faith in the one you love, even something said lightly to you would feel as though that one has said something with a purpose. You would not feel that to be useless or wasteful. Where there is love, there will definitely be *faith*. If there isn't love, there won't be *faith*. So, to have *faith* and love for the Brahmin family is said to be fulfilling Father Brahma's second desire. Just as BapDada gave you the *certificate* of loving the Father, similarly, you also have to claim the *certificate* of acting in a practical way with the same definition of love for the Brahmin family as you were told. There has to be this *balance*.

Because of not having the *balance* of loving the children as much as the Father, when you move forward in service, you yourself say, “There is Maya in service”, and, sometimes, seeing the atmosphere, you even say, “It is better to stay in remembrance than to do such service. Free us from all types of *service* and let us just sit in a bhatthi.” Sometimes, according to the time, you have these thoughts.

In fact, service is something that makes you a conqueror of Maya, not something that brings Maya. So, why is there Maya in service? The main reason for this is that there isn't love in the heart; there is love according to the family. However, love in the heart creates a feeling of renunciation, and because of your not having that, service sometimes takes on the form of Maya. So such service cannot be accumulated in the account of service, even if someone becomes an instrument to open 50 to 60 centres. However, only as much is accumulated in your account of service and in BapDada's heart as you have done while free from Maya and योग्युक्त. Someone may have just two centres. It seems as if they are *in-charge* of only two centres, whereas another person is seen to be in charge of 50 centres. However, if even the two centres are free from obstacles and free from Maya, from any upheaval and conflict of nature and sanskars, then much more is accumulated in the account of service of the one who has two centres than the one who has 50 centres. Do not become happy thinking that you have 30 or 40 centres, for how many centres are free from Maya? When you continue to accumulate centres as well as Maya, then such service is not accumulated in the Father's *register* of service. You might think that you are doing a lot of service, that you don't go to sleep during the day or even at night, that you only prepare food once and eat that at night because you remain so *busy*. However, together with doing service, you are not also remaining *busy* in Maya, are you? “What happened? How did this happen? Why did this one do this? Why did I not do this? This is my right or your right.” But what happened to the Father's rights? Do you understand? Service means that in which you are practically able to see the fruit of everyone's co-operation and contentment. If you are unable to attain the fruit of the co-operation of everyone's good wishes and pure feelings and contentment in a visible way, then check what is the reason for that. Why did you not receive that fruit? Check the method and change it.

To increase such true service is to increase service. Do not just please your heart thinking that you are doing very good service. Please the Father's heart and claim blessings from the hearts of the Brahmin family. This is called true service. Superficial service is very big, but where there is service from the heart, there will definitely be service with love from your heart. This is called fulfilling Father Brahma's desire for the family. This was today's heart-to-heart conversation. You will be told more later. Today, it is the *last chance* for the children from Bharat for this season. This is why Baba told you what BapDada wants. You have claimed one *pass certificate* and you now have to claim the other *certificate*. Achcha. Now, always remain the sparkling lamps of BapDada's hopes. Achcha.

To all the lamps from everywhere who are the decoration of the Brahmin clan who always fulfil BapDada's pure desires, to those who always keep in their heart the *balance* of love for the Father and the family, to those who accumulate more in their account of service by serving

from their heart, to the lamps of the Father's pure desires, to the servers who serve with an honest heart, love, remembrance and namaste from BapDada.

Blessing: May you be an example who creates an atmosphere of unity with the power to accommodate.

Those who are similar beads, who have love for One and who remain stable in a constant stage, who follow the directions of One, and are united in their thoughts with one another, are the beads who are to be threaded in the rosary. However, an atmosphere of unity will only be created when there is the power to accommodate. If there is a difference of opinion in any situation, then accommodate that difference, for only then will you come close to others with unity and become an example in front of everyone.

Slogan: Imbibe spirituality in your every thought, word and deed for only then will be there splendour in *service*.

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