



OM SHANTI

**Avyakt Murli
Revision Course**

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14/01/2007 Madhuban Avyakt BapDada Om Shanti 18/01/91

**In order to be a world benefactor, become complete with all awareness
and give co-operation to everyone.**

Today, the Almighty Father is pleased to see His children who are embodiments of remembrance. The children of the whole world, from this land and abroad, are celebrating the day of remembrance. Today, the day of remembrance is reminding you children of your Brahmin life, that is, your powerful life, because, together with the life-story of Father Brahma there is also the life-story of you Brahmin children. The incorporeal Father created Brahmins through corporeal Brahma and it was only then that there was the creation of the imperishable yagya through Brahmins. Father Brahma, together with Brahmins, became the instruments for establishment. Therefore, together with the life-story of Father Brahma there is also the life-story of the adi Brahmins (first Brahmins). There is importance of both Adi Dev Brahma and the adi Brahmins in the establishment of the yagya. The eternal Father created the creation of the adi Brahmins through Brahma, and the adi Brahmins then brought about the expansion of many other Brahmins. It is this story of establishment of Father Brahma that is related on this Day of Remembrance. You call it the Day of Remembrance; so, did you remember just Father Brahma, or did you also become aware of all the things that the Father has reminded you of through Father Brahma? Which things and how many things have you been reminded of from the beginning until now? Do you remember that? If, from amrit vela until the night, you recall all the things that you have been reminded of, could they be completed in one day? There is a long *list*, is there not? Even if you celebrated a Week of Remembrance, there would still be a lot of detail, because you do not only have to *revise* it, but you also have to *realise* it. This is why you say, "the embodiment of remembrance". To be an embodiment means to experience every type of awareness; you become an embodiment of awareness whereas devotees simply speak about it. So what awarenesses have you experienced? There is a lot of expansion in all that. Just as the introduction of the Father is so vast, and yet you give the essence of it in five aspects, in the same way, put the expansion of all the things that you have been reminded about into the essence of five aspects: From the beginning until now, BapDada has reminded you of so many titles. How many titles would there be? There is a great expansion, is there not? Remember each title, become an embodiment of it and experience it. You must not simply *repeat* it. The bliss of becoming an embodiment of remembrance is unique and lovely. Baba reminds you children of the title, 'The light of the eyes'. You are the light of Baba's eyes. What is the speciality of

the eyes? What is the task of the eyes? What is the power of the eyes? Experience all of these, that is, become an embodiment of this awareness. In this way, continue to experience the awareness of each title. This was told to you just as an example. In the same way, think of 'the elevated form'. How many facets of this can you remember? How many forms do you Brahmins have? Whatever is the form of the Father is also the form of you Brahmins. Experience the awareness of all those forms. Become an embodiment of the awareness of everything – title, form, virtues, eternal, original and of the present. Become an embodiment of the awareness of all virtues of Brahmin life.

In the same way, think about your tasks: you have become instruments for such an elevated task. Let the awareness of all those tasks emerge. And the fifth aspect BapDada reminded you of is your original and eternal home. Through having awareness of your own home, you received the power to return home, you received the courage to become one who has the right to a kingdom, in your own kingdom and you also became aware of the art of living a life of happiness in the Brahmin world at the present confluence age. You now know the art of living very well, do you not? The world is moving fast in the art of dying, whereas you Brahmins are flying in a life of happiness filled with joy. There is so much difference!

The Day of Remembrance means experiencing the spiritual intoxication of all types of awareness. On this Day of Remembrance you do not use the same words as people of the world such as: Our Brahma Baba was like this, that he said this, that he did that. People of the world say, "He was, he was" and spread waves of sorrow. The speciality of you Brahmins is that you say: He is with us even now, that you experience his company. So you have this speciality. You would not say that Father Brahma has gone away. He made a promise of staying with you and returning with you. If the Adi soul does not fulfil his promise, then who else would fulfil a promise? It is just that the form and method of service have changed. The aim of all of you is to become angels who then become deities. Father Brahma became a *sample* of the angelic form. The sustenance of all the children is even now taking place through Brahma. This is why you are called Brahma Kumars and Kumaris. Do you understand the importance of this Day of Remembrance? Always remain merged in the awareness of all of this. This is known as the experience of becoming equal to the Father. You souls have experienced being equal to the Father (Bap saman), but people have taken this word 'saman' (equal) to mean 'saman' (to merge). You souls do not merge into the Supreme Soul but you become equal to the Father. All the children have personally sent special remembrance for the Day of Remembrance. Many have brought love and remembrance as messengers, for each one says: Give my special remembrance. Instead of writing a letter of remembrance to each of you individually, Baba is writing to you from His heart. The love from the heart of each one is merged in Baba's eyes and in His heart; it is especially merged now.

Those who are especially remembering Baba, BapDada also has especially made them emerge and is giving them love and remembrance. The enthusiasm of the heart, the heart-to-heart conversation and the condition of the heart of each of you have reached Baba, the Comforter of Hearts. BapDada is reminding all of you children of the awareness: you are always in Baba's heart, you are service companions and your stage is that of a constant observer. So the flag of being a conqueror of Maya will constantly continue to fly.

The lesson of '*nothing new*' should always be in the awareness of all the children in every situation. Brahmin life means there cannot be any *question mark* or even an exclamation mark. How many times would you have heard this news? (news of war somewhere). Is this news new? No. Brahmin life means that when you hear any news, you remain powerful in the awareness of the previous cycle. Whatever is to happen will happen and therefore you cannot ask the *question*, "What will happen?" You are trikaldarshi: you are ones who know the beginning, the middle and the end of the drama. So can you not know the present? You are not afraid, are you? In Brahmin life, there is benefit in every step. It is nothing to be afraid of. The task of all of you is to give peaceless souls rays of peace with your power of peace. They are your brothers and sisters, and so in terms of your Godly family, be co-operative. To the extent that they are moving fast, to that extent the yoga of you yogi souls will give them the co-operation of peace. Therefore, make special time and give them the co-operation of peace. This is the task of you Brahmin souls. Achcha.

To the elevated souls who are embodiments of all types of awareness, to the souls who have the aim and the qualifications of becoming equal to the Father, to the close souls who always experience themselves to be with the Father, to those who easily put the lesson of '*nothing new*' into a practical form, to those who become world benefactors and give co-operation to the souls of the world, to such constantly victorious souls, BapDada's love, remembrance and namaste.

Avyakt BapDada meeting the Dadis:

For the rosary of adi Brahmins – together with Father Brahma, the adi Brahmins also became instruments. The adi Brahmins have great importance. There is establishment, sustenance and transformation. The word destruction seems a little *official*, and so the adi Brahmins have a special part in establishment, sustenance and world-transformation. You have this part, do you not? The Shaktis are worshipped with a lot of splendour. The incorporeal Father and Father Brahma are not worshipped with as much splendour. The temple to Brahma is very incognito, but the Shakti Army is well known in bhakti. This is why the special children have a *part* on the *stage* till the end. The part of Brahma is incognito – avyakt form also means incognito. He prepared the Brahmins and the *part* of

Brahma then became incognito. Saraswati is also shown in an incognito way, because her part in the drama is continuing in an incognito way. It is good. The adi Brahmin souls are close to one another and are powerful. (Speaking to Dadi Janki) The body is not weak, it is powerful. That was just an excuse to give you a little rest in between; it isn't anything serious. Generally, you do not rest. Something becomes a cause for you to take a rest. All of you have a lot of love for the Dadis, do you not? As well as the Father, you also have love for the adi Brahmin instruments. So the blessings of love and the pure wishes of all of you keep the adi Brahmins healthy. It is good.

You have received a good *part* to do service through *silence*. So many souls are peaceless. They are *praying* so much. You will give them a small handful, will you not? People go and ask the goddesses for power, do they not? It is the task of you special souls to give them power, is it not? Day by day, they will experience rays of peace reaching them from somewhere. They will then search for them. Everyone's vision will then go towards the land of Bharat. Achcha.

Group 1:

Do you experience yourselves to be souls who become victorious with faith in the intellect? Do you constantly have unshakeable faith? Or, does it sometimes shake? The sign of having faith in the intellect is that you will experience victory in every task, whether it is worldly or spiritual. No matter how ordinary an action is, such a soul definitely has the right to gain victory in that, because the special birthright of Brahmin life is victory. Such a soul will not become disheartened by any task because he has the faith that victory is his birthright. So, do you have the intoxication of having such a right? If someone whose Companion is God doesn't have victory, then who would? The memorial of the previous cycle is shown as: Where there is God, there is victory. Even though they show only five Pandavas, who was victorious? God is with you, and since you were victorious in the memorial of the previous cycle, you would be victorious now too, would you not? In no task should you have the thought: Will this happen or not? Will there be victory or not? This question cannot arise. Those who have the Father's company can never be defeated. This is fixed for every cycle. No one can change this destiny. Such determined faith will constantly make you fly ahead. So, constantly continue to dance and sing in happiness of victory.

Group 2:

Do you always experience yourselves to be the fortunate children of the Bestower of Fortune? Are you multimillion times fortunate or one hundred times fortunate? Those who have such an elevated fortune will always remain cheerful because fortunate souls do not lack anything. So, where there are all attainments, you will always remain cheerful. Even if someone wins a limited lottery, his face shows that he has found something. So, what would someone who attains multimillion times fortune be like? Constantly cheerful. Remain so cheerful that anyone who sees you would ask you what you have found. The further forward you go in your efforts, the less need there will be for you to speak. Your face will say that you have found something, because the face is a mirror. In a mirror you are able to see something exactly as it is. So, your face should work like a mirror. So many souls have to receive the message that there won't be time for you to sit and relate knowledge to them. Time will continue to become more delicate, so you will not even have time to relate anything. So, how will you serve? Through your face, just as you do service with the pictures in the *museums*. People are impressed on seeing the pictures. So, your living pictures should become instruments for service: are you a picture that is ready? If such living pictures become ready, the sound will be able to be heard loudly. While walking and moving around, and while sitting, always have the awareness that you are the living pictures. The vision of all the souls of the world is on you. What is the most attractive aspect of living pictures? Constant happiness. So, do you always remain happy or is there sometimes some confusion? Or, when you return home, will you say, "This thing happened and that was why my happiness decreased."? No matter what happens, your happiness should not disappear. Are you such strong ones? Will you pass an even higher (more difficult) paper? BapDada is taking everyone's photograph, seeing who is saying "yes". Later, do not say, "I just said it at that time." In fact, nothing is a big thing in front of those who are *master* almighty authorities. Secondly, you have the faith that victory is guaranteed for you. Therefore, it is not a big thing. Any power that those who have the treasures of all powers *order* will become their helper. It is just that the one who issues the *order* has to have courage. So, do you know how to issue an order or do you know how to follow an order? You don't sometimes follow Maya's orders, do you? It isn't that a situation arises and it finishes and you then think that if you had done something in that way, it would have been good, is it? It isn't like that, is it? Are all the powers used at the right time or do they come a little later? If you remain set on the seat of a *master* almighty authority it is not possible for any of the powers not to obey you. When you get off your seat and then issue an order they will not obey you. In a worldly way, too, when someone gives an *order* while off the chair of his position, no one would obey it. If any power is not obeying your *order*, then you have definitely got off the *seat* of your *position*. So, always remain seated on the seat of a master almighty authority. Always remain unshakeable and immovable; do not be those who fluctuate. BapDada says: Even if you leave your body, your happiness should not go. Money is nothing in front of such a soul. Those who have the treasure of happiness find nothing to be a big deal. And the co-operative server children always have BapDada's company. When a child is with the Father, then nothing is a big deal. Therefore, there is nothing to be afraid of. The Father is sitting here, and so what does the child have to worry about? The Father is full of all treasures. You children have to be sustained with any method; therefore, remain carefree. You are establishing the land of happiness in the land of sorrow, and there will therefore be upheaval in the land of sorrow. In the hot season, it would be hot, would it not? However, the Father's children are always safe because they have the Father's company.

BapDada's message for all the children:

Love and remembrance to all the tapaswi children. Look children, on hearing the news of the present time, you are watching the play while seated on the highest-on-high seat of a detached observer and on the throne of a carefree emperor, are you not? In this Brahmin life, the thought of being afraid cannot arise even in your dreams. In this year of tapasya, that is just fanning the fire of constant love in order to create the attitude of unlimited disinterest. You have had the thought of becoming complete, the same as the Father, that is, you have made a *plan* to hoist the flag of victory, and so, on the other hand, the upheaval of the completion is also fixed to happen at the same time, is it not? The *rehearsal* is the means to end the reel of the drama. Therefore, *nothing new!*

According to the circumstances of the present time, if there is a struggle in coming and going, or in obtaining something, let there not be a struggle in the thoughts of your mind. Wherever you happen to be in any situation, always continue to eat the happy-heart toli. Remain happy, and fly like angels. Together with that, let a special programme for tapasya continue at this time at every centre. However much time someone is able to give, give that co-operation of silence. Achcha. Om shanti.

Blessing: May you have all your attainments emerged in your intellect and experience constant happiness and thereby become an easy yogi.

The basis of easy yoga is love and the basis of love is relationship. It is easy to remember someone through relationship. It is through a relationship that you are able to have all attainments. Wherever you have attainments, your mind and intellect easily go there. Therefore, keep in an emerged form in your intellect all the attainments you have had from the Father, the treasures of powers, knowledge, virtues, happiness, peace, bliss and love, and you will continue to experience happiness and you will become an easy yogi.

Slogan: Those who remain beyond all questions are able to remain happy.

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21/01/07 Avyakt BapDada 13/02/91

The method to bring about intensity in world transformation is to use the power of concentration and have a constant and stable stage.

Today, the Father, the Resident of the faraway land has come to give greetings for the meeting to His children from faraway lands and from this land. All of you have come from the faraway land and the Father has also come from the faraway land. The children have come to give greetings to the Father and the Father gives multimillion times greetings to the children. To celebrate means to become the same. In the world outside they just celebrate whereas the Father celebrates and makes you the same. All you children, whether you are personally in front of Baba in the corporeal form or personally in front of Baba in the subtle form, all the children in different corners of the world are celebrating the birth (birthday) of the Father which is as valuable as diamonds. BapDada is also giving multimillion times congratulations for a diamond Birthday to the children who are in front of him in the subtle form. By celebrating this birthday of the Great Incarnation, you children have yourselves become as valuable as diamonds. This is known as celebrating, that is, of becoming the same. A star of becoming multimillion times fortunate is shining on the forehead of every child. By continually celebrating you have become fortunate for all time. No one celebrates such a unique birthday throughout the whole cycle. Even though they celebrate the birthday of great souls, those great souls do not make great the ones who are celebrating. Only at this confluence do you children become great by celebrating the birthday of God. You become the most elevated souls of all. You make your life as valuable as diamonds, so that you play with diamonds and jewels for many births. This day is not a memorial of just the Father, it is also the *birthday* of the children because, when the Father incarnates, together with Baba, Brahma Dada, the soul that has transformed, also incarnates. Bap and Dada both incarnate at the same time. Without Brahmins, BapDada cannot establish the yagya, and this is why BapDada and the Brahmin children incarnate at the same time. So, whose birthday would you say it is - yours or the Father's? It is yours as well, is it not? You give greetings to the Father and the Father gives greetings to you.

Why is Shiv Jayanti, that is, the Birthday of God, known as the Great Shiv Ratri (Night of Shiva)? It is not called just Shiv Ratri but it is called the Great Shiv Ratri, because on this day of incarnation, Shiva, the Father, Brahma Dada and the Brahmins had the thought

of fulfilling a great promise: We will make the world great and elevated with the promise of purity. Especially Adi Dev Brahma together with his first Brahmin children became the instruments to fulfil this great promise. So this is the divine day of making a promise to become great. This is why it is called Maha Shiv Ratri (the Great Night of Shiva). In remembrance of this great promise that you Brahmin children made, even up until today devotees take a vow. This great birthday is the birthday to make a promise. On the one hand it is the birthday of being revealed, on the other hand it is the birthday of making a promise. All of you, who became the instruments in the beginning, are the first jewels who emerged with Adi Dev, the first deity. The practical, visible fruit of your (the few souls of the beginning) promise is that all of you (everyone now) became revealed. Look how you had gone into the different corners. You went into far corners but the Father found His children who are as valuable as diamonds but hidden by the dirt. Now you, the *holiest* and the *highest* diamonds, are sparkling in the corners of the world. So this is the fruit of the birthday of God and of your promise. All of you everywhere, even now, make a promise in front of Shiv Baba's flag, do you not? You also continue with this method, with the system, of the beginning. The birth of God is also known as Shiv Ratri. Night means darkness. At night, people or objects are not visible as they truly are. Even though they are there, they cannot be seen. Before the Father incarnated you were not able to see or know yourselves as you truly are. You were not able to see or know the Father. Even though you knew "I am a soul", you were not able to see with the eye of knowledge and experience. Even though you had eyes, you were in darkness. When your eyes do not work properly, you are not able to see clearly. So, you too were in the dark. You were not able to see yourselves. That is why Baba first removes this darkness. Shiv Ratri means to remove darkness and to intensify the light of that which is real. This is why they celebrate it with the name Shiv Ratri. The methods of the path of devotion are the memorials of your accurate methods. On the one hand there are the methods of devotion and on the other hand there are the accurate methods of the children. Baba is pleased seeing both of them. You people are also pleased, are you not, knowing that your devotees are so clever in *following*? Even up until their last birth, they continue their methods of devotion. All of this is the wonder of the Father, and you, in your point form. The saligrams are also worshipped with Father Shiva. All of you know the importance of the form of the point. This is why up to today devotees still give importance to Shiva, that is, the point. They simply know the form of a point. They don't know it in an accurate way, but they know His form in their own way. All of you not only know the Father as the form of a point but, together with being a point, He is the ocean of all treasures. Together with knowing the Point, you also know Him as the Ocean. You know Him in both His forms, not just as the point; you know both the forms. By knowing His form as the Ocean, you have become master oceans. How many treasures are you filled with? Can you count these? The treasures are countless, plentiful and imperishable. All of you have become master oceans, have you not? Or, do you have to become that now?

What will you do during the Year of Tapasya? Tapasya means that whatever thought you have, will be filled with determination. Tapasya means concentration and determination. Even now you have a yogi life. All of you have a yogi life, do you not? Or, are you the ones who have yoga for eight hours, six hours or for some hours? You have a yogi life already. So, why has this year been especially designated as the Year of Tapasya? You are doing tapasya anyway are you not? Why has this been designated? BapDada

sees all the children as yogi souls with yogi lives. And you are in your yogi life. The other life has finished already. Having become tired of a life of wandering with sensual pleasures, having become disheartened, you have become yogis after careful consideration. Did you become yogis after careful consideration or was it because someone asked you to? Have you become this after having had an experience or simply by hearing other people's experiences? Have you become yogis after experiencing or did you find that it was very good simply after hearing and seeing? Did you make the contract after seeing or did you make the contract after hearing about it? You haven't been deceived by anyone, have you? Have you seen very clearly? Check, that even now a magic spell has not been cast on you. Have you made the contract with all three eyes open? The intellect is also an eye. Together with the two physical eyes, have you made the contract with the eye of the intellect open. Are all of you strong?

All the children have a very sweet conversation with Baba. You say: Baba I am Yours; I will not go anywhere else. And you like the gyani and yogi life very much. However, you then have to tolerate a little in one thing or another. At that time, the mind and intellect come into a little upheaval: How long will this carry on? How will this happen? There is this upheaval from time to time. Sometimes it is with the self, sometimes with service and sometimes with service companions. This upheaval makes a difference in your being constant. The percentage of the power of tolerance sometimes decreases slightly. You are strong, but even strong ones are sometimes shaken by these things. So, the Year of Tapasya means to pass with 100% in all virtues, all powers, all relationships and all aspects of nature and sanskars. At the moment, you are '*pass*' but you are not '*full pass*'. One is to *pass*, another is *full pass* and the third is to *pass with honours*. During the Year of Tapasya only a few might *pass with honours*, but everyone can at least *pass fully*. The easiest method to *pass fully* is: whatever papers come (and papers will come during the Year of Tapasya, it isn't that they won't come) *pass* them with the consciousness of them being *papers*. Don't consider that situation to be a situation, but consider it to be a *paper*. Students don't go into expansion about the test paper and ask: Why did this question arise? How has it come? Who has done this? You take the *paper* with the thought of *passing* and so you overcome the paper. *Pass* them with the consciousness of their being papers. You ask: What has happened? How can this happen? When it comes to your weakness, don't think that these things happen. For yourself, you think that these things happen, this much is bound to happen. About others, you think: What have they done? Why did this happen? Consider these things to be *papers* and *pass* them with the aim of *passing fully*. I must *pass*, I must pass through and I must remain close to Baba: with this consciousness you will *pass fully*. Do you understand?

Now, in the *result* of the *majority* it is seen that you have *passed* very well in many things. It is just that you sometimes allow your old nature and sanskars to emerge in your new life, that your nature or sanskars clash with the sanskars or nature of others. Your weak sanskar clashes with the sanskar of others. This weakness in particular causes obstacles in your being able to reach your aim. Instead of *full pass*, it makes you just have *pass marks*. Don't allow your nature or sanskars to emerge in thoughts or actions and don't let

them clash with the weak nature or sanskars of others. Both require the power of tolerance and the power to accommodate. The lack of these does not allow you to come close, to *full pass* and this is the reason there is sometimes carelessness and sometimes laziness. To make your mind and intellect become concentrated in this Year of Tapasya means to stabilise in the one thought: I have to *pass fully*. If the mind and intellect become even slightly disturbed, then stabilise them once again with determination. I have to do this. I have to become this. Burn all of those weaknesses in the fire of yoga-tapasya. Has the fire of yoga been ignited? You also have the fire of love but, sometimes, the *percentage* of the intensity of the fire decreases. It doesn't get extinguished completely; it decreases slightly. Whatever you put into an intense fire will either be transformed or be burnt. A very intense fire is required to bring about transformation and to burn something. Yoga is the fire. The fire of love is ignited even now, but let it always be intense. It shouldn't sometimes be intense and sometimes less so. With a physical fire too, when something has to be made very good and on time, you would keep the intensity of the fire accordingly, so that the item is cooked well and on time. If the fire is extinguished in the middle of cooking, would it be prepared on time? It would be prepared, but not on time. If your fire of yoga becomes slack from time to time, you will become complete, but it will happen at the last moment. Those who become complete *last* cannot claim the right to the fortune of the *first* kingdom *fast*. Is the aim of all of you to have the fortune of the first kingdom? Or, will you come in the second or third birth? You want to come at the time of the first birth, do you not?

The Year of Tapasya means to make *fast* effort and to come into the kingdom at the time of the first birth with the *first number* souls. You want to return home with Baba, do you not? Then you also want to come with Father Brahma into the kingdom. Do you understand why this year has been designated as the Year of Tapasya? Increase the power of concentration. Even now, waste continues against your wish. The side of waste sometimes becomes heavier than the side of pure elevated thoughts. So tapasya means to finish waste thoughts, because this completion will bring about perfection. Without completion there cannot be perfection. You are beginning the Year of Tapasya from today. BapDada congratulates you for your zeal and enthusiasm. You have to claim *full marks* in all four subjects. Don't think that you are OK in three subjects, but that there is something lacking in just one subject. Will you pass fully then? No. You would then be in the list of those who only *pass*. To *pass fully* means to claim *full marks* in all four subjects. There should constantly be feelings of benefit for every soul. They may try to make your stage fluctuate, but you have to have benevolent feelings, benevolent vision, a benevolent attitude and benevolent actions, even for those who may cause you loss. This is known as being a benevolent soul. The meaning of Shiva is the Benevolent One, is it not? Shiv Birthday means to have benevolent feelings. To have benevolent feelings for those who bring you benefit – even those without knowledge do that. Everyone knows how to get on well with those who get on well with them. However, with your benevolent attitude you have to transform those who have the attitude of causing harm, that is, you have to forgive them. You may not be able to transform them, but you can forgive them, can you not? You are master oceans of forgiveness, are you not? Your forgiveness will become a teaching for that soul. Nowadays, when you give teachings, some understand whereas others don't. Do this and it will become a teaching for them. Forgiveness means to give them blessings of good wishes, to give them co-operation. The time of giving verbal teachings has now passed. Now give them love,

give them respect, forgive them, have good wishes and pure feelings. This is the method of giving teachings. The other method has now become old. So, do you know this new method? During the Year of Tapasya bring everyone even closer with this new method. Baba told you earlier that some beads are ready but the rosary is not ready. You have the thread and the beads, but that the beads are not close to one another, and this is why the rosary is not prepared. The beads are ready individually, but they are not ready as a group with closeness. During the Year of Tapasya you have to become equal to the Father, but the beads have to come close to one another too. Do you understand? You were yogis, you are yogis and you will always live a yogi life. Continue to see every *scene* of the drama as a lovely scene. Every *scene* is lovely. The scene that is not lovely for the world is lovely for you. Whatever happens is filled with some significance. By knowing the significance you will not get upset with anything in any scene. Those who know the significance do not get upset. Those who do not know the significance get upset.

This time the double foreigners have arrived here in time to celebrate Shiv Birthday. You had the determined faith that you had to come and so you arrived here, did you not? Those who were wondering whether they should come or not were left behind. This is nothing. More has to happen yet. As yet, nature has not started to cause upheaval with *full force*. It starts but, seeing all of you, it cools down a little. She also becomes frightened, thinking, “My masters are not yet ready.” Whose servant shall I become? You are fearless, are you not? You are not the ones who get frightened, are you? People are frightened of dying, whereas you have already died. How can those who have died already be afraid of dying? You are *trustees*, are you not? If you have the consciousness of 'mine', Maya, the cat, will say: Miaow, miaow (in Hindi – me aao - I come, I come). You are *trustees* anyway. Even your body is not your own. People are worried about dying or about their possessions or their families. You are *trustees* anyway. You are detached beforehand. Are you detached or do you have a little bit of attachment? If there is body consciousness, it means you have attachment. Therefore, tapasya means the form of fire, fearless.

Both the special Dadis are listening and watching (Dadiji and Dadi Jankiji are listening to the murli in their rooms). You have to experience some newness. BapDada has already said before: One is to do service through words and the other is service with the angelic image of powerful loving drishti. So they have received the part of doing this service for a little while. From the beginning you have been doing service through words and actions. The service of this method is fixed in the drama – it is the service that will remain at the end. They have been given this part for a short time. They are both special children. So service is merged in their settling their accounts. The settling is only in name but the significance is the service. Within the unlimited play, this too is a *wonderful* play. The part of both of them is of newness. This one is quickly settling accounts and moving closer to the stage of completion and perfection. She will not go alone – no one should think this. Each of you has to settle your accounts, but some of you just settle them whereas others do service while settling them. All of you have become victorious, have you not? The medicine of

everyone's blessings changes the crucifix into a thorn. You did not get influenced by the karmic account. Both are all right. They are just taking precautions. Rest is also a precaution, just as you have to take precautions with your food. This is a precaution of walking, moving around and speaking. What can love not achieve? There is a saying: Love can turn stone into water. So, can it not change this illness? It has changed, has it not? The illness of the heart has changed. It has changed from stone to water, has it not? So, this is the love of all of you. Now, just the water remains. The stone has finished. By staying in rest, the faces of both have begun to sparkle. The love of the family also helps a lot. Achcha.

To all the souls everywhere who have the elevated feelings of bringing about world benefit, to all the souls everywhere who have such determined thoughts, to the souls who transform themselves and the world through tapasya, to those who have a powerful and constant stage through the power of concentration, to such souls who are engaged in tapasya, to the loving souls, to the souls who constantly remain with the Father, to the children who always remain co-operative in the different methods of service, please accept congratulations for the birthday of the Great God, as well as love and remembrance together with namaste.

Blessing: May you be loving to God and, with the power of love, remain free from labouring.

The power of love changes labouring into ease. Where there is love, there is no labour; labour becomes a form of entertainment. Souls tied in various bondages labour, but souls who are loving to God easily become free from labour. Always keep this blessing of love in your awareness and then no matter how big the situations are, even a mountain of adverse situations can be transformed with love and become as light as water.

Slogan: To remain constantly free from obstacles and to make others free from obstacles is real service.

* * * O M S H A N T I * * *

28/01/2007 Madhuban Avyakt BapDada Om Shanti 25/02/1991

To bring about equality in your thoughts and deeds is fulfilling the responsibility of love for God.

Today, BapDada is pleased to see all His children who have a right to self-sovereignty because only those who have a right to self-sovereignty can claim a right to world sovereignty. So, today, BapDada is asking the double-foreign children the news of their self-sovereignty. Is the kingdom of each self-sovereign functioning well? Are your co-operative companions who rule the kingdom with you always co-operative accurately at the right time or do they sometimes also deceive you? However many co-operative workers you have – organs, whether physical or subtle - are they all working under your *orders*? Whatever you *order* at any particular time, do they become your helpers at that time in that particular way? Do you hold a royal court every day? Are all the workers in the kingdom 100% obedient, faithful and *ever-ready*? How is everything? Is it good, very good or very, very, very good? Is the royal court always successful or do your co-operative workers sometimes create upheaval? You know the condition of the royal court (the government) of this old world very well – there is neither *law* nor *order*. However, your royal court is *lawful* and always functions with “Ha ji” (Yes indeed) and “Ji hajir” (I am present). To the extent that the ones with the right of the kingdom are powerful, accordingly, the co-operative companions of that kingdom also always automatically move along with signals. As soon as the one with the right gives an order, “Do not listen to this, do not do this, do not say this,” they would work according to those signals in a *second*. It wouldn’t be that you give an order, “Do not look at that,” and they look at that and then ask for forgiveness, saying that they made a mistake. If someone thinks about something after doing it, would you call that one a sensible companion? When you *order* your mind not to have waste thoughts, and to put a *full-stop* in a *second*, it should not take two *seconds*. This is called a yuktiyukt royal court. Have you become those with a right to such a kingdom? Do you hold court every day or do only issue an *order* when you remember? Every day, at the end of the day, *check* your co-operative workers. When any physical organs or workers repeatedly make a mistake, it is by performing those wrong actions that it becomes a firm sanskar. Then, it takes time and effort to change it. If you check it at that time and then give it that power to change, it will be put right for all time. If you simply repeatedly check yourself and realise that it is wrong, that it is not right, but do not apply a method to *change* it or do not give it the power of knowledge, then too, transformation doesn’t take place. Therefore, first of all, *change* the physical organs with the power of knowledge. Do not just think that that is wrong because you clearly know what is *right* and you also know the method to follow that which is *right*. If you just continue to tell others, transformation will not take place by telling them, but, together with telling

them, also clarify the method with them and then there will be success. Then those souls will remain successful with self-sovereignty functioning. The sign of those who are successful in their sovereignty is that they will always be content with their effort. Together with that, all the souls who come into contact with such souls will always remain content with those souls, and thanks will always emerge for those souls from their heart. From everyone's heart, there would always be the music of the song of "Wah, Wah" emerging. Their ears would constantly hear the music of the thanks of "Wah, Wah" from everyone. This song is *automatic*. You don't need to play a *tape recorder* for this. There is no need for any musical instruments for this. This is an endless song. So, have you become such successful self-sovereigns? Successful self-sovereigns of the present time will attain the kingdom of the world in the future as the fruit of their success. If there isn't complete success - if it is sometimes like this and sometimes like that, sometimes 100% success and sometimes just success, not 100% success - then such a self-sovereign soul would not attain the throne or the crown of the kingdom, but would become part of the *royal family*. One is to be seated on the throne and the other is the *royal family* seated on a throne. To be seated on the throne means that at the present time, too, you always remain seated on the *double* throne. What is the *double* throne? One is the immortal throne and the other is the Father's heart-throne. So, those who are always seated on the *double* throne - not those who are seated on it sometimes - those who are always seated on the heart-throne become constantly seated on the throne of the kingdom of the world. So *check* yourself: Was I seated on the *double* throne throughout the day? If you were not seated on the throne, then nor could your co-operative workers obey your *orders*. A king's orders are obeyed. If the king is not on his throne and issues an *order*, that is not obeyed. Nowadays, instead of a throne, they have a chair; the throne system has finished. They are not worthy and so the throne has disappeared. If you are seated on your chair, everyone will obey you. If you are not seated on your chair, not everyone will obey you. However, you are not the politicians with the chair. You are the kings who have a right to self-sovereignty. Are all of you kings, or are some of you subjects? To be a Raj Yogi means to be a king. Look how multi-multi-multimillion times fortunate you are! The world, especially the countries abroad, are in upheaval. They are in a confusion of *war* and defeat. Some are being defeated, some are at *war* and others are in upheaval hearing about the conditions everywhere. So, they are in an upheaval of defeat and *war*, and you are lost in BapDada's love. God's love has pulled you from far away and brought you here. No matter what the circumstances are, they cannot stop you in front of God's love. God's love becomes the Intellect of the Wise and changes the situations into an elevated stage. Among double foreigners too, see how those from Poland used to make so much effort, and they used to think that it was impossible! However, what does it feel like now? Even those from Russia used to think that it was impossible; even if they had to wait in a queue for 24 hours, they reached here. The difficult became easy. So, you would say "thanks", would you not? It will continue to happen like that all the time. Some think "Planes will stop flying at the end, so how will we come here?" God's love has such power that it will cast magic in someone's eyes so that they will be compelled to send you. However, you mustn't be those who just have love for God, but those who fulfil the responsibility of love. The Father has promised those who fulfil the responsibility of love that He will also continue to fulfil the responsibility of love in order to overcome any problem until the end. Do not become those who have love only sometimes; be those who always fulfil the

responsibility of love. Many know how to love, but only a few know how to fulfil the responsibility of love and this is why you are a handful out of many.

BapDada is always pleased to see the *double*-foreign children because you became worthy to receive His help through your courage and you broke many types of bondage of Maya and crossed many *boundaries* of the different customs and systems and arrived here. This courage is no less. All of you have maintained courage well. New and old, both are sitting here. There are many who are the oldest ones of all and also those who are new in this cycle. The courage of both is good. All of you are *number one* in maintaining this courage, and so, in what respect is there a *number*? Double foreigners make special effort and in their heart-to-heart conversations they say that they will definitely become part of the rosary of 108. Do any of you question whether you can become part of this? You will definitely become part of it. A seat in the rosary is *reserved* for *double* foreigners, but how many and who will become part of it – Baba will tell you as you progress further. So, why is a *number* created? Each of you says with your right: He is my Baba! So, you have full rights, and yet, why is there a *number*? Of course there will be a difference in the one who is *number one* and the one who is *number eight*. Why is there that much difference? Let alone the rosary of 16,000, look at just the 108 – there is a vast difference between one and 108. So why is there a difference? All of you have *passed* in courage. However, in return for your courage, the help that you receive from the Father and the Brahmin family – to receive that help and to use it at the right time, to be able to use the help, that is, the power that you need at a particular time – the difference is in the power to decide and the power to use it for a task. All of you receive an inheritance from the Almighty Authority Father, the One with All Powers. It isn't that some receive 8 powers and others receive 6 powers. You all receive all powers. You were told earlier too that you receive success by using the right method. The method of using the power in a task – one is the method of belonging to the Father, the second is the method of receiving an inheritance from the Father, and the third is the method of using the inheritance that you have received from the Father. So, there is a difference in the method of using it for a task. All of you have the *points*. When you have a *workshop* on any *topic*, you extract so many *points*. So, one method is to keep one *point* in your intellect and the second is to become a *point* and to use the *point*: to become the *point*-form and also to have the *points*. Let there be a balance of the two. This is receiving *number one* success with the *number one* method. Sometimes you go into the expansion of the *points* and sometimes you stabilize yourself in the *point*-form. Being the *point*-form and having the *points* have to be together. So, increase the power of using this. Do you understand? If you want to become number one, you have to do this.

Nowadays, through the power of *science*, they have speeded up the power of using something through the facilities provided by *science*. The amount of work that a living person is able to do in a certain time, the facilities of science, a computer, is able to do that same work so much more quickly. A computer even *corrects* a living person. So, since the facilities of science can speed up

the power of using something – many such *inventions* have been made and are also being made – then with the power of *silence*, Brahmin souls can make a task successful so fast, accurately. Take a decision in a second, and in a second make the task successful in a practical way. You also need to have the balance of thinking and doing. Some Brahmin souls think too much, but at the time of doing something, they don't do as much as they think whereas others begin to do and think later about whether they did it correctly or not. What should be done now? Thinking and doing should both be at the same time. What happens otherwise? You think that you are going to do something, but if you try to do it after thinking, then while thinking about it, the time or the situation of carrying that out changes. You then say: I was going to do it, I had thought about it. Since instruments of science that have a fast speed are being invented, what can you not do in a second? The instruments for destruction are moving forward at a fast speed, and so what can the powerful facilities of the silence power of the establishment not do? Now, the fast speed is invoking you masters – you don't *order* her and so the elements are creating so much chaos. If you masters become ready, the elements will welcome you. Are you ready for that? Or, are you now becoming ready? Even until now, your devotees are praising the full preparations. Do you know your praise? Now check: Are you full of all virtues, completely viceless, completely non-violent, the most elevated beings following the highest code of conduct and 16 celestial degrees full? If you are full in everything, then you can understand that the masters are ready. However, if there is a *percentage* in this, then understand that the masters are not ready. You are a child, but you have not become a master. Then, the elements will welcome you masters. You are the children of the Father. That is fine. You have passed in that. However, to become full in all these five things means to become a master. Should we order the elements? Achcha. You will become ready in the Year of Tapasya, will you not? Should we order it then? This Year of Tapasya is the *last chance*, or, will you then say, "Give us a little chance!"? You will not ask for it then, will you? Achcha.

To all the souls everywhere who have a right to self-sovereignty, to all the special souls who are always seated on the *double* throne, to the souls who have been blessed and who make the powers of thinking and doing equal, to the children who are conquerors of the heart who fulfil the responsibility of love for God, love, remembrance and namaste from Dilaram BapDada.

Blessing: May you be a yogi soul who experiments and increases all treasures by using them.

BapDada has given you children all the treasures for you to experiment with them. The more one experiments, the more progress there is because progress is a sign of experimentation. If there isn't progress, it is because there hasn't been experimentation. Yoga means to experiment. So, due to carelessness do not waste the entrusted property of body, mind, wealth and possessions that you have received from the Father, but use them instead and multiply them ten-fold. To have greater glorification through less expenditure is a sign of a yogi soul who experiments.

Slogan: To renounce sinful actions and vices is real renunciation.

*** * * O M S H A N T I * * ***

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17/03/91AVYAKT BAPDADA 17/03/91

Today, BapDada is seeing His jewels of contentment from all four directions. The confluence age is the age for remaining content and making others content. Contentment is the speciality of the Brahmin life. Contentment is the greatest treasure of all. Contentment is the personality of purity of Brahmin life. With this personality you easily become a special soul. If there isn't the personality of contentment, you cannot be called a special soul. Nowadays, two types of personality are praised. One is the bodily personality and the other is the personality of position. The personality of contentment is visible in the expression of a Brahmin soul who has the greatness of contentment in his Brahmin life. And only the personality of the position of his elevated stage is visible. The basis of contentment is to be complete with all the attainments that have been claimed from Baba, that is to say, the soul is overflowing. Any lack of attainment is the reason for discontentment. All attainments bring about contentment. Therefore, what is it that BapDada gave all you Brahmin children as soon as you took Brahmin birth? Baba gave you the full inheritance, did He not? Or is it that He has given less to some and more to others? Is this what He has done? He hasn't, has He? BapDada always says to all the children: Remember Baba and the inheritance. The inheritance is all the attainments. All the powers are included in this. All the virtues are included and gyan is also included; all the powers, all the virtues and the complete knowledge. It isn't just knowledge but it is the complete knowledge. It isn't just the powers and the virtues but all the powers and all the virtues. The inheritance is everything, that is, it is complete; there is nothing lacking. Every Brahmin child receives the full inheritance. You don't receive half the inheritance. It isn't that out of all the virtues, you receive two virtues and someone else receives another two virtues. The full inheritance means it is complete and perfect. Since each one receives the full inheritance, what would there be where there are all attainments? There would be contentment, would there not? So BapDada was seeing the personality of contentment of all the Brahmins and was seeing to what extent each one has developed this personality. There is no name or trace of discontentment in Brahmin life. This is known as experiencing the pleasure of Brahmin life through this

personality. This is the life of pleasure, the life of enjoyment. The meaning of tapasya is that the personality of contentment should be visible in your eyes, in your face, in your expression and your activity. Baba was creating the rosary of such jewels of contentment. How long must the rosary have been? Would it have been a long one or a short one? A jewel of contentment means a jewel without any flaw. The sign of contentment is that a contented soul will experience the self to be satisfied and others would be satisfied with that soul. In the stage of being satisfied, the heart is not asking questions. One is a heart that is satisfied (prasann), and the other is a heart that is asking questions (prashan). Prashan means questions. One with a satisfied heart remains satisfied because of being knowledge-full about the drama, and does not ask questions. Whatever questions arise about the self or others, you yourself get the answer first. Baba told you before, did He not, not to ask what or why, but to put a dot. Change that which is one second, the detail, into the essence in the next second. One who is satisfied to such an extent always remains carefree. So check: are there such signs of a jewel of contentment in me? BapDada has given the title, 'jewel of contentment' to everyone. BapDada is asking all the jewels of contentment: Hey, jewels of contentment, are you content? (Hanji). Achcha, are you always content with yourself, that is, with your effort, with the effort of transformation of your sanskars, in the percentage of your effort and your stage? You didn't say 'hanji' to this. Why? You don't say 'hanji' when the aspect of "always" comes. Achcha. Second question, are you always content with your mind, words and actions, that is, in service which takes place through relationships and connections? In all three, not just in one type of service, but are you always content with all three types of service? So what would you say? Are you checking yourself to the extent you are this? Third question, are you always content with yourself and with others when coming into connection and relationship with all souls? Are you, or are you thinking about it? Because during the year of tapasya, this is the fruit of success of tapasya that you have to attain. There should be contentment with the self, with service and with others, with everything. You have had yoga for four hours; that is very good. You will reach eight hours from four hours; this is also good. Yoga is the method to achieve the result of yoga, but what is the result of the method? To have yoga is the method. The attainment through yoga is the result. Just as you have had the aim to have eight hours yoga,

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in the same way, keep a clear and elevated aim to achieve the result of these three types of contentment. Some children consider themselves to be content out of their own cleverness. Don't be content in this way. One is when your heart accepts and the other is when your head accepts. You are content with yourself, with your head thinking, "What worries do we have? We are carefree." To consider yourself to be content with your head is not contentment. You have to understand this in an accurate way. The signs of contentment should be experienced by the self. Is your heart always satisfied, is there that personality? If you consider yourself to have that personality but others don't consider you to have that personality, it means you consider yourself to be clever. So there shouldn't be contentment of this kind, but you have to become a contented soul with accurate experiences. Contentment means that the heart and the head will always be in rest. They will be in the stage of comfort and happiness. There will not be restlessness. They will be happy and comfortable. Such jewels of contentment always sparkle as the jewels of Baba's forehead. Check yourself. Contentment enables you to receive blessings from Baba and all others. A contented soul will experience himself to be flying on the viman of the blessings, of Baba and all others, from time to time. These blessings are the flying vehicle for that soul. He will constantly experience himself to be flying in a flying vehicle. He will not ask for blessings, but blessings will come to him automatically. To be such a jewel of contentment means to be a tapasvi who is the embodiment of success. It is not success that is temporary. This is eternal and spiritual success. Baba was seeing such jewels of contentment. Let each one ask the self: Who am I?

You have very good zeal and enthusiasm for the year of tapasya. Each of you is doing it according to your capacity and also has enthusiasm for the future. This enthusiasm is also very good. Now reveal the attainment that is claimed through tapasya in your life and in relationships and connections with all others. You experience this in yourself, but don't just keep your experiences in your mind and intellect. Bring them into your activity and onto your face. Bring them into your relationships and connections. After they are first revealed within yourself, they will then be revealed in your relationships. After that, they will be revealed on the stage of the world. Then the drums of revelation will beat. As your memorial, in the scriptures, they say that Shankar opened his third eye and destruction took place. Shankar means the bodiless stage, the tapasvi form. This meant to make the snake of the vices a garland around your neck and to constantly experience an elevated stage and be seated on an elevated seat. The third eye means the eye of becoming perfect, the eye of becoming complete. When you, the tapasvis are in your complete stage, and have the thought of world transformation, this nature will dance the dance of complete upheaval. It will dance the dance of creating calamities. You will be unshakeable and it will create upheaval. Why is that? Who will clean up the whole world? Can human souls do this? So the upheaval of this air, this earth and the water of the ocean will clean everything. You have to create such a complete stage with this tapasya. Nature will accept your order through your thoughts when first your constantly co-operative senses, the mind, intellect and sanskars, accept your order. If your constant co-operatives do not accept your order, how will nature accept your order? There should be such an elevated stage of powerful tapasya that everyone should have the same thought at the same time; then there will be transformation. When you have a thought in one second, nature should be present. At the moment, Brahmin souls of the world have world peace yoga at the same time; everyone at the same time has one thought of remembrance. In this way, with everyone's thoughts, nature will start the dance of upheaval. This is why you say that there will be world transformation through self-transformation. How will this old world be transformed and become new? Through the powerful thought of all of you. Everyone will have the same thought collectively. Do you understand what you have to do? Who are you? Jewels of contentment? Achcha.

This is the double foreigners' turn. They have gone fast in their last turn. BapDada always remains pleased seeing the double foreigners. This does not mean that Baba is not pleased seeing the Bharatwasis. At the moment, it is the double foreigners' turn. Baba is always satisfied with Bharat. This is why He has come in Bharat and has made all of you into Bharatwasis. Who are all of you at this moment? Foreigners or Bharatwasis? Not just Bharatwasis but you like being Madhubanwasis.

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Now finish service quickly so that you can become Madhubanwasis. When you quickly finish giving the message to the whole world, you will then come here, and you will not then be sent away. By that time, the place will also be ready. Look, there is a very big land, it is already booked, is it not? Arrangements will be made there beforehand, and then there will be no difficulty for you. However, when the time comes, you will even sleep on your suitcase. You will not take a bed. That will be a different time altogether. That time is different and this time is also different. Now the message through service should be the same in your mind, words and actions; it is then that the speed of service will become fast. Be powerful with your mind, knowledge-full in your words, and loveful in your relationships and connections, that is, in your actions. When all three experiences are given at the same time, service will take place with a fast speed.

Are all the double foreigners staying comfortably? Was there any difficulty? There was difficulty for those who are living far away. Are those who are staying in the hotels experiencing any difficulty? Is it difficult or is it easy? Are you all content with your living accommodation? Achcha. Are all of you all right with your body? There isn't along queue in the hospital is there? Achcha. Is the mind all right? You come from far away, and so BapDada is happy seeing the children who have come from far away, happy. But still, even though you come from far away, you are all right because you come by plane. Achcha.

BapDada is giving special love and remembrance to those who have come for the first time in this kalpa. Those who have been before and have come again, raise your hand. But still you have good courage. You go back to collect money for your ticket and come back. This also is a method to have remembrance: We have to go, we have to go. Where do you have to go? When you come here, you think that you have to go to foreign lands, but as soon as you leave you think about coming back here. When you have arrived here, you think about going back. Now inspire the intellect of the Government of Rajasthan so that they make all arrangements for you. The time will come when that Government will think that these Brahmin souls are the beauty of Abu. Achcha.

To all the great contented souls in all four directions, to the elevated souls who constantly have a satisfied heart, those who remain carefree, to the souls who are servers, who do service with a fast speed with all three types of service at the same time, to those tapasvi souls who are seated on the seat of an elevated stage, BapDada's love, remembrance and namaste.

OM SHANTI

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03/04/91AVYAKT BAPDADA 03/04/91

Today, all the children have reached their corporeal sweet home of Madhuban, where a spiritual meeting between Baba and the children takes place, and where the gathering for that meeting takes place in order to celebrate the meeting after a kalpa. All the children have come into the gathering for the meeting. This gathering for a meeting between the Father and the children only takes place at the confluence age, and only takes place in Madhuban. This is why you have come running and reached Madhuban. Madhuban enables a meeting to take place with BapDada in the corporeal form, and together with that, through easy remembrance, it enables the avyakt meeting, because the land of Madhuban has received the blessing to give the experience of a spiritual meeting in the corporeal form. Because it is the land that has received the blessing, it gives an easy experience of the meeting. At no other place does the meeting between the Ocean of Knowledge and the rivers of knowledge take place. This is the only place for a meeting between the Ocean and the rivers. You have come to such a great land that has received blessings. You think this, do you not? During the Year of Tapasya, it is especially those children who are celebrating the meeting for the first time in this kalpa who are being given a golden chance. How lucky you are! Are you lucky? At the beginning of tapasya, the new children have received extra power. This power that has

been given at the beginning will become co-operative in the future to enable you to move forward. The drama has also given co-operation to the new children to enable them to move forward.

This is why you will not be able to complain, saying: We came later. No, the Year of Tapasya has also been given a special blessing. During the Year of Tapasya, you have the right and

have been given a chance to come to the land of blessings. This extra fortune is not little. You, the new children, have especially been given three blessings for the Year, of coming to the land of Madhuban, and for your effort. How lucky you are!

Keep the intoxication of the eternal fortune with you. It shouldn't be with you just whilst you are here, but Baba is eternal. You, the elevated souls are eternal, and your fortune is eternal. To keep the eternal fortune eternal is simply a question of paying attention. Not the attention with tension, but easy attention. Then, what is difficult? You have recognised "My Baba", but have you accepted Him? Or, have you just recognised Him? You have accepted Him also, have you not?

You have recognised Him, you have accepted Him, you have experienced Him, you have claimed the right. So what is difficult? There should constantly be the experience, "Only my Baba, my Baba". This is full knowledge. The whole knowledge from the beginning, through the middle until the end is merged in the word, "Baba", because Baba is the Seed, and the whole tree is merged in the Seed. It is possible to forget the expansion, but it is not difficult to remember the essence in the word "Baba".

Do you find it difficult? It should always be easy. It

shouldn't be sometimes difficult and sometimes easy, but it should always be easy. Is Baba always yours or is He yours only sometimes? If Baba is always yours, remembrance should also always be easy. It is not a difficult thing. God said to you: You are Mine. And you said in return: You are mine. So then, what is difficult? This is why the new children especially can go further ahead, because there is still a chance to move forward. As yet, the bugles for the final completion have not been played. Therefore, fly and inspire others to fly. For this, the method is to save waste. Continue to accumulate in the savings account, because for sixty-three births you have not been saving, but you have been wasting. All accounts have been finished by wasting them. You wasted the treasure of breath, you wasted the treasure of thought, you also wasted the treasure of time, the treasure of virtues, the treasure of powers and you also wasted the treasure of gyan. You became so empty! Now you have to accumulate in all these accounts. The time to accumulate in them is now. You are also receiving an easy method from Baba to accumulate in them. Perishable treasures run out and decrease as you spend them, whereas the more you use all these treasures for the self and for others with a pure attitude, the more they will increase and accumulate. You have to make use of these treasures. The method to accumulate these is to use them at the time of need, and then they will grow. Just as you make use of knowledge, in the same way, the more you use the virtues and the powers, the more they will increase. Don't think

they should be kept in a locker. Think "I have many virtues, I have power". Don't start to lock them up. Use them! Do you understand the method for accumulation? It is to make use of them. Use them for yourself, otherwise you will lose them. Some children say: All the treasures are merged in me. But what is the sign of them being merged? The sign of them being merged and accumulated is that they are useful to the self and to others at a time of need. If they are not being used, yet you say you have accumulated a lot, then this is not the accurate method for accumulating. Therefore,

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if the method is not accurate, you will not be able to achieve the result of becoming perfect on time. You will be deceived.

There will not be success. Make use of the virtues and make use of the powers and they will increase. So, adopt the method of saving, the method of increasing and the method of accumulating.

Then you will see that the account of waste will have been transformed and everything will be used in a worthwhile way. On the path of bhakti, there is a system of physical wealth being given in donation or used in a worthwhile so that it increases.

Even in bhakti, in order to make people use it in a worthwhile way, they increase their zeal and enthusiasm. During the Year of Tapasya you also must not just check whether there was waste or not. Waste is a different thing from checking to see how many of the treasures that Baba just told you about were used in a worthwhile way. The virtues are a gift from the Father. Do not make a mistake, even in dreams, saying: 'My virtues, my powers'.

These are a gift from the Father, the gift from God. It is a great sin to consider the gift from God to be yours. Many times, many children think and speak in ordinary language: 'My virtue is not being used', or 'I have this power, but it is not being used'. 'My intellect is very good, but it is not being used'. How is it yours? To say 'mine' means to make it dirty. Even in bhakti, this teaching was given for sixty-three births: Don't say mine, say Yours. But you didn't do it. On the path of knowledge also, to say, 'Yours', but to consider it to be 'mine', is cheating and it will not do. Therefore, to consider the holy offering from God to be yours means to be arrogant and disrespectful. Don't ever forget the word "Baba". Baba has given power, Baba has given the intellect. It is Baba's task, it is Baba's centre, and all these things are Baba's. Don't think: This is my centre. I created the centre, so I have a right to it. Where did 'yours' come from? Is it yours? Have you carefully kept a bundle aside? Many children show such intoxication: I built the building for the centre, so I have a right to it. But whose centre did you build? It is Baba's centre, is it not? If you have surrendered it to Baba, how can it be yours? How can there be "mine"? Is it "mine"? Is it a little bit? Be careful! When the intellect turns, you say: This is mine anyway. By saying, "mine, mine", you dirtied it. It will be dirtied again. Do you remember the first promise you made to Baba for your Brahmin life when you became a Brahmin?

What is that promise? Have the new ones made it or only the old ones? The new ones have now also come as the old ones did. You have come after completing the form about having faith in the

intellect, have you not? You have not come, weak. So everyone's first promise was: Mind, body, intellect and wealth are Yours. Did you make this promise or is there someone who did not make it? Those who did not make it, raise your hand! If you are going to make it now, raise your hand. Are you making it now? You have made it. Achcha, this doesn't matter either. You did not make it before, but raise your hand if you are making it now. Those who think: Something has to be kept aside for the future, and so how can everything be given to Baba; something has to be kept aside, and so you consider this to be a sensible activity, raise your hand! Do you want to keep anything aside? You are giving it to Baba today. However, be careful! Don't think, 'Who saw us anyway'. Who is going to see anyone in such a crowd? Baba has a very clear TV. You cannot be hidden from that. Therefore, if you want to keep a little aside after careful consideration, then by all means keep it, it is good. There should be a little that is mine, that there should be two annas or four annas from a rupee kept aside. What do the pandavs think? Should you keep a little aside? Think about it, think carefully. What do those at the back think? Should you keep a little aside? Those who wish to keep a little, raise your hand now! You will be saved. Otherwise later you will see this time, this gathering, and your nodding. Never let there be the consciousness of "mine". When you say, Bap (Father), pap (sin) finishes. When you do not say, Bap, it becomes pap. When you become influenced by sin, your

intellect doesn't work. No matter how much someone tries to explain to you, you say: No, this is right, this has to happen, this has to be done. Baba feels mercy, because at that time you are under the influence of sin. Baba is forgotten and sin comes. Because you are under the influence of sin, you do not understand what you are doing and saying. Always remain in the consciousness of knowledge. Don't come under the force of sin. In-between this wave comes in. This is the wave of Maya, so you new ones should remain safe from it. Don't be caught up in these matters. Do not go into the consciousness of 'mine, mine'. When souls become a little older, there is a lot of Maya of 'mine, mine'. Since this is not my idea, or it is not my intellect..., where did 'my idea', come from? So do you understand what the method to accumulate is? Use it in a task and make it successful. Use your Godly sanskars in a worthwhile way and the sanskars of waste will go away. When you do not

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use your Godly sanskars for a task, they simply remain in the locker, and just the old ones continue to work. It happens like that. Some have the habit of keeping very beautiful things in a bank or beautiful clothes or a lot of money also in a cupboard, but they use the old things. They have love for the old things. The things in the cupboard simply remain in the cupboard, and they will just make do with the old things. So do not do this. Do not continue to use the old sanskars and let the Godly sanskars simply remain in the locker of your intellect. Use them for a task, use them in a worthwhile way. So maintain a chart of how much you used them in a worthwhile way. To use something in a worthwhile way means to save or increase it. Use it in a worthwhile way with your mind, or make it successful through your words, or make it worthwhile through relations and contacts, through actions, through your elevated company and with your extremely powerful attitude. Do not just think, 'My attitude is always very good'. But how much of it was used in a worthwhile way? 'My sanskars are those of peace anyway.' But how much were they put to use in a worthwhile way? By adopting the method of using them in a task, you will easily experience the success of becoming perfect. To use something in a worthwhile way is the key to success. Do you understand what you have to do? Do not

be happy with just yourself: 'I am very good and virtuous, my yoga is very good'. But if it is that good, then use it! Use it in a worthwhile way. This is an easy method, is it not? Or, is it difficult? Use it for a task and increase it. It will continue to increase without any effort, and you will then use it in comfort for twenty-one births. You will not have to make any effort. There, there is an unlimited gathering. There is the praise of your memorial mentioned in the

scriptures: First, water was put into a glass, then it was put into a pot, then into a pond, then from the pond it flowed into the river. Where did it finally go? Into the ocean. So this gathering first took place in the history hall, then in the meditation hall, and now it is taking place in Om Shanti Bhavan. Now where is it to take place? But this does not mean that without the corporeal meeting, you cannot celebrate an avyakt meeting. The practice of the avyakt meeting has to increase according to the time, and you have to increase it. The Dadis became merciful and had special mercy for the new ones. But now, increase the experience of the avyakt. That will be useful to you at the right time. Look, BapDada is even now playing the part of the corporeal meeting for the new children. But till when will this continue? So, are all of you happy and content? You have not had any difficulties whilst in this gathering, have you? Are all of you content? Are you content in living outside also? This is also a part in the drama. Since you say that the whole of Abu will belong to you, how is this to happen? So first of all, at least place your feet there. So, now there is just the name of a dharamshala, but then it will all become yours. Look, even in the foreign lands, it has already happened that when people were not able to use a

church so much, they gave it to the Brahma Kumaris to use. So people offer for your use those big places they have, but are not able to run, either by your paying money or by some other way. So now, some such places in the foreign lands are becoming centres. Since it has begun in the foreign lands, it will happen here also, will it not? So the feet of the Brahmins are being placed at every place. There is significance in this also. So the Brahmins receive the part in the drama to set their feet there. So what will you do when the whole of Abu becomes yours? They themselves will offer it to you, saying: You look after it. They will say: Look after us and also the centre. Therefore, wherever, and whatever part you receive at any time, play it whilst being even more *razyukt* (one who knows all secrets). *Achcha*.

Madhuban niwasis are sitting below; the teachers are sitting in the meditation hall and listening there. They are meeting through listening. The teachers and Madhuban niwasis receive the instant fruit of their service as blessings of contentment from everyone. These blessings from the Brahmin souls and the Father are useful, in the form of an extra lift. The blessings from the heart of Brahmin souls are no less.

To the chatrak souls in all four directions who celebrate a meeting and imbibe the jewels of knowledge, to the elevated souls who celebrate a meeting in the subtle form and the corporeal form, to the souls who use all the treasures in a worthwhile way and become the embodiment of success, to the souls who have unlimited disinterest and who constantly have the consciousness of, 'my Baba', and have no trace of the limited consciousness of 'mine', to the children who constantly attain the success of becoming complete through the accurate method, BapDada's love, remembrances and namaste.

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11/03/07 Madhuban Avyakt BapDada Om Shanti 10/04/91

**In order to be seated on the heart-throne and the throne of the world,
give happiness and receive happiness.**

Today, the Master of the World is seeing His children who are the children (balak) and the masters (malik). All children are at present masters of themselves, and in other births, too, they are masters of the world. Godly children become the masters. 'Brahmin souls' means souls who are masters. At present, you are the masters of all the sense organs; you are not souls who are dependent. You are the ones who have a right, that is to say, you are the masters. You are not under the influence of the physical organs. This is why you are the children who are the masters. You experience the Godly intoxication of being a child and you also experience the intoxication of being a self-sovereign. You have double intoxication. The sign of intoxication is imperishable spiritual happiness. Do you constantly experience yourselves to be the souls out of the whole world who have the fortune of happiness? Wah! my elevated fortune, that is, my elevated luck. You have the fortune of happiness and you constantly eat the nourishment of happiness and feed it to others as well. Together with that, you always swing in the swing of happiness. You give others the great donation of happiness and create their fortune of happiness. In the same way, have you made your life as invaluable as a diamond, or are you still making it that? Have you already made it or is it still being made now? Brahmin life means to stay in happiness, to eat the nourishment of happiness and to stay in the swing of happiness. You are such Brahmins, are you not? What is there in life apart from happiness? Your life itself is happiness. If you do not have happiness, you do not have a Brahmin life. To remain happy is to live a life worth living. Is it like that?

Today, BapDada was seeing the account of charity of all the children, because all of you are charitable souls. You are accumulating an account of charity for innumerable births. How much charity did you accumulate throughout the whole day? You yourselves can *check* this, can you not? One is to give a donation and the other is to perform charity. Charity has greater importance than a donation. An act of charity is an act of altruistic service. An act of charity is not superficial, but it is done from your heart. A donation can either be superficial or from your heart. An act of charity is an act in which you become co-operative with souls at a time of need, that is, you are useful to them. A soul who performs charitable actions receives blessings from the hearts of many souls. They don't just say

“Thanks” with their lips, but the attainments of blessings from their hearts are accumulated in an incognito way. A charitable soul overflows with the instant fruit he receives from God's blessings and blessings from souls. The vision and the attitude of a charitable soul give others the experience of blessings. The sparkle of satisfaction and contentment is constantly visible on the face of a charitable soul. Because of the fruit he has claimed, a charitable soul is constantly beyond arrogance and insult because that soul is an emperor who is overflowing. He is a carefree emperor beyond arrogance and insult. A charitable soul uses the power of his charity in his every thought at every moment of upheaval and in every action in a worthwhile way. The sign of the account of charity accumulating is that waste finishes. Such a charitable soul claims the throne of the kingdom of the world. So *check* your account: To what extent have I become such a charitable soul? If you are asked, “Are you all charitable souls?” all of you would reply “Ha ji”, would you not? All of you are charitable souls, but numberwise. Or, are all of you *number one*? You are numberwise, are you not? How many will sit on the throne in the golden and silver ages? Will everyone sit on it together? So, all are numberwise, are they not? Why is the *number* created? What is the reason? BapDada especially checked one special aspect of the children. That one thing becomes a hindrance to your becoming *number one*.

Now, during the Year of Tapasya, is everyone's aim to become complete or to become numberwise? You wish to become complete, do you not? All of you speak one *slogan* and you also write it and display it. That *slogan* is: Give happiness and take happiness. Don't give sorrow and don't take sorrow. This *slogan* is firm. So, what is the *result* that Baba saw? Everyone pays *attention* to not giving sorrow. However, only half the *slogan* is OK. In terms of giving, you think that you should not give sorrow, but when it comes to taking, you say, “That one gave me sorrow, that is why this happened.” “That one said this, this one did that, and that is why this happened.” You make a *judgement* in this way, do you not? You become your own lawyer and present your *case* with these things. So, you pay *attention* to half the *slogan* well; you should *underline* it even more. At least there is *attention* paid to half the *slogan*! However, the *attention* paid to the other half-*slogan* is in name only. That one gave sorrow, but why did you accept it? Who told you to accept it? Is it Baba's shrimat to take sorrow, to fill your apron with sorrow? So, don't give sorrow and don't take sorrow. Only then will you become a charitable soul; only then will you become a tapaswi soul. To be a tapaswi means transformation. Therefore, accept the sorrow they give you in the form of happiness. Bring about transformation; only then will you be called a tapaswi. Consider defamation to be praise. Then you will be called a charitable soul. Mother Jagadamba always made this lesson firm for all the children: See the souls who insult you or give you sorrow with the vision of being an embodiment of mercy. Don't see them with the vision of defamation. They may insult you but you must offer them flowers. Then you will be called a charitable soul. Embrace with your heart those who insult you. Don't embrace them superficially but with your heart; through your mind. So this is the aspect that becomes an obstacle in your being able to accumulate in the account of charity. I must not give sorrow. I must not give it, but I must not take it either. Since it is not anything good, why do you accept the rubbish and accumulate it? When you accept sorrow, you accumulate rubbish. What will emerge from the rubbish? *Germs* in the form of traces of sin. You don't commit big sins. Now traces of sin remain. However, there shouldn't be even a trace. Many children say very sweet things to Baba. Everyone has a heart-to-heart

conversation and says very sweet things. One *slogan* has become firm for everyone. "We didn't want it to happen, but it happened." If you didn't want it to happen, who else wanted it to happen that you say it happened? Is there any other soul? "It should not happen but it happens." Who is saying this? Is some other soul saying this, or are you saying it? You will not prove your tapasya because of these things. That which should not happen, that which should not be done, for it not to happen and not be done is the sign of a charitable soul. BapDada receives such stories from many children every day. When they speak, they tell the story in such an *interesting* way that one keeps listening. Some of you have the habit of creating long stories, and others tell short stories but you tell many stories. Today, it is the last dip of this year's meetings. All of you have come for a dip, have you not? On the path devotion too, when they take a last dip, they definitely have one thought or another. They either sacrifice something or they have some selfish motive. They have both types of thought. During the Year of Tapasya, have the thought, "Throughout the day, through my thoughts, through my words and through my deeds, I will be a charitable soul and perform charity." You were just told about the sign of charity: The instant fruit of charity is that blessings are received from every soul and charity is accumulated in every thought. Blessings are accumulated through your words, and thanks from everyone's heart should emerge for your co-operation through your relationships and connections. This is called tapasya. Such tapasya will become the basis for world transformation. You will receive a *prize* with such a *result*. So, don't tell any stories about what happened. Actually, all the *teachers* should claim the first *prize*. Together with that, the Madhuban residents should also claim it. Why is that? The wave of Madhuban and the wave of the instrument *teachers* easily reach those in a household and the *Godly students*. So, all of you will claim a *number* ahead anyway. Now it will be seen whose names come up for the *prize*. Will it be the names of the *teachers*, of the Madhuban residents or of the *Godly students*?

Double foreigners too are making intense effort. BapDada has many *prizes*. Whoever wishes to claim them can do so. There is no lack of *prizes*. The treasure-store is full. Achcha.

All of you have reached the gathering. Did you enjoy it or was there any difficulty? The rain welcomed you, for nature also has love for you. You didn't get frightened, did you? You have received good Brahma bhojan, have you not? You have been pushed around for 63 births, and you have now found the destination. You at least have three square feet of land! Such a huge *hall* has been built, and so you increased the beauty of the *hall*. The *hall* is being used in a worthwhile way. There wasn't any difficulty, was there? However, this doesn't mean that you keep holding gatherings like this. The facilities also have to come with the creation. Achcha.

To all the elevated souls who are children and so masters, to the charitable souls who constantly accumulate charity in every step, to the special souls who are constantly seated on the heart-throne and have a right to the throne of the world, to the souls who are *master* oceans of happiness and constantly give happiness and take happiness, to the children who are *master* bestowers and constantly remain happy and give happiness to everyone, BapDada's love, remembrance and namaste.

BapDada speaking to the Dadis:

BapDada saw that all the maharathis did very good service from their hearts of making everyone powerful, and so there is no need for Baba to thank you, but you have accumulated a lot in your account. You have accumulated a very big account. BapDada is more than multimillion times pleased to see the courage, zeal and enthusiasm of the mahavir children. You maintained courage, and the gathering always remained tied with the thread of love, and, therefore, there was success. The gathering is strong, is it not? The small rosary is strong. The bracelet is ready. The rosary is not ready, but the bracelet is ready, is it not? This is why even a small rosary is worshipped. The big one is still being prepared. That will also be prepared; it has to be prepared. You were told that some of the beads are ready for the big rosary. There is a small *margin* for making the beads come together. The small garland is being prepared very well. Because of this garland, there is easy success. And success is always garlanded around the neck of the beads of the garland. The tilak of victory is applied. BapDada is pleased. Multimillion times congratulations. You are the instruments. The Father is Karavanhar (the One who inspires). Who are the ones who do it? You are the ones who are instruments to do it. The Father is the *Backbone*. This is why it is very good. You have fulfilled the responsibility of love and sustenance very well. Achcha.

Blessing: May you *pass fully* and *pass with honours* any *paper* through having awareness of the one word '*pass*'.

In order to *pass any paper fully*, do not go into the expansion of the *questions* in that *paper*. Do not think, "Why did this question come? How did it come? Who made it?" Instead, think about *passing* and *pass* that *paper* considering it to be a *paper*. Simply keep the one word '*pass*' in your awareness: "I have to *pass*." "I have to *pass* through this, and I have to remain near (*paas* – close) to the Father." Then, you will *pass with honours*.

Slogan: Only those who surrender themselves to God out of love become embodiments of success.

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08/04/07 Madhuban Avyakt BapDada Om Shanti 26/10/91

Happiness is the practical fruit of tapasya

Today, BapDada is seeing all His royal tapaswi children. You are tapaswis and you also have a right to the kingdom. Therefore, you are tapaswi-raj (tapaswi kings). Tapasya means to have a right to the kingdom. Tapasya makes you into kings. All of you have become kings, have you not? What fruit does the power of tapasya give? It changes you from being dependent into those who have a right, that is, it makes you into kings. This is why it has been remembered that you claim the fortune of the kingdom through tapasya. How elevated your fortune is! No one throughout the entire cycle can claim such fortune. Your fortune is so great that you have made the Bestower of Fortune belong to you. There is no need for each of you to ask for the different types of fortune individually. You have claimed all types of fortune from the Bestower of Fortune as an inheritance. An inheritance is never asked for. The Bestower of Fortune Himself has given you all fortune. Tapasya means that the soul says, "I am Yours and You are mine." This is called tapasya. With the power of this tapasya, you have made the Bestower of Fortune belong to you. The Father, the Bestower of Fortune, also says: I am yours. So, how elevated your fortune is! Together with receiving fortune, you have now also received self-sovereignty. The future kingdom of the world depends on self-sovereignty. This is why you are tapaswi-raj. BapDada is also pleased seeing all His children who have a right to the kingdom. Do you remember what you said in devotion for many births in front of BapDada? Do you remember or have you forgotten? You said, again and again, "I am Your slave, I am Your slave." The Father says: My children, and slaves! You are the children of the Almighty Authority, and so does it suit you to be slaves? This is why, instead of "I am Your slave", what experience did the Father give you? He gave you the experience of "I am yours." So, from slaves you became kings. You don't become slaves at any time, even now, do you? The old sanskars of being a slave don't ever *emerge*, do they? Do you become slaves of Maya? Do you become slaves? A king can never be a slave. Your slavery has finished. Has it finished, or do you sometimes enjoy it?

The power of tapasya is very elevated. And what tapasya do you do? Do you labour for tapasya? BapDada had told you what tapasya is: To celebrate with pleasure. Tapasya means to sing and dance very easily, that is all. Is singing and dancing difficult or easy? Is it entertainment or is it labour? It is entertainment, is it not? What do you do when doing tapasya? The instant fruit of tapasya is

happiness. What happens in happiness? You dance, do you not? So tapasya means to dance in happiness, and to sing praise of the Father's and your original and eternal form. How great this song is! And how easy it is! For this, you don't need to worry about whether your throat is OK or not. You can constantly sing this song. Continue to dance in constant happiness. So what is the meaning of tapasya? To dance and sing. How easy it is! The head of those who make even tiny mistakes becomes heavy. No one's head should ever get heavy in Brahmin life. Did the heads of those who built the *hospital* become heavy? The *trustees* are sitting in front. Are your heads heavy? Since the Father is Karankaravanhar, what burden do you have? This is just creating a means of making your fortune by being an instrument. What responsibility do you have? It is when you consider it to be your responsibility, instead of the Father's, that your head becomes heavy. If the Almighty Authority is your Companion, would there be heaviness? So you just make a small mistake. When you consider it to be your responsibility, your head becomes heavy. Brahmin life is to dance, sing and experience pleasure. Whether it is service through action or through words, service is a game. Service is not anything else. It is a game. Some games are played with the intellect and some are lighter games, but they are still games. Does your head become heavy with an intellectual game? So, you are playing all of these games. You are not working; you are playing games. No matter how great a task that requires thinking may be, or work that requires *attention* may be, for a soul who is a *master* almighty authority, everything is a game. Is it like this? Or, do you get tired just doing a little ? The *majority* of you are tireless, but sometimes, you get a little tired. Whether it is the treasure of time, thoughts, knowledge or physical wealth, if you use it with the method of experimentation of yoga, each treasure will continue to increase.

In this year of tapasya, you have been experimenting with yoga. What did you experiment with? Experiment with each one of these treasures. How can you experiment? There should be less usage of any treasure but greater attainment. Experiment using the method of less labour and greater success. For instance, take time, or take thoughts; these are elevated treasures. There should be less use of thoughts, but greater attainment. An ordinary person can experience success or attainment after two to four *minutes* of thinking, but you are able to do it in one or two *seconds*. In the sakar form, Brahma Baba also used to call this, 'Less expenditure and greater glorification'. Let there be less expenditure, but there should be one hundredfold attainment. What will happen through this? Whatever saving there has been, whether in time or thoughts, you will be able to use the saving accumulated to serve others. Who is able to give donations and perform charity? Those who have saved wealth. If you use everything for yourself, if you use up everything that you earn, you cannot give donations or perform charity. This is the experiment of yoga: in less time, there are greater *results*; with fewer thoughts there should be greater experiences. Only then can you use all the treasures for others. In this way, use fewer words and actions and attain greater success; only then would it be called a wonder. What wonder did BapDada perform? What did Baba create in such a short space of time? This is why you say that it has been a wonder. In return of one, you experience multimillionfold attainment, and this is why you say, "Baba performed wonders." Just as the treasures and attainments from BapDada give greater experiences, in the same way, all of you must experiment with yoga. It is not just a song: Baba, You have performed

wonders! You are also those who perform wonders, and you do perform them. What was the *result* of the *majority* that was seen during tapasya?

The zeal and enthusiasm of tapasya is good, there is also *attention* and there is success, but you *use* the treasures more for yourself. To have experiences yourself is also a good thing, but the Year of Tapasya has been given for world service as well as for the self. Spread the vibrations of tapasya in the world at a faster speed. Increase the speed of the experiments of yoga in the laboratory of experiences. At the present time, all souls need to experience the transformation of the atmosphere through your powerful *vibrations*. This is why you must increase these experiments even more.

There are many co-operative children here. This co-operation will change into yoga. One variety of yogis is those who are loving and co-operative (sahyogi), and the second is those who are co-operative and yogi, and the third is those constant yogis who experiment (prayogi). Now ask yourself: Who am I? However, BapDada has love for all three varieties of children. Many children's *vibrations* reach BapDada. There are different varieties of *vibrations*. Do you know which kind has reached Baba? You are those who understand with a signal, are you not? What is the reason for everything that is happening during the Year of Tapasya? You are carrying out huge *projects*. What is the reason for this? Some think that this is the fruit of tapasya, whereas others wonder why all of this is being done during the Year of Tapasya. Baba receives both types of *vibrations*. However, this fast speed of time and the fulfilment of any needs through the *vibrations* of tapasya are the fruit of the power of tapasya. You will have to eat the fruit, will you not? The drama is showing that tapasya can fulfil all needs easily at the right time. Do you understand? There cannot be the *question*: Why is this happening? Tapasya means to experience success easily. As you go further, you will experience how the impossible becomes possible so easily. You will experience this more and more. Obstacles are fixed in the drama from the beginning to the end. Those obstacles also give the experience of making the impossible possible. And all of you have become experienced. Therefore, even an obstacle feels like a game. You play *football*, do you not? What do you do? Only when the *ball* comes to you do you kick it. If the *ball* didn't come to you, how could you kick it? How could there be a game? This too is a *football* game. You enjoy playing a game, do you not? Or do you get confused? You try to make the *ball* come to you so that you can kick it. This game will continue. It is *nothing new*. The drama shows games, and it also brings you complete success. This is the custom and system of the Brahmin clan. Achcha.

This group has had many *chances*. To become an instrument for any task, to become an instrument with any method means to become a *chancellor* who takes a *chance*.

In today's world, there are many people who have wealth, but what is the greatest wealth you have, that the people of the world do not have? And that is what is needed today, by those who are wealthy as well as by those who are poor. What wealth is that? (That of peace.) How can there be peace? The greatest wealth (sampatti) needed is *sympathy*. Whether rich or poor, today there is no *sympathy*. The greatest wealth of all is *sympathy*. Don't give them anything else, but you can make everyone content with *sympathy*. And your *sympathy* is real *sympathy* because of your relationship of the Godly family. It is not temporary *sympathy*. *Sympathy* with a family feeling is the greatest *sympathy*. Everyone is in need of this and you can give this to everyone. Spiritual *sympathy* brings fulfillment of body, mind and wealth. Baba will tell you more about this later. Achcha.

To the tapaswi-raj elevated souls everywhere, to those who constantly experience elevated success through the experiment of yoga and less expenditure, to those who constantly remain lost in the tapasya of, 'I am Yours and You are mine', to those who constantly dance in happiness through tapasya, and those who sing praise of Baba and the self, to such children from this land and abroad, who are embodiments of remembrance, BapDada's love, remembrance and namaste.

Blessing: May you be an elevated server and shows the sparkle of your elevated awareness and stage while performing ordinary actions.

No matter how much a real diamond is hidden by dust, it will definitely show its sparkle. In the same way, your life is also like a diamond. So, everyone should be able to see your sparkle and intoxication in any type of atmosphere and gathering. Though you may doing ordinary work, your awareness and stage should be so elevated that anyone who sees you feels that you are not an ordinary person, that while being a server, you are a most elevated being.

Slogan: A true Raj-rishi is one who doesn't have any attachment to anything even in thoughts.

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15/04/07 Madhuban Avyakt BapDada Om Shanti 04/12/91

A successful tapaswi soul means one who has the *personality* and *royalty* of *purity*

Today, the remembrance of the tapaswis everywhere is reaching BapDada. Some children are celebrating the corporeal meeting personally, as a *return* of their remembrance, and some are experiencing remembrance and meeting in the subtle form. BapDada is seeing the children of each form. Today, at amrit vela, BapDada was seeing the practical form of the tapasya of the children. Each child is doing tapasya according to his own effort. All have the aim and the enthusiasm. All are tapaswis, because the speciality of Brahmin life is tapasya. Tapasya means to be lost in the deep love of One. There are very few successful tapaswis, but there are many effort-making tapaswis. The sign of a successful tapaswi is that from his face and his character, the *personality* of *purity* and the *royalty* of *purity* will constantly be clearly experienced. Tapasya means that even any trace of impurity in thoughts, words, deeds, relationships and connections is destroyed, that the name and trace of it is finished. When impurity has finished, this completion is called the complete stage. A successful tapaswi means that the *personality* and *royalty* of *purity* should constantly be experienced in your every word, every action and through your vision and attitude. *Purity* does not just mean celibacy. Complete purity means that none of the vices are *touched* even in thought. Just as in Brahmin life you consider any physical attraction or physical touching to be impure, in the same way, if the mind or the intellect is attracted to or *touched* by the thought of any vice, that too is considered to be impurity. Those who have the *personality* of *purity*, who have the *royalty* of *purity* will not *touch* that which is bad, even through their mind or intellect, because to be a successful tapaswi means to be a complete Vaishnav (one who belongs to the clan of Vishnu). Vaishnavs never touch anything bad. So theirs is a physical aspect, whereas for you Brahmin Vaishnav souls, it is a subtle aspect. Not to *touch* anything that is bad is tapasya. To imbibe or adopt something means to pick something up; that is a very gross aspect, but you should not even *touch* it in thought. This is called being a true Vaishnav.

To stay in remembrance simply at the time of remembrance is not called tapasya. Tapasya means that the self experiences the *personality* and *royalty* of *purity* and also gives that experience to others. Successful tapaswis means those who become special, great souls. Special souls and great souls are called the *personalities* of that land or the *personalities* of the world. The *personality* of *purity* means greatness and speciality in every action. *Personality* means to remain constantly *busy* in serving the self and others, that is, not to *waste* your *energy*, time and thoughts, but to use them in a worthwhile way. Such a soul is called one with *personality*. Those with

such *personality* never keep their mind or intellect *busy* in trivial matters. So, in front of you elevated souls, are the things of impurity big or small? Therefore, to be a tapaswi means not to see while seeing and not to hear while hearing such things. Have you had such practice? Have you done such tapasya? Or, do you think, “I didn't want to look, but yet I saw it; I didn't want to listen, but yet I heard it”? When you do not have any *connection* with something, you do not see it even while seeing it. If you see something while walking along, what do you do? If it does not concern you, even while seeing it, you do not see it, do you? You consider those to be *side-scenes*, and go beyond them, do you not? In the same way, if you hear something or see something, if it is of no use to you, while hearing, do not hear it, while seeing, do not see it. If you imbibe it in the mind or intellect, thinking, “It is like this, it is like that”, that is known as *touching* waste, and that which is bad. That means you are not a complete, true Vaishnav. If there is a lower *percentage* in the *personality* of *purity*, it means that there is a lower *percentage* of tapasya. Do you understand what tapasya is?

Check yourself with this method. During the Year of Tapasya, do you experience the practical form of the *personality* of *purity*? *Personality* can never remain hidden; it is definitely visible. You saw sakar Brahma Baba, and just as you used to experience the *personality* of *purity* very clearly, you experienced this sign of tapasya, so now others should experience this through you. You can give an experience through both your face and your character. Even now, many people experience this, but you must now spread this experience among others through yourself. Today, Baba told you about the *personality*. Baba will talk about *royalty* at another time.

Everyone has come to celebrate a meeting. BapDada also comes into a corporeal body like yours in order to celebrate a meeting. He has to become the same as you. Since you are in the corporeal, the Father also has to take the support of a corporeal body. However, do you in fact have to change from corporeal to subtle, or does the subtle have to become the corporeal? What does the law say? You want to become avyakt, do you not? In that case, why do you bring the subtle (avyakt) into the corporeal? Since you also have to become subtle, why do you not let the subtle remain the subtle? Continue to increase the experience of the subtle meeting. According to the drama, the subtle is also tied in the bondage of the drama to come into the corporeal. However, according to the circumstances, the experience of the subtle meeting will be very useful. Therefore, make this experience so clear and easy that you experience the subtle meeting in the same way that you experience the corporeal meeting. Do you understand? At that time, do not say that you have the habit of meeting the subtle in the corporeal. You should be able to celebrate the meeting according to the time. Do you understand?

No matter where all of you have come from, at the moment, all of you are Madhuban residents, or do you consider yourselves to be Maharashtra residents or Orissa residents? Originally, you are Madhuban residents. You have gone to different places for the sake of service; Brahmins means Madhuban residents. You have gone to your place of service, therefore never consider your place of service

to be your place. Many children are told to change their place, and they reply, “No, send us to Punjab, or send us to Orissa.” Are you originally from Punjab or Orissa, or from Madhuban? So why do you say that you are from Punjab, and that you should only be sent to Punjab? “We are from Gujarat, and so only send us to Gujarat?” Are you ready to *change* your place? Are all the *teachers* ready? If any of you were asked to *change*, would you be ready? Look, Dadi is giving the *certificate* of 'no' to all of you. Achcha, this will be done in April. Only those who come prepared to *change* (transfer) should come to celebrate a meeting with Baba. When you go back to your *centre*, you will not wonder: “If I do not stay here, what will happen to this one? What will happen to me?” You will step away a little. You wish to claim the *prize* of tapasya from BapDada, and you also wish to give BapDada a *prize* of tapasya. Or, do you only wish to receive it? All of you should come having *surrendered: surrendered* from the centre. Do you have any attachment to the new building? You have built it with a lot of effort, have you not? Where there is the consciousness of 'mine', what would tapasya be called? Tapasya means ‘Yours’ and to break tapasya means to have the consciousness of 'mine'. Do you understand? All of these are very young *teachers*, and so they would say, “It doesn't matter; we can go from here to there.” However, the senior ones have to think a little bit. Achcha. Achcha, those who go to a *centre* may also be thinking, “Our *teacher* might go away.” Are all of you also *ever-ready*? That anyone could go anywhere....? Or, would you say that you want the same *teacher*? Those who think that they are happy with any *teacher* they get, raise your hand! Those who are happy with any *teacher* they receive knowing that BapDada is responsible, that Dadi and Didi are responsible, raise your hand! Now, this is being recorded on the TV Take everyone's picture on the TV and then we will see them. This will be the *question* of the final paper: To be a destroyer of attachment and an embodiment of remembrance. Everyone has to be ready for the final *paper*. So you will *rehearse* this, will you not? *Zone heads* will also be *changed* (transferred). Pandavas will also be *changed*. What is yours anyway? Is there anything? BapDada gave it and BapDada took it away. Achcha. All of you are *ever-ready*. Therefore, congratulations to all of you for raising your hand.

To the successful tapaswi souls everywhere, to those who constantly stay in the *personality* of *purity*, to those who constantly stay in the *royalty* of *purity*, to the constantly true, complete Vaishnav souls, to the world transformers who constantly transform themselves according to the time, to such constant yogis, easy yogis, natural yogis, to the great souls, BapDada's love, remembrance and namaste.

BapDada meeting groups:

Do you have the experience that all of you are tapaswi souls? Tapasya means to belong to the one Father and none other. Is it like that or is there anyone else even now – any person or any material comfort? Is there no one apart from the One? Or, is there still a little attachment? To do service as an instrument is a different matter. But wherever there is attachment – either to a person or a possession – the sign of attachment is that wherever there is attachment your intellect will definitely be pulled there. Your mind will definitely run there. So, *check* where your mind and intellect wander to throughout the day. Your mind and intellect do not go to anything other

than the Father and service, do they? If they do, then there is attachment. When you interact with others, that too is as a *trustee*; it is not 'mine', but 'Yours'. "This is my work, I have to look after it, it is my responsibility." – Do you ever say this? "What can I do? It is my responsibility, is it not? So, I have to fulfil it, do I not? I have to do it." Do you ever say this? Or, is it that 'Yours' is surrendered to You, and so how can there be any consciousness of 'mine'? So, you cannot say even these words: "I have to look after everything. I have to do it. It is mine and I have to fulfil it." As soon as you say, 'mine', it becomes a burden. It is the Father's and the Father will do it; I am just an instrument, and so you remain light. You do not have the habit of carrying a burden, do you? You carried a burden for 63 births, did you not? Many have the habit of carrying a burden. They cannot stay without carrying a burden. They are compelled by their habit. To believe it to be 'mine' means to carry a burden. Do you understand? Have you kept aside a little, thinking that it will be useful at a time of need? Have the Pandavas kept a little *bank-balance*, a little pocket-money? There should not be the slightest consciousness of "mine". To say 'mine' means to become dirty. Where there is the consciousness of 'mine', there will definitely be the dirt of the vices. What would happen when you say, "Yours"? You will not drown, but will continue to swim. You enjoy swimming, do you not? So, tapasya means 'Yours', not mine. Achcha. This is the Eastern Zone. The sun rises in the East. So, the memorial of the Father's company with the Eastern Zone is that the sun constantly shines there. All of you are successful in your tapasya, are you not? Are you satisfied with your tapasya? Are you satisfied with your *chart*? Or, are you going to become that now? This is also a *gift* of a *lift*. There is no expense in a *gift*; you don't need to make effort to buy it. One is your own effort and the other is to receive a special *gift* from the Father. So, the Year of Tapasya is a *gift*; a gift of easy experience. Anyone can do as much as they want. It requires less effort, in name only, and you can have greater attainment. Even now, there is still some time; the year has not yet ended. You can take whatever you want even now. This is why, let the sun of success rise in the East. Are all of you always happy? Or, are you unhappy when something trivial happens? Does your happiness continue to increase? It doesn't decrease, does it? Are you conquerors of Maya or does Maya show you her colours? No matter how many colours she shows, you are the lord of Maya; Maya is the creation and I am a *master* creator. So, watch the game, but do not be defeated in the game. No matter how many games Maya shows you, just be an observer and watch everything of Maya as entertainment. Do not be defeated while watching it. Continue to observe it with detachment. Are all of you those who move forward in your tapasya and claim a gift? Is good service taking place? You are flying in your own efforts and also in service. All of you are *first*. Always remain *first*; do not become *second*. If you remain *first*, you will become part of the sun dynasty and if you come *second*, you will become part of the moon dynasty. Those who are in the *first number* will be conquerors of Maya. You have no problems, no *questions*, no weaknesses. *First number* means those who make *fast* effort. Those who are making *fast* effort cannot be at the back. Always remember: a detached observer and the Father's companion.

Blessing: May you be one who has faith in the intellect and is a destroyer of obstacles by understanding the secrets of knowledge and remaining constantly unshakeable.

When you remain stable in the stage of a destroyer of obstacles, no matter how big the obstacle that comes in front of you is, you will experience it to be a game. Because of considering it to be a game, you will never be afraid of obstacles, but you will be victorious with happiness and remain *double-light*. By having the awareness of the *knowledge* of the drama, every obstacle seems like '*nothing new*'. You will not find it to be new; it is a very old situation and you have been victorious many times. Achal-ghar is the memorial of the children who have faith in the intellect and who understand the secrets of knowledge.

Slogan: When you have the power of determination with you, success will become a garland around your neck.

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22/04/07 Madhuban Avyakt BapDada Om Shanti 11/12/91

Manners of reality (truth) are *real royalty*.

Today, BapDada is seeing His elevated family, that is, He is seeing His *royal family*. Throughout the entire cycle, you elevated souls are the most *royal* souls. In your eternal form of the soul, you are the most elevated *royal* souls, and in your original form, in the form of the deity souls, you are also *royal*; the *royal family* who have a right to the *royal* kingdom. In your worship-worthy form, you deity souls are worshipped with so much *royalty*. None of the souls of other religions or political leaders are worshipped in such a *royal* way. In all three forms the eternal, the original and the worship-worthy form – no one is as *royal* as you because you souls have the *royalty of purity*. Neither has there been nor will there be such a completely pure soul in the entire cycle. This is the speciality of *purity*. This is why people only sing this praise in front of the deity souls: You are completely viceless. They do not sing this praise for the righteous souls of any other religion. People just sing praise of the elevated actions (kirti) of the deity souls, that is, they only praise their elevated purity. There is no singing of praise (kirtan – singing devotional songs) in any other religion. The system of the singing with the sound of music and instruments is just for the deity souls and the shaktis of the confluence age. This is the attainment of the method of complete purity. This is why no other soul has such spiritual *royalty* as yours. Check to what extent you have imbibed such *royalty of purity*. The most elevated sign of spiritual *royalty*, that is, *reality*, is truth, just as the original form of the soul is truth. Truth means imperishable as well as truth. You especially sing the praise of the Father as the Truth, the Benefactor and the Most Beautiful One. It is said: Shiva is the Truth, *God is Truth*. So the praise of the Father is the Truth, that of the truth. In the same way, *royalty* means *reality*. Truth is never made up or mixed up with anything. Whether in words, actions or relationships and connections, there is nothing made up or mixed. In ordinary language, BapDada calls this honesty. ‘*Royal* souls’ means that their attitude, vision, words and activities will be true. It isn't that they would have one thing in their attitude and some other intention in their words. That is not called the *reality of royalty*.

BapDada sees and hears the wonderful activities of the children nowadays. Many children are very clever in making up stories and mixing things. Why? Because they have heard many stories that have been made up and mixed up since the copper age. So they allow that sanskar to *emerge* even in their Brahmin life. They make up a story with such a beautiful form that they make something false completely true and they prove the truth to be false. This is called being one thing internally and something else externally. So, would

you call this *royalty*? Is this *reality*? Is this *royalty*? It is not. The *royalty* of such purity is *reality*. This is the sign of *royalty*. If you do not have this sign, then understand that you do not have the *royalty* of *purity* yet, or that you only have it to a certain *percentage*, not fully.

The second sign of *reality* that BapDada constantly tells you about is that when there is truth, the soul continues to dance. True souls will constantly continue to dance in happiness. Their happiness will not be less at some times and greater at other times. Day by day, at every moment, their happiness continues to increase. The sign of *reality* is to constantly dance in happiness. You speak of the eyes and the features. So, then, the meaning of *royalty* is that you will be constantly cheerful in your heart and also in your features - not just external cheerfulness, but cheerfulness even in your heart. A cheerful heart and a cheerful face - both should be cheerful. It often happens that your heart is not cheerful, but at the time of having to be extroverted, you show a smiling face. This is called being cheerful temporarily, but you should have a permanently cheerful heart and a cheerful face.

The *royalty* and *reality* of purity means that the heart and face should both be cheerful eternally. *Check* yourself; do not begin to *check* others, but *check* yourself. Such *royal* souls are much loved by BapDada and the entire Brahmin family. What is the speciality of a *really* loved soul? According to the systems of today, you become attracted towards someone for whom you have a lot of love. In your language you call this *attachment*. Because you have love for that one there will be *attachment*, will there not? However, if someone is truly loved, the sign of such *real* and *royal* love is that the more love you have, the more detached you will be. Therefore, that one himself doesn't develop *extra attachment* and nor do others develop *attachment* for that one. This is known as *real* love, perfect love. That soul will be cheerful and will also attract others, but will not attract others in a limited way. So, what is the sign of one who is *real* and *royal*? Deep love and great detachment.

Another speciality of *royalty* is that that soul will not have the sanskar of asking for anything, whether physical or subtle. Why is that? A *royal* soul is always complete, full. One is to be full externally, full with physical things, full with physical facilities, and the other is to be full in the mind. One who is full in the mind will never feel himself to be lacking anything, even if he is not full with physical things and facilities, because the mind is full. Even if something is not there, he will experience it to be there. But no matter how full a soul may be with physical things and facilities, if his mind is not full he will never consider himself to be full. Even though the soul has everything, he never considers himself to be full. Such a soul constantly sings the song, "I want, I want", because of desires. At all times, that soul sings the song, "This should happen, that should be done, that should be received, this should change." That soul constantly sings these songs, whereas a soul who is full in the mind constantly sings the song, "I have found; I have attained." To say, "this should happen", "this should be done", are the sanskars of *royal* asking. One is to think for the sake of unlimited service, where

you think, "This should happen", "this should be done". To think about wanting something for the unlimited, for the sake of service is a different matter, but to have the thought of wanting for a limited attainment of the self is *royal* asking. The desire for name, the desire for respect, the desire for honour, the desire for love, to want to be consulted; all these are limited matters. A *royal* soul does not even have a trace of the sanskar of asking. Do you understand what *royalty* is?

In your *chart* of tapasya, *check* all of this. Don't just check, "I did not insult anyone, I did not get angry", but *check* all these things, and then claim the *prize*. The meaning of tapasya is to become completely pure. Check to what extent your *personality* of purity and the *royalty* of purity is *practical*. Such souls are known as tapaswi-raj (*royal* tapaswis). Do you understand what *royalty* is?

Both the face and the activity of a *royal* soul will give the experience of the manners of truth. In any case, *royal* souls are known as the goddesses of manners. Their speaking, their walking, their eating and drinking, sitting and standing, their every action will automatically reveal the manners (sabhyata) and the truth (satyata). It should not be that you prove the truth, and yet you do not have any manners. Many children say, "I don't normally get angry, but when someone tells lies, I get angry." Someone tells lies and you speak with anger; who is right out of the two? Those who prove the truth will always have manners. Some are very clever and say: "I don't get angry, but my voice is loud, my voice is sharp." With the instruments of *science*, one can reduce or increase the sound. So can you not, with the *power* of *silence*, reduce or raise your sound? Your *tape recorder* and *mike* are better than you in that their sound can be reduced or increased. So *check* this. Together with the truth, are there manners? If there aren't any manners, there is no truth. The *royalty* of *purity* should be constantly visible externally. It will not be that inside you have *royalty* and externally but it is not visible. If it is inside, it would definitely be visible outside. No one can hide the *royalty* of truth. Do not remain incognito in this. Some say that they remain incognito because they are incognito effort-makers. However, just as no one can hide the sun, so no one can hide the sun of truth, nor can any reason or individual hide it. The truth is always the truth. The power of truth is the greatest power of all. Truth cannot be proved by trying to prove it. The power of truth automatically has the attainment of being proved. If anyone tries to prove truth, then that proof becomes stubbornness. Therefore, truth is self-evident; there is no need to prove it. Do you understand? What do you have to show in the Year of Tapasya? The *personality* and the *royalty* of *purity*. Achcha.

The letters, the love and remembrance of effort, the service news and the spiritual conversations of the heart of all the children from this land and abroad have reached and are reaching BapDada. BapDada gives love and remembrance to all the children personally by name. Each of you should think that you have been remembered first, because BapDada gives the response of love and remembrance in the avyakt form at that same moment. However, with the corporeal method, you yourself write a letter in the corporeal, that is, you send love and remembrance. This is why BapDada gives love and remembrance in *return* through the corporeal method. BapDada

knows that there is and there will be very good zeal and enthusiasm everywhere for tapasya and service through *vibrations* of the mind. Now, keep even deeper aspects filled with significance in front of you, and continue to make your efforts and service deeper and greater. All the children who are personally sitting in front of Baba now, or who are in front of the Father in the subtle form, all such children who are always in front of BapDada, that is, who are constantly with the Father, remain in His eyes, on His lips and in His mind, and the Father remains in their eyes, on their lips and in their mind.

To such elevated souls who are merged in remembrance, to the souls who constantly remain in the *reality* and *royalty* of *purity*, to the souls who always remain full and complete in their mind, BapDada's love, remembrance and namaste.

Blessing: May you be completely pure and reveal the speciality of Brahmin life through the *royalty* of *purity*.

The *royalty* of *purity* is the speciality of Brahmin life. You can tell from the face and activity of someone from a *royal family* that he belongs to a *royal* family. Such a Brahmin life can be recognised through the sparkle of *purity*. The sparkle of *purity* will be visible from your activity and face when there is no name or trace of impurity even in your thoughts. Purity means there shouldn't be the influence of any vice or impurity, for only then can it be said to be complete purity.

Slogan: A *holy* swan is one who transforms the wasteful into powerful.

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29/04/07 Madhuban Avyakt BapDada Om Shanti 18/12/91

Tapasya is to experiment¹ with *honesty* in every action.

Today, BapDada is seeing the special signs of tapasya in all the tapaswi kumars and tapaswi kumaris from everywhere. You have been told before about the specialities of tapaswi souls. Today, BapDada is mentioning another speciality. Tapaswi souls means constantly honest souls. Honesty is the speciality of a tapaswi. An *honest* soul means a soul who is *honest* in following shrimat in every action. *Honest* means faithful and honest; *honest* in following shrimat, that is, faithful. *Honest* souls automatically take every step according to the signals of shrimat. Their every step *automatically* follows the signals of shrimat, just as many things *automatically* function through signals with the power of *science*. You do not have to make them function, but with the power of *science*, whether through electricity or *vibrations*, as soon as you *switch* them *on* they begin to function. However, because the power of *science* is perishable, they only function for a temporary period. Through the power of *silence* from the eternal Father, you constantly continue to move forward easily and automatically in this Brahmin life. As soon as you received your Brahmin birth, BapDada filled your divine intellect with shrimat. An *honest* soul means one who *naturally* and easily continues to follow the signals of shrimat. So, the first sign of being *honest* is to follow shrimat *accurately* at every step, at every *second*. All of you move, but there are many types of difference in your way of moving. Some move easily at a fast speed. Why? Those souls constantly and clearly have shrimat in their intellect and therefore they are powerful. This is the *number one honesty*. *Number one* souls do not have to think, “Is this shrimat or not? Is this *right* or *wrong*?” because it is clear to them. Other souls have to think many times because it is not so clear to them. This is why from a fast speed they slow down to a mediocre speed. As well as that, some think too much and some get tired. All of you are moving, but those who think and those who get tired claim the *second number*. Why do you get tired? While moving along, you *mix* the dictates of your own mind and the dictates of others with shrimat. This is why you wander away from the straight and clear path onto a crooked path. As a *result*, you have to turn back, because the path to the destination is a direct, clear path; it is an easy path. You make crooked that which is straight. So, just think about it! How far would those who follow the crooked path be able to go? At what *speed* would they move? What would the result be? They would get tired and turn back disheartened. Therefore, they become the *second number*. They lost many *seconds*, they lost a lot of breath, they lost all the powers and this is why they became the *second number*. Do not become happy that you are moving along anyway, but check both your way of moving and your speed. So, do you understand what *honesty* is?

Another sign of an *honest* soul is that they will never *waste* any of the treasures. It is not just a question of physical wealth or treasures, but you have also received many other treasures. *Honest* souls will not *waste* the treasures of the confluence age for even a *second*, because each *second* of the confluence age is greater than a year, just as 8 annas of physical money of a poor person is equal to 800. Why? Because the love of an honest heart with which the 8 annas are filled is greater than 800. In the same way, each *second* of the confluence age is so valuable because you can accumulate multimillions in each *second*. To lose a *second* means to lose the time in which you earn an income worth multimillions. Similarly, they will not *waste* the treasure of thoughts, the treasure of the wealth of knowledge, the treasure of all the powers and all the virtues. If you do not use all the powers, all the virtues and the knowledge in a task, if you do not use them for others and for service then that, too, is called a *waste*. If the Bestower gives, but those who are to receive do not imbibe it, that would be called *wasteful*, would it not? Those who are *honest* do not just keep aside the wealth they attain. The sign of an *honest* soul is that he increases the treasures. The way to increase something is to use it for a task. If you do not use the wealth of knowledge for other souls and for your own progress according to the time, then those treasures will never increase. An *honest manager* or *director* is one who shows *profit* and a progress in any task. So, in the same way, are you those who make a *profit* by using the treasures of thoughts, powers and virtues for a task, or are you those who *waste* them? The sign of an *honest* soul is one who does not *waste* anything, but one who makes a *profit*. Your body, mind and physical wealth are treasures given to you by the Father. All of you have surrendered all that you had: physical things, your body, mind and wealth. You had the thought: Everything is Yours. It is not that you only surrender half of it, that you put a little of your wealth aside and give the rest of it to the Father, that you keep a little for pocket-money, that you have put some aside for a time of need. To put something aside for a time of need is to be sensible. To the extent that there is the consciousness of 'mine', accordingly, there is a lot of twisting around in many things because you have to hide that. Those on the path of devotion also understand that this is the twist created through the consciousness of 'mine'. Therefore, when you have said, "Everything is Yours" it is not simply the body, but also the mind, wealth and objects; not just wealth but objects are also wealth. Where do objects come from? They come through wealth, do they not? Therefore, to *waste* any object, any physical wealth, to have wasteful thoughts in the mind, to perform wasteful actions through the body, and to waste time through the body are also counted as a *waste*. One who is *honest* does not use his body in a wasteful way, for anything wasteful. He does not even use his thoughts for anything *wasteful*. Wherever you live, whether in a household, in a centre, or in Madhuban, everyone's mind, body and wealth belong to the Father. Or, do those who live in a household think that they are not surrendered, and so everything is theirs? No, everything has been given to you in trust by the Father to look after. *Honesty* means never to misuse anything given to you in trust. To *waste* something means to misuse that which is given to you in trust. So the sign of an *honest* soul is that that soul will not misuse anything given in trust. You will not *waste* even a small object. Many times, because of the carelessness of your intellect or because of carelessness in performing actions through the body, even small objects are *wasted*. Then you think, "I didn't do it on purpose, it just happened." Just to let it happen means carelessness. Whether it is the carelessness of the intellect, or of labour through the body, both types of carelessness create a *waste*. So, do not *waste* anything. From one, let there be a tenfold increase, not that there should be a *waste*. BapDada always refers to this with the one *slogan*: "Less expenditure, greater glorification". This means to increase and the other means to lose. An *honest* soul means one who constantly uses the mind, body and

wealth in a worthwhile way. This is the sign of an *honest* soul. A tapaswi means one who experiments with all these specialities of *honesty* in every action. It should not be that you say, "Everything is merged and I know everything." No; the meaning of tapasya and yoga is to use it for experimentation. If you do not use these specialities in your experimentation, then neither are you those who experiment (prayogi) nor are you yogis. BapDada has given you all of these treasures for you to experiment with. The more you become those who experiment, the more progress will be seen in those who experiment. If there isn't progress, you are not those who experiment. Many souls feel internally that they are neither moving forwards nor backwards. They are as they have always been. Many also say that they were very good in the beginning, and that they had a lot of intoxication, but that the intoxication has now decreased. Is that progress or is that something else? Is that the stage of flying or the stage of standing still? Or, is it any other stage? Be ones who experiment. The meaning of *honesty* is that the soul progresses through experimenting. Have you become those who experiment in such a way, or do you keep everything merged inside? Is it good if the treasures stay inside and that they are not used? Are you *honest* in that way?

The Father and the family will automatically have love in the heart for and trust someone who is *honest*. Because of their trust, they give a *full* right to that one. A soul who is *honest* automatically experiences the love of the Father and the family. Such a soul experiences trust from seniors, juniors and those who are equal. To what extent have you become worthy of such love and trust? *Check* this too. Do not carry on thinking, "Because of this, they don't trust me." So, how can I be worthy to be trusted?", but make yourself worthy. Souls often say, "I am good, but they don't trust me." Because of this, they speak in a long-winded way. They give many reasons, and many reasons are also created. However, there should be *honesty* in the heart and *honesty* in the head. Otherwise, you fluctuate in your head a great deal. So there has to be *honesty* in the heart and *honesty* in the head. When there are all types of *honesty*, then, even if there is a lack of trust, if not today, then tomorrow there will be trust. There is the saying: "The boat of truth may rock, but it will never sink." So the boat of trust is truth and *honesty*. Although it will rock, to be worthy of trust means that the boat will never sink. Therefore, with the courage of truth, you can become worthy of trust. You heard previously that truth cannot be proved, that truth is self-evident. Do not prove anything, but become an embodiment of success. So, according to the speed of time, let your steps of tapasya move forward quickly and easily. Do you understand what has to be done in the Year of Tapasya? There is still some time left. Adopt all these methods for yourself, and become an embodiment of success. Achcha.

To all the *honest* souls, to the souls who constantly move forward by using all treasures for a task, to the souls who constantly use their mind, body and wealth for a task in an accurate way, to the souls who constantly make themselves worthy of trust and love, to the elevated souls who change *waste* into *best*, to the souls who are sitting faraway in this land and abroad, and yet are still sitting close and personally in front of Baba, BapDada's love, remembrance and namaste.

Blessing: May you be an embodiment of success using every *second* and every treasure in a worthwhile way and experience the happiness of that success.

The special way to become an embodiment of success is to use every *second*, every breath and every treasure in a worthwhile way. If you want to experience success in your thoughts, words, deeds, relationships and connections, continue to use everything in a worthwhile way and let nothing go to waste. If you use something in a worthwhile way for yourself or for other souls, you will *automatically* continue to experience the happiness of using it in a worthwhile way, because to use something in a worthwhile way means to attain success in the present and to accumulate for the future.

Slogan: When nothing attractive attracts you, even in your thoughts, you can then be said to be close to perfection.

* * * O M S H A N T I * * *

[1](#) Experiment/experimentation in this context is practical application

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31/12/91AVYAKT BAPDADA 31/12/91

The accurate meaning of a chart is progress and transformation.

Today, BapDada is seeing His children who are renewing the world. People all over the world celebrate the beginning of the New Year. But whereas they celebrate the New Year, you Brahmin souls consider every day of the new confluence age to be new, and so you celebrate it. They celebrate one day and you experience each day to be new. That is a cycle of a limited year, and this is the new confluence age of the unlimited world cycle. Out of all the ages, the confluence age is the age to bring about all types of newness. All of you experience the Brahmin life of the confluence age to be a new life. Through new knowledge, you have now developed a new attitude, a new vision and have come into a new world. Day and night, every second and every moment seem new. Your relationships have also become new. There is so much difference between the old relationships and the Brahmin relationships. Make a list in your consciousness of the old relationships. How long is the list? But how many new relationships are there in the new confluence age? Is it a long list? Just BapDada and the brothers and sisters; is there any other relationship? And it is a relationship of such altruistic love! Those others are relationships of many selfish motives. A new age, a new Brahmin world, a small world is very lovely.

People of the world give greetings to one another on one day, and what do you do? What does BapDada do? You have greetings of good wishes and pure thoughts for every soul at every second and every moment. When people give greetings on any festival, what do they say as a greeting? 'May you remain happy, may you remain joyful, may you be powerful and may you remain wealthy.' They say this, do they not? So what service do you do at all times? You give new life to souls. BapDada has given all of you a new life, has He not? And you receive all these greetings for the new life for all time. You have received them, have you not? Can anyone else be as fortunate, and as full with the treasures of happiness and as constantly happy as you are? Even in your deity life, you do not have the speciality of this newness. So you automatically receive congratulations and greetings from BapDada at every moment. You will celebrate the New Year. What else will you do? People of the world sing, dance and eat something. And what do you do? You continually sing and dance, do you not? You sing and dance at every second, and you eat Brahmabhojan every day. People specially arrange parties, and you constantly have a party of gatherings. What happens at the parties? You celebrate a meeting. A party for you Brahmins begins at amrit vela. First of all, you celebrate with BapDada. Within the one, you celebrate with many different relationships and forms. What happens when you Brahmins have class? You celebrate a meeting, do you not? There is a gathering, is there not? And what do you do whilst you listen to the murlis? You sing and dance, and you fly at every second in the life that is filled with enthusiasm. The breath of Brahmin life is enthusiasm. If enthusiasm is lacking, there is no pleasure in living a Brahmin life. When the rate of breathing of someone is accurate, it is said that that person is healthy, and when someone's breathing is sometimes very fast and sometimes slow, what would you call that? That person would not be called healthy. A Brahmin life means enthusiasm, not being disheartened. When you belong to the Father who fulfills all your desires, how can you be disheartened? Your occupation is to put hope into those who have become disheartened. This is service, is it not? So will you simply celebrate today as the New Year, or will it constantly remain new? According to the limited cycle of the world, you give importance to this day, but in fact, for all you Brahmin souls, the confluence age is the age of newness. You create the new world at this time. You have the knowledge of the new world at this time. There, in the new world, you will not have knowledge of the old and the new. You are establishing the new world in the new age.

Have all of you brought about spiritual newness within yourself through tapasya in the Year of Tapasya? Or, is it that the same behaviour still continues? Do you know what the same old behaviour is? The old behaviour is when you say, 'My yoga is good, I have good experiences, I am moving forward, there is a lot of difference in my dhama, I am paying attention well, there is progress in service too, but sometimes.' You also attach the tail of 'sometimes'. What is that? 'Sometimes, it is like this, and sometimes like that..'. When will you finish the tail of 'sometimes'? Bring about this newness in the Year of Tapasya. Bring about the newness of a constantly high percentage in the percentage of success in your effort and service. It is sometimes very high and sometimes low. What do the doctors nowadays, check a great deal? The doctors from the hospital are also sitting here, are they not? So

what do you check? Nowadays, they check blood pressure a great deal. What happens if the blood pressure is sometimes high and sometimes low? Would it be considered good? So BapDada sees the pressure of your effort, not your blood pressure. It is generally very good, but it sometimes jumps. Finish the word, 'sometimes'. Now, all of you are making preparations to claim a prize, are you not? So who, in this entire gathering, thinks that he is worthy to claim a prize? Is there anyone who can claim a prize for the six months? Those who think that they are worthy to claim a prize, raise your hand. Would those of 'sometimes' claim a prize?

Before you claim a prize, check whether you have attained three types of contentment in the last six months. First of all, be a detached observer and check your own self. Are you yourself content with your own chart with a true mind and a true heart? Secondly, according to the percentage in the accurate method of remembrance that BapDada wishes you to have, did your chart remain according to that method in your thoughts, words, actions and relationships? That is, Baba should also be content. Thirdly, is the Brahmin family content with your elevated yogi life? To experience all three types of contentment means to be worthy to claim a prize. If you follow the instruction of keeping an accurate chart, then such obedient ones receive marks. However, those obedient ones, who together with keeping a chart and claiming marks will through the accurate method of effort and progress, claim full marks. Those who have followed this discipline and have accurately maintained their chart are worthy to receive congratulations from BapDada and the family. But only those who are worthy to receive congratulations for the contentment of everyone are worthy to claim the prize. The sign of accurate tapasya is that you yourself and others also experience the speciality of newness in your actions, relationships and sanskars. An accurate chart means that you experience progress in every subject, you experience transformation. Whilst in Brahmin life, there will be situations that come up through other people, through nature or through Maya. But the power of the stage of the original self finishes the influence of any situation as though it were just an entertaining scene that appeared in front of you and went away. You should not experience any upheaval of the situations in your thoughts. The pilgrimage of remembrance should be easy and powerful. Powerful remembrance gives you a double experience at any one time. On the one side, remembrance becomes a fire and does the work of burning something, of transforming something, and on the other side, it gives you the experience of happiness and lightness. Such powerful remembrance, according to the right method, is called accurate remembrance. BapDada is happy to see the enthusiasm and deep love of the children. The majority of you very clearly have the aim in your awareness. You have claimed a good number in having it in your awareness. However, as well as maintaining awareness you are numberwise in being powerful. To maintain the awareness as well as being powerful is known as being worthy to claim the number one prize. If the awareness is constant, but the power is only sometimes or only to a certain percentage, it means to be part of the list of 'numberwise'. Do you understand? There will be the rosary of the names of those who kept an accurate chart. What will you do in the future? If not a lot, a little time

still remains. If during this short period of time, you increase your effort according to the right method and make your mind, intellect, actions and relationships constantly unshakeable and immovable, then in this short period, the effort of making the stage unshakeable and immovable will be very useful in the future. You yourself will then experience the happiness of success, and you will claim the blessings of contentment from others. Therefore, don't think that the time has passed by, for even now, you can still make your present and your future elevated.

Even now, the month of special remembrance is the month of claiming extra blessings. Just as you received the chance of the Year of Tapasya, in the same way, the month of remembrance is a special chance. It is just the beginning, is it not? If for the thirty days of this month, you have an easy and automatic experience of being a powerful and victorious soul, you can claim the gift of creating these natural sanskars for all time. No matter what happens, no matter what comes, even if the largest mountain of a difficulty comes, if the clouds of a clash of sanskars come, if nature tests you, be like Angad, and do not let the foot of the intellect or the mind shake. Remain unshakeable. Even if you shook in the past, don't even bring that awareness into your thoughts. Put a full stop. Make the present elevated like that of Baba. Make it easy, and see the future with the right of having constant success. Achieve success with this method. Don't do it from tomorrow, but do it from now. Use the short period of the month of remembrance to make the sanskar over a long period of time. Claim this special blessing with the right method. A blessing does not mean that you become careless. Don't be careless, but be easy effort-makers. Achcha.

Achcha. The gathering of the kumaris is sitting here. You have been given the chance of sitting in the front. Why have you been given this chance? You constantly have to remain in front. This is why you have been given a chance to sit in the front. Do you understand? Emerge as the ripened fruit. Do not

fall, raw. Be the ripened fruit. Have you ripened, or are you still raw? No. Will all of you finish the study and go to the centre, or will you return home? You will go to the centre. Is this firm? Or, will you say that you will go home for a month or two? Or, will you say that you will first go home for a month or two? What will you do if your mother and father tell you to come? Will you not go? Will you upset them? If you have courage, no-one can be stopped by anyone. If there is a little attraction, then you can be stopped.

Everyone has come running to celebrate the New Year. To celebrate the New Year means to make time new, to bring about spiritual newness in you at all times. Will you celebrate the year in this way, or will you just celebrate tonight? Achcha. The loving and co-operative children in all four directions have sent special remembrance from their hearts, and through letters and cards, knowing the importance of this day. And these have reached BapDada even before they were posted. They arrived beforehand. As soon as you have a thought, it reaches Baba. This is why although cards from many children and co-operative souls will arrive later, BapDada gives congratulations to celebrate the New Year and the new day beforehand. When there is a special programme, what do the people of today do? They switch on their television and sit in front of it. And so, all the spiritual children are sitting with the television of their intellect switched on. Today, BapDada is responding at every second with the blessings of congratulations, to all the children who are worthy of congratulations. The blessings of love and remembrance increase the zeal and enthusiasm in the hearts of the children at all times. Therefore, constantly make yourself into an easy effort-maker, a constant effort-maker and a worthy soul who flies with attainment and who progresses through accurate effort.

Elevated congratulations to such worthy souls who make the present like that of the Father, and who make the future the embodiment of success, BapDada's love, remembrance and namaste.

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Greetings from BapDada to all the children for the New Year 1992

New Year means the year to constantly give and receive congratulations. Be a master bestower and bestow one or another power or virtue and have good wishes and pure feelings. Do not have any thought of taking. To receive something and then give something is not called a blessing; that is called a business. You are the master bestowers, the children of the Bestower. Whether someone gives or doesn't give, you have to give. If someone gives you something which you do not like, what will you do then? Do not accept that, that is, do not keep it with yourself. But, definitely give them something in return. Don't think: That one has given me a stone, so what should I give in return? Set aside the stone and give a jewel instead, because you are the children of Baba, the Jeweller. So in the New Year, bring into your life the special aim of giving and receiving blessings at every second. Just as was sung in the song just now: "You said goodbye to the old sanskars," so did all of you say good bye? Who said goodbye? Did you say 'ta-ta' to them very well? Or, will they emerge again? Achcha, so congratulations for having said goodbye. When anything comes up in front of you, remember this promise: I have already said, 'bye-bye', so how can I shake hands with them? Just give them a vision of good wishes and pure feelings from a distance. Achcha.

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