



OM SHANTI

**Avyakt Murli
Revision Course**

Equality and Proximity

Have you become the ones who stay in their stage of self-respect, the spinners of the discus of self-realisation, and humble, the same as BapDada? The more you become similar to BapDada in the inculcation of these special aspects, the closer you bring the time. How much time is left in order to recognise the time? To have the recognition of this is to have a similar stage in your dharna. Now, tell Baba how close the time is. If you are close to being similar, then you are also close to the time. Within this programme, you have been given time to recognise your own self and derecognize the time through your own self. In this special month, you have to place two special things in front of you as being of special importance. What are these two things? One is love and the other is to be absorbed in love.

In your actions, words, connections and relations, there has to be love, and in your stage, you have to be absorbed in love. The lovelier someone is, the more absorbed in love that one can be. People have called this stage of being absorbed in love, the stage of actually merging. They have simply caught hold of the expression, "being merged" and excluded "in the love of the Father". So, in this month, you have to imbibe both these special virtues and become similar to BapDada. The main speciality of BapDada, which made all of you special, which made you forget everything else and made you soul conscious, is this love and being absorbed in this love.

In one second, love made you aware of everything that you had forgotten over five thousand years. It brought you into all relationships with the One and made you into a complete renunciate. Since with just one speciality Baba made you belong to Him in one second, have all of you also imbibed this one speciality and become similar to the Father? Since you never saw this speciality as a percentage in sakar Baba, you only saw him as being perfect in this, so too, you special souls, the souls who became similar to the Father, should also be perfect in this. There should not be a percentage in this main speciality. You have to become perfect because it is through this that you will be able to open up the fortune and luck of other souls. What is the key to the lock on luck? Love; love is the key to the lock. This is the master key which can make any unfortunate soul into a fortunate soul. Have you experienced this?

The more love you develop for BapDada, the more the lock on the intellect opens. If there is less love, then the luck is also less. So, do you have the key to open the lock on the luck of all souls? You do not sometimes lose this key, do you? Or, does Maya, in her different forms and colours, steal this key from you? Maya also has her vision on this key. Therefore, constantly keep this key with you. There is love for many things. If you have love for other things, then love for the Father becomes a percentage. If there is a feeling of ownership with your own body or with any of your belongings, then understand that there is a percentage in your love. To finish this consciousness of "mine" means to become similar to the Father. Where there is the consciousness of "mine", BapDada is not constantly with you.

Those who have love to a percentage can never become perfect. Those with a percentage, that is, those with a defect, can never become perfect. Therefore, in this year, finish the percentage and become perfect. Then, this year will bring about the shower of destruction. You are being given one year so that you then do not complain that you did not know. One year is instrumental to create an elevated reward for many years. Become a checker and check your own self. Make yourself perfect in this one main aspect, and then all the different types of defects will automatically finish. So, this effort is easy, is it not? If you remain absorbed in the love of the Father, then you are easily able to make others similar to the self and similar to the Father.

So, this year, you have to continue to move along whilst considering this year to be the year to become similar to the Father. So, according to the drama, BapDada is also instrumental to give such children the blessing of "tattvam – you are the same". The speciality of this year is to become similar to the Father and bring the time close. You have to bring about the speciality of the time within yourself. Achcha.

To such children who are similar to the Father; those who are constantly lovely and remain absorbed in love; to the ones who are humble and constantly engaged in the task of construction; to those who bring about the speciality of the time within themselves; to the souls who constantly remain stabilised in their elevated stage of self-respect; to the elevated and equal souls, BapDada's love and remembrances.

***** OM SHANTI *****

Four Pillars to Become Complete

Are all of you moving along in the effort of making yourselves complete? In order to become complete, you have to imbibe four main specialities; through these you can easily become an image of perfection. Just as you tell others of the four main pillars as the disciplines to become stabilised in a constant stage of remembrance, so too, in order to constantly be an image of perfection, these four specialities are like pillars. What are they? 1) The embodiment of knowledge 2) The embodiment of virtues, 3) The embodiment of being a great donor and 4) The embodiment of remembrance, that is, the embodiment of tapasya. By putting all these four specialities into yourselves, you can make yourselves the images of perfection. Now, just check whether you are able to experience all these four specialities within yourselves in a visible way, and whether others can also see those specialities in you.

To be an embodiment of knowledge means that the churning of knowledge should constantly be taking place in your intellect. You should constantly be speaking words of knowledge. In your every action, you should be an embodiment of knowledge, that is, you should be master knowledge-full and a master almighty authority. There should be visions granted of these main images. This is known as being the embodiment of knowledge. In this way, through your thoughts, words and actions, you should be visible in a practical way as an embodiment of virtues, an embodiment of being a great donor, and of remembrance, that is, an embodiment of tapasya. In the other education, exams are given every three months, six months and nine months through which you can tell how much everyone has studied. Similarly, because a lot of time has now passed by in the Godly study, this special month has therefore been given for you to stay on the pilgrimage of remembrance and check yourself, that is, for you to become your own teacher, your own detached observer and give yourself your own paper. Now, just the final paper remains. This is why you must look at your result and check yourself: Out of these four specialities, which do I lack and to what percentage? In order to pass completely in the final paper, do you think you have all the qualifications? This month is for checking the result. If the percentage is lacking, how would you be able to attain the perfect stage? This is why you should know your own weaknesses and quickly make effort to remove them. According to the drama, you have been given this short time to make effort. However, before the final paper is given, you have to make yourself complete and perfect. Did you check your result? As in this month, there has been a great deal of zeal and enthusiasm in all four directions for staying on the pilgrimage of remembrance, what do you think the result of it is? How many marks would you give? Of course, each one's marks are individual, but, in regard to the atmosphere of all four directions as a result of the zeal and enthusiasm of the effort, how many marks would you give? Baba is asking you totally, as a whole. Of course, the influence of everyone's effort reaches Madhuban. Are you not trikaldarshi? Are you not trikaldarshi of the effort of the souls who are close to you within your own family? Are you only trikaldarshi of the future? Not of the present? Through the vibrations and the atmosphere, are you not able to discern it?

Since scientists are able to know the overall speed and method of those who go into space whilst they themselves are on the ground, can you not know the method and speed of your elevated effort through the power of your yoga? Will you know it at the end, when there is no need for it? You should have the practice of knowing this from now. You need catching power. Just as science is able to catch a sound from a distance and also make it reach a far distance, can you also not catch the pure vibrations, the pure thoughts and the pure atmosphere? You should experience this catching power in a practical, visible way. Nowadays, scenes far-away are seen very clearly on television. So too, by having a divine intellect, by stabilising yourself in one pure thought of remembrance, all of you should be able to see just as clearly one another's stage and speed and method of effort. Where has science emerged from?

Science has emerged from the power of silence. Science has emerged just as a means to be able to explain your true stage; your perfect and complete stage. Because, in order to understand subtle energy, those with a tamoguni intellect need a physical means. You will be able to see the attainment of total success in those elevated souls who have all these four specialities to a complete percentage, that is, in such souls who have

it "cent per cent" (100%) in an emerged form. Is this success visible in your effort of the present time? Is it visible even to some percentage or is this stage still far off? Is it visible as a little close? In fact, the result for this month in all four directions has been very good. What will you do in the future? By your staying on the pilgrimage of remembrance, have any new plans emerged for you to put into a practical form?

Everyone, in all four directions, made the effort to bring about within themselves, the power of remembrance amidst a gathering. In the same way, for the next two months, you have to beat the drums of glorifying the Father in a practical way and make a loud sound, so that on hearing the sound of the drums, the souls who are sleeping will awaken. What is this sound in all four directions? What elevated task is being performed at this time?

Each soul can create its own elevated fortune at this time. In this way, using many methods and holding many programmes in all four directions, beat the drums of the recognition of the Father. In these two months, through this special task, you have to show everyone your speciality. Just as each of you made the effort of moving forward in the race according to your own effort, in the same way, in the next two months, have the race of putting into a practical form, new plans to glorify the Father. Then Baba will tell you the result of who has claimed first, second and third. This is a very good chance. So, we shall now see the result of what you have attained through the experience of the power of yoga. Now, with the power of yoga, perform the task of awakening souls and show the proof. Just as you receive the instant, visible fruit of your effort from BapDada, in the same way, show some visible fruit as a return. Show the practical form of the sustenance received from the Almighty Authority Father. You have taken a lot of sustenance through the sakar form and also through the avyakt form. Now, sustain other souls with the sustenance of knowledge and bring them personally in front of the Father and bring them close to the Father.

At the present time within the drama, that is, in this year within the drama, you will see many unique things. For this, you have especially received the chance to fill yourself with the power of remembrance at the beginning of the year. Now, in the very near future, you will see many new scenes and you will also hear of and see many new things. This is why you especially must have for the avyakt stage and experience, the avyakt meeting, so that, at any time, through the meeting, with the power of your own intellect, you are able to become the embodiment of success in your own effort and in all the tasks for world service. Have you now experienced the avyakt meeting? Are you able to experience celebrating a meeting whenever you want and in whichever form you want, under any circumstances. Have you developed this practice? When you have practiced this even a little, you are able to increase it, are you not? Does everyone know the method? This is a very easy method. Just make your form the same as that of the One you want to meet in whichever land you wish that meeting. If you have made your form the same, you can definitely reach that land in that form, and you will then be able to celebrate a meeting with the Father, the Resident of that land with many different forms. Simply adopt the form according to that land, that is, go beyond the physical form and the awareness of the physical body, and adopt a subtle body and imbibe a subtle form. Are you not one with many forms? Do you not know how to adopt another form? Just as people nowadays are able to adopt a form according to their task, in the same way, you are also those with many forms. Are you not able to adopt a form according to whatever actions you wish to perform at any particular time? To be in the corporeal form one moment and to be in the angelic form in the next?

Just as you are able to easily change your physical costume, are you not able to use your intellect to adopt your subtle body? Simply become those with many forms and you will all be able to experience the happiness of all forms. It is very easy. It is your own form. You are not adopting an artificial form that belongs to someone else. It is possible that the clothes of others may not fit you, but you can easily put on your own clothes. So too, this is your own form. It is easy, is it not? According to the drama, this special practice has been predestined with some significance. With what significance is it filled? Are you touched in the intellect by this significance? Whatever all of you are saying is correct, because all of you are, at present,

stabilised in an accurate stage. You are not in a stage of waste. You have the stage of being the embodiment of power, do you not?

Now, the reel of the drama has to be transformed very quickly. Whatever is happening at the present time has all to be transformed. The avyakt meeting through the corporeal also has to be transformed fast. This is why the avyakt meeting has been in a special form. In the future also, you will have many unique experiences of the avyakt meeting through the avyakt stage. This year has the blessing of receiving special powers through the avyakt meeting. This is why you must not think that this month is now finished, but those who continuously increase this practice and this experience will have many new experiences. Do you understand?

To those who make themselves complete with all virtues; to those who reveal all their specialities through their thoughts, words and actions; to those who show the visible fruit of the divine sustenance received from BapDada; to those who are constantly loving and constantly co-operative with the Father, who become equal to the Father in all powers and who attain total success; to such elevated souls and such fast effort-making souls, BapDada's love, remembrances and namaste.

*** OM SHANTI ***

Change

The present time is known as the time of transformation. According to the present time, transformation is definitely taking place in those who have become instruments, and, on this basis, time is also going through a change. Time is a basis of transformation. Do those who bring about transformation, that is, do those, who have become the instruments to bring about transformation, experience within themselves that transformation is taking place at every moment in every way, that is, in their thoughts, words and actions? This is known as the transformation which is of the ascending stage. Transformation also takes place in the copper age, but that is transformation of the descending stage, whereas now, at the confluence age, it is transformation of the ascending stage. According to the time, since the transformation is of the ascending stage, then those who are the images that are the main instruments, also definitely have such transformation. Do you feel that transformation is taking place? Have you ever checked the speed of transformation? Transformation can take place in one week, in one day or in one hour, but overall you would say that yes, transformation is taking place. However, according to the time, do you have the experience of what the stage of transformation should be? If the instruments the mahavirs, take time to bring about transformation in any aspect, then the final transformation must definitely also take time.

Consider the instrument mahavirs to be the clock of time. Just as a clock clearly tells you the time, in the same way, the mahavir children are also a clock. So, does the time seem close or far away by the clock? You yourselves are the clock and you are those who check as an observer, so, is the speed of transformation fast? This is the final transformation through which even the final world transformation will take place. At present, little transformation has taken place in you, and so there is little transformation in the situations of the world also. However, what is the sign of the final, complete transformation, through which you can understand that this is the final stage of transformation?

In calculating the years to the stage of the present transformation, and seeing the sign of complete transformation, how much time now remains? There should be such transformation that it emerges from everyone's lips that there is total transformation in this one. In terms of transformation of the self, how is it possible to bring about transformation so that it is visible in your form, in a natural way, all the time? At present, it is not in a natural way. At present, that sparkle is visible in your effort for a little time. A natural form stays all the time and so this is therefore the sign of complete transformation for all time. Each of you knows the main sanskars of weakness you have. None of you have passed completely in any one stage, though you may have passed to a certain percentage. The reason for this is that in every aspect, the main sanskar, which you call nature, of each one should be visible as though it was one thing previously, but is now no longer the same. You even speak amongst yourselves of one another's main sanskars. This one is very good in making effort, but from time to time, this sanskar of his stops him from moving forward. Until there is complete transformation in those main sanskars (nature), complete transformation of the world cannot take place. It will be a different matter when there is total transformation in everyone. That will, of course, be numberwise in the result also. However, for the special images who are the basis of transformation, the ones whom you call maharathis or mahavirs, transformation is essential, so that no one ever says that this one has had this sanskar from the beginning, and this is why it is even now visible to a percentage. When this is neither spoken about nor visible, then it is called complete transformation. If there is the slightest trace remaining, that would not be called complete transformation. You would not ask the maharathis about ordinary transformation. The stage of transformation of those who have become instruments for world transformation will be higher than that of others, and so should that type of checking be taking place?

The difference of day and night should be visible, and it is because of this that you are remembered as the lucky stars. Of course, the Sun of Knowledge and the moon of knowledge are in their own stages, but it is the name of the lucky stars that is glorified as the ones who bring about total transformation. At the present time, in a physical way, everyone follows all of you. To take power through the yoga of the intellect, to

follow in performing elevated actions through the yoga of the intellect: the mother and father were the instruments for that. But whom would be followed in the corporeal form? Those who are the instruments. So, become such an example of transformation. There should be such a gathering once or twice a year. The gathering of every time has its own transformation of the ascending stage. Just as every year that has passed has had love, relationships and co-operation, in the same way, this will have the stage of ascent and transformation. Now, the complete stage should be visible in a practical way. This year, it is essential for this transformation to take place in a special way.

Now, they have gradually started dropping bombs deliberately in order to bring about revelation, have they not? When you come to a debate about religion, you can defeat them in one aspect, which is that their religion and dharna are not in a practical form, whereas the proof of Godly knowledge is in your practical life. On the one side, there is the debate of religion, and on the other side, the stage of being a practical embodiment of dharna. If these two are not together, then the challenge you issue of your practical life cannot be clearly visible. As you continue to move forward, you have to pay attention to this aspect: to have knowledge in a practical way, that is, to be the embodiment of dharna, the embodiment of knowledge and the embodiment of virtues. The knowledge and virtues should be visible even from the images. Nowadays, by discussing things, they are not able to reveal their image. However, through your image, you can make them silent in one second. On one hand, you may give a lecture, but on the other hand, you should also be the image in a practical way; only then will you be successful in the debate of religion. This is why, just as you make a programme for service, so too, make progress in making your own programmes. It is essential to do this. The programme for the progress of your own effort and of the exchange of the different experiences of your efforts should both be together. There should be a balance between the two. Achcha.

*** OM SHANTI ***

Devotee and the Fruit of Devotion

Just as bhagats receive the fruit of their devotion, in the same way, if a desperate soul comes to you with a feeling of devotion, asking you for donation of life and peace of mind, are you able to give that soul the fruit of his devotional feeling for you? Whatever attainment he receives from his own effort is from his own effort and is the fruit of that. But if someone tells you that he is weak, that he does not have any spiritual power, then through the Father, are you able to give such a soul the fruit of his feeling for you? They will only know the Father when they first receive some kind of assurance from Him. And, only when they are able to receive the fruit of their devotional feelings will the yoga of their intellect be connected according to the directions. Many bhagats with such feelings will come to you at the end. One type is those who attain a status through their own effort, and they will continue to come. However, at the end, neither will there be time to make effort nor will souls have the power to make effort. And for such souls, with your co-operation and on the basis of your duty of giving the great donation, you will have to become the instruments to give them the fruit of their devotional feelings. They will just think that they have received a blessing; this has then been remembered as being taken beyond with just a glance from the Shaktis.

When you switch on a very powerful light, the germs in that place are destroyed the second you turn the switch on. In the same way, when you souls are in your perfect, powerful form, then it will be like when someone comes and turns on the switch in one second, that is, there is a pure thought, a pure feeling that this soul should also be benefitted. This is the switch of thoughts. By turning it on, by your creating a thought, that soul's desires will be fulfilled and he will melt internally, because souls who come at the end will become satisfied with even a little. Because their part is only of taking a few grains, they will think that they have attained all attainments. According to them, that is everything for them. So, every soul should receive the fruit of their desires; none of them should remain deprived. And, for this, you need to have such a powerful stage now, that is, you have to accumulate all the powers within yourself. Because it is only with the powers you have accumulated that you will be able to give someone the power to accommodate and someone else the power to tolerate, that is, you will be able to give each one whatever he needs. When someone goes to the doctor, he is given a dose according to his disease and thereby made healthy. In the someway, you have to make effort to accumulate all the powers within yourself now. Those who wish to become world emperors will not make effort just for their own selves. It is very common to pass the tests and overcome the obstacles that come in their daily life, but those who are to become world emperors will have an overflowing stock which can be used for the whole world. In the same way, those who become the special instrument souls here should be felt to have a stock of all the powers, for only then will you be considered to be close to the final stage of perfection and the time of revelation. At that time, you will not remember anyone. Every second and every thought will be for others. At present, you have to give time for your own effort and your own body. You have to give energy. You even have to use your mind for your own effort, but at that time, this stage will have finished. This effort will then have changed and you will feel that even one second or one thought should not be used for the self but for world benefit. Such a stage would be called complete and perfect. If it is not complete, it is not perfect either, because only the complete stage is the perfect stage. So, now make your effort even more subtle. The effort of special souls would definitely be unique. Are you experiencing such transformation taking place in your effort? You now have to come to the stage of being the bestowers, the children of the Bestower. For such souls, giving is receiving. So, now, together with the closeness of time, you also need the perfect stage. The complete stage of you souls will bring perfection close.

Therefore, you should now check yourselves to see that just as in the beginning, you used to take time in making effort for yourself, in the same way, whether you are now using more time for others. According to the drama, arrogance and the consciousness of "I" will then automatically finish. It will happen like that according to the circumstances also. Through this, you will automatically become soul conscious. To engage yourself in this task means to become soul conscious. Without being soul conscious, you will not be successful in your task. Then your stage of being soul conscious will become constant. Have you become

world benefactors or only benefactors of the self? Are you busy in settling your own karmic accounts or are you busy in enabling the souls of the world to settle their karmic accounts and bondages? What are you busy in? Since you have kept the aim, constantly use your body, mind and wealth for world benefit. Achcha.

***** OM SHANTI *****

The Power of Organization - One Resolution

With which thought are all of you sitting? Do all of you have one thought? Just as, at that moment, all of you had one thought, in the same way, stabilise yourself in the love of One. That is, in order to have a meeting with the One, you have to have the one pure thought of becoming bodiless. What can this one pure thought of everyone in a collective form do? No one should have any other thought. Since all of you are stabilised in one constant stage, tell Me, what wonders can the power of the pure thought of one second perform? Similarly, you have to practise creating one pure thought, that is, having a constant stage, in a collective way. Only then will the name of the Shakti Army be glorified in the world.

When they go onto the battlefield for battling, soldiers in all four directions on the one order start shooting at the same time. If they do not surround everyone in all four directions, on the one order, at the same time, they cannot be victorious. In the same way, when, on one signal, the spiritual army in a collective form stabilizes in a constant stage in one second, then the drums of victory will be heard. Now see whether everyone in a collective form experiences the same thought and the same powerful stage. Or, are some stabilised in that stage whilst some are still busy in just stabilising themselves and others are busy in destroying their own obstacles. Would the drums of victory beat as the result of this collective form?

The drums of victory will beat when all the thoughts of everyone are merged in one thought. So, do you have such a stage? Will the iron-aged mountain be lifted by the fingers of a constant stage of only a few special souls, or will it be lifted with everyone's finger? The image that shows one finger of everyone is the symbol of one thought, one direction and one constant stage of everyone within the gathering. So, today, BapDada is asking the children when and how they will lift the iron-aged mountain. You have been told how, but when will it be lifted? (When You give the order.) Are you ever-ready in a constant stage? What order will Baba give? The order you will be given is to stabilise yourself in a constant stage within a second. Are you ever-ready to put such an order into practice? That second is a second for all time. It should not be that you stabilise yourself for one second and then come down again.

In order to enlighten non-gyani souls, you constantly have pure wishes and benevolent feelings and then try to enlighten them. In the same way, do you try to stabilise this divine gathering in a constant stage, and also to increase the power of the gathering by using various methods with one another? Do you also make plans through which visions can be received of the image of this divine gathering in their constant stage? As long as the constant stage of this divine gathering is not revealed, the revelation of BapDada will not come close. Are you ever-ready to such an extent? You have kept the aim of being world benefactors, not of being an independent king. You will attain your aim by imbibing the qualifications. The responsibility of each Brahmin is not just to make the self constant, but to be co-operative in order to enable the entire gathering to be stabilised in a constant stage. Do not become happy just because you are all right by yourself, no.

If, within a selection or a necklace, even one bead is different, that necklace does not look beautiful. So too, the power of the gathering is the speciality of this Godly knowledge. This is the difference between their knowledge of the soul and this Godly knowledge. There, they do not have the power of the gathering, but here, you do. So, it is through this speciality of Godly knowledge that this time has been remembered in the world throughout the kalpa. Where will the establishment of one religion, one kingdom and one direction take place? The speciality of the Brahmin gathering continues practically in the form of the deities.

This is why you are asked whether the speciality through which wonders are going to be performed, through which your name is to be glorified, through which revelation is to take place, through which the ordinary and alokik forms are to be revealed, is visible in a practical way. Are you ever-ready in this speciality? Are you ever-ready in the form of a gathering? The result of the previous kalpa is fixed anyway, but now remove the veil. All the brides are behind a veil. Now, let your faith take the practical form. In some cases, the

corporeal form becomes the subtle form. To put this into the corporeal form means to reveal the perfect form. The other day, you were told that transformation has taken place in everyone, but that you now have to reveal the complete transformation. When you speak of yourself, you say: A lot of transformation has taken place, but even then... Why do you have to use the words, "but even then"? Even these words should be finished. Each one has a basic, main sanskar which you call nature; there shouldn't be the slightest trace of this remaining. At present, by saying this, you free yourself. When anything happens, you say: That was not my intention, but my nature and sanskars are like that. It was not like that. Is this called the perfect nature?

The main sanskar of each one now, was the original sanskar. Only when you transform this will you become perfect. It is easy to transform the little mistakes, but the last effort is to transform your main sanskars. Only then will you create a constant stage within the gathering. Now, do you understand? It is easy to do this, is it not? It is easy to copy. Is it easy or difficult to finish your own main sanskars and to copy the sanskars of BapDada? When you copy these, they will become real. All of you should be equal to the sanskars of BapDada. If each one becomes similar to BapDada, then the sanskars of BapDada will be visible in each one. So, who will be revealed? BapDada. It is said on the path of bhakti: Wherever I look, I only see you. But here, wherever people look, whomsoever they see, they should only see the sanskars of BapDada. Is this difficult? You find it difficult when you use your own intellect instead of following. Then you become trapped in the net of your own sanskars. Then you say: How can I free myself? It is only when you are completely trapped that you make effort to come out. This is why it takes time and it takes energy. When you continue to follow, then both your time and energy are saved and accumulated. In order to make the difficult things easy, what lesson do you have to make firm and thereby attain success in your final effort? That which you were told about just now of following the father. This is the first lesson. However, it is the first lesson that will bring about the final stage. Therefore, make this lesson firm. Do not forget it. Then you will become free from mistakes and constant for all time. Achcha.

To such intense effort-makers, to the elevated souls who always remain constant, to those who follow one direction and have deep love for only One, namaste.

*** OM SHANTI ***

Efforts for Revelation

Do you consider yourselves to be the most elevated, multi-million-times fortunate souls, who are close to BapDada? You easily and naturally develop the virtues of those you remain close to. This is why it is said that you are definitely coloured by the company you keep. So you souls who remain constantly close to BapDada - that is, in his elevated company - must definitely have virtues and sanskars similar to those of BapDada.

Do you children - who constantly stay in the elevated company - experience yourselves to be constantly coloured by that colour of spirituality? Do you constantly consider yourselves to be the souls who are constantly coloured by that spiritual colour? Just as a physical colour is clearly visible, in the same way, the colour of Maya cannot remain hidden in those who remain in bad company. Tell me - it is visible, is it not? ('Yes') . Then the spiritual colour of those who remain in the elevated company should also be visible to everyone. Anyone who sees you should feel that that soul is coloured by the colour of spirituality.

Does everyone come to know of this now, or is it still incognito? Is the colour of spirituality to remain incognito? When will it be revealed? Will it be revealed at the end? What is the date of this? The final date depends on the revelation of everyone. According to the drama plan, repentance is connected with you elevated souls. As long as souls have not had repentance, they cannot claim the inheritance of going to the land of liberation. This is why the instrument souls will be asked.

Who are the instruments? All of you are those, are you not? If your perfect stage is not revealed to your own self, how will it be revealed to others? Can you see your perfect stage as elevated? In fact, you all know of the perfect stage in terms of knowledge, but what do you consider yourselves to be? In terms of being very close, you will become equal to the same extent, will you not? So, are you able to see your perfect stage?

'Who am I?': have you not yet solved this riddle? Have you forgotten your complete stage - of what you were a cycle ago? You first of all remind others of the things of 5000 years ago. When people come for the first time, you ask them if they have met you before. Since you remind others of things of the previous cycle, then those who remind others would definitely remember their own selves, would they not? Is the mirror not clear? When a mirror is clear and powerful, you are able to see things clearly as they really are.

Are you - the special, most elevated souls - not able to see your elevated stage? When you instrument souls are able to have a clear vision of your perfect stage - that is, how much delay there is until destruction.. Achcha, tell me, how much time remains until destruction? Will it take place soon, or is there still some time?

Today, it is Thursday, the day of the Satguru. A heart-to-heart conversation took place in the subtle region. What was the heart-to-heart conversation? What is the present stage of the effort-makers, number-wise? What was the result?

In the result for the first question, there weren't more than 50% who passed. What was the first question? You were told of the importance of this year, and had been given a direction especially to stay on the pilgrimage of remembrance, and - whilst staying in the avyakt stage - to claim blessings. So, at the present time, do you have the attention and stage that you had when you first received the direction at the beginning of the year? Do you now have the spiritual stage, that you experienced through the avyakt atmosphere and spiritual experiences? Is there a difference between your stage (at present) and your experience? Can you not create at each centre an attractive atmosphere - one that even attracts you - whilst doing service? The result for this question was that not even 50% passed.

The result for the second question was 60% which was good. What was that question? The result of zeal for service was very good. However, where is the balance? If you maintain a good balance, you can very quickly become master successful in giving your subjects and devotees bliss, through which they are able to go beyond this world. At present, because your own stage is not that clear, you are not able to hear the call of the devotees that clearly or closely. This is the result for the second question.

The third question is: In connection and relationship with others, to what extent are you yourselves content - and are others content - in the family, and also in service? A centre is also a family. So, to what extent was there contentment in the family and in service? A minority passed in this subject. The majority is just 50%. They are content sometimes and not at other times. Today, they are, and tomorrow, they are not. This is known as '50-50'. The results in the present year for these three questions are now clear, are they not?

You were told earlier that you can claim special blessings in this year. However, you only paid attention during the one month, thinking that month to be the month for receiving blessings. Now, as time goes by, you are gradually forgetting the year of blessings. Therefore, the more you maintain the awareness of receiving blessings, in the year of blessings, the more easily you will attain blessings. But, if you forget this, you will have to face many obstacles.

This is why you must finish the obstacles that come in front of all of the souls of the Brahmin family. Just as, in the first month, you intensified remembrance - that is, the fire of deep love - in the same way, you now have to make the atmosphere avyakt. On the one side there are blessings, and on the other side there are obstacles: each is connected to the other. You must not become a destroyer of obstacles just for yourself, but you have to be co-operative, and destroy the obstacles that come to all souls in your Brahmin clan.

So, now intensify your speed. Whilst moving along, you sometimes slow your speed down, and it therefore seems that revelation will take place that much later in the drama - that only then will you be able to reveal yourself. Experience the form of all the powers in yourself - not just one or two powers, but all the powers. You are master almighty authorities, are you not? Or are you the children of those who only have two or four powers? Reveal the Almighty Authority. Achcha.

To those who are master blissful, master knowledge-full, master successful, the most elevated souls who are constantly coloured by the colour of spiritual company: love, remembrance and namaste.

*** OM SHANTI ***

As the Work So as the Name

What would this group be called? What are the Madhuban niwasis called? Do all those who are sitting here, move along whilst considering themselves to be multimillion-times fortunate? Madhuban is praised because of the Madhuban niwasis. Who creates the atmosphere of Madhuban? Do all of you experience in your lives the praise of Madhuban which has been remembered?

Madhuban is known as the great land. Therefore, the souls who reside in the great land must definitely also be that great. So, do you stay in the spiritual intoxication that you are those great souls? Every thought and every action of a great soul is great. Therefore, are you so great that not even one thought is ever ordinary or wasteful, and that not a single action is ordinary or meaningless? Every action of a great soul is meaningful. Are you such great souls who are the embodiment of such meaning? Such souls, that is, the great souls, are Madhuban niwasis. Your name is Madhuban niwasis, and so your name would also definitely be filled with the significance of the meaning; would it not? So, every day, do you check your chart as to whether the actions you performed through your physical organs were meaningful? Was the time you spent, spent in a worthwhile way, that is, was it used for an elevated task? Do you check your chart in this way? Or, do you just check the gross things? Those who think that they check themselves in this way, raise your hand. Every action of great souls is praised as a divine activity. The image of being happy, the image that attracts and the avyakt image of the great souls are remembered in the form of an idol. In the same way, check yourself throughout the day as to whether your face is such that it can be used as an idol for worshipping and whether your actions are such that they can be praised as the form of some divine activity. This is your aim, is it not?

When you come here to learn and study, what is your final aim? What is the aim of the confluence age? It is this, is it not? The actions of the confluence age are praised as divine activity. The practical life of the confluence age is worshipped in the form of a deity. So, when will that happen? It is the praise of this time, and so it should exist at this time, should it not? Will you become like this in the golden age? There, everyone will be happy, and so who would say that a particular one is always happy? It would only be said at this time, would it not? Those who are not always happy would themselves say that a certain one is always happy. Are you such an image who is performing such actions in a practical way?

You are smiling now as you are listening to this, that is, as you are realizing this. However, to what extent are you smiling? It is because you realise this that you are smiling. So, in the same way, because of your realisation and of checking your actions every day, when you are asked anything, you can instantly give a reply. At present, you still have to think whether to raise your hand or not. Why do you not raise your hand with intoxication? Why do you have to hesitate? What is the reason for this? So, in the same way, when anyone comes in front of you, put your perfect form into practice; not just into words, but into practice. When they go in front of your non-living images, they consider those to be elevated, and very easily consider themselves to be degraded sinners. In one second, they are able to have a vision of themselves. The image doesn't tell them that they are degraded, but they themselves have a vision. In the same way, those who come in front of you should experience for themselves the difference between what you are and what they are. You have to create this stage, do you not? When will you have this stage? Will it be when the course of knowledge finishes? It is now the revised course. Is it being revised in theory or in practice? The course should also be completed in a practical form, should it not? Or, will the practical form be visible when the revised course finishes? What do you think? Are you waiting for this? Do you think that when the time comes everything will be all right? When did you have this class? In order to intensify your efforts, do you create plans according to your capacity? Or will you continue to move along as you receive ready-made plans?

BapDada always sees that the Madhuban niwasis are a sample in front of everyone. A sample is prepared first. Are Madhuban niwasis samples or are the samples still to be prepared? They still have to be prepared. When a sample has been prepared, it is shown as an example of the goods that are being manufactured. Only

when others see the sample do they make a deal. When the sample is ready, BapDada should be able to give a signal and say that this is what they have to become. The effort to become a sample is not difficult. The effort is very simple. The simple effort in one word is that you must always keep the symbol of the Father in front of you. The effort of one word is very easy, is it not? If the symbol is constantly in front of you, the effort becomes very easy. When the effort is simple, you will become a sample.

How many engines do the Madhuban niwasis have? (Someone replied: Four). Then you should reach your destination within a second. You accept that the Madhuban niwasis have received the benefit of the easiest effort and the golden chance, do you not? You are clever in knowing and accepting this. You are clever in speaking anyway. But, why is it taking time to be accepted by everyone? The more you are accepted and respected here, the more worship-worthy you will be there. If those who see your actions do not consider you to be elevated, then how could the worshippers accept you as being elevated and become your worshippers? The more worthy you are of respect, the more worthy you will be of worship. Those who see the worship-worthy ones become happy on seeing them. Now, is it you who have to become this, or do you simply have to become happy on seeing them? To the extent that you play the music, (saaz-yukt) to that extent, you have to be those who understand the full significance of it (raaz-yukt). You are clever in playing music, are you not? There are so many who desire to hear music. You have passed in that, have you not. To the extent that you are saaz-yukt (one who is musical), to that extent, become raaz-yukt (one who understands the significance of everything). Those who are raaz-yukt have every action filled with significance. You have to remain well-balanced in being raaz-yukt and saaz-yukt. Madhuban niwasis are the most lucky stars. To the extent that you are lucky, to the same extent, you have to be loved by everyone. Don't just be content with your luck. Luck is recognised by how much someone is loved. Those who are lucky will definitely be loved by everyone. Now, whilst seeing everything and doing everything, you have to perform the task of giving love to everyone. You have passed the stage of giving and receiving knowledge. Now exchange love. Whoever comes in front of you or in connection with you, just give and receive love. This is known as being loved by love. Knowledge does not have to be donated to Brahmins; that will be donated to those who do not have knowledge. So, in the Brahmin family, be the great donors of this donation. It is remembered that when you give a donation, the omens are removed. When you give this donation, all the weaknesses that remain, all those bad omens, will be removed. Do you understand? Now, we shall see who becomes the great donors in giving this donation. Love is not just in words, but it is also in thoughts. You should not have anything except love for anyone. When you have love for everyone, then the response of love is co-operation and the result of co-operation is success. Where there is everyone's co-operation, there will easily be success, and so all of you will become the embodiment of success. Now, we shall see this result.

*** OM SHANTI ***

Supernatural Birth Chart

At this time, are all of you stable in the form of being master almighty authorities? Can you stabilise yourself in your perfect form in one second? Have you practiced this spiritual drill? Are you able to stabilise yourself in whatever stage you want? Have you developed the practice of being able to stabilise yourself for as long as you want, at the time you want? Or, do the situations created by matter still attract you towards themselves a little? Do the remaining karmic accounts of the body, that is, do the situations in the form of the suffering of the karma which still remains, pull you? When even this attraction is finished, it is called being a complete destroyer of attachment. Anything for which you have love or attachment will pull you towards itself again and again. No circumstances of the body or the bodily world can make your stage fluctuate: this stage has been remembered. The memorial of Angad in the previous kalpa is the memorial of the complete stage. Has your stage become such that the foot of your intellect cannot be shaken by any circumstance created by matter? This is your aim, is it not? Even now, there is still a difference between your aim and your qualifications. There is a difference between the memorial of the previous kalpa and the practical life of the present time. In order to make intense effort to remove this difference, what is the yukti required? Since you know the yuktis, why is there a difference? Do you not have any eyes? Or, is it that you have the eyes, but that you do not have the speciality of being able to use those eyes at the right time?

Is there as much greatness visible as there are specialities? Do you know the reason for the lack of greatness? Although you even constantly speak of this main belief, you do not have depth and subtlety in this belief. When there is that depth and subtlety, there can be the stage of being brave. To be brave means to be great. So what aspect is lacking? That of the depth and subtlety. Anything that is fine can be merged into anything. Without this refinement, you cannot make anything become merged as you would wish. The more profound and refined something is, the more accepted it is. It is powerful to that extent.

So ask yourself: what is the first belief, or what is the most elevated belief out of all beliefs? Shrimat is your belief. So what is the first belief? (To forget everything including the body.) Renounce it or forget it; to forget it is also to renounce it. Even whilst it is with you, if you have forgotten it, it is as though you have renounced it. To forget it means to renounce it. For instance, you challenge the sannyasis, saying that they have not renounced anything. They say that they have left their home and family, but, in fact, they have not renounced them, because they haven't forgotten them. In the same way, if, according to the circumstances, you have externally renounced something, that is, moved away from it, but you haven't forgotten it with your mind, would you say that you have renounced it? Here, what does it mean to renounce? To forget with the mind. You have forgotten everything with the mind, have you not? So, have you renounced it or will you renounce it now? If, even now, you say that you still need to have renunciation, then, instead of being in the list of those who have had renunciation over a long period of time, you come into the list of those who have had renunciation just recently.

The time, date and moment are recorded with BapDada and within the drama, of all those who have had renunciation with their mind, that is, those who have renounced the bondages of the body and bodily relations in one second. Nowadays, astrologers, those who have the knowledge of astrology, create your future horoscope, according to the date and time of your birth, on the basis of the knowledge they have and according to their capacity. Their basis is also the date, the time and the stage: they look at the circumstances in which you were born. Here, you look at the stage at that time: what stage did you have when you took birth? The future reward of each one is based on this stage.

So, whilst knowing all these three, the date, the time and the stage, you can also know for yourself your reward of the confluence age, the future stage of the confluence age and the reward of your future births. Each aspect is connected with attainment and your practical life. This is the eye to know your own fortune. Through this, each of you can know your number in your final stage.

Fortune-tellers can tell the horoscope of others just by studying the lines on their hand. In the same way, because of being master trikaldarshi, trinetri and the embodiment of knowledge, that is, master knowledgeable, in your life of having died alive, with the lines of your practical actions performed and the subtle lines of thoughts, if you were to put your thoughts into an image, what would that image be? On the basis of the lines of your thoughts and on the basis of the lines of your actions, can you know your horoscope, that is, are the lines of your thoughts straight, that is, are they clear? Firstly, check that you have spent a long period of time according to shrimat, in terms of your stage and in terms of relationships with others. This is what it means to see the time. The time, that is, the moment also has a great impact on the horoscope. So, here also, this has a connection with a long period of time. A long period of time does not mean a long time in terms of physical dates or many years, but, from the moment you took birth, there should be this deep love over a long period of time. The account of the extent to which each one is accurate in every subject will be accumulated. For instance, someone may have been on the path of knowledge for 35 years, but has not spent a lot of time in terms of success in his efforts. That would not then be counted as a long period of time. But, if, instead of 35 years, someone has been on this path for 15 years, and has had success in effort for those 15 years, then that would be counted as a long period of time. So, that is the basis of time, is it not?

Those who remain absorbed in deep love over a long period of time receive a reward for a long period of time. Those who have temporary success only receive a temporary reward. That is, out of the twenty-one births, they receive a reward in only a few births; the rest would be an ordinary reward. This is why the astrologers give a lot of importance to the time. You should be free from obstacles over a long period of time, that is, the line of actions should be clear; your horoscope is based on this. In the lines on your hand, if the line is broken every so often, then your fortune is not said to be so elevated, or you are not said to have a long life-span. In the same way, if the line of the intellect is constantly being broken or is not clear, because of obstacles every now and again, then you cannot claim a big reward.

Now, will you be able to know yourself as to what your horoscope is? What status is fixed as an attainment for you? People even see the omens in the horoscope. When there are the omens of Jupiter, do they remain for a long period of time or do the omens keep on changing again and again? Maybe, there are sometimes the omens of Jupiter, sometimes the omens of Saturn? If they keep changing again and again, that is, if you are not free from obstacles, then you cannot claim the reward of a kingdom that is free from obstacles. So check these omens to see what omens you have had from the beginning until now.

People look at the zodiac sign of their horoscope. What are the zodiac signs here? Here, you have three zodiac signs. One is that of a maharathi, the second is of the cavalry and the third is the infantry. From these three, look at your own horoscope and see if you have had the sign of being a maharathi, the cavalry or the infantry from the beginning, that is, from the moment you took birth. You can know your horoscope on the basis of your zodiac sign. Become a master trikaldarshi and check your own horoscope and look at your future. You can change your sign, the omens and the lines. After recognising them, after checking them, are you then going to adopt the means to change? People show many means in the worldly knowledge also. Here, you know the means, do you not?

So, with these means, attain complete success. Do you understand?

To such souls who attain success through an intellect that is the embodiment of knowledge; to those who reveal this perfect form through their life in a visible way; to the mahavirs who constantly overcome the external situations through their original stage, BapDada's love, remembrances and namaste. Achcha.

*** OM SHANTI ***

Officer and Subordinate

Just as you naturally and constantly have the practice of coming into sound, in the same way, do you naturally and constantly practise going beyond sound and stabilising yourself in your original stage; in the stage of being the embodiment of peace? Do you experience the practice of both equally, or have the sanskars of being bodily beings over eighty-four births become very firm? For eighty-four births, you have been coming into sound; so, can you transform the sanskars of eighty-four births in one second, that is, can you stabilise yourself beyond sound? Or, do those sanskars constantly attract you towards themselves again and again? What do you think? Are the sanskars of eighty-four births so powerful, or is the experience at the confluence age of the stage of going beyond sound and being bodiless in one second more powerful? In comparison, is the stage that is able to attract towards itself said to be more powerful or the sanskars of eighty-four births? Those are eighty-four births and this is the experience of one second. Even so, which is the more powerful experience? What do you think? Which one attracts more? Is it that experience or this experience? The sanskars of coming into sound or the experience of going beyond sound?

In fact, this experience of one second is based on the experience over a long period of time; it is one that enables you to experience many attainments. This is why this one second is equivalent to many years. You have the experience that you are able to use your mouth when and as you wish, do you not? This is known as a second. This is the stage of being a master who makes the body work. So, have you become the masters? Have you become the masters of the body? Do you know who can become a master? One who first becomes a child can become a master. If you do not become a child, you cannot even become a master of your own body. Would a child of the Almighty Authority not be a master of even his own body? When you become the embodiment of the awareness that you are a child and so a master, that you are now the master of this matter, then you will become the master of the world. That is, the more you remember being the child, the more intoxication there will be of being the master; there will also be that happiness and you will be absorbed in that intoxication. If, at any time, you become dependent on matter, then what is the reason for that? It is because you forget your stage of being a master almighty authority. You do not constantly keep your rights in front of you. One who has all rights can never be dependent on anything or anyone.

Do you consider yourselves to be ever-ready and all-rounders? What does it mean to be ever-ready? Are you able to stabilise yourselves in the stage that is dictated by shrimat, as you wish, no matter what the situations are or what examinations come in front of you? Are you ever-ready on that order? An order means shrimat. So, are you ever-ready to such an extent that even your thoughts are according to shrimat? Are you ever-ready to this extent? If you receive the shrimat to stabilise yourself in the stage of being a detached observer in one second, and you take two seconds instead of one second to stabilise yourself in that stage, would that be called being ever-ready? When the military receive an order to stop, they stop instantly; they cannot take even one step forward after receiving the order. In the same way, if you were to receive the shrimat or the direction to stabilise yourself in a particular stage in one second, then not to take another second is called being ever-ready. When you have such a stage, you are able to stabilise yourself in that stage in one second.

The effort to stabilise yourself in any particular stage in one second is called intense effort. Are you all intense effort-makers? You have all gone beyond the stage of being just effort-makers, have you not? Have all of you reached your stage of being an intense effort-maker? Do you experience yourselves to be this? There should not be the slightest fluctuation in your thoughts. Do you continually experience such a stage? Are all of you ever-ready, according to this? The Shakti Army has become ever-ready, has it not?

Has the Shakti Army reached this stage or are they about to reach it? Have you not yet reached this stage? What do you think? Are the Pandavs or the Shaktis number one in this? The wonder is that the Pandavs are able to create such a stage even when they come into an atmosphere or environment. When you have a car, or whatever you are riding, are you able to stop it whenever you want or not? In the same way, you should be able to use your physical organs when and where you want to; and, if you do not want to use them, you

should be able to control them. You are able to stabilise your intellect in whichever stage you want for as long as you want, are you not? Are the Pandavs not first in this? Or, are you putting the Shaktis in front in this aspect because you want to save yourself from it? Do you make the Shaktis your shield? The Shaktis are no less either. The Shaktis will give extra help to the Pandavs. You Shaktis are the great donors and so you have to make others ever ready in the same way. Achcha.

Do you understand the meaning of being an all-rounder? What does it mean to be an allrounder? You are allrounders, are you not? What is the stage of being an allrounder to perfection? You have to pay attention to three things especially. Firstly, those who are allrounders will remain engaged in service; secondly, they will have the special virtue of being able to harmonise with everyone's nature and sanskars, and thirdly, they will fit into any subject of karma yoga in such a way that it is as though they have been engaged in that particular task for a long period of time. They will not feel it to be new. They will seem to be those who are very experienced and knowledgeable in every task. Those who fit all three aspects at every moment are known to be allrounders. Because the line of fortune is created on the basis of each aspect, the record of the sanskars of the soul is created on the basis of this. Therefore, all these things have a deep connection with your reward.

If you are 90% in every aspect and are lacking 10%, then there would be the influence of this much lacking in your reward also. The number reduces because of this subtle weakness. You also notice those who seem to be similar effortmakers in a physical way. However, when you look at them deeply in a refined way, then because of a little percentage lacking in one thing or another, even though they appear to be similar, you will see that there is a difference. So, you can know through this what your number will be. How much percentage do you have in all three aspects? Do not be happy knowing that you have all three aspects; the number is not created on this basis. The numbers will be created according to the percentage you have in them. So, have you become everready and allrounders to this extent?

All of you have the aim of becoming number one, do you not? You do not have the aim of thinking that it does not matter if you claim the last number, do you? If you have the aim of thinking that whatever you receive is good, what would that be called? What would be the title of such a weak soul? Such souls are also remembered in the scriptures. Firstly, tell Baba of such a title, and secondly, what is the memorial of such souls? The memorial of such souls is that, when God distributed fortune, they were sleeping. Carelessness is also partly sleeping. Those who remain careless are in the stage of sleeping. If you become careless, then also, you would be said to be sleeping. What would be the title of such souls? Such souls are called those who kick away the fortune that comes in front of them. You have become the children of the Bestower of Fortune, that is, you have claimed all rights; the fortune has come in front of you, that is, the Bestower of Fortune has come in front of you. What would you say if, instead of creating the fortune that has come in front of you, you kick it aside? Unfortunate! Such souls can never attain happiness. None of you are going to be like that, are you? You are those who create your own fortune. Whatever fortune you create, accordingly, you will create the portrait of your future reward.

Do you know your future portrait? You are the artists who create your own portrait, are you not? You, yourselves, know to what extent you have created your portrait, do you not?

Are you still creating your portrait or are you putting the final touches? If you have created the portrait, that will definitely come in front of you. If it does not come in front of you, it means that you are still engaged in creating it. If it is created, then it would come in front of you again and again. So, all of you are number one artists, not second or third. Some artists are good, but if they are not generous hearted, then they create a weakness. If the artist is good, and has received good material, then, too, he becomes generous hearted. So then, use all the treasures of your thoughts, actions, words, time and breath with a generous heart and the portrait created will be good. Some people have a lot, but they do not use it. They become economical in this. The more generous hearted you become in this, the more first-class you will become. You must not be

economical about time either. You must not be economical in using anything for this task. Be economical in using it for a wasteful task. You must not be economical in performing an elevated task. You were told what true economy is. To belong to One and to remember One. Let the name of only One constantly remain in your consciousness. Those who belong to One in this way can be economical. Those who do not belong to One cannot be truly economical, no matter how much they try. Achcha. To those who constantly stabilise themselves in the stage beyond sound, that is, in their true religion, and to the master almighty authorities who constantly use all the powers for their task; to such ever-ready, all-rounder children, love, remembrances and namaste.

*** OM SHANTI ***

Supreme Pride

At the present time, in which stage of self-respect do you consider yourselves to be? Do you know your stage of self-respect? You know that it is the greatest stage of self-respect, but what is this stage of self-respect? What is the greatest self-respect of this time, and by speaking of this, it is visible that there can be no other self-respect greater than this? What is it? The greatest self-respect of this time is that you become the master of the Father. Before you become the masters of the world, you become the masters of the Creator of the world. You are even the masters of Shiv Baba. This is why they say, "Malekam Salaam" (Salutations to the master). Worthy children are even the masters of the Father. At this time, you have made the Father belong to you. Throughout the entire kalpa, you cannot make the Father belong to you in this way. At present, you can make the Father belong to you when you want in whatever form you want. In which bondage is the Father tied at this time? (Of the children.) You are those who have tied the Creator in a bondage, the ones who have made the Creator into the Server. Will you experience such self-respect at any other time? You have made the Father into your Server, in order for Him to serve you. This is pure self-respect. There is no arrogance in this. Where there is self-respect, there cannot be any arrogance. You have made the Father into the Server, but there is no arrogance in this. So, do you remain stable in the stage of pure self-respect and pride where there is no name or trace of arrogance?

Just as Baba always considers you children to be the crown on His head by saying, "Yes, child, sweet child, My child who is the master of the world", in the same way, do you remain stable in the stage of being the crown on the head? Where is the top-knot of the Brahmins? It is on the head, is it not? So a Brahmin top-knot means the crown on the Father's head. So, just as Baba always gives the children that respect and makes them equal to Himself, in the same way, do all of you give respect to all souls and make them equal to the Father? Does it constantly remain in your intellect that, at this time, you have to take only from the one Father and give to everyone else? You souls must not take from souls, but give to them. Simply take from the one Father. You have to give to others what you have taken. You are the bestowers, are you not? Does this constantly remain in your awareness? Or, do you have a desire to receive from where you give? If a soul keeps a desire to receive something from another soul, what attainment would there be? It would be temporary attainment. From limited souls, there will be limited attainment. From the unlimited Father, there will be all attainments for all time. So, are you taking from where you have to take and giving where you have to give? Or, do you sometimes change this? If a soul gives something to another, then it would only give that which it had itself received from the Father, would it not? The slightest desire of taking from others makes you fall from your stage of self-respect.

When you become instruments to give souls the treasures you have received from the Father, what awareness do you have at that time? Does the soul have anything that belongs to itself? You have made that which you have been given by the Father belong to you. If, when you become instruments to give to others, you do not have the awareness that you are giving the treasures you have received from the Father, then you are not able to connect those souls in an elevated relationship. Do you perform every action whilst staying in this awareness? You should also have the intoxication of your elevated stage of self-respect. Together with that, what else do you have? (Happiness.) As much intoxication as you have in the intellect, there should be just as much humility in your actions. The sign of this intoxication is that although you will have elevated intoxication, there will be humility in your actions. There will always be humility in your eyes, and, therefore, there will never be any loss or damage through the intoxication. Do you understand?

Do not just have intoxication. On the one side, there should be a lot of intoxication but on the other side, there should be great humility. You were told that even the highest-on-high Father comes as the Server of the children. So, that is humility, is it not? To the extent that you are great, so accordingly, there has to be that much humility. Do you have this balance? Or, are you not able to think of anything else when you stay in this intoxication? Do you stay in the self-respect of the intoxication of being the masters of the Creator of the world. Then what should be the duty of those who stay in such intoxication? There cannot be world

benefit without humility. You made the Father belong to you when with humility, He became the Server of you children. In the same way, follow the Father. At every moment, check how many treasures you have received from the Father. Do you know how many treasures you are the masters of? (Countless.) However, you can speak of some of the main ones. How many main treasures are there at this confluence age? How many treasures have you received? The greatest treasure is that you found the Father. This is the number one treasure, is it not? When someone receives the key, it is as though he has found everything. Having found the Father, you have found everything. What else have you found? You also speak of this. You have received the knowledge and also the eight powers. If you speak of each power individually, then each power is a treasure. In the same way, the virtues of the Father that you speak of can also be described as a treasure. In the same way, every second of the invaluable period of the confluence age is a treasure. Just as you receive attainment from the treasures, in the same way, you can have an elevated attainment from every second of the confluence age. So, this time of the confluence, that is, every second of the confluence age, is a treasure greater than multimillions. If you were to accumulate multimillions on the one side and, on the other side, you kept one second of the confluence age, then the second of the confluence age would be more elevated, because the attainment for all time is available in this one second. You can tell everyone that they can claim the inheritance of mukti and jeevanmukti in one second. Therefore, even one second is so valuable. The time of the confluence age is also a huge treasure. So, check to what extent you have been able to imbibe within yourselves all these treasures. Or, is it that you have imbibed some treasures and not other treasures? You are not missing out slightly on any of the treasures, are you? You cannot be deprived, but if you only attain a little, then too, you become part of the moon dynasty. You cannot then be part of the sun dynasty. To be in the sun dynasty means to be complete. If you are not complete in any aspect, then you are not part of the sun dynasty. If the soul is not complete, it cannot be called part of the sun dynasty. So keep all the treasures in front of yourself and check where you have reached. How far have you reached? It should not be that you become happy with only a little. So, check all these treasures. And, together with that, also check whether you have become a great donor of all the treasures you have received or whether you have just kept them for yourself. Those who are great donors give whatever they have to others. And, even then, they themselves do not become beggars, because whatever they give automatically increases within them. So also check to what extent you have given the treasure of purity to all souls. You also have to check your treasure of supersensuous happiness: do you keep more for yourself or more for the service of the world? You have attained it for yourself, but the present stage is for using it for world service. So check to what extent you have used all the treasures for yourself and to what extent you use them for others. This is called the complete stage. Have you used all the treasures for others? If you use the treasures of knowledge and the powers for your own effort, then that too is not called the complete stage. Now is the time to use all these for others. If, even now, you continue to use all powers for your own self, then when would you become a great donor and one who grants blessings to others? Now practise in such a way that you do not have to use them for your own self. If you continue to use all your treasures for others, would you become empty?

Just as the father also gave the time of his own rest, which was essential for his own body, and used it for the sake of world benefit, in the same way, all the powers should be used for world benefit, not for your own self. When everyone has to become equal to the father, they would also adopt the stage equal to that of the father, would they not? Only when you begin to give to others will you begin to experience yourselves to be complete in all aspects. In teaching others, you automatically teach yourselves. At present, you take double the time; a separate time for yourself and a separate time for others. Now, do double the work in the same time, because there is very little time left. When there is little time, people study a double course, and so this is the same. Time is coming close. So, together with giving to others, accumulate for your own self; do not just use it for your own self. If, even now, you continue to use it for yourself and continue to waste time, you cannot become world emperors. You have the aim of becoming world emperors, do you not?

When the Ganges of knowledge emerged in the beginning, what was the speciality of service at that time? What is the difference between the heirs who emerged at that time and the souls who have emerged at this

time? A lot of service is taking place now, but there aren't as many heirs visible. What is the reason for this? There is a lot of expansion, so what is the main reason? At that time, they did not have the feeling of "mine", but the feeling that they had to give everything of theirs for world benefit. They belonged to One (ekname) and they had economy. They were economical with all the treasures; they never wasted anything. The time and powers they had received had to be given to others, that is, they had the stage of being great donors, because they were special instruments. Look at how much difference there is in the stage of that time and that of the present time! Now, first of all, some think of their own facilities and then facilities of service. That is, they first think of their own comfort and facilities and then the need of service. In the beginning, they first thought of service and then, whether they received facilities or not, it didn't matter. They didn't have the slightest thought that they could only do service if there were the facilities available. They did not have the thoughts: We can do service only if we have the facilities; we can do service only if we have a companion; we can do service only if the situation is right. Wherever you go, whatever the situation is and whatever facilities are provided, you have to increase service with your own power of tolerance. This is the stage of being a great donor. The fortune of others is created through renunciation of the self. Where there is no renunciation of the self, the fortune of others cannot be created. The father renounced everything for himself, and this is how your fortune was created. So, in their stage, they renounced all the luxuries for the self, and it was through this that fortune was created. Are you making as much fortune for others as you have renunciation for the self? This is why the heirs are hidden. So now, let those sanskars of being the great donors emerge, that is, whilst having all attainments and all facilities, do not get trapped in the facilities, but maintain your own spiritual endeavour. At present, there is little spiritual endeavour and more facilities. Earlier, they made more spiritual endeavour and had fewer facilities. This is why you must now constantly maintain that spiritual endeavour, that is, even whilst having all the facilities, maintain an attitude of renunciation through which you can create the fortune of many souls. BapDada has given all you souls the authority of drawing the line of fortune on the hands of others. So, it should not be that, because of the lack of your own renunciation, you are unable to create the complete fortune of other souls. You have a great responsibility. Just as time is coming closer, so too, the responsibility on each soul of not wasting any thoughts is also increasing. Now, do not consider this to be your childhood. Whatever you did in your childhood was good. Even the carelessness of a child is enjoyed by others. But if an adult is careless, no one likes it. Therefore, according to the time, maintain your stage of self-respect for all time and continue to fulfil your responsibility. Do you understand? Achcha.

To those who make such a Father belong to them with all relationships; to the great donors, the images that grant blessings and the great renunciates who give the donation of all treasures to all souls and to the multimillion-times fortunate children, love, remembrances and namaste.

*** OM SHANTI ***

Last Effort

Do you experience yourselves to be complete and an embodiment of all the powers? What is the inheritance you have received from BapDada in this elevated birth? To claim a right to the inheritance means to claim a right to all the powers. Have you become master almighty authorities, the ones with all the powers, who have a right to all the powers? Since you have become master almighty authorities, do you constantly stay in the experience of being an embodiment of all attainments all the time, or is there a difference? In claiming a right to the inheritance, simply two aspects can finish any difference and enable you to stabilise yourself in that stage constantly. What are these two aspects? You know them and you are doing them, but you are not doing them constantly. One is to make your consciousness accurate and the other is to make your actions elevated. What are these two words? One is to maintain constant connection to make your consciousness powerful; and, in order to perform elevated actions, you need to give yourself constant correction. Because of not constantly correcting your actions, you are not constantly able to stabilise yourself in the stage of being a master with all the powers and a master almighty authority. These two words are very easy! This is why you have come here, is it not? Is it difficult to perform the task for which you have come?

Who would feel something to be difficult? Those who are weak. Why do they experience something to be difficult? Even whilst the connection is forged, they sometimes find things difficult. They find it difficult because they do not work hard. They know it, they understand it, they even follow it, yet whilst moving along, they prefer to rest. They are not those who like BapDada, but those who like to rest. This is why, even whilst knowing everything, their stage becomes like that. Therefore, those who prefer to rest cannot attain an elevated stage, similar to that of the Father, in performing elevated actions. Therefore, give correction to your every thought and action and forge a connection with BapDada's actions, and then check whether you have become equal to the Father or not. What is the last effort that remains to be made by you elevated souls? Do you know the last question in the paper of the last stage? Those who know the question in advance would definitely pass, would they not? Do all of you know the last question in the final test paper? Even your bhagats know your last question. Even they speak about this. Your bhagats know this and you don't know! Have your bhagats become cleverer than you?

The bhagats know the result, from the previous kalpa, of you elevated souls, whereas you have forgotten the final stage of your present effort. They hear of this last stage again and again. They even remember it and praise it. You have heard the knowledge of the Gita from the God of the Gita, and so what is the final stage that is described? (To be a conqueror of attachment and an embodiment of remembrance.) The bhagats describe your stage, do they not? So what is the final question in the last paper? To what extent have you become an embodiment of remembrance and to what extent have you conquered attachment? This is the last question. In order to put this last question into practice, you have to put these two words into practice. Now, since the question is being announced in advance, everyone of you will pass with honour, will you not? But even then, there will only be 108. Is it so difficult? You are given this question on the first day. You are told the last question on the day you take spiritual birth.

So now, all of you elevated souls sitting here will pass, will you not? You were also told that, in order to pass, you have to put the other meaning of the word "pass" (past) into practice. Whatever happened is the past. Will you not pass if you continue to move along whilst considering everything that has happened to be the past? Use the same word "paas" in the Hindi language, then you are close, that is, you are with Baba. You are close to BapDada. So, keep the three forms of this one word in your awareness. The past has passed; you have to remain close and you have to pass. So what will the result then be?

You will definitely become the beads of the rosary of victory that has been remembered as a memorial of the gathering. When BapDada constantly gives you children an invitation to stay with Him and to experience every divine activity with Him, do you not accept such an invitation? Throughout the entire kalpa, souls have been receiving a variety of invitations from elevated souls and also from ordinary souls. If you do not

accept this invitation now, you can never receive it again. To accept the invitation means to keep yourself close to the Father. Is this difficult? You simply have to make sure you reach the place where the invitation came from. All the rest is the responsibility of the One who has invited you. Therefore, to take yourself to the Father means to remain close to the Father with the intellect. Does this take effort? If, in today's world, an ordinary person receives an invitation from the President to spend a day with him, what would he do? (He wouldn't have the courage.) If he were inspired to have the courage, what would he do? Would he delay himself? So, why do you not constantly accept Baba's invitation? Are there any strings which pull you? Are the children powerful or is the Father powerful? Who is the most powerful of all? No matter how powerful someone is, what attainment is there from that? On the basis of being the embodiment of experience of all attainments, does it seem right for Brahmin souls to be attracted to that attraction? In what form has the influential Maya been shown to Brahmin souls and elevated souls? Do you experience her to be a paper lion? Those who think that, for them, influential Maya is a paper lion, that is, a toy, raise your hand.

Have you not made Maya into a paper lion as yet? Has she not become lifeless? Those who put a decoration on themselves will not be afraid, but others will be afraid of them. Is there any life in Maya? Does she sometimes come alive? Have you not made her unconscious yet? Has she become unconscious? Is she still alive? Have you made her unconscious? Has she died for you? What stage has she reached for you? Has she died. Has she been burnt away. Has she become unconscious? There are three stages. For some, she has become unconscious; for some, she has died, and for others, she has been burnt, that is, there is no name or trace left of her. So, each one of you should check yourself to see what stage you have reached. Instead of making her unconscious, you yourselves don't become unconscious, do you? If the life-giving herb is constantly with you, then you can never become unconscious. Those who make others unconscious can never become unconscious themselves. This is the duty of Brahmin life. What was the promise you made before taking birth? You made the promise that you would become the conquerors of Maya and the conquerors of the world, did you not? This has been your occupation from birth. Can the occupation you have been carrying out from birth be difficult? Achcha.

To those who constantly remain conscious; to those who remain complete with all the powers; to those who constantly remain with BapDada; to those who constantly give their hand in Baba's task; to the elevated souls who are constantly co-operative and constantly victorious, BapDada's love, remembrances and namaste.

*** OM SHANTI ***

As the Goal so as the Symptoms

Do you experience the specialities of the Father in yourself? Just as you speak of the four subjects of your study, so also, the Father has four main specialities. Do you know them? According to the four subjects, the four specialities are: knowledge-full, powerful, serviceable and blissful. Do you experience these four specialities in yourself? Is there a lot of difference or very little difference in the percentage of these four subjects?

You are those who follow the Father, are you not? Are all the four subjects in your life in a natural way, or is there fluctuation in a natural way? To what percentage is it natural? Is it natural up to fourteen celestial degrees? If your speed of effort to reach the complete stage is not fast, then would you be able to make yourself complete according to the time? Whatever temporary stage you have created up to now for the task, according to BapDada's directions and that of your own dictates, is a different matter. However, according to your last stage, are you moving forward with that speed? Are you content with your speed? Are you creating plans for this also, or, are you only creating plans for service?

Just as you create plans for service, so too, are you also creating plans to remain content with your speed? Your speed will only become fast according to the practical attainments and success you receive. When you are content with your speed, then you should create powerful plans. When you see that there isn't so much success in service, then do you think of any new plans? Do you plough the earth in different ways to make it right? When you yourself are not able to do this, then you put it right with the help of the gathering, do you not? Is it just as clear in this aspect? Do you have that much love for your own self? How much concern do you have? What plans do you create? Have you created a new plan in order to increase your speed? Do you sit in solitude and create a plan to increase the pilgrimage of remembrance? Those who are to especially come onto the field of service have to set their every activity and create a plan to experience something, do they not? In the same way, you have to set a plan for your progress at amrit vela. To which subject or which weakness will you pay special attention and increase your percentage in that subject? According to your courage, each of you should keep this plan in your intellect, as to what special aspect you will put into a practical form today and to what percentage you will make effort in that aspect. Set this programme in your daily timetable, and at night, check to what extent you have put the aspect you had set for yourself into a practical form and to what percentage you were able to imbibe it. If you were not able to do that, what was the reason? And, if you were able to do it, by using which special yukti were you able to experience progress within yourself? You should bring both these results in front of you, and if you find that you didn't attain as much success in your aim for today or that you were not able to put the plans you had created into a practical form, then you should not stop there.

If, when you are carrying out a physical task, due to some reason, it is unfinished, you try to complete it, do you not? In the same way, you should keep the aim of accomplishing this daily task. By paying special attention to one thing, you receive extra power. You will have the awareness whenever you carry out any task, and you will then become an embodiment of remembrance. In your external studies also, when you are making a lesson firm, you have to learn it once, twice, thrice or even four times; you do not stop until you have truly made that lesson firm. In the same way, constantly keep the aim of finishing each aspect. There mustn't be any carelessness in this. You think about something, create a plan, and when a situation comes in front of you, when you are doing it practically, then when there is the determination in your thinking that you have to do it, then according to that determination, you will bring perfection close to you.

At the present time, you have the plans, but what is lacking in them? Determination! You do not have determined thoughts. You have the weakness of not paying special attention to show this. The maharathis, that is, the elevated serviceable souls, should also pay attention to self-service as well as service.

One is self-service and the other is service for world benefit. Are you able to maintain an accurate balance between the two? Now put your elevated thoughts into a practical form in this way. Don't just think about it! You tell people to make sure that the time does not pass by whilst they are just thinking about it. In the same way, together with creating plans for your progress, you must also simultaneously put them into a practical form with determined thoughts. If you put one speciality in front of yourself every day and put those plans into practice, then within a few days, you should experience a great difference within yourself.

Have you created any special plans for your own progress in this special land of blessings? Or, do you simply have meetings for service and go back home? All of you have the night-time for your own progress. When you put special service plans into practice, do you not become the conquerors of sleep during those days? If you were to renounce sleep for your own progress, then would you not be able to find the time? What else do you have to do here? Just as you make those plans, in the same way, you should put other special plans for your own progress into practice. Here, whatever means of progress you adopt in a practical way, you will receive the lift of co-operation from all directions. Since you know the cause and also its solution, are you not able to develop the qualifications of the aim that you keep?

You have become knowledge-full, but what is still lacking is that you are not able to do something in a practical way. Because of not being powerful, you are not able to put the knowledge into a practical form. What do you have to do in order to become powerful? Create practical plans. If, even now, you are still getting ready, then when would your progeny be ready? When would your subjects be ready? This time, demonstrate something in a practical way. Each of you has many good experiences in your effort. By your listening to the exchange of experiences of each one, it will become a very good means of progress, and you will take power into yourself. Do you ever have such classes? Achcha.

Do you consider yourself to be free from obstacles? When you, yourself, become free from obstacles, you will be able to save others from the different types of obstacles. If you, yourself, have some obstacle in your mind, you are not able to make anyone else free from obstacles, that is, obstacle-proof. The time that is now coming is such that the entire haystack will be set on fire, and in order to protect everyone from fire, some main things are essential. When there is a fire somewhere, what is needed first of all, in order to save yourself from that fire? When the fire of destruction is set ablaze in all four directions, what will be the first duty of you elevated souls? To give them the donation of peace, that is, the water of coolness. What is done after putting water on a fire? Whatever is needed by anyone is given. Someone may want some rest; someone may want a destination; whatever they need, that need of theirs is fulfilled. What needs will you have to fulfill? Do you know this? At that time, each one will need a different power: someone will need the power to tolerate; someone will need the power to pack up; someone will need the power to recognise the self; someone will need the power to make a decision; someone will need the destination of mukti. Those souls will need different powers at that time. At that time, the power to make peaceless souls peaceful with the power to recognise the Father will also be essential. You have to accumulate that at this time. Otherwise, at that time, how will you be able to protect them from the blazing fire? How will you be able to give them the donation of life? You have to see about making these preparations in advance.

You keep a stock of six months supply, knowing what things you will need during the next six months; you check this and replenish the stock. Do you also check this stock in the same way? You will have to give the donation of power to all the souls of the entire world. Have you accumulated such a stock that you are able to make yourself continue to move along on the basis of this power, and also able to give this power to others so that no one is deprived? If you have not accumulated this power and even one soul is left deprived, then who would carry the burden of that? Those who are the instruments. Constantly check the stock of your every power. Those who have accumulated the stock of all the powers are remembered as the main ones.

The stars are also numberwise. Those who have accumulated a stock will be sparkling like lucky stars and will be visible amidst the souls of the world. So, you have to check whether you have a stock of all the

powers. Maharathis pay attention to their thoughts in advance. The maharathis' way of checking is completely different. Because of having the power of yoga, their thoughts, words and actions are automatically yuktiyukt. This has now become a natural form. This is the maharathis' form of checking. Out of all the powers, how much of each power have you accumulated? Out of all the stock you have accumulated, how many souls can you bring benefit to? Just as you have the duty of checking and accumulating the physical stock, in the same way, you also have the responsibility of accumulating all the powers. Those who are all-rounders in this accumulate all types of stock according to the need. At amrit vela, make yourself walk on the path of attention, and the train will move along the rails very well. It will then be impossible for there to be fluctuation. So now, you have to check to accumulate this stock. You children have responsibility for the whole world, not just for Bharat. Every action of the maharathis should be more elevated. More elevated than whose? Than that of the cavalry and infantry. Achcha.

*** OM SHANTI ***

Future Plan

Do you consider yourselves to be world transformers and world benefactors? Whilst considering yourselves to be thrones who give the message to every soul of the world, do you ever calculate to what extent you have been able to give the message to the world? Are you creating new plans for the places where you still have to carry out the task of giving the message? One always thinks of plans for one's own duty and responsibility.

Wherever you put the plans for giving the message, or for spreading the sound of the Father's introduction into a practical form, the main effort you make is that, in whichever land or whichever place you have to give the message, you first create a stage. Then, you prepare your speech, and you also adopt various means of publicizing the programme through which you carry out the task of giving the message to the souls of that place. However, up to now, with this method, you have only been able to give the message to a few souls of the world. Now, you have to give the message to the whole world in a short time; you have to introduce them to gyan and yoga. You have to carry out the task of giving them the recognition of the Father, and, together with that, you also have to purify matter; only then will world transformation take place. What future plans have you created in order to carry out this great task in a short time? Does the blueprint of those plans enter your intellect? Is it the same form as that which you are doing now, or is it something different? Do you see in advance what that form is? Or, will you see it as you move a long? If it is clear, then relate it to Baba in two words.

Since the time is short, you also need to have short plans. They should be short but powerful. What are those two words? The future plans are to take practical shape on the basis of just two words. You have been told these two words before also. One is to practically and visibly be an image of the Father (sakshat Baap murat); and secondly, to be a detached observer (saakhi) and an image that grants visions (sakshatkar murat). Unless you become these two images, you will not be able to transform the whole world in a short time. Just as you prepare your speech and the physical stage, in the same way, in order to put these plans into a practical form, you also have to prepare your internal stage.

Just as you prepare the stage whilst thinking of a variety of points, in the same way, in order to grant a vision of the future through your features, you have to grant a vision of the divine activities (charitra) of the Father, His acts and His virtues through the main senses on your face. You have to prepare these various points. You should be able to take someone beyond with a glance through the eyes. That is, through your vision, you should be able to transform the vision, attitude, consciousness and actions of others. Give everyone a clear vision of your own form and the form of themselves. With a spiritual smile on your lips, give the experience of imperishable happiness. Through your whole face, grant them a vision of the present elevated position and the future position. With your elevated thoughts, draw away that flood of wasteful and sinful thoughts of other souls. And, with your power, draw them away in a short time. Transform the wasteful thoughts into powerful thoughts. Through your one term, give desperate souls the experience of reaching their goal and the destination of their journey. What is that one term? Simply by saying, "Shiv Baba", they should be able to find their goal and destination. Through your every action, that is, every divine activity (and a divine activity is not just of the Father, but the elevated actions of every elevated soul are divine activities; ordinary actions are not called divine activities) so, through the divine activity of every elevated action, reveal the image of the Father. Now, only when you give such a practical, spiritual speech will you be able to transform the world in a short time. For this, you also need a stage.

What main equipment do you use for the preparation of a stage? You know this, do you not? This is the special sign of all of you. You make the whole stage white: this is the main sign or symbol of all of you. Your uniform is very well known. Whatever is the internal stage of the soul, so you present that form on the external stage. You try to put all these things on a physical stage; if you do not have the awareness of even one of these things, or, if it is not the accurate form, then the sparkle of the stage does not seem so good. In

the same way, when you have to give a practical speech through your stage, then for this too, you have to prepare all these things. You need to have light, that is, you have to be in the stage of being double-light. You know this, do you not? There has to be both forms of light. If someone on the stage is not light, but is very heavy in sitting down and getting up, then instead of listening to the speech, people will be distracted into looking at that person. So here, too, you need a double-light stage. The mike should be so powerful that the sound reaches very far very clearly. So, there should be might in the mike. The moment you have one thought and give one glance, then that one thought and one glance should carry out the task of a lighthouse. Even whilst you are in one place, many souls should be influenced by your one thought and one divine drishti. You have to create such a powerful mike. So what is the mike? Thought and drishti; divine and spiritual vision. In the same way, there has to be whiteness, that is, a clean intellect that hasn't the slightest stain on it. If there is a stain on the stage, if there isn't that whiteness, then against their conscious desire, everyone's attention would be drawn towards that stain. Then, there also has to be the decoration of the slogans. What slogans should be used as decorations for the internal stage? The internal stage and then the speech of practical thoughts, words and actions: what slogans do you need for such a stage?

Firstly, I, the soul, am a instrument of the Almighty Authority Father for the elevated task of world benefit. This slogan should be in your consciousness. If you are not able to remember this slogan of this stage, then the stage would not seem beautiful. The slogans are of special inculcation. The second slogan is: I, the soul am a great donor and a bestower of blessings. Give a blessing to those souls, who do not have the courage to give or receive donations, through the blessings that you have received from the Father, the Bestower of Blessings and with the co-operation of your own stage. So the slogan is to be a great donor and a bestower of blessings. This is the clarification. Thirdly, I, the soul, through my divine activities, words and thoughts, have to grant all souls a vision of the image and character of BapDada. In this way, also keep in your awareness the slogans that are used to make the stage beautiful. Prepare such a stage and speech. Sit on a chair on the stage, that is, sit on the chair of your original status. So, the stage, speech and status are all necessary. Then, you will be able to transform the world in a short time. You know how to do this, do you not? But also make sure that the stage is very strong, unshakeable and so stable that no storm nor any kind of atmosphere is able to shake it. Make such preparations for yourself. Do you have this practice? Are you ever-ready and ever-happy to the extent that in one second, you are able to prepare your stage and give a practical speech according to the stage, place and land of the souls? Do you understand? This is the future plan.

To the elevated souls who constantly grant a vision of the perfect stage and the true, real status through their own stage and status; to the world benefactor souls, BapDada's love, remembrances and namaste.

*** OM SHANTI ***

Confluence Age - Purushottam Age

Do all of you consider yourselves to be the mahavirs of the Pandav Army? To be a mahavir means to consider you to be powerful. So, do you consider yourselves to be powerful? Have you become those who give power to the weak souls who come in front of you, or are you still filling yourself with power? Are you the bestowers or the ones who are still taking? Have you attained the inheritance of all the powers or do you still have to attain it? Is it still the time to attain this for you or the time to inspire others to attain? Is this the time for it to take the effort of others in order for you to achieve greatness? If, until the end, you continue to take any type of service in any way from others, then when would you give the return of that service in the future? Is the future the time to experience there ward or the time to give the return fruit? Whilst keeping all these things in the intellect, check yourself: what will your final part be and what will your future be? When you become a bestower who donates to all souls the treasures received from the Father at this time; When you give thirsty and desperate souls the donation of life through your own powers; when you become a bestower of blessings through the blessings you have received and bring those souls close to the Father and into a relationship with the Father, only then will the sanskars of being a bestower here enable you to claim the royal status, that is, only then will you fill yourself with the sanskars of being a bestower for the future twenty-one births. Why is this confluence age called the most auspicious confluence age or the most elevated age? Because, it is at this time that the soul is filled like a record with every type of greatness of every religion, kingdom, elevated sanskars, elevated relationships and elevated virtues. You are filled with the sanskars of both the ascending and descending stages of the eighty-four births at this time. Now is the time for recording everything.

When a physical record is being recorded, so much attention is paid. Those people also pay attention to three things. What are those three things? They pay attention to the atmosphere, their consciousness and their words. If their consciousness is not stable, if they do not concentrate, then there isn't the sweetness in their words to attract others. They stabilise themselves in the stage of the type of song they are going to sing. If, when singing a sad song, they do not create a sad consciousness, then those who hear the song would not enjoy it. When even those who sing or record these lokik songs pay so much attention, then do you, who fill the unlimited record, who fill the record for the whole kalpa, pay attention to all these things at all times? Do you have the attention that the record is being recorded at every second? Do you pay this much attention? If, whilst recording, you become lazy (aalasya) or lose enthusiasm (oolaas), then what would the record be like? Does anyone become lazy whilst recording? So when you are recording, do you also become lazy or do you constantly maintain your enthusiasm? Do you, as a detached observer, sometimes look to see what you have recorded in your record throughout the whole day?

Just as you first record a tape and then you listen to it to see how it has been recorded, and whether it is all right or not, in the same way, do you look at this as a detached observer? What do you feel when you see it? Do you like it; are you happy that you have filled it accurately? Whilst looking at yourself, do you think that you have to record it even better than this? You see the result, do you not? Those who think that they check themselves daily as a detached observer, those who never miss checking themselves, raise your hand. (A few raised their hand.) Have you not yet become checkers? How can those who have not become checkers become makers? Do you forget this? Yes, it is possible that there can be a difference in the time of checking, but it is not possible that you should forget. Why do you forget to check the timetable of the soul that you fixed at amrit vela? Do you not know how to fix it? Do you know how to fix the timetable of the soul? This is a very common matter.

If you have forgotten this common discipline, it proves that, even now, the soul is very weak. Will those who are notable to conduct themselves according to the Godly disciplines be able to rule the lawful kingdom of the world, according to the laws of the world? How can those who have not claimed the confluence-aged ruling status claim the future ruling status?

Who are the teachers of this gathering? Who is responsible for such a low result? Are the teachers who have come checkers themselves? None of you is raising your hand with that courage. What would happen if the world war were to break out now? (Someone replied that they would all become alert at that time.) If you become alert at that time, what is that called? What would you call a person who moves along on the basis of the elements or external situations? Time is also an element. So, if a person were to move along on the basis of the elements, would he be called someone who has passed with honour? What would you call those who continue to move along whilst being pushed by time? Have you accepted that you will be those who only move along with a push? The present gathering is very weak. The majority of you are weak. Achcha, even so, the past is the past. However, you can still transform yourselves now. There is very little time left now. Now, BapDada and the elevated co-operative souls can make you effort-making souls move forward by giving you a thousand-fold return of co-operation, support, love and by giving you power in your relationships. However, after a short time, all these things, that is, your receiving a lift will also stop. This is why you can take whatever you wish now. Then later, the love of the Father's form will change and He will take on the form of the Supreme Judge.

No matter how loving and close a relationship someone has with a judge may be, the law is the law. At present, it is the time of love, but it will then be the time of law. Then, at that time, you will not be able to receive a lift. Now is the time of attainment, but after a short time, the time of attainment will change into the time of repentance. So, will you awaken at that time? BapDada still says to all the children: Create a reward for a long time in just a short time. Do not become careless whilst waiting for time. Always have the awareness that your every action is the basis of the recording of your record of eighty-four births. Set your attitude, your atmosphere and your words in an accurate way. Just as those people create an atmosphere, in the same way, you should also make your atmosphere elevated with the power of introspection. Only when you make your consciousness elevated and you fill your words with significance and tact will you be able to change the result. You have to change it, do you not? Or, do you agree that you should keep it just as it is? You issue a great challenge that you will also change the five elements. So without becoming a checker, how can you become a maker? Your complaints should now be terminated. Those who feel that this weakness of theirs should now be finished and should not return, raise your hand. Who is responsible for this?(Someone replied Didi and someone replied BapDada.) If BapDada does something, BapDada receives the return of it. At the time of doing, should it be BapDada? And what about the time of receiving? You should only renounce doing something if you are also going to renounce the attainment of the future status. However, you cannot do that because you do not belong to the land of mukti. Each one has to fulfil his own responsibility. If you think that Didi, Dadi or your teacher is responsible, it proves that you want to become their subjects in the future that you do not wish to become independent kings. These are also the sanskars of being dependent, are they not? Those who remain dependent cannot claim all rights. They are not able to claim the fortune of the kingdom of the world. This is why those who are responsible for the self are able to take the responsibility for the whole world and so become the world emperors. Are you not even able to bring benefit to your own self whilst being the children of the Father who is the World Benefactor? Does this seem right? This sign that you are showing the Father, the consequences of karma, is like that of someone who is a millionaire and yet is not able to experience happiness worth even a penny.

So, if you are the masters of the treasure of all powers, but you are not able to use a little power for your own self, then what would you call this? Is this the sign of Brahmins of the confluence age? At present, do you belong to the confluence age, or have you put one foot in the iron age, thinking that if you are not able to stay in the confluence age, then there is still a margin left for you to go away? This is not the sign of the confluence age. This is why you have to become intense effort-makers from now on and have the determined thought that you have to do this and you have to become this. If you think that you will do it at some point in the future and create plans at that time, this is not the sign of an intense effort-maker. What plans will you create? Are they not already created? Those who are trikaldarshi will not take time to create plans because all the three aspects of time are clear to them. Now create such a fast speed that you are able to accomplish all tasks within a second. Only those with a fast speed will attain salvation. Achcha.

To such souls for whom there is hope that they will put BapDada's elevated thoughts into practice; to those who check their every thought, action and word; To the world-benefactor and world-transformer souls who bring benefit to themselves and to the whole world at every second and in every thought, BapDada's love, remembrances and namaste.

*** OM SHANTI ***

Stock of All the Powers

Do you consider yourself to be obstacle-proof? When you yourself become obstacle-proof, you will be able to save others from the different types of obstacles. But if you yourself have some obstacle in your mind, then you are not able to make anyone else obstacle-proof.

The time that is now coming is such that the entire haystack will be set on fire: so in order to protect everyone from the fire, some main things are essential. When there is a fire somewhere, what is needed first of all, in order to save yourself from that fire?

When the fire of destruction is set ablaze everywhere, what will be the first duty of you elevated souls? It will be to give everyone the donation of peace - that is, the water of coolness. What is done after water is put on a fire? Whatever anyone needs, their needs are fulfilled. Someone may want rest; someone else may want a destination; whatever they need, that need of theirs will be fulfilled.

Do you know what needs you will have to fulfil? At that time, each one will need a different power: someone will need the power to tolerate; someone will need the power to pack up; someone will need the power to recognise the self; someone will need the power to make a decision; someone will need the destination of liberation. Those souls will need different powers.

At that time, the power to make peaceless souls peaceful in a second - with the introduction of the Father - will also be essential. You have to accumulate that at this time. Otherwise, at that time, how will you be able to protect them from the blazing fire? How will you be able to give them the donation of life? You have to see about making these preparations in advance.

You keep a stock of six months' supply, knowing what things you will need during the next six months. You check this, and replenish the stock. Do you also check this stock in the same way? You will have to give the donation of power to all the souls of the entire world. Have you accumulated such a stock that you are able to make yourself continue to move along on the basis of this power? Are you also able to give this power to others, so that no one is deprived? If you have not accumulated this power, and even one soul is left deprived, then on whom will that burden be? It will be on those who are the instruments.

So, constantly check the stock of your every power. Those who have accumulated the stock of all powers are remembered as the main ones. Stars are also number-wise. Those who have accumulated a stock will be sparkling like lucky stars, and will be visible amidst the souls of the world. So, you have to check whether you have a stock of all the powers.

Maharathis pay attention to their thoughts in advance. The maharathis-way of checking is completely different. Because of having the power of yoga, their thoughts, words, and deeds, are automatically accurate (yukti-yukt) . This has now become a natural form. This is the maharathis-form of checking.

Out of all the powers, how much have you accumulated of each power? How many souls can you bring benefit to from all the stock you have accumulated? Just as you have the duty of checking and accumulating physical stock, in the same way, you also have the responsibility of accumulating all the powers. Those who are all-rounders in this accumulate all types of stock according to the need.

At amrit vela, make you walk on the path of attention, and the train will then move along the rails very well. It will then be impossible for there to be fluctuation.

So, you now have to check that you are accumulating this stock. You children have responsibility for the whole world, not just for Bharat. Every action of the maharathis should be more elevated. More elevated than whose? Than that of the cavalry and infantry. Achcha.

*** OM SHANTI ***

Equal to BapDada and Closeness

Whom is BapDada is seeing today? Just as Baba has been remembered by many names because of His different acts, so too, the children are also remembered by many names. Can you tell in which form Baba is seeing you today? Can you recognise Baba's thoughts? Today, BapDada is seeing His jewels. Some are the jewels of the forehead, some are the jewels around the neck and some are the jewels of the heart. Baba is happy to see the three types of jewels. All of you consider yourselves to be jewels, do you not? This is a gathering of the jewels. Which is the most elevated jewel out of all the jewels? Each of you can know yourself as to whether you are a jewel of the first number, the second number or the third number. Do you know what the speciality is of the first number jewel? The first number is the jewel on the forehead. This jewel has two specialities. You can easily know the specialities of your own form. Now, you must not simply know them, but you have to see to what extent you have become the form of those specialities. Whatever is someone's form, he finds it easy to describe. Who am I? What am I like? You also have to speak of this. Baba is simply asking you of just two specialities. You have many specialities, but Baba is asking you of just two of these. (Many ideas were given.) The two specialities of the jewel of the forehead are that firstly, it is equal and secondly, it is close. Equal to BapDada. All the things of which all of you have spoken are included in this. BapDada is the form of light and might. So, to be equal to the Father means to be the form of light and might. Baba is the Almighty Authority, and so you have become complete with all the powers, the same as the Father. Baba is constantly the embodiment of all success, that is, He always has total success. Such jewels of the forehead who are equal to the Father are also the embodiment of success. You are worthy of all the praise that belongs to the Father, that is, you are the complete embodiment of all the praise of the Father. Secondly, closeness. You are close to BapDada, but together with that, you are also close in the sanskars and nature of all the souls of the world. Because of being close to BapDada, because of having the power to discern, no matter what type of sanskars someone has, no matter how far away they may be, you, like a magnet, are those who bring souls close to the Father. You are those who bring them close to the virtues and the task of the Father. To be close means to be the form of a magnet. Because of being like a magnet and close to the Magnet, on the basis of having all powers, you become the instruments to uplift the whole world. Close souls are the ones who are the support of the world and the ones who uplift the world; These are the jewels of the forehead. Such jewels of the forehead consider themselves to be an image of upliftment and support for the world in every thought, every action and every step. That is, at this time, they have the crown and are seated on the throne. The crown and the throne of the future are nothing compared to the crown and throne of the present time. Only such great souls have a right to such an elevated crown and throne. They are the ones who constantly move along whilst having the crown and the throne. It is not that they sometimes take off their crown or get off the throne. They have the crown and throne at all times. So, do you know the crown and throne? The throne and crown of the present time are even more elevated than the crown and throne of when you become the world emperor. If you do not become the kings at the confluence age, you cannot become the kings in the future. So, we should think that this is a gathering of great kings. Only one would be able to sit on the throne of the future, numberwise; two will not be able to sit there instead of one. When it is the form of a couple, it is still only one couple. However, the throne of the confluence age is so big that however many want to sit on the throne, they can all sit on it. You have the place, but you need to have the stage. Without having the stage, you cannot receive the place on the throne. So, have all of you taken your place, or are you still booking it? If you do not have the crown, you cannot be seated on the throne. There are very strong conditions attached to this throne. It is a huge throne, but the conditions are as large as the size of the throne.

I am a world benefactor: have you adopted this crown of responsibility? Do you perform every task as a world benefactor or are you only bringing benefit to your own self? Just as people on the family life say that they are engaged in looking after their own family, in the same way, you are not just engaged in looking after the household of your effort, are you? Are you accumulating enough to be able to feed yourself? Do you still have desires and seek blessings from the Father? Are you still engaged in asking for courage and help? When will those who are even now engaged in receiving help just for the self become the bestowers

who can give to the world? Will they become this at the end? Will you be able to take a high jump at that time? No. Only those who have the sanskars for a long period of time receive the fortune of the kingdom for a long period of time. Always remember the slogan: If not now, then never. Do not think that you will do whatever you need to do at the end. Not when, not then, but now! You have to become the ones with such a crown and throne. Which throne? You are seated on the throne, and so you know your throne, do you not? To be seated on Baba's heart-throne. Have you seen the memorial of this heart-throne? The heart is the throne. What is the memorial of this? The place you are sitting in is the memorial. There is the Dilwala temple. Dilwala is the memorial of those who give and receive the heart.

Who can be seated on the heart-throne? Those who give their heart to the Comforter of Hearts and who claim the Father's heart. You do not just have to give; those who know how to give and also how to win are able to be seated on the heart-throne. How will you win the Father's heart? How can you win anyone's heart? Whatever is the elevated thought in someone's heart: to fulfil that thought means to win that one's heart. To win the Father's heart means to become the world benefactors and bestow all powers to the whole world. Do you also know how to receive, or do you become happy just in giving? Is it easy to give or to receive? Which is an easy bargain to make? In fact, if you know how to give, then you automatically know how to receive. Once you have given your heart to BapDada, then it belongs to the one to whom you have given it. To whom does something that is given away belong? Does it belong to you or to the one to whom you have given it? You have given it, have you not? Do you then take it back again? Do you still keep some pieces of your heart? Is it still like this? If someone who has already given the heart then sells it to someone else, if someone sells something that has been given in trust to him that is not good. Once you have given the heart, it then belongs to the Comforter of Hearts. Will the thought of your heart be the same as the thought of the other one's heart, or will there be a difference? What does it mean to win someone's heart? Whatever is the Father's thought, that should be your thought. Since the heart belongs to Him, then the thought would be the same; there would not be a difference. Will those who know how to give their heart, know how to win, or will they find it difficult? If they find it difficult to give, it means they do not have a heart to give. You have still kept a piece with yourself. Do not keep even a little piece secretly with yourself. Those who know how to give and also receive are clever, are they not? There is a story about this. It is a very well-known story. You have forgotten your own story. It is a story about those who secretly kept a piece of their heart hidden away. It is the story of the true Narayan. That which was considered very valuable was hidden, and so that became as worthless as straws. Here also, if you hide even a little piece of your heart from the true Father who makes you into the true Narayan, then what would be the state of the boat of your life? It would become as worthless as straw, that is, you would have no attainment at all. Your hands would remain empty. Even if someone only steals one penny, he is still called a thief. If someone steals a thousand and another only steals a penny, both would still be called thieves. Someone who only steals little things steals again and again, whereas someone who steals a lot only steals once. Therefore, once you have given your heart, you have given it. Those who give their heart in this way are like the jewels of the forehead, constant lighthouses and might-houses. Here, you must not just be a lighthouse, but together with that, you must also become a might-house.

Only such souls are called the jewels of the forehead. Now, tell Baba, are you the jewels of the forehead? Just as the forehead is the place of your consciousness, in the same way, the sign of being a jewel of the forehead is to be a constant embodiment of remembrance. The jewel of the forehead is a very good decoration. If the jewel of the forehead is sparkling, it makes such a beautiful decoration. The jewel of the forehead is the most elevated decoration. Everyone's vision is automatically drawn towards the decoration. The vision of all the souls of the world is drawn, that is, they are automatically attracted towards such jewels of the forehead. Are you such a jewel of the forehead? What would you be able to see if you kept a jewel in the dark? It would also carry out the task of giving light. So, what task will the jewel of the forehead carry out in the dark night of the world, that is, amidst the darkness of all four directions? That of showing the path and making them reach their destination; to make each one attain his goal. Are you such jewels of the forehead or do you sometimes stumble around? Will those who themselves are stumbling be able to make

others reach their destination? Such jewels of the forehead will never wander around in the alleys of the many types of wasteful thoughts. There are also many types of alleys, and by going into these, you move away from your destination. So, you are not still wandering in the alleys, are you? When you follow the directions of the one Father and are absorbed in the love of the one Father, then would those who only follow the directions of One not have a constant stage? If you do not have a constant stage, then you are definitely mixing the directions of someone else with the directions of the One. If you are only following the directions of the One, you would definitely have a constant stage. If you mix in your old sanskars, then this is also not following the directions of One. Those are the directions of the soul itself; they are the sanskars that the soul has created according to the actions it has performed; they are not the sanskars created by Godly knowledge. So, when you mix in your old sanskars, you wander around in many alleys and do not have a constant stage. You do not remain stable on the one destination. So your wandering should now have stopped; it should not be that you are still wandering. Your wandering to the different attractions of Maya has also now finished. So where have the alleys of wasteful thoughts emerged from? You should now finish wandering around in the alleys of your own nature. Just as when you hold a seminar, at the end, you present are solution, in the same way, you must now pass this resolution that your wandering should stop. This is also a seminar of Brahmins. A meeting means a seminar. You extract many points in a seminar and try to have them passed. That Government does not pass that which this Pandav Government will pass, so all of you together should pass this. To simply raise your hand just for the sake of it is easy. Nothing can happen with just that (physical) finger. But this is the finger of determined thought. Unless you raise this finger, you cannot pass. Do you understand?

To the mahavirs who give the finger of determined thought in one second; to the elevated souls who maintain equality in their thoughts and actions; To those who are seated on the heart-throne and who are the embodiment of the awareness of being a world benefactor; To the children who have the crown and throne, love, remembrances and namaste from BapDada.

*** OM SHANTI ***

Best Power – Power to Discern

Out of all of the powers, do you know the main power? You consider yourselves to be master almighty authorities, do you not? Out of all of the powers, which is the most elevated power?

Just as there are - in the study - many subjects, but out of these there is one special main subject.. So too, all the powers are essential, but out of all of the powers, one power is the elevated power. Which one? A power that is so essential, that it is difficult to become a maharathi (elephant rider) or a mahavir (great soul) without it? Of course, all of the powers are essential - each one is connected with the others; but which is the number-one power, that will bring all of the other powers close? ('The power to discern').

To have self-realisation is also the power to discern. Self-realisation means to discern, and to know the self. Only when you first discern the Father, will you be able to recognise him. when you recognise him, you will be able to come close to him, and to become similar to him. The power to discern is the number one power. In common words, to discern means the power to know. The first basis of knowledge is to recognise the Father - that is, to discern that this task, that is being carried out by me, is the Father's.

First of all, the power to discern is essential. The power to discern is also known as the stage of being knowledge-full. What is the detail of the power to discern? And what is the attainment through that? You can have a discussion amongst yourselves on this topic.

When the players in a game are of an equal level, they enjoy playing that game. Whilst playing a game, there is a meeting. In that game, whilst playing the game, you become friends. That is a physical game. Here too, whilst playing a game, there is a meeting in the closeness of souls. There is the meeting of the sanskars and natures of souls.

Those who are companions in a game, are very close. They fulfil this responsibility until the end of their lives. Together with this spiritual game, they fulfil the responsibility of life until the end, and this is why the symbol of this meeting is the rosary. When, at the end, you come close to one another in all aspects - when there is the meeting - each bead comes very close to the next, and joins itself, and a rosary is then created. The rosary is a symbol of the meeting. Achcha.

*** OM SHANTI ***

Spiritual Warriors

Do you consider yourselves to be the maharathis of the spiritual army? Who are called the maharathis of an army? What are their qualifications? To be a maharathi means to consider oneself to be one who is riding one's chariot (rathi). The main thing is, do you use your chariot whilst experiencing yourself to be the charioteer? If, on the battlefield, a maharathi comes under the influence of his chariot, then can that maharathi be victorious, or instead of being one who brings victory to his army, would he become the form of an obstacle? He would be instrumental in creating upheaval. So, all of you warriors of the spiritual army: have you become the charioteers of your chariot?

Just as a warrior puts all people and all comforts to one side and only keeps the battle and victory in his intellect; he keeps himself engaged in fulfilling his aim; in the same way, ask yourself: Do you have the aim of just these two things or is there something else in your awareness also? Have you become such warriors? No matter where you may be, always have the awareness that you are warriors on the battlefield. Warriors never like to rest. Warriors are never lazy or careless. They are never without their weapons; they always carry these with them. They are never under the influence of fear; they are always fearless. Warriors never keep anything except the battle in their intellect. They always have the attitude of battling and the consciousness of attaining victory. So, are you also victorious with one another in the same way? Do you see one another with this vision? In the same way, a spiritual warrior would always maintain this vision: We are all mahavirs and victorious; at every second and at every step, we are on the battlefield. Do you just have the one deep concern for being victorious? Have you detached your intellect from all relationships and all the facilities provided by matter? Have you stepped aside from all this? So, whilst being on the battlefield, are the strings of the intellect still engaged with the relationships and facilities of matter? Do you consider yourselves to be completely free? Or are you still dependent on others for some things?

To be completely free means to take the support of your body when you wish and to go beyond the consciousness of the body when you wish, so that the body does not pull you towards itself even in the slightest. So, be free from the awareness of the body, that is, from attachment to the body. You should even be free from your old nature. You should not be in bondage to even your nature. You have to be free from even your sanskars. Be free from your lokik connections and also from the bondages of the connections of the alokik family. Have you become free to this extent? Such souls are called completely free. Have you reached this stage or does even a small physical sense organ tie you in its bondage?

If a little insect were to cause distress to a maharathi or a lion, then what would you call such a lion? Would you call it a lion? If one wasteful thought were to distress a master almighty authority, or if one very old sanskar of the eighty-four births causes distress to one who is a master almighty authority, a mahavir, a destroyer of obstacles, one who is trikaldarshi and a spinner of the discus of self-realisation, if it makes him weak in his effort, then what would you call such a master almighty authority soul? When you are in this stage, then are you not amazed at yourself? To let the words emerge that you have wasteful thoughts or that the old sanskars and nature bring you under their influence or that you do not experience Baba's remembrance or that you do not have any attainment from the Father or you become afraid of even a little obstacle, or you do not have constant supersensuous joy, you do not have the experience of happiness, then, are these the words of someone who is a decoration of the Brahmin clan? What type of Brahmins would you call such Brahmins? Brahmins in name only. If you are called true Brahmins and you say these things, then what is the difference between the Brahmins of the confluence age and the Brahmins who use these words?

At the present time, souls who are to become Brahmins should examine themselves: Have I brought the first qualification of being a Brahmin into my life? What is the first qualification of being a Brahmin? To break away from everyone else and to connect with the One. If you are still attached to your physical sense organs, then is that the first qualification of a Brahmin? Since the first promise, that is, the first words, of the dying-alive birth are these: "I belong to one Baba and none other", since this is the first promise, the first

qualification, then have you fulfilled this qualification, the first promise and the first words? Or, is it that whilst saying that you belong to One, you still have a connection with many others? Would such Brahmins only in namesake be called victorious? Within such a huge world, Brahmins have their own little world, and so whilst carrying out every task in such a small world, such Brahmins, whichever souls of the world they look at, only have the feeling of benevolence towards each of them. They do not have any relationship or attachment on the basis of their own feelings, but only with the feeling of Godly service. Even whilst looking at the five elements and nature, they will not be under their influence, but they will instead be engaged in the task of making even nature satopradhan. Can those who themselves are the transformers of nature become influenced by nature? Those who cannot bring nature under their control at this time will not be able to experience the happiness of the satopradhan nature. So you do not come under the influence of nature, do you? This would be like a doctor who goes to save an ill patient, but who himself becomes infected. Your task is to transform nature, but if instead of that, you come under the influence of nature, would you be called a Brahmin? All of you have become Brahmins, have you not? Would anyone say that he is not a Brahmin? To be a Brahmin means to imbibe such qualifications. So, do you have such qualifications or are you just a Brahmin in namesake? Ask yourself this question.

What is the speciality of the Brahmin birth, which does not exist in any other birth? The speciality of the Brahmin birth is that, whereas in all other births souls take birth through souls, it is only in this Brahmin birth that you take birth directly to the Supreme Father, the Supreme Soul. Your deity birth too is through elevated souls, not through the Supreme Soul. So this is the speciality of the Brahmin birth which does not exist in any other birth. This is a birth filled with such speciality. So what should be the speciality of such souls? The virtues of the Father should be the virtues of the Brahmins. You cannot have those virtues in any birth other than this birth. Similarly, you become trikaldarshi, trinetri and the embodiment of knowledge, but do you become this in any other birth? So, if you do not experience the virtues and specialities of Brahmin life in this birth, then what have you done by becoming a Brahmin?

You tell other souls: Having become a child of the Father, if you do not know the Father, then you are worth a shell. You tell others this, do you not? However, some take a birth as valuable as a diamond and yet are not able to create a life as valuable as a diamond. What would you say to someone who has a diamond in his hand but considers it to be a stone and does not realise its value? One who is greatly sensible? You should not say any other word. You do not become so greatly sensible in the wrong way, do you? So, realise the value of the Brahmin birth. It is not an ordinary aspect. That's it; let me also become a Brahmin. Constantly check yourself as to whether you are truly living a Brahmin life. Achcha.

To such elevated souls who constantly have an elevated birth, who perform elevated actions, who have an elevated life and who do elevated service; to such world-benefactor souls; to the souls who are completely free from all bondages, love, remembrances and namaste from BapDada.

*** OM SHANTI ***

Qualities of Special Souls

Are all of you stabilised on the throne of your elevated stage of self-respect? Do you know the form of your elevated self-respect? At the present time, you are the direct creation of the Creator of the world, the first creation, the most elevated creation, the jewels of BapDada's eyes who are the children and so the masters, the ones seated on the heart-throne, the jewels of the forehead, BapDada's helpers in His task, the world benefactors, the image of support for the world and the most elevated examples in front of the world. Do you maintain the awareness of such self-respect? Do you constantly remain stabilised on the throne of self-respect? Or, are you not able to stabilise yourself on the throne? The very name is the throne (sinhasan - seat of the lion). What does this mean? Who can stabilise themselves on this? Only those who are complete with all powers, that is, those who are stabilised in this stage can sit on this throne. A sinh means a lion or a lioness. If you have not yet become a lion, you are not then able to stabilise yourself in this stage. Who is the throne for? For those who are the first creation of the Almighty Authority. Is the form of all powers as visible in the first creation as it is in the Creator? Do you know the speciality of the present time of the first creation? Due to this speciality, you even become the masters of the Creator, you become even more worship-worthy than the Father. The Father also sings the praise of such a creation: so what is this speciality? Souls sing the praise of the Father, but the Almighty Authority Himself sings the praise of such souls, that is, souls are praised by the Supreme Soul. The Father Himself repeatedly remembers such souls every day. What is the main speciality of such special souls through which they became so elevated? Do you know this speciality of yours? You must definitely have some speciality which is greater than even the Father's. Do you know it? In which aspect are you even ahead of the Father? Tell Baba of this specialty. In which aspect are you ahead of the Father? Are there only the Shaktis in the eight jewels or can even the Pandavs come in that? When you have the consciousness of being brothers, the soul can become one of the eight jewels. Here, there is no question of being a Shakti or a Pandav, but of the spiritual stage. Both can come. Even the Pandavs have a seat within the eight.

Achcha, what is the first speciality which makes souls even the master of the Father? You then become even more elevated than the Father. This speciality is to reveal the Father, to bring them into a close relationship with the Father and to make them the heirs of the Father. This is the duty of you, the first creation. The Father is revealed through the children. You are considered to be special because through your faith, on the basis of your Brahmin life, and through your experience, you revealed both the incorporeal Father and sakar father Brahma to the whole world. The speciality of revealing the Father belongs to the children, and therefore, in return, the Father Himself remains in His incognito form and reveals the Shakti Army and the Pandav Army. This is the speciality of the children and, because of this, they are worshipped even more than the Father. Do you have all these specialities in your awareness or do you forget them? The speciality of a Brahmin of the confluence age is that he is constantly the embodiment of remembrance. If, after becoming a Brahmin, you forget, then what is the difference between a Brahmin and a shudra? What is the uniqueness in the life of dying alive? Forgetfulness is worldly, that is, it is the custom of this world, whereas the custom of Brahmins is to constantly be the embodiment of remembrance. Does anyone ever forget the customs, systems and code of conduct of his lokik clan? So, is it possible that Brahmins would forget the customs and systems of their Brahmin clan? The customs and systems of Brahmins are unique. To follow these customs and systems is easy because since you are Brahmins, it is difficult to adopt the customs and systems of another clan. For these are your original customs and systems. It is a question of your natural life. It is a question of the sanskars of your Brahmin birth, and so what can be difficult? What are the sanskars and nature of Brahmin life?

All the divine virtues are the nature of the Brahmins, and this is referred to as a divine nature. Therefore, the divine virtues are naturally the property of the Brahmins; that is, the nature of Brahmin life is all the divine virtues. Maturity, to be entertaining, cheerfulness, tolerance and contentment: these are the qualities of the nature of Brahmin life, and are the sanskars of being world servers. Since these are the sanskars and nature of Brahmin life, then to adopt any virtue, or to renounce the consciousness of "I" in order to become a

server, or to be a constant tapaswi or to be an embodiment of remembrance is an easy and ordinary thing, is it not? If someone has a sanskar of another previous birth, or if he has a particular nature from birth, then would he find it difficult to transform that or to move along with that? Just as you also give excuses because of being under the influence of your weaknesses, saying that this is your nature or your sanskars, in the same way, should it be easy or difficult for Brahmins to continue with the sanskars and nature of Brahmin life? If someone asks you to do something that is against the nature of the divine virtues, then it should be difficult for you Brahmins. What are you in the practical form at present? Do you naturally have the sanskars and nature of being a shudra? Or, are the sanskars and nature of being a Brahmin natural? Since these are the original sanskars of your life, there is no need to make effort for this. But, as you were told earlier, you are not able to stabilise yourself in the seat of your self-respect, you let go of your throne, and you forget the fortune you have created, and this is why you experience difficulty to maintain your original nature and sanskars. Do you understand? There is praise for the Father with regard to this aspect, which is also the praise of the children. "The One who makes the difficult things easy." The praise of the Father is that He is the one who makes the difficult things easy, that He is the one who makes a mountain into a mustard seed or cotton wool. Cotton wool is so light and so clean, whereas a mountain is so difficult and heavy. There is such a vast difference between a mountain and a mustard seed or cotton wool. Therefore, does the praise of the Father not belong to you? So, stabilise yourself in your stage of self-respect and constantly keep your specialities in your awareness. Every thought and every action of special souls will be special, that is, they will be elevated. Achcha.

To those who make the difficult things easy; to the world-benefactor children and those who are the embodiment of remembrance who, in the same way as the Father, use their every thought and every second for the special task of world benefit; and to the elevated souls who are seated on BapDada's heart-throne, love, remembrances and namaste from BapDada.

*** OM SHANTI ***

Means for Deep Love - Obstacle

Are you continuing to become intense effort-makers, whilst receiving all blessings from the Bestower of Blessings in the land of blessings? The transformation that you have brought about in the speed of effort: is this eternal, or for only a short time? No matter what situation comes in front of you, or what obstacles come to shake you, what are obstacles in front of one who has the company of the Almighty Father? What will an obstacle be transformed into in front of such a soul? An obstacle will become a means for deep love.

So, you will remain cheerful, will you not? if any person or any situation becomes instrumental in creating an obstacle, there should not be a vision of dislike, nor any waste thoughts created for that one; but there should be 'Wah, Wah' emerging for that one. If you have this vision, then your vision becomes very elevated. No matter what others are like, your vision and attitude should always be filled with good wishes and benevolent feelings. Benefit should be visible in every aspect.

You children of the Benefactor Father are also benevolent, are you not? After becoming a benefactor, there cannot be anything in which there is no benefit. Have this faith, and become an embodiment of remembrance, and you will never fluctuate.

When someone wears red or green glasses, everything he sees is red or green. In the same way, you should all be wearing glasses of benevolence on your third eye. The third eye is benevolent. It is not possible that you see any lack of benefit through it. People who do not have knowledge think that there isn't any benefit in something; but, for you, there is benefit merged in even that. For instance, people think that destruction is not beneficial, but you know that it is only through this that the gates to liberation and salvation will open. When anything comes in front of you, there is benefit merged in all of that.

When you continue to move along with such faith in your intellects, then what will you attain? You will develop a constant and stable stage. You should not stop because of anything. Those who stop are weak. Mahavirs never stop. It should not be that when an obstacle comes, you stop. Achcha.

*** OM SHANTI ***

Owner of the Alokik Treasure

Do you consider yourselves to be both a lighthouse and a might-house? According to the present stage, through which form can all of you carry out the task of bringing about world benefit? Do you know that form? At present, there is a need for being the form of a might-house. As the children of the Almighty Authority, do you have the experience that you have become might-houses? Do you consider yourselves to be filled with all powers? Not just some powers, but all powers? Because there is the praise that none of the powers are lacking in the treasure store of the Brahmins, those who are complete with all powers.

For the deities, it is sung: Nothing is lacking in the treasure store of the deities. In the same way, it is said that no power is lacking in the treasure store of the Brahmins, because they are master almighty authorities. The Father's name is the All-Powerful, the Almighty Authority, that is, you are the children of the Master of the treasure store of all powers. So, can the children who are the masters of all the powers of the Father have anything lacking? They are the children and so the masters. Is there anyone here who does not consider himself to be a child and so a master? All of you sitting here are masters, are you not? You are the masters of the treasure store of all powers, are you not? Can those who are the masters of the treasure store ever have the thought that they do not have the power to tolerate? Or, they do not have the power to recognise Maya? Or, that they do not have the power to look after the treasures of knowledge? Or, that they do not have the power to merge their thoughts? Or, that they do not have the power to churn and remember the treasures? No matter how much your intellect may expand in any task, do you not have the power to merge the expansion in one second? Can those who are such masters speak such words or have such thoughts? What would you call them if they did? Could you call their stage at that time the stage of a master?

A master is always a master. Can one who is a master one moment and a beggar the next be called a master almighty authority? From being a master, why do you become a royal beggar again and again? When a child comes to the Father and asks: Baba, help me, give me power, give me Your support, what would you call this? Would you not call this one a royal beggar? These are the sanskars of bhakti. Just as you used to say in front of the images of the deities, "You are complete with all virtues and I am without virtue", in the same way, a master almighty authority comes and says to the Father: Baba, You are the Master of all the powers, but I do not have that power; I am weak. I am defeated by Maya. I am not able to control my wasteful thoughts. I am afraid of the obstacles from Maya. So, are these not the same sanskars of bhakti?

You have already been told that you consider the Father to be omnipresent even though you know Him as He is and what He is. This is also said to be an insult to the Father, is it not? You use the strongest form of insult. In the same way, if someone who is stable in his elevated stage of self-respect, a master almighty authority, a master ocean of knowledge, love and bliss, said that he does not have a little power, would you call him an ocean? If he calls himself a master ocean of knowledge and bliss and then says this, is he not insulting himself? Is it a sign of self-respect to insult the self? To speak these words or to have these thoughts is like insulting oneself and insulting the Father. How?

Firstly, the Father is the Bestower and He Himself gives without being told: He does not give just because someone tells Him to. Therefore, to make the Bestower like a human being, is this not insulting Him? Who is it that only does something when told to? Human beings. Secondly, you become those who remind the Father. What does this prove? Has the Father forgotten His duty? Is this why you remind the Father? "Baba, You are my Helper, and therefore, help me." What would you call this? It is remembered that Brahmin means the embodiment of all attainment.

How can someone who is the embodiment of all attainment lack anything? This is why it is said that the stage of Brahmins is the power-house. Now, do you understand the language of being beyond, that is, being a power-house? These are not the words of a power-house. The time for announcing the final result is now coming close. If, at the time of the final result, someone is still continuing to study the first lesson, and he is

not strong in that either, then what would the result be? This is why BapDada is still telling you, ahead of time, that anyone who wishes to take a high jump or claim a number ahead, then the next six months, that is, this year is now your chance to stabilise yourself in whatever stage you want. In order to make yourself complete in this way, in just a little time, then making ordinary effort will not do. Now, you have to make intense effort, that is, you have to practise making your thoughts, words and actions the same. This is known as being an intense effort-maker.

For instance, you understand with the intellect that you are the children of the Bestower, but there is a difference in your words and actions. In your thoughts, you think that you are the Brahmins who are the most elevated of all souls, but there is a difference in your words and actions. You think that you are the world benefactors, but there is a difference in your words and actions. When all three are the same, it is known as intense effort, that is, being as equal to the Father. So, are you giving yourself time to make yourself equal to the Father? Will all the elephant riders, the cavalry and the infantry, that is, the people of the spiritual army be revealed after six months? Until you have revealed yourselves to one another, how can you be revealed to the world? And, if you are not revealed to the world, how would glorification take place? So, in order to reveal the self and the Father, and in order to bring about the glorification of the Father, what is the last effort, that is, the last-and-so-fast effort that still remains to be made? What is the fast effort, this fast effort which is the last effort? Do you know what this is? What effort comes in front of you? What is the method of making fast effort through which you will become equal to the Father? Through which you will attain this success? You cannot attain success without the right method. You have been told this many times. It is just one word; the method of last-and-so-fast is just one word: a promise; to make a promise in anyone aspect, that you must not do this, or that you now have to do this. The method of a promise is that last is fast. To make a promise means you have a thought and you become the form of that. It takes a second to make a promise. So now, the fast effort should be of one second only, because you were told that the result of the last paper is to be announced. How much time will you be given for the last paper? You will be given an order to become a conqueror of attachment in one second. And, if you do not become a conqueror of attachment and an embodiment of remembrance in one second, if you lose that time in making yourself the embodiment and in battling, if you lose time in stabilising your intellect, then what would happen? You would fail. You will only receive the time of one second. You are even now also hearing the question. And, since you have all heard the paper in advance, how many of you should pass? With the method of fast effort, of making a promise, reveal yourselves. Reveal the Father, that is, with a promise, bring about the glorification. Is this difficult? Courage and enthusiasm, intoxication and the goal: if you constantly keep these with you, then as in many kalpas, you have already fully passed. Then, nothing is difficult. Simply keep the four main subjects in front of you for the next six months and check yourselves as to whether you have pass marks in all of them. Here, you should at least receive pass marks. However, the special souls should keep the aim of claiming full marks. If you have good marks in one or two subjects and less marks in one or two subjects, do not think that you would pass. What happens if someone fails in even one subject? Those who have to take the paper a second time will have made that one year go to waste, will they not? That is, they will have missed out on being part of the sun dynasty. You will then miss out on the first fortune of the sun dynasty kingdom and the reward of the first form of the nature of being the embodiment of all attainment, will you not?

Yes, if whilst on the path of ascent, you come into the silver age and claim full marks, then you would receive some elevated reward in the silver age. Therefore, do not think this. In all four subjects, the first effort is to pass fully, that is, to claim full marks. The second effort is to claim pass marks in all subjects. And you mustn't even make the third effort, because you mustn't even think it. Baba is still giving you time. Make yourself complete in all subjects. Do you understand? Three groups have to be announced. No. 1: The ever-ready group. No. 2: The ready group and No.3: The lazy group. You have to transform yourselves in these six months and bring yourself into the first group, which is the ever-ready group. The moment you receive an order, you do it. You must not be lazy in accepting an order. You, yourself, will have a vision of yourself in the mirror, and will see which group you belong to. Just as a kalpa ago, a Brahma Kumar (Narad)

had a vision of himself in the mirror in the same way, you will have a vision of yourself in the mirror of knowledge, and will see which group you belong to and which grade you will come into. The grades will be according to the groups, will they not? Achcha.

To those who constantly maintain the stage of having good wishes for the self and the world; to those who make their every second and every thought elevated; to those who constantly maintain the awareness of their treasures; to those who are constantly overflowing with the nourishment of happiness; to those who are constantly detached observers and companions; to such multimillion times fortunate souls who are the few out of millions and the handful from the few; BapDada's love, remembrances and namaste.

*** OM SHANTI ***

Being Yogic Will Automatically Have Rational Thoughts, Words and Actions

When the physical military receive a martial order to stand to attention somewhere in a second, if they took time to understand this order, what would the result be? Their plan for victory would not take practical shape. In the same way, the sign of those who are to become constantly victorious is that they can stop their thoughts in a second. You may be busy in carrying out some physical task, or in churning some knowledge, but, even at such a time, you have to stop yourself in a second.

Even when those people are running very fast, or they are involved in a tug-of-war, if they are told to stop, they stop. In the same way, if, at any time, you have any other thoughts - if, say, you are churning - and you have to stabilise yourself in a the seed stage, are you able to stop in a second? Just as you are able to use your physical senses, as and when you wish, in a second, have you claimed a right over your intellect and thoughts in the same way? Can you put a full stop when you want? Do you have this practice? Do you think you have the stage whereby, instead of going into expansion, you are able to put a full stop in a second?

When you go to get a driving licence, they deliberately make you speed up, before telling you to stop - before making you brake. You practice this, do you not? So, you have to practice making your intellect work, and then making it still. It would be said to be a wonder if you can stop the intellect at such a moment, in a second. A constantly victorious soul is one who has yuktiyukt (accurate) thoughts, words, and deeds, and who does not allow even one thought to go to waste. That will only happen when you have this practice. For instance, there may be some service where you have to claim total victory - so, at such a time, practice putting a stop.

Such a time will come when the whole haystack will be set ablaze. In order to save others from this fire, two main things are essential. When the fire of destruction is ablaze everywhere, the duty of you elevated souls at that time is to give the donation of peace - that is, give the power of success. After that, you have to fulfil the needs of everyone, whatever they need. At that time, each one will need a different power. Some will need the power to tolerate. Some will need the power to pack up. Some will need the power to take decisions. And others will need liberation. To fulfil the hopes of others, you need the power to make anxious souls peaceful in a second, by introducing them to the Father.

So, you have to accumulate these powers from now. Otherwise, how would you be able to give them a donation of life at that time? You will have to give all souls of the entire world the donation of the powers. You have to accumulate so much stock that, on the basis of the accumulated powers, you are able to continue by yourself, and also give to others. No one should be deprived. If even one soul is deprived, who would bear the burden? Those who have become the instruments to give the donation of life. So, check the stock of every power of yours. Those who have accumulated a stock of all powers are visible as the lucky stars, sparkling amidst the souls of the world. So now you have to have such checking.

From the time you waken up at amrit vela, you have to make yourself move on the rails of attention. A train would run well on the rails. You have responsibility for the whole world, not just for Bharat. Every action of elevated souls is great. So check: "throughout the day, did I speak any such words? Or did I have any thoughts in my mind, or perform any wrong deed?". Let there be attention to every thought in advance. By being yogyukt (accurate in yoga) , your thoughts, words, and deeds will automatically be yuktiyukt (accurate in method) . Achcha.

*** OM SHANTI ***

Baba and Children

Which gathering is this gathering? Do you know the answer to this spiritual puzzle? Do you already know it or are you still coming to know it? If you already know it, then, together with knowing it, you also have to accept it and follow it. So, have you accepted it and are you following it? The first stage is to know, the second stage is to accept and the third stage is to follow. So, what stage have you reached? Have you reached the last stage? Baba is asking those who answered "yes": Is the third stage an ever-lasting stage? It is easy to reach the third stage, and you have already reached it. But now, underline the last stage and make it ever-lasting. "Who am I?" You know the different names and forms of this invaluable life, that is, of the most elevated life, do you not? What is your main form and your main name? You praise the Father with different names on the basis of His different acts, but you still have a main name for Him, do you not? In the same way, the names of you elevated souls have also been remembered by the Father on the basis of your different tasks and your virtues, but what is the main name out of all of those names? When you took birth through the mouth of Brahma, with which name did the Father name you? Until you first become a Brahmin, you cannot become an instrument for any task. First, through the relationship of taking birth to Brahma, you become the mouth-born progeny of Brahma, that is, you become Brahma Kumars and Kumaris. This is what you write as your surname. How do you introduce yourselves and what do people call you? Brahma Kumars and Brahma Kumaris. The first stamp of this dying-alive life is that of being a Brahma Kumar or Brahma Kumari, that is, of being an elevated Brahmin.

First, you took birth, that is, you became a Brahmin and you received the name Brahmin, that is, of a Brahma Kumar or Kumari, which is ever-lasting up to the third stage. Is it ever-lasting, that is, is it according to the Brahmin stage in your practical life in your thoughts, words, actions, relationships, connections and service? Not even the slightest trace of being a shudra should be visible in your thoughts or your words. You have already been told what the thoughts, words, sanskars and nature of Brahmins are. Do you have an ever-lasting stage according to this? As a Brahmin, is your every action and every thought similar to father Brahma's? As is the father, so are the children. Do the children have the same nature, sanskars and thoughts as the father's? Does the father have wasteful thoughts or can he create weak thoughts? If the father does not have these thoughts, then why should the Brahmins? The father is constantly stable in an unshakeable, immovable and constant stage, and so what is the duty of the Brahmins, the children? What is the duty of worthy children? To follow the father.

To follow the father does not simply mean to become a Godly server, but to follow the father means to follow the father at every step and in every thought. Are you following the father in this way? Just as the father constantly has Godly sanskars, a divine nature, a divine attitude and spiritual vision, in the same way, have your attitude, vision, nature and sanskars become the same? Have you made your face one with such a Godly character? The face through which the virtues and type of activities of the Father are revealed is said to be that of one who follows the father. Just as you sing praise of the Father, or speak of His activities, have you also imbibed all those virtues in yourself? Have you made your every action a divine activity? Do you perform every action whilst in remembrance? Actions which are performed whilst in remembrance become a memorial. Have you become such an image which creates memorials, that is, have you become a karma yogi? To be a karma yogi means that every action would be योग्य, युक्त and शक्तियुक्त. Have you become a karma yogi to this extent? Or, have you become yogis who just have yoga whilst sitting? Is it that you have a yogi life when you sit for special meditation, that you are योग्य then, or is it that you are योग्य at all times? You speak of being a karma yogi, a natural yogi and an easy yogi; so are you these in a practical way? That is, is it ever-lasting? Do actions attract someone who is a karma yogi or does a yogi enable actions to be performed through his physical senses with the power of yoga? If a karma yogi is attracted by the actions, would such a soul be called a karma yogi? What would you call someone who moves along under the influence of actions? You would call him a karma bhogi, would you not? That is, he becomes one who is under the influence of the consequence of the action, whether good or bad. You elevated souls are those who become कर्मतेत, that is, you stabilise yourselves beyond the attraction of

action. You speak of the last stage as the karmateet stage, which is not dependent on action or bound by action either. Do you perform actions through your physical senses whilst being free? When anyone asks you what you are learning, or what are you going to learn, what do you answer? That you are going to learn easy knowledge and Raja Yoga. You are sure that this is what you are learning, are you not? Since you call it easy knowledge, it is easy to imbibe and adopt something that is easy; this is why it is called easy knowledge, is it not? Since it is easy knowledge, then why should it be difficult to constantly be the embodiment of knowledge? It is the task of Brahmins to constantly be the embodiment of knowledge.

It is natural to be stable in your own religion. In this way, what do you explain as the meaning of Raja Yoga? That it is the most elevated, that it is the king of all yogas, and that you attain a kingdom through it. That it is the yoga through which you can become a king of kings. Are all of you Raja Yogis or are you going to attain a kingdom in the future? Are you a king even now at the confluence age, or will you become a king in the future only? How can those who do not claim a ruling status in the confluence age, claim a status in the golden age? So, just as you speak of the most elevated yoga, so too, you should also have the most elevated yogi life, should you not? First of all, have you become the king of your physical senses? How can someone who is not a king of himself become the king of the world? Are your physical organs and the most elevated powers of the soul, which are the mind, the intellect and the sanskars, under your control? That is, are you ruling over them as a king? To be a Raja Yogi means to be one who rules a kingdom now. You imbibe the power and sanskars to rule a kingdom at this time. The inculcation for ruling for the future twenty-one births takes place in a practical way at this time. Has easy knowledge and Raja Yoga come to the third stage? Are you able to stop your thoughts the moment you issue an order for them to stop? When you give a direction to your intellect to stabilise in pure thoughts, or in the avyakt stage or the seed stage, are you able to stabilise your intellect? Have you become such kings? Those who are such Raja Yogis are called those who are following the father.

Just as a king has his co-operative workers through whom he is able to get all his tasks carried out at whatever time he chooses, in the same way, the special powers of the confluence age are co-operative with you. Just as a king orders his co-operative workers and tells them that a certain task has to be accomplished by a certain time, in the same way, do you also accomplish all the tasks through your powers or do you just issue an order? When you have to use the power to face, do you step away? To be an easy yogi means that all the powers are co-operative with you in every way. Whenever you wish, through whomsoever you wish, are you able to carry out a task through them? Are you such a king? Just as eight or nine jewels are very well-known in the court of the ancient kings, that is, they are remembered as his constantly co-operative souls, in the same way, are the eight powers constantly co-operative with you? Through this, you can know your future reward. This is the mirror through which you can see your face and your character.

*** OM SHANTI ***

The Call of Time

Where are all of you sitting? Are all of you sitting in the mela? This is a mela in a practical way whereas the others are melas as a memorial. Many melas are celebrated in many different places with many different names because of this mela of the sweet meeting. A special meeting takes place in a mela. To have a mela means to have a meeting take place. Which mela does this meeting mean? At this time, the main mela taking place is of the soul meeting the Father, that is, the soul with the Supreme Soul; not just in one relationship, but in all relationships. To have a relationship with the Father in all relations means to have a mela where you have all attainments. By celebrating a meeting with the Father in all relationships in one second, you automatically have all attainments, whereas in the other melas, you receive something by spending money. This mela is for having all attainments whereas in the other melas, if you have some attainment, that is only after giving something. However, what do you give here? You only give those things which you are not able to look after, do you not? Do you give anything good here? You only give to the Father the things which you are not able to look after. And through doing this, what did you make the Father? You made Him into the Server, did you not? You normally keep a servant to look after your own things. You only give the Father the things which you cannot control. Is there anything else which you have given to the Father? If you attain multimillions after only giving rubbish, then would you call that giving or receiving? That would be called receiving, would it not? All the other melas are for giving, and so, if you receive something after giving, then what is the big deal? However, this mela is for attaining all attainments. You can attain as much as you want of whatever you want. So, have you seen any such mela where you have all attainments? You have all come to such a mela now, and one thing in a mela is a meeting, and what is the other thing? In other melas, you become dirty, whereas what do you become here? You become clean. You have become clean, have you not? Or, are you even now still becoming clean? What happens after the cleaning? You are decorated and a tilak is applied. Now, are you applying the tilak of constant remembrance on yourself and decorating yourselves with the ornaments of the divine virtues? So here, in this mela, you meet and you also celebrate. Together with this, there are also fun and games in a mela. A fair (mela) and games (khela, khel) both take place together at the same time. If you constantly remember the two words mela and khela, then what stage would you create?

If your stage ever fluctuates, the reason is that you keep your intellect aside from the mela, that is, from the meeting, that is, you move away from the mela and do not consider it to be a khel (game). So, constantly remember the two words: Mela and khel. Everything is included in a mela. You were told previously, the things of which a meeting takes place. When you remember the word mela, it means harmony of sanskars, the meeting of the Father with the children, and the meeting of all attainments through having all relationships with the Father; all are included in this. The main thing is that this world is a play. However, the different tests and stages of Maya that come are also a game for you. If you consider it to be a game, you would never be distressed by the game; you would constantly be laughing. And so, even the tests are a game. Thirdly, when you consider it to be a game, a part, then it is the play of the players that you see with their various sanskars and is fixed in this unlimited game. When you have this awareness, your stage will never fluctuate. You will constantly have a constant stage. When you have the awareness that this is a variety part, that it is a variety part within the variety drama, a play, then, is it possible that there would not be variety within the play, since it is called the variety drama? In the limited theatres, they have different plays with different names. For instance, if something is called unnecessary bloodshed without cause, and you see any fearsome and painful scene, then would you be disturbed by it? You would understand that the entire play is of unnecessary bloodshed. You would have this awareness before you see it. In the same way, when there are stories of fighting, battling or anger, then would you laugh or cry on seeing them?

You would definitely laugh, would you not? Because you know that that is a game. In the same way, the name of this unlimited game is the variety drama or play. So, would you ever be disturbed on seeing the variety of sanskars, the variety of natures and the various situations? Or, would you be a detached observer and observe it with a constant stage? So, if you consider and remember it to be a variety play, then whatever

effort you consider to be difficult to make would not be difficult, would it? When you forget these two words, the mela and the khel, you cause distress to yourself, because you let go of the seat of remembrance, that is, the seat of being a detached observer. What would be the state of someone who watches a play after having let go of his seat? So, having set yourself on the seat and having the awareness of the variety drama, if you observe every part of every actor, you would always remain cheerful. You would say "Wah! wah!" through your lips, and say: Wah! sweet drama! You would not say, "What happened?" "Why did this happen?", but instead, you would say, "Wah! wah!", that is, you would constantly dance in happiness. You would constantly experience yourself to be a master almighty authority. Do you experience yourself to be this in a practical way? When you move away from the mela, you become distressed. And when you let go of the hand, then also, you get distressed. In this way, you let go of the Father's hand. Do you understand the meaning of, "Letting go of the Father's hand"? The Father does not have any physical hands. Shrimat is the hand, and the yoga of the intellect is the company. So, when you let go of the hand and the company in the mela, that is, when you move away from the Father, you get distressed. If you did not let go of the hand and the company, you would constantly remain in happiness. Therefore, now constantly look at your own part and the part of others whilst considering this to be a mela and a khel (game). This is an easy and common matter, that is, it is an old matter. Have you made the old things constant or, at the time of need, do you sometimes forget this and sometimes remember it? You are told of this because, if you constantly remember the two words, you would constantly remain in happiness and be the embodiment of power. Now, the time is not for wasting in trivial matters or in the obstacles of ordinary thoughts. Now, the time has come for you to become master creators and give blessings to your future subjects and bhagats through the powers you have attained. Now is the time to give, not the time for the self to be taking. If, at the time of giving, you continue to take, then when would you give? In satyug? Will there be a need for this there? So, now is the time to make your creation overflowing. Now is not the time for wasting all the powers on the self or for experimenting with them on the self and thereby finishing them in this, that is, it is not the time to eat what you have earned. At first, it was the time to eat what you had earned. But what is the time for now? It is now the time to give to all souls what you have accumulated. Otherwise, your subjects and bhagats will be deprived of these attainments, and they will remain as beggars. So, as the children of the Bestower and the Bestower of Blessings, will you yourselves not become the bestowers and the bestowers of blessings? When all souls come to you in the form of beggars to receive something, will the children of the Merciful Father not have mercy for all souls? Will you not feel mercy for them, or will you be able to bear to see them distressed? In a lokik way also, a limited creator cannot bear to see his limited creation unhappy or distressed. So, now, you are also master creators, that is, is this the task of just the Father or is it also yours? All of you are also master creators, and so a master creator cannot bear to see the sorrow of separation or the distress of his creation. At that time, he has to give them something. If you do not accumulate a stock from the present time, but you continue to eat and finish what you have earned, then what would you give them? You now have to look at your chart. According to the present time, what register does a master creator need to look at? What mistakes you have made is the register of childhood. However, what chart should a master creator check now? Whilst keeping every power in front of you, check your chart as to which power, out of all the powers, you accumulated today and to what percentage: Now, check your chart in the account of accumulation. You have to apply a full stop to the expenditure. Will you, even now, continue to spend for the self?

To give to others is not expenditure. This is like giving one and attaining a hundred thousand. That is not counted in the account of expenditure, but in the account of accumulation. When you use your powers for your own obstacles, that is expenditure. When an obstacle arises, the expenditure of time spent in finishing that obstacle and the wealth of knowledge used to finish that has to be saved. Just as that Government creates a savings scheme, so too, the Almighty Government is also now ordering all the children to create a savings scheme. Apply a full stop to the expenditure. At present, continue to give. Is anything still remaining in terms of receiving? If it still remains, then it proves that you have not claimed the full inheritance from the Father. However, the Father has not kept anything with Himself. He will give you the full inheritance in one second, so that nothing remains to be received. So now, will you know how to save or is it that you have

developed the habit of spending? There are many who do not know how to accumulate. They are not able to accumulate, and, in fact, they develop the habit of spending more and incurring debt. Here, also, when you spend all your powers, you say that such-and-such a Didi or Dadi or BapDada should give you something. You take on credit. First of all, think whose children you are. You are the children of the Master of the unlimited treasures. Do you have this intoxication? When you are the masters and so the children of unlimited treasures, and you then take the powers on credit from others, what would you be called? Very sensible? You do not become so over-clever, do you? Do you know the yuktis for saving in the savings scheme? What is the easiest and the most elevated method for saving through which you are able to save all powers? How will you create your budget? Only when you first make a budget will you then be able to check it. How can you create it so that you can automatically accumulate? To create a budget means to fix a programme for every moment for your intellect, for your words and for your actions. When you create a budget, you arrange it so that you only spend a certain amount of it, and then your expenditure is created according to that. Only then is your task accomplished successfully according to the budget. So, to create a budget means to awaken at amrit vela and to arrange a plan for your intellect and for what you have to do through words and for what you have to do through actions. That is, you have to create a diary for all three for every day. After making a diary for every day, you then have to check as to whether you performed your tasks according to whatever you arranged for the intellect. Or, is it that the budget is one thing and the plan is something else? So, the easy yukti to accumulate all your powers is to create a plan for your thoughts, words and actions for every day. If, at amrit vela, you fix what the intellect has to remain busy in throughout the day, then all wastage would be finished. If you finish the wastage, then it becomes something powerful. In order to finish the wasteful, make your intellect a planning intellect. Only by making your intellect a planning intellect will you be able to accumulate powers, because otherwise, all the powers that you use are spent wastefully. If the account of wastage is finished, you would automatically be able to save. In order to finish the wastage, write your daily diary. In this way, fix your time as to what special thoughts you are to have in your intellect for the day and what you will accomplish through your words for that day. By fixing this, your energy that is wasted by ordinary and wasteful words will be saved. Whatever you do not waste becomes the best. Those who waste anything can never become the best. Look at everything and increase your savings scheme. Only then will you be able to become master creators. At present, you do not have the power to become a master creator and to create a creation. If you cannot become a master creator, what would you have to become? If you do not know how to look after anyone, you would have to be looked after, would you not? So, instead of being a master creator, you would have to become the creation. So, you have to become a master creator, do you not? Simply keep the two words you were told, "Mela and khel" in your awareness at all times, and you will be able to create a savings scheme. Then, you will save the thoughts, time and power that you use wastefully. For this, simply keep your discipline firm. You think that you will do something, but you do not keep that discipline as a daily discipline.

It remains in force for one month and then Maya begins to come, that is, Maya begins her task of making you unconscious. So, what do you have to do for this?

When you see that someone is not gaining consciousness, you give him injection after injection. Or, when an operation is being performed, then, so that the patient does not feel anything, an injection is given. When you feel that your force is going towards making you unconscious, that is, when you feel the force of Maya beginning, what injection will you give then? You have attention and checking anyway. However, together with that, check the discipline of taking full power from the Power-house at amrit vela every day. This is the strongest injection of all. If you make the connection with the Father at amrit vela, then you would be saved from being made unconscious by Maya for the whole day. This injection is missing. There should be a good connection. It should not be that you just wake up and sit there. Of course, you observe the discipline of waking up and sitting there, but is your connection good, that is, do you experience having all attainments? If you take an injection but do not experience any power, then understand that the injection has not fully accomplished its task. In this way, the connection of amrit vela means to experience all powers and all attainments. This is the strongest injection of all.

First of all, check if the beginning of amrit vela is good. If the beginning is not good, then the middle and the end will not be good either. If you do not have the practice of experiencing anything from the beginning, then you would not be able to experience the beginning of the world, which is all the happiness of the beginning of the world cycle. This is the beginning of the whole day, and so, if you let go of this beginning, and you then awaken and sit down or forge a connection after some time or after a few hours, then to the extent that you are late here, so accordingly, you would be late there. Because, the first chance of appointment time for meeting BapDada is given to the children. Then, it is the time for the bhagats. If you forge a connection at the time for the bhagats, then you cannot receive the blessings that the children receive. This is why this time has a connection with that time. The most important and first item on the budget is this: amrit vela, that is, the beginning. At that time, check whether you are going to come in the beginning or after a few births. The hours here are equivalent to the births there. To the extent that you miss the hours here, so you will miss that many births there. This is what there is a weakness in. Of course, everyone sits there. If you were to see the scene of that moment, you would enjoy yourself a great deal. The scene at that time is such that it seems like the museum of the hatha yogis in Jaipur. Many different types of hatha yoga are shown. The scene of amrit vela is such that some try to control their sleep with force and others pass their time in desperation and some are hanging upside down, that is, they are not able to carry out the task for which they are sitting there. Those hatha yogis are shown standing on one leg, some are hanging upside down and some are in different postures. Here also, the scene at that time is like this. Some pass one second very well, then if you look at them the next second, they are standing on one foot and then the other foot falls. They think that they will accumulate something today, but they are not able to do this. This scene is worth seeing. Some even have yoga whilst sleeping. Just as those people sleep on thorns with force, here, they sleep on a bed of snakes. The posture here of this time is also very wonderful. This is why you were told that by knowing the importance of amrit vela and by putting it into your practical life, you can become great. If you do not create your plans at amrit vela, what would you put into the practical form?

A lokik task is also only accomplished properly when you have a proper plan. If you do not create a plan, you cannot be successful. If you do not fix your plan in this way at amrit vela, you are not able to attain the success that you should from your thoughts, words and actions. Now understand the importance of this and become great.

Now you have clearly been told what effort still remains to be made. By making your amrit vela all right, everything else will become good. Just as you become immortal by drinking nectar, so too, by making amrit vela successful, you will receive the blessing of becoming immortal. Then, throughout the day, you will not be confused by any obstacles. You will be immortal in constantly remaining cheerful and constantly powerful. If you do not take the blessing that you receive at amrit vela of becoming immortal, then you have to labour very hard. You then have to labour hard and incur expenditure. Otherwise, by taking the blessing of being immortal, you can be saved from laboring and also the expenditure. Achcha.

To such souls who stay with the Father and those who celebrate a meeting through their every thought at every second; to those who are not separated by even one thought for even one second; to the players and the intense effort-makers who constantly observe every scene whilst being set on their seat of remembrance; as detached observers; to those who become the embodiment within one second with one thought, that is, the moment they have the thought, they become the embodiment, to such intense effort-making souls who have received the blessing of being immortal, BapDada's love, remembrances and namaste.

*** OM SHANTI ***

Change of Attachment and Temperament Changes the World

Do you love the stage of being silent and being beyond sound just as much as you love coming into sound? Do you find both coming into sound and going beyond sound easy to the same extent, or do you find going beyond sound difficult? In fact, because your original religion is of being the embodiment of peace, it should be extremely easy to go beyond sound. Whenever you receive a signal to go anywhere physically, you are able to do that in one second, then going and coming is experienced to be easy. In the same way, to go beyond the awareness of the body and to have awareness in the intellect: would both of these be experienced just as easily? That is, are you able to do this in one second? To take the support of the body when you wish and to let go of the support of the body when you wish and to stabilise yourself in your bodiless stage? Do you have this experience whilst walking and moving around? Just as you have adopted the body, in the same way, to become detached from the body: do you have the same experience of both these stages? This experience is the basis of claiming the first number. Are you ready to take the final paper now or are you still preparing yourselves? Those who are to bring about destruction will accomplish their task on a signal, that is, the souls who will be responsible for destruction are so ever-ready that, with a signal, they will be able to begin their task in one second. So, are the souls who are to renew the world, that is, the souls who are instrumental for the establishment, just as ever-ready? Have you carried out the task of your establishment to the same extent as those are to be responsible for destruction so that they receive a signal?

Just as the Yadav army have made their preparations with full force, in the same way, have the Pandav army made all their preparations and just waiting for the time? Are you ever-ready to this extent? Just as a lighthouse and a power-house are able to spread their light in one second in all four directions as soon as the switch is switched on, in the same way, is the Pandav army able to become a lighthouse and a might-house in one second to give all souls the blessing of light and might? Just as your physical vision is able to see in all four directions whilst you are sitting in one place, in the same way, are you able to use your third eye to take, not just the souls of Bharat, but the souls in all four directions of the entire world, beyond with your vision in one second? Just as you are able to cast your vision of your physical eyes easily and naturally, in the same way, are you able to take souls beyond with a glance? It is remembered that when the third eye opened, destruction took place in one second. Establishment is connected with destruction anyway. Together with the Father, the children have also been remembered. Is your third eye so powerful that your vision can be cast far into the distance? Just as when your eyesight is weak, you are not able to see far, in the same way, do you continually check the power of your third eye?

In order to make your third eye powerful, you only need pay attention to two main words. And it is due to the same two things that there can be a weakness in the third eye. What are they? What is the reason for the physical eyes becoming weak? Having to make the brain work extra hard; it is those things. However, by having the two aspects in the form of their essence, it becomes easy to pay attention. So, the two words that bring about weakness are: Attachment and the old nature. Some people are made weak by their old nature and some are made weak by attachment of some sort. These are the two main weaknesses. There is a lot of detail in this. Each of you has one or another form of attachment, and each of you also still has to some percentage your old nature, numberwise. If this nature and your attachment were to change, then the world would change. Because, when the world transformers are not able to change themselves, how can they change the world?

Check yourself to see if there is any type of attachment: whether it is attachment in the form of thoughts or attachment in relationships, attachment in your connections or attachment towards any of your specialities. If there is any attachment to any of your specialities, then that attachment would also bring you into bondage; it would not allow you to become free from bondage. Attachment does not allow you to become bodiless and neither does it allow you to become a world benefactor. How can those who are trapped in their own attachments give the inheritance of mukti and jeevanmukti to the world? Those who have attachment can never become complete with all the powers. Those who have attachment will not become completely

free from punishment and therefore, will not be saluted by Dharamraj. Those who have attachment will have to salute Dharamraj and they also cannot claim the fortune of the perfect kingdom of the first birth. In the same way, those who are still living in the past cannot constantly and completely experience the new life and the new age. Because of not having the awareness of brotherhood towards every soul, their nature becomes an obstacle. All of you also know the details of this. But what do you have to do now? Merge the expansion of your life and become the same as the Father. There should not be any nature nor any attachment. Since you have surrendered your body, mind and wealth to the Father, then having given it all to Baba, how can there be the words: my idea, my understanding or my nature? Is it still "mine", or has the "mine" become "Yours"? Since you say, "Mine is Yours", then has "my mind" finished? The mind and the body have been given in trust to Baba. They are not yours, are they? How can you say: My mind is mischievous? Have you still not renounced the consciousness of "mine"? What would have the consciousness of "mine"? Monkeys. They may themselves die, but their consciousness of "mine" will not die. This is why the artists have shown the mahavirs with the symbol of a tail. They are mahavirs, but they definitely have a tail. So what is this tail? That of attachment and "my nature". Until you set this tail on fire, Lanka cannot be burnt. So what is the sign of destruction? To set fire to this tail. When the fire of love of all mahavirs is ablaze, then will this old world still remain? Therefore, now finish all types of attachment and nature.

Just as the souls responsible for destruction are desperate, in the same way, are you souls, who are responsible for the task of establishment, just as desperate for world benefit? Are you creating new inventions for self-service and service of the world? Just as those people are creating inventions and making powerful weapons so that destruction takes place instantly and easily, in the same way, are you, mahavirs, the inventors of the power of silence, creating such plans that it only takes one second and becomes just as easy to transform the world and to give the inheritance of mukti and jeevanmukti? So, with such refined inventions, you should be able to take souls beyond with a glance in one second; you should be able to make unhappy souls happy in one second, make weak souls powerful in one second and give the experience of peace where there is peacelessness. Are you thinking of such refined spiritual weapons and yuktis, so that in one second, their desperation finishes? Just as people will die in one second from the bombs, in the same way, have you become such great donors and bestowers of blessings that you are able to give them blessings and the great donation in one second? Have you become Kamdhenu who fulfills the desires of everyone's mind? You, yourself, still do not have any desires, do you? If you yourself have any desires, then how would you become Kamdhenu? There should not even be the desire for your own name or honour. Do you understand?

To such souls who take the world beyond in one second with their third eye; to those who take souls away from peacelessness and sorrow in one second; to the souls who are beyond attachment and nature and so are able to stabilise themselves in the karmateet stage; to the souls who constantly lead a life of attainment of the inheritance of mukti and jeevanmukti; to such souls who are liberated and are living a life of liberation, BapDada's love, remembrances and namaste.

*** OM SHANTI ***

Spiritual Judge and Physical Judge

Do you consider yourselves to be justices? Are you able to judge yourselves and other souls? Those judges simply judge words and actions, whereas you are also able to judge thoughts. Have you become such judges that you are able to discern and judge the thoughts of the self and other souls? Who can become such judges? Those whose pointer of the intellect is very stable. You are only able to judge with scales accurately when the pointer is absolutely still, when the fluctuation has finished and both the scales are equal. In the same way, only those whose pointer of the yoga of the intellect is still, and whose intellect does not have any upheaval, those who have a stage that is free from sinful thoughts, who have love and law in their words and actions and who have the balance of love and power, only such judges are able to give an accurate judgment. Such souls are easily able to discern other souls. Do you experience within yourself such a power to discern and judge?

If a lokik judge judges someone wrongly, he could waste that one birth of that person, or he could waste sometime of that person, that is, he would become responsible in bringing a loss to that person in many different ways. However, if you spiritual judges are not able to discern someone, then you would become responsible for bringing a loss of fortune for many births to that soul. Do you experience yourselves to have such a responsibility? Since you become instrumental in bringing benefit to many souls, you become the instruments for many souls to celebrate a meeting with the Father, then you should experience yourselves to have such a huge responsibility. If any desperate, thirsty soul comes in front of you, who is responsible for satisfying the thirst and hunger of that soul? The Father or you? The Father is the backbone, but the Pandav Army and the Shakti Army are the instruments. So, the souls who are instruments have such a huge responsibility that they do not deprive any soul of any thing or any property: have you become such great donors and bestowers of blessings? Are you able to discern someone in one second? If someone needs peace and you show him the path to happiness (due to lacking the power to discern), then that person would not be content. Therefore, only those who are able to discern what attainment each one wants are able to judge completely and accurately. What special qualification is needed to know the desires of each and every one through which the pointer of the intellect would become stable? What is the special dharna through which there would be the balance of love and law? (Everyone gave their ideas.) You have spoken many good things. The essence of this is that only those who are themselves stabilised in a stage of being beyond desires are able to fulfil the desires of others.

If you yourself have any desires, you are not able to fulfil the desires of others. You can only have the stage of being completely ignorant of the knowledge of desires, when you yourself are complete with all yuktis, knowledge-full and successful, that is, when you are the embodiment of success. Those who themselves are not the embodiment of success are not able to make the thoughts of other souls successful. Therefore, those who are not yet complete will definitely have desires, because only when you become complete are you able to have the stage of being completely ignorant of the knowledge of any desires. When you are not lacking anything, such a stage is called the karmateet stage, that is, the angelic stage. Only souls who have such a stage are able to discern souls accurately and enable them to attain something. Do you experience such a stage to be close to you or is this stage still very far away? Is it in front of you or is it close to you? Is it so close that if you wished, you could reach it instantly or are you bringing it close to you? When the whistle or the clap for destruction sounds, you should be stabilised in your stage, as though you have come close to your throne and all that remains is for you to sit on it, that is, as soon as the whistle blows, you sit on your seat.

There is the game of "musical chairs". You continue to run and as soon as the whistle blows, you have to sit on a chair. Anyone who has a chair wins and the one who doesn't have a chair loses. This is also a game of musical chairs. What do you think of this? There will be three claps. Therefore, do you think that you are ready to such an extent that you will be able to sit on your chair on the third clap? However, these three claps will be very quick; there will not be a long time between each clap. So, have you made such

preparations that you will be able to sit on the chair at the third clap? You have such a guarantee, do you not? If you say that you will try, then understand that there is still some doubt. Did you not sit on your seat a kalpa ago? To take any chair is not a big thing. Even the subjects will receive a chair; the sixteen thousand receive a seat and even the nine hundred thousand will receive a seat. However, you constantly have to keep yourself ever-ready in order to claim the first seat. If the instruments reach the second stage, then where would those for whom you are the instruments reach? Therefore, those who are moving along whilst considering themselves to be world benefactors should constantly be waiting for the clap or the whistle. Only those who have made full preparations in advance will be able to wait for this. If you haven't made your preparations, you cannot wait for this. To make all the preparations in advance is the sign of a maharathi or a mahavir. So, in order to become ever-ready, check yourself from now.

Just as you are revising the course of the entire knowledge, in the same way, revise your chart of attainment and effort from the beginning. There are four main subjects in this. Keep all these four in front of you and see to what percentage you have passed in all four. Just as there are the four subjects: gyan, yoga, dharna of divine virtues and Godly service, in the same way, there are also the four relationships. Three relationships are very clear: The True Father, the True Teacher, and the Satguru; and the fourth relationship is that of the Bridegroom and the bride. This is also a special relationship: it is a meeting, that is, the engagement of the soul with the Supreme Soul. These relationships make your efforts very easy. Just as there are the four subjects, in the same way, bring the four relationships in front of you, and on the basis of these four relationships, there are four main points of dharna. In relation to the Father, you have to be one who follows the orders of the Father. In relation to the Teacher, you have to be honest; in relation to the Guru, you have to be obedient and in relation to the Bridegroom, you have to be faithful. So, revise these four relationships and the four points of dharna and then check yourself.

Together with this, also keep four slogans in your awareness. What are they? The slogan in relationship to the Father is: The son shows the Father, that is, become worthy and give the proof. The slogan in relation to the Teacher is: You have to study for as long as you live, that is, you have to study till the last moment. If this aim is strong, then you would automatically have all attainments. And the slogan in terms of the Guru is: Wherever You seat me, however You seat me, whatever You tell me, however You tell me, however You conduct me and however You put me to sleep. That is, I move along under Your orders. This is the slogan of the Satguru. What is the slogan for the Bridegroom? I sit with You, I eat with You, I remain in Your Company in every breath. This is the slogan for the Bridegroom. Keep all these things in front of you and check your effort. Revise all these.

You also have to check: Have you been in a constant stage fulfilling all four relationships over a long period of time or have they been broken in-between? If there is a margin in-between, then anything that is broken again and again is weak. Now, check your life on the basis of these four and then revise them. By checking yourself in this way, you will be able to discern for yourself what your attainment and your reward is; Whether you are in the sun dynasty or the moon dynasty. And, even in the sun dynasty, whether you are in the royal family or whether you yourself will become an emperor or empress.

Now, since the time for the final paper is close, then, just as in lokik studies, all the subjects are revised and whilst revising each subject, you make yourself complete in your weak subjects, in the same way, all of you have to revise your effort in this way. Baba is now telling you the method of how you can become your own judge. When you know how to judge yourself easily, then you will be able to discern others. When you are complete with all attainments, you will enable others to have attainments. It is easy to check this, is it not? There shouldn't be anything missing in any subject, any relationship, any dharna or any slogan.

Now, since the time for the result to be announced is coming close, finish your complaints before the result is out. You complain about your own self. You complain about yourself from amrit vela. Whilst you still have complaints, you are not going to be able to be complete. Therefore, become the master almighty

authorities and complete all your complaints. Now, there is still time for the last chance. Otherwise, the board of "Too late", will be put up. Now, even for attainment, "a lot of time has passed and very little time remains". Otherwise, the time for repentance will come and you will not then be able to attain anything at the time of repentance. Therefore, the little time that now remains is the chance that you have received, although it is on behalf of others. At least, it is a chance of some kind. So, to lose the chance or to take that chance: you can do whatever you want through your own effort. Therefore, revise everything from now. You have already been told how you have to revise and judge yourself. You have been told the method, because by doing everything according to the right method, there will definitely be attainment.

Those who are extremely close to the perfect stage will have a certain intoxication in their thoughts, words and actions. What is that? Of course everyone has Godly intoxication. As the inheritance of Godly intoxication, you attained God's lap and came into it. That is there anyway. But what is the special intoxication they would have? What intoxication will be in their thoughts and words? The intoxication they have is that whatever they are doing is already guaranteed to be successful. It is not that they will think: It will be successful or it has to be successful, but that it is already successful. There will be the intoxication, even in their thoughts, that their every thought is guaranteed to be successful. In their actions also, they will have the intoxication that success is merged in their every action like a shadow. Success is guaranteed in their words. Success is definitely going to follow me. Success cannot be separated from me. When there is such intoxication in your every thought, word and action, then understand that you are extremely close. It should be like this, the law says this, the philosophy of karma says this and gyan also says this. This is a sign of being close. From this, judge for yourself whether you are extremely close, close or whether it is in front of you. These are the three stages, are they not? Achcha.

There is an upheaval of one thought in everyone: what is that? Of not knowing how long this meeting will continue. What is the response of this upheaval? You were told earlier also that a lot of time for attainment has gone by; only a short time remains, and very little of that short time now remains. The time for attainment is very short and many souls are yet to come, and so on their behalf, you have got a chance too. For such souls, even the Father is now tied in a bondage. Therefore, since new jewels are coming and claiming their rights numberwise, as in the previous kalpa, then BapDada also has to come to give them their rights, does He not? Therefore, do not create any upheaval about not knowing what is going to happen. But, in order to be given the experience of the avyakt meeting in an avyakt way, you are given a margin in-between every now and then. If the part of the avyakt meeting through the vyakt (corporeal form) were to come to an end, you have to be given time through which you could still experience the avyakt meeting through the avyakt stage. Until the final glorification of Baba takes place, the meeting of the Father and the children has to take place.

However, whether it is the avyakt meeting through the vyakt form or the avyakt meeting through the avyakt stage, there will be a meeting till the end, will there not? Therefore, such a time is to come whereby, if you do not have the avyakt meeting through the avyakt stage, you would be deprived of the beautiful experience of the meeting with the Father where you receive the blessing of all attainments and all powers. Both these meetings are taking place simultaneously at present, but what will the final stage be? In order to enable you to make preparations for the last stage, the Father has to give you time and also teach you. Now, do you understand what is going to happen? Do not create a lot of upheaval now. When it is to happen, then those who remain in the avyakt stage will automatically hear the sound, receive a touching, have a subtle thought, receive a telegram or a trunk call. Do you understand? When your line is clear, you will be able to catch this signal. Only when you have the experience of the avyakt meeting will you be able to recognise this and reach there. In-between, you are being given the chance to practise this. There is nothing to be afraid of. Do you understand? Achcha.

To such souls who are the embodiment of success, the embodiment of knowledge, complete with all powers, complete with all divine dharna, and who are योग्युक्त and युक्तियुक्त in thoughts and actions; to those who

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use the power to discern for every soul; to the spiritual justices, the elevated souls, to the souls who are constantly the image of a bestower of blessings, and to the souls who are the light of BapDada's eyes, love, remembrances and namaste.

*** OM SHANTI ***

Attain Success is through Using the Right Method

Do you consider yourselves to have success through the right method? Whatever effort anyone makes, the aim of his effort is to attain success. People of the world today have a lot of occult power, and so, on that side, there are the occult powers, and here, it is attaining success through using the right method. The correct way to attain success is through using the right method. Because of taking this in another form, they have gone into using occult powers. So, do you consider yourselves to be the embodiment of success? Whatever thoughts you create, if they are accurate according to the right method, you definitely attain success. If you do not have the right method, then understand that you would not have success either. Therefore, on the path of bhakti also, whatever activity anyone carries out or has carried out by others, its value is placed on it being carried out with the right method. It is because they do it using the right method that they experience success. Everything has begun from here, has it not? This is why Baba is asking you: Do you consider yourselves to be the embodiment of success or do you still have to become this? According to the time, the result in both areas should definitely be at least 65%.

You are seeing the speed of time and issuing a challenge, and so whatever challenge you have issued will only be completed when you become complete in your stage. You have issued a challenge; on what basis will that transformation take place? What is its foundation? You are its foundation, are you not? If the foundation is not strong, then how would everything else progress further? When the foundation has become ready, the kingdom will be ready numberwise after that. If those who want to claim a right to rule a kingdom do not claim their right, then how would the others claim their right, numberwise? Unless you attain success in your stage through using the right method, how would you attain success in the task of world benefit? First of all, there has to be success for the self. You have to complete such a huge task in such a short time, and so your speed has to be that fast. Have you created any plans for attaining this fast speed, that is, how you can become the embodiment of success through which you would attain success as soon as you create a thought? This is the sign of being 100% the embodiment of success, that is, as soon as you perform an action, you receive success in that.

Since they are able to attain success through occult power using ordinary knowledge, by using elevated knowledge, are you not able to attain success through using the right method? You need to check in which method you are lacking which is not allowing you to attain complete success. By checking the method, you will automatically attain success. The main reason for not attaining success in this is that you are not doing all three forms of service at the same time. You have to do all three forms of service in all three ways simultaneously. Knowledge-full, powerful and full of love: love and law are both included together. You have to do service in these three forms, but you also have to do it in three ways, that is, you have to do it in these three ways: through your thoughts, words and actions simultaneously. When you do service through words, your thoughts should be powerful. With a powerful stage, you will be able to change other people's mind, and through words, you will make them knowledge-full. And then, through your actions; that is, whomever comes into contact with you, that connection should be so full of love that they automatically experience themselves to have reached their Godly family. Your behaviour should be such that they automatically feel that this truly is their real family.

If you control the mind of others in these three ways, so that through giving them knowledge in words, you give them the blessing of light and might, and through actions, that is, through your connection and your physical activity, you give them the experience of the Godly family, then, by doing service with this accurate method, would you not be able to attain success? The reason for not attaining this is that you do not do three forms of service in all three ways.

When you use words, the mind that should be powerful is not; it is less powerful. And, when you bring someone into your connection through your entertaining activity, then also, the mind that should be powerful does not remain so powerful. If all three forms of service took place simultaneously, you would

definitely attain success. Now, you need to practise and pay attention to this, to doing service in this way. You do not come into connection with others very deeply, but only superficially, and a superficial connection is only temporary. You give them love, but together with being full of love, you also have to be powerful so that you fill those souls with power through which they would be able to face the problems, the environment and the vibrations and thereby be able to maintain a relationship for all time. However, this does not happen. They are either attracted by knowledge or by your love. Mostly, they are attracted by your love and then secondly, by your knowledge. But, you should have such a powerful stage that, no matter what the situation is in front of them, they would not fluctuate. Just this is lacking now.

Those who are the serviceable instruments have more knowledge and love but not so much power. What would be the sign of a powerful stage? In one second, to be able to finish any type of atmosphere or any problem of Maya; they would never be defeated. All the souls who come as a problem will surrender themselves to you. In other words, you would say that nature becomes your servant. Since the five elements are able to become your servants, would human souls not surrender themselves to you? So this is the practical form of having a powerful stage. This is why you are told that when service takes place in all three forms at the same time, then success will be visible in every action. And so, that is attaining success through the right method, is it not? When the right method is lacking, then you also lack success. Now, in order to become the embodiment of success, first of all, put this method right.

On the path of bhakti, they make spiritual endeavors, whereas here, you have the facilities. What facilities do you have? By imbibing within yourself all of BapDada's specialities, you will become a special soul. When the days of examinations are close, you revise and check yourselves in both the theory and the practice of whatever you have studied, to see what you are missing in each subject. In the same way, now that the time is coming close, check yourself in every subject and see what you are lacking and to what percentage. You have to check yourself in both ;the theory as well as the practice. Whilst noting the weakness in each subject, make yourself complete. However, you can only make yourself complete when you first revise and note your weakness. You know the subjects. What is the sign of knowing whether you have imbibed the subjects in your intellect or not? As the percentage of your success increases, your time will not be wasted. You will attain greater success in less time. This is known as success. If you take a long time and make a lot of effort and then attain success, this would be called a low percentage. You should use less in every aspect; you should not have to use your body so much or your thoughts so much. Otherwise, how many thoughts do you have? It takes up to a month and a half just to create plans. So, you must not use so much of your time, your thoughts or the treasure of any of your powers, that is, you should attain greater glorification through less expenditure. Then, you will only have those thoughts through which you would attain success. The time fixed would be that in which success is already guaranteed. This is known as being the embodiment of success. So how would you recognise what percentage you have passed in each subject? To the extent that you pass in each subject, then accordingly, on the basis of that subject, you will attain your objective (aim)and respect. Together with this, you will experience attainment. For instance, in the subject of knowledge, there will be the experience of the attainment of light and might. On the basis of the subject of knowledge, you will also receive just as much respect, whether from the divine family or from other souls. Look at the great souls of today; why do they receive so much respect?

Because, whatever spiritual endeavour they have made and whatever subjects they have studied, they achieve the objective and respect of having done that, and nature becomes their servant. So, this was just the aspect of knowledge you were told. In the same way, there is also the subject of yoga; what should be the objective of that?

Through yoga, that is, through the power of remembrance, you should be able to attain your objective. Whatever thoughts you create, they would be powerful. And if any problem is about to come, then with the power of yoga, you would have the experience that something is about to happen. So, because of knowing this in advance, you would never be defeated. In the same way, through the power of yoga, you are able to

finish the burden of your past sanskars. Then no sanskar of yours will be an obstacle to you. Then, what you call nature will also not be an obstacle to your efforts. Whatever is the objective of each subject, that should be experienced. If you achieve your objective, then as a result, you would definitely receive respect. Whatever words you repeat through your lips or whatever plans you create, because of your being powerful, everyone will give respect to them, that is, when you give advice to one another, they will give respect to that because you are powerful. In this way, examine every subject.

The attainment in the subjects of divine virtues and service is that you should come into close connection and relationship. By coming into close connection and relationship, you will definitely receive respect automatically. In the same way, check the objective of each subject; and the instrument to check your objective is respect. If I am knowledge-full, then does whoever I give knowledge to give that much respect to the knowledge? To give respect to knowledge means to give respect to the One who is knowledge-full. If you have an objective in the subject of yoga, then you can make others powerful in transforming their thoughts. So they will definitely give respect. You have to check yourself in every subject in this way. Those who experience both the attainment of this objective and respect for each subject and thought would be said to be perfect. To be perfect means to be beyond any type of effect; only then are you perfect. You will then be beyond being affected in any way by your body, your thoughts or by coming into connection with anyone, and so you will understand that you have passed in your subject, that is, you would be perfect. So you are becoming like that, are you not? This is your aim, is it not?

Now, there should be a lot more checking of the self. Just as you tell others to bring about transformation within the self with the changing of the times, in the same way, you should always have the awareness that, together with the time, you also have to transform yourself. Whilst transforming yourself, the world will be transformed, because only on the basis of the transformation of the self will you be able to carry out the task of world transformation. This here is the greatness which others do not have. Those people only make effort to transform others, but here, you transform the world on the basis of self-transformation. So, because you are the basis of transformation, you have to pay that much attention to yourself. Now, constantly have the awareness that your every thought is connected to world benefit.

If those who are the image of support do not have power in their thoughts, then they create weakness in bringing about transformation of the time. Because of this, the more powerful you become, the closer you will be able to bring the time of transformation of the world. Even though the time is fixed according to the drama, on what basis is the drama created? There must be something on which the drama is ultimately based. You are the basis (images of support) for this, are you not? You are in everyone's vision. You have issued a challenge for two years, have you not? When you hear these things, you have a few thoughts of what would happen if it truly did not happen like that. You do not have the thought: what if it does not happen in two years time, do you? OK, you will face it when it happens; that is a different matter.

This means that there is something in your thoughts and that is why these thoughts arise. Are you absolutely sure that it will happen in two years? OK, what if someone asks you: What will happen if destruction does not take place? What would you say then? At the time you explain to them, you should explain it very clearly that destruction will not be completed in two years' time. No, in two years' time, the scenes will be such through which people will understand that truly destruction has begun and is taking place. If they find the one thing easy, they will find the other thing easy too. Of course, destruction will take time, will it not?

What task is the advance-party carrying out? They are preparing the entire field for all of you. Whether you go into their family or not, they will be instruments for the task of establishment that is to take place. Someone with a powerful stage would be instrumental. They will attain such powers that they will become the helpers in the task of establishment. Nowadays, you can see that people have a lot more regard for those whom they consider the new blood. The further you progress, the better the intellect of the young ones will work; the intellect of the older ones will not work in the same way. In comparison to the elderly, the

younger ones are said to be satopradhan. Because of having a little power of purity, their intellect will be able to function in a way that the intellect of the older ones does not. There will be this change. Even the elderly will give regard to the advice of the younger ones. Even now, the elderly think that they belong to the old world, and that if they do not give regard to those of today's world, that if they do not give them that regard and consider them to be important, then nothing would work. Previously, they used to be very bossy with the children; now, it is not like that. Now, they consider the children to be the masters. This is also a part in the drama. The younger ones will perform wonders. The advance party is getting on with its own work, but they are also waiting for you to advance in your stage. Their work has to move along in connection with you.

The basis of the entire task is on you special souls. As you move along, you become slack. The fire is ignited and then it becomes cool again. But it should not become so cool again, should it? People see the external form and think that this has been continuing for a long time; so they ask what the big deal is about. The game has been continuing from the beginning of time. But why is there this coolness as you move along? What is the reason for this? The percentage is very small. You give many lectures, but together with the lectures, your features should also attract and then there would be an effect of the lecture. So check yourself in every subject. Nowadays, when you compete in giving lectures, many others also win, but when it comes to putting it into the practical form, they will all be defeated by you.

The main speciality is of practical life. When you show any practical aspect, then they become completely quiet. So when the effect of the practice is given through your lectures, then you will be seen to be totally unique in the lectures you give. The words you speak should be visible in your eyes, so that what you speak of is in a practical form. Only when you are the embodiment of experience will you be able to create an impression on them. Everyone has become very tired of just listening; they have heard a great deal. Because of there being a lot of people who relate things, everyone has become tired. They say that they have heard a great deal, and that they now wish to experience or have some attainment. So, there should be such power in your lectures that each word gives them an experience. You explain to people to consider themselves to be souls, and not bodies. So, there should be such power in your speaking these words that the people listening to you experience power in your words. If they have this experience for even one second, they would never let go of it. They would be attracted and come to you.

You try to take them into silence every now and again as you give a lecture, but you now have to increase this practice. Continue to bring them into this experience.

If you wish to create unlimited disinterest in this old world for them, then as you give them points in your lectures, also create an experience of having an attitude of disinterest. They should feel that truly, this world is about to finish, and to attach their hearts to it would be wasteful. Then, they will definitely do it in a practical way. Those pundits have power in their speaking. In one second, they are able to give happiness, and in one second, they can make people cry. This is why it is said that someone's lecture is very effective. They are able to make the entire gathering laugh and are also able to make everyone have momentary distaste, are they not? Since there is so much power in their lectures, can there not be that power in your lectures? Are you able to give them the experience of being bodiless so that that wave spreads everywhere? So that the waves of love for the Father spread through the entire gathering? This is known as giving a practical experience.

Now, there should be such lectures that you could say that there will be some change. They should feel that your lectures are totally unique compared to those given by other people in the world. Although those people are able to make people within a gathering laugh or cry, they are not able to give the experience of being bodiless, nor are they able to create love for the Father in those people. They are able to forge love for Krishna, but not for the Father. They are not even aware of this. And so, something unique should happen. Achcha, for instance, when you give points about the God of the Gita; until they know the Father, until they

know the soul and the Supreme Soul, until they have this experience, how can you prove this aspect? There should be someone who can give such a lecture that he would be able to give them the experience of the difference of day and night between the soul and the Supreme Soul. Only when those people realise the difference will you then be able to prove who the God of the Gita is. It will not sit in their intellect with just the points; through the points, many more waves will be created. But continue to give them an experience, for nothing can compete in front of practical experience. Now bring about this change in your lectures. Achcha.

***** OM SHANTI *****

World-Sovereign Souls are Those Who Give Light and Might to the Souls of the World

Do you perform every action whilst considering yourselves to be the elevated souls of the highest-on-high Father, who are constantly stabilised in the most elevated stage? For the Father, it is remembered: "Your name is elevated, Your task is elevated and Your abode is elevated". According to this, do you also consider yourselves to be the special souls who, like the Father, have an elevated name and perform an elevated task? Do you pay attention to not creating even one wasteful or ordinary thought? This is known as an elevated stage. Do you experience yourselves to be those who have such an elevated stage? Whilst you have wasteful thoughts, speak wasteful words or perform wasteful actions, you cannot become the best; there can only be either the best (elevated) or waste. Just as when it is the day, the night cannot exist and when it is the night, the day cannot exist, in the same way, where there is waste, you cannot become the best. So, in order to become the best, you have to finish the waste. When the wastage is finished, you will experience that no matter what task the soul is performing, no matter what atmosphere or circumstances the soul is living in are like, even in the midst of an upheaval, it will remain in rest.

Scientists nowadays, on the basis of their knowledge of science, are able to give others the experience of rest by giving them an injection at the time they experience sorrow, are they not? In the same way, no matter how much uproar or how impure the atmosphere is, with the power of silence, because of having finished the wastage and having stabilised yourself in the stage of the best, you will constantly experience rest, that is, you will constantly experience yourself to be resting on the bed of peace and happiness. There is a picture of the memorial of this: where there is the upheaval of ocean waves, and whilst being in the ocean, even whilst resting on a bed of snakes, that is, even whilst the atmosphere and the circumstances are of sorrow 'a snake bites and gives sorrow' there is still the experience of rest. This means that even when there are such situations and such an atmosphere which bite or shake you, and though the poison would make you unconscious, you must make such an atmosphere the bed of peace and happiness, that is, make that place a place of rest, that is, let the soul constantly maintain its stage of rest. So, do you have the practical experience in your life of the image of the memorial? To remain cool in an atmosphere of coolness is not a big thing, or to remain comfortable when you have the facilities for comfort is also ordinary; but to stay comfortable in a situation of restlessness is known as being multimillion times fortunate. So, whilst staying amidst the ocean of poison, to make the five vices a bed for your rest, peace and happiness, that is, to become the conquerors of the vices from now and for all time and remain engaged in the churning of knowledge and in celebrating a meeting with the Father: those who are stabilised in such a stage, that is, those who are constantly absorbed in the meeting with the Father are constantly free from obstacles. If you are not absorbed in deep love, then there are definitely obstacles. Are the obstacles now being defeated when attacking you or are you still defeated by the obstacles? Is it possible that, even now, you are still being defeated? This is impossible, is it not? At this time, are you those who defeat others or the ones who are defeated? You yourselves have become free from obstacles, so what is the duty of those who are going to be free of them? Some are still becoming this whereas others have already become this. Those who are to become this are busy with themselves, because as long as they themselves have not become this, they can only carry out this task of making others this, according to their capacity. However, what is the duty of those who have already become this? Their duty is to make others this. So, you are making others this, are you not? Are you practising "Charity begins at home", that is, have you made your companions this? Who are your companions? The companions of the Brahmin family. After making your companions the same as yourself, you have to make them the same as the Father. However, it is enough if you carry out the first stage of making them the same as you.

What is the duty of those who have become this? What should their form at the present time be? (Someone replied: Destroyer of obstacles.) Achcha, how will you become a destroyer of obstacles? With which form will you destroy so that you are able to serve the world easily? Which is that form? That of being a double light and might-house. Why did Baba say "double"? Because you have to perform two tasks. To some you have to show the path to mukti and to others you have to show the path to jeevanmukti. You do not have to

show just one path, but two paths, and you have to make each soul reach his destination. Therefore, those who have become this should have the form of double light and might so that whilst being in one place, on the basis of the light and might of the self, you are able to show wandering souls their destination. So, are you busy in this task? Now, there should be a balance between both light and might. Simply having light will not do and simply having might will not do. When there is the accurate balance of the two, then what blessing will all the children of the blind, with their light and might, give and what blessing will they receive? (In the scriptures, it has been remembered that the Kaurav community, the children of the blind, were blind). Give them the blessing of divine insight, the third eye.

In fact, the donation of sight is said to be the most elevated donation. If someone doesn't have sight, the world doesn't exist for him. Call it the greatest donation of life (jeeya daan), a blessing (vardaan) or the greatest donation (mahadan), it is this. So give the blind divine insight or the donation of the third eye through which they are able to see their destination of mukti and jeevanmukti. If they can't see it, how can they reach there? Therefore, become a double light and might house; keep a good balance between the two and give every soul the blessing of the third eye. This is the duty of the elevated souls. If you have light and might just for yourself, then how can you give the great donation and blessings to your companions and the souls of the world? If a bulb does not spread its light, but only lights up the little area around itself, you would say that the bulb is of no use, would you not? So check yourself: Have I become one who is only able to spread my light and might around myself, or am I one who can give light and might to the whole world? To the extent that you are able to spread your light now, so you will claim a right to a kingdom accordingly small or large in the future. If you become instrumental only to give a few souls light and might, then there also, you will only claim a right to rule over a few souls. If you are a world server here, then you become a ruler of the world kingdom.

There are those who make others claim the right to a kingdom, and they are called teachers; they would become those who teach the royal activities, but they would not become those who rule. Will you become those who teach how to rule or those who actually rule? In satyug also, there would be teaching, even if just in namesake, would there not? A teacher who teaches the royal activities is said to be in the kingdom, but not one who has a right to the kingdom. You can either be one who is in the kingdom or one who has a right to the kingdom. However, only those who are not subservient now to their nature, sanskars or thoughts will claim a right. Is someone who is, even now, subservient to his thoughts one who has claimed the right? He is even subservient to his thoughts, is he not? Therefore, you must now not be subservient to your thoughts, your nature or your sanskars. Those who have now claimed a right over all these will become the ones who have a right to the kingdom. So now, calculate for yourself how much you remain subservient to them and how much you have claimed a right over them. Then, from this result, you can have a vision of your own future, that is, you will then be able to recognise yourself in the mirror and see what your features will be in the future for twenty-one births. You can see your features for twenty-one births if you have made your mirror of the power of self-recognition so powerful. In a physical mirror, you are only able to see your present. No matter how powerful a mirror is, even though you are also able to see something very far away, that also only belongs to this world, does it not? Through that, you are not able to see your future.

However, you have received such a powerful mirror of the power of recognition that not only are you able to see your future one birth, but in fact, your future twenty-one births. Then, on the basis of your twenty-one births and on the basis of your future status, you would also be able to see your role as a worshipper. So, do you continually look at the powerful mirror you have received from BapDada? Are you able to see yourself clearly, or do you also need someone else to look at the mirror? Does someone who is trikaldarshi need anyone else? Someone who is trikaldarshi is able to know the future of others. So, can you not know your own future?

Have you become trikaldarshi or those who are only able to see one aspect of time? Only to be able to see one aspect of time means to be able to see the present. At least become trikaldarshi and give everyone the

message. When you only see one aspect of time and give a message, then the result is also of only one third. Give the message whilst being trikaldarshi, and then the result will be triple, that is, it will be 75%. At present, it is only 25%. So what will you do now? Will all of you hoist the flag of victory for the Pandav Army? What will you do then? You will hoist both of them, will you not? It is easy to hoist this flag, even if you hoist a hundred instead of just one. Each of you can hoist as many flags in your area as you want. But what is the meaning of this hoisting? You have to hoist the flag of victory. With what aim are you using your body, mind and wealth? Is it just with the aim of hoisting a flag with Shiva's image on it? Now, keep the aim that all of you together will hoist the flag of victory in your kingdom and you will attain victory over everything. Look! What is the mouth of the world? The newspapers, leaflets and magazines. You are now speaking through the mouth of the world, are you not? If it becomes quiet and you are notable to kill it, at least make it unconscious. Anyone who is unconscious will not speak, will he? Now, the result has to be announced. Who becomes the ashes? How many become this? Now, we will see who is the one who emerges out of multimillions or out of the hundreds of thousands. But how will this happen? For this, you have to renounce two things and imbibe one thing. What two things do you have to renounce? (Someone said: We have to renounce following dictates from two directions and follow the directions of the One.) But why are there the two dictates? What is the reason for there being dictates of two when you have been following the directions of the One? What two aspects do you have to renounce and which one aspect do you have to imbibe? Firstly, you have to renounce acceptance of praise and secondly, the external situations. Some of you fluctuate because of the external situations and secondly, because of praise, you are not able to create that stage of yours. Therefore, you have to imbibe the stage of the original self. You have to renounce praise and the external situations. You have to renounce them even from your thoughts. Because of the external situations, you are not able to create your own stage. Therefore, do not ever expect praise. If you think about having your own praise here, then the praise that you would receive for half a kalpa would be reduced by 100%, because the temporary praise received now cuts out the permanent stage achieved. Therefore, you must now not use the words "external situations", nor must you have any thoughts of receiving praise.

The more humble you remain, the more successfully you will be able to carry out the task of renewal. If there isn't humility, you would not be able to carry out the renewal. In order to carry out the renewal, you first need to be humble. Therefore, no matter what the task is or what the circumstances in front of you are, constantly remember one slogan. There is the saying on the path of ignorance, "you first", which means that to make others move forward first is to make the self move forward. For the self to bow down and teach the self, to make the self bow down, is to make the world bow down in front of oneself. Therefore, let there always be this attitude, vision and words for one another: You first. Do not ever forget this slogan. Never through His thoughts, words or actions has BapDada ever taught you: "I first". He always kept the children ahead. He always placed this attitude and vision first.

If every soul who follows the father follows the father in this way, then they can become the rosary of 100% success around the neck of the Father. If, instead of, "you first", you have the thought, "I first", even if one soul has this thought or even speaks or acts that it should be "I first", then understand that one bead from the rosary of success is broken. Even if one bead of a rosary breaks, it affects the whole rosary. Therefore, you have to make it firm for yourself in this aspect that together with the self, you also have to constantly try to make the gathering very successful in this lesson, so that not even one bead from the rosary of victory can become separated. When you make such effort and carry out this task, then you will be able to hoist the flag of victory over your kingdom.

Before a part is played it is always first rehearsed. Then they put on their costume and make-up etc., for only then is their part successful. So, when you come onto the stage ever-ready and decorated with all your make-up, then there will be the sound of applause, and "once more" will emerge from everyone's lips. You have not made yourself busy just in making the physical preparations, have you? First of all, prepare your dress and then prepare the materials for the make-up. To put on your make-up means to stabilise yourself in a

particular stage. Are you also preparing this? Do you have a meeting for this? Whilst having many meetings do not forget this point. Whilst you are decorating the stage, time is up and then you are just left standing there. It doesn't happen like this, does it? At many centres, they make all the preparations for the function and then they are left standing there. They themselves are not ready. So, do not do the same here.

When someone comes to take a donation, you start to think what to distribute. This is why the stock is accumulated in advance. If you began to accumulate stock at that time, many would be deprived. Just as you accumulate a stock of other things, in the same way, you must also accumulate this stock in advance. You have to supply whatever each one wants, whether they want happiness and peace or the status of a subject or of a wealthy person, or whether someone just wants to salute you; there are also some people who simply want to serve at the feet of the world emperors. Therefore, you should also fill the stock of such bhagats who simply wish to bow down to you. Whatever each one wants and whatever they desire, you should be able to fulfil their imperishable desires; not of this world of dust, but of the golden world. When such a stock is accumulated, you will quickly be able to give to those souls from your stock. Have you made these preparations? Have you made this account, or do you simply see how many bodies and wealth each zone gives, or how many banners and sheets each zone gives. However, you also have to put up banners on your forehead.

First of all, you have to set up a living exhibition of your own image, in which your eyes appear like lotus flowers and a spiritual smile is visible on your face, and the image of the soul is visible through the forehead. So, have you decorated your form in this way? Are you preparing this exhibition also, or are you simply preparing the exhibition of the stall? You will receive a prize for this also, will you not? You will give one another a prize for the decoration of the stall and BapDada will give you a prize for the decoration of the living exhibition. Therefore, you will receive a double prize. Whoever does service through their living exhibition or the banner on their forehead will receive a prize. Now, we shall see the result. The result has to be announced. There will be three prizes: first, second and third. BapDada will also give three prizes. Each one of you is thinking that you will claim the first prize and that you will come in the plus. If all of you come in the first number, then also, you can receive a prize; this is not a big thing. When so many become the victorious jewels, what is the big deal in giving a prize to the victorious jewels? All of you should become the first number and all of you will receive a prize. You will receive a prize in the physical form. If you are given a prize in the subtle form, that is not a big thing.

Because of being the residents of the corporeal world, you will also be given this in the physical form. You are not going to be told now what you are going to receive. That will be revealed at that time. You will receive the prize according to your speciality. Gold is not a big thing either. After a little time, all this gold will come at your feet. All these gifts from BapDada are not a big thing for those who are going to become the masters of the world. There will be as many gifts as there are the number of you. The greater the success of the great service you do, the greater the prize you will receive. But these people (Didi and Dadi) will give you a prize for the decoration of the stall and BapDada will give the other gifts. This is not just temptation, but you will be given it practically. Achcha.

To such constantly victorious jewels who are constantly the image of success; to those who face every external situation with their original stage; to those who constantly remain humble and bring about the renewal of the world; to those who follow the directions of the one Father at every step and who glorify the name of the one Father; to such elevated souls, love, remembrances and namaste from BapDada.

*** OM SHANTI ***