



**OM SHANTI**

**Avyakt Murli  
Revision Course**

### Now make the name of Shakti Sena powerful

One who gives powerful strength to the weak souls, leading the spiritual Pandavas to the ascending level, and the formless Shiv Baba who transforms the destitute into powerful communion, addresses the powerful group of Shaktis by saying:-

Do you consider yourselves to be the warriors of the Shakti Army? Just as the name of your gathering is called the Shakti Army, in the same way, do you consider yourselves to be Shaktis? This name gives your introduction, because it is based on your activity. The Shakti Army means a gathering of the souls who have all powers. So the question arises: just as your name gives your introduction, so too, do you have the practical activity?

In order to be complete with all powers, constantly have the awareness of what the Father's name is and what His praise is. Then, after that, check: Is the Father's task also your task? If you do not do something which proves the name of the Father, then how would you glorify the Father's name? Just think about the praise of the Father: He is the Almighty Authority. Therefore, your form should also be the same; because you have to make your form the same as that of the praise of the Father. If the Father is the Almighty Authority and the children are without any power, if the Father is full of knowledge and the children are uneducated, would this seem right?

You have to check whether your every second is towards the stage of ascent. Instead of the stage of ascent, let there not be the stopping stage for even one second, let alone the stage of descent. You are the guides. If the guides come to the stopping stage or come to a halt, then the souls of the world, who are going to follow you, will also come to a halt. If the engine stops, then all the carriages behind it would also stop. The souls of the world are behind you, and so the stopping, for even one second, of you souls is not an ordinary thing. Do you move along considering yourself to have such a responsibility? Because of being at a special place, you are in everyone's vision. So, when, according to the drama, you have the chance to play a special part at a special place, you should move along giving that much importance to your special part, should you not? If you do not give importance to yourself, then neither will others give you that much importance. This is why you must now recognise the importance of your part. You must now not even have the thought that you do not have any responsibility. If others are able to have a contract on seeing you, then you are the ones who inspire them to have that contract are you not?

It is understood that if the preparations for establishment are lacking, how would the preparations for destruction take place? The two have a connection between them. To think that you will be ready on time is also wrong. If you do not have the practice of making preparations over a long period of time for facing the great destruction, then you would not be able to be successful at that time. You need to practise this over a long period of time. Otherwise, why have you been given so many years to practise? It has a connection with a long period of time. This is why, according to the drama, you have been given a long time for making effort. In order to attain an attainment for a long period of time, you also need to make effort for a long period of time. Have you made such effort over a long period of time? Should we order the great destruction from the scientists? It is a matter of just one second. As soon as they receive the signal, they will do it. Is the Shakti Army ready in the same way? It is a signal of just one second to constantly be soul conscious. Do not become this for a temporary period, but for all time. Will you become soul conscious when you receive such a signal? Or, will you search for facilities at that time? Will you think of the points then or will you try to stop yourself? Therefore, make such effort from now. The military receive orders suddenly. Make a programme for yourself and bring about progress for yourself by yourself. Do not take the support of thinking that you will do something if a programme is made for it. "If a bhatthi is created, we will have a good three days. We will receive the co-operation of the gathering in this." However, do not take even this support. Sometimes, you may receive co-operation and sometimes you may not, but your practice should be of remaining completely independent.

It is good if you receive a chance, but even if you do not receive a chance, you should not move away from your own practice. It is a weakness to make the basis of a programme the means of your progress. You have been given an eternal programme. Why do you not remember that? You have to stay in a bhatthi at every moment. Achcha. To the souls who perform a task according to their name; to those who glorify the Father's name; to those who remain ready in one second on receiving an order; to those who make effort whilst being independent of everything else; to the members of the spiritual army, BapDada's love, remembrances and namaste.

\*\*\* OM SHANTI \*\*\*

**The easy method to stay in the awareness of the  
incorporeal form and to taste the sweetness of bliss.**

Just as you constantly and easily have your corporeal form in your awareness, in the same way, do you constantly and easily have your incorporeal form in your awareness? Because of having a corporeal form, you are able to maintain that awareness naturally. In the same way, as you have your incorporeal form, do you easily remember that form as belonging to you? It is difficult to forget something when it belongs to you. With physical things too, when something belongs to you, you naturally remember that; you do not have to make effort to remember it. This too is your original and eternal form; so why is it difficult to remember it? After knowing it, it should easily remain in your awareness. You do know it now, do you not? Now, you should go into the depths of the practice of being an embodiment of this awareness.

Just as *scientists* go into the depths of everything and create new *inventions*, in the same way, you should go into the depths of your original form and its eternal virtues and sanskars. You speak of being an embodiment of bliss; so what is the *stage* of being that embodiment? What is the experience of that? What is the special attainment of being an embodiment of bliss? What is known as bliss? What is the visible effect of that stage on yourself and on other souls? In this way, go into the depths of each virtue. Just as those people go so deep to the bottom of the ocean and, the deeper they go, the more new things they find; so too, the more introverted and lost in yourself you remain, the more you will have many new experiences. You will feel yourself to be lost in those.

A fish, whilst living in the water, feels itself very much alive, because it has attachment to water. Even if it does come out of the water for its own livelihood, it will come out for a *second* and then go back in, because it cannot stay without water. In the same way, the deep concern of each of you should be with the ocean of various experiences of your original form. Only become extroverted for the sake of carrying out a task; take the support of the physical organs, that is, stabilise yourself in the stage of having adopted a body, but the attachment and attraction should be towards the ocean of experiences.

Physical things also give you the experience of their own taste, do they not? Everything gives an experience of its own virtue and attracts you towards itself. Just as sugar cubes give the experience of sweetness, in the same way, you should give the experience of the sweetness of your every virtue of your original form to all souls. Only then will souls be attracted. So, now, experience this and give others the same experience. Consider this to be your special task. Together with speaking about it, give the experience of every virtue. You will only be able to do that when you yourself are merged in this ocean. So, do you remain merged in this way? Through this, you will easily become an embodiment of remembrance.

How can we remember Baba? Instead of asking this question, you should have another *question*: How can we forget Baba? There should be this much transformation. At present, you have only had a little experience. You have only tasted it. When you become absorbed in it, you will feel that you have eaten it and have also put it into your practical form. Now, there is a need to experience a lot more. When you become lost in this experience, trivial matters will automatically move away from you, that is, they will bid you farewell. Achcha.

### **Lack of spiritual power by accepting praise**

You children are spiritual warriors on the battlefield. However, do you sometimes forget your stage of being a warrior and pass your time in living your happy and easy-going life and using the facilities and wealth for your own life? Just as a *warrior* has only the one concern of gaining victory, in the same way, is the deep love to become a conqueror of Maya in the form of an intense fire? Children, it is now the time for you children to receive the fruit of your service in the form of facilities and your praise. If you accept this fruit at this time, you will not be able to attain the fruit of the karmateet *stage*, the fruit of a complete tapaswi and the fruit of supersensuous joy.

Your life should not be dependent on anything and even your effort should not be dependent on anything. By doing so, there is a lack in the experimentation with the power of yoga. The less you experiment with the power of yoga, the less it increases. The power of yoga definitely increases with practice. For instance, when any situation comes in front of you, you instantly think of the physical facilities, but, while having all physical facilities, you still have to experiment with the power of yoga. Achcha.

**\*\*\* Om Shanti \*\*\***

**By having the determined thought to have the attitude of remaining beyond and of being the form of fire, complete the task of destruction.**

Just as you experience BapDada in the corporeal, subtle and incorporeal forms, do you constantly experience yourselves to be subtle and incorporeal whilst being in the corporeal, the same as the Father? By constantly having this experience, you will automatically go beyond the physical body and the old world. You will experience yourself to be a detached observer up above and observing this old world to be like a game. You should now have such a powerful stage for all time. What would be visible when you see a soul who is stabilised in such a stage? A lighthouse and a power-house. Such souls are said to be world benefactors, the same as the Father. Whoever comes in front of you should attain light and might as they move along; have you become such a treasure-store? Have you become such a soul who is a great donor, a bestower of blessings, a donor of all virtues, a donor of all powers, one who colours others with the colour of spirituality, one who takes others beyond with just a glance, one who gives the third eye to the blind, one who shows the destination to those who are wandering, one who makes desperate souls cool, peaceful and the embodiment of bliss? Do you maintain the intoxication of this target? This is known as being the same as the Father.

Just as you can see the closeness of time, in the same way, are you able to see the closeness and similarity of your stage? Just as people of the world are waiting for time, in the same way, are you, who are instrumental for inspiring establishment and destruction, busy in making preparations for completing your task and creating your stage? Or, is it that those who are making the preparations have become careless and those who are waiting have become very fast? What do you think? Are you making your preparations with great force, or are you souls, the ones who are instrumental for making preparations, also thinking in the same way as the people of the world do, that "We shall see about it when it happens."? You do not think that you will consider what happens when it happens, do you? This is known as carelessness. Now, in order to accomplish such a huge task, you need to make a lot of preparations. Do you know what preparations you need to make? Does Shankar have to carry out this task? You are not waiting for Shankar, wondering when he will inspire destruction, are you? How and when did the flames of destruction emerge? Who was instrumental for that? Was it Shankar or the Father and the Brahmin children who created the sacrificial fire? Since the sacrificial fire was created for the task of establishment, the flames of destruction also emerged at the same time as the sacrificial fire was created. So who is the one who will make the flames of destruction powerful? You are together with the Father in this, are you not? So, it is not Shankar, but those who start the fire who also have to finish it. Become the form of fire the same as Shankar and finish the flames of destruction that you started. After the fire is started, when a pyre is burning, the fire is made intense every now and then, and so how big would these flames of destruction be? In order to accomplish this task, the instrument souls have to be stoked in order to make them fast. How should they be stoked? With your hands or with a stick? You have to make the flames of destruction intense with your thoughts. Does the thought emerge to become such a form of fire and intensify the flames of destruction, or do you think it is not your task?

According to the drama, even though everything is fixed, the instrument souls have to make effort. In the same way, the responsibility of opening the gates to mukti and jeevanmukti is in your hands as well as the Father's. This destruction is the method to fulfil all the desires of all souls. But this method will be accomplished when your spiritual endeavour is complete. Now, such a thought of there being benefit for all souls should emerge. All desperate souls, souls experiencing peacelessness and sorrow, should attain blessings from the Father and the children who are the bestowers of blessings and become constantly peaceful and happy and return home. According to the closeness of time, this awareness should be very powerful, because it is with this thought that the flames of destruction will intensify and there will be benefit for everyone.

Now, just as you are doing unlimited service with a fast speed, to the same extent, your unlimited attitude of being beyond should also be just as intense. Your unlimited attitude of remaining beyond, that is, your attitude of disinterest will create this attitude in the souls of the world for a temporary period, and this will enable distaste to be created for their happiness. Only after distaste will the completion then take place. Ask yourself whether you have the attitude of unlimited disinterest. There is praise of the stage of being beyond doing karma even whilst enabling everything to happen; to be karmateet even whilst coming into connection and relationship with everyone: have you created such a stage? There should be no attachment, and service should not be done out of attachment either, but as an instrument. It is through this that you will become karmateet. Now, begin winding up your task. Only if you start winding up everything from now will you be able to finish it quickly. It takes time to wind up everything. What does someone do when he begins to wind up his work or shop? He has a sale. When a "Sale" board is put up, everything is sold quickly. So what is this fair? You have also put up a "Sale" board so that everyone receives the message very quickly. Buy whatever you want to buy; do not complain afterwards. What do you have to do now? To wind up a task means to finish your attachments. If you wind up everything in all directions and make yourself ever-ready, then because of your being ever-ready, destruction will also be ready. What will the fire do when you, the ones who start the fire, sit down and become cool? The fire will also cool down slightly, will it not? Therefore, now become the form of intense fire, and with the powerful thought to be ever-ready, intensify the flames of destruction. Just as the sound has started to emerge from the minds of souls experiencing sorrow, that destruction should now take place, in the same way, the thought should emerge from the minds of you world-benefactor souls that there should be benefit for everyone very quickly, for only then will the completion take place. Do you understand? You have given sustenance; so now become the benefactors and liberate everyone. Those who bring about destruction need the co-operation of the benefactor souls. They need the signal of your thoughts. Unless you become the form of fire, you cannot give the signal. Therefore, now, together with preparations for the self, also make preparations for the transformation of the world. This is your last task, because this is the task of those who are the embodiment of power. You are not afraid, are you? "Will destruction take place or not? What will happen? How will it happen?" Instead of thinking this, now think that it has to happen through you. Knowing this, make yourself the embodiment of power. Make yourself a lighthouse and a power-house. Achcha. Do you have full faith in the intellect in every aspect?

To such unshakeable, immovable, constant souls who are fearless and stabilised in pure thoughts; to those who attain the success of their thoughts; to those who are constantly free from all bondages of karma and stabilised in the karmateet stage; to the constantly co-operative souls in BapDada's elevated task, BapDada's love, remembrances and namaste.

\*\*\*\* OM SHANTI \*\*\*\*

### **The Recognition Of A Maharathi Through His Power Of Discrimination.**

Just as you can invoke the Father, that is, you can invoke the Almighty Authority, in the same way, are you able to invoke from within yourself whichever power you need at any particular time? That is, are you able to put the power that is merged within you into a practical form? Just as you bring the Father into the corporeal form from the subtle, in the same way, are you able to use every power for a task? It is now the time to reveal all the powers. Only when the powers are revealed will the sound of the drums of victory of the Shakti Army be heard. The main basis for success in this is the power of discrimination. Only when you have the power of discrimination will you be able to use all other powers. By lacking the power of discrimination and by not using the powers in a yuktiyukt manner, you are not able to constantly be the embodiment of success. The eight powers should now be visible in a practical form. The sign of a mahavir is that all the eight powers are constantly visible. Only such souls can come into the rosary of eight.

What is the difference between your efforts through which you can recognise whether you are in the stage of being a maharathi or a horse rider? The main difference is that those who are maharathis will be able to recognise in advance any test papers or problems that come, before they come. Because of being aware of the obstacles before they come, they will not allow the storms and problems to come in front of them. What is the refined form of science nowadays? You can discern something from a distance in advance. Because of knowing about it in advance, you are able to adopt a means of safety. If you attain victory after having had to battle with an enemy, it takes time. Just as the inventions of science are becoming refined, so too, the effort of the maharathis has to become refined. It should not be that an obstacle comes and goes away in one second. This too is not the stage of a maharathi. A maharathi will not even allow an obstacle to come, that is, he will not even waste one second. When you speak of constant yogis, what does constant mean? There should not even be the difference of one second. If Maya comes and you become busy in removing it, then there is a difference created between that and the stage of constantly remaining absorbed in deep love. A maharathi means one who makes such elevated effort. One who chases away from a distance anything that comes is the sign of being a maharathi. Day by day, you will experience that when any obstacle is about to come, you will have a thought in the intellect that something is to happen. Then to the extent that you are योग्य and युक्तियुक्त, to that extent the obstacle that is to come will be clearly visible. Such a mirror will be created.

Who is called surrendered and a complete renunciate? Those who have even renounced every trace of vice. You are able to renounce the vices in a gross form, but the progeny of vice is extremely subtle; only those who renounce even the progeny of it are maharathis, that is, complete renunciates. Only when you renounce all the vices together with their progeny are you able to have twenty-one generations of being viceless and completely free from obstacles. For half a kalpa, it is the divine progeny and then for half a kalpa, the shudra progeny of the vices keep on increasing. Only those who finish this progeny are able to attain the fortune of a divine kingdom for twenty-one births. If, at the time of renouncing this progeny, something still remains, then there also, there would be something missing from the twenty-one progenies. The sign of a maharathi is that once he has surrendered everything, he has also surrendered body, mind, wealth, prosperity, time, relations and connections in that, has he not? If even time is used for the self instead of in Baba's remembrance and His task, then the time that is used for the self is cut away.

On the path of bhakti, anything that has been donated is not used for the self. In the same way, there is the same account here also. To use anything for the weakness of the self or for the effort of the self is like mixing something into that which has been entrusted to you. Such deep and subtle effort is the sign of a maharathi. Now, the maharathis have to use everything for world benefit. Only then can they be called the great donors and the bestowers of blessings. The impact of the stage of a maharathi would be the same as when you are able to see the light of a lighthouse from a distance and how that light spreads everywhere. However, the impression of those who are experienced in interacting with others is also visible from their features and character. Now, there should be such an impression from the maharathis and mahavirs. Your



wisdom will be experienced from your face. And, from these signs, you will be able to see what number you will claim. Achcha.

\*\*\* OM SHANTI \*\*\*

### **Become constantly co-operative and easy yogis.**

Just as there is praise of the Father, so too, there is also praise of the elevated souls who are constantly co-operative in Baba's task and constantly loving to the Father. To be constantly co-operative means every thought and every breath should be used for Baba's task. So, are you constantly co-operative and easy yogis to this extent? Because of especially being the residents of the land of blessings, you receive many types of co-operation as well as co-operation in your efforts. Your attitude and consciousness are co-operative in making you move forward in your efforts. Your consciousness is created on the basis of your company, and your attitude is created on the basis of the atmosphere and environment. For example, those who are engaged in earning physical wealth stay in that company throughout the day, and so the company influences their consciousness to such an extent that they even have that consciousness in their dreams. Therefore, from amrit vela until night, you have this elevated company, the pure atmosphere and the peaceful environment. When your company and atmosphere are both so elevated, your attitude and consciousness can become elevated. Since you have this golden chance within the drama, are you taking that much advantage of it?

Those living outside are like lotus flowers amidst the dirt, but you have the chance of becoming the spiritual roses who are even more elevated than the lotus flowers. A rose is specially used for worship, that is, it can be offered to the deities. The speciality of a lotus is remembered, but it cannot be offered to the deities. All of you are the roses that are offered to Baba. Just as a rose spreads its fragrance into the atmosphere, in the same way, are all of you those who spread the fragrance of your spirituality in all four directions? Is your task according to your name, your stage according to the place you are in, your attitude according to the atmosphere you are in and your consciousness according to the company? Why is there carelessness in this? The reason is that when you do not have recognition of the Father, there is no attainment. In the same way, at that moment, you do not have the recognition of the elevated fortune you have received. So, the reason for carelessness is lack of knowledge and lack of recognition. Therefore, now, according to the closeness of time, become the embodiment of complete knowledge, for only then will you experience the fruit of knowledge. Do you understand?

The fortress of the Pandavs is very well known. To make the fortress strong is the task of the Pandavs. If you yourselves are strong, the fortress becomes strong. What are the walls of the fortress? You yourselves are the walls. If even one brick or one stone moves in the wall or even if one crack is made in the wall, then the whole wall becomes weak. Are the storms of Maya or the earthquakes of Maya making the foundation shake or creating a crack? The fortress is strong, is it not? The fortress means the gathering. Since you are able to influence the world, are you not able to influence those who are close to you? Become easy yogis to such an extent that on seeing you, others are able to have yoga. The bossiness of one moment causes you to lose spirituality for the whole day, and so you should instantly move away from this. Do brothers have bossiness as a birthright? After all, all of you are souls! Love can only be created with the understanding of being a soul.

There, there will not be any bossiness in having the vision of brotherhood. That is an iron-aged birthright, not a Godly birthright. Do not see anyone as a sister or a brother, because accidents can take place even through this. Therefore, constantly see everyone as a soul. This is why you are made to practise this vision. The Pandavs melted from the awareness of being male. What is the meaning of melting with the body? It means to melt the consciousness of the body. The memorial of the Pandavs is that they all melted. When you melt gold, gold will remain gold, but its form will have changed. So, they melted, that is, their form changed. And so, finish bossiness. Achcha.

\*\*\* OM SHANTI \*\*\*

**Become the destroyers of obstacles and, like Angad, conquer Maya.**

Are all of you progressing? Do you know what is the sign of the stage of ascent? It is to be constantly absorbed in love and to be a destroyer of obstacles. Are you experiencing both these signs in yourself? Instead of becoming a destroyer of obstacles, you don't come down from your stage when you see any obstacles, do you? Do all the different types of storms that come create upheaval in your intellect? When you receive a gift from someone, it doesn't cause upheaval in the intellect, but it creates enthusiasm. In the same way, do the storms that come increase your enthusiasm or do they increase your upheaval? If you consider the storm to be a storm, there will be upheaval, whereas if you consider or experience it to be a gift, then your enthusiasm and courage will increase multifold. This is the sign of the stage of ascent. Instead of being afraid, by going into the depth you will attain many new jewels of experiences from the ocean of tests. Do you have this experience? Having the thoughts, "What is happening? Why is this happening? This will not do." is known as upheaval. Jewels are merged in the upheaval. When you look at them on the surface with the vision and intellect of extroversion, you will see and experience it as upheaval, but by looking at the same thing with the vision and intellect of introversion, you will attain many types of jewels of knowledge, points of knowledge.

If, whilst seeing or hearing of anything, you experience amazement, then this is also not the final stage. "It should not happen like this. That which is good should happen." If, after having knowledge of the drama, you have such thoughts, then this too is called a slight trace of upheaval. If, even now, you have the questions of "why, what" etc, it means there is upheaval. It is essential for obstacles to come, and if it also remains in the intellect to the same extent that it is essential for the obstacles to come, then a maharathi also remains cheerful to the same extent. "Nothing new", is the final stage. If anyone performing a task or playing a part creates upheaval, then just like in the ocean, upheaval may be visible on the surface, that is, there may be upheaval of the sense organs, but your internal stage should be of "nothing new". Are those who are stable, constant and in solitude, that is, those who know the depth of the Creator and the creation and have the trikaldarshi stage, stabilised in a comfortable stage peacefully? Or, does upheaval of the sense organs make your internal stage fluctuate? When the physical ocean is able to show both the forms, can the master oceans of knowledge not show both forms also? The elements have copied human beings. You are the most elevated of all human beings. If the elements are able to show their qualifications, are the most elevated human beings not able to show this also?

Do you know in which direction time is going? It is going towards the extreme. You can see the extreme in every aspect. The sign of the end is the extreme. Just as the elements are going towards their extreme and their end, so too, the tests and obstacles that come to souls who are to become complete also come in their extreme form. Therefore, there should not be any wonder that this didn't exist before; that why is it like this now? There shouldn't be any wonder about this. Only when amazing things come to you in the form of questions in the final paper will you be able to pass or fail. The paper is when you do not have any questions in your intellect. And it is a paper of just one second. When you have to question "why?", it will make you stand in the queue of being part of the moon dynasty. But first, there will be the kingdom of the sun dynasty, will there not? The turn of those of the moon dynasty will be after that. Their number will come in the queue of those who are to be seated on the throne of the kingdom. Therefore, there should be the practice of remaining stable in a constant stage at all times. Don't begin to look after the seat of problems, but whilst seated on your seat, face the problems. Now, the problems remind you of your seat. When obstacles come, you have special yoga and bhatthis, do you not? This proves that your enemy reminds you of your weapons; and that you do not have natural and constant remembrance. Are you constant yogis or yogis who still experience the difference? Your title is "constant yogi", is it not? No enemy should come and neither should any problem oppose you. To become a thorn from a crucifix is also not the final stage. Change the crucifix into a thorn and then burn the thorn with the fire of yoga from a distance. It is not the final stage when you have to remove a thorn that has pricked you. Finish the thorns with your perfect and complete stage. This is the final stage. Whilst keeping such an aim, make your stage move forward in the stage of ascent. Maharathis have reached the stage of experiencing a big thing to be something small numberwise, according

to their capacity. You now have to reach the destination where even the slightest trace and its progeny are finished.

All of you are constantly moving along with zeal, enthusiasm and in co-operation with everyone, are you not? You have encircled everything in order to finish the iron-aged world, to transform it and to bid farewell to Maya. Have you surrounded it strongly or do some become weak in-between? You don't get tired or stop whilst moving along, do you? You don't fix the aspect of not moving forward and not moving backwards, but remaining as you are, do you? You have not stopped anywhere thinking that you will move along when time gives you a push, have you? You have not come to a standstill, waiting for some sort of support from someone, have you? So, what would you call those who have such a stage? You do not think this is the stage of Angad, the unshakeable one, do you? If you come to a standstill in this way, then those who come last will go ahead fast. Whenever snow settles on a mountain and the roads are blocked, you cannot go ahead, and so you have to make effort to melt or move the ice. Here also, if you become set like ice, it proves that you lack the fire of yoga. Intensify the fire of yoga and the path will become clear. Keep in your intellect the points of courage and enthusiasm that you have received and the path will become clear. According to the result of the present time, only half of you are moving along in this way. Therefore, now move forward in this. Does this result seem right for the most elevated souls? Therefore, now do not become Angad in your present speed of effort nor become Angad in being defeated by Maya, but become Angad in being victorious. Achcha.

To the souls who take sustenance from the highest-on-high Father; to the souls who sustain the world; to the elevated souls of the Vishnu clan; to the most elevated souls who transform the elements; to the souls who are revealed to the world as the images who grant visions; to the yogi souls, love, remembrances and good morning from BapDada.

\*\*\* OM SHANTI \*\*\*

**Fix a date for becoming the embodiment of one who grants visions of the trimurti lights.**

Which speciality of this gathering is BapDada seeing today? Do each of you know your own speciality? The Trimurti Father is seeing the three lights in the trimurti dynasty, as to whether all three lights attract others towards you or whether they are number-wise. When all three lights are sparkling brightly and visibly, then you can understand that you are able to grant visions. The light of purity, the light of completely pure and divine drishti and the light of the jewel on the forehead: these three are the main things that make you complete. So ask yourself to what extent there is satopradhan, soul conscious vision and the sparkle of purity in your every thought, word and action. Have you become one who is constantly the embodiment of remembrance? If you lack even one aspect, you would not be able to grant visions of the trimurti lights. This purity is the most elevated and easiest publicity, and it is the final form of publicity which no other soul is able to attain. In the task of world transformation, the most powerful means of publicity of you special souls is this. So are you creating such publicity? Have you created such a plan or such a unique film? Just as people are very much impressed when seeing the worldly films, in the same way, if your forehead and eyes showed films which give such unique experiences, would people not be transformed? When you sit in front of the screen, you are able to see many different scenes. In the same way, when people come in front of you, they should be able to see many types of divine vision. Are you preparing such a film? Are you engaged in this effort or are you still engaged in setting yourself on your seat?

Today, souls of the world want something new, something which has not even entered anyone's thoughts. Who will become the instruments to carry out such a task? Maharathis. Each of you considers yourself to be a maharathi, do you not? You constantly have the courage to become Shri Lakshmi or Shri Narayan in the future, and none of you raise your hand for coming into the moon dynasty. Therefore, those who come into the sun dynasty are the maharathis, are they not? When all the maharathis begin to perform such an elevated task, then in how much time would world transformation take place? There is a gathering of the maharathis from time to time. In the gathering of the present time, will you also just create plans as in the previous gatherings or will you also fix a date for creating an impression in a practical way? Just as you create a plan and fix a date for many other things, in the same way, will you fix a plan and a date for becoming the complete and successful embodiments who grant visions of the trimurti lights, or will there be another meeting for this? Scientists create time-bombs; so are you not able to create time-bombs? Do you just create bombs? Or do you think that, at present, the land is not yet ready for the practical, visible fruit to emerge?

In today's world, it is not difficult to transform land. No matter what the land is like, using science, you are able to grow fruit on that land. It is able to make someone who has no hope into someone who is full of hope. So, can you, the master almighty authorities, the ones who have the crown, the throne and the tilak, not make those in whom there is no hope into those who have hope? To challenge the impossible and make it possible is the original dharma(religion) of you Brahmins, that is, it is your dharma and your dharna. So, is it easy or difficult to stabilise yourself in your original religion? What do you write on the boards you put up? "Claim your birthright in one second." So, you definitely must have a practical plan to claim it in one second, for this is why you write this. So, this is the challenge you issue for making the impossible possible, is it not? When will you begin to perform such a fast task? You also write other words at the bottom of the board. "If not now, then never." Then, it should be from now, should it not? This year, create a unique plan. But first, are the images that grant visions ready?

On the path of bhakti also, there is the system that if an idol is even slightly damaged, it is not considered worthy to be worshipped or even worthy to be in a temple. Nor can it be an idol that people have a glimpse of. Would it seem right, if when the curtain of the drama opened, the idol behind it was not yet complete? In their decorations, the sixteen decorations are specially remembered, so in the same way, have you become sixteen celestial degrees complete (sixteen skills)? Or, is it that at the time you want a particular skill, you are not able to put that skill into practice? If you are able to remember it, but not able to become the embodiment of it, then how would you attain success? If, on a battlefield, you are not able to use your

weapons at the right time, would you attain victory? First of all, create a practical plan to make yourself complete, and success will personally come in front of you easily.

What results have been seen so far? Is it visible that both service of the self and service of others take place constantly and simultaneously and that the balance between the two is maintained? The balance of the two will become instrumental to give the souls of the world the experience of bliss. In fact, the entire task is the Father's, but, just as there are instruments for all the other tasks, so too, why do you forget to become the instruments for this task? When bhagats find a task difficult, they leave it to God. When it is easy, they do it themselves and when it is difficult they leave it to God. However, Baba has now made you the instruments of all the powers and for all the tasks, has He not? Because Baba has given you the throne and the crown and taken Himself into the stage of retirement. The remaining responsibility of the Father is now the responsibility of you children. Yes, the Father is definitely your Helper, but in the corporeal form and in glorifying His name, it is the son who shows the Father. This is why you are the souls who are responsible. You are not ordinary souls. You are the knowledgeable and victorious souls. Do you understand? This is the task of the maharathis. Achcha.

To those who create practical plans for practical, instant fruit; to those who claim the rights of having constant victory as their birthright; to those who fulfill a challenge practically; to those who belong to the trimurti clan and who have the dharna of the trimurti lights and become the embodiment who grant visions of this; to those who use all three powers simultaneously in one second and who are constant companions of BapDada; to such mahavirs, BapDada's love, remembrances and good night. Achcha.

Avyakt BapDada's personal meeting with the Pandavs. Which gathering would you call today's gathering? What is the speciality of the responsibility of this gathering? Have you made all these things clear within your gathering? Have you been given a responsibility or have you taken it? Have you received the responsibility of making your stage elevated and strong? Or have you not taken it? Do you think that you have taken the responsibility for creating a memorandum or that you have been given the responsibility for creating your stage?

Today, according to the time, what is the main responsibility? There are many facilities and forms for Godly service, and they will increase even more in the future. But what is the form and means of going last-so-fast? You have got many good ideas. You will put up boards, create films, create memorandums, you will go to the crematoriums and the villages. Of course, you will do all these things, but what board will you put up your forehead? What is the memorandum and how will you give it through your lips and through your form to the souls of the entire world? Through your divine and spiritual activities, through your pure thoughts and through the image of your cheerful face, what alokik film will you show? Will you only make one film or will all the Pandavs who are in the gathering emerge from Madhuban, the land of blessings, as a living and alokik film? If you are able to show people so many films everywhere, then is this not the service of coming last and going fast?

If, through your being the embodiment of all experiences, you are able to give people in the villages and everywhere else the experience of constant peace and bliss in one second, then is this not the service of less expenditure and greater glorification? This is the greatest duty and responsibility in every thought, word and action of the worthy children, the co-operative children and the serviceable children. The gathering of you Pandavs and the gathering of the instrument souls is not just for collecting physical means for service or to implement those. Together with the physical means, there has to be the subtle method. And, together with the plans, let there be remembrance and a plain stage. You have to move forward considering these things to be your responsibility, that is, you have to perform action with this awareness. If all those sitting here were to take up the responsibility of all these aspects while considering themselves to be the instruments, would the service of a fast speed not be visible? Just as the teachers and the main souls are responsible at the Godly centres, in the same way, do you consider yourselves to be responsible and instruments to this extent? Just as it is the responsibility of the teachers to follow every aspect of the codes of conduct and to inspire others to

follow them, so too, do you consider yourself to be an instrument who stays within every aspect of the codes of conduct, or do you think that this is just the task of the teachers and Didi and Dadi? Even before the teachers, this is the responsibility of you Pandavs because you have challenged the world and said that whilst living in the household you will live like a lotus: loving and detached. Even though the lotus is in the dirt, that is, whilst you Brahmins are in contact with iron-aged connections, you, and not the teachers, are the instruments to put this challenge into practice. This is the part of the Pandavs, that is, of those who are living in a household. Even before others reach the teachers, you are the sample for everyone. Only after seeing a sample does someone have the courage and enthusiasm to do business. Similarly, do you move along whilst considering your part to be of an instrument in this way? Many come to the teachers and after listening to this, they ask if there is a practical form they can see, whether it is possible or not; they ask for an example of this. So who is more responsible than the teachers? The codes of conduct (Maryadas) for the teachers are their own, but your codes of conduct are no less than those of the teachers. Do the maryadas you have been given for your awareness, your attitude, vision and actions from amrit vela remain clearly and constantly in the intellects of all of you? Do you put every thought into practice according to the maryadas? This is the practical form of the last-and-so-fast means of service.

What is the first challenge which no one else has yet been able to issue nor would be able to do so? The first challenge is of purity. Even whilst interacting with connections and relationships, there should be no weakness even in thought in this first challenge. What is the first promise? The promise is "I will break all connections with others and have all relationships with You alone" and "I will eat with You, I will sit with You", and "Mine is one God and none other". It is the same thing. The first promise and the first challenge have a connection with each other. How much attention do you pay to both of these? You do not have any tension in this first aspect, do you? You are not maharathis in this battle, are you? To be a maharathi does not mean to stay in tension, but to constantly pay attention. The first influence is of this special aspect, because this is the one thing that will make the impossible possible. Do you have strong points in creating the first impression? Or are you even now compelled by your own sanskars? It is not possible for those who are compelled by their own sanskars to free others from their compulsion for all time. They can create a temporary influence, but whilst walking and moving along, even those souls are compelled by their sanskars. This is why the first responsibility of this gathering is that all types of compulsion have to be finished; first of the self and then those of the world. Your responsibility is to become in charge of the first challenge. BapDada and all the souls of the world wish to see this newness and speciality. Achcha.

\*\*\* OM SHANTI \*\*\*

### Attaining success in Spiritual service through subtle and physical means

Telling about Last-so-fast serviceable means Murlī Manohar Shiv Baba says to serviceable Pandavas- Which gathering would you call today's gathering? What is the speciality of the responsibility of this gathering? Have you made all of these things clear in your gathering? Have you been given a responsibility, or have you taken it? Have you taken the responsibility of making your stage elevated and strong? Or, have you not taken it? Do you think that you have taken the responsibility for creating a memorandum, or that you have been given the responsibility for creating your stage?

Today, according to the time, what is the main responsibility? There are many facilities and forms for Godly service, and they will increase even more in the future, but what is the form and means of going last-so-fast? You have got many good ideas. You will put up boards, make films, create memorandums; you will go to the crematoriums and the villages. Of course, you will do all of those things, but what board will you put up on your forehead? What is the memorandum, and how will you give it through your lips and through your form, to all the souls of the world?

Through your divine and spiritual activities, through your pure thoughts and through the image of your cheerful face, what alokik film will you show? Will you only make one film? Or will all of the Brahma kumars who are in the gathering, emerge from Madhuban - the land of blessings - as living and alokik films? If you are able to show people so many films everywhere, then is this not the service of coming last and going fast?

If, through your being embodiments of all experiences, you are able to give people in the villages and everywhere else, the experience of constant peace and bliss in a second, then is this not the service of less expenditure and greater glorification? This is the greatest duty and responsibility, in every thought, word, and deed, of the worthy children, the co-operative and serviceable children.

The gathering of you Pandavas, and the gathering of the instrument souls, is not just for collecting physical means for service, or to implement those. Together with the physical means, there has to be the subtle method; and, together with the plans, let there be remembrance and a plain stage. You have to move forward considering these things to be your responsibility. That is, you have to perform actions with this awareness. If all those sitting here were to take up the responsibility of all these aspects, whilst considering themselves to be the instruments, then would service at a fast speed not be visible?

Just as the teachers and the main souls are responsible at the Godly centres, in the same way, do you consider yourselves to be responsible and instruments to this extent? Just as it is the responsibility of the teachers to follow every aspect of the codes of conduct, and to inspire others to follow them.. so too, do you consider yourselves to be instruments who stay within every aspect of the codes of conduct? Or do you think that this is just the task of the teachers, and of Didi and Dadi?

Even before the teachers, this is the responsibility of you Pandavas who are instruments. Because you have challenged the world, and said that, living in households, you will live like a lotus - loving and detached. Even though the lotus is in the dirt - that is, whilst you Brahmins are in contact with Iron-Aged connections - then you, and not the teachers. are the instruments to put this challenge into a practical form. This is the part of the Pandavas - that is, of those who are living in households. Even before others reach the teachers, you are samples for everyone. Only after seeing a sample does someone have the courage and enthusiasm to do business.

Similarly, do you move along whilst considering your part to be of instruments in this way? Many come to the teachers, and after listening to this they ask if there is a practical form they can see - whether it is possible or not, they ask for an example of this. So, who is more responsible than the teachers? The codes of conduct(Maryadas) for the teachers are their own, but your codes of conduct are no less than those of the



teachers. The maryadas that you have been given - for your awareness, your attitude, vision, and actions, from amrit vela onwards - do they remain clearly and constantly in the intellects of all of you? Do you put every thought into practical form according to the maryadas? This is the practical form of the last-and-so-fast means of service.

What is the first challenge which no one else has yet been able to issue, nor would be able to do so? The first challenge is of purity. Even whilst you are interacting with connections and relationships, there should be no weakness - even in thought - in this first challenge. What is the first promise? The promise is: "I will break all connections with others, and will have all relationships with you alone"; and "I will eat with you. I will sit with you"; and "Mine is one God and none other". It is the same thing. The first promise and the first challenge are connected to each other. How much attention do you pay to both of these? You do not have any tension in this first aspect, do you?

You are not maharathis in this battle, are you? To be a maharati does not mean to stay in tension, but to pay constant attention. The first influence is of this special aspect, because this is the one thing that will make the impossible possible. Do you have strong points for creating the first impression? Or are you even now compelled by your own sanskars? It is not possible for those who are compelled by their own sanskars to free others from their compulsions for all time. They can create a temporary influence, but whilst walking and moving along, even those souls are compelled by their sanskars.

This is why the first responsibility of this gathering is that all types of compulsion have to be finished: first those of the self, and then those of the world. Your responsibility is to become in charge of the first challenge. BapDada and all the souls of the world wish to see this newness and speciality.

As you progress further, you will increase service through the facilities for service, and will become well known on the field, so that all types of people will accordingly challenge you to check everything- of yours with their mantras and their own methods. In order to check your thoughts and deeds, there will be C.I.D. officers after you. They will not accept you easily just like that! Intellectual people are not ready to accept anything without proof or examples.

Together with this challenge, and the physical facilities for service, are you making such preparations? They will give you an examination of your mind-control. It is not that they will check you when you sit for yoga, but they will check your mind-control and your stage during particular situations. The C.I.D. officers of Maya are no less! It is the responsibility of this group to make such preparations, and to become embodiments, and to come forward as examples. This is why the memorial of the Pandavas has been shown as elevated. The memorial is the practical proof of their elevated stage.

When you come here next time, come having passed with honours in this situation; for only then will you be called the Pandava army. Now, you are being given one topic on the one subject. If you make this stage constant and stable, then you will be given thanks. It is easy, is it not?

For how long have you been working hard? Since your birth? Would something that you try to do from birth seem to be difficult? You tell others: is it difficult to attain your birthright? In the same way, is it difficult for you Brahmins to do that which is your first religion and the first action of Brahmins? You have died alive, have you not? Or, after dying do you come back to life? You have to die to the Shudra life, and live as a Brahmin. This is the alokik life of Brahmins.

Do Brahmins find anything to be difficult? What is the basis of the donation of life in Brahmin life? The murli. The basis of your study is also the murli. So, you put the basis of the donation of life into a practical form very well - not as a discipline, but you accept it in a very loving way, considering it to be the basis of the donation of life. To the extent that you have love for the donation of life, to that extent you will have just

as much love for the Bestower of Life. Those who are such loving souls will also be able to make other souls constantly loving and free from obstacles.

Now consider yourselves to be images of support, and become examples in front of everyone. You too have this responsibility. There is very little heart-to-heart conversations, and discussions about the murli, from the Pandavas. Discussions about the murli are very much heard from the Gopis. Why? To have discussions about knowledge amongst yourselves is the duty of you Brahmins. Whatever someone has an interest in, there can never be a shortage of time for that.

So, pay attention to these two things! One is purity, and the other is giving importance to the donation of life. There is no need for separate time for subtle facilities. People of the world have separated family life from the ashram life, whereas you bring both together and make it one. Generally, you separate the physical and the subtle facilities, and this is why you do not receive the practical and visible fruit. When both come together, you will see the practical and instant fruit.

Together with words, you also have to serve through your mind. You also need to serve through your mind, as well as through actions, because these are the final moments. Whatever elevated weapons you have will be used in the final moments. If you do all of this later, then the time will have gone by. Only when you use all of the eight powers for service at the same time, will the eight special deities be revealed - that is, the form of establishment will be clearly visible. It should not be that you carry out the physical first, and then do the subtle: no. You cannot have success without doing both together. Achcha.

The one drop of God's love that the world is thirsty for is the property of you children. You are being sustained with that love from God, that is, you are moving forward with that in your Brahmin life. So, constantly remain merged in the Ocean of Love. This Godly love is the basis of your Brahmin life.

\*\*\* OM SHANTI \*\*\*

**Become complete with all virtues, the same as the Father.**

Do you consider yourselves to be master oceans of knowledge? Just as the Ocean of Knowledge is complete with all powers, in the same way, do you experience yourselves to be complete with all attainments? Is the praise, "Nothing is lacking in the treasure store of the deities", sung for the Brahmins or for the deities? You experience all the sanskars in your Brahmin life because you are now filling yourselves with all these sanskars. So, do you experience the sanskars of this praise in yourselves at this time. It is at this time that you are the children of BapDada, the Highest on High. However, whilst in the deity life, you will not be called master almighty authorities. Since you are the children of the Ocean, will you be complete like the Ocean now or in the future? The Father makes the children complete in everything at this time, and this is why the praise of the final stage is "Complete with all virtues, sixteen celestial degrees complete, completely viceless and completely non violent." In the praise, the word complete is also attached to every virtue. Only in Brahmin life do you receive from the father the inheritance of being complete. Have you claimed a right to your inheritance or are you still going to claim it? You should have a right to the inheritance from the moment that you belong to the Father. What is the inheritance? Do you experience all attainment and the unlimited, limitless treasures in your inheritance?

Since you have a right to the inheritance, what is the sign of one who has all rights? One who has all rights would constantly be like the Father, a benefactor, merciful, a great donor, a donor of virtues, one who grants a vision of the Father through his every thought, word and practical action like the Father. For such souls who have all rights, the praise is that nothing is lacking in their life. The vision of those who are complete in everything is not drawn towards anything. They constantly stay in spiritual intoxication. They will be beyond having any wasteful thoughts; their intellect and vision will not be drawn in other directions and they will remain free from all types of worry. They will constantly be playing with the treasures received from the Father. They don't even have the time to have any other thoughts, because they constantly remain busy in imbibing and distributing to others the treasures they have received from the Father. The greatest business, the greatest donation and the greatest charity is this. What else would you do if you let go of such an elevated task and such elevated donation and charity? Do you have time for anything else? Do you still have time to have thoughts of performing insignificant tasks or have you already finished all tasks? Since you have not finished everything, how can you have time for anything else? Can those who remain busy in such a great task have any aim and object in playing with dolls? Is there any result in that? If someone very important, someone who normally earns multimillions at every step, plays with dolls, would you call him someone who is greatly sensible? Wasteful thoughts are the play of dolls. Do you still have such sanskars of childhood?

Can those who do not have control over their essential, close and live powers; their thoughts, mind and intellect; can those who do not have all rights and who are not victorious, become the victorious jewels who have the right to world sovereignty? Can a kingdom, in which the main one is not one who has all rights, remain constant, unshakeable and free from obstacles? If the mind and intellect, the closest powers of the soul, the main ones who rule the kingdom, the workers, are not under your control, what would you call such workers? The greatest victorious ones or the weakest of all? So check yourself and see whether your main workers are under your control. If not, then how would you become the ones who have a right to world sovereignty or the world emperors? If your own little workers deceive you, would you be called mahavirs? You issue a challenge that you are establishing a kingdom that is ruled with law and order. If the workers, that is, the sense organs of those who issue the challenge are not under their own law and order, but that they themselves are under the influence of the workers, then can they establish law and order in the world?

To what extent are all your sense organs under your control? Check this and develop the sanskars of being victorious from now. Only those who glorify BapDada's name can become complete, the same as the Father. Achcha.

**02/05/74**

**Madhuban Avyakt BapDada Om Shanti**

**02/05/74**

To those who understand with a signal and make their workers work with a signal; to those who direct all souls towards the Father; to those who experience all rights; to those who are constantly complete and constantly victorious; to such sensible children, BapDada's, love, remembrances, good night and namaste.

**\*\*\* OM SHANTI \*\*\***

### Qualifications of a maharathi

At this time, does everyone have the desire to listen or to become the same? After listening, by merging everything, you become the same. And by merging everything, you automatically develop the power to face. With the power to face, you automatically attain the power to attain liberation from all desires. Do you experience yourselves to be liberated souls in this way? No type of bondage is pulling you towards itself, is it? Only those who are free from bondages can be योग्य. If the bondage of any sanskar, any person or any material comfort pulls you towards itself, then you cannot be constantly pulled by Baba's remembrance. Whilst a soul is under an external influence, it is said that that soul is under another influence. To be under another influence is a royal form of an evil spirit, the same as the five evil spirits. Just as when the evil spirit enters you, you forget your form, your nature, your duty and your powers, in the same way, when you are under the influence of anything, this becomes your state. The ones who give the mantra that disciplines the mind (vashikaran mantra) can never be under the influence of anything (vashibhut). So, now check that you are not influenced by anything else.

Nowadays, BapDada remains busy in a special task? What is that task? In any task, the children are connected with the Father, and so, do you not know about the programme that is connected with you? When you go to say "good morning" or have a heart-to-heart conversation with the Father at amritvela, do you not have this experience? Or, do you remain busier in taking from Baba? Do you receive any touching? The time for completion is now coming closer. In the completion, you have a vision of both those who are last-so-fast in front of you. BapDada sees the setting and fitting of each child every day. Some even try to set themselves, but because of not having the right fitting, they are not able to have a correct setting. You know what the fitting and setting is, do you not? To make yourself move along with the Godly codes of conduct. And so, these codes of conduct are the fitting. You set your stage on the basis of these codes of conduct.

When BapDada sees the mahavirs, and sets them in the maharathi seat of the maharathis, what state does He see them in? Because of not having a fitting of one or another code of conduct, you are not able to set yourself on the seat. One moment, you may be on the seat and the next moment, you would be on one side. So BapDada remains busy in this task. There are many visible in whom there is hope, and the visible line is also very long. However, only some appear to be the form of proof.

In order to become one in whom there is hope, what is the main effort? It is very easy effort, but because of your own weaknesses, you make the easy things difficult. The easy effort to be one in whom there is hope is to fulfil every hope that Baba has for the children. Then you can become one for whom there is hope. Is it difficult for the children to fulfil Baba's hopes? A child takes birth to fulfil the hopes of the father. The aim of the child's life is to fulfil the father's hopes. This, in other words, is called "Son shows father". So to become one in whom there is such hope is the main aim of your Brahmin life. When BapDada Himself becomes cooperative and increases your zeal and enthusiasm by a hundred thousand fold for your one step, why should it be difficult? Since you yourselves are those who finish all difficulties of the world, since you are those who make them experience the difficult things to be easy, for such embodiments of experience, can anything be difficult? You cannot even think of this! It is O.K. for the infantry to think it is difficult. However, now, you do not consider yourself to be any less than the others in any way. That is, in one way or another, you have to consider yourself to be a maharathi. Even those who have come last have the aim of going last-so-fast, and so they are maharathis, are they not? In any aspect, you do not consider it to be good to make yourself bow down for anything in front of anyone or even to realise your own weakness.

In order to make yourself well-known, you try to prove everything; so what would you call this? Do you consider yourself to be part of the infantry in one way or another or a maharathi? Those who try to prove themselves, that is, those who are stubborn can never become well-known. Those who are stubborn in wanting to prove themselves right can never be successful. Those who are to attain success keep themselves humble, gentle and also pick up virtues from everyone. You keep the aim of becoming well-known and yet your effort is of becoming distant; and so check yourself. You need to have subtle checking. For any

maharathi to experience something to be difficult means he is not a maharathi. With his own cooperation and cooperation from the Father, a maharathi will make the difficulties of others very easy. Maharathis can never have questions in their thoughts: "Why is this like this? Why is this like that?" Instead of asking, "how?", they will always say, "like this", because they are master knowledgeable and trikaldarshi. So check yourself in these aspects. "How can I do this? How will this be possible?" You should not have these questions either for yourself or for others. Only when your questions for both have finished can you constantly remain satisfied, content and cheerful. Now, do you understand what the qualifications of a maharathi are? They are no less in doing anything. When you come into connection with one another, you do not consider yourself to be any less than the other, each one considers himself to be an authority and also to have a right. Now, claim the right to understand this and also to do it. Only then will you claim a right to the praise of this Godly family in the world. Everyone will automatically praise your kingdom. Do not become beggars who ask for something in any aspect; become the bestowers. Do not have any desire of asking for name, regard, praise or seniority. When you beg for something, then just as for the beggars of today, no one gives anything, but instead chases them away, in the same way, souls who beg for something in a royal way automatically distance themselves from all souls. Such maharathis cannot set themselves on their seat. This is why you are all maharathis. The time of the cavalry and the infantry has now gone. Now, each maharathi has to keep the qualifications of being a maharathi in front of himself and inculcate these into himself. Achcha. To those who merge all their desires; to those who are the authority of all powers, the same as the Father; to those who are constantly merged in the love of One, who are stable in a constant stage and who have one faith and one support, who are constantly stable, in solitude, introverted and are the stars of BapDada's hopes; to such souls, BapDada's love, remembrances, goodnight and namaste.

\*\*\* OM SHANTI \*\*\*

**Only the children who are seated on Baba's heart throne are the fortunate ones.**

What is BapDada seeing today? Today, He is seeing the rosary of the children who are multimillion times fortunate and have the fortune of happiness. He is very happy on seeing the speciality of every bead of the rosary. Just as Baba is happy to see the elevated fortune of the children, so too, do you constantly remain happy on seeing your hundred-fold fortune? Can you constantly see the star of fortune sparkling in front of you? Or, does the star of fortune sometimes hide away from you? The star of fortune does not change just as physical stars sometimes change their position, does it? There is only one star that does not change its position. Are you such a star? That is, are you a star who has determined thoughts. In this world, you call such a star the North Star. So, have you become those who have such determined faith in the intellect, those who are constantly stabilised in a constant stage and multimillion times fortunate? Or are you still becoming that? Do you bring the expansion of your great fortune into your awareness? What are the signs and attainments of the great fortune? Do you know them? Those who have all attainments are said to be those who have the fortune of happiness. Do you lack anything in attaining all the attainments? In life, the main attainments are elevated relationships, elevated connections, true love and all types of wealth and success. Check all these five main aspects in yourself. With whom have you forged a relationship? Throughout the entire kalpa, can you attain a relationship more elevated than this one? In relationships, the main thing is to have an eternal relationship. All relationships with the eternal Father are eternal. Did you ever find a relationship through which you were able to attain the attainment of all relationships? So, are you complete with all relationships?

Secondly, connection means company, that is, a companion. Why do you have a companion? Why do you have a connection and with whom do you have a connection? You have a companion at a time of need, at a time of difficulty, for support and cooperation, for bringing happiness into your mind when going through an unhappy stage, and to share your unhappiness. Did you find such a true companion or such elevated connections for which you had kept this aim? Such a companion who is altruistic, who does not have any favouritism, who is eternal and who is powerful? Did you ever find such a companion? Or, can you find such relationships? What company is remembered as the eternal, true and elevated company? Have you found the true company and relationship with Parasnath, the Lord of Divinity, the One who changes iron into real gold, or are you still missing this? Have you found this or are you going to find this? Is it that you have found it, but that you are still attempting to recognise it? Since you have found the Company, after having found the Company, why do you sometimes move away from that Companion? Why do you become mischievous in fulfilling the responsibility of your company? Sometimes, you even play games of sulking. Is it that you play this game so that your Companion can come and make up to you? Or, is it that the children have the sanskars of playing games? Do you think in this way and thereby continue to play these games under the influence of these sanskars? Do you like this game? Speak! Is it that you like it and this is why you are doing it? However, what do you lose in this game? Do you know this? Whilst you are still playing this game, you cannot meet your true Companion. So, whilst playing games, you miss out on the meeting. For so long, you have been calling out with a pure desire for there to be a meeting between the Father and the children, and you also know for how long this meeting can take place, that it is only for a short time, and even then, by playing games you waste this meeting of such a short time! Will you get this time again? So now, finish playing these games. All of you are in the stage of retirement. Does it seem right for those who are in the stage of retirement to play these games?

Just observe yourself as a detached observer: whether you have constantly attained the true Companion, the elevated connections and the elevated company.

Thirdly, there is love. Have you not yet attained the love of all relationships? Have you not yet become experienced in this yet? Are you lacking anything in the love of all relationships? In order to fulfil this, you need one particular thing. If you do not have this, then even whilst receiving love, you are not able to experience it. What is the main method to attain true love and the love of all relationships with One? What main things are essential in order to attain your rights? "To belong to the one Father and none other". Is this

slogan in your life, in your thoughts and also practically? Not just in thoughts, but in the practical form also. Do you belong to the one Father and none other? Only then can you experience true love and love of all relationships. Are you easily able to attain all attainments in your wealth and everything that Baba spoke about? Are you the ones who have such fortune of happiness that you do not lack anything? Whilst knowing this, accepting this and following it, why do you sometimes forget the star of your fortune?

BapDada is happy to see the star of your fortune and also praises you. He turns the beads of the rosary of such fortunate children every day. Have you become such beads who are remembered by the Father? It is not a big thing to become a bead of the rosary of victory, but it is a great fortune to be a bead that is remembered by the Father. When you are seated on the throne of having such fortune or on Baba's heart-throne, why do you get off the throne? Baba has given His children the crown of responsibility of this elevated task. After wearing such a crown, you take-off your crown and what do you replace it with? What would happen if you keep this picture and also the picture of your being seated on the throne with a crown? Which picture would you prefer? You would like the picture of being seated on the throne whilst wearing a crown, would you not? You like the picture of being seated on the throne, whilst wearing a crown, and yet you do the other! You take off the crown, and you carry instead a heavy basket of wasteful thoughts and wasteful words. You become crownless! Since you do not even like to see such a picture and whilst seeing it, you become merciful, why do you place this burden on your head? So continue to move along whilst being and considering yourself to be so fortunate. Do you understand?

Achcha, to those who have all relationships, connections and love for the One; to those who constantly remain full of all the imperishable wealth; to those who fulfil the responsibility of true companionship; to those children who maintain the awareness of belonging to the one Father and none other, BapDada's love, remembrances, good morning and namaste.

\*\*\* OM SHANTI \*\*\*



**Only Those Who Remain Beyond Limited Attractions And Personalities Are True Vaishnavs  
(Followers Of Vishnu).**

Are you able to stabilise yourself in the stage of retirement and go beyond sound in one second? In the same way as you easily come into sound, are you able to go beyond sound just as easily? No matter what the situations are, what the circumstances are, or what the storms of the elements are like, whilst all these are taking place, whilst seeing them, hearing about them and experiencing them, are you able to remain unshakeable, constant and peaceful internally to the same extent as the external storms? It is not a big thing to remain peaceful in a peaceful atmosphere, but to remain peaceful in an atmosphere of peacelessness is known as being an embodiment of knowledge, an embodiment of peace, an embodiment of remembrance and an embodiment of all virtues. Even though there may be various reasons, you should be an embodiment of solutions. This is called the visible, practical form of effort. Have you become such mahavirs or have you just become virs (warriors)? What stage have you reached? Can you see the stage of a maharathi in front of you or close to you or can you see yourself as being equal to the Father?

In being equal to the Father, there are three stages numberwise. One is to be equal, next is to be close and the third stage is to be in front of. Where have you reached? The sign of those who are equal is that, in one second, they are able to do whatever they want and how they want and are doing this. The second stage is of being able to set themselves in a few seconds, rather than just one second. The third stage is of being able to set themselves in a few hours or a few days. Those who are equal to the Father, who are constantly equal to the Father, know and accept the importance of the self, the importance of all the powers of the self, the numberwise stage of all the effort-makers and the importance of the donation of virtues, the donation of the wealth of knowledge and of one's own time. They are embodiments of knowledge who know their own actions, their sanskars and their nature. Have you become such embodiments of knowledge?

The extent to which you have the desire and keenness to listen to and relate knowledge and also create chances; do you have an equal desire and do you create as many chances of stabilising yourself beyond sound to the same extent? Does this desire emerge within you automatically or does it emerge according to the time, according to the problems or according to the programmes which are made? What would be the first sign of those who have reached the first stage? Because of being absorbed in the experience of this stage, even the thoughts of such souls will not be touched by any personality or by the attraction of limited attainments. If the attraction of any limited attainment tries to have courage to touch even the thoughts, what would you call this? Would such a soul be called a Vaishnav? Those who today are Vaishnavs by name observe many precautions. They do not allow themselves even to be touched by certain types of people or things. If, due to some reason, they are touched by these things, they consider it a sin. You are the true Vaishnavs whose activity is according to your name and those who become the embodiment of whatever thoughts you have. Can anyone have the courage to even touch such Vaishnavs? If you are touched by this, then small sins are committed. Such subtle sins become instrumental in preventing the soul from reaching its elevated stage. Because sin means a burden, it does not allow you to become an angel; it does not allow you to stabilise in the seed stage or in the stage beyond sound. Nowadays, the majority who call themselves maharathis put forward this complaint or ask the question in their heart-to-heart conversation at amritvela: Why am I not able to experience the powerful stage that I should? Why does this stage only remain for a short time? The reason for this matter, which does not allow you to become equal to the Father, is subtle sin.

Actions performed under the influence of the five vices are said to be sinful actions or sin. They are a gross form of sin. In the same way, the five elements also attract the deep and subtle effort-makers, the maharathis, towards themselves and become instrumental in making them commit sin. It is easy to understand and conquer the five vices, but to remain beyond the attraction of the five elements takes special effort for the maharathis. Only when you know these ten things and attain victory over them will you be able to celebrate the true Dashera (burning of ten-headed Ravan). The tenth day of victory (Vijayadashmi) is a memorial of this stage. The maharathis should be checking in a subtle way. The eight jewels will also be revealed as such victorious jewels. Little mistakes are visible practically. What is visible in those who are deep and subtle

effort-makers? Nowadays, what is the royal slogan of the royal effort-makers? Who would be called a royal effort-maker? The word "royal" is used for someone who wants royalty or every facility easily. Those who make effort on the basis of the facilities provided or on the basis of attainment are called royal effort-makers. Royalty also has another meaning. Those who are royal effort-makers at present will have to pay royalty even in the land of Dharamraj. What is the sign of a royal effort-maker through which you can tell whether you are a royal effort-maker or not? Others do not have to know this; you yourself have to know this. Just as those with physical royalty adopt many forms, in the same way, royal effort-makers adopt many forms and are very clever. They will adopt a form according to the time. However, in their royalty, there will not be any reality; there will be a mixture. They will not be able to stabilise themselves in a constant stage. What games do such royal effort-makers play? They go up and down a lot. One minute their stage will be very elevated and the next minute their stage will be the lowest. In the stage of ascent, they will have the part of a hero and in the stage of descent, they will also be a hero in becoming zero. What is the activity of such effort-makers? They themselves remain under the influence of the elements and the vices, they become a fearless form of Maya for a temporary period and speak of fearful things to others. What is their slogan? "I will do this, I will do this". They say this in a threatening way. They consider it their duty to have activity and words which instill fear. Never become such royal effort-makers. Never go into the company of such royal effort-makers, because souls who are influenced by Maya attain from Maya the blessing of the speciality of bringing effort-making souls into their company and influencing them. Consider such company to be the worst bog which, externally, is very beautiful, but which, internally, destroys everything. This is why at the present time, BapDada is warning you children of the royal form of Maya in advance. Constantly remain cautious of such company and be clever in front of it. Maya is also, at the present time, engaged in creating a rosary of such royal effort-makers. She is looking for her beads very carefully and with fast speed. Therefore, do not become a bead of Maya's rosary. If you come under the influence of any such bead of Maya, you will be left aside from becoming a bead of the rosary of victory. Now, the selection of both the rosaries is being carried out with great speed. One is of Maya and the other is the rosary of victory of the Father. At such a time, you need to pay attention all round at every second. Do you understand?

To such constant and true effort-makers; to those who remain honest with the true Father; to those who constantly remain distant from the attraction of the five vices and the five elements; to those who easily stabilise themselves in the stage beyond sound; to the victorious beads of the rosary of victory; to those who constantly remain in the company of the Father; to those who remain in the company of the Truth and who remain detached from wasteful company; to the lovely children of such a Father, BapDada's love, remembrances, good morning and namaste.

\*\*\* OM SHANTI \*\*\*

### **The Words Of Souls Who Are Instruments For World Benefit Are Always Beneficial.**

Do all of you have the experience of the difference between coming into sound and going beyond sound? (The microphone was not working very well.) Look, if the sound is not accurate, you do not like it, do you? When there is even a little thing that is not working well in the instrument, you do not like the sound that emerges from it, do you? In the same way, your mouth is also a mike. When accurate and diplomatic words do not emerge from the mouth, do you know what experience others have or are you not aware of that? Since you sometimes don't like the sound of the physical instruments, the sound or words that emerge automatically from your mouth should be experienced in the same way by yourself and by others. Can transformation take place from this moment if you realise this? What do you think? From this moment, wasteful words, words of expansion, words that waste your time, and words that blame others for your own weaknesses should be finished for all time. Every word of elevated souls is said to be an elevated version. Elevated versions mean versions that make you elevated. Elevated versions are not many words of expansion. Just as the seed of a tree is considered to be elevated - the seed does not have expansion, but has the essence of the tree merged within it, in the same way, elevated versions are not of expansion, but they are essence-full. Do you speak such words that are filled with essence, diplomacy, yoga, power, love, self-respect and awareness? (saryukt, yuktiyukt, yogyukt, shaktiyukt, snehyukt, swamanyukt and smritiyukt).

In today's world, special souls who attain a perishable status check their every word before they speak so that wrong words do not emerge from their lips; words which might then become the basis of creating conflict in their country or amongst their companions. In the same way, you elevated souls are instruments for the elevated task of world benefit; your stage in the world is very special. Let alone words of waste, you also have to check whether the words that emerge from your lips are beneficial for yourself and for everyone else. However, according to the stage of the present time, no such words in which there is no benefit should emerge from your lips. You were told earlier also that the memorial of the importance of every word of you special souls is still continuing today. What is that memorial? What memorial on the path of bhakti is of the importance of your every word? The Gita is the memorial of knowledge and they speak of the importance of this in their practical life. Look! Even today, bhagats consider every word of elevated souls to be the absolute truth. They may be wasteful words or words of falsehood, but they still consider these words to be the words of elevated souls, and so they give them that importance. When did the memorial of considering every word of an elevated soul to be the absolute truth begin? First, the real things are put into practice, and then on the path of bhakti, just their memorial remains; the real things don't remain any more. Therefore, since even now on the path of bhakti, so much importance is given to every word - you can see and hear of this even now, and in the final moments, there will be such words of importance filled with truth and world benefit - so do you speak every word in this way? Day by day, the words that emerge from those who are becoming maharathis and mahavirs numberwise, according to effort, will become the truth. This does not happen at the moment because, at present, there is a lot of wastage and ordinary things emerging.

When someone writes an article to be published in a magazine, having written the article, the author checks it to see whether everything is written correctly and is impressive and whether it is according to the aim or the topic. In the same way, from amrit vela until night, you also write an essay of your accounts through your practical thoughts, words and actions, that is, it is recorded in the drama through your actions. Every night, check everything that was recorded or written as to how impressive and powerful it was and check how much was wasted. Do you have such checking?

BapDada has in an emerged form the three forms of every recorded moment, that is, everything that has been recorded through your thoughts, words and actions. What result was seen? Even now, half the result visible in 75% of the children is wasteful or ordinary. If every word spoken becomes the absolute truth, then according to this result, you would become instruments to slacken or make ordinary the efforts of many souls. This is why, according to the drama, not everyone has this blessing as yet. There are very few souls, that is, only 25%, and even they have only begun to experience this elevated blessing slightly. Therefore, consider it to be your responsibility and give it that importance and pay attention to every word you speak.

You may speak in an ordinary way, but because the words of you elevated souls come true, you bring loss to many souls. This is why, on the path of bhakti, together with the blessing, there is also the memorial of the curse. You are not giving them a curse, but your ordinary activity and words automatically become instruments to bring a loss. That is, because of your words and actions, ordinary souls who hear your words or see your activity go into the stage of descent, that is, they go into a stage whereby they stop making effort completely. In this way, they are cursed by you.

What would you say if those souls who are instrumental for world benefit, even against their conscious wish or without thinking about it, become instrumental in bringing a curse to another soul? Would you call such a soul one who grants blessings? Therefore, this much attention and checking is absolutely essential at this time, because your elevated life now is for serving the world. Until now, you have used it for self-service, for self-transformation, or, whilst under the influence of your own sanskars and nature, for making or spoiling your stage. That time has now gone by. Now, your every breath, every thought, every second, every action, all the powers, all the Godly sanskars, your elevated nature and all the treasures you have attained so far should only be used for world service. If, even now, you are just using it for your own self, what reward would you receive? Would you become the master creators or the creation? The creation only exists for the self, whereas the creator exists for the creation. Those who do not become master creators now cannot become the masters of the world in the future.

Now, the time for the perfect stage or the final result is coming close. BapDada will not announce the result through words or on a piece of paper or write each one's number on the board. But how will the result be announced? You, yourself, based upon your own worthiness and speciality, will automatically consider yourself to be worthy of a particular number and prove this yourself. Automatically, without even thinking about it, the result of the final number will emerge from your own lips or it will be visible from your activity. Until now, you have been using the royal language of royal effort-makers, but in a short time, the royal language will become real. The memorial of the royal effort-makers from the previous kalpa is that no matter how much effort you make to create your stage, in front of the mirror of truth, even the royal is visible as real. So, in the future, the words, attitude, vision, atmosphere, environment and gathering of truth will be visible very clearly, that is, the Brahmin family will become like a palace of mirrors. The final result will automatically be announced in this way.

At the moment, you are able to hide even large marks (stains); you are able to do that, because the palace of mirrors which would allow the marks to be clearly visible from all sides is not yet ready. When you step aside, the marks are hidden, that is, by moving aside, from being in front of the mirror, the sins are hidden. They are not really hidden, but you move aside and please yourself by thinking that they are now hidden. Baba also becomes the Benefactor for the children and becomes ignorant of this fact, as though He does not know anything. If Baba were to say that He is aware of how long this mark has been there or in what form it has been there, what would be the form of those who relate this to Baba? A method for relating this has been kept but even if they wished to tell Baba, their mouth would close.

Since Baba knows this, why does He listen to you? Because only when you speak of the actions and thoughts created by yourself will you then be able to step onto the ladder of realisation. To realise something, to repent for something or to ask for forgiveness for something are the same thing. This is why, in order to lighten yourself and bring about transformation, a method has been created to tell Baba everything. With this method, the increase of sins is reduced. Therefore, do you know what the result will be, if after the palace of mirrors is created, you look at yourself clearly and clear yourself? According to the drama, BapDada will also very clearly issue a challenge to those souls; so what will you be able to do then? Therefore, on the basis of realisation, become very clear now, that is, lighten yourself of any burden, for only then will you be able to become the form of double light, the angelic form and the embodiment of soul consciousness.

Achcha, to the merciful children of the merciful Father; to those who are constantly elevated and clear mirrors, the embodiments of divinity, the embodiments of knowledge, the embodiments of constant cheerfulness, the spiritual images that attract and are free from all attraction, the embodiments of all divine virtues, the benefactors for all souls, the images of support for bringing benefit; to such great and serviceable souls, BapDada's love, remembrances, good night and namaste.

\*\*\* OM SHANTI \*\*\*

### **Constantly Cooperate With The Father And Be Ever Ready In Spiritual Service.**

Do you consider yourselves to be the victorious souls who put any type of order you receive into practice within a second? If you were now to receive the order to make your vision spiritual and divine, vision in which there isn't the slightest trace of arrogance of the body, not even in your thoughts, would you be able to make yourself like this? Or, would you take time to become this? If, instead of one second, you take two seconds, would you be called ever ready? If you receive the order that, on the basis of your elevated awareness, you have to transform the awareness of all souls, would you be ever ready to do this? If you receive the order to instantly transform the present atmosphere with your Godly awareness, would you be able to do this? If you receive the order to transform the circumstances of souls who are under the influence of their circumstances with your present stage of an almighty authority, would you be able to do this? If you receive the order to become a master creator and have good wishes and pure feelings for your creation, to satisfy the needs of the beggar souls according to their desires and to become a great donor and a bestower of blessings, would you be able to make everyone content? Or would some be content and some deprived? Do you experience yourself to be overflowing with the treasure stock of all powers? Do you constantly have all the weapons in your hands? All the weapons means all the powers. If even one weapon or power is missing, or if there is weakness in one power, would such a soul be called ever ready? Just as the Father is ever ready, that is, He is complete with all powers, are you following the Father in the same way?

At the present time, such a group of ever ready souls who cooperate with the Father is needed. Each group definitely has one or another sign of their speciality. So what is the sign of such a group who is ever ready? Do you know it? You must have seen the sign of the physical military. Each group has its own medal. What is the medal of this spiritual military, this ever ready group? Is it this physical badge? This is an easy means of service and it is something that gives you constant company, but the medal or sign of the first group is the rosary of victory. First is the ever ready group of those who are to be threaded in the rosary of victory. They constantly have the rosary of victory around themselves with faith and intoxication. To be constantly victorious is the first sign of the rosary. In the same way, children who are ever ready will constantly be decorated with this awareness. The second sign is that they will always be detached observers, wearing the armour of constant companions. All the powers of those who are ever ready will be companions and officers who accept their orders. As soon as they receive the order, all the powers will say: Yes my lord. Their forehead will be constantly visibly sparkling with the awareness of the soul, that is, the jewel on the forehead will visibly be sparkling. On the basis of having spiritual light and might, their eyes will become instruments to show all souls the path to mukti and jeevanmukti. Their smiling face will enable others to forget their sorrow and make them cheerful in one second. Are you such an ever ready group with the rosary of victory around the neck? Or, do you continue to ask for further methods from others? And, do you set aside your weapons and then beg for weapons when you need them? "Give me this power, give me this cooperation, let me have this support." Even to have this thought is like begging. How could such a beggar become a great donor or bestower of blessings? What can a beggar give to a beggar? Look at yourself and check whether you have become worthy to become part of the ever ready group. It should not be that you are given an order for one thing but in practice something else happens. You are not weak to this extent, are you? Even now, you still have a chance to gallop ahead. You can still transform yourself into any group that you want. However, after some time, even the chance to gallop will finish, and to whatever extent each of you has made effort, so you will remain at that point.

Then, no matter how many applications you make, they will not be granted, but instead, you will be under compulsion. This is why BapDada is still warning you in advance, so that those who come later do not have any complaints for the Father. This is why, know the importance of every second and every thought and make yourself great. Use the power to recognise for the self and for service, for only then will you be able to finish all your own weaknesses, and make others complete according to their desires, and become a great donor and a bestower of blessings. Achcha, to those who constantly have positive thoughts and who always maintain positive thinking; to those who fulfil the desires of others; to those who give the light of knowledge

**30/05/74**

**Madhuban Avyakt BapDada Om Shanti**

**30/05/74**

to all souls through the jewel on their forehead and to those who are constantly a lighthouse and mighthouse and who cooperate with the Father, BapDada's love, remembrances, good night and namaste.

**\*\*\* OM SHANTI \*\*\***

### **Become A Lighthouse And A Mighthouse And A Maker Of The New World.**

Do you move along whilst considering yourselves to be lighthouses and mighthouses? Not that you are moving along whilst considering yourselves to be just light and might, but the lighthouses and mighthouses, that is, the bestowers who give light and might. However, you can only become this when you have accumulated such a stock within yourself. If you, yourself, cannot constantly be an embodiment of light and cannot constantly be stabilised in the form of a lighthouse, then you cannot give light to others as a lighthouse. How can those who are master almighty authorities and yet not able to use all the powers for themselves become the mighthouses and donate all the powers to others? Ask yourself: Have I become a lighthouse and a mighthouse? If any souls come in front of you with the desire to attain a particular power, are you able to give them that power? If someone comes to you with the desire to attain the power to tolerate or the power to make decisions, but instead you donate to them the power to accommodate or the power to discriminate, if you are not able to give that soul the power to tolerate which he needs at that time, would you be called a great donor, a bestower of blessings and a world benefactor? If you yourself are lacking a particular power, how would you be able to make others claim a right to the inheritance from the Almighty Father or make them into master almighty authorities?

Sun dynasty souls are the almighty authorities with all the powers, whereas moon dynasty souls just have some powers. If even one power is lacking, then instead of being one with all powers, you would be called one who has some powers, that is, you would not be able to claim a right to the fortune of the sun dynasty kingdom. Only those who have all the powers and are the almighty authorities can claim a right to becoming complete with all virtues and sixteen celestial degrees complete. Those who have less powers can become benefactors, but they cannot become world benefactors. If a soul needs the power to merge and you give that soul the power to expand or you give that soul other powers, and are not able to give that soul the power he needs, would that soul be satisfied? Would that soul consider you to be a world benefactor? For example, if a soul is thirsty for water and you offer him thirty six varieties of food, would someone who is thirsty for water be content with thirty six varieties of food and would he give thanks to you? If, instead of water, you even give someone a diamond, but, at that time, the value of one drop of water is even greater than many diamonds, would he be content? In the same way, if you haven't accumulated a stock of all the powers, you would not be able to become the jewels of contentment who make everyone content, and other souls would not consider you to be the bestowers of life, the bestowers of all powers. If you do not become world benefactor souls and are not accepted by all the souls of the world, then without being accepted by them, you cannot become worship worthy either. Without becoming the jewels of contentment, you cannot become the jewels of BapDada's forehead. Do you have such subtle checking or do you find it difficult to check even the main points on a gross level?

If you do not know how to check yourself, if even after thinking about it, you are not able to create your original sanskars, then you lack one title. What is that title? Each subject has its own title. Which are the four titles of the four subjects? Firstly, in the subject of knowledge, the title for a clever soul is, master sun of knowledge, knowledgeable or swadarshanchakradhari; they are all the same thing. Secondly, the title for one who is accurately yuktiyukt and योग्युक्त on the pilgrimage of remembrance is powerful, because through remembrance, you attain the blessing of all powers. The title of those who continue to move along accurately on the pilgrimage of remembrance is of being powerful. The third subject is divine virtues. Which title would you give to those who are the embodiment of all virtues?

Their title is, the essencefull ones (they keep the essence of everything) who spread the fragrance of divine virtues. Even if the essence (fragrance) is kept at a distance, that soul would be able to create an impact, that is, that soul would be able to spread his fragrance. Are you the essencefull ones who have the spiritual sense of the fragrance of divine virtues? Now check yourself as to whether you have become worthy to claim each title of these subjects. If you do not know how to check yourself, which title would you miss out on? Many say that they wish to check themselves, but that their cart only moves along with a push. They are not able to use their original sanskars for a long period of time. What would you say is lacking in this? You have the



knowledge that this is what you should be doing. You have received the knowledge of being the knowers of the three aspects of time, have you not? Are you knowledgeable? If you are under the influence of any one weakness, you know about that weakness and you speak about that weakness too; you even speak about points with which to remove that weakness. However, even after speaking about it, you are not able to do what you want. You have the full knowledge in your intellect, but to the extent that you are knowledgeable, are you also just as powerful? Because of not having an accurate balance in this, even though you are aware of it, you are not able to do what you want. Those who are not able to check themselves are not able to give blessings to themselves. They are neither able to take blessings from the Father, nor are they able to give blessings to others. This is why those souls miss out on the title of being those who maintain a balance and thereby remain blissful. They are not able to create their sanskar of checking. Therefore, neither checking nor change takes place. Those who cannot become checkers cannot become makers; they neither become the makers of the self nor of other souls. Nor do they become the makers of the world. They cannot claim a right to the praise of being one who creates the new world and a new life. Therefore, now become a checker. Just as all of you together, yourself with all others, with a determined thought, have made the heart-to-heart conversation of amrit vela very successful, in the same way, consider this to be a main aspect of being cooperative with one another and become the embodiment of success. Only then will the task be completely accomplished.

At present, two main weaknesses are visible in the majority. You will be able to finish these and become the embodiment of success over the two of them when you accomplish this task. The weaknesses are laziness and carelessness. The method of finishing these weaknesses is to become a checker. In 99% of effort makers, laziness and carelessness are visible in the form of some trace or progeny. What is the trace of it in the maharathis? What is the progeny of it in the horse riders? Do you know these? The trace of it is the thought: My nature or my sanskars. This was not my intention, but my words, my eyes and my features revealed it. There are signs of it, but there is not the form, there is the trace of it. Laziness and the royal form of carelessness are obstructions to becoming victorious in attaining the perfect stage. What is the progeny of this in the horse riders or those who will pass in the second division? What is their form? What is their trade mark in their every word? What are their words of laziness and carelessness? They are experts in constantly giving points and making up stories which keep themselves safe. They are very active in making themselves blameless and putting the blame on others. They are lawyers but not lawful. Just as lawyers put forward a false case as the truth and put the blame onto those who are blameless, in the same way, those who are in the second division will never reveal themselves to be guilty even if they know it was their fault. This is why they are lawyers but not lawful. The trademark in the words of such souls is: "Did I do this? Did I say this? I didn't have anything in my mind. What does it matter once it has emerged? It has happened, so what does it matter? I will put it right." Their words will have the trade mark, "So what! What does it matter?".

In relating the knowledge of the world cycle, you tell the whole story by relating what happened next: what happened after the golden age was that the silver age came; and what happened next was that the copper age came. In relating what happened next, you tell the whole story. In the same way, souls who are lawyers, on the basis of relating "what next", spin the whole cycle onto other souls. They put themselves forward as detached observers, beyond blame, and free themselves. With the words of "what next", that is, with this one thought, the progeny of carelessness and royal laziness increase internally so that instead of such souls becoming powerful, they become weak. This is the form of the progeny of laziness and carelessness in the souls of the second division, that is, those who are horse riders. In order to finish this trace and the progeny of it, it is extremely essential to become your own checker. In eight days, you become a checker for one day and remain careless for seven days, and so would you create sanskars of what you do for seven days or what you do for one day? Therefore, instead of being alert, you become easy and lazy. What would be the result of such souls? Can such souls become master world benefactors and the great donors and bestowers of the blessing of all powers? Therefore, whatever form of these two weaknesses you have, whether a trace or a progeny, only if you finish them from now will you be able to become a bead in the rosary of victory according to the sanskar of being victorious over a long period of time.

Achcha, to such souls who listen to this and become the embodiment; to those who put a thought into practice in one second; to those who make everyone content with all powers by being a lighthouse and mighthouse; to the jewels of contentment, the jewels on the forehead; to those who become the checkers of the self and of their every thought and thereby become the makers of the new world; to the world benefactor souls, love, remembrances, goodnight and namaste from the Supreme Soul, BapDada, the most elevated souls.

**\*\*\* OM SHANTI \*\*\***

**In order to have a booking for an elevated status, subtle checking is extremely essential.**

Today, Baba was seeing the speciality of all the special and fortunate souls. Some do not even know their own speciality accurately. Some know their speciality, but they do not use it in action, whereas others know of their speciality, but they are not able to be stable in that speciality. They sometimes become special souls and sometimes ordinary souls. There are only a few, only a handful out of the many souls of the Brahmin family, who know their speciality, maintain their speciality and use that speciality, that is, who constantly remain cooperative with the yagya by using their speciality. Such cooperative souls are deeply loved by BapDada. Such souls are constantly simple yogis and easy natured yogis, easy yogis and natural yogis. From their form, you can very clearly see the intoxication and happiness of being a close child of the Almighty Authority, that is, from their forehead, their eyes and their every action, you constantly experience the signs of their being complete with all attainments. Their intellect is constantly engaged in their awareness of becoming the same as the Father. Every footstep of such souls is automatically in BapDada's footstep.

Three main things were visible in such souls. What are they? The Trimurti loving souls who fulfil the responsibility of all three relationships will be complete in three aspects. What would be their speciality in relationship with the Father? Always doing as the Father says (following the Father's guidance). What would be their speciality in relationship with the Teacher? Faithful and honest in following His teachings. And in relationship with the Satguru, they would be those who obey every direction. These three specialities would be clearly visible in such Trimurti loving souls. Now check yourself as to what percentage you have in all three. Out of the timetable of the whole day, are you able to see the specialities of all three relationships? You can know your result through this. Some are moving along whilst being especially loving to the Father, or especially loving to the Teacher or the Satguru, but you have to become one who has love for the three forms, the Trimurti. There has to be a pass mark percentage in all three. If you pass with honour in one aspect and then claim low marks in the other two, then as a result, you will not be able to become part of the group of close souls. Therefore, claim a good percentage in all three.

Since you are master almighty authorities, become an authority in finishing your wasteful thoughts. Since you call yourselves the children of the Almighty Authority, can you not become an authority in becoming victorious over your own sanskars, nature and thoughts? Only an authority who maintains law and order over everything can rule a kingdom with law and order. Before ruling the world, are you able to maintain law and order over yourself? If the sanskars of observing law and order are not visible now, you will not be able to rule the world in the future. Only those who observe the law can become those who give the law. To be weak in following orders and yet to have the hope of ruling is simply pleasing yourself. First of all, ask your own self: Are my thoughts under my law and order? Is my nature under law and order? If these are lawless, can you claim a right to being a master almighty authority? An almighty authority is never under the influence of anything outside. Have you become like this?

It is now the time for the effort makers to check themselves. If you are not able to check yourself at the time of checking, you will not be able to change your fortune. The more checking at a subtle level you carry out on yourself, the higher the status you are booking for yourself in the future. To carry out the checking means to make a booking. Do you do this? Or, will you want to make a booking when all the bookings have been done? Which is the most elevated booking? Which is the seat of the eight jewels? Have you claimed the air-conditioned seat? There are conditions for the air-conditioned seat.

In an air-conditioned environment, you can condition the air to your requirements as and when you want. In the same way, if you are able to set yourself as, when and where you want, then you can claim an air-conditioned seat. Have you accumulated all treasures for this? Which are all the treasures? All of you are clever in relating all the treasures. Just as you are clever in relating them, become just as clever in accumulating them. You need to have accumulated all the treasures. If even one is missing, you will not be able to claim an air-conditioned seat, and then you can only come in the first division. Now check your booking. At present, you still have a chance. What will you be able to do when your chance is finished?

Therefore, the main effort needed now is to check yourself at every moment, in every aspect, in every subject and in the speciality of every relationship. Do you understand? Achcha.

To such Trimurti loving souls, to souls who are trikaldarshi in terms of having knowledge of the self and of the world; to those who carry out their subtle checking with their third eye; to the constantly cooperative souls who constantly remain close to BapDada; to the special souls who constantly observe law and order, BapDada's love, remembrances, good night and namaste.

**\*\*\* OM SHANTI \*\*\***

### Only A Raja Yogi Claims The Right To World Sovereignty.

Do all of you consider yourselves to be yogi souls? Have all of you received the title of yogi soul? Although you are yogi souls, not all of you are yogi to the same extent; you are numberwise. When someone receives a certificate after completing his study, when he receives his degree certificate, he is called a professional, for instance, a lawyer or a doctor. When you receive the knowledge of a yogi life and a bhogi life from the Father, you are able to die alive from the bhogi life. Here also, just as you automatically receive the title of a Brahma Kumar or Kumari as soon as you die alive, in the same way, you also receive the title of a yogi soul, but that is received numberwise. So what is the difference in this? You describe yoga in different ways. For example, easy yoga, constant yoga, karma yoga and buddhi yoga. How do you praise these? Just as in the field of medicine or in the military, they have various grades, in the same way, here amongst the yogis, there are the karma yogis and the buddhi yogis. Here also, some have all the qualifications whereas others have one or two qualifications, but not all of them. Some have yoga of the intellect but they do not have karma yoga, or some have karma yoga but are not easy yogis. Those who are not constantly aware of gyan cannot be called a gyan yogi. Here also, you receive the one title, and so you have to imbibe within yourself the praise of yoga that you relate to others. For example, Raja Yoga means to conquer your physical organs and to rule them so that the soul receives an elevated status in the future. Only when a Raja Yogi has powerful yoga can he be called a Raja Yogi, otherwise he would only be called a yogi, but not a Raja Yogi. So check whether you are a yogi who has imbibed all the titles. Or, is it that some have eight to ten titles whereas others have only one or two? For instance, among the doctors, lawyers, engineers or the military, there would be many different grades; there will be colonels, but their list would be separate. In Benares, they receive a title from the University; some receive one, two or six titles, whereas others receive eight to ten titles. In the same way, you claim titles here also. Do not just become happy thinking that you are a yogi soul. If you imbibe in your practical life all the different praise of yoga that there is, then to the extent that you are praised here, accordingly, you will become worshipworthy there. In the lokik world, children don't worship their parents, but would still consider the father to be worshipworthy. In the same way, the subjects of the golden age will not worship you (rulers), but will consider you to be worshipworthy, that is, they will give you that much regard. Now make a list of how many titles you have imbibed in yourself and then check which titles you are missing. You can only receive a particular title when you pass in that subject. So when you are able to see your own stage of being an easy yogi, and others also feel that truly you are an easy yogi soul, only then would you have passed. In the same way, have you imbibed all the praise of knowledge in the subject of gyan yoga? You can know your own number. Some may say that the study is powerful; this is the praise of knowledge; not praise of yourself. So check whether you have imbibed all the different titles in the subject of yoga.

If you haven't imbibed all the titles of gyan and yoga, you will not be able to become a world emperor or a world empress. O.K., you may not pass with honour, but at least you have to pass, and you need at least 75% marks to pass. That is, the specialities and all these different points of dharna should be visible to everyone. In the chart of a day of 24 hours, you have 8 hours rest; so you are left with 16 hours. Three-quarters of that is 12 hours. However, those who have to do a lot of intellectual work are given permission for three hours off. And, because of Baba being the Father, He gives you another hour off, and so this still leaves 8 hours. And so for at least 8 hours all the titles of gyan and yoga; easy yogi, Raja Yogi etc. should be in you so completely that other souls also experience you to have all these qualifications and give you the certificate accordingly. Only then will you receive 75% marks.

The time spent in sleeping by those who are maharathis, that is, those who are able to pass with honour, is also accounted in the yogyukt stage. Their stage will be as though they have finished their part and they themselves are in Paramdham, and they will experience yoga whilst sleeping. There is the memorial that Brahmins were created from the brahm element. You become deities from Brahmins, but Brahmins being created from brahm means, that at the time of going to sleep, you have finished your part, become detached from the physical organs and returned home to the land beyond, the brahm element. And when you wake up at amrit vela, you will feel that you have taken support of the body in order to play your part. And so, that

means you have come as a Brahmin from the brahm element. From here, you will directly become a deity, but this is the praise of the eight jewels of this time. You saw the father and mother Saraswati in the sakar form: on what basis did they claim the first and second number? Income was accumulated by them at the time of sleep, was it not? Even in the name of sleep, they used to experience that they were not sleeping, but awake. Their tiredness would be removed also because when the soul was awake and earning an income it did not experience any tiredness. So just as the mother and father changed their sleep into yoga, all of you first-grade maharathis have to follow them in the same way. You now have the experience that your sleep is reducing, but you also have to create that stage. Change your sleep into yoga and follow the father. Throughout the day, he was also ordinary in the same way as all of you. This is the sign of the first grade, the sign of those who are part of the eight. The second number are part of the 100 and the third number are part of the 16,100. But here, all are maharathis; no one is part of the cavalry. But there are the first, second and third numbers.

In the same way, when someone orders the physical organs to do something and they do just that, then you can understand that that soul is a karma yogi soul. However, those who are in the second grade will only attain success in this sometimes; they will only sometimes have the experience of having all types of yoga and sometimes they won't. And, you know the result of those who are in the third grade. Therefore, since you have to become part of the first grade, first of all, create a list of all the titles of gyan and yoga and see how many you have imbibed in yourself. Conduct a class on this. Everyone has received the title of Brahma Kumar or Brahma Kumari; do not become happy with just this, for you have to imbibe all the titles within yourself completely.

\*\*\* OM SHANTI \*\*\*

### **Constantly Remain Stable In The Spiritual Intoxication Of Attaining Complete Success.**

Today, Baba, the Sun of Knowledge, is seeing the line of fortune on the forehead of each star. In a lokik way, when the bhagats see someone's horoscope from the hand, they look at four main things. Here also, four main things are seen from the forehead. Firstly, it is seen how clear and how unlimited the line of the intellect is. Secondly, it is seen, at every moment, to what extent you are imbibing the wealth of knowledge, to what extent you are free from the obstacles of the suffering of karma through the body, and to what extent, from the moment you died alive until now, you are free from obstacles in having a constant link of love through your mind. Thirdly, it is seen whether the lifespan of the awareness of your elevated Brahmin birth is long or short. If you continue to have remembrance, you are alive; if you keep forgetting, you reach the point of death. On the basis of this, you can tell whether your life-span is long or short. Fourthly, it is seen, in your life of dying alive, to what extent you have been fortunate in terms of love, relationships, connections and all powers. To what percentage has your line of fortune been unbroken? To what extent are you an embodiment of success, regular and punctual, in your study and earning? For how many souls have you been a great donor, a bestower of blessings and a benefactor? That is, is your line of donating and performing charity long or short? From all these things, Baba is seeing the present and the future of each star.

All of you can see and know the line of your fortune, but how? You will be able to know it clearly if you look at it whilst being seated on BapDada's heart- throne, whilst having the tilak of awareness, and whilst stabilising yourself in the stage of being knowledge-full and powerful. When you leave your position and look at yourself or others whilst being stable in the stage of Maya's opposition, you are not able to see it so clearly. Which position is that? Which is your own position in which all things are included? That of being a master almighty authority. By constantly performing every action whilst being stable in this position, you will go beyond every obstacle of Maya and become completely free from obstacles. In the world, no one has the courage to oppose someone with authority. If they become slack in using their authority, any ordinary person would also feel free to oppose them, causing a disturbance or creating obstacles. Here also, if you become slack in using the authority, powers and blessings you have attained, then Maya has the courage to oppose you. Maya then has the courage to interfere in your thoughts, words, actions, relationships and wealth. Because you come down from your position of authority and become ordinary, Maya doesn't leave you alone in any aspect.

Generally, any ordinary soul who attains temporary success maintains so much authority. Whether it is success in: constantly being free from illness, being able to control the elements, making a poor, unhappy and peaceless soul constantly happy and wealthy with imperishable wealth, making a weak soul very strong, being able to stabilise and control your thoughts as and how you wish, in one second, being able to control the five vices in the form of the great evil spirits, being able to make those who are without sight trinetri, making souls who have become unconscious through the distress of various circumstances, conscious, through your own stage; that is, giving them the donation of life, showing the destination, once and for all, to souls who are wandering, increasing the life-span of many births, saving someone from untimely death, attaining the fortune of the kingdom, crown and throne, how much intoxication should be experienced by a soul who has attained all the powers of success through using the right method!

Why do you forget yourself? Instead of taking support from the Father, you step away from the Almighty Authority. If you leave the Boatman and look for another shore, that is, another destination, would you find it or would you waste your time? BapDada feels mercy for such innocent and forgetful children. But for how long? As long as you want or need to experience Baba's mercy, you will not be able to be merciful towards others. Those who themselves take cannot be bestowers, just as a beggar cannot make another beggar full. Yes, on the basis of some powers, they would be able to create a temporary influence, but they would not be able to make someone else complete in everything for all time. They can give an experience to the point where a soul would say, "it is good, it is good", but they cannot bring them to the stage of becoming

completely ignorant of desire. When a soul just says that something is good, the desire for all attainments is not fulfilled.

Those who themselves have the desire to receive co-operation, love, courage, zeal and enthusiasm from the Father and other co-operative souls, or who take any kind of support, cannot be an instrument who is an image of support for all souls. A soul who is dependent on the elements, situations, people or material comforts cannot make another soul claim all rights to everything. Therefore, know all your powers of success and use them. But just use them as an instrument. Forget the consciousness of "I", and on the basis of shrimat, use all your powers of success. If you use any of your powers of success with the consciousness of "I", then what is the saying for that? "To use occult power is dangerous and causes a loss to the self". That is, instead of claiming a high status, you experience punishment. If you are not a detached observer, then there is punishment. Therefore, constantly be an embodiment of awareness and an embodiment of the powers of success. Do you understand? Achcha.

\*\*\* OM SHANTI \*\*\*



### **Make Your Effort Intense By Stabilising Yourself In The Avyakt Stage.**

Today, Baba is telling all the children information about the subtle region. All of you are interested in touring the subtle region, that is, in seeing the subtle region at least once, are you not? Do you know why you have this desire or this thought? Because BapDada plays His part as the Resident of the subtle region, you too have the thought that together with BapDada you should also have the experience of this. Therefore, BapDada is now relating His own experience to you. You know which is the most important time to have a special experience or to hear about those scenes, do you not? The time of amrit vela is especially fixed for the children. After that, according to the drama, Baba's time is for the souls of the rest of the world and is: to give them the fruit of their devotion according to their capacity; to give souls temporary fruit for their rajopradhan actions performed for a temporary period; for hearing the call of the true bhagats and to grant them visions according to their different types of feelings; to give the message to the Brahmin souls of the previous kalpa who are still hidden everywhere; in the task of making His children instruments; to look after the scientists who are to become the instruments to finish the old world; in helping the knowledgeable souls and the loving and co-operative children in carrying out the task of doing Godly service throughout the day and in becoming the conquerors of Maya according to the principle that the child receives the Father's help by maintaining courage.

Now, do you understand what Baba does throughout the day? Because of now being avyakt, sakar Baba can now also play the part of being a companion and co-operating with the incorporeal Father with a fast speed all the time.

So Brahma Baba, the one who has an avyakt body, because of not being in the bondage of the body has quickly become a companion equal to the Father at an intense speed; he could not have become such a companion in the corporeal form. Why not? What reason causes a difference between the corporeal form and the avyakt form? In the corporeal body, he still had to give time to the physical body, and sometimes, he even had to use his powers for himself in order to settle the accounts of the suffering of karma. So in the corporeal body, he had to give time to the self, to his children and to the world. And, because of being in a corporeal body, he had to serve on the basis of physical facilities. However, in the avyakt form, he doesn't have to take the support of physical means even for himself. In this way, firstly, because of being perfect, there is the fast speed of perfection. Secondly, because of not using time and powers for himself, there is a fast speed of service. Thirdly, because of not having any perishable means of support, the speed of thought is fast. There is so much difference in terms of time and power between being able to reach somewhere with your thoughts and in reaching somewhere with your body. In the same way, there is also a difference between the speed of the corporeal and the avyakt.

Scientists are trying to make their time and energy, that is, their labour and expansion of the facilities very subtle and minute. They are making intense effort to reach somewhere in less than one second, and are also successful in that. Just as the speed of the souls who are instruments for destruction is becoming subtle and intense, so too, the stage and speed of the souls who are instruments for establishment should also be subtle and intense. Only then will both the tasks be accomplished. So, now do you understand the difference between the physical body and the avyakt body? According to the drama, for which service has Baba become avyakt? Did you understand the significance of this? The part of Brahma is fixed till the end of establishment. As long as the task of establishment is incomplete, the part of the instrument soul, Brahma, is not going to finish. He cannot play another part until then. The part of completing the new creation of the world father is fixed according to the drama. It is only remembered for Brahma that he created the progeny of the human world. This is why he is remembered as the great-great-grandfather. It is simply the stage, the place and the speed that have changed; the part of Brahma is still the same.

Many children's thoughts reach Baba as to what Baba is doing all this time. Baba is also now asking: Has the part of Brahma being with Brahmins in being instruments for bringing benefit to the souls of the whole

world and of establishing the new world finished? Since the part has not finished, and the world is not yet transformed, how can the part of Brahma be finished? Because of love, there is the thought of what Baba

would be doing in the subtle region all this time. Do you ever have the thought of why and how Baba has the part in the subtle region for all this time? This too is of incognito significance. The soul who is free from the bondage of karma, who has become perfect, who has finished the cycle of rebirth in this kalpa, who is the first companion of the incorporeal Father, the first soul to become an instrument for world benefit, the soul who has attained total success for the self and in terms of the world, can fully play a part wherever he wants and for as long as he wants. Since souls who have attained temporary occult powers, can change their form on the basis of their powers can the soul who has attained total powers of success and is in an avyakt body not remain where he wishes for as long as he wants?

What is the reason for bringing the soul from the incorporeal or avyakt stage into the corporeal form? First is the bondage of karma, second is the bondage of relations, third is the bondage of the part of the physical world and the bondage of the body. As soon as the costume is ready, the soul is pulled from the old costume into the new costume. So just think about all these bondages. From the vyakt form to the avyakt form, the bondage of the part of establishment is being carried out with even greater speed. Now, within this kalpa, there aren't the bondages of attraction to the body of others; as a bodily being, he has finished the bondages of all the karmic accounts. Since the soul has become free from all karmic accounts, the physical body and the physical world cannot pull the soul. Just as when scientists go beyond the pull of gravity into space the earth cannot pull them, in the same way, as long as the time for playing his part in the new kalpa, in a new life and in the new world, has not come, until then, this soul is completely free and is free from physical bondages. Do you understand?

Therefore, do not now have many different thoughts. How can Brahma Baba not fulfil the promise he made to the Brahmin children, of going home together, of living and dying together, that is, of finishing the part? So how can he not finish the contract he has taken of bringing about world transformation? Can the instrument who is the foundation for the task of the establishment be removed in-between? Whatever actions everyone sees me perform, they will do the same. Will souls who are instruments for performing karma not enact this slogan? At present, you are performing actions for service on seeing the father. Souls who are instruments to demonstrate the performance of karma will definitely be companions and remain co-operative till the end. Achcha, this is the response to your thought. Baba will tell you the information of amrit vela another time, because that news is specially between the Father and the children, and that will definitely be in detail. Achcha.

To such raazyukt (filled with the full significance), yogyukt, gyanyukt, yuktiyukt children who are complete with all virtues; children who understand the deep significance of everything; to those who go beyond the attraction of the elements and the vices; to those who are co-operative with the Father with a fast speed in the task of establishment; to the constantly loving souls, BapDada's love, remembrances, good night and namaste.

\*\*\* OM SHANTI \*\*\*

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Now, do you understand what Baba does throughout the day? Because of now being avyakt, sakar Baba can now also play the part of being a companion and co-operating with the incorporeal Father with a fast speed all the time.

So Brahma Baba, the one who has an avyakt body, because of not being in the bondage of the body has quickly become a companion equal to the Father at an intense speed; he could not have become such a companion in the corporeal form. Why not? What reason causes a difference between the corporeal form and the avyakt form? In the corporeal body, he still had to give time to the physical body, and sometimes, he even had to use his powers for himself in order to settle the accounts of the suffering of karma. So in the corporeal body, he had to give time to the self, to his children and to the world. And, because of being in a corporeal body, he had to serve on the basis of physical facilities. However, in the avyakt form, he doesn't have to take the support of physical means even for himself. In this way, firstly, because of being perfect, there is the fast speed of perfection. Secondly, because of not using time and powers for himself, there is a fast speed of service. Thirdly, because of not having any perishable means of support, the speed of thought is fast. There is so much difference in terms of time and power between being able to reach somewhere with your thoughts and in reaching somewhere with your body. In the same way, there is also a difference between the speed of the corporeal and the avyakt.

Scientists are trying to make their time and energy, that is, their labour and expansion of the facilities very subtle and minute. They are making intense effort to reach somewhere in less than one second, and are also successful in that. Just as the speed of the souls who are instruments for destruction is becoming subtle and intense, so too, the stage and speed of the souls who are instruments for establishment should also be subtle and intense. Only then will both the tasks be accomplished. So, now do you understand the difference between the physical body and the avyakt body? According to the drama, for which service has Baba become avyakt? Did you understand the significance of this? The part of Brahma is fixed till the end of establishment. As long as the task of establishment is incomplete, the part of the instrument soul, Brahma, is not going to finish. He cannot play another part until then. The part of completing the new creation of the world father is fixed according to the drama. It is only remembered for Brahma that he created the progeny of the human world. This is why he is remembered as the great-great-grandfather. It is simply the stage, the place and the speed that have changed; the part of Brahma is still the same.

Many children's thoughts reach Baba as to what Baba is doing all this time. Baba is also now asking: Has the part of Brahma being with Brahmins in being instruments for bringing benefit to the souls of the whole

world and of establishing the new world finished? Since the part has not finished, and the world is not yet transformed, how can the part of Brahma be finished? Because of love, there is the thought of what Baba

would be doing in the subtle region all this time. Do you ever have the thought of why and how Baba has the part in the subtle region for all this time? This too is of incognito significance. The soul who is free from the bondage of karma, who has become perfect, who has finished the cycle of rebirth in this kalpa, who is the first companion of the incorporeal Father, the first soul to become an instrument for world benefit, the soul who has attained total success for the self and in terms of the world, can fully play a part wherever he wants and for as long as he wants. Since souls who have attained temporary occult powers, can change their form on the basis of their powers can the soul who has attained total powers of success and is in an avyakt body not remain where he wishes for as long as he wants?

What is the reason for bringing the soul from the incorporeal or avyakt stage into the corporeal form? First is the bondage of karma, second is the bondage of relations, third is the bondage of the part of the physical world and the bondage of the body. As soon as the costume is ready, the soul is pulled from the old costume into the new costume. So just think about all these bondages. From the vyakt form to the avyakt form, the bondage of the part of establishment is being carried out with even greater speed. Now, within this kalpa, there aren't the bondages of attraction to the body of others; as a bodily being, he has finished the bondages of all the karmic accounts. Since the soul has become free from all karmic accounts, the physical body and the physical world cannot pull the soul. Just as when scientists go beyond the pull of gravity into space the earth cannot pull them, in the same way, as long as the time for playing his part in the new kalpa, in a new life and in the new world, has not come, until then, this soul is completely free and is free from physical bondages. Do you understand?

Therefore, do not now have many different thoughts. How can Brahma Baba not fulfil the promise he made to the Brahmin children, of going home together, of living and dying together, that is, of finishing the part? So how can he not finish the contract he has taken of bringing about world transformation? Can the instrument who is the foundation for the task of the establishment be removed in-between? Whatever actions everyone sees me perform, they will do the same. Will souls who are instruments for performing karma not enact this slogan? At present, you are performing actions for service on seeing the father. Souls who are instruments to demonstrate the performance of karma will definitely be companions and remain co-operative till the end. Achcha, this is the response to your thought. Baba will tell you the information of amrit vela another time, because that news is specially between the Father and the children, and that will definitely be in detail. Achcha.

To such raazyukt (filled with the full significance), yogyukt, gyanyukt, yuktiyukt children who are complete with all virtues; children who understand the deep significance of everything; to those who go beyond the attraction of the elements and the vices; to those who are co-operative with the Father with a fast speed in the task of establishment; to the constantly loving souls, BapDada's love, remembrances, good night and namaste.

\*\*\* OM SHANTI \*\*\*

### **Through The Elevated Stage Of The Self, The Upheaval Of Wasteful Thoughts Comes To An End.**

Have you come close to your ultimate target? Can you see the signs of coming close to your ultimate target? Are you developing the double intoxication of the sign of coming close to your ultimate target? The first intoxication is of the karmateet stage, that is, to be beyond all karmic bondages, to be detached and have the elements working as instruments. In this way, you will experience the karmateet stage. You would not have to make the effort to become detached again and again. You will easily and naturally experience the one who is doing everything to be separate from the physical organs through which everything is carried out. The second intoxication is of becoming the masters of the world; you will experience that the physical costume is ready and visible in front of you. There will be the faith that your costume is ready and that in a short time, you will simply have to put it on. You will very clearly see the new satopradhan body that is complete with all virtues. Whilst walking and moving around, you will experience the happiness and intoxication that tomorrow you will leave your old body and adopt that new one. There will not be the slightest thought as to whether you will attain the deity status or not or whether you will become a king or a subject. You will clearly be able to see it in front of you: today you are this and tomorrow you are to become that. Because of being yogyukt through the third eye of knowledge, that is, because of being a constant yogi, because the line of the intellect is clear and because of being victorious due to having faith in the intellect, you will experience that you have adopted this costume many times, and that now, all you have to do is to put it on. There will be firm faith and you will have a very clear vision. Whilst there is fluctuation in the intellect of whether you will become something or not, there will also be this fluctuation in your stage.

The more you stabilise yourself in your original stage and your elevated stage, the more you become the embodiment of knowledge and have a stage that is complete with all virtues, unshakeable, stable, firm and constant, the more the fluctuation in your thoughts will finish. You saw that for sakar Baba and Mama there was no fluctuation in their intoxication, even in thought. They had completely unshakeable and firm faith and were carefree. The sign of intoxication will be the experience of firm faith and being carefree. Together with this, you will be free from being attacked or defeated by Maya in any way. You will be free from the weak thought as to whether Maya will defeat you or whether you will be victorious or not, because you will be able to see it in front of you. Do you have this experience? Do you have the worry of the weak thought that perhaps Maya will come, that perhaps you will become weak, or whether you will be successful or not? You do not waste your time and energy under the influence of the evil spirit of this fear, do you? To have such a weak thought means that by having a doubtful thought within yourself, you will never become perfect. By having the thought of this one evil spirit, you invoke the other evil spirits of Maya. That is, you give this thought some space in your intellect and with this one thought, you invite many others. This is why you must remove the evil spirit of fear from your intellect. How can there be the remembrance of the Father as long as there is this evil spirit? The remembrance of the Father and an evil spirit cannot stay together in one place. Therefore, there is the saying that an intellect that has faith is victorious.

Have the faith, awareness and power that you have belonged to Baba many times and that you have been a conqueror of Maya many times, and so why should it be difficult to become this now? Do you not have the clear awareness that you, the elevated soul, have played the part of being victorious many times? If you do not have this clear awareness, it proves that you have not made yourself clear to the Father.

Because you have concealed yourself from the Father for some reason, this evil spirit of fear also remains concealed within you. Because of the lack of faith in, "Whatever I am, whoever I am, I belong to the Father", you do not have the faith that you have become this many times. So, first of all, check whether you have made yourself clear to the Father. Or, do you just please yourself and the Father thinking that Baba is Janijananhar anyway and that He knows everything? Is Baba not aware of the fact that He knows? You become the teachers of the Teacher of the World! Has the Father forgotten, that you remind Him? This is why there is the Godly discipline or maryada that anyone who misses observing even one discipline or maryada cannot become maryada purshottam (the most elevated ones through following the highest code of conduct). Therefore, resolve the reason for your excuses.

Just consider this: because of hiding one thing from the Father you have accumulated a hundred thousand fold burden for yourself; you make many mistakes because of one mistake, and because of disobeying one maryada, you then disobey many maryadas. If you haven't lightened yourself from the accumulation of the burden of so many hundred thousand fold, how can you move forward in the stage of ascent and come close to your target? In the world outside also, what title is given to someone who conceals something? Anyone who conceals even a little thing would be placed in the list of thieves, would he not? So whilst you have such sanskars of lying to BapDada or making do with something, do you know how much sin you accumulate? A lot of such negative activity is shown to the Father; those who show such activity can never become those with elevated activity. Because you consider Baba to be the Lord of the Innocent Ones you think that something can remain concealed or that it doesn't matter. Although in the form of the Father, He is the Lord of the Innocent Ones, nonetheless, in order to enable you to settle your accounts, He is also lawful. So what will you do at that time? Will you be able to conceal yourself at that time? Will you be able to save yourself then?

Check the many types of burdens you have. From amrit vela, there are many Godly disciplines and maryadas, and you are also aware how many maryadas you have disobeyed throughout the day. For each maryada, there are marks of attainment. Together with that, there is also the account of burden on your head. Even for a maryada which you consider to be ordinary, there are marks for its attainment and also the account of burden. By wasting the treasures of your thoughts, words, time and powers, you accumulate the burden of waste, just as when you waste anything or any food of the yagya, you accumulate a burden. Baba has given you this time of this life of having died alive for world service. All powers have been given to you for the self and for the benefit of the world; the mind has been given to you to have pure thoughts, and that body has been given to you for doing the service of bringing benefit to the world. Therefore, are the body, mind and wealth you have given to Baba yours? Whatever you have given to the Father now belongs to the Father, does it not? Baba has then given them to you for world service. The mind has been given to you so that you can purify the atmosphere and the environment by using your elevated thoughts. In the same way, if you use a Godly gift, that is, something given to you by God, in a wasteful way, would you not accumulate a burden?

Nowadays, the little prasad (holy food offering) that is received from the nonliving idols in the temples is never wasted. If even one particle drops at their feet, it is considered to be a sin, and it is then accepted by giving it the respect of raising it to the forehead. They will try to use the prasad in the most worthwhile way by distributing it to as many as possible and not waste it in any way. That mind and body which is the supreme prasad offered to the Supreme Soul has been given to you by the Father, and so would you not accumulate a burden by wasting it? Just as the speed of time is accelerating, in the same way, the speed of attaining or creating a burden through your effort is also accelerating. This is known as the depth of the philosophy of karma.

Today, Baba has told you about the philosophy of karma through which you will be able to attain salvation. Now do you understand what are the signs of coming close to your target? And also, the method to come close to your target?

BapDada also has mercy to make everyone complete and perfect now. However, even the Creator is bound by the bondage of maryadas and Godly disciplines. Even Baba cannot disobey the maryadas. Baba has to observe the principle of: whoever does something receives the return of it. Yes, there is scope for Him to a hundredfold return of one. By your maintaining courage, He can help, but He cannot do anything else. Achcha.

To such souls who maintain courage and enthusiasm; to those who are victorious on the basis of having faith in the intellect; to the souls who have come close to their target; to those who constantly maintain their intoxication; to the souls who constantly make the waste powerful; to the souls who are the embodiment of

**04/07/74**

**Madhuban Avyakt BapDada Om Shanti**

**04/07/74**

success by using their every second and every thought in a worthwhile way, BapDada's love, remembrances, good night and namaste.

**\*\*\* OM SHANTI \*\*\***

**Be Master Knowledgeful And A Master Almighty Authority And You Will Become Liberated From All Types Of Queues.**

What mela would you call this today? Of the Father and the children. That also takes place in a lokik relationship, but what is the speciality of today's mela that doesn't take place anywhere else? There is of course the mela of the souls and the Supreme Soul, but tell Baba something more alokik. The speciality of this mela is that this is the only mela, where you experience all relationships as well as the love and attainments of all relationships at the same time from the One. It is not just the mela of the Father and the children, or the Satguru and His followers or the obedient children who are to become equal to the Father, but it is the alokik mela in which you experience celebrating a meeting of all relationships at the same time with the One. You will not find this uniqueness or this speciality anywhere else. In order to celebrate such a mela, all of you have come to the shore of the Ocean. Since you can have all attainments from all relationships, don't become content with the meeting and attainment of just one or two relationships. Those who become content with just a little are called bhagats. Children have a right to all relationships and all attainments. Souls who attain this right and are knowledgeable and yogi souls are loved by the Father. Ask yourself: Do you have love for such a Father? Have you become incorporeal, egoless, viceless, a conqueror of attachment and embodiment of remembrance like the Father? What sign would be experienced in those who are to become the embodiment of remembrance? They will constantly be the embodiment of total power.

What is the easy yukti to become a conqueror of attachment? You are experienced in this, are you not? To constantly see the Father in all relationships and to see all attainments through all relationships in front of you. Since you experience all relationships and all attainments from One, what other relationships or other attainments could still remain? Do you not have the experience of breaking all attachments from many directions and connecting with One easily and naturally? If you still have attachment to someone else, this proves that you are not experiencing all relationships and all attainments.

Today, Baba will tell you about the heart-to-heart conversations and the news of the meeting of the Father with the children. You have extra interest in listening to the news, do you not? Now, within this news, look at where you are.

Firstly, Baba will tell you the news of amrit vela. Baba has already told you about the variety of postures and positions at amrit vela. Today, Baba will tell you something else. As soon as amrit vela begins, all the children everywhere make the effort to dial the number, that is to make a connection. Some children, because of having a clear line, are able to get a connection very quickly whereas others spend their time in getting the connection. Some children become disheartened because they cannot connect with the number. Some children dial the Father's number, but are connected to Maya in between. Maya interferes in such a way that they are not able to break away even when they want to. Here also, when you sometimes get connected to a wrong number, the other person does not put the phone down even when you ask them to. You will tell the other person to ring off and the other person will tell you to ring off. In the same way, Maya also breaks the connection of the weak children and also causes them distress. There is a reason why she causes them distress. Because those children are under the influence of laziness and carelessness throughout the day, they pay very little attention. Maya also seeks revenge on such careless souls at the time of receiving blessings by not allowing them to follow Baba's directions. The scenes of such souls were very amazing. At amrit vela, their form is only visible for a short time. Sometimes, in order to seek cooperation from the Father, they put in a request with a lot of love.

Sometimes, in order to please the Father, they remind the Father of His praise and His duty, by saying: You are the merciful One; You are the Almighty Authority; You are the Bestower of Blessings; You are the only One for the children etc. etc.



Sometimes, they become so forceful and distressed by Maya that they try to use the weapons of all powers. Sometimes, they use the sword and sometimes, they place the shield in front of them. Although they are forceful, because of not having the awareness of being obedient, faithful, and constantly an embodiment of remembrance, their force doesn't reach the target accurately. This scene is very amusing.

There are also some innocent children who are not able to tell the difference between Godly attainment and Maya. They consider sleep to be the stage of being the embodiment of peace or the seed stage. They consider the rest of a short sleep to be supersensuous joy. In this way, many children show many different scenes. However, the maharathi children are very few, even fewer than the number you have actually counted. You may think there are eight, but in Baba's list even eight are not yet ready. Even now, the eight jewels are reaching the stage of becoming the embodiment of all eight powers, and creating a stage equal to the Father in their thoughts, words and actions. According to the drama, the eight jewels have received a special right from the Father in order to meet Him. They do not need to connect through a number because those souls have a constant connection. Only viceless souls attain a wireless connection. The moment they have a thought, they are able to meet Him. There are very few children who have this blessing. This is the scene of amrit vela.

BapDada has five types of queues in front of Him. The first queue is of those who put in different requests. Sometimes they put in a request for themselves, saying: Give me some power, cooperate with me, open the lock of my intellect, give me courage, show me a yukti. Sometimes they put in requests for souls who have come into their contact: Open the lock of the intellect of my husband or of such and such relation of mine. Sometimes, not seeing success in the service they've done, they put in a request for success in their service: We will do the service and You grant us success. Let my pilgrimage of remembrance become constant and powerful. This sanskar of mine should finish. Souls who put in many requests come in front of the Father in this way.

The second queue is of those who complain. Their language is: Why is this like this? How will this happen? When and how will this happen? I want this, but why does it not happen? Why am I not able to stay in remembrance? Why do I not receive cooperation from my lokik and alokik family? They have many such complaints. They have complaints in two particular aspects: Why do I have waste thoughts? Why is there the illness of the body? Why does my remembrance break? The queue of such complaints is a long one.

Thirdly, some consider Baba to be the Fortune teller and start a queue in front of Him: Will my illness finish? Will there be success in service? Will this particular relative of mine follow the path of knowledge? Will service expand in our town or our village? Will there be success in my interaction with others? Should I continue with this interaction or should I break off this interaction? Should I do business or get a job? Can I become a maharathi? Do You think I will become this? They come to Baba with trivial household matters: Will my mother in law's anger reduce? I am in bondage, so will my bondage ever break? Will I ever become free? Some even ask: Will I surrender myself totally? Will this desire of mine be fulfilled? There is also a queue of such souls.

The fourth queue is of those who complain like this; Why did You come at such a time when I have become so old, or now when I have a body that is ill? Why did You not awaken me earlier? Why did you awaken me so late? Why did You come in the land of Sind?

Why did the sisters from there emerge first? Why did you make me into a brother at the confluence age? Why was the system created of putting the Shaktis first? Was I meant to be in bondage even in my last birth? Why did I alone have such a karmic bondage? Why did you make me so poor that I am unable to cooperate with wealth? Why did I not have the part to meet Baba in the sakar form? There is also a queue of those who hand in such complaints.

There is also a fifth queue which is now getting smaller. That is of asking for something in a royal way. They never use the word "mercy" or "blessings" but they still have that desire.

Did you hear how many types of queues there are? Each of you should check yourself to see in how many queues you were standing? Nowadays, you have to stand in many queues in one day. In the same way, many children stand in these queues in front of BapDada throughout the day. Not only do they speak of these things to the avyakt or subtle form, but when Baba comes from the avyakt form to meet them in the corporeal form, they still continue to ask these little things. Stabilise yourself in the stage of being master knowledgeable and a master almighty authority and all types of queues will finish and there will then be queues of your subjects and bhagats in front of each of you. How can that queue begin whilst you are still busy in these queues? Therefore, now stabilise yourself in your stage, remove yourself from all these queues. Constantly use your time in staying in the deep love of celebrating a meeting with the Father, and remain absorbed in love and then all these things will finish. Now Baba will respond to all these requests and complaints another time, so that there will be no need to ask these questions time and again and thereby waste your time. Achcha.

To such cooperative companions of BapDada who celebrate a meeting in one second and are free from all types of queues; to those who fulfil all relationships with the one Father; to those who are an embodiment of all attainments and constantly stable in the stage of being completely ignorant of all desires and to the children who are to become the embodiment of the eight powers, BapDada's love, remembrances, good night and namaste.

\*\*\* OM SHANTI \*\*\*

### Get Rid Of All Shortcomings As Per Directions Of Murlis

One who makes the Drishti and vritti satopradhan, the liberator of karma-bandhans, the one who gives the key to all super powers, the very sweet Shiv Baba, asks -

Do you consider yourselves to be the great donors, those with all rights to all powers, and to be seated on all three thrones received from the Father? What are the three thrones? One is the throne of an emperor of the land free from sorrow, the throne of a detached observer, that is, the stage of stabilising yourself on the seat of a detached observer. The second is the throne of a powerful master almighty authority who gives the proof of becoming equal to the Father, the throne of Baba's heart. The third is the throne of the future world emperor. Have you claimed a right to all these three thrones? What would be the present stage of someone who has claimed all these three thrones? Tell Baba three signs of the three thrones.

What would be the main sign of the throne of one who is a detached observer? At every step and in every thought, he would constantly experience BapDada to be a Companion. To the extent that you experience companionship, accordingly, you will remain unshakeable, stable and in supersensuous joy. Your every word will feel as though spoken with the Father. Just as Bap and Dada are such constant companions that you cannot separate them even if you wanted to; sometimes you experience the companionship of both to be so close that it is as though they are one; in the same way, the company between two should be that of oneness; not that you are one, but that you are equal. People have taken the word "equal" (saman) to mean "to merge" (samana). So, do you experience yourself to be BapDada's companion in this way? Do you follow the Father? Since you are following the Father, you should be able to experience the stage of being an observer and of having companionship at every step and at every second. Only those who experience being an observer can be seated on the throne. Secondly, someone seated on Baba's heart throne would be a worthy soul, that is, a soul who would give the proof of following BapDada in their thoughts, words and actions and with their body, mind and wealth. The third is to be a world emperor and to be seated on the throne of the kingdom of the world. Such a soul would not only be a conqueror of the physical organs, but would also be a conqueror of matter, the elements. Such a soul who is a conqueror of sinful actions, a conqueror of the physical organs and a conqueror of matter, becomes a conqueror of the world. Have you become one who is seated on all three thrones? If you have claimed a right to all three thrones, then such a soul who has claimed all rights would never be standing in a queue in front of the Father. Anyone who is in any type of queue would never have the attainment of any type of rights.

Today, BapDada will give the response to those standing in the different types of queues. You make various requests to Baba to do this or to do that. When you make a request, do you not remember that BapDada places the children ahead of Himself in every aspect? Since Baba has given all the powers to the children, how can a child who is a master make a request? Just as Baba is able to open the lock on anyone's intellect and able to change anyone's sanskar, aren't you able to do the same? Has the lock on your intellect opened? You would not say "no" to this. BapDada has opened the lock on the intellect of all of you and made you experienced, has He not? Since Baba has opened your lock and made you experienced, are you yourselves not able to do that which you have experienced? Just as your lock has opened, open the lock of others. Is it difficult to open the lock on others? What is the key for the lock? Has Baba not given you that key? Did that which belongs to Baba not belong to you the moment you became Baba's child? The key also belongs to you, does it not? You have the key and yet you tell Baba to open the lock! Or, can you not find the key when you want it? Baba only keeps the key to divine vision to Himself, He doesn't keep the key for opening the lock on the intellect. What is the key to open the lock on the intellect? All the powers are the key. All of you have these, do you not? You are not the bestowers of divine vision, but you are master almighty authorities, those with all powers, are you not? Since you have received the key to all powers, why do you still make a request? You have made Baba your Servant and you therefore order Him to do this or to do that!

Even those who are about to reach the stage of retirement are still like little children. Now is the time to create your creation, the time to create the rosary of your subjects and bhagats. How can a creator create a creation if he says he is still young? This is why you make various requests to the Father. First, attain the key and the requests will automatically be fulfilled. Secondly, you complain to the Father. There is also a queue of sweet complaints, is there not? Who would make any type of complaint? A complaint is made when someone is not knowledgeable. "Why did this happen? It shouldn't have been like this. Why did I come last? Why did I not meet sakar Baba?" All these are complaints, are they not? If you stabilise yourself in the stage of being master knowledgeable and in the stage of being trikaldarshi, would you have any complaints? Would you be able to experience meeting Baba in the sakar form by complaining? Can a part that has finished for now be repeated? It can only repeat after five thousand years. One who is stable in the stage of being knowledgeable would never complain about anything. Complaints mean a lack of knowledge and a lack of light and might. Thirdly, the queue of other complaints you make is a long one. You make various complaints. You are not able to have yoga; you have many waste thoughts; you are not able to imbibe a particular power. What is the reason for these complaints? Waste thoughts. This is the main complaint visible in the majority. The second main complaint is that your attitude and vision cause mischief. Both these complaints will remain unless you listen carefully to the directions you receive in the murli every day and imbibe them. The main reason for having waste thoughts is that you lack the treasure of knowledge that you receive from the Father every day. If you keep your intellect busy in playing with the jewels of knowledge, if you are looking at the treasures of knowledge and remembering the knowledge throughout the day, then could waste thoughts come? First of all, ask yourself: Throughout the day, is my intellect busy in churning knowledge and making plans for world benefit?

In a lokik way also, when the intellect is engaged in a particular task, then because the intellect is busy, other thoughts or matters don't emerge in the intellect. The responsibility of the task you have been given by the Father is so great that, even now, so much still remains to be accomplished. In terms of the souls of the entire world, only five Pandavs have emerged as yet. Such a huge task has to be accomplished as well as the task of destroying your sins! Of how many births is the burden that you have to destroy? You have to destroy the account of the sins of sixty three births. As well as all this, if you also churn the treasures of knowledge, would you still have time available or would even the time you have seem to be very short? You have been told of three tasks: 1) the task of churning knowledge, 2) the task of destroying your sins and 3) the task of world benefit. All these three are special and unlimited tasks. As long as the intellect has all this work, how can it remain free? How can you spare any time? Have you finished the task of world benefit? Have you destroyed your sins? What would be said of those who are instruments for such a huge task and who yet remain idle? Either they don't have knowledge of their task, or they don't have knowledge of how to organise themselves; they don't have the knowledge of setting their timetable. Nowadays, even junior clerks set their timetable; so can't you master knowledgeable, master almighty authorities set your timetable? Because you don't set yourself on your seat, you become upset.

Therefore, every morning at amrit vela, after celebrating a meeting with Baba or after your heart-to-heart conversation with Baba, set your timetable for the day. Just as you fix a programme for the physical things you have to do, in the same way, also fix a programme for what you have to do for God. To have waste thoughts means that you have not become one with a crown. The crown is the crown of responsibility: responsibility for the self and responsibility for the world. If you take your crown off again and again or if you are not able to put on the crown, you would never be able to be one with a crown in the future.

You need to practise being seated on the throne from now; the throne of a detached observer and BapDada's heart throne. Only if you have a crown and throne now will you be able to attain the crown and throne in the future. Set your own timetable or be your own teacher and give yourself some homework, just like a teacher gives homework to a student. Let the intellect remain busy in that. Give yourself homework in this way every day and then be an observer and check whether you are busy with your homework or whether you forget your homework by being attracted to Maya. Then, your complaints will finish.

The other aspect is of your attitude and vision causing mischief. If you look at the present result of the majority, 50% still have this complaint. The attitude and vision cause mischief in thoughts, dreams and deeds. Why do the attitude and vision cause mischief? What is the reason why anything causes mischief? Why does anything fluctuate? It fluctuates because there is room for fluctuation. When something is full and complete, will it shake? Therefore, the reason why your attitude and vision cause mischief is that you lack the awareness that Baba has reminded you of; there is a margin for forgetfulness and this is why there is upheaval and mischief. If you are constantly the embodiment of remembrance and your awareness is complete, your vision and attitude cannot have any margin to cause mischief. For this, you forget a very short slogan. In the world also, it is said: "See no evil, think no evil and hear no evil." If you constantly keep this slogan in your awareness and put it into your practical life, that is, to see the body is to see evil, to think of bodily beings or have thoughts about them is evil, to speak to others while considering them to be bodily beings is evil; if you put this ordinary slogan into your practical life, your vision and attitude cannot cause mischief. Whenever your attitude and vision cause mischief, you should ask yourself: Have I not attained all the sweetness of all relationships from Baba? Is there any sweetness missing due to which my vision and attitude are causing mischief? If you experience from the Father the sweetness of the relationship which is causing mischief in your vision and attitude, would your vision be drawn anywhere else? For instance, when the vision of a male is drawn towards a female or vice versa, can the Father not adopt all forms? Can you, as the bride or bridegroom, not experience the sweetness of supersensuous joy from the Father, as the Bride or Bridegroom, who brings you into constant awareness and power? Because of not having the experience of the sweetness and love of all relationships with the Father, your vision and attitude cause mischief towards bodily beings. At such a time, you should bring the Dharamraj form of the Father in front of you and consider yourself to be a resident of extreme hell or a dirty insect. If you look in front of you, there is a master almighty authority, but look at what you have become in that instant! Imagine your form to be that of a dirty insect, that is, a resident of extreme hell, and compare that which you were yesterday with what you have become today. What have I become after being seated on the throne? What am I taking whilst letting go of the throne and the crown? Dirt. So what do you become at that moment? What is someone who looks at dirt or imbibes dirt? What do you call someone who does dirty work? From being a responsible soul, that soul becomes a toilet cleaner. Would BapDada touch such souls? Could He give them loving drishti? Would He accept their requests? Would He listen to their complaints? If, after becoming so knowledgeable, your vision and attitude cause mischief, you would be considered to be more degraded than a bhagat soul. Even bhagats are able to stabilise their vision with some yukti. But master knowledgeable souls fall even lower than bhagat souls. Would anyone become the subject of such a soul? Would a toilet cleaner have any subjects or would he himself be a subject?

Keep your photo with yourself; that of someone picking up dirt and carrying basket upon basket of rubbish; keep such an image in your intellect. When your vision and attitude cause mischief, look at this image. Similarly, BapDada had all of you take a photo of your future reward so that on seeing this photo, you would be able to remember your activities. When you see such a picture, would you not be ashamed or embarrassed?

On one side, keep a picture of a master almighty authority and on the other side, keep that other picture and you will automatically realise what you have become. It doesn't suit the vision and attitude of one who is a master almighty authority to cause mischief even now.

The first mistake you make is of looking at the body. Why do you do this? You have to look at the soul in the centre of the forehead. There is a jewel on the forehead, isn't there? So, instead of seeing the jewel on the forehead, why do you look at the snake through which you only receive poison? The first mistake you make is to look at the body instead of the jewel. Many complain that the atmosphere or their company is like that, that their companion is like that, that they have to work in their office or business, or that they have to come into contact with others. Whilst coming into contact with others, whilst talking to them, why do you look

anywhere other than at the forehead? Secondly, those who are influenced by the atmosphere should ask themselves: What contract have I taken with the Father? All of you are contractors, are you not? You have entered into the contract of changing hell into heaven, of making the tamoguni elements satoguni, have you not? Can those who change the elements not change themselves? You have taken the contract of changing the five elements, and yet you are influenced by the atmosphere! When you are influenced by the atmosphere, keep a physical example in front of you. An incense stick is never influenced by the atmosphere. The incense stick is for changing the atmosphere. So who created the incense? A human soul. Your creation has this speciality, and you, the creator, do not! So, are you creators or weak souls? With yukti, finish this complaint through your awareness.

These are the two main complaints. Whenever Baba meets a group, there are the two main complaints. Therefore, according to the drama, to repeat these things again and again, and to ask Baba to give you some teachings again and again also creates an account. Therefore, according to the drama, the part of taking special service is now coming to an end. This is also significant. You are asked the same thing many times: You leave here one year having promised that there will not be this complaint the next year. The next year you make the same promise that it won't happen the following year. Into which account did the last year go? You think that perhaps BapDada has forgotten your promise. What would BapDada remember? BapDada remembers everyone's promises, but He doesn't like to have disregard for the children. If He were to sit in front of you and tell you that you didn't fulfil your promise, this too would be disregard. Since He is making you a crown of His head and placing you ahead of Himself, how could He have disregard for you? This is why He simply smiles. It isn't that He doesn't remember. He moves along with souls and also moves along with the instrument teachers with great cleverness. They say: You didn't understand my meaning. This was not my intention, but the words just emerged. However, BapDada understands the meaning behind the meaning. You cannot hide anything from Him. Teachers would realise that they have made a mistake; that is possible. But the Father wouldn't make a mistake. This is why there is no longer any time for trivial matters. These are also added to the account of waste. You will have to give the return to Baba according to the effort you take from Him. You made Him work on you in the sakar form, and how many years has it been since you have been taking from the avyakt form? So now, is it time to take service or to give the return? If you do not give the return you will not be able to create subjects. Therefore, now make yourself powerful and knowledgeable. Liberate yourself from the many different types of queues. Because you don't use the yuktis you have been given, you are therefore not able to be liberated. Achcha. This was the response to the queues. BapDada is now taking leave from the children. Achcha.

\*\*\* OM SHANTI \*\*\*

## **The Means Of Becoming An Embodiment Of Success Like The Father Is To Have Good Wishes For Everyone.**

Today, BapDada is seeing three types of stars amidst this gathering. All of you are the stars of knowledge, but even amongst the stars of knowledge, what are the three types? One are the stars of success, the second are the lucky stars and the third are the stars of hope. Each star has its own world. Have all of you seen your own world or have you just seen yourselves? The world means the creation. Are you able to see your creation? Do you know how many and what things are looked for in the creation? You have seen your own creation, haven't you? Whatever is the Father's creation is also your own creation. You are master creators, are you not? You aren't just going to rule the father's subjects, are you? Are you not becoming master creators? Will you always be the creation? Creators means you are creating your own kingdom, does it not? Everything is numberwise in a kingdom. On what basis is this created? And, even in that, there are your bhagats. The bhagats of the Shaktis are different from the bhagats of the Father.

Who will become your bhagats? On what basis will your bhagats be created? Those souls who experience some form of attainment from the elevated or instrument souls, or who have visions through such souls and experience the attainment of blessings through such souls; they become the subjects or bhagats of these souls. Those who are very close souls, those who have a relationship with the Father and who also claim a right to the inheritance from the Father, come into the royal family. At the same time, each soul is creating his own royal family, that is, the soul is creating the future relationships and royal family; he is creating his subjects and also his bhagats. What are the signs of bhagats and subjects? You have been told about the basis of coming into the kingdom, but what will be the difference between the subjects and the bhagats? The subjects will only be making effort to attain the attainments of knowledge and yoga; they will not have a close relationship but will definitely have a distant relationship. Such souls will be making effort to create a life within the code of conduct according to their worthiness and according to their capacity. However, in the other two subjects of dharna and Godly service, although they will be co-operative according to their capacity, they will not be an embodiment of success. This is why they are not able to become sixteen celestial degrees complete. Because of being under the influence of some sanskar or nature, weak souls are not able to take a high jump. Therefore, instead of becoming part of the royal family or the royal clan, they become royal subjects. And the bhagats will never experience themselves to have all rights. They will have sanskars of being bhagats till the very end, and they will constantly keep on begging: give me blessings, give me power, have mercy on me, give me strength or give me drishti. Such sanskars of begging and being dependent will be visible in them till the very end. They will constantly be seekers. Even though they are being inspired to have the intoxication of being a child, of being a master or of being a master almighty authority, they will not be able to have this intoxication. They will be content with just a little; this is the sign of bhagats. From this, now see how many subjects and how many bhagats have been created. Bhagats never have the power to come into direct connection with the Father. They are always content with just coming into connection with souls. The words that repeatedly emerge from them are "You are my everything". Such bhagats will come to you. Even against your conscious wish, subjects and bhagats of all instrument souls will continue to be created. Now, do you understand what your world and creation are? As you progress further, each of you will have a vision of which kingdom you will claim a royal status in, whether a male status or a female status.

Achcha, this is about the world of stars, that is, its creation. Amongst the stars, the first number star is the star of success. What are the signs of the stars of success from which you can check whether you are already a star of success or a future star of success? What are the signs of the lucky stars and the stars of hope? Even though you know yourselves, BapDada, with the mirror of knowledge, will give you a vision of three stages. All of you wish to have visions, do you not? If not with divine vision, you are able to have visions through the mirror of knowledge, are you not? The sign of the stars of success is that they will have determination in their every thought; that they have had success many times and that success is guaranteed. They won't have the consciousness of whether there will be success or not, or that there should be success even in their

dreams, but they will have 100% faith that their success is guaranteed. All their words will have the speciality of being words spoken with faith in the intellect, and their words will reveal the spiritual intoxication of being the children of God, that is, Godly intoxication will be visible in them. The arrogance of body consciousness will not be visible in them. Through their words, even those who have a doubtful intellect will develop faith in the intellect, because firstly, they have spiritual Godly intoxication and secondly, their every word is very powerful. Their words are not ordinary or wasteful and of course, their every action is elevated, for their speciality is that many souls will be able to find the right path through their every action. Through the saying "Whatever deeds I perform, others who see me will do the same", their every action will be the form of a teaching. This is known as powerful actions. Only those who have such thoughts, words and deeds will be content with themselves. Because of being content, they will remain happy; they won't have to make the effort to be happy; they will naturally and constantly be happy. Other souls will also remain content with such souls who are an embodiment of success, that is, the success of contentment in others will be visible as the practical, instant fruit. This is not the future fruit, but practical, instant fruit. Seeing such constantly cheerful souls, other souls will also be influenced by them and the waves of their sorrow and confusion will be transformed and they will become happy. That is, by coming into contact with such souls, by coming close to such souls, others will be influenced by their happiness. Just as those who go close to or in front of the sun experience the rays of the sun against their conscious wish, in the same way, the rays of happiness of those who are an embodiment of success spread over many souls. It is as when you experience the colour of the Father's company in one second, that is, when you remain योग्य, you experience Baba's company and you thereby experience yourself being coloured by that colour. In the same way, other souls experience the colour of the company of those who are the stars of success. This is the sign of those who are an embodiment of success and a star of success.

The second are the lucky stars. What would be their sign? The lucky stars would especially have a lot of love for the Father and would remain absorbed in Baba's divine activities and experience the sweetness of all relationships with the Father. Their thoughts would not be powerful, but loving. In their awareness, they will constantly be speaking of their meeting with Baba and of Baba's divine activities. They would not have the seed stage so much; they would experience an avyakt meeting and the avyakt stage and a heart-to-heart conversation much more. Because of their love, and because of breaking off with others and connecting with the One, such souls receive co-operation. Because of receiving co-operation from the Father, they don't have to make so much effort and yet they experience a lot of attainment. They always experience having the good luck of receiving extra help from the Father and of being able to go across. They feel that no one else has as much love as they have. Because of receiving co-operation, their words have intoxication within them. The first number souls have that sparkle, whereas the second number souls do not have that sparkle, but they have intoxication. Those (the first number) are equal to the Father and the second number are loving to the Father. But on what basis did they receive co-operation and on what basis did they become lucky?

The main basis for this is breaking off from everyone else and connecting with One; they are unshakeable and firm in this one relationship. This is why they are called lucky. The words of one who is an embodiment of success are: This is already guaranteed, whereas the words of the lucky stars would be "I understand this, it will definitely happen, Baba will help". This is the second stage.

The third are the stars of hope. Because of not constantly attaining success, such souls have hope that they would definitely do something, that they would reach their destination or that they would definitely become something. However, in-between, they stop somewhere, they get trapped somewhere and sometimes they even become disheartened. Because of experiencing many different types of obstacles, they sometimes become afraid and sometimes become mahavirs. Sometimes, they get the chance to celebrate a meeting with Baba easily and sometimes, they make that connection after having worked hard. This is why they are called the third number. They will neither constantly remain happy nor will they constantly remain content, but they will never let go of their hope. They will never even fluctuate in the faith that they belong to the Father.



However, because of being weak, they sometimes become disheartened. These are the stars of hope. Do you understand?

Now, look in your mirror of knowledge and check who you are. This was the puzzle you came to solve, was it not? Now, at the end also, this is the puzzle that you have to solve: Who am I? You have to keep the aim of becoming a star of success because you have to become equal to the Father. Do not become content with just having love for the Father. In order for you to become equal to the Father and an embodiment of success like the Father, Baba is simply telling you two things in two words. It is easy to imbibe just two words, isn't it? Constantly maintain good wishes for all souls. Whomsoever you come into contact with, whomsoever you come into relationship with and whomsoever you serve, have good wishes and pure feelings. No matter what form of an examination comes in front of you, even if that soul comes to make you fluctuate, you must have these two things of good wishes and pure feelings in your thoughts, words and deeds for every soul and you will become an embodiment of success. This is easy, isn't it? This is the dharma and karma of Brahmins. Whatever is your dharma, so accordingly will be your karma. Baba's good wishes and pure feelings for all the children is that each one becomes higher than the Father. This is why the moment He sees or hears of little things, He feels that they should become complete. Does it seem right that a master almighty authority soul should speak of having such vision and attitude? That is, that master almighty authority souls should speak of such weaknesses in front of Baba, the Almighty Authority? Therefore, Baba is now signaling you to become masters now because after having made yourself this, you have to create the world. Do you understand?

To such sensible children who make whatever they hear and whatever they do the same; to those who follow BapDada in every thought and in every word; to the stars of success, the lucky stars and the stars of hope; to the children who have a complete right to attaining their aim, BapDada's love, remembrances, good night and namaste.

\*\*\* OM SHANTI \*\*\*

## Making The Image Of Best Fortune Through Completely Pure Vritti And Drishti

Shiva, the Supreme Father, who created the picture of elevated fortune, the well-wisher of all souls and the ever-benefactor God, said-

Today, BapDada is especially seeing the line of fortune of the Madhuban niwasis. Each of you is creating your line of fortune on the basis of the shrimat and sustenance you have taken from BapDada. Do you constantly look at your image in the mirror? Do you know the most important specialities of this image? Those who paint physical portraits know what specialities the value of the portrait would be based on. The most important speciality, the attraction and the value of a physical portrait, is based on the face. When any picture is looked at, everyone's vision will first be drawn to the face. Each portrait is valued according to the face and features in the portrait. In the same way, on what important aspects is the value of the image of fortune based? What are its most important specialities? If someone were to look at the image of fortune, what specialities would he look for?

The first and most important speciality seen in the image of fortune is whether the awareness is powerful, that is, whether you are constantly the embodiment of remembrance. Secondly, does the attitude of being brothers remain constant at all times? Thirdly, is your vision spiritual, that is, is it completely pure? These three are the main things: awareness, attitude and vision. It is only on the basis of these three specialities that you are able to see in the image the shine, the sparkle and the intoxication of divine virtues. If these three aspects are there in an accurate and elevated form, the image of such fortune automatically attracts all other souls towards itself. Just as when someone is walking along a road, souls would be attracted by the physical eyes and features, in the same way, other souls are definitely attracted towards the portrait of fortune with its spiritual drishti, its constant awareness and its attitude. A physical portrait becomes instrumental in changing you into a bodily being, that is, it becomes an instrument to make you body conscious and attracts you towards itself against your conscious wish. It attracts weak Brahmins or the effort making souls and makes them body conscious, and then they complain that whilst walking along the path, whilst seeing living or non living images, from being soul conscious, they become body conscious. In the same way, when you make your spiritual image or portrait attractive, many body conscious souls whilst moving along will become soul conscious. Since physical images have that much attraction, do your living spiritual images not have this much attraction? If this spiritual image has even one of these three aspects missing, it would not be considered valuable. In a physical portrait, if the eyes, the nose or the ears etc. are inaccurate, the value of the portrait is greatly reduced. No matter how beautiful the portrait as a whole may be, if something is lacking in the most important part, the face, the portrait becomes useless or its value is halved. So too, if even one of the three specialities is missing, the time period of your reward and attainment is halved, that is, from being sixteen celestial degrees complete, you come into the part of being fourteen celestial degrees, and so the value is halved, isn't it? Therefore, you need to check all these three things at all times. Achcha, do you check yourselves in this way?

Do you know what is the meter for checking? You would check using some meter, wouldn't you? What is the meter with which you would check yourself? The meter is the intellect, and from the moment you become a Brahmin, you are given the eye of a divine intellect. For instance, in some worldly clans, in order to make someone an expert in battling or violence, soon after he takes birth, initially, instead of using the sword, they teach him how to use a knife or a stick. Through this he is able to maintain the awareness of his clan of brave warriors. BapDada also gives all you Brahmins the eye of the divine intellect to be able to recognise Maya as well as to save yourselves from her attack. However, if instead of having a divine intellect, you become those who have an ordinary intellect, you are unable to check yourself and you are therefore unable to recognise Maya and save yourself from Maya's attack.

First of all, check if you constantly have the eye of the divine intellect with yourself? Is the bad company of Maya or a very influential atmosphere sometimes making the eye of your divine intellect dirty? Or, is it

causing any defects? In order to create such an elevated portrait of yourself, in order to fill yourself with these three specialities, remember three terms : 1) You have to stabilise yourself in the stage of nirvana, the stage of being beyond. 2) You have to be humble. 3) You have to bring about construction of the new world. To be beyond, to bring about renewal and to be humble, that is, beyond any desire for regard or respect: keep these three terms in your awareness and the portrait of your fortune will become very attractive. Whilst moving along, you lack these three things. You stay very little in the stage of being beyond; you come into sound easily and with a lot of interest.

According to the deep desire of coming into sound, to the same extent, the desire which you should have for the sweetness of being stable in the stage of being beyond is lacking. Instead of being humble, you easily accept all the different types of respect: respect for your position, your virtues, your service, your success etc., or else you have the desire to accept it. You seek respect and you are therefore, even now, unable to complete the course of self respect. When you stop seeking this form of respect, you will easily and automatically be able to have the stage of self respect. Desire for respect makes you forget self respect. In the same way, instead of being constructive and bringing about renewal, you bring about different types of destruction. That is, instead of bringing about renewal, you sometimes become instrumental in bringing someone's stage down. In every thought and every action, constantly check whether that particular thought, word or action is instrumental in the task of renewal. By having such a stage, you will automatically develop all virtues. At the present time, this is the method to intensify your effort.

The result of Madhuban niwasis is good. The majority of you have been tireless servers in the subject of love and cooperation and will also continue to be this in the future. You have become worthy of being praised, because BapDada Himself is praising you. What do you have to do further now? Madhuban niwasis should make a vow that is much more special than that made by other souls. What is that? You have to take this vow: We will all follow the one direction, have the same elevated attitude, the same spiritual vision; we will have a constant, stable stage, be cooperative with one another and have good wishes for one another. Whilst having pure feelings and elevated wishes for all, even though each of us has different sanskars, we will make the fortress of satopradhan sanskars the same as the Father's and make the nature of the self, that which has self respect, very strong. This is the vow you have to make. Do you have the courage to make this vow for yourself and for others? Even those who stay in their household and have to go into different atmospheres make this vow just for themselves. You Madhuban niwasis mustn't just make this vow for yourselves, but you also need the courage to make this vow for the gathering. This is the speciality of Madhuban, the land of blessings. Do you understand?

Just as you showed the practical fruit of courage, in the same way, by continuing to caution one another and cooperating with one another, you will be successful in putting this vow into practice. Just as other zones have been told to give the proof of their special service, in the same way, Madhuban niwasis also have to give the proof of this. Is it difficult to give this proof? For how long have you been taking loving sustenance and teachings from the sakar and avyakt forms? After taking sustenance, you become instruments to give sustenance to other souls. Have you become instruments to give such sustenance or are you still those who take sustenance? Now, you older ones have to sustain the new children that come, that is, through your being the embodiment of the teachings and with your love, you have to remain busy in this task day and night and cooperate in making them move forward. This avyakt part is especially for the new ones, whilst the older ones now have to become the same as the Father and increase the zeal and enthusiasm of new ones.

Just as BapDada places the children ahead of Himself and makes them even more elevated than He is, so it is the duty of the older ones to show the proof by revealing themselves as the practical embodiment of all the teachings and make the new ones go ahead of themselves. You have to give the return of the sustenance in a practical way. Achcha.

To such worthy children, to those who show the image of their fortune through their dharna; to those who constantly use the most important mantra and meter; to those who use their every thought and second for the benefit of others in the same way as BapDada; to those who constantly maintain their own original respect; to those who reveal the original and eternal sanskars in the same way as BapDada; to the stars of success who use their every thought and moment in a worthwhile way, BapDada's love, remembrances and namaste.

\*\*\* OM SHANTI \*\*\*

### **Become A Specially Loved Child And Make Your Stage Yogyukt And Yuktiyukt.**

Today, who is it that Baba has especially come to meet? What would you call today's gathering? BapDada is happy to see this gathering and gives it the title of the gathering of BapDada's specially loved children. Those who are the specially loved children place every step in the Father's footsteps and automatically become constantly cooperative in every task. They don't have to become this and they don't have to think about becoming this either. As a result of being loving, the special children are constantly cooperative. According to the drama, in return for their love, the special children easily attain the blessing of being cooperative. If you have automatically attained this blessing, then understand that you are a special child. The special children constantly have a yogyukt and yuktiyukt stage. A special child means a child who is an embodiment of all virtues, the same as the Father. Someone who puts the Father's virtues into practice is called a special child. This group is of such souls and these are the responsible souls who are instruments for service.

Of course, everyone would say that to be an instrument for service means to be an instrument to put the virtues of the Father into one's practical form. This is called service. To speak about knowledge is a common thing to do. This is not special service. The speciality of special service is to become an embodiment of all the virtues of the Father and to grant a vision of the Father through one's own practical form. Listening to and relating knowledge to others has continued from the copper age. But what is the speciality of you special souls? To become the same as the Father and grant everyone a vision of the Father and to be the practical form yourself and grant visions. Only special souls can do this; no other souls can do this; neither souls on the path of bhakti nor ordinary souls on the path of knowledge can do this. This is the special duty of the specially loved children.

In what aspect is there a main difference between ordinary souls and special souls? Tell Baba about a major difference. The main difference is that through the words and experience of special souls, all other souls will very easily be able to forge a direct connection with the Father in one second, whereas ordinary souls are agents in between, so that souls first get stuck with the agent and then later forge a connection with the Father. As a result of the service done by ordinary souls, the souls that have been served will not be powerful enough to be able to easily and very quickly forge a connection with the Father. The souls whom they become an instrument for will definitely find this difficult. They will find there is a lot of effort involved; they will find it difficult and it will take them time. They will have questions arising: What can I do? How can I do this? Is this possible or not? Yet the special souls, on the basis of their speciality and according to their power, will finish these questions of why and how etc. They will not let other souls find this difficult or laborious. As soon as the special souls come, these souls will feel that they have found the family they had lost and that they have found the Father they had forgotten. In fact, when they realise that they had forgotten, they become amazed at how they could actually have forgotten: "How could I have forgotten such a Father?" This is the main difference between ordinary souls and special souls. Ordinary souls do try to make them have a direct connection with the Father, but the weak souls of today don't just need their own power, because they are unable to continue just on the basis of knowledge and yoga, they also need the power of cooperation of instrument souls to enable them to take a jump.

Day by day, souls that come to you will be those who have a very weak stage. All of you came in the first group; the power and courage of those who came in the first group, those who came in the second group and those who came in the third group are all different. In their body and also in their mind, there is a visible difference between every group.

This is everyone's experience, is it not? Accordingly, just think about it: what would souls that come at the last moment be like? They would be extremely weak, wouldn't they? So if you simply give knowledge, or give the course or make such weak souls sit in yoga, they would not be able to progress through just that. You instrument souls now have to make the weak souls progress on the basis of giving them cooperation

with the powers you have received. For this, you now have to accumulate your stock of all powers. Just as people have a continuous supply of food all day long, in the same way, such a scene of souls will very soon be coming in front of you to receive power from you. That is, you will also have to have a continuous supply of all powers. However, for this, you will have to accumulate your stock of all powers in advance, and the memorial of this is the urn of Draupadi which never becomes empty. All of you are Draupadis, are you not? The urn of Draupadi, that is, the urn of the mother of the yagya is very well known in both aspects. Firstly, you don't lack anything physical and secondly, you don't lack any of the powers. An urn that is full of all powers can never become empty, no matter how many come to take from it. No matter for how long you continue to supply this, no one would go without.

In the future when the elements react and there are calamities, what would be useful for everyone to fill their stomach with? At that time, what would everyone be hungry for? Food or wealth? At that time, they will be hungry for peace and happiness, because when there are natural calamities, even though they will have wealth, it will be of no use at that time. Although they will have all facilities and physical things, there will be no benefit in having them. When there is no hope left of any benefit from any of the physical means and physical wealth, everyone's thought will be that someone should give them power so that they will be able to overcome these calamities; they will want someone to give them peace. There will have to be many such unending continuous supplies. At that time, there will not even be a drop of water visible anywhere. Because of the natural calamities, food and grain too will not be worth eating. What will all of you do at that time? At the time when such tests come in front of you, what will you do? Do you have sufficient courage to be able to tolerate such tests? At that time, will you be able to have yoga or will you be thirsty? When even the wells have dried up, what will you do then? Since this is a group of special souls, your effort also has to be special. Do you have this much power to tolerate? Why do you not understand it in the same way as has been portrayed in the memorial: the fire was all around and yet the kittens in the furnace remained safe; they didn't even feel the heat. So too, why do you not say this with that much faith? If you are yogyukt, then even if there is a loss at a place nearby to you, even if there is a flood, the place that is made an instrument by the Father will remain safe; but only if you haven't been careless. If there is a loss somewhere, that is due to the weakness in the judgement of your own intellect. If there are maharathis, those with a broad, unlimited intellect, those who have attained the blessing of all powers, living somewhere, then the crucifix there turns into a thorn, that is, they remain safe there. No matter what the time and conditions are like, if you have accumulated a stock of all powers, these powers will make the elements your servants, that is, you will definitely receive everything you need.

In the early days, it was printed in the papers that "Om Mandli is the richest in the world", and so the same words will emerge from everyone's lips at the end. However, you also have to pay attention to the fact that if you are lacking any one power, you will definitely experience being deceived somewhere or another. Therefore, you should now make effort on these refined aspects. "Did I cause anyone sorrow? Did I know how to handle this?" These are all trivial things. The efforts of the specially loved children should no longer be on this level. The efforts of the special children at this time should be to fill the self with a stock of all powers. The daily checking in the chart of the special children should not be whether they became angry with anyone or whether they made someone discontent.

To check on such a gross level is the work of the infantry and the cavalry. The effort of the special children should not be on this level at this time. The present effort should be to fill the self with all powers. To have any one power missing means to come out of the list of specially loved children. Don't think that because you have six powers, that out of the eight powers, you have two powers missing therefore you will at least have more than 50%. Don't become happy with just that. Eight powers are especially spoken of, but, in fact, you should have all powers. There aren't just eight powers, there are many powers. In order for it to be easy to speak about, you speak of eight powers. However, you should now not have even one power lacking, because whatever power you lack, something or someone will come to test you in that particular power, that is, according to the drama, each one of you will have to face a test in that particular power. Therefore,

become complete with all virtues, sixteen celestial degrees complete and a master almighty authority, one with all powers. If even one power is missing, you would not be called one with all powers, but one with some powers. To be a specially loved child means to be a master almighty authority, one with all powers. A specially loved child means one who follows the elevated code of conduct. Those who are the most elevated beings who follow the most elevated code of conduct cannot have any thoughts that are against the code of conduct. Since your activity is considered to be the code of conduct or the Godly disciplines, you are Maryada Purshottam (elevated beings who follow the highest code of conduct), are you not?

BapDada saw and heard about the state of this gathering. He saw that everyone was very good and also heard that everything was very good. Each of you has shaped and prepared yourselves very well. When jewellery is made, first of all, they form a mould and then create jewellery using that mould. So, here too, the jewellers have created very good jewellery, they have created very good designs, but, as yet, the jewels have not been mounted on the jewellery. Only when you mount the jewels on the jewellery do you put the design into a practical form. To have prepared good jewellery means to have created good designs. But now, we have to see how elevated each one makes himself within valuable diamonds. Now, we shall see the result of this. You have become knowledgeable, but according to the present time, you need to be powerful. You have created the jewellery of knowledgeable ones, and all that now remains to be done is to mount it with powerful gems. You have surrounded everyone very well. You have been able to surround everyone because you have put your hands in the hands of one another. What further do you have to do now? If someone who gives you a hand becomes weak or tired, don't let that one become weak, but make a tired hand tireless, for only then will there be success. The success of this gathering doesn't lie in just making the self strong, but in the whole gathering becoming strong. To enable there to be zeal and enthusiasm in all your companions is the success of this gathering. You will be able to make this gathering a success when you understand the weaknesses of others to be your own weaknesses. Whilst seeing the weakness, tiredness and defect of someone, do not allow yourself to become like that, thinking: "So and so is behaving like this, so let me do the same". "Such and such a person did this, and so what does it matter if I also do it?" Don't even allow this thought to enter your dreams, for only then will there be success.

Madhuban niwasis are lucky. The result of the Madhuban niwasis in having zeal, enthusiasm and being tireless is very good, but now, for the future, you have to become even more Maya proof. Just as some things are water proof, Madhuban niwasis have to become Maya proof. Do you understand?

To those who make themselves and all other souls powerful; to those who make the weak ones strong; to those who consider the weaknesses of others to be their own weaknesses and finish them in this way; to the master almighty authorities who are a treasure store of all powers; to the jewels of contentment who are content with the self and content with everyone else; to those who win BapDada's heart and everyone else's heart, that is, to those who enable the sanskars and nature of all souls to become like those of the Father; to such victorious jewels, BapDada's love, remembrances, good morning and namaste.

\*\*\* OM SHANTI \*\*\*

### **The Ultimate Objective Of Making Effort Is To Become An Avyakt Angel.**

At present, it is the time for you children to make the ultimate effort to reach your final stage. All the maharathi children who are instruments should also be the instrument examples in their speed of effort. What is the most elevated effort? Whom will you follow in this? For example, in the sakar form, you saw how effort should be made and what is called effort. Earlier, everyone moved forward on the basis of seeing sakar Brahma Baba who was the symbol of effort. But who is the symbol in the physical form at this time? The maharathis. Are the maharathis making such effort that, on seeing them, the effort of many other souls becomes simple? Do you know what the ultimate effort is? In the beginning, you made effort to finish body consciousness with the awareness of being "chaturbhuj" (four-armed image), and through this, you were able to remove the consciousness of being a woman, as well as any weaknesses or cowardice and you thereby became fearless and powerful. So, in the beginning you made practical effort to finish body consciousness by having the awareness of being "chaturbhuj". Whilst walking and moving around or whilst talking to someone, you had the intoxication that you were not a woman but that you were chaturbhuj; both these sanskars and both these powers became combined through which you are able to carry out both tasks. In the same way, what ultimate objective should you keep in your awareness through which you will automatically develop those qualifications?

What is the ultimate objective of making effort? It is to become an avyakt angel. What is the avyakt form? To be angelic. In this also, you should have your form of light in front of you as your objective. By keeping that in front of you, the feeling will be that this is your form in an aura of light. You see your avyakt form in the subtle region, so what difference do you see between the avyakt and the vyakt? The vyakt form is in an aura of the five elements and the avyakt form is in an aura of light. You do have the form of light, but all around you, there should also be nothing but light, as though this form is visible in an aura of light. It should be just as when you look at the sun; all around you see light from the rays of the sun and in the middle, you see the form of the sun itself. There is the light of the sun, but all around, the light of the sun is also spread everywhere and visible in the form of an aura. It is as though you see a special light amidst the light. In this way, although you have the aim as a soul of being the form of light, in the avyakt form, you are also in an aura of light. You should be able to have the awareness of your form being surrounded with light and it should also be visible everywhere. When you look in a mirror you are able to experience seeing your form clearly. In the same way, this form of yours should be clearly seen and experienced in the mirror of knowledge. Whilst you are walking and moving around and talking to others, others should experience you as a form of light, that you are an angel walking around, that you, an angel, are talking to someone. Only then will you be able to influence others with your awareness and stage.

Whilst performing any task, increase this awareness: I am an instrument angel, who has stepped onto this earth for this particular task, but am actually a resident of the avyakt region. I have incarnated for the sake of this task, that is, it is as though I have come from my home to carry out this task, and as soon as the task is completed, I will return home. Just as, when the Father comes, He has the awareness that He has come from His home to carry out a particular task and that He has to return home, in the same way, all of you should increase the awareness that you are an incarnation that has incarnated. "At the moment, I am a Brahmin and later, I will become a deity". In fact, this too is a gross form of awareness, because even this is the corporeal stage. Now, all of you should have an angelic stage, because it is only after being angelic that you will easily be able to become incorporeal.

The father became angelic from being corporeal; then from being angelic, he will become incorporeal and then he will once again have a corporeal form.

Now, all of you also have to reach the stage of being the residents of the subtle region, for only then will you be able to return with the father. Why did this part of going from the corporeal to the avyakt form take place? To stabilise all of you in your avyakt stage, because as yet, you have not reached that stage. Now, this is the final effort that remains. Through attaining this form, you will be able to grant visions. There are many



points of intoxication for the corporeal form. For example: "I am an elevated soul.", "I am a Brahmin", "I am a Shakti". With this awareness, you will experience intoxication and happiness. However, until you experience yourself in your angelic form in an aura of light, others will not be able to have a vision of you. This is because whatever visions of the deity form the bhagats have, that will only be possible when you stay in your aura of light whilst walking and moving around. Visions cannot be granted without light. Only when you stabilise yourself in your form of light will others have a vision of you, through the influence of your form of light. It has been portrayed in the scriptures that when Kans (demon king) tried to kill a kumari, she flew away; she became one who appeared as a vision and spoke from the ether. In the same way, others should have visions of you so that they would experience sound coming from the ether from you as a goddess, and they would want to listen to what this goddess or shakti is going to say to them from the ether. This newness should now be visible in you. Words should not be ordinary but there should be the experience that words are being spoken from the ether. This is why you are told that it is now the time to become like an intense fire. Now, your part of being a gopi has finished. The part of the maharathis who are moving forward is now automatically changing into doing service in this way. In the beginning, you used to give lectures etc. and you used to give the course. Now, you speak very little as a chairperson and your companions give the course etc. At present, the service to attract others, to put zeal and enthusiasm in them and give them courage, still remains to be done, and so there is a difference. As you go further ahead, and it will be experienced as though someone is speaking from the ether. They will say that you are an incarnation, that you are not an ordinary bodily being, but an incarnation that has emerged. Just as when people have a vision of a goddess, it is as though she appears in front of them and speaks elevated versions and then disappears. So too, this is the stage and objective of the effort that you should now be making.

Now, you should be going beyond all physical activities. Through signals, listen, give a direction and then return to the subtle region, just like you saw and experienced the sakar form: he came down, gave directions, heard everything and then went up above and beyond. There should be a visible difference like that of day and night between the activities of the beginning and the end. Now, your responsibilities will increase even more. Don't think that when you become an angel, your responsibilities decrease; no. Responsibilities and the expansion of service will increase even more. Just as service in the foreign lands has now increased and expanded, in the same way, all the different types of service will also definitely increase. In the scriptures, there is reference to the upliftment of every type of soul. This happened practically, and this is why it is remembered for women. All this will happen. At present, you are sitting in one place, but later, you will have to look after places. You will not be able to sit in one place. At present, you stay in one place for six to eight months. However, later, you will have to be able to do service in all four corners as a lighthouse.

The main serviceable instruments, who are to claim the throne to the fortune of the kingdom, will continue to give light to many places like a revolving lighthouse. There has to be the practical form of a lighthouse. One light will give light to many others. Even if, in namesake, you are sitting in one place, it is not possible for someone who is a master of the unlimited world to be responsible for a limited area.

A lighthouse, which is positioned in one fixed place, doesn't serve just one place, but spreads its light in all four directions, in the same way, you may be in just one place, but benefit from your specialities and powers has to be spread all around. Until now, your specialities have only been benefitting one place. Does the sun give light to just one area? So, your special rays of powers should also be spread in all four directions. How else would you be proved to be master almighty authorities and the stars of knowledge? To be a master sun of knowledge means to be like the Father; whilst being stars, it also means to have a stage similar to that of the Father. Only the eight jewels will attain this stage. If a star spreads its light in just one area or sparkles, giving light to just its own area, that star would not be called a master sun or a sun of knowledge similar to the Father. Unless you reach the stage equal to the Father's, you cannot claim the throne that belongs to the father. Therefore, make your stage such that service increases.

Only by being a spinner of the discus will you become an emperor who is a ruler of the globe. By being one who spins the discus here, you will be become a ruler of the globe. Here, only when you are a spinner of the

the discus that spreads light in service, will you be called one who spins the discus. Only those who are the spinners of the discus can become the rulers of the globe. As you walk and move around, everyone will be able to see a discus of light, as though they are seeing it with their physical eyes. They will be amazed and wonder whether what they are seeing is reality or whether it is something that they alone can see. Your form of light and crown of light will become so common that everyone will be able to see you wearing a crown of light as you walk and move around. Just as it was a common thing to experience light from the corporeal form, so everyone should be able to see you in that form, as though they are actually seeing it with their physical eyes. You will experience that whilst seeing this, they themselves will begin to disappear. "Where am I? What am I seeing?" You used to experience this through the corporeal form and sometimes you even used to be amazed with yourself: "Are my feet here or in the incorporeal world or in the subtle region?" Just as you had this experience through the sakar form, so others will now experience this through you, and only then will you reach the stage of being equal. That will only be possible when, in-between, you continually bring your form into your awareness. Sakar Baba made this incognito effort. In the same way, all of you also have to make this incognito effort or incognito work. Do you pay this much attention? Even whilst having tension, there should be attention.

At present, you still have time to rest during the day and night, but later, there won't be time to take a rest. However, the more you stabilise yourself in the avyakt form and the more you practise remaining beyond the body, even if you become bodiless for two to four minutes, the more it will feel like you have had four hours rest. A time will come when, instead of sleeping, you will simply be bodiless for four to five minutes, so that just as the body receives its rest(nourishment) through sleeping, in the same way, you will receive this nourishment. The body will be the same old body. Of course, your old karmic accounts will still exist, but there will simply be this addition. By making the awareness of the form of light strong, you will become the form of light when it comes to settling accounts. When an injection is given, you see a difference in five minutes, and even when a sleeping tablet is taken, all distress is finished. In the same way, you should also think that you are taking the nourishment of sleep. This practice is for bringing about such a stage.

At amrit vela also, have the special practice of having incarnated. Sometimes, consider yourself to be a bodiless resident of Paramdham or that you have incarnated in the avyakt form, and sometimes consider yourself to be incorporeal. You should practise having these three stages in such a way that it feels like you are going from one room to another. So, at amrit vela, there should be the special experience of claiming the blessing of being bodiless. Achcha.

Due to the stage of ascent, there is benefit for everyone. What is the practical form of the stage of ascent in which there is benefit for everyone, through which you would be able to see the effort you need to make for the stage of ascent? Benefit for everyone proves that it is the stage of ascent for everyone. In fact, that is the thermometer.

In the beginning, all of you had the part of being the goddesses of coolness and now your part is to be the goddesses of intense fire. At first, people came into close relationship through love, whereas you now have to become the embodiment of power. At present, there is simply the influence of virtues and love or the influence of knowledge, but when will they experience this to be your practical form and that you are not an ordinary Shakti? Just as the light of the sun spreads, in the same way, everyone all around should experience the rays of your stage of being a master almighty authority in the form of powers and specialities. If you carry out your activities whilst being seated on the seat of a destroyer of obstacles, then the obstacles will not even come in front of you. Achcha.

\*\*\* OM SHANTI \*\*\*

### **Attain Victory Over Time By Changing Your Wasteful Thoughts Into Powerful Thoughts.**

What is the avyakt meeting? To become the same as the one you are meeting. So, to have an avyakt meeting means to adopt an avyakt form, the same as the Father's. Avyakt means where there is no feeling of the corporeal. Have you become like this? Have you created a stage where there isn't the slightest attraction towards the physical country, the physical body or physical things? The first promise you made is: "I listen to You and I speak to You". You have to fulfil this first promise, but unless you stabilise yourself in the avyakt or the incorporeal stage for the whole day and night, would you be able to experience being with BapDada, that is, would you be able to fulfil your promise? Throughout the whole day, for how long do you fulfil this promise? Whomsoever you are going to meet, you have to create your own stage according to their stage and meet them at their place. You have to change both your place and your stage, for only then will you be able to fulfil this promise. To have corporeal feelings or to have feelings of devotion for any person or any object, whereby you feel that this is very much loved or very good; to have this feeling for any physical object or bodily person, is also like a desire. And, as long as you have any desires, you are unable to oppose Maya completely. As long as you cannot oppose her (samna), you cannot become equal (samaan), that is, you cannot fulfil your promise.

In the pictures, Krishna has been portrayed as sitting on the globe of the world. So create such an image of your practical stage; to go beyond this corporeal world and this old body, to go beyond corporeal feelings and physical objects means to be standing over them as a detached observer. When the globe is shown under someone's feet or someone is shown sitting on the globe, that is a portrayal of the mastery or right over the world. Therefore, create such an image of yourself where you only come into this old world, from the avyakt to the vyakt, according to your own desires or on the basis of thoughts created by your own self and not as a result of being subservient to the attraction of physical objects or people. When you take the lift up, the switch is under your own control as to whether you go to the first floor or the second floor. What is the result when the switch is beyond your control? You get stuck in-between. In the same way, keep the switch of your consciousness under your own control. Have you claimed such rights whereby you are able to set your place and stage how you want, when you want and for as long as you want? Have you attained victory over time? "Kaal", means time. Are you victorious over time? If the Pandav Army and the Shakti Army only attain this stage at the end, then the power of silence is lower than the power of science because science has already conquered these elements. In the exhibition, you show pictures of how Ravan conquered the five elements, and time is shown as one of those elements. Since science, which is the power of Ravan, has conquered the elements quite a lot, then it means science is more powerful than you, doesn't it? The power of science is proving this in practice; will the power of silence show its proof at the end? To conquer time means to conquer death. The percentage of this is very low at the moment. Although you stabilise yourself in the incorporeal stage and the avyakt stage, you are not able to stabilise yourself in that stage for as long as you want. You have the experience of that stage, you even work hard for it, but you are still not able to conquer time. What is the reason for this? You think that you will sit in powerful remembrance for half an hour. You even sit for half an hour and also create plans, but you are not able to stabilise yourself in that stage for as long as the time you spend in thinking about that stage. You have the thought to push the button for the third floor, but, because you haven't conquered time, you are only able to reach the second floor, the first floor or the ground floor. This is because, throughout the day, you have the practice of wasting a lot of time. By paying attention to the wasteful, you will become powerful and successful in attaining victory over time.

As long as you waste a lot of time, you will not be powerful and successful in attaining victory over time. This is why you are not able to experience the meeting or fulfil the promise that you want to. So now, create your image of fortune of constantly being victorious over all the elements and over time. Only when you change every second from wasteful to powerful will you be victorious. Achcha. To such constantly victorious souls; to those who have all rights and who constantly fulfil their promise; to those who change the wasteful into powerful and who constantly remain beyond the corporeal and stabilise themselves in the avyakt stage; to such lucky and close stars, love, remembrances and namaste from BapDada.

\*\*\* OM SHANTI \*\*\*

**To give co-operation once means to receive co-operation till the end.**

BapDada always has *number one* remembrance of the foreigners. Just as those in bondage are remembered first, in the same way, children who are living abroad are also remembered. They too have the bondage of not being able to come often to this land, do they not? BapDada sees them as the closest of all. Are those who have gone abroad for *service* truly far away? They are not in front of Baba's eyes, but those who are merged in the eyes are never far away. They are the closest of all, are they not? Do you stay in front of the eyes or are you merged in the eyes? Those who are merged are constant yogis. Children who live abroad nevertheless come close whereas those who live close by, that is, in this land, are not able to come even once in four years, and so who is the closest? All of this is a subtle *connection*. It is a close relationship and that is why they have come close. This is *proof*, is it not? According to the *drama*, just see how the thought of so many maharathis was not able to become practical and yet your thoughts became practical, and so you are close, are you not? Do not consider yourselves to be far away from BapDada.

You should look at your astrological chart: From the beginning, that is, from your birth what has your line of fortune been like? Those who have received fortune from their birth, those who have come having created their fortune from the beginning also receive a *lift* on the basis of that later on. You have had easy attainment from the beginning, have you not? You have laboured less and received greater attainment. You have won this *lottery*. When you win a *lottery* of hundreds of thousands with a ticket of one rupee, that is less effort and great attainment, is it not? In any situation, when someone understands an instruction and, without any thought, becomes co-operative even once at a time of need, BapDada also then becomes bound to give co-operation to such co-operative souls. When you take a *jump* of giving your co-operation even once that enables you to claim a right to receive co-operation till the end. When you receive one hundred-fold return of one, there is less effort and greater attainment, whether it is through the mind, body or wealth. However, when you give your co-operation at the time of need, then BapDada is bound to give you co-operation till the end. If someone has given his co-operation even once in his life to BapDada's task, then BapDada will remain co-operative till the end. This is also a karmic account. Do you understand? Achcha.

**\*\*\* Om Shanti \*\*\***

### **May You Be Yogi And Pure Through The Attainment Of Blessings.**

Today's gathering is of the souls who have attained all blessings from the Bestower of Blessings. Out of all the blessings attained from the Bestower of Blessings, what are the two main blessings in which all other blessings are merged? Do you know them very well or have you become the embodiment of the blessings and an image that grants blessings? Those who are the images that grant blessings to themselves can become an embodiment of blessings and a bestower who grants blessings to others. So ask yourself: Have you become an embodiment of the two main blessings? That is, the blessings of: may you be yogi, may you be pure? Have you become an embodiment of this special course? Have you finished this course or are you still doing the course? The meaning of the seven days' course is merged in these two main blessings. Have all those who are sitting here finished the course, or are you still doing the course? To do the course means to return having filled yourself with force. If you don't experience the force of constantly being yogi and pure, that is, of being an embodiment of power, then you wouldn't be called an embodiment of power, but someone who is still practising to become an embodiment of power. The form of the self should constantly and naturally stay in your awareness. Just as you are constantly and naturally able to remember your corporeal form - you don't even have to practise this, but have to make effort to forget it - in the same way, your original form and your being the embodiment of blessings should constantly be in your awareness. There shouldn't be the slightest name or trace of impurity or forgetfulness. This is known as having done the course of blessings. Have you done such a course?

Just as you don't allow someone who hasn't completed the seven days' course to come to class, in the same way, Brahmin children who don't finish this course in a practical way are not allowed to come into the first class either by BapDada or by the drama. Which is the first class? They cannot come at the beginning of satyug. Since you don't allow them to come to class, even the drama cannot give them the right to go into the first class. In order to go into the first class, you should have these two main blessings in a practical way. There should be complete ignorance of forgetfulness and impurity. You are now at the confluence age, and so you should experience this sanskar or form as not belonging to you, but as belonging to your past birth, and not yours any more. The feeling should be: I am a Brahmin and this form or sanskar belongs to a shudra. To experience these sanskars as being separate from yourself, as though they are someone else's sanskars, is known as being loving and detached. Just as the soul and body are two separate things, but due to ignorance, the two have been mixed, in the same way, "mine" has been considered as "I" and due to this mistake, you have received so much distress, sorrow and peacelessness. In the same way, the sanskars of forgetfulness and impurity don't belong to you as a Brahmin, but they belonged to a shudra. By considering them to be "mine", you become influenced by Maya and you become distressed, that is, you leave the honour of being a Brahmin behind. So check this little mistake to see that it is not your sanskar or your form. Do you understand? So, only when you put the first lesson of being yogi and pure into practice can you claim a right to becoming the same as the Father and coming close to the Father.

Today, BapDada has especially to come to meet the same souls of the previous kalpa: those who have been separated for a long period of time; those who very earnestly remain in Baba's remembrance; those who constantly entertain themselves with the pure thought of celebrating an avyakt meeting; those who tie BapDada with the string of their love; those who make avyakt BapDada vyakt like themselves; the new children and the children who are physically living in the far-away countries. So who is more powerful? Those who tie or the One who gets tied? Baba says: Wah children! Well done, children!

BapDada has special love for the new ones. Why is this? Faith brings constant victory. The main reason for special love is that the new children constantly make effort to have an avyakt meeting. Their lamps of the pure hopes of experiencing through the avyakt form the activities carried out by the sakar form are constantly ignited. In order to give them their fruit, BapDada also especially and automatically remembers those who make such effort. Therefore, the remembrance of today, the good morning, love and remembrance of today from BapDada is, first of all, especially for the new children all around. As well as this, all are Baba's children. It is not possible to constantly celebrate the avyakt meeting through the vyakt

**27/12/74**

**Madhuban Avyakt BapDada Om Shanti**

**27/12/74**

form and therefore, after coming here, you have to return. However, the avyakt meeting through the avyakt form can be celebrated all the time. To such children who are the bestowers of blessings, love, remembrances and namaste.

**\*\*\* OM SHANTI \*\*\***