



OM SHANTI

**Avyakt Murli
Revision Course**

Highlight: On Off

[Back](#)

03/02/08 Madhuban Avyakt BapDada Om Shanti 09/01/93

To celebrate the Avyakt Year means to become worthy and to give the proof of that.

Today, avyakt BapDada is celebrating a meeting with His children who are the avyakt image. To be avyakt means to be beyond corporeal feelings and to be loving like the avyakt father. This year, all the children are keeping the aim of becoming like the father and are making very good effort according to their capacity. Together with this aim, you are also moving along while imbibing the qualifications for this aim. BapDada is happy to see the effort of all the children. All of you understand that to become the same is to give the proof of love. This is why the children who give such proof are called worthy children. So, BapDada becomes pleased seeing the worthy children and also gives *extra* special help.

To the extent that they become courageous, so they automatically become multimillion times worthy of receiving Baba's help. What is the sign of such worthy children? Just as it is remembered of the Father that the Father's treasure-store is constantly full, in the same way, the worthy children's treasure-store constantly remains full with the blessings of love from the heart, with the experience of co-operation from everyone and with all treasures. They will never experience themselves to be lacking any of the treasures. There is the song emerging automatically from their hearts: There is nothing lacking in the treasure of the children of the Father. From their vision, attitude, vibrations, lips and through contact with them, they are experienced to be souls who are constantly full. So, such worthy children are constantly with the Father and are also His companions. There should be this *double* experience. They have the experience of constant company through their love, and they constantly experience the stage of being a companion in service. The experience of both of these, that is, of having His company and of being a companion, automatically makes you a detached observer, that is, detached and loving like the father. You saw how Father Brahma constantly experienced himself to be in a *combined* form with the Father and also gave this experience to others. No one can separate a *combined* form. In the same way, worthy children constantly experience themselves to be in a *combined* form with the Father; there is no power that can separate them.

Just as in the golden age the elements are the servants of the deities, that is, they constantly remain co-operative according to the time, in the same way, because of the elevated stage of the worthy children, all the powers and all the virtues constantly remain co-

operative with them according to the time. That is, they remain sovereigns over all the powers and all the virtues. Together with this, what is the special form of service of such worthy children? Just as all of you continually serve through words and through the mind, so they too do such service, but their special service is that they do not just give the donation of the powers and virtues attained from the Father to all souls, but they also give the experience of co-operation and attainment. They give donations to the souls who have no knowledge and they give co-operation and attainment to the Brahmin souls, because the greatest donation is the donation of virtues and powers.

To make those who are weak powerful is the greatest donation and co-operation. Do you know how to give such co-operation? Or, are you at present thinking about taking? Are you still those who are taking or have you become the children of the Bestower who give? Is it that sometimes you give and sometimes you take? Start to give and, in your taking, you will automatically become full, because the Father has given everything to everyone. He has not kept anything for Himself; He has given everything. It is just that those who take (from Baba) do not know how to look after it or how to use it in the task. So the more you continue to give, the more you will have the experience of becoming complete. You are such worthy children, are you not? Are you in the line of those who are worthy? Or, are you in the line of those who are becoming worthy? Just as, in a worldly way, parents make their children dance in their hands, that is, they constantly keep them happy, full of zeal and enthusiasm, in the same way, worthy children will make others dance with zeal and enthusiasm and make them fly in the flying stage. This year, you are celebrating the Avyakt Year. The Avyakt Year means to give the proof of being worthy of the Father. To give such proof means to celebrate. The meaning of avyakt is to be beyond corporeal feelings and desires.

Generally, in life, the basis of the stages of ascent and descent are these two aspects: one is loving feelings (bhavna) and the other is intentions (bhav). If in any task you have elevated feelings for both the task and the one who is carrying out the task, then the result attained by those feelings is automatically elevated. One is to have a feeling of benevolence for everyone. The second is to have a feeling of giving love and co-operation no matter what anyone is like. The third is of constantly increasing zeal and enthusiasm. The fourth is to have a feeling of everyone belonging to you, no matter what someone may be like. The fifth is the *foundation* of all of these, and that is the feeling of soul consciousness. These are called *positive* feelings. Therefore, to become avyakt means to have all these positive feelings. Only when your feelings are the opposite of these positive feelings do corporeal feelings attract you towards themselves. The meaning of corporeal feelings is to be *negative*, that is, to be the opposite of all these five aspects. You yourselves know what the opposite of these is; there is no need to speak about it. When your feelings are the opposite of these, you cannot stabilise yourself in the avyakt stage.

They are the special doors for Maya to come through. *Check* any obstacle that comes, and you'll find that the reason is that, instead of having loving feelings, you have the opposite feelings. Feelings first come in the form of thoughts, then in words and then in actions. As are your feelings, so you will see the activity and words of others with that intention, and that is how you will listen to them and come into relationship with them. Feelings can change intentions. If, at any time, you have feelings of jealousy of any soul, that is, if you do not have the feeling of that one belonging to you, you will find that through every activity and word of that soul a *misunderstanding* will arise. That one may be doing something good, but, because your feelings are not good, you will only see a bad intention in that one's activity and words. Feelings change intentions, and so *check* whether you have good wishes and pure feelings for all souls. Because there is a difference in understanding their intention, this *misunderstanding* becomes a door for Maya. In order to create the avyakt stage, especially check your wishes and feelings and you will easily have special experiences through the avyakt stage. Many children remain beyond impure wishes and impure feelings. However, one is pure wishes and pure feelings, the next is wasteful wishes and wasteful feelings and the third is ordinary wishes and ordinary feelings, because to be a Brahmin means to have the feeling of doing service.

However, even having ordinary wishes and ordinary feelings, that is the service for Brahmins, because to be a Brahmin means to do service through feelings. So, do not cause any loss even through ordinary feelings and ordinary wishes. It means that you are not able to carry out the duty of Brahmin life, which is to do service through feelings and good wishes. This is why you will not be able to experience the special blessing of accumulating the fruit of service in Brahmin life. So, transform ordinary feelings and ordinary wishes into elevated feelings and elevated wishes. If you *check*, you will be able to *change* and easily become avyakt angels like the father. So do you understand how you have to celebrate the avyakt year?

Having pure feelings is a very elevated way to do service through the mind, and having elevated wishes is an easy way to be loved by those who come into connection and relationship with you. Those who always have elevated wishes for everyone can become close beads of the rosary, because the rosary is a sign of closeness and elevated feelings for those with whom you come into contact and relationship. No matter with what intention someone speaks or moves along, you must constantly have elevated feelings for that one. Only those who are victorious in this have a right to be threaded in the rosary of victory. Even if someone cannot give lectures on the field of service or cannot make *plans*, however if that one is able to have good wishes for each one he or she comes into connection and relationship with, then these good wishes will be accumulated in the account of subtle service through feelings, because those who have good wishes constantly give happiness to others and receive happiness. So, this too is service. This feeling of service enables you to claim a right to a *number* in the front. Therefore, you will become a bead of the rosary. Do you understand? Do not ever think that you never have a *chance* to give lectures or that you do not have a chance to do important service. Those who take this

golden chance of doing service through feelings will come into the *line of chancellors*, that is, they will become special souls. Therefore, in this year, pay special *attention* to imbibing good wishes and elevated feelings.

You can transform bad wishes and impure feelings with your good wishes and pure feelings. You were told that a rose can imbibe fragrance from the bad odour of manure and become a fragrant rose. So can you elevated souls not transform impure, wasteful and ordinary feelings and wishes into elevated feelings and wishes? Or would you say: "What can I do? This one has impure feelings; this one has very bad intentions towards me; what can I do?" You will not say this, will you? Your title is, "A world transformer". Since you can change tamoguni matter into satoguni matter, can you not become the ones who transform the feelings and intentions of souls? Then this aim will easily and automatically bring about the qualifications for becoming an avyakt angel, equal to the father. Do you understand how you have to celebrate? To celebrate means to become. This is the principle of the language of Brahmins. Do you have to become or just celebrate? There is a special need for Brahmins to make this effort. And this service will bring the beads of the rosary close and reveal the rosary. The beads of the rosary are becoming ready individually, but a rosary means closeness between each bead. So these two aspects are the method to bring about closeness between each bead. This is known as becoming worthy, that is, those who give the proof of that. Achcha.

To all the worthy children everywhere who give the proof of love, to the souls who constantly have zeal and enthusiasm for becoming like the father, to the victorious souls who constantly have elevated feelings and elevated wishes for all souls, to the world-transformer souls who transform every soul with their elevated feelings, to the victorious jewels who are constantly victorious and are coming close in the rosary of victory, together with greetings for the Avyakt Year, BapDada's love, remembrance and namaste.

Blessing: May you be an elevated server who makes the future of many others elevated through your features.

You do the service of speaking according to your capacity and according to the time, but the future angelic form of the confluence age should be visible through your *features*, because only then will you be able to serve easily. Just as your non-living images are doing service through those *features* even in the last birth, in the same way, there should always be the sparkle of happiness, peace and joy in your *features*. Only then will you be able to do elevated service. Seeing your *features*, any unhappy, peaceless or distressed soul should be able to create his *future*.

Slogan: Make the Father, the Bestower of Fortune, the One with whom you have all relationships and you will become full of all attainments.

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

Highlight: On Off

[Back](#)

18/01/93Avyakt BapDada 18/01/93

The basis for revelation is a firm promise.

Today, Almighty Baba is celebrating a meeting with His almighty children. Almighty Baba has given as a birthright to every child the treasures of total awareness, that is, the treasure of all the powers, as soon as they took Brahmin birth. Each Brahmin soul claims this right, becomes complete and also makes others complete. BapDada has given total awareness to every child very easily within a second. How did He give it to you? He reminded you within a second. So the awareness became the key for total power. You remembered, "My Baba", and Baba said: "My child". So Baba gave this spiritual awareness, that is, the key to all treasures within a second. You accepted Baba as yours and you claimed the complete birthright. So you received it easily, did you not? Or was it difficult? It was easy, was it not? Now, each Brahmin soul says with faith and intoxication: Baba's treasures are my treasures. You have made Baba's treasures your own. Today is said to be the day of special remembrance. This day of remembrance is the day for giving total power to the children. In fact, the day of Brahmin birth is the day for attaining total power. However, there is special importance to this day of remembrance. Do you know what this importance is? Today, on the day of remembrance, Brahma Baba made himself avyakt. In the physical, corporeal form, he willed special will-power to the special children in order to reveal them to the world. Just as in the beginning, he willed himself, all his relationships and all his wealth to the shaktis for the sake of service, in the same way, on this day of remembrance, Brahma Baba, through the corporeal form in the corporeal world, willed all the will-power to the children, to the Shakti Army, in order for them to play their corporeal part, for the sake of world service. He himself adopted the form of an avyakt, incognito server and made the children instruments for world benefit in the corporeal form. That is, in the corporeal form, he willed the will-power for service. This is why this day is called the day of remembrance, the day of power. Do you understand? On the basis of that remembrance, BapDada is seeing that in this land and in foreign lands, children in all four directions are becoming instruments and are continuing and will continue to progress in service, because the children have a special trimurti blessing. You have the blessing of Father Shiva anyway, but as well as that, you also have the blessing of father Brahma, the bestower of fortune and together with that, you also have the blessing of the sweet versions of the mother, Jagadamba, Saraswati. This is why with the trimurti blessing, you are experiencing the right to easy success. As you progress, there will be the experience of easy methods and elevated success.

In all four directions, there is the zeal and enthusiasm to reveal BapDada and that there should be revelation very soon. This is what everyone wants, is it not? When will it happen? Should it happen tomorrow that whilst sitting here, you hear the bugles of revelation? It has already happened, but what do you simply have to do? You are doing it and you have to do it. In order to blow the bugles of complete revelation, you must just do one thing; not even two, just one. What is that one thing? You children are the basis for bringing about revelation, and children have to especially underline one thing, because the balance between revelation and a promise is the basis for all souls to receive blessings from BapDada. You make a promise every day. You do make a promise, do you not? So why is there a delay in the revelation? It should happen now, should it not? So BapDada saw that you make a promise with your heart and with love, but what is it? You do make a promise, but one is a promise and the other is a firm pledge. What is the sign of a firm pledge? You may die but you cannot break your pledge. When it is a question of life, then no matter how many small problems arise or how fearsome the circumstances may be from time to time, what are all of these in front of a question of life? So this is called a firm pledge. No matter what the circumstances are, the external circumstances cannot make the stage of the self fluctuate.

At any time, in any situation, you cannot be defeated, but you will become the garland around the neck. You will become part of the rosary of victory. You will become the decoration around God's neck. This is called a firm thought, that is, a firm pledge. So you have to underline the word "firm". To make a promise means to give the practical proof. But at present, sometimes some children make a promise and together with that, they also play a very good game. You must have understood by now. You have become very sensible. So what games do you play? When any problems or circumstances come that become an excuse to make your promise weak, instead of solving that, you play many games of giving excuses. You are

very clever in this. What is the language of giving excuses?"It wasn't like that, it was like this." "If it hadn't happened in this way, it would be like that." "This one said this, this one did this." "The circumstances were such, the situation was like that." So, "Like this and like that, etc.", is the language of giving excuses. And the language of a firm pledge is, "Whether it is like this or like that, I have to become like the father." "I have to become", "I do not have to make others this, I have to become." It shouldn't be: "I will only be good if others do this." "If others give co-operation, only then will I become complete, only then will I become perfect." Instead of receiving in this way, to become the master bestowers and give co-operation, love and sympathy is in fact receiving. Remember: the meaning of Brahmin life is: To give is to receive. The receiving is merged in the giving. This is why the basis of a firm pledge is to see the self, to change the self and to maintain yourself-respect. The self-respect is of being a master bestower. What will you do in this Avyakt Year? Will you go from Madhuban having made a promise, and then when you return home, will you play the game of giving excuses? Instead of your promise being firm, there is one main reason for the promise being weak or for your being loose in fulfilling that promise. For instance, no matter how big any machinery may be, if even one tiny screw becomes loose, it makes the whole machine useless. In order to fulfil such a promise, you make very good plans and you also make a lot of effort. However, the screw which makes your plans and effort weak is carelessness. That comes in different forms; it constantly comes in new forms. It does not come in the old form. Tighten this loose screw of carelessness. It shouldn't be: "This happens anyway". "No, this has to happen." "This happens anyway. This will do." This is carelessness. "It will happen. Just wait and see. Have this faith. Dadi, Didi, have faith in me, it will happen." It shouldn't be: "It will happen, it happens anyway." You definitely have to become like the father. You have to become that now, not at some future time, now.

There is a third reason for making a firm promise weak. Previously also, you were told something amusing, how some children have very weak short-sightedness whereas their long-sight is very sharp. The short-sight is to see the self and to change the self, and the long-sight is to see others. And what do you see in that? You see weaknesses and not specialities. This is why there is a difference in the zeal and enthusiasm of their determination. "Even the seniors do this. We are the little ones." So the long-sighted vision of seeing weaknesses deceives you. Because of this, you are not able to put the promise into a practical form. Do you understand what you have to do? So now, do you know how to tighten your screw or not? You have the screwdriver of understanding, do you not? You have all the tools, do you not? So in this year, make all these three the same: to understand, to have the wish to do something, and to actually do it. It shouldn't be that you understand, that you wish to do something, but then you say: "What can I do?" To make all three the same means to become like the father. If BapDada tells everyone to give it in writing, in how much time will you write it? In a second. It is easy to write; to write on a piece of paper is not a big thing. Write on your forehead with the ink of determined thoughts. Do you know how to write or not? Do all of you know how to write? Do you know how to write on your forehead, or do you only know how to write on a piece of paper? Did all of you write?

Those who wrote, raise your hand! Was it firm? It wasn't weak, was it? That it can be erased in two days? Look, there are complaints that sometimes you make a weak promise. You have to fulfil it. Even if you die, you must not break your pledge. Only such a determined thought will easily make you the same as the father. Otherwise, sometimes there is labour and sometimes there is love and you will continue to play these games.

Today, although all the children in this land and abroad are physically there (at their own places), in their mind, they are in Madhuban. This is why BapDada saw the alokik experiences of everyone on the day of remembrance. You have had very good experiences. You have also done service. Baba is congratulating each child for their alokik experiences and their service. The pure thoughts of everyone, their sweet heart-to-heart conversation and the garland of the pearls of love have reached BapDada. In return, BapDada is also putting a garland of love around the neck of all the children. Each child must accept special, personal love and remembrances by name. BapDada has such a powerful, spiritual wireless set, that the sound in the heart of each child reaches BapDada at the same time. Not only does the sound reach Baba, but even the loving face of each one emerges in front of Baba. This is why, seeing all the children personally in front of Him, Baba is giving special love and remembrances. Achcha.

To all the powerful souls; to the elevated souls who keep a balance between a firm pledge and revelation; to the children who are the same as the father, who constantly make all three the same: to understand, to have the wish to do something and to actually do it; to the victorious jewels who constantly defeat problems and become the garland around God's neck, Almighty BapDada's love, remembrances and namaste.

Avyakt BapDada meeting the Dadis:Achcha, all of you are worthy of both the wills: the will of the beginning, and the will at the end of the corporeal form. You have received will-power, have you not? Together with the effort of the self, the will-power received in the will gives extra help in carrying out the task. As the visible fruit of your courage, you became worthy of receiving multi-million fold help. Many think: Why did these souls become instruments? The significance of this is that the visible fruit of having had special courage at that specific time became the fruit for all time. This is why it is remembered: When you take one step of courage, you receive multi-million steps of help from the Father. This is why you have attained will-power in the form of a will in order to constantly overcome everything. It is like this, is it not? All of you are also companions. You are fulfilling the responsibility very well. Baba also fulfils His promise of giving co-operation at every moment to those who fulfil their responsibility. So what is this entire group? Those who fulfil. Who are all of you? You are those who fulfil, are you not? Or, are you those who simply have love? There are many who have love, but only a few who fulfil the responsibility of it. So in which category are all of you? You are the handful out of multi-millions and the selected few out of the handful. In the world, there is upheaval, and what are you doing? You are enjoying yourselves with pleasure. They are confused: What should we do? What is to happen? And you are celebrating with pleasure that everything will be good. There is so much difference! In the world, they have questions at every moment as to what will happen. And what do you have? Full-stop. Whatever happened was good, and whatever is to happen is good for us. For the world, it is untimely death, whereas for you, it is pleasure. Are you afraid? Will you be afraid when you see a little blood? Will you be afraid when seven or eight people are shot in front of you? You will not see that in your sleep too, will you? Shakti Army means to be fearless. You have no fear of Maya and no fear of the upheaval of the elements. Are you fearless to this extent? Or, are you still a little weak? Achcha.

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

02/03/08 Avyakt BapDada 18/02/93

The breath of Brahmin life is constant zeal and enthusiasm.

Today, Trimurti Father Shiva is especially seeing all His children in three relationships. The first most loving relationship is that of your being the masters of all attainments, the heirs. As well as being heirs you are Godly students and, together with that, you are those who are loved by the Satguru because you *follow* at every step. Trimurti Father Shiva is seeing the children especially in these three relationships. In fact, you are the souls who have the experience of fulfilling the responsibility of all relationships, but today, Baba is especially seeing the three relationships. Everyone loves these three relationships. Today, all of you have come running here with enthusiasm in order to celebrate Trimurti Shiv Jayanti. Have you come to give congratulations to the Father or have you come to receive congratulations from the Father? What would you say? You have come to do both. Since the very name is Shiv Jayanti and Shiv Ratri, what does Trimurti prove? What does He do through Prajapita Brahma? He creates the creation of you Brahmins. You are then sustained. So the word Trimurti proves that together with the Father there are also you Brahmin souls. What would the Father do by Himself? This is why the birthday of the Father also means the birthday of you Brahmin children. This is why Baba is giving you children multimillionfold congratulations for this alokik, divine birth, the *diamond* birth. Your letters and cards of congratulations have already reached the Father, and, even now, many children are singing songs of congratulations from their heart. Whether they are far away or whether they are personally in front of Baba, Baba can hear in His ears, the songs of congratulations, even from those who are far away. In *return*, BapDada is giving multimillionfold congratulations to the children of this land and of foreign lands.

All of you children know that to celebrate any festival in Brahmin life means to create an elevated life constantly filled with zeal and enthusiasm. In the alokik *dictionary* of Brahmins, to celebrate means to become. So, will you simply celebrate the festival today, or will you create a life constantly filled with zeal and enthusiasm? You have a life when there is breath in that physical body. What would your life be if your breath finished? It would be finished. So, too, the breath of Brahmin life is constant zeal and enthusiasm. In Brahmin life, if there isn't zeal and enthusiasm at every *second*, then that is not Brahmin life. However, the speed of your breathing should also be *normal*. If the breathing is very fast, then that is not a normal life and if it is *slow*, then too, it would not be called a normal life. You either have *high pressure* or *low pressure*. So that would not be called a normal life. So, here, too, *check*: Is the speed of the zeal and enthusiasm of my Brahmin life *normal*? Or, is it sometimes very *fast* and sometimes very *slow*? Or, does it remain constant? It should be constant, should it not? If it is sometimes fast and sometimes slow, that is not good. This is why every moment of the confluence age is a festivity. You specially celebrate a special day for your entertainment because, in Brahmin life, where else would you go for entertainment? You would only entertain yourself here, would you not? You would not especially go to the seaside or to

a park or to a *club*, would you? The seaside, the park and the *club* are all here. This Brahmin *club* is good, is it not? So, the breath of Brahmin life is zeal and enthusiasm. So your breathing is normal, is it not? Or does it fluctuate? So BapDada continues to *check* each child. He does not have to *check* with a stethoscope in His ears. Nowadays, *science* has made everything *automatic*.

Shiv Ratri or Shiv Jayanti: you know the significance of both very clearly, do you not? You can also tell others, can you not? You know the significance of both and you are also able to tell others about it clearly. Together with the birthday of the Father, it is also the birthday of you children. So you can relate the significance of your own *birthday*, can you not? The memorials that the devotees celebrate are also with a lot of love and devotion. However, the difference is that they hold a fast on Shiv Ratri every year whereas you have a *picnic*. As soon as you take birth, all of you have a fast just once for all time, that is, for the entire Brahmin life. This is why you do not have to fast again and again. They have to fast every year whereas you Brahmin souls have made a vow for this: that from the moment you took birth, you would remain constantly perfect and complete like the father. You have made this firm vow, have you not? Or, is it a little weak? Since the relationship between the soul and the Supreme Soul is eternal, what should the vow be? It should be eternal, should it not? So the people of the world simply have a fast of their food and drink. What does this show? You have made a vow in your Brahmin life for your food and drink for all time, have you not? Or, are you *free* to do what you want? That you can eat or drink whatever you want? No. Have you made the vow firm? Or, do you break your vow when you become tired? If you sometimes do not have any time, is it that you should get something from outside and eat that? Do you sometimes become slack in fulfilling your vow? Look, your devotees hold a fast, even if it is once a year, but still follow that code of conduct. Since your devotees are firm in their fast, how firm should you be? Are you firm? Or, do you sometimes become slack? "It doesn't matter if we offer bhog tomorrow and not today." So this is a memorial of your unlimited fast in the life of you Brahmin souls.

On this day especially, they also make a vow of purity. Firstly, they make a vow of purity and, secondly, they make a vow regarding their food and drink. Thirdly, they never give any type of sorrow to anyone or deceive anyone in any way throughout the whole day. They also make that vow. However, the vow of your Brahmin life is unlimited, whereas theirs is for one day. So you imbibed the vow of purity in Brahmin life as soon as you took birth, did you not? Purity is not just celibacy, but the vow of purity is to attain victory over the five vices. This is called the vow of purity. So, check to what extent you are successful in your vow of purity. Just as you pay special *attention* to celibacy, that is, to conquering the greatest enemy, lust, in the same way, do you also pay the same *attention* to conquering the four companions of lust, the greatest enemy? Or, do you allow yourself some freedom for that? That it does not matter if you become a little angry? Do you allow yourself that freedom? You are not allowed it, but you allow yourself that freedom. It has been seen that you give freedom to the children of anger. You have chased away the great evil spirit of anger, but you still have love for its children. Just as little children are loved very much, so too, the little children of anger are sometimes loved very much. So a vow means a vow of complete purity. Many children tell Baba many very good things. They say: I did not become angry, but I was made angry, so what can I do? I did not become angry, but what can I do if others make me angry? They say something very entertaining. They say: If You had been there at that time, You too would

have become angry. So what would BapDada say: BapDada says: Achcha, you are forgiven, but do not do it in future.

Shiv Ratri means to finish the darkness of the night and to bring the light. It means the rise of the *master* suns of knowledge. This is Shiv Ratri. So you are those in this world who become the *master* suns of knowledge, who finish the darkness and bring about light. So what would those who bring light into the world be themselves? They would not be in darkness, would they? You are not like little lamps. There is darkness below the little lamps and light above them. You are *master* suns of knowledge. So a *master* sun of knowledge is himself the form of *light* and *might* and also gives *light* and *might* to others. So where there is constant light, there is no question of darkness; there cannot be any darkness. So, complete purity means light. Darkness cannot remain with those souls who dispel darkness. Can there be any darkness? Can darkness come to you? OK, it may not remain, but does it come to you and then go away. Is this possible? If there is the slightest trace of any vice, would you call that light or darkness? So there isn't any darkness, is there? It has finished, has it not? You show the picture of Shiv Ratri, do you not? What do you show in the picture? That the darkness is being dispelled. Or, does a little still remain? What will you especially do on this Shiv Ratri? Will you do anything or will you just hoist a flag? What will you do? Will you just make a promise as you do every year, "I will not do this, I will not do that", and then do that? It is not like that, is it? You were also told earlier that a promise means that even if you die the promise should not be broken. No matter what you have to renounce, no matter what you have to hear, your promise should not be broken. It should not be that when there are no problems, your promise is fine, but when any problems come, the problem becomes powerful and your promise becomes weak. That is not called a promise. A promise means a promise. So you should make a promise with your mind, not just in words. Those who make a promise because of others asking them to, have a powerful thought at that time. Those who make a promise when others ask them to have power, but not all powers. You make a promise in your mind, and to whom do you make it? To the Father. To make a promise to the Father and to make it with your mind means to make the mind manmanabhav. This mantra of manmanabhav then constantly becomes the weapon for any situation. However, this will happen when you make it with the mind. It should enter your mind: "I must not do this." If there is a thought in the mind: "I will try, I have to do it. I have to become. What will happen if I don't do it like this; what will I do? That is why I had better do it." This is then known as a little bit of compulsion. Those who do it with the mind will never think: "It has to be done, it must be done." They will think that the Father has said it and so it is certain that it has already happened. This is the promise of those who are the first number whereas the promise of the second number is: We have to become, we have to do it, but we don't know when it will happen. It means that those who think "If, if" have become parrots. BapDada has the complete *file* of how many times each one has made a promise. The *files* have become very thick. You must no longer compile a *file*, but make it *final*. When someone says to BapDada, "Let us make everyone write a note of their promise", the whole *file* emerges in front of BapDada. Do you still want to do this? Do you still want to add papers to your *file*? Or, will you make a *final* promise?

BapDada saw one main reason for a weak promise. That one word comes up in many different *royal* forms and it makes you weak. So this one word is one of body consciousness, "I". This word

"I" deceives you. "I think this", "I can do this", "But only I can do this", "What I said was right", "What I thought was right". So this "I" in different *royal* forms makes your promise weak. Eventually, you become weak and have thoughts of hopelessness: "I cannot tolerate so much", "I can't do so much that I can make myself completely humble", "I can't listen to so much", "I can't overcome so many difficulties", "It is difficult". This kind of consciousness of "I" makes you weak. There are many good *royal* forms. However, look in your own life to see to what extent this consciousness of "I" comes up in the form of your sanskars, in the form of your nature, in the form of your feelings, in the form of your motives, in the form of your words, in the form of your relationships and connections. And they do come up in a very sweet form. At Shiv Ratri, there is the sacrifice of this "I, I". The poor devotees offer the sacrifice of a goat that bleats, "meh, meh", but it is this "I, I". Sacrifice this. They celebrate the memorial of all of you in a different way. Have you sacrificed this, or does a little of the consciousness of "I" still remain to be sacrificed? What is the *result*? Have you sacrificed it already? Since there is love for the Father, everyone has passed in the subject of love. Will any of you say that you have 75% love or 50% love? When it comes to love, all of you would say that you have more than 100% love. The Father also says: You are those who have true love and that you have *passed* in this. What is renunciation when there is love? Make a promise with your mind and let it be a determined promise. *Check* yourself again and again. Is the examination *powerful* or is the promise powerful? Because, one examination or another weakens your promise.

The *double* foreigners are clever in making a promise, are they not? You are not clever in breaking, but you are clever in connecting. BapDada smiles on seeing the fortune of all the *double*-foreign children. You have recognised the Father and this is the biggest wonder of all. The second wonder is that, although you are part of the *variety* of branches of the tree, you have become the branches of the sandalwood tree of the one Father. You are now all the branches of the one tree. You have brought about oneness in the variety. The countries are different, the languages are different, the *cultures* are different, but you have brought about unity within the variety. What is the *culture* of everyone now? It is Brahmin *culture*. Never say, "Our foreign *culture* says this." Or, that the people of Bharat say, "Our culture of Bharat is like this". It is not Indian or foreign, but it is Brahmin *culture*. Unity within the variety is the wonder. What other wonder have you performed? Since you belonged to the Father, you made all the different varieties of customs and systems and the timetable the same. Whether you are in America or whether you are in London, wherever you are, the timetable of Brahmins is the same. Or, is it different? Is the timetable of the lands abroad different from that of Bharat? Is it like this? No, it is the same. Renunciation of this difference is the wonder. Do you understand what wonders you have performed? You sing about the Father that He has performed wonders and the Father then sings of the children that the children have performed wonders. BapDada is pleased seeing you. Baba is pleased and you children dance in happiness.

BapDada continues to hear about the service everywhere abroad and this land. Both are racing ahead in service. All the programmes have been very good and they will be even better in the future. You used determined thoughts with determination, that is, you used them in a worthwhile way. The more the determined thoughts are used in a worthwhile way, the easier the experience of success will be. Never think: How will this happen? Instead of thinking "How?", think "This is

how". There is the special blessing at the confluence, of making the impossible possible. So, there cannot be the word, "How?"; "It is difficult for this to happen." No; let there be the faith that it is certain it has already happened. We simply have to put it into practice. It has to *repeat*. It is already fixed, and what is fixed has to be recreated, that is, it has to *repeat*. This is known as the basis of easy success and it is to use the treasure of determined thoughts in a worthwhile way. Do you understand? Never think "What will happen? How will it happen?" It will happen and it will happen easily. If there is upheaval in your thoughts, it will bring about upheaval in your success. Achcha.

To those from everywhere who constantly celebrate with festivity, to those who constantly fly with zeal and enthusiasm, to the souls who have a right and are worthy of complete purity, to those who constantly make the impossible easily possible, to those who constantly make every examination weak and their promise *powerful*, to those who constantly have the courage to renounce anything in *return* for the Father's love, to such Brahmin souls who are companions of Trimurti Father Shiva from birth, love, remembrance and congratulations on this alokik birthday. BapDada's namaste to the special elevated souls.

Blessing: May you be an embodiment of knowledge, a lord of knowledge, who travels to the three worlds in the vehicle of a divine intellect.

A divine intellect means a *holy* swan intellect. A swan means one who is able to discern between milk and water, stones and pearls and who imbibes the pearls. This is why a *holy* swan is the vehicle of the confluence-aged goddess of knowledge, the goddess of knowledge, Saraswati. All of you are embodiments of knowledge and this is why you are lords and goddesses of knowledge. This vehicle is a symbol of a divine intellect. With the vehicle of this divine intellect, you can travel to the three worlds. This vehicle is the fastest of all vehicles.

Slogan: To *will* all your powers to other souls is a most elevated service.

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

Highlight: On Off

[Back](#)

16/03/08 Madhuban Avyakt BapDada Om Shanti 07/03/93

To Celebrate Holi Means to Become the *Highest* and the *Holiest*

Today, BapDada is seeing all His *highest* and *holiest* children. All the children are the *highest* of all and the *holiest* of all within this unlimited *drama* of the cycle of the world. Look from the beginning to the present confluence period and see whether any soul has become *higher* and more elevated than you souls. Whether a soul is the father of a religion or a great soul, no other soul attains as elevated a stage or as elevated a status as yours, because you souls are those who take *direct* sustenance from the Highest on High, from God. You study with Him and take elevated shrimat from Him to make your life elevated. You know yourselves, do you not? Look at your eternal period. In the eternal period, you are those who remain close to the Father in the supreme abode. Do you remember your place? You are the *highest* and you are close to and with Baba eternally. You souls also attain the deity status in the golden age, at the beginning of the cycle of the world. The time of the deity souls, the starting period is the most elevated; in the corporeal human life, you are full of all attainments and elevated. In the cycle of the world, that deity status, which is the deity life, is the life where you have attained all four types of attainment: in mind, body, wealth and people. Do you remember your deity life or have you forgotten it? You have remembered the eternal period (anadikaal) and you have also remembered the time of the beginning (adikaal). Recall it very clearly. You are the *highest* in both of these, are you not?

After this, come to the middle period. In the copper age, the non-living images of you souls are created, that is, you become worthy-of-worship souls. Within worship too, look how the deity souls are accurately worshipped, according to the system. Temples have been built to all of you. Are there temples to the *double* foreigners? Or, are they only built to the residents of Bharat. They have been built, have they not? No other souls are worshipped in the way that the deity souls are worshipped. Memorials of great souls may have been placed in the temples, but they are not worshipped with such devotion and precision in rituals. So, in the middle period you are also elevated and the *highest* in your worthy-of-worship form. Now, come to the end, to the confluence age. You are the souls who are the highest-on-high Brahmins, the Brahmins who become angels. So you are the *highest* eternally, at the beginning, in the middle and at the end. Do you have as much intoxication? You do have this spiritual intoxication, do you not? Not ego, but self-respect; you have intoxication with self-respect. Swa (self) means the soul, the spiritual intoxication of being an elevated soul. You

are the *highest* as well as the *holiest* in the whole cycle. Other souls may become *holy*, that is, pure, but your purity of the present period and then the purity of deity life is the most elevated and unique. At this time, too, you become completely pure, that is, *holy*.

The definition of complete purity is very elevated and also easy. The meaning of complete purity is that impurity should not *touch* you in your mind or intellect or even in your dreams. This is known as being a true Vaishnav. At the moment you may be effort-makers, numberwise, but the aim of your effort is complete purity; and you are souls who develop purity easily. Why is it easy? Because children have courage and the Almighty Authority Father helps. This is why that which was difficult and impossible has become possible and it is becoming possible numberwise. So you Brahmin souls experience the elevated stage of being *holy*, that is, of purity. Does it seem easy or difficult? Is complete purity difficult or easy? What is it? Is it sometimes difficult and sometimes easy? You have the aim of definitely becoming complete, do you not? Your aim is the *highest*, is it not? Or, is your aim weak, and you think, "It doesn't matter, everything is OK."? No. You don't think, "These things happen sometimes." You don't think: "These things happen a little; let's carry on as we are. Who finds out about these things anyway? No one sees anyone's mind. We don't put it into action". However, the *vibrations* of the mind cannot remain hidden. BapDada clearly knows those who simply carry on with this, but He doesn't speak about them. Otherwise, Baba could reveal your names, but He is not doing that now. Those who simply carry on will reach the silver age. However, everyone's aim is that of complete purity. If you look at the entire cycle, it is only the deity souls who have a pure body and a pure soul. The souls of the others who come may be pure, but their bodies are not pure. You souls become so pure in Brahmin life that you make your body and matter pure. This is why your body as well as the soul are pure. However, who are those souls whose body and soul both become pure? Have you met them? Where are those souls? You are those souls. Are all of you this or some of you? You are sure that you are those and you are becoming those. Therefore, you are the *highest* and also the *holiest*; you are both, are you not? How did you become this? You became *holy* by celebrating the very alokik, spiritual Holi.

Which Holi have you played through which you became the *holiest* and the *highest*? Which is the best and the most elevated colour? The most imperishable colour is the colour of the Father's company. As is the company, so you are coloured. Whose company are you coloured by? By the Father's, are you not? To whatever extent you are firmly coloured with the Father's company, to that extent you become *holy*, you become completely pure. Being coloured by the company is easy, is it not? Stay in the company and you will automatically be coloured. There is no need to labour. Do you know how to stay in the company? Or, do the *double* foreigners prefer to be alone and know how to feel lonely very quickly? Sometimes, there is a *complaint* that you feel yourself to be *alone*. Why do you remain alone? Why do you feel lonely? Is it because you have the habit? Brahmin souls cannot be alone for even a *second*. Can they be alone? (No). You should not, but you do. BapDada Himself has made you His companions, and so how can you be alone?

Some children say that they have made Baba their *Companion* but that there isn't always that *company*. Why? You have made Baba your *Companion*; that is fine. If all of you were to be asked who your *Companion* is, you would reply that it is Baba, would you not?

BapDada saw that sometimes it doesn't work by you making Baba your *Companion*, and that you still become lonely. Then, what method should Baba adopt? You have made Baba your *Companion*, but you do not remain *combined*. The *combined*-form is never separated. There is sometimes a *friendly quarrel* with the *Companion* and so you become separated. Sometimes, things happen and you separate yourself from the Father. You have made Baba your *Companion*, so experience the *Companion* in the *combined*-form. You cannot be separated. "No one has the power to separate me from the *combined*-form." Put this experience into your awareness again and again and become an embodiment of it. *Check* again and again: "Am I *combined*? I haven't set myself aside, have I?" The more you increase the experience of the *combined*-form, the more you will experience Brahmin life to be very loving and a life of entertainment. So you have come to celebrate such a Holi, have you not? Or, will you simply celebrate Holi with colours and then say Holi is over? Always remember: We have to become the *holiest* and the *highest* easily with the colour of the company. It is not difficult; it is easy. The company of God never gives the experience of anything being very difficult.

BapDada also does not like the children to experience labour or difficulty. You are *master* almighty authorities and you are in the *combined*-form with the Almighty Authority. So how can there be difficulty? There is definitely the experience of difficulty when there is carelessness, laziness or when the sanskars of the old *past life* emerge. Since you have died alive, the old sanskars have also died. The old sanskars cannot *emerge*. Forget them completely. They belong to the old life. They do not belong to Brahmin life. Since the old birth has finished and you have taken a new birth, new birth means new sanskars.

If Maya makes the old sanskars *emerge*, then look at it like this: if someone were to give you something belonging to someone else, what would you do? Would you keep it? Would you accept it? You would think, "This is not mine, this belongs to someone else, I cannot accept it." In the same way, if Maya comes to you in the form of making your old sanskars *emerge*, then they are not your things. Just think: "This is not mine, this belongs to someone else." You cannot consider an old thing to be yours even in your thoughts. Can you consider it to be yours? Think about it! Something that belongs to someone else will definitely deceive you; it will give you sorrow. Think about it and leave anything foreign that very *second*. Throw it away, that is, remove it from the intellect. Don't keep that which is not yours in the intellect otherwise you will continue to be distressed. Always think about what Baba has given in Brahmin life. What is Brahmin life, that is, what are my original nature, sanskars, attitude, drishti and awareness? These are original, and others are foreign. Do you like foreign goods or do you like goods of your own? Those are Ravan's goods and these are the Father's goods. Which do you prefer? Do not have these thoughts even by mistake, "What can I do? My nature is like that. My

sanskars are such. What can I do because it is very difficult to erase sanskars?" They are not yours. Why do you say "mine"? They are not "mine". You say "mine" to that which belongs to Ravan. Because you make them yours, the sanskars think that you have accepted them, so you are very hospitable to them. Let your original sanskars and original nature *emerge* and the others will then automatically get *merged*. Do you know what you have to do?

You have come to celebrate such a Holi, have you not? People would say that Holi is for one day; the next day Holi is over. What would you say? You say: We are constantly celebrating Holi with the colour of the company and have become *holy*. By continually celebrating Holi, we have become *holy*. Have you already celebrated Holi, or have you yet to celebrate it? Ever since you became Brahmins, you have been celebrating Holi because the time of the confluence age is the time of constant festivity. People of the world spend *extra* money and celebrate with pleasure but you celebrate every *second* with pleasure. You sing and dance at every *second*. You constantly dance in happiness. Or do you only dance when there is a *cultural programme*? You are constantly dancing, are you not? Constantly sing songs of the Father's praise and of your attainments. Does everyone know how to sing? All of you can sing. All of you can dance and you can do this constantly. Is singing and dancing difficult? It is easy. So constantly experience it to be easy and become complete. Never think, "I don't know if I will become complete or not." Never allow this weak thought to come. Always think: "I have become this many times before and I have to become this again." Achcha.

To the elevated souls who constantly celebrate the Holi of the colour of the company of God, to the elevated souls who constantly play the *highest part* in the cycle of the world, to the *holiest* souls who are the most elevated of all souls, to the multimillion times fortunate souls who constantly remain *combined*, to the Brahmin souls who constantly make the difficulties of others easy, to the souls who are experienced in the flying stage of their new birth, new nature and sanskars, new zeal and enthusiasm, BapDada's love remembrance and namaste.

Blessing: May you be an easy yogi who travels to all three worlds in a *second* with the vehicle of your intellect.

BapDada invites you children to put *on* the *switch* of your thoughts, to come to the subtle region and to take the rays of the Sun, the moonlight of the moon, to have a *picnic* and to have fun and play games. For this, all that is required is *double refined petrol* for the vehicle of your intellect. *Double refined* means to have the intoxication of the incorporeal faith: I am a soul, a child of God. Secondly, to have the intoxication of all relationships in the corporeal form. This intoxication and happiness will make you into easy yogis and you will continue to travel to all three worlds.

Slogan: Knowledge of elevated actions is the pen with which to draw the line of elevated fortune.

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

Highlight: On Off

[Back](#)

30/03/2008 Madhuban Avyakt BapDada Om Shanti 26/03/93

In the Avyakt Year, make your aim and qualifications the same.

Today, incorporeal and subtle BapDada is seeing the most elevated Brahmin souls in the subtle and corporeal forms. All of you souls in the corporeal form are personally in front of the Father, and the children who are in the subtle form are also in front of Baba. BapDada is pleased seeing both. All of you have one thought and the enthusiasm in your heart that you all become the same as the Father, from corporeal to subtle, and subtle to incorporeal. BapDada is seeing this aim and the qualifications for it in everyone. What is visible?

The aim of the *majority* is very good and determined, but the qualifications for it are sometimes determined and sometimes ordinary. Bringing about equality in the aim and qualifications is a sign of becoming like the Father. There are some who have imbibed their aim to 99% and all the rest are numberwise. However, to what extent have you imbibed the qualifications constantly and easily, in a *natural* way and made it part of your *nature*? In this, the *minority* are up to 90%. All the rest are numberwise. So, why is there a difference in the aim and its qualifications and making those qualifications *natural* and part of your *nature*? According to the time, according to the *circumstances*, according to problems, some children make their aim and its qualifications the same through making effort, but greater *attention* is now needed to make them *natural* and part of your *nature*. You are celebrating this year as the year of stabilising yourselves in the stage of an avyakt angel. BapDada is pleased seeing both the love and the effort of the children and He also sings the song: Wah children! wah! Together with this, He further wishes to see equality in all the children's aim and their qualifications. All of you also want this, do you not? The Father wants this, you also want it, and so what comes in-between? You also know that very well. You hold *workshops* amongst yourselves, do you not?

BapDada saw one special aspect for there being a difference between the aim and the qualifications. Whether you become a subtle angel or incorporeal; the main basis to make this constantly your *natural nature*, is to become egoless. There are many types of ego. When speaking, there is one main word, and that is 'body consciousness', but there is a lot of expansion of body consciousness. One is body consciousness in the gross form, which many children do not have. If there is attraction to the body, whether to your own

body or to another's, that too is body consciousness. However, some children have *passed* that gross form. There may not have arrogance or attachment to the bodily form in a gross way, but in relation to the body, they have special sanskars, a special intellect, special virtues, special talents or special powers: the ego of those, that is, the arrogance, intoxication and bossiness are the subtle arrogance of the body. Out of all those subtle types of arrogance if there is any one type of arrogance, then, neither can you *naturally* and constantly become a subtle angel nor can you become incorporeal, because subtle angels also do not have any body consciousness. They are *double-light*. The arrogance of the body does not allow you to become incorporeal. Everyone has paid very good *attention* this year. There is zeal and enthusiasm; there is a very good desire; you want this too, but let there be further *attention please*. *Check*: Does any type of ego or arrogance change your *natural* form into the form of an effort-maker? Is there a trace of a subtle form of ego that still remains which may *emerge* according to the time or sometimes even according to service? It may only be a trace, but it would deceive you at the appropriate time. Therefore, BapDada's desire is that you fulfil your aim that you have for this year.

As you move along, even though you don't make a specific mistake on a particular day or at a particular time, you do sometimes experience not knowing why there isn't the happiness that there should be on that day, or at that moment. You don't know why today there is loneliness, hopelessness or suddenly a storm of waste thoughts. You had amrit vela, you went to class, you did service, you did your *job*, and so why is this happening? What is the reason? Through *checking* in the gross form you understand that there hasn't been a mistake made, but that a trace of a subtle form of arrogance emerges. This is why you are unable to focus your heart on any task. There is only disinterest and you just feel sad. You then either wish to go to a place of solitude, or you think about going to sleep. You wish to go for a *rest* or to move away from the family for a little while. The reason for all these states is the wonder of the trace of something. Don't even call it a wonder (kamala), but call it an upheaval (dhamaal). To be completely egoless means easily to become subtle and incorporeal. Sometimes, you don't have any desire to do anything. You think: Is this going to be our timetable all the time? There has to be some *change*. Will this timetable be the same all the time? You arrive at this stage even against your will.

When you become egoless, you will not wish to come down from the subtle and incorporeal stages. You will experience yourself to be lost in that. Why? Your *original stage* is incorporeal, is it not? The incorporeal soul has entered that body; the body has not entered the soul, but the soul has entered the body. So, your *original* eternal form is incorporeal, is it not? Or, is it that of a bodily being? The support of the body has been taken, but who has taken the support? You, the incorporeal soul have taken the support of the corporeal body. So what is *original*: the soul or the body? The soul. Are you sure about this? Is it easy to stabilise yourself in the *original* stage, or in the stage of taking support? What is easy?

The door for arrogance to enter is one word. What is that word? It is the word "I". Practise: Whenever the word "I" is used, bring the *original* form in front of you. Who am I? Should it be the soul, or should it be "I am such-and-such a person"? You give knowledge to others that the word "I" makes you fly and that the same word "I" makes you fall. If, by saying the word "I", your *original* incorporeal form is remembered, and it becomes *natural*, then this first lesson is easy, is it not? So *check* this. Instil this habit. As soon as you think "I", the incorporeal form should enter your awareness. How many times do you say "I"? "I said this." "I will do this." "I think this." You *use* the word "I" many times. So this is the easy way to become incorporeal and subtle. Whenever you *use* the word "I", your incorporeal and *original* form should instantly come in front of you. Is this difficult or easy? Then your qualifications are certain to become equal to your aim. Simply adopt this easy method of becoming egoless and see. This "I" of the arrogance of the body should finish. It is the word "I" that brings you into the arrogance of the body. If you bring into your awareness the form of "I, the incorporeal soul", then this word "I" will take you beyond the arrogance of the body. This is right, is it not? Throughout the day, you probably use the word "I" 25 to 30 times. You may not say it, but you probably think it. "I will do this, I will do that." Even when you make *plans*, what do you think? When you have practised doing something so many times, what will happen to the awareness of the form of the soul? It will make you incorporeal. Become incorporeal, become a subtle angel, carry out your task and then become incorporeal once again. Come into relationships with the relationship of karma. Do not bring bondage in a relationship. To have arrogance of the body means to come into a bondage of karma. To come into a relationship with the body means to have a relationship of karma. There is a difference between the two. There is a difference between taking the support of the body and to be under the influence of the body. Taking the support of the body, an angel and incorporeal soul will not come into the bondage of the body; they will have a relationship, but not come into bondage. During this year, BapDada will see the *result*: to what extent has the aim and the qualifications of becoming egoless, subtle angels and incorporeal become equal.

The sign of greatness is humility. The greater the humility, the more a soul will automatically be great in everyone's heart. Without becoming humble, you cannot become a *master* bestower of happiness for all. Humility easily makes you egoless. The seed of humility automatically enables you to attain the fruit of greatness. Humility is the easy method for claiming blessings from the heart of everyone. A soul with humility is easily given a place of love in everyone's heart. Humility automatically makes you worthy of praise. The special sign of becoming egoless is humility. There is humility in your attitude, humility in your drishti, humility in your words and also humility in your connections and relationships. It should not be that you say: "It wasn't in my attitude, but the words just emerged". No, whatever is your attitude, your drishti will be accordingly. Whatever is your drishti, your words will be according to that, and whatever are your words will also be in your connections and relationships. There has to be humility in all four. If there is humility in three and not in one, then there is a *margin* for allowing arrogance. This is known as being an angel. So, do you understand what BapDada wishes and what you wish? The wish of both is the same. Now let the deeds be the same.

What new *plans* of service will you make for the future? You have made some plans already and you have yet to make more plans. Whether for the future, whether for this year, or for future years, you say for the future *plans* that you will give lectures, you will increase contacts and relationships, you will have large and small *programmes*; you think about this. However, according to the present speed of time, the speed of service should also be *fast*. How will that happen? You are doing service through words and through connections and relationships. You also do service through the mind. However, what is now needed is that there should be greater success in service in a shorter time. Success means *results*. The method for this is that together with words, first of all, make your stage and the *vibrations* of your place *powerful*. For instance, what service do your non-living images do? They satisfy so many devotees through their *vibrations*. They do this, do they not? Have the *double*-foreigners seen their temples? They are your temples, are they not? Or are they the temples of only the people of Bharat? They are yours too. Your images are doing service. So, by all means, serve through words, but now make such *plans* that together with words, create such a method of serving through *vibrations* so that the *vibrations* and words perform a *double* task. *Vibrations* stay for a long time. When people hear words, many forget them, whereas impression of *vibrations* lasts longer. You have experienced in your life that the wrong type of *vibrations* stay in your mind and intellect for a long time. How long do those wrong *vibrations* last for? They stay inside you, do they not? At that time, the words are forgotten but an impression is left on your mind and intellect in the form of *vibrations*. For how long do you then remain under the influence of those *vibrations* of others and interact with those people on that basis? This happens, does it not? Whether they are wrong or right, *vibrations* are removed with great difficulty. However, in order to spread spiritual *vibrations*, first finish the *vibrations* of waste in your mind and intellect. Only then will you be able to spread spiritual *vibrations*. If you have waste *vibrations* for anyone, you cannot spread spiritual *vibrations*. The *vibrations* of waste become a wall in front of spiritual *vibrations*. No matter how powerful the sun may be, if there is a wall in front of it, or if there are clouds, the light of the sun cannot come through. So, strong *vibrations* are like a wall and lighter *vibrations* are like light clouds or black clouds. They don't allow spiritual *vibrations* to reach souls. Just as many things can be caught in the sea at the same time by throwing a net, and some spread their net and make many people belong to them at one time, in the same way, *vibrations* can attract many souls at one time. *Vibrations* create an atmosphere. So for service in the future, together with attitude, do service with *vibrations*, then the speed will be *fast*. If, together with *vibrations* and the atmosphere, you do service through words, you will bring benefit to many souls at the same time.

For the *programmes*, make more use of an already prepared *stage*. Increase that form of service. Taking this co-operation from those in contact you can expand this type of service. Increase co-operation from the co-operative ones through any method, and then, by being co-operative in service, they will automatically become easy yogis. There are souls who do not become easy yogis straight away. However, you must keep taking co-operation from them, make them co-operative and by them moving forward in giving co-operation, their co-operation will make them into yogis. So bring co-operative souls onto the *stage* of service. Make use of their co-operation in a worthwhile way. Do you understand what you have to do? If even one soul gives or receives co-operation, that soul moves forward easily with instant blessings and becomes an instrument to serve many others.

Together with that, during the year, fix months when there can be the practice of special effort for the self and for developing elevated power. You call this tapasya, a *retreat* or a bhatthi. And so, according to each country, *fix* two months for this according to the *season*: two months for taspasya, two months for small programmes, two months for large programmes. *Fix* it in this way. It should not be that you become so *busy* in service for 12 months that there is no *time* for self-progress. So, as is the country and the *season* of that country, let there be special time for your own progress because there are times when outside service is not possible. Not to do service throughout the year is not possible. To have tapasya throughout the entire year is also not possible. Therefore, keep both in your aim. Each country, whether Bharat or abroad, can fix a time according to your place: a time in which service and self-progress can both happen simultaneously.

To those who constantly fly with the faith and intoxication again and again: "I am an incorporeal soul"; to the humble souls who attain greatness through constant humility, to all the elevated and humble souls who make their subtle and incorporeal stage *natural* and their *nature*, lots and lots and lots of love and remembrances and namaste from BapDada.

Blessing: May you finish all obstacles through your zeal and enthusiasm and become a jewel who is equal and close to the Father.

The zeal and enthusiasm that children have in their heart to become a “jewel that is close and equal to the Father” and to become a worthy child and to give the proof is the basis of the flying stage. This enthusiasm finishes many types of obstacles that may come and will help you to become complete and perfect. The pure and determined thought of zeal and enthusiasm especially becomes a powerful weapon to make you victorious. Therefore, always keep this zeal and enthusiasm and the method of the flying stage in your heart at all times.

Slogan: Just as a tapaswi is always seated on his seat, in the same way, you should also remain seated on the seat of a stable and constant stage.

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

Highlight: On Off

[Back](#)

23/03/92Avyakt BapDada 23/04/93

(Accepting the love-filled invitation from all the senior brothers and sisters who had come for the celebration of their Silver Jubilee, Avyakt BapDada came into the gathering of the children for half-an-hour, and after giving sweetdrishti to everyone, spoke a few elevated versions. At the end, Baba waved good-bye and took leave from everyone.)

Today, BapDada has come to celebrate a meeting with all the extremely loving souls, to those who have been co-operative in the establishment of the yagya from the beginning, to those who have been victorious on the basis of having faith in the intellect and who have passed in the papers of the many different types of problems and to those souls of the beginning who have been loving, co-operative, unshakeable and immovable.

Baba has come to those children who are moving along having passed in the subject of faith. This faith will constantly continue to give you the experience of victory in this life and in the future lives. The blessing of faith and immortality is constantly with you.

Today, Baba has especially come because of the remembrance and bond of love over a long period of time of the experienced, mature souls (elderly Brahmins). Congratulations for your faith.

On the one side, there are the foundation souls of the yagya, that is, those of the fort of the Pandavs are in front of Baba, and on the other side, all of you experienced souls of the very beginning are the first bricks of the wall of the fort of the Pandavs. The foundation is in front of Baba, and the first bricks, on the basis of which the fort has become strong and a canopy of protection for the world, are also in front of Baba. So just as out of love of the children, Baba has demonstrated the part of "Ji Hajur", (Yes, My lord) and became present in front of the children, in the same way, constantly continue to say, "Ji Hajur" to the shrimat and directions of BapDada and the instrument souls. Do not ever mix wasteful manmat or parmat with this. Knowing the Lord to be present, on the basis of following shrimat, continue to fly. Samja! Achcha.

Highlight: On Off

[Back](#)

19/10/2008 Avyakt BapDada 18/11/93

The beloved, royal children of the confluence age, and so the rulers of the future kingdom.

Today, the Father, the Comforter of Hearts of all the children, is seeing all His beloved, royal children from everywhere. Each child is worthy of the affection of the Comforter of Hearts. This divine affection, the supreme affection, can only be attained by a fortunate handful of souls, a few out of multimillions. For many births, you experienced affection of souls and great souls. Now, in this one alokik birth, you are experiencing supreme love and affection. You have become the beloved, royal children through this divine affection. This is why the Father, the Comforter of Hearts, has the alokik intoxication that each of His children are the children who are to become kings. You are kings, are you not? You are not subjects, are you? What do all of you say your *title* is at present? Raja Yogis. Are you all Raja Yogis, or are some also praja yogis (subject yogis)? If all of you are Raja Yogis, where will the subjects come from? Over whom will you rule? There have to be subjects. When will the praja yogis come? Beloved, royal (raj dulare) children means the kings of the present time and also of the future. You have a double kingdom, not just the kingdom of the future. Before becoming the future kings, you have claimed the right to self-sovereignty at the present time. So, do you *check* the activity of your self-sovereign kingdom? Just as you sing the praise of the future kingdom - that it is one kingdom, one religion, a kingdom of complete peace, happiness and wealth - in the same way, O self-sovereign kings, do these things constantly exist in the activity of the self-sovereign kingdom?

One kingdom means that I, the soul, constantly control the kingdom of the physical organs which carry out the functioning of the kingdom. However, in between, instead of being a self-sovereign, someone else doesn't sometimes begin to claim a right, do they? The kingdom belonging to someone else is Maya's kingdom. The sign of the kingdom belonging to someone else is to be dependent on that someone. The sign of self-sovereignty is that you constantly experience yourself to be an elevated one with all rights. A kingdom belonging to someone else makes you dependent and brings you under the influence of others. When any king claims the right to another king's kingdom, he first takes the king prisoner, that is, the king is then dependent on someone else. So *check* whether you have one kingdom. Or, do the ones who have a right to the kingdom of Maya bring you, the self-sovereigns, the kings, or your physical organs that carry out the functioning of the kingdom, under their influence every now and then? So, do you have one

kingdom or two kingdoms? Is it the *law and order* of you, the self-sovereigns, which is ruling, or do the *orders* of Maya also rule every now and then?

Together with this, there is one dharma (religion). Dharma means dharna. So, what is the one religion or one dharna of self-sovereignty? Purity. Purity in everything: in your thoughts, words, deeds, relationships and connections; this is said to be one religion, that is, one dharna. There shouldn't be impurity, that is, another religion, in your dreams or even in your thoughts. Where there is purity, there cannot be any name or trace of impurity, that is, anything wasteful or vicious. Have you become so powerful? Or, are you the kings who are weak? What type of kings are you? Or, is it that you are sometimes weak and sometimes powerful? If you cannot rule the kingdom of this one short birth, how would you claim a right to a kingdom for 21 births? You are developing those sanskars now. The future world will be created with the elevated sanskars of this time. So the sanskars of the present time, of one kingdom and one religion, are the *foundation* of the future world.

So *check*: Is your happiness, peace and wealth based on limited attainments, or do you have the spiritual, supersensuous happiness of the supreme Godly kingdom? Is your experience of happiness based on the facilities and praise, or, is your kingdom that of supersensuous happiness based on the Supreme? The same for unbroken peace: does any type of situation of peacelessness destroy the unbroken peace? For those who are self-sovereigns, any storm of peacelessness, whether large or small, is there to make them experienced, and so they become a *gift* for the flying stage. They become a *gift* of a *lift*. This is known as constant peace. So *check*: Is your kingdom one of unbroken peace and self-sovereignty?

It is the same for wealth: the wealth of self-sovereignty is knowledge, virtues and powers. Are you the self-sovereigns who are full of all these types of wealth? The sign of being full is that wherever there is fullness, there is constant contentment and there is no name or trace of any lack of attainment. To be ignorant of the knowledge of limited desires is known as being wealthy. And to be a king means to be a bestower. If someone has limited desires or any desire for attainment, then, instead of being a king, such a soul becomes a beggar. Therefore, check your self-sovereignty very well. Check: Is my self-sovereignty that of one kingdom, one religion and full of peace and happiness? Or, is it still becoming that? If you are still becoming kings and do not have the stage of being a self-sovereign, then what are you at that time? Do you become subjects? Or, are you neither subjects nor kings, but just in between? Now, do not remain in between. Do not think that you will become this at the end. If you definitely wish to claim the fortune of the kingdom for a long period of time – then definitely the fruit of self-sovereignty over a long time is to receive the kingdom for a long period of time. The basis of claiming a right to a kingdom for the *full* span of time is to have constant self-sovereignty at the present time. Do you understand? Never remain careless, thinking: It will happen, it will happen. Children entertain BapDada with many

sweet things. Instead of being kings, they become very good lawyers. They relate such *points of law* that Baba continues to smile. So, is a lawyer better than a king? You argue points of law with great cleverness. So, now, stop arguing points of law. Become the beloved, royal children. The Father has love for the children, and this is why, while seeing and listening to all of that He continues to smile. He is not using Dharamraj at the moment.

Love is making everyone move along. You have arrived here because of love, have you not? So, in *response* to your love, BapDada is also giving multimillionfold love in *return*. Children of this land and abroad have arrived in Madhuban flying in the vehicle of love. BapDada is seeing all of you (present here) in the sakar form, and seeing the loving form of all the children (everywhere). Achcha.

To all the close children merged in love, to the elevated souls who have self-sovereignty and so a right to the kingdom of the world, to the special, elevated, wealthy souls who have full attainment of all types; to the children who have claimed the right to one kingdom, one religion and a complete kingdom and who are like the father, to the fortunate souls, love, remembrance and namaste from BapDada, the Bestower of Fortune.

BapDada meeting the Dadis:

All tasks are continuing well, are they not? The tasks are being carried out with good zeal and enthusiasm. Karavanhar is enabling it to happen, and those who are instruments are carrying it out. Do you have this experience? Every task is easy and successful with the finger of everyone's co-operation. How is all of this happening? It seems like magic, does it not? People of the world just see it and are wonder-struck whereas you instrument souls will constantly continue to move forward because you are carefree kings. People of the world worry at every step, whereas you are carefree because you have remembrance of the Supreme in every thought. You are carefree, are you not? It is good. You have an eternal relationship. Achcha. Everything is moving along well, and it will continue to move along well. You have faith and you are carefree. You do not have the worry of what will happen or how it will happen.

Do the *teachers* have any worries? Do you have the worry of how the *centres* will expand? Do you have the worry of how service will grow? Do you not have this worry? Are you carefree? To think about something is different from worrying about it. You may think about increasing service, that is, you may make *plans* for service. However, there will never be any success through worrying. The One enabling you to move is making you move, the One enabling everything to happen is making it happen. Therefore, everything will happen easily. Simply be the instruments and use your thoughts, body, mind and wealth in a worthwhile way.

Whatever task is being carried out at any time - that is our task. When something is our task, when it is your task personally, then where there is the consciousness of 'mine', you will use everything for it. So what is the special task of the Brahmin family? *Teachers* should respond. Teachers, what is the special task of the Brahmin family at the present time? For what will you use everything in a worthwhile way? (For Gyan Sarovar.) Will you sacrifice everything in the sarovar (lake)? When a special task is being performed within a family, where does everyone's *attention* go? Their *attention* goes towards that special task. At the present time, this is the greatest task of the Brahmin family, is it not? Each moment has its own importance. Within the Brahmin family, the co-operation of everyone in the Brahmin family, here and abroad, is for this special task, is it not? Or, is it for your own *centre*? To the extent that a task is big, so you have as big a heart. To the extent that you have a big heart, to that extent there is automatic accomplishment. If you have a small heart, then whatever was going to come will stop. Whatever was going to happen will stop, whereas with a big heart, even the impossible becomes possible. Is it the Gyan Sarovar of Madhuban or is it yours? Whose is it? It is Madhuban's, is it not? It is not Gujarat's. Is it Madhuban's? Is it Maharashtra's? Is it that of the foreign lands? It is everyone's. The unlimited place for unlimited service will enable all souls to receive their unlimited inheritance. Is this all right? Achcha.

Personal meetings with Avyakt BapDada:

The *vibrations* of self-transformation will bring about world transformation.

Do all of you experience yourselves to be souls who have the fortune of happiness? You have attained the fortune of happiness that you never even dreamt of. So, everyone's heart sings the song: If anyone has the greatest fortune of happiness, it is I. This is the song in your mind. You have to make effort to sing a song with your mouth, but everyone can sing the song in the mind. The greatest treasure of all is the treasure of happiness because there is happiness when there is attainment. If there is a lack of attainment, then, no matter how much someone tells another person to remain happy, no matter how much effort they make to remain happy *artificially*, they are unable to remain happy. So, do you always remain happy or only sometimes? Since you issue the *challenge* that you are the children of God, can there be a lack of attainment where God is? You also always have happiness because you are always embodiments of all attainments. What was Father Brahma's song? "I have attained that which I wanted." So, is it the song of Father Brahma alone or is it also the song of all of you? Does a wave of sorrow come sometimes? Till when will it continue to come? Now, no wave of sorrow should come for even a short time. Since you are instruments for world transformation, can you not bring about this *transformation* in yourself? Do you want *time* even now? Just put a *full-stop*. You will not receive such an elevated time, elevated attainment or elevated relationships throughout the whole cycle. So, first of all, let there be self-transformation. These *vibrations* of self-transformation will bring about world transformation.

The speciality of *double-foreign* souls is a *fast life*. So, are you *fast* in your transformation? If someone abroad moves very slowly, they don't like it. So use this speciality for transformation. It is good. You are moving forward and will continue to move forward.

Your vision of recognition is very sharp in that you have recognised the Father. Now, be intense in your efforts, intense in service and intense in becoming complete and reaching your destination.

You want to claim the *first number*, do you not? Just as Father Brahma was *first*, so become Father Brahma's companion and you will become *first* and come with the *first*. You have love for Father Brahma, do you not? Achcha. Mothers, you will perform wonders, will you not? What the world considers to be impossible, you have done and shown to be easy. You are performing such wonders, are you not? People of the world think that mothers are weak and that they cannot do anything, whereas you are making the impossible possible and moving ahead of everyone in world transformation. What are the Pandavas doing? You are making the impossible possible, are you not? You have hoisted the flag of purity, have you not? Are you holding on to the flag in your hand very well or does it sometimes come down? Constantly continue to hoist the flag of the *challenge* of purity.

Blessing: May you be a *master* teacher and give teachings to every soul with your every action and word while walking and moving around.

Just as, nowadays, there are mobile libraries, in the same way you are mobile *master* teachers, walking and moving around. Always see *students* in front of you. You are not alone; you are always in front of *students*. You are always *studying* and also teaching others at the same time. A worthy teacher would never be careless in front of his *students*; he would always pay *attention*. Whether you are sleeping, awake, moving along or eating, at every moment think that you are sitting in a big *college* and that *students* are watching you.

Slogan: To make your sanskars completely pure with faith in the soul is elevated yoga.

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

Highlight: On Off

[Back](#)

16/11/08 Avyakt BapDada 25/11/93

**In order to attain success easily, become an embodiment of knowledge
who experiments with knowledge.**

Today, the Bestower of Blessings and the Bestower of Knowledge is seeing His children who are gyani and yogi souls. To what extent has each child become an embodiment of knowledge and yogyukt? Have you just become instruments to listen to and speak of knowledge? Or, have you become embodiments of knowledge? Have you become those who have yoga according to the time, or do you constantly have a yogi life, that is, are you naturally and constantly yogyukt and yuktiyukt in every action and are constant yogis? When anyone asks a Brahmin soul whether he is gyani and yogi, what would he reply? All of you are gyani and yogi souls, are you not? To be an embodiment of knowledge means that every thought, word and deed will be powerful. Anything wasteful will be finished because, wherever there is something powerful, there cannot be anything wasteful. Just as light and darkness cannot exist together, so knowledge is light and anything wasteful is darkness. At present, you have to pay *attention* to finish the wasteful. The main thing is to make the seed of thoughts powerful. If the seed of your thoughts is powerful, then your words, actions and relationships easily become powerful. So to be an embodiment of knowledge means that your every moment, every thought and every *second* are powerful.

All of you have become yogi souls, but for every thought to be naturally yogyukt and yuktiyukt it is numberwise. Why is there a *number*? Since the Bestower is one and the method is the same, why is there a *number*? BapDada saw that all of you have become yogis, but you experiment to a lesser extent. All of you are clever in having yoga and conducting yoga. Would any of you say that you don't know how to conduct yoga? Just as you are capable of having yoga and conducting yoga, in the same way, you have to become and make others just as worthy in experimenting. This is known as a yogi life, a yogyukt life. So, there is now a need for a life of this experimenting. Do you experiment with all the specialities you know of and speak of as a definition of yoga? First of all, *check* yourself to see to what extent you have become one who experiments with transforming your sanskars. The elevated sanskars of all of you is the foundation of the creation of the elevated world. If the foundation is strong, then everything else is automatically guaranteed to be strong. So check and see whether your sanskars are not deceiving you at a time of need. No matter how much

someone, something or any situation tries to transform the elevated sanskars of a soul, for a soul who experiments with yoga, nothing can shake that soul and make him ordinary from elevated. It should not be: The situation was like this, that person was like that, or, the atmosphere was like that, which was why your elevated sanskars changed and became ordinary or wasteful. Would you call such a soul one who experiments? If you are not able to use the power of yoga at the right time, what would you call that? So, first of all, check the *foundation*: to what extent have you become one who experiments with yoga at the right time. If you have not yet become transformers of your own sanskars, how would you become transformers of the new world?

The first sign of a soul who experiments is that he will constantly be victorious over his sanskars by experimenting. The second sign is that, through experimenting with yoga, he will be victorious over the situations that come through nature. From time to time, the upheavals of nature also attract yogi souls towards themselves. At such a time, do you experiment with the method of yoga? Does nature sometimes not influence a yogi soul, an elevated soul? You are Brahmin souls, the most elevated souls, and therefore, nature is a servant of you most elevated souls. What would you say if the master came under the influence of the servant? Nowadays, matter in the form of facilities and materials influence the most elevated souls. Their yogi life is based on the facilities or materials. If they did not have so many facilities or so much material, then neither would they be so yogyukt. This is known as being influenced. Facilities automatically appear in front of the spiritual endeavour of a yogi soul or a soul who experiments. The facilities should not be the basis of spiritual endeavour, but it is the spiritual endeavour which automatically brings the facilities for support. This is known as being a soul who experiments. So *check* to what extent you have become victorious in transforming your sanskars and in being victorious over the influence of nature. The third sign is to be victorious over the vices. The five vices are a poisonous snake for others, but for you yogi souls who also experiment, that snake becomes a garland around your neck. Even today, devotees worship and remember the memorial of you Brahmins and Father Brahma in the form of the bodiless tapaswi, Shankar. Another memorial is that that snake becomes so subservient to you that it becomes a *stage* on which you dance in happiness. When you are victorious, what do you experience? What is your stage at that time? You continue to dance in happiness, do you not? So this stage (sthithi) has been shown as a *stage* (to dance on). Inner awareness is also called a *stage*. One who is victorious over the vices in this way is known as being one who experiments. So *check* to what extent you are one who experiments. If you do not experiment with yoga at the right time, if you do not attain success with the method of yoga at the right time, would you call it the right method? Time shows its fast speed from time to time. Division, irreligiousness, and extreme degradation are quickly increasing in every field. At such a time, it is necessary for there to be a fast increase in the method of yoga and an increase in success through the right method. So, the basis of claiming a *number* ahead is the easy method of being one who experiments. So what did BapDada see? Instead of having a fast speed at the time of experimenting with yoga, you have an ordinary speed. Now, increase this speed. What will happen then? Through using the right method, you will experience yourself to be an embodiment of success. Even today, people continue to experience attaining success from your non-living idols. It is because you became embodiments of success in the living form that your memorials have continued. You are not those who have occult powers, but those who have success by having the right method. So, do you understand what you

have to do? You have everything, but to experiment with it at the right time and to be successful in that experiment is known as being a soul who is an embodiment of knowledge. Such souls who are embodiments of knowledge are extremely loved and extremely close. Achcha.

To those who constantly experience elevated success through the method of yoga, to the souls who transform their sanskars from ordinary to elevated sanskars, to the victorious souls who are conquerors of matter and conquerors of the vices, to the souls who experience the speed of experimenting to be fast, to those yogi souls who are embodiments of knowledge and are yogyukt, love, remembrance and namaste from BapDada.

BapDada speaking to Dadi Nirmalshanta: Do you like the gathering? The gathering has special beauty. Everyone's vision falls on all of you with so much love. While there is service to do, that much service definitely has to take place through the body. No matter how, the body will continue to function. You now know the art of making your body function. It is functioning well because you have the blessings of the Father and everyone else. You have to remain happy and distribute happiness. What else do you have to do? Everyone is so happy to see you, and so you are distributing happiness, are you not? You are eating it yourself and also distributing it. Each one of you is an image that grants visions. Everyone's vision falls on the instrument souls, and so you have become images that grant visions, have you not? Achcha.

Avyakt BapDada meeting groups personally:

The basis of Brahmin life is remembrance and service

According to the *drama*, everyone in their Brahmin life has received a *chance* to do service. The basis of Brahmin life is remembrance and service. If remembrance and service are weak, then, just as when the body becomes weak you have to make it work with medicine and by pushing it, similarly, if the basis of remembrance and service in Brahmin life is not strong, if it is weak, then that Brahmin life will also be sometimes fast, sometimes slow and sometimes will need to be pushed. If you have some co-operation, someone's company or the right *circumstances*, you would then continue, otherwise you would become slack. This is why the basis of remembrance and service has to be particularly powerful. Both should be powerful. If you are doing a lot of service and your remembrance is weak or if there is a lot of remembrance and your service is weak, then too, it would not be said to be a fast speed. Both remembrance and service have to be fast; they have to be powerful. So, are both powerful or is there a difference? Is it that there

is sometimes greater service and at other times there is greater remembrance? Both should be simultaneous: remembrance and altruistic service. It should not be service with selfish motives. If service is altruistic, it is very easy to become a conqueror of Maya. In every action, before the completion of that action you will always be able to see victory in that. There will be the experience of such firm faith that victory is already guaranteed. If Brahmin souls are not victorious, who else will be? Will the warriors be victorious? It is the victory of Brahmins, is it not? There will not be a *question mark*. There won't be the words, "I am doing my best. I am moving along. We will see about it. It will happen. It has to happen." To say, "I don't know what will happen or whether it will happen or not," - are these words of faith? The memorial is of those who become victorious through having faith in the intellect. It is because it happened in the practical form that there is the memorial. The sign of faith in the intellect is guaranteed victory. When someone has a particular power, whether of wealth, an intellect, relationships or connections, then he has that faith that this is not a big thing. This is nothing. You have all powers. Do you have the power of wealth or is it the multimillionaires who have the power of wealth? The greatest wealth of all is the imperishable wealth which you have with you at all times. You have the power of wealth, you have the power of an intellect, you have the power of *position*. You have all the powers that are remembered. Do you have them or do they sometimes disappear? Experience them in the *emerged* form. It should not be that you think, "Yes, I am a child of the Almighty Authority", but that you are not able to experience it. So, are all of you full or a little empty? Attain success at the right time with the right method. It should not be that you don't have these at a time of need but that you otherwise have the intoxication of having many powers. Never forget your powers; continue to *use* them. If you know how to use them for yourself, you should also be able to use them for the task of others. Have the Pandavas developed power or do you sometimes get angry? Do you sometimes get a little angry? Do you get angry when someone gets angry or when someone *insults* you? This is like being defeated when an enemy comes. Do the mothers have a little attachment? The Pandavas should have the happiness of their victory every cycle in an *emerged* form. Whenever anyone remembers the word 'Pandavas', together with that word, victory will also come in front of it. Pandava means victorious. What is the significance of the story of the Pandavas? It is victory, is it not? So, you are victorious every cycle. Have this intoxication in an *emerged* form, not *merged*. Achcha.

Blessing: May you be a powerful soul who is an embodiment of remembrance and overcome adverse situations by considering them to be *side-scenes*.

Because a soul who is an embodiment of remembrance is powerful, he is able to consider adverse situations to be a game. No matter how big the external situations may be, for a powerful soul, all of those are *side-scenes* to reach his destination. People spend money to go and see *side-scenes*. For a powerful soul who is an embodiment of remembrance, the adverse situations, *papers* or obstacles are *side-scenes* and they are aware that they have *passed* through those *side-scenes* countless times; they are *nothing new*.

Slogan: Instead of *correcting* others, make a *connection* with the Father and you will continue to experience blessings.

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

Highlight: On Off

[Back](#)

02/12/93Avyakt BapDada 02/12/93

In order to be number one, become the embodiment of virtues, be great donors and donate virtues.

Today, the unlimited Mother and Father are looking at the special children in all four directions. What specialities do they see? Which children are constantly knowledgeable, which children have claimed a right to the unchangeable kingdom of self-sovereignty, who are constantly free from obstacles, who are constant yogis and constantly great donors. Only a handful of souls out of multimillions have become such special souls. Everyone has become knowledgeable, yogi and a great donor, but only a few have become this constantly. Those who are unending, unchangeable and constant can become the victorious jewels of the rosary of victory. At the confluence age, BapDada has given every child the blessings of remaining unchangeable and constant, but they have become numberwise in constantly imbibing these blessings in their lives. In order to become number one, the easiest method is to become constantly great donors. To be constantly great donors means to be constant, easy servers. Because only those who are easy can be constant. To be constant servers means to be constantly great donors. You are the children of the Bestower; you are the elevated souls who are complete with all treasures. The sign of being complete is to be a constantly great donor. You are then not able to stay without donating for even one second. Many souls have also become donor souls from the copper age, but no matter how great a donor they are, they have not become a donor of the unlimited treasures. They become donors of perishable treasures and things. At the confluence age, you elevated souls become unending and constantly great donors. Ask yourself: Are you constantly a great donor? Or, are you a donor according to the time? Or, are you a donor according to the chances you receive?

Constantly great donors remain busy all the time in donating in three ways. The first donation is that of giving powers through the mind. The second donation is that of giving knowledge through words and the third donation is that of virtues through actions. Those who give these three types of donation can easily become great donors. But the result is that the majority of you continue to donate knowledge through words, and you donate powers through your mind according to your capacity, but there are very few who donate virtues through actions. And, at the present time, both types of souls, whether non-gyani or Brahmins, have a need for donation of virtues. At the present time, especially intensify this method for yourself and also for the Brahmin family. These divine virtues are the most elevated 'Prabhu prasad' (holy food blessed by God). So, now, distribute this "prasad" (holy food) a great deal. When you meet someone, the sign of your love for one another is that you offer that one some toli. You all like toli, do you not? In the same way, feed one another the toli of virtues. With this method, the aim of the confluence age, which is that of "an angel becoming a deity", will easily be revealed in everyone. Constantly keep this practice in your awareness: I, the child of the Bestower, am a constantly great donor. You have to give to non-gyani souls and Brahmin souls, but Brahmin souls already have knowledge anyway, and so you can become donors in two ways.

1. Through your mind, give whichever power a soul needs, that is, with a pure attitude and through vibrations, donate the powers to them, that is, give them co-operation.
2. Through your actions in your practical life, constantly be an embodiment of virtues, become a visible sample and give others co-operation by easily donating virtues to them. This is known as the donation of virtues.

To donate means to co-operate, because nowadays, instead of listening, Brahmin souls wish to see the practical proof.

Whenever you give anyone guidance to imbibe power within himself or to imbibe virtues, then some have the thought within their heart and some even say: Who has become such an embodiment of virtues? They wish to see the practical proof, but they don't wish to hear anything. You say to one

another: Who has become this? We have seen everyone! Do you say this? When something comes up, you say: Well, no one has become this as yet; everything is okay. However, these are words of carelessness. They are not accurate words. What is accurate? To follow father Brahma. Father Brahma constantly considered himself to be an instrument example, and he always made this aim into a practical qualification. Whoever takes on the responsibility is Arjuna, that is, those who make themselves the instruments to be the practical proof are Arjuna, that is, they become number one. If you wish to follow the father, you will not become number one by looking at others. Instead, you will be numberwise.

The sign of a number one soul is that in every elevated task, he will consider himself to be an instrument to be a sample in order to make it simple for others. To look at another, whether senior, junior or equal to you; even to look at another and think: when that one becomes this, I will become this, then that one has already become number one. Then you automatically come in the list of those who are numberwise. So one who is constantly a great donor keeps himself busy at every second by donating in any one of the three ways. He is constantly engaged in service according to the time. He does not have any time to listen to or see anything wasteful. So have you become such great donors? Now underline this. Have you become constant? If, whilst being a bestower, there is a break again and again, then that which is broken cannot be called complete. So, at the present time, there is the need to become a bestower of virtues by performing special karma. Each of you should have the thought that you constantly have to perform the special task of being the embodiment of virtues, and make others the embodiment also. So, each one of you should consider yourself to be a number one instrument to use this method to finish the weaknesses of the self and of others and to continue to move forward. You have a lot of knowledge, but now let the virtues emerge. Be an example to become complete with all virtues and to make others this also. Achcha.

To the constant, yogi souls; to the souls who are constantly the embodiment of all virtues; to the special souls who are great donors and co-operative souls at every second and in every thought; to those who become a sample in being elevated and who are a simple example to inspire others; to those who consider themselves to be a number one instrument and who give the practical proof; to the souls who are similar to the father, love, remembrances and namaste from Bap Dada.

Dadi Janki arrived in Madhuban after her tour of Australia, Singapore and Malaysia etc.

Everyone's remembrance has reached here. The children from all four directions are constantly in front of the Father. The practical proof of this is that whenever you remember the Father, you experience Him to be close to you and with you. You say "Baba" with your heart and the Comforter of Hearts becomes present in front of you. This is why it is said that the Lord is present in front of you. He is ever-present in front of you. Wherever you are, whoever you are with, He becomes present in front of everyone. This is why the Lord is ever-present in front of you. People cannot understand this system of love. Only Brahmin souls know this. Those who are experienced know of this experience. All of you special souls are combined anyway, are you not? You cannot be separated. People say: Wherever I look, I only see you. Whereas, you say: Whatever I do, wherever I go, the Father is with me. That is, wherever I go, You are there. Just as your task is with you, so too, the one who inspires you to perform the task is also constantly with you. This is why He is remembered as Karankaravanhar. So you are combined, are you not? The one who does and the One who inspires. So what is the stage of all of you?

It is combined, is it not? The One who inspires is always with the one who does. The One who inspires is not separated from you. This is known as the combined stage. All of you are playing your very good parts of being the samples in front of other souls and making it simple for them. It feels like that, does it not? To make that which is difficult easy is to follow the father. It is like this, is it not? You played a good part, did you not? Wherever you are, special actors cannot stay without playing a special part. This is fixed in the drama. Achcha. It is very good to tour around. You toured around and then came back to your sweet home. A tour for service is a special tour of giving special zeal and enthusiasm to other souls. Everything is all right, is it not? Everything is good. The destiny of the drama definitely pulls you. Even if you wish to stay here, if it is not in the drama, what can you do? Even if you think about it, you still have to go. The destiny is the destiny of service and it enables its own tasks to be carried out. The system is of coming and going. Achcha. The gathering is good.

Please note: Baba has used the word 'akhand' which implies without end, without break, and continually, but to make it fit with the context the word

constant(ly) has been used.

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

Highlight: On Off

[Back](#)

14/12/08 Madhuban Avyakt BapDada Om shanti 09/12/93

With the power of concentration, attain success easily through determination.

Today, the Creator of the Brahmin world is happy seeing His Brahmin family everywhere. This alokik Brahmin world is small, lovely and unique. It is the most elevated world in the entire *drama*, because the destination and the methods of the Brahmin world are unique and special. Brahmin souls are special in the Brahmin world and also in this world. This is why this is the world of special souls. The elevated attitude, elevated drishti and elevated actions of every Brahmin soul are instrumental in making every soul of the world into an elevated soul. Each soul has this special responsibility. So, does each one of you experience this to be your responsibility? It is such a huge responsibility: the transformation of the entire world; not just the transformation of souls, but you even transform matter. You are numberwise in constantly having this awareness. All Brahmin souls constantly have the thought within them that they should become *number one* special souls, but there is a difference created between their thoughts and their actions. The reason for this is that at the time of performing actions you do not stabilise your consciousness in your stage of being experienced. You remember whatever you have heard and whatever you know, but to accept yourself in that stage and to move along according to that: the *majority* of you sometimes become experienced in this and sometimes you become those who only listen and accept. In order to increase this experience, you must understand the special importance of two things. One is the importance of the self and the other is the importance of the time. You know a great deal about the self. If any of you were to be asked what type of soul you are, or even if you ask yourself who you are, how many things would come into your awareness? How many points of your stage of self-respect do you remember in a *minute*? How many of these points do you remember? You remember many points, do you not? The *list* of the importance of the self is such a long list. So, all of you are very clever in knowing this. All of you are clever, are you not? Then, why is there a difference in having this experience? Because you are not stable on the *seat* of that stage at the right time. If you are *set* on your *seat*, no weak sanskars, no souls, no matter or any type of *royal* Maya is able to *upset* you. Even physically, in terms of the body, many souls do not have the practice of sitting still in one *seat* or one place. So, what do they do? What would they do? They would keep on moving about. In the same way, when the mind and intellect do not know how to *set* themselves on the *seat* of any one experience, then, one moment they will be *set*, and the next moment they will be *upset*. The *seat* for the body is a physical place and the *seat* for the mind and intellect is the elevated stage. So, BapDada continues to watch this game of the children. One minute, you stabilise yourself in the experience of a good stage, and the next minute, you fluctuate in your stage. Little children who are very mischievous are not able to remain stable in one place for long. Some children play these childhood games a great deal. If

you look at them, one minute they are very concentrated, and the next minute instead of being concentrated, they will be wandering through many different stages. Therefore, at this time, you need to pay special *attention* so that the mind and intellect remain constantly concentrated.

The power of concentration easily frees you from obstacles so that there is no need to labour. The power of concentration constantly gives you the experience of belonging to one Father and none other. The power of concentration easily enables you to create a constant stage. The power of concentration easily enables you to have the constant attitude of benevolence for all. The power of concentration naturally creates the vision of brotherhood towards all. The power of concentration makes you easily experience love, regard and respectful behaviour in your relations with every soul. So, what do you wish to do now? What *attention* must you maintain? Concentration. You become stable and you have that experience, but you are not concentrated on your experience. You constantly tour around in three stages: sometimes your experience is elevated, sometimes of the middle level, and sometimes of the ordinary level. Become so powerful that your mind and intellect remain constantly under your *orders*, so they do not fluctuate for a *second* even in your dreams. The mind should not bring its master under the influence of others.

The sign of a soul under another influence is that such a soul will not be able to experience happiness, comfort or bliss even when he wants to for that period of time. Brahmin souls should never come under the influence of another; not even under the influence of their own sanskars or weak nature. In fact, the meaning of one's nature (swabhav) is feelings (bhav) for the self (swa). The feelings for the self are always good, not bad. What do you remember when you say 'swa' (the self)? You remember your form of the soul, do you not? So swabhav (nature) means to have soul-conscious feelings for the self and for everyone else. Whenever you think of your nature or your sanskars while under the influence of your weaknesses - such as that your sanskars and your nature are like that, "What can I do? My nature is like that," - then what type of a soul is saying this? These are the words and thoughts of a soul under an external influence. So whenever you think that your nature is like that, stabilise yourself in the elevated meaning of the word. If your sanskars come in front of you, then ask yourself: Are these the sanskars of me, a special soul, that I am saying that these are my sanskars? Because you call them your sanskars, because of having the consciousness of 'mine' you do not let go of even weak sanskars. It is a law that where there is the consciousness of 'mine', there is the feeling of belonging, and where there is the feeling of belonging, there is a right. So you have made weak sanskars your own, and so they do not let go of their right. Therefore, while being under another influence you keep requesting the Father to set you free. When you use the word 'sankar', remember that your sanskars are the original and eternal sanskars. Those are the sanskars of Maya, not your own. So, with the power of concentration, transform the stage of being under another influence and become *set* on the *seat* of the stage of a master.

When you sit in yoga, all of you sit with interest, but there is a need to have the stage of concentrating in a particular stage for as long as you want. So, what do you have to do now? What aspect will you *underline*? (Concentration). Within concentration there is determination and where there is determination success will become the garland around the neck. Achcha.

To the special souls of the alokik Brahmin world everywhere, to the souls who constantly remain *set* on the *seat* of the experience of an elevated stage, to the souls who constantly experience the importance of the self, to those who constantly make the mind and intellect stable with the power of concentration, to those with the power of concentration who attain success easily with determination, to the most elevated, the most special and most loved souls, love, remembrance and namaste from BapDada.

Personal meeting with Avyakt BapDada:

In order to go into the flying stage, become *double-light*. No form of attraction should attract you.

According to the present time, do all of you experience yourselves to be flying at a fast speed? Is the speed of time fast or is the speed of the effort of souls fast? Is time behind you or are you moving along according to the time? You are not waiting for time, thinking that everything will be fine by the end, that you will become complete then and that you will become equal to the Father then, are you? You do not think that, do you? According to the *drama*, the present time is moving very fast. It is going into the extreme. Whatever it was yesterday, today it is even more extreme than that. You know this, do you not? Just as time is going into its extreme, in the same way, are you elevated souls also going so intensely, that is, at such a fast speed in your efforts? Or, are you sometimes slack and sometimes fast? It should not be that you come down and then you go up. Those who keep going up and down cannot have a *fast* and steady speed. So, you are those who always fly in every situation at an elevated and fast speed. It is remembered: There is benefit for everyone due to the stage of ascent. However, what would you say now? There is benefit for everyone due to the flying stage. The time for the stage of ascent has also now finished. It is now the time for the flying stage. If, at the time of the flying stage, someone wants to reach somewhere with the stage of ascent, would he be able to reach there? No. So, let there always be the flying stage. The sign of the flying stage is to be always *double-light*. If you are not *double-light*, you cannot have the flying stage. The slightest burden will bring you down. When travelling by *plane*, if there is the slightest bit of rubbish in the machinery or in the *petrol*, what would be its condition? The plane would come down from the flying stage into the falling stage. So, here, too, if there is any type of burden, whether of your sanskars, of any type of atmosphere or of any relationship or connection with any soul, then, from the flying stage, you would come into upheaval. You would say, "I am fine, but because of this reason, there is the bondage of

this sanskar, person, atmosphere. No matter what the reason may be, intense effort-makers would *cross* all situations in such a way as though it is nothing. They would not experience it to be labour, but entertainment. Such a stage is called the flying stage. So, do you have the flying stage? Or, do you sometimes desire to come down and tour around? There should not be attachment to anything. No attraction should attract you even slightly. A *rocket* is able to fly high when it goes beyond the pull of the gravity of Earth. Otherwise, it is not able to fly high. It would come down even when it doesn't want to. Any form of attraction will not allow you to go up. It will not allow you to become perfect. So *check*: No attraction should attract you even in your thoughts. Apart from the Father, there should be no other attraction. What do the Pandavas think? Become such intense effort-makers. You have to become that, do you not? How many times have you become that? You have become that countless times. Have you become that or has someone else become that? You have become that. You are not going to be numberwise, are you? You are going to claim *number one*, are you not? What will the mothers do? Will you claim *number one* or will numberwise be all right? Will the 108th *number* be all right? Will you become the 108th *number* or *number one*? Now that you belong to the Father and have claimed a right, are you going to claim the full inheritance or a little less? Then you will become *number one*, will you not? When the Bestower is giving *fully* but those who are receiving take a little less, what would you say? This is why you have to become *number one*. Even if there is only one who is *number one*, there are many in the *number one division*. So, you mustn't come in the *second* number. If you are going to claim something, claim it fully. Many who do not claim fully will follow later. However, you are going to claim fully. Are all of you those who will claim fully? Or will you be happy by receiving just a little? Since the treasure-store is open and it is limitless, why should you take any less? It is unlimited, is it not? If it were limited and someone were to receive 8,000 and another was to receive 10,000, then it would be said that that is all they have in their fortune. However, the Father's treasure-store is open and limitless; you can take as much as you want. Even then, it is infinite. You are the masters of the infinite treasure. You are the children who are the masters. So, all of you are those who will always remain happy, are you not? Or do waves of sorrow come sometimes? Waves of sorrow cannot come to you even in your dreams. Let alone in your thoughts, they cannot come even in your dreams. This is known as being *number one*. So, what wonders will you show? All of you will definitely claim *number one*, will you not?

Delhi is said to be the heart. The body functions according to how the heart is. The basis is the heart, is it not? The heart is the heart of the Comforter of Hearts. The seat of the heart has to be accurate; it cannot fluctuate. You have the intoxication of being the heart of the Comforter of Hearts, do you not? So now, transform the self and the world with your elevated thoughts. As soon as you have a thought, you put it into action. It should not be that you think a lot. You say that you think a lot, but very little actually happens. Such souls are not intense effort-makers. An intense effort-maker means that your thoughts and actions are the same. Only then would you be said to be equal to the Father. You are happy and you will always remain happy. You have this firm faith, do you not? Only those who remain happy are fortunate. Is this firm? Or do you become a little weak in this? Do you like something that is unripe? You like something that is ripe, so remain very firm.

Every day at amrit vela, make this lesson firm: No matter what happens, you will remain happy and make others happy. OK, do not show any other games. Just show this game; do not play other games. Achcha

Blessing: May you be a happy and fortunate soul who, with the experience of all attainments, bids farewell to Maya and receives congratulations.

Those whose companion is the Almighty Authority Father have all attainments. No type of Maya can come to such souls. Those who stay in the experience of the attainments and bid farewell to Maya receive congratulations from BapDada at every step. So, always maintain the awareness that God Himself is constantly congratulating you souls. You have attained what you never even thought about. Having found the Father, you have found everything. You are such fortunate souls.

Slogan: Have thoughts of the original self and of God and waste thoughts will automatically finish.

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

Highlight: On Off

[Back](#)

28/12/2008 Avyakt BapDada 16/12/93

**Be the ones who have true love and experience all relationships
with the one Father in a corporeal form.**

Today, BapDada, the One loved by the whole world, is seeing His extremely loving companions and the children who are constantly co-operative. All Brahmin souls everywhere definitely have love for the Father. Love has brought about transformation in Brahmin life. Even so, there are three types of loving children. One is those who have love, the second is those who fulfil the responsibility of love and the third are those who are merged in love. To be merged in love means to become equal. Those who have love have love sometimes, but, while having love, sometimes their love is broken and sometimes their love is connected. This is why, from time to time, they repeatedly have to make effort to connect their love again. Why? Because, together with love for the Father, they also have love for some people or for some instruments of matter. If there is the slightest trace of love in any other direction, even in their thoughts, then they come in the *list* of those who just have love for the Father. The sign of love is that, without any effort, their love automatically goes to the One they have love for. Those who have love constantly experience the One they have love for to be their support in every situation and in every stage at every moment. If you have love for the facilities, then, at that time, you experience the facilities to be a greater support than even the Father. At that time, the soul retains the love for the Father in his thoughts and even thinks that the love the Father has is elevated, but thinks that it is necessary to have the support of facilities or of other people. This is why their love is incomplete in both directions, and they have to connect their love again and again. Instead of having one strength and one support, they also find it essential to have the support of something else. Therefore, instead of experiencing all attainments through love for the Father, they are attracted by the temporary attainment of other supports. They attract them to such an extent that they are considered to be very essential. They do not consider them to be an attachment, but a support. Such ones are known as those who just have love.

The second are those who fulfil the responsibility of love. Those who fulfil the responsibility of love, as well as having love, also have the power to fulfil the responsibility of love. To fulfil the responsibility of love means to give a *response* of that love, to give a *return*. The *return* of love is to fulfil the elevated hopes that the Father has in the children in a *practical* way. Those who fulfil the responsibility of love generally demonstrate their love by doing everything in a *practical* way. However, they sometimes have the

experience of being equal to the Father, that is, of being merged in love, and sometimes they don't. Those who fulfil the responsibility of love are still close, but they are not equal. Those who fulfil this responsibility of love receive in *return* multimillionfold courage, zeal and enthusiasm and special help from the Father. Thirdly, those who are merged in love constantly experience the company of the Father whom they love, in their eyes, on their lips, in their thoughts and in their actions easily and naturally. The Father is not separated from them and they are not separated from the Father. At every moment, as a *return* for their love for the Father, they remain full and content with all the attainments received from the Father. This is why no other type of support attracts them. The need for any temporary attainment would definitely make them make someone else their support, that is, it creates a difference in their having complete love. Because of being constantly full of all attainments, a soul who is merged in love easily has the experience of belonging to the one Father and none other. All have love for the Father, but there are these three types of children. Now, ask yourself: Which one am I? You do know yourself, do you not? You do have love and it is out of love that you are following the Brahmin life. However, as well as having love, you become numberwise in having the power to fulfil the responsibility of that love. As well as having love, power is also essential. Those who have the *balance* of both love and power become similar to the Father. Such souls who are merged in love experience it to be difficult to move away from the love of the Father. It is easy to be merged in love, but difficult to move away from that love, because for souls who are merged in love, the Father is their whole world.

In the whole world, there are only two things that attract. One is the relationships with people and the other is the attainment through the various facilities and possessions. Souls who are merged in love constantly experience the sweetness of all relationships with the one Father. For them, the basis of all attainments is not the things or the facilities, but it is the one Father. The things and the facilities are the creation, whereas the Father is the Creator. Those who have the Creator as their support cannot have the slightest thought, even in their dreams, of having even a temporary attainment from the creation. BapDada is sometimes amused when He sees the stage of the children. One cannot be surprised. There has to be a *full-stop*. While moving along, they let go of the Seed and become attracted to the twigs and branches. Some make other souls their support, whereas others make the facilities their support, because the form and colour of the Seed are not as beautiful as the form and colour of the twigs and branches which are very beautiful. In body consciousness you easily experience the support of relationships with bodily beings but, when you go beyond body consciousness you experience the support of the Father. You have the habit of becoming body conscious anyway. You become body conscious even against your conscious wish. This is why you easily experience the support of a relationship with bodily beings. Therefore, even when you understand that it is not right, you still make them your support. BapDada smiles when He sees this. The stage at that time makes one laugh. It is just as when you relate the story of a parrot in your classes or the lectures you give. It told someone not to sit on the tap, but the parrot itself was sitting on the tap as it said this. In the same way, the children also think in their own minds that they belong to the one Father and none other. They even *repeat* this to themselves again and again, but, together with this, they also think that they need a support in a physical way. So you have to laugh at that time. And, at that time, Maya seizes this *chance*. She transforms your intellect to such an extent that you experience a false support to be the real support. Nowadays, false things are even

better than real things. In the same way, at that time, you experience the *wrong* to be *right*. In order to prove *wrong* things or a false support to be right, to prove the false to be true, it is just as a *pillar* is put up to strengthen a weak spot. So, too, in order to make your weak thoughts powerful, Maya also puts up a very *royal pillar*. Do you know which *pillar* she puts up? All of you know this. Maya brings this thought: "This happens all the time; even many seniors do this and they move along in this way." Or, they think: "We are still effort-makers; we have not yet become complete, and so there will be one weakness or another. As we progress further, we will become complete". In this way, the *pillar* of weak thoughts strengthens the weaknesses. So, do not take the support of a *pillar* in this way. At some time, the *artificial pillar* will deceive you. The Father always has to be the support of all relationships: you have this experience to a lesser extent. Now, increase the experience of all relationships. Because of having the experience of all relationships to a lesser extent, a temporary relationship is forged with someone or other. Now, increase the experience of the Father being the physical support, and being the support of things that give you co-operation in a practical way in every situation, even in your physical life. Do not think that the Father will give you support in a subtle way anyway. He is incorporeal and subtle; He is not physical, but you can experience every relationship in a corporeal form. You can experience His company in the physical form. So understand this experience in depth and make yourself strong in this. Then people, things and facilities will not attract you to themselves. Now, increase the experience of using the facilities just for names's sake and of using them for service as detached observers. Do not make them your support, but use them for name's sake. This is known as a soul who is merged in love and is equal. So think about it: Who am I? Do you understand? Achcha.

To the souls who are similar to the Father and constantly merged in love, to the souls who constantly experience all relationships with the one Father, to the souls who constantly experience the one Father to be the Image of Support, and the true support, to the souls who constantly experience all attainments from the one Father, to the truly loving souls who easily and naturally experience "One Strength and One Support", love, remembrance and namaste from BapDada.

To the Dadis: You are constantly merged in love, are you not? Or, do you have to make effort to stay in remembrance? You are not able to see anyone except the one Father. When you hear their stories, you have to laugh. While the story is going on, they are not able to understand what is happening to them, but when the story is over, they think, "What happened?" They even think, "Was it me or someone else?" because at that time, they are under another influence. Those who are under another influence are not aware of their own selves. When they become aware of their own selves, they then have the force to move forward. The gathering is growing and it will continue to grow, and you instrument souls are happy seeing all of these games. All of you are moving along: some are moving along, some are flying and what are you doing? While flying, you make others fly with you. You have become the merciful children of the merciful Father. So you feel mercy. You do not feel hatred; you have mercy, and this mercy acts as love from the

heart. Achcha. Whatever is happening is the best of all. You are serving tirelessly. Seeing the tirelessness of the instrument souls, everyone also has enthusiasm. Achcha.

Personal meeting with Avyakt BapDada: Finish being ordinary and create *natural* sanskars of speciality being your *nature*.

Do you always experience yourselves to be in the spiritual pleasure of the confluence age? Do you always stay in pleasure? Or, are you sometimes in pleasure (mauj) and sometimes in confusion (munj)? Or do you stay in constant pleasure? What is your state? When any such situation or examination comes, are you confused? (For a short time.) So what would happen if death were to come in that short time? This is the time of untimely death, is it not? If, instead of being in pleasure, you are in a state of confusion for even a short time, and if that moment becomes your final moment, then what would be the final thoughts that lead you to your destination? This is why you keep on hearing: Constantly *ever-ready*. What is the meaning of *ever-ready*? Are you *ever-ready* at every moment? No problem should be an obstacle to your becoming perfect. If the end is good, then the beginning of the future will also be good. As is your state of mind, so will be the condition. This is why you are taught the lesson of *ever-ready*. Do not think that it is just for a short time, because you can be deceived by even a short time, by even one *second*. You generally think that it doesn't last for a long time, it just lasts for two to four *minutes*, but even one *second* can be deceptive, so don't even think about a *minute* because you are the most *valuable* souls; you are invaluable. Invaluable souls cannot be compared to souls of the world. People of the world consider all of you to be ordinary, but you are not ordinary, you are special souls.

A special soul means that whatever actions you perform, whatever thoughts you have and whatever words you use, every word and every thought would be special, not ordinary. So, check that you don't become ordinary while doing something special. Some think that they haven't made any mistakes, that they haven't committed any sin, that they haven't used any such wrong words, but did you make your future and present elevated? You didn't do anything bad, but, did you do anything good? Do not just check that you didn't do anything bad, but in place of not doing anything bad, did you do the best of all or was it just something ordinary? Let there not be such ordinariness; let there be something elevated. There wasn't any loss, but was there any accumulation? Because the time to accumulate is now. If you accumulate less, you will have less to eat from, that is, your reward will be less. Your aim is to attain the elevated reward. Or does it not matter if it becomes ordinary? "I will go to heaven anyway. I will not have any sorrow. So what does it matter if I become ordinary? Does it matter or will it do?" So *check* that every *second* and every thought is special. The practice of body consciousness continues for half the cycle, *naturally*, against your conscious wish, does it not? It has become *natural* to become body conscious, has it not? In the same way, the soul-conscious stage should become *natural* and part of your *nature*. *Nature* automatically does its work; you don't have to think about it, you don't have to create that, you don't have to do anything, because it

happens automatically. So, such sanskars of speciality should become your *nature* and that should emerge from each one's heart. Do not say, "My *nature* is such, my *nature* is such." No. It should emerge from each one's mouth and mind, "My *nature* is the speciality of a special soul." So, is it like that or do you have to make effort? You don't have to make effort for something that is your *nature*. If the *nature* of some is of being entertaining, they automatically continue to entertain. They don't even realise what they have done. Even if someone tells them something, they would say, "What can I do? That is my *nature*." So, your *nature* should also become one of speciality. If someone asks you what your *nature* is, it should emerge from your heart that your *nature* is of speciality. That of ordinary action has now finished because you have now died alive. So, you have died from being ordinary and you are living with speciality, that is, you now have a new birth. So, being ordinary was the *nature* of your past birth, not of the present, because you have now taken a new birth. So experience speciality to be the *nature* of your new birth. So, what will you do now? Finish being ordinary. Let there not be anything ordinary even in your thoughts. Achcha.

Blessing: May you be respected by all by being seated on your *seat* of self-respect and giving respect to all.

Always remain stable in your elevated self-respect, be humble and continue to give respect to everyone and this giving will become a form of receiving. To give respect means to create zeal and enthusiasm in other souls and make them move forward. By always maintaining your own self-respect, you will automatically have all attainments. Because of your having self-respect, the world will give you respect and you will become worthy of receiving respect and praise from all.

Slogan: The *record* of those who give *regard* to everyone is automatically put right.

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

Highlight: On Off

[Back](#)

08/02/09 Madhuban Avyakt BapDada Om shanti 23/12/93

The transformation of your attitude through a firm vow of purity.

Today, the highest-on-high Father is seeing all His great children. All the children have become great souls because they have adopted purity which is the main basis of becoming the greatest of all. All of you have kept a fast of purity in the form of a promise. To make a vow (vrat) in the form of having a determined thought means to transform your attitude (vruti). A firm vow changes your attitude. This is why on the path of devotion people make a vow and keep a fast. To make a vow means to have this thought in your mind, and to keep a fast means to take physical precautions, whether with your food and drink or in your activity and behaviour. The aim of both is to change your attitude through the vow. All of you also made a vow for purity and made your attitude elevated. What attitude did you create towards all souls? With the attitude of all souls being brothers, that is, the attitude of *brotherhood*, you Brahmins became great souls. All of you have made this vow firm, have you not?

The meaning of Brahmin life is to be a pure soul, and this purity is the *foundation* of Brahmin life. The *foundation* is strong, is it not? Or, does it shake? To keep this *foundation* constantly unshakeable and immovable is to attain the happiness of Brahmin life. Sometimes, when children have a heart-to-heart conversation with the Father or when they give their true *chart*, what do they say? They say they do not experience as much supersensuous joy and power as they should. They do have it, but not to the extent that they should. In other words, they say, "We do have it, but not constantly." What is the reason for this? You say that you are the *masters*, ones with all powers. If you were asked whether you are the *masters*, ones with all powers, what would you say? You would not say, "No", would you? You would say, "Yes". You are the *masters*, ones with all powers, and so where do the powers go? You are those who are leading a Brahmin life, not just Brahmin in name, but those who are leading this life in practice. So, if there isn't the experience of complete peace and happiness in the life of a Brahmin, or if a Brahmin is not full of all attainments, or does not have them constantly, then who apart from Brahmins, would have this? Can anyone else be this? Only Brahmins can be this. What do all of you *sign* as your signature? You say, "B.K. B.K. So-and-so". Is this firm or weak? So what does B.K. mean? So this is the definition of a Brahmin.

Why do the words, "To the extent that....., so accordingly.....," emerge? You say that the mother of peace and happiness is purity. This is what you tell others, is it not? So, when you don't experience that much supersensuous joy and *sweet silence*, the reason is that the *foundation* of purity is weak. You were also told earlier that purity does not just mean a vow of celibacy. This vow is elevated because the great souls of today do not just consider this vow of celibacy to be difficult, but they consider it to be impossible. So, you have made the impossible possible with your determination thought, and you have observed it easily. Therefore, to make this vow is not a small thing. BapDada gives blessings from the heart as well as congratulations to those who have observed this vow. However, BapDada wishes to see each Brahmin child complete and perfect. So, you have imbibed this main aspect in your life and easily made the impossible possible. Therefore, what is so difficult about imbibing all types of purity? All of you know the definition of purity very well. You do know it, do you not? If all of you were asked to give a lecture on the *topic* "What is purity?" you could give this lecture, could you not? You can do this very well, can you not? So, since you know this and accept it, why are there the words "To the extent that..., so accordingly...."? What aspect of purity is weak so that it reduces your experience of peace, happiness and power? Purity does not remain unshakeable in one stage or another. Therefore, *check* in what aspect of purity there is fluctuation. BapDada is not clarifying all the different forms of purity because you know them anyway. You have heard this many times, and you also relate it to others. You even talk to yourself about it: "Yes, this is purity, this is purity". What does BapDada see as a *result* in the *majority* of you? You have a lot of knowledge, you have become bestowers of the method of yoga, you are very clever in talking about the subject of dharna and you are also ahead of one another in service. So what else remains? You have become number one knowledgeable, but you become careless in just one thing. That is in transforming the self from wasteful thinking, seeing, speaking and doing, by putting a *full-stop* in a *second*. You even understand that this weakness brings about a difference in experiencing happiness. It becomes an obstacle to becoming an embodiment of power and similar to the Father. However, what happens even then? You are not able to transform yourself. You are not able to put a *full-stop*. You put a *comma*, thinking, "It is all right, I understand this." Or, on seeing others, you put an exclamation mark of surprise, thinking "Even this does happen, does it?" "Should it be like this?" Or, you put a *queue* (kyu in Hindi means why) of *question marks*. You make a *queue* of questions. To put a *full-stop* means to put a dot. You can only put a *full-stop* when you have the awareness of Baba, the Dot, and of the soul being a dot. This awareness makes you powerful in putting a *full-stop*, that is, in putting a dot. At that time, some even think, "I have to stabilise myself in my stage of soul consciousness." However, instead of you seeing the soul, Maya makes other people or things repeatedly appear in front of you on her *screen*. Through this, the soul is hidden and the person or the thing appears clearly in front of you again and again. So the main reason is that you lack the *controlling power* to *control* yourself. You know very well how to *control* others, but you don't know how to *control* yourself as well, that is, how to use the power to transform yourself.

When BapDada hears some children, He has to smile. When it comes to transforming the self, or tolerating something, or when it comes to having to accommodate something within yourself, what do most of you say? "I have to die all the time. I have to change all the time. I have to tolerate all the time." However, this dying is not like the dying where people say that someone has died and gone to

heaven. In that dying, they do not go to heaven, but, in this dying, you receive an elevated seat in heaven. So this dying is not dying, but it is claiming your self-sovereignty in heaven. So, it is good to die, is it not? Or, do you find it difficult? At that time, you may find it difficult. "I am not wrong; that one is wrong." You do not then know how to put *right* that which is wrong. Should the one who is *wrong* change or the one who is *right* change? Who has to change? Both have to change. In spiritual language, consider the word 'change' to mean to move forward. Do not take it to mean to change yourself, but to progress. It is not changing in a wrong way, but changing in the right way. Do you have the power to transform yourself? Or, do you think that you will transform at some time anyway?

The meaning of purity is to imbibe at every moment the importance of the three dots in your thoughts, words, deeds, connections and relations. When any situation comes, you must first *offer* yourself in putting a *full-stop* in a *second*. "I have to change." Those who *offer* themselves in this way receive blessings in three ways. Firstly, you receive blessings from your own self: to experience happiness means to receive blessings. Secondly, from the Father, and thirdly, you also receive blessings from the elevated souls of the Brahmin family. So, does this mean to die or to attain? You attained something, did you not? So what will you do? Increase the effort of putting a *full-stop* and bring about transformation at a fast speed. Do not bring about carelessness. "This happens all the time" is a thought of carelessness. Transform the carelessness and become *alert*. Achcha.

To all the great souls everywhere, to the souls who have made the most elevated vow of purity, to the elevated souls who transform themselves by putting a *full-stop* in a *second*, to the souls who *offer* themselves to become instruments for an elevated task, to the souls who are similar to the Father and who imbibe the importance of the three dots in their practical life, love, remembrance and namaste from BapDada.

BapDada Meeting Dadis:

Everyone experiences happiness when they see you. Why do they become happy? (To the teachers): You are happy when you see the Dadis, are you not? Why do you become happy? They give happiness through their *vibrations* and their actions and you are therefore happy. You experience happiness when you meet such elevated souls, do you not? You also *follow* them, do you not? Many children think: The Father is the Father; how can we become the same as He is? However, the instrument souls are your equals. So, since they can become this, can you not become this? The aim of all of you is to become complete and perfect. If Baba were to ask all of you to raise your hands as to whether you want to become sixteen celestial degrees full or fourteen degrees, then for which would you raise your hands? For sixteen degrees. So, what does sixteen celestial degrees mean? To become complete. Since your aim is this, you have

to become this. It is not difficult. You have to become this. Do not become upset over little things. You are becoming idols, and so there will of course be a little *hammering*. Just how else would you become an idol like that? To the extent that some are in the front, so accordingly, they have to *cross* the most storms. However, they do not experience those storms to be storms, but a gift. That storm (toofan) also becomes a *gift* to make you experienced. So, it has become a gift (tohfa), has it not? So, you like accepting a *gift*, do you not? Or, do you find it difficult to accept a gift? So this is also receiving; it is not giving. It is difficult to give, but it is easy to receive.

Do not think: Is just this in my *part*? Do I have to experience all the obstacles? *Welcome* them. Come! This is a *gift*. What does that matter when you receive the most *gifts* of all? To become a very *accurate* idol means to be *hammered* more. It is only by *hammering* the idol that they are able to make it right. You have become experienced in this; it is *nothing new*. You find it a game. You continue to observe it, you smile and continue to give blessings. All of you teachers are courageous, are you not? Or, do you sometimes become afraid? "We did not think that this would happen." If we had known of this before, we would have thought about it." Do the *double foreigners* think: "We did not think that this is what would happen by becoming Brahmins"? Did you ever think this? Have you come here having thought this, or do you still have to think about it? Achcha.

No matter what someone is like, BapDada only sees that which is good. This is why BapDada always says that everyone is good; He would not say anyone is bad. Even if there are nine bad points and one good point, what would Baba see? Would Baba say anything about the weaknesses? He would say that you are good, not that you are bad and very weak. Achcha. This group has become big. (Souls from 21 countries have come.) It is good. Only when this *house* is *full* will another one be built. If the house does not become *full*, there will not be a *margin* for another one to be built. Only a need brings that facility in front of you. Achcha.

Blessing: May you be an image of support and with your elevated attitude transform the atmosphere of the world.

You children are not the support for just your life, but you are the images of support for all souls of the world. Through your elevated attitude, the atmosphere of the world is being transformed. Souls of the world and matter are both becoming pure with your pure vision. The world is changing through your vision. The elevated world is being created through your elevated actions. It is only by your becoming the ones who wear the crown of such a huge responsibility at this time that you receive the crown and throne in the future.

Slogan: Make the Father, the One with all Powers, your Companion and no obstacle will be able to stop you.

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

Highlight: On Off

[Back](#)

31/12/93Avyakt BapDada 31/12/93

Continue to fly with zeal and enthusiasm in the New Year and be a great donor and a bestower of blessings to all, andso finish all wastage.

Today, BapDada, the Creator of the new age, the new world, is seeing His children who are the support of the newage. All of you children are constantly co-operative with BapDada, and this is why you are the images of support. Inthe lokik world, today is the day of the confluence of the years. The old year is going and the new year is coming. Sothis is the confluence day of the years, whereas you are sitting at the unlimited confluence age. As well as greetingsfor the new year, you also give everyone greetings for the new age: not just greetings for one day, but you givegreetings for many births in the new age. At this confluence age, you definitely have the experience, that: at this time,you Brahmin souls have a new life. You have come into the new life, have you not? Is it a new life or is it an oldlife? The whole world is new. The world of Brahmins is a new world. From amrit vela onwards, there is a newsystem, a new love. Look at the timetable of your old life and the timetable of your new life, of your Brahmin life.There is so much difference! Is there this difference? Everything has become new: a new awareness, a new attitude,a new vision; everything has changed. So the new life is so lovely. Everyone loves something new anyway. Youwish to let go of old things and take new things. So this is the small new world of this time. The world is new andthe sanskars are new and this is why people of the world celebrate the new year with a lot of splendour.

To celebrate means to have zeal and enthusiasm. There is enthusiasm and therefore, a day of celebration is called a festival. You give greetings to one another with great zeal and enthusiasm. You give greetings and congratulations.Is every day a festival for you Brahmin souls, or do you only celebrate a festival sometimes? Constantly to celebratea festival means that you stay in zeal and enthusiasm. Brahmin life means to have zeal and enthusiasm. According tothe systems of the world, you celebrate a special day. Today, you have gathered together to celebrate, have you not?However, you constantly have zeal and enthusiasm for the new age and your new life. It is not that when it becomesthe 2nd (January), your zeal and enthusiasm will decrease, and that after one month, it will decrease even more. Yourzeal and enthusiasm increases every day; it does not decrease. It is like that, is it not? Or, will your zeal andenthusiasm finish when you go back to your own places? No; every moment is a moment of zeal and enthusiasm.For you Brahmin souls, zeal and enthusiasm are the wings for the flying stage. You constantly continue to fly withthe wings of zeal and enthusiasm. Even when you come into action for a task, you still come into action with theflying stage, as a karma yogi. So, you are those who have a flying stage, are you not? You cannot fly without wings,and so you constantly have these wings of zeal and enthusiasm for the flying stage. This zeal and enthusiasm is thegreatest power for all of you Brahmin souls. It is not a dry, tasteless life. People of the world say: What can we do?There is no sweetness. It is completely dry. And what would you say? That you constantly have the sweetness ofzeal and enthusiasm. You can never be disheartened. You are constantly happy in your heart because no matter howdifficult something is, enthusiasm makes the difficult things easy. Enthusiasm makes even a storm (toofan) into a gift(tohfa). It makes a mountain, not into a mustard seed, but into cotton wool. Enthusiasm makes you experience anytype of test or problem to be entertaining. Therefore, those who maintain their zeal and enthusiasm, those who are theimages of support for the new world, those who have a new life, are the Brahmin souls. You know yourselves, doyou not? Do you also accept yourselves? Or, do you just know yourselves? What would you say? You know andyou accept, and you also move along according to that. You are those who move along according to this, are you not? Do you constantly have the enthusiasm that you are the same ones of the previous kalpa? That you are same onesnow and that you will become

this many times? So, it is imperishable enthusiasm, is it not? You were, you are and you will always be. You havebecome this for all three aspects of time, have you not? The past, the present and the future; you are this for the threeaspects of time, are you not? So it is imperishable, is it not? BapDada is seeing whether souls who maintainimperishable zeal and enthusiasm are numberwise or number one. Are you numberwise or number one? What areyou? Teachers, speak: what are you? What are the double foreigners? Are you numberwise or number one?(Number one). Second number will not do. You are number one. You are victorious souls who have faith in theintellect, and so those who are victorious will be number one, will they not? They will not be numberwise, will they?So constantly continue to fly with this enthusiasm in your new life, because you are the images of support. You

are not just the support of your own life, but you are the images of support for all the souls of the world. With your elevated attitude, the atmosphere of the world is transformed. With your pure vision, both the souls of the world and matter are becoming pure. The world is changing through your vision. The world is becoming righteous through your elevated actions. So you have such a huge responsibility. Are you wearing the crown of responsibility? Or do you sometimes take it off because you find it heavy? Do you take it off sometimes because you find it heavy? What do you do? Do you take it off? Or do you constantly wear it? What do you do? Do you take it off again and again, thinking that you will become fresh in a little while, and then wear it again? No. Those who remain double light constantly experience this crown of responsibility to be light. They don't find it heavy. Those who wear the crown now also wear the crown in the future. What will you do in the new year? You will bring about newness. You have celebrated the Avyakt Year. The Avyakt Year means you have become angels. Or, do you still have to become that? So what do angels do? The meaning of avyakt is to be an angel. When you completed this year, you became angels, didn't you? Or not? Should we now extend the Avyakt Year? Should we make one year of two years? You have to progress further now, do you not? So did you celebrate the Avyakt Year? What will you do now that you have become angels? At every moment and throughout every day, you must constantly be a great donor and a bestower of blessings. So, celebrate this year by being a great donor and a bestower of blessings. Be a great donor and give all those who come into contact and connection with you a donation of some power, knowledge and virtues. You have become so full in all three treasures. The treasure of knowledge is overflowing, is it not? Or, is it lacking a little bit? You are master knowledge-full, are you not? So you have the treasures of knowledge, the treasures of power and the treasures of virtues. You are full. Are all of you full? Are you full in all three? Or, are you full in one and not in the other two? At the present time, souls need all three a great deal. So throughout the day, you must definitely give one or another donation. Whether you give a donation of knowledge, of powers, or of virtues, you have to donate something. No day of a great donor soul should go by without something being donated. Do not say when the year finishes that you did not receive a chance. It is up to you to take a chance. Or, can you only take a chance when someone else gives it to you? Or, can you yourself take a chance? What happens? Do you know how to take it? Or, do you only know how to take it when someone gives it? What will you do? If no one gives you a chance, what will you do? Will you just continue to watch and think about it? Throughout the day, you come into contact with souls, whether Brahmin souls or souls who do not have any knowledge, do you not? Or, do you sit alone somewhere? You do come into contact, do you not? So give all those, with whom you come into connection, some donation, that is, give co-operation. The spiritual meaning of the word, "donate", is to give co-operation. So having become the great donors and bestowers of blessings, how will you give blessings every day? What is the method of giving blessings? Do you know what it is? Even now, your non-living images are giving blessings, are they not? The method to give blessings is to give co-operation, that

is, to give blessings to all those souls who come into contact and connection with you through the atmosphere created by your own stage and through the vibrations of your attitude. No matter what type of soul someone may be, even if he insults you or defames you, with your pure feelings and good wishes through your attitude and stage, you should give such souls a donation of virtues or the blessing of the power of tolerance. If someone who is burning in the fire of anger, comes in front of you, will you put oil on him or water? What will you do? You will put water, will you not? Or, will you also add a few drops of oil? If in your words you do not become angry in front of an angry person, but through your eyes and face, you express the feeling of anger, then you are sprinkling drops of oil. An angry soul is under an outside influence, give him blessings with the cool water of mercy. So have you become such bestowers of blessings? Or, does the arrow of tolerance not work when it is needed? If any invaluable thing is not useful at the right time, would it be called invaluable? Invaluable means that the aspect for which it is valued is used for a task at the right time. So what will you do this year? It is because you fill yourselves with the sanskars of being the great donors and bestowers of blessings in the living form, you become the bestowers of blessings in the non-living form. Do you have to fill yourself with these sanskars now? Or, is it that those non-living images will be filled with these sanskars when those images are created? By becoming the great donors and the bestowers of blessings, all wastage automatically finished. Great donors and bestowers of blessings are bestowers who give to others. So, to be a bestower means to be powerful. Only when you are powerful are you able to give. So where there is power, the wastage finishes automatically. The powerful stage is attained by turning on the switch. Just as to turn on a physical light means to finish darkness, in the same way, to attain a powerful stage means to turn on the switch so that the wastage is automatically finished. So is the switch all right, or does it become loose? Or, does the fuse blow? You know how to switch it on, do you not? Nowadays, even little children are clever in turning on a switch. They turn the T.V. on, do they not? In this way, you will be liberated from the effort of finishing each wasteful thought individually. This is the elevated task of avyakt angels. You know what your task is, do you not? Or do you sometimes forget it? You must not

forget it. So what newness will you bring about? Did you maintain your chart in the Avyakt Year? Or, did you keep it sometimes and not at other times? Were you those who only maintained it sometimes or all the time? What did the majority do? The majority is of those who kept a chart only sometimes. So in this new year, you should keep a new chart. What will you keep a new chart about? You know the four subjects; you know them very well. So, this year keep a chart in all four subjects; gyan, yoga, dharna and service to bring about newness in every subject every day. To have knowledge means to be sensible; to share wisdom and to move along with that wisdom as a sensible person. So newness in knowledge means to fill yourself with whatever it is you are lacking. If you do this, then that is also newness, is it not? If you develop it from not having it at all, that is a newness, is it not? In the same way, have a new experience every day by experimenting with yoga. It should not be that you say that you were sitting in yoga very well and that you had good yoga. So, what was the newness in that? To increase your percentage is newness. If today, your percentage of yoga is 50% and tomorrow, it increases from 50%, then that is newness. It should not be that in one month, you say that it is still 50%. In all four subjects, there should be newness in self-progress. There should be newness in the method, newness in your experimenting, and in making others into easy yogis. When the percentages in these increase, it means there is newness. To say you gave sorrow to someone or you became angry with someone is to keep a common chart. Even your royal subjects keep this chart. So, are you the royal subjects or the kings? With newness, you will continually experience that you are close to making fast effort. Do you understand what chart you have to maintain? Do not send your daily chart here every three months; the work will

increase then. And anyway, this year you have to be economical. This year is the special year of economy: to belong to One and to be economical. You are constructing Gyan Sarovar, and so you have to be economical. You have to be economical in everything. Be economical in all treasures: in your time, in your thoughts, and in your wealth; economical in everything. So every three months, check your own chart as a detached observer and write your news in brief. Every three months, check whether there has been progress, or, if you are still moving along as you were previously. You are not going to come down at all. You must not go into the stage of descent. However, it should not be that you remain as you were either. Do you like midgets? Would anyone like it if he were a midget? So, do not become a midget even in your effort. Do not say: "I did not want this to happen, but what can I do?" Do not say: "What can I do? What can I do?" Is this the language of Brahmins? "What can I do? How can I do it?" Not only should you say: "Do it like this", you should also give co-operation to others and say: "This is how you should do it". So do you understand what chart you have to keep? Because of love, BapDada is not announcing any names as to who did what. You know all this anyway, do you not? Nowadays, it is the fashion to have a T.V. So BapDada also has a T.V. BapDada knows to what extent each one did the work He gave last year. However, should He announce these names of how many were half-caste and how many were full-caste? So this year, be a great donor and a bestower of blessings to the self and to others also. And, each day, bring about some newness, that is, you must definitely progress. So this is the effort for the self. And what will you do in service?

You also have to bring about newness in service. You have had many melas, you have had countless exhibitions and many seminars also. You have had many conferences, but now you have to prepare "mikes" who will make a loud sound. However, what is the method for that? In fact, you have also been told of this previously, but you have done this to a lesser extent. In looking at the results of service, it can be seen that before bringing the heads, the instrument souls, close, whether they are leaders, industrialists or an important officers, the means of bringing them close is to bring their deputies close. You people give time to those who are the heads. They say: This is good, this is good. But, then they go back to sleep. And you then do not have enough time to awaken them again. Neither do they give time nor are you able to go. The deputies do not change, even though the heads all change. You serve one minister and the next day, he is no longer a minister, but just a subject. However, the deputies can be very co-operative. So this year, in serving whichever profession, specially serve the deputies, managers or personal assistants, that is, whoever is most influential and close to the heads. Secondly, and you have also been given a signal about this previously; at the present time you have to let there be less expenditure and yet bring about greater glorification. The method for this is to keep contact and relationship with both small and large organisations and glorify Baba's name on their ready-made stage. Let there be less expense and greater glorification. You do do this, but now do it with greater force in every country, in every town and in every district. Give the message on the ready-made stage of all the different associations, and of the different professions, and of those who hold conferences and seminars etc. Then your time and effort will both be saved. Now do this with greater force. Check that no association or place is deprived in the country or place for which you are an instrument, because at the present time, the atmosphere has changed a great deal. People now have less fear and a lot more love. They believe this is good. They do not become good, but they believe this is good. This is why you should underline

even more these two types of service. Then the "mikes" will be prepared easily. Did you hear what you have to do? You have started the new year, and so you need new methods and new systems.

In this new year, every day at amrit vela, make this slogan emerge: "I constantly have to fly with zeal and enthusiasm and make others fly also". And, from time to time, check this again and again. It should not be that you check yourself at amrit vela, then merge everything throughout the day, and then at night, think that today was just ordinary. So, check yourself from time to time. Check that you did not go onto another path instead of having zeal and enthusiasm. Check that you did not allow yourself to be pulled to any stage other than the flying stage. Achcha.

To all the Brahmin children who experience a new life; to the elevated souls who are the images of support; to those who are the great donors and bestower of blessings through their elevated thoughts, words and actions; to the powerful souls who make the circumstances easy for others through their own stage; to the close souls who experience progress, that is newness, in themselves every day; to the close souls who are similar to the Father, who constantly belong to One and are economical, love, remembrances and namaste.

BapDada meeting the Dadis:

Instrument souls are those who eat instant fruit all the time. The future is fixed for all of you. That is to happen anyway, but, how lovely is the instant, visible fruit! You do something now and you continue to experience the elevated attainment of having done it. The most elevated instant fruit is to experience closeness. And the sign of closeness is to become equal. You are those who eat the instant fruit, and this is why you are always healthy, wealthy and happy. When anyone asks you how you are, what will you say? You will say that yes, you are healthy, wealthy and happy. In the corporeal world, everyone says: "Eat fruit and you will remain healthy", and so the way to remain healthy is to eat fruit. And, you continue to eat the instant fruit at every second. You continue to receive it. So you are constantly healthy. BapDada has told you previously: If anyone were to ask Brahmin children how they are, what would they say? You are always in a happy state. And what is your activity? That of angels. You perform the activity of angels and you are in a happy state. Is there any other state? You are always in a happy state of mind. (Talking to everyone.) Are all of you like this? Or, is your activity or state of mind sometimes different? What do you ask one another when you meet? "How are you?" To be a Brahmin means always to be in a happy state and to be constantly flying as an angel. So, in the new year, at every second and in every thought you have to remain in a happy state of mind; not in a bad state, but a happy state. Sing and dance. You know how to dance, do you not? You also know how to sing, do you not? So sing and dance. What else do you have to do? Eat Brahma bhojan, dance and sing. Wherever you may be, if you cook in remembrance and eat in remembrance, then it is Brahma bhojan. So is this okay? Everything is the best of all. Baba told you about the year, did He not? Baba is obedient, is He not? Achcha, are the double foreigners doubly happy? It should not be that you are very happy sometimes and that you then also become very sad. Do not do this. This year, you must not feel any loneliness, sadness or have wasteful feelings. It is only then that you will bring the new world close, is it not? Achcha. You have new zeal and new enthusiasm in the new year. So now, continue to make everyone dance and sing. Achcha. It is greetings at every moment, is it not? Imperishable greetings. Achcha.

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