

are moving in a practical way are sometimes new, sometimes a little old, so that, in that situation, when something comes in front of you, the intellect may not be so clear, and may not be able to understand the beginning, the middle or the end; it is then only able to see the present, and, in seeing only the present, the beginning, the middle and the end will not be clear at that moment, and so there is confusion. If ever a direction isn't clear, don't allow confusion to come, but with patience, say! "Try and explain this to me, give me time to understand this." At that time, don't allow confusion to cause you to say, "No it is not possible. No it cannot be this, it must be like this." Double-foreigners are a little extra free minded, and so they say "No" with a free mind too easily. But, therefore, whatever instruction is given to you, think of it with maturity, with depth, because there is definitely always some significance attached to it. You can ask what the significance of this is, or what the benefit of this will be. You can ask for it to be more clearly explained. You can ask this, but never refuse any direction that is given. When you refuse, then you become confused. Double-foreign children have to pay a little attention specially to this; otherwise, if you do not attempt to understand the directions given by the seniors, but instead allow yourself to come into upheaval, then, seeing you, the ones for whom you, yourselves, are the instruments, will also do the same, and the same sanskara will be established within them. Sometimes one will sulk, sometimes, another will sulk, and this will be the game that takes place at your centre. Do you understand?

Foreigners belong to the One Brahmin Religion

The second thing is, a teacher should never, ever even have the thought, "I have come into another religion." This is something only for new people and all of you are old; this is why you are the instruments responsible. So never have the thought, "I have left that religion and come into this religion", but have the thought, "I

belonged to this religion once, and have returned to my own religion once more." There should not be the thought, even in dreams, that "We and they are separate", that is, that Bharat is separate, and foreign lands are separate. No. It is this thought that changes one direction of unity into two ideas of conflict, because then it becomes 'you' and 'we', and where 'you' and 'we' comes into existence, what will happen? There can only be conflict: and so, remember that all of you are just one. BapDada uses this term 'double-foreigners' only as an indication, but you are not separate. Don't ever have the thought that double-foreigners are separate from the people of this land. No, as soon as you take birth as a Brahmin, what does that mean? It means that you belong to the one Brahmin religion, and then there is no question of this land or foreign lands, but all of us belong to the one Brahmin religion; we have a Brahmin way of life, and we are the instruments responsible for serving the one Father. Therefore, never use such language that, "Our idea is this, and you people of India think like this." This language is wrong. Don't say such words even by mistake. Even in Bharat the people have many different ideas: that is something else, but there can never be a difference between Bharat and foreign lands. Neither should you say, "We foreigners always do this." or "But our nature is like this, our habit is like this." No, never even think in this way. The Father is One, and all of us belong to the One Father. Whatever is the language that the instrument teachers use, will be the same language that others begin to speak, and so let every single word be spoken only with deep understanding, that is, be yukti-yukt (accurate in all ways). Let both things move together: being yogyukt and yukti-yukt. Sometimes some of you want to go further ahead only in yoga, and then you are not so yukti-yukt in action; but rather let there be a balance of both. The sign of being yogyukt is to be yukti-yukt in activity.

What is an Avatar?

BapDada comes into sound to take everyone beyond the state of sound. He comes in the corporeal world and enters a corporeal body to make everyone bodiless. Do you stay in the consciousness of avyakt? (Free from body consciousness, in the bodiless state), and stay in the consciousness of an angel, and then come into this corporeal body?

All of you are incarnations. Incarnation means the soul descends from above to perform elevated actions. All of you should stay in the elevated stage and then take support of that corporeal body. You have come here, for the sake of service, in the old world in an old body. But always remember your elevated stage, and this is why you should consider yourself as an avatar, an incarnation, that is, that the soul has just descended. Avatars always bring a Godly message. Now you Confluence Age, elevated souls have incarnated to give a Godly message—to bring other souls to meet and come closer to God.

Limited and Unlimited I-ness

That body does not belong to you any more. The body is also given to the Father. "Everything belongs to Him; nothing belongs to Me". That body is also given, for the sake of service. Think that Baba has given you that body on loan, and so if something is taken on loan, there is no consciousness that, "This belongs to me", that, "I have all rights to this body". So if that body does not belong to you, how can you have the consciousness of the body, how can you become body conscious? The soul belongs to the Father, and the body belongs to the Father, so can you have the limited 'my-ness'? Only unlimited 'my' remains, that is, "I belong to the Father". As is the Father, so is His child—master. So this is called unlimited 'my-ness'; unlimited 'my-ness' remains. Limited 'my-ness' or 'I-ness' brings obstacles, and unlimited 'I-ness' makes you free from

obstacles, rather, a destroyer of obstacles. The limited 'I-ness' brings you into bondage and creates many complications, and the unlimited 'my-ness' or 'I-ness' makes you free from any complications. The unlimited 'my-ness' is: "My Baba". The limited consciousness is finished.

Now take the support of the body and descend as an incarnation and then use that body in service. Baba has given you that body in trust for the sake of service, so you cannot use it in any other, wasteful task. Otherwise this is misuse of something that is given to you in trust. An incarnation never creates a wasteful account. An avatar comes, gives a message and then goes. So all of you Brahmins have come to give Baba's message; you have taken the Brahmin life as messengers. So the Brahmin life is the life of an avatar. It is not an ordinary life, so always consider yourself a world benefactor, descended server, elevated soul. Always have this faith and stay in this intoxication.

You have come here for a short time and you have to go back Home. Now remember, "We have to go back Home". Avatars have come and now it is time to go back Home. This consciousness will keep you always upram (above, detached), and give you the experience of having all achievements, of being the embodiment of all achievements. So on the one side it is the stage of total detachment, and on the other side the experience of all achievements. Both experiences are there together. You are the embodiments of such experience, aren't you? Achha. Now, whatever is told become the embodiment of that, put it into practice. To hear means to become.

Today Baba has come specially to meet His colleagues. All of you are His colleagues, like Him. He is the True Teacher and He has come to meet the instrument teachers. He has come to meet His service companions. Achha. Always become the embodiment of unlimited 'I-ness', "I belong to the Unlimited Father".

To those who become the embodiments of this powerful consciousness, those who constantly remain in an elevated stage, those who take the support of the body and descend on this earth, love, remembrances and namaste to such avatar children.

Achha. Is there anything that you want to ask? You can ask.

Special Plans for Service

Question: What plans for service should be made for this year?

Answer: Baba spoke the other day also, and said, that the speciality for this year must be that: firstly, for the self, with the attitude of pure thoughts, to create a powerful atmosphere, to pay attention to this. And secondly, in terms of service, find such souls who are able to say, "This is the only method for peace: this is the only place from which peace can come". This sound should come unanimously from all directions across the world. In Bharat and abroad that sparkle of peace should be clearly visible. In all corners, everyone should be touched by this: "This is the accurate place". Just as all the governments created the U.N., and when any situation takes place, to where does everybody's attention go? It is drawn there. And so, if ever there is an atmosphere of peacelessness anywhere, everyone's attention should come here: "These are the ones who are the messengers of peace". Let them all experience that "this is the one place where it is possible to be safe from peacelessness", so that they come here. This year this atmosphere should be created. There are many now who say that Raja Yoga is good, this knowledge is good, this life is good, but they should now come to the point where they say, "This is the place from where world peace is possible" This is the method. Do you understand? And so, spread the vibrations of peace so that you can tell them, that, "If you want to experience peace come here" Have a special festival, celebration for peace. Create this atmosphere.

In service you create students in order to have expansion, so that is good and just as now you have people from all backgrounds, and

of all costumes and colours who come, in the same way there should also be people from every professional background who come. Just as here there are workshops, and all professional groups meet together and share experiences of peace within their situations, so if they were to visit any of your centres in the world, it should be possible for them to meet people from every professional background there, and be able to share their experience and be convinced: "Yes, this is how there is a possibility of peace within our own field". This will have a very good influence. The people of every professional background must see that this is the easy method to experience peace. Just as this year has been a very good advertisement that people from every religion can become Raja Yogis, so let there be the sound that this is the method for peace for every professional group. In this way, let the sound spread further. There are now so many centres, let there be a powerful sound that reaches across the whole world. The sound reaches the students and also those who are in contact, but now let the sound reach everywhere. Let there be effort for this especially.

Up to now the Brahmin population is very small and when you take that into consideration, and the 900,000 that are needed, there is still a huge gap. There must be 900,000 at least, for the beginning of Satyuga over whom you can start ruling. You won't rule a kingdom of 100,000. When there are special souls who come into contact, then there will be an increase in the number of subjects also, and, so, how is your speed according to this? It should be fast, shouldn't it? The quantity now is still very small. Is it according to that calculation of 900,000? Has it reached that? What is the total quantity abroad? (And someone said, "Two thousand, approximately"). The population of Brahmins abroad should be at least 200,000 to 300,000. The effort you are making is good, but the speed has to be a little bit faster. The speed will increase when the right atmosphere is generated. Achha. Sumja? Is there anything else.

How to make the atmosphere powerful

Question: What is the Yukti to make the atmosphere powerful?

Answer: To be powerful yourself, Baba tells you many things. From the early morning hours of nectar, and in all the actions throughout the day, extra special attention and checking: "Is my stage powerful?", because sometimes you are busy in service, and sometimes in service plans there is a little bit of carelessness in one's stage, the service takes place but the atmosphere isn't as powerful as it should be. Special attention on the self and being in gyan and yoga together means a powerful stage. This balance is sometimes missing a little bit. Make karma and yoga both powerful. Balance is lacking. Just keeping yourself busy in service you are not able to make your stage powerful. According to how much your mind, money and body is used in service, so you should get 100,000 fold reward, but you do not receive this. The reason for this is because the balance of karma (service in action) and yoga is lacking. You make service plans—printing leaflets, arranging programmes on T.V. and radio, making other outside programmes—but before that you should pay special attention to make your mind powerful. This attention is not enough. And what do you say then? "We remained busy; this is why we didn't have balance". Then you are not able to have double-benefit. So the yukti is to make yourself powerful.

Overcoming the influence of evil spirits

Question: Sometimes, even Brahmin souls are influenced by evil souls, so what should we do at that time?

Answer: The atmosphere at the centres should be constantly powerful, and your own stage should also be powerful. Then evil spirits cannot do anything. It is the mind that is influenced, and because of the mind being weak, there is an influence. Suppose, there is a weak minded soul that soul feel that some attack is there. From the beginning a special bhakti should be created for that soul and yog-

yukt souls should sit in meditation so that a powerful group should understand and have the responsibility that, "We have to do this special task to create the atmosphere". As other programmes are made, in the same way this programme should also be done with full attention. Then the soul that feels an influence gets power and is saved. Because of this influence sometimes that particular soul won't be able to sit itself in meditation, but it doesn't matter because there is influence and if you continue to do your work with faith, then the mischief and influence will disappear. The evil spirit will even try to overpower you, those who are attempting the rescue. But don't be afraid. You create a powerful atmosphere and think that, "We have to do this task" and then gradually the influence will finish.

Dealing with disturbed souls

Question: Sometimes, some souls with disturbed minds come to the centre to hear knowledge. What should be done in such cases?

Answer: If, on hearing knowledge there is a change in that soul, and it has an experience even for a few seconds, then it should be encouraged to take gyan. But sometimes souls just come because they are stumbling and just want to find a place, not because they want to hear knowledge. So feel with what aim they have come. Just check whether this soul has come to transform itself or, with madness, has just come: "I will go to whatever place I can find". So feel the pulse and have the power of discrimination. Sometimes some mad people come. When they see the door open they just enter. They are not in their right mind, not conscious of what they are doing. So you must have the power of discrimination, otherwise time is wasted. But when someone comes with a good aim and has a disturbed mind, then it is your task to give help. But you should not attend such souls alone; especially a kumari should not attend a mad person. A mad person on seeing a kumari becomes more mad. If you think a soul is worthy, there should be a mature and