

Maturity

There is a great need for maturity at present. Mother Jagadamba remained very mature. Even if she did less service than a lot of you, the virtue of maturity enabled her to accumulate in her account fully. Many people do a lot, but they lose half or three quarters, or all of the benefit from it. You give lectures, and have developed the habit of speaking a great deal, so you speak whatever enters your mind. However, the impact you create through maturity cannot be created through words.

Your entertaining nature should not disappear while in solitude. Both should exist at the same time to the same extent. When you become entertaining, you say that you have come down from being introverted. And when you become introverted, you ask how it is possible to be entertaining. However, both should exist simultaneously. You should be in solitude one moment, and be entertaining in the next moment. You should be harmonious, to the same extent that you are mature and serious. It should not be that you just remain an image of maturity and seriousness. To be harmonious means to be in harmony with the sanskars and nature of everyone. Maturity does not mean that

you remain distant and don't meet everyone. Anything in its extreme is not good. When something goes into its extreme it is called a storm. If one virtue is like a storm, and another virtue is merged, then would that seem right? No. So, have such powerful dharna within yourself that you are able to stabilise yourself wherever you want.

Teachers are instruments to demonstrate every action. There is such a big line of those who observe the teachers, who follow them and then move forward after them. So, teachers are instruments to make everyone walk along the right line. If they stop, the whole line stops: teachers are responsible for the whole line. If you move along considering yourself to have such a responsibility, how would you perform every action? It is said: "responsibility is the greatest teacher". Just as a teacher creates one's life, in the same way, responsibility also teaches you how to create your lives. So, each teacher has such a huge responsibility. By having this understanding, you will pay attention to yourself. When you pay such attention, you will not have anything except the Father and service in your intellect. Responsibility brings maturity. If there is no responsibility, then there is childishness. By having responsibility, carelessness finishes.

Which main virtues come through this renunciation? Easiness (implying lightness and simplicity) and tolerance. Those who have easiness and tolerance attract others, and they are able to have love for one another. If there isn't easiness, there cannot be love for one another. By being a total renunciate there will automatically be easiness and tolerance. The sign of being a total renunciate is that there will be easiness and tolerance. You saw this in the sakar form, did you not? Baba was easy and light, to the extent that he was knowledge-full. This is known as having the sanskars of childhood. He was mature with elders, and a child with children.

What are the sanskars and nature of Brahmin life? All of the divine virtues are the nature of Brahmins, and this is referred to as "a divine nature". Therefore, the divine virtues are naturally the property of Brahmins. That is, the nature of Brahmin life is all of the divine virtues: maturity, to be entertaining, cheerful, tolerant and content - these are the qualities of the nature of Brahmin life, and they are the sanskars of world servers. Since these are the sanskars and nature of Brahmin life, then to adopt any virtue, or to renounce the consciousness of "I" in order to become a server, or to be a constant tapaswi and an embodiment of remembrance, is an easy and ordinary thing, is it not?

With the attitude of unlimited disinterest, would you simply remain serious and mature? No, in fact, a truly mature and serious nature has an entertaining nature merged within! Perhaps, when those who do not have any knowledge have a serious nature, they are so serious that there won't be any name or trace of being entertaining. However, the accurate virtue of being serious and mature is completed with the virtue of being entertaining.

BapDada wants to see all the children's faces as being angelic, the form of a bestower of blessings, the form of a bestower, a merciful, tireless, and easy yogi, and an easy effort-maker. Don't say "well, the situation was like that!". Don't say this! No matter what the situation may be, you should be constantly smiling and cool. Your being serious and mature should be balanced with being light and humorous. What would people see if they suddenly come in front of you, when your appearance is not of an easy effort-maker? That is the picture of you that they will carry away with them. If, at any time, someone suddenly takes your photograph, then, whether you are one month old, or two months old, your face should be as Baba has described. Become a bestower. Don't be one who takes, but one who bestows.

Baba has told you the significance behind these celebrations. As well as this, to celebrate means to increase your zeal. BapDada saw each one's experience. You had good experiences. Happiness and intoxication were visible on each one's face. Simply keep your form powerful, smiling, and mature, as well as humorous.

Remain happy! Sometimes, some children's faces are seen to be lost in deep thought: they are a little too serious. Remain happy. Dance and sing. Your Brahmin life is to dance in happiness, and to sing songs of your fortune, and of God. If dancers and singers were to be serious when dancing, it would be said that they don't know how to dance. Maturity is good, but being serious too much seems as though you are lost in deep thought.

There are different types of desire for fruit. Just as there is a list of limitless sorrow, in the same way, there is definitely a desire for the fruit, or a subtle thought to receive some type of response to that. There is definitely 1% or 2% desire to receive a result: you do not find it possible to have a completely altruistic attitude. You lack the stage of having the knowledge of the reward of your effort whilst yet having no attachment to it. For example: you served some people; you explained to eight

people. Out of those, some praised you, whereas others neither praised you nor defamed you, but remained mature and quiet. Out of the eight, your attention will go more to those who praised you. You will not be able to recognise the maturity of those who remained quiet. Your sanskars of accepting the external praise will be more visible. In other words, you would say your nature and sanskars are the same as that person's, and that such-and-such a person's sanskars are not the same, and that is why he remains distant. However, in fact, that is also accepting fruit in a subtle way. The main reason is that, when you do something, you then wait for the result. First of all, there is the attention: "What did this one say about me? I gave this lecture, and what did everyone have to say about it?" Your attention will be drawn to that. To accept the result with the aim of making yourself move forward - to know the result of your service, to know it for your own progress - is a different matter from having a desire for something good or bad.

According to the present time, Brahmin souls should be always free from obstacles. To be influenced by obstacles means that those souls are still in their childhood stage. Now the Brahmin souls are grown up: they have passed their childhood, and they have received the method for becoming the conquerors of Maya. In their youth they become mahavirs, all-round servers: they become the bestowers of blessings, the great donors for

many souls. They had many experiences, and have become maharathis, and now it is time to reach the karmateet stage, the stage of maturity, the retired stage. Through the karmateet stage of maturity, you can liberate all souls from their karmic bonds for half a kalpa, and take them to the land of liberation. The souls who are liberated can enable other souls to claim the inheritance of mukti (liberation) from the Father in a second. The majority of souls will come to receive the alms of mukti: they will come to beg mukti from you. They will come to the children who are in their karmateet stage - the donors, the souls who become bestowers of blessings - just as they go to the temples now, to pray and beg for peace and happiness, in front of your non-living statues. Some go on pilgrimages, and some ask for peace and happiness while sitting at their homes. According to their power, and according to their faith, they go and achieve the result of their prayers. Some, while sitting far away, pray with an honest heart, while some sit in front of statues in temples, or at pilgrimage places, just for the sake of showing off. They go with a selfish motive, so such souls receive the fruit of their devotion, according to their faith and feelings. Now, according to the present time, they will come to pray in front of you, the living images, the embodiments of blessings, the great donors. Some will reach the temples. Some will reach the greatest pilgrimage place (Madhuban) . And some, through their intellects, will have divine visions, while sitting at their own homes, and will

experience glorification. Some won't be able to come directly, but will pray with firm determination and great love. In their minds they will invoke you - the living angels - and will ask for liberation. In a short time, all of your souls will be able to give them their inheritance quickly. Just as the means of destruction are being refined, and destruction is going to take place at a fast speed, in the same way you - the karmateet angels - will be able to give them liberation in a second. Through this stage, you - the souls who are the bestowers of blessings, the great donors, the embodiment of power - will be able to give them the response of their prayers. That is, you will enable them to receive liberation in no time at all. Are you ready to do this task? For this task, the souls who have become master almighty - the bestowers of all powers, knowledge, and virtues, and the embodiment of remembrance - are you ready in all these things? The machinery of destruction, and the machinery of giving blessings, will progress simultaneously, at a very fast speed. You should be ready over a long period of time: that is, you should be ever-ready from now. If you haven't practised now to increase speed - or to stay in the karmateet stage, the stage of being the embodiment of solutions - then, in the end, instead of giving solutions quickly or giving blessings, you will become just observers, rather than donors. Those who have made fast efforts for a long period of time will become the instruments for doing service. This is known as the state of maturity and retirement,

the state of going beyond sound. It is the state which is free from all bondage: a detached and very loving state of service. Such souls will do service together with the Father. Now is not the time for problems. Now is the time to donate: it is not the time for the self, nor is it the time for problems. Now, the time for the self, for problems, and for fluctuation, has finished. Problems are created by one's own weakness. The cause of having to face a problem arising through someone else, or some circumstance, is a weakness of the self. Where there is any weakness, then problems attack via circumstances, or through human beings, or through a particular person. If there is no weakness then a problem cannot attack. Problems may come, but instead of being problems, they will make you experienced in becoming the embodiment of solutions to all problems. Problems are the creation - the Mickey Mouse - of your own weaknesses. Now you are laughing! But, when the problem comes, what do you do at that time? You yourself become Mickey Mouse. Don't be afraid of these problems, but play with them instead. But that is also the game of childhood: better still, don't create them, and don't waste your time. Go beyond this also. Reach your stage of retirement: that is, the karmateet state of maturity. Do you understand? What does the time say, and what does the Father say? Do you still like to play with toys? Now what has become of the Iron Aged human creation? You often hear in the murli that this creation is like scorpions and snakes. The creation of

someone's own weaknesses, or weak problems, is like scorpions and snakes, which bite the self, the creator. It makes you weak. This is why you should return from Madhuban accomplished. Have the firm thought that now you will finish all your problems, and that you will never become the embodiment of problems for anyone else, either. You will become the embodiment of solutions for the self, and for others also. Do you understand?