



OM SHANTI

**Avyakt Murli
Revision Course**

Service through the Avyakt stage

This day has been designated as the day of going beyond sound. So how can BapDada come into sound? The practice of staying beyond is absolutely essential. You serve souls whilst in sound, but when you do service in the stage of being beyond sound, you will be able to see greater instant results. When you give other souls the experience of the avyakt stage in one second through your remaining in the avyakt stage, you will see that instant fruit in front of you. When you come into sound after having been stable in the stage beyond sound, that sound will not seem like sound but the avyakt vibrations in that sound will attract souls towards Baba. Even whilst listening to that sound, they will experience your avyakt stage. In this corporeal world, they sing a lullaby to little children. That is sound, but it is a sound which is a method to take them beyond sound. In the same way, if you come into sound after being stable in the avyakt stage, you will be able to give the experience of the stage beyond sound. One second's experience of the avyakt stage can enable a soul to forge an eternal relationship. Such an unbreakable relationship will be forged that a soul with that experience will not even be shaken by Maya. The souls that become impressed simply through sound may come and go, because they have heard many sounds, but the souls who have experienced sound emerging through an avyakt stage will be freed from coming and going. Such a soul will not be influenced by anything. Always consider yourself to be combined and do service in the combined form, that is, be in the avyakt stage and then come into sound. Service done through this combined form will create heirs. By simply doing service through sound, subjects are created. Now put newness into service. (What is the method of doing this type of service)? At the time, you are doing service, there is churning, but there is less attention to the stage of being lost in remembrance. There is a lot of attention to the other side. There is less attention paid to your avyakt stage. This is why there is the effect of the depth of gyan, but the effect of being lost in love is less visible. As a result of this, they say that the gyan is very elevated, but they do not have the courage to remain lost in remembrance. This is because they have not had the experience of love, that is, of forging a relationship through the avyakt stage. But because they take a few grains, they become the subjects. Only if the relationship is forged now will they be able to come into a relationship in the future, otherwise they will be the subjects. This is the newness that has to be brought about whereby, through one second's avyakt experience, you enable souls to forge a relationship. There is a difference between a relationship and connection. They come into a connection but not into relationship. Do you understand?

On this day, have you experienced the avyakt stage? If you continue to make this experience constant and stable, you will give this experience to others. Nowadays, words and many instruments impress souls in many different ways. However, no-one can experience in the way that you people do, nor can anyone give the experience to others. This is why, nowadays, it is essential to give an experience. There is a hope in everyone. They have the desire to have an experience in a short time. They don't have the desire to listen. Be stable in an experience and give an experience. Baba received everyone's love in the subtle region. Baba has told you that there are varieties of love and remembrances in the subtle region: there is that of those who are divorced, those who are yogis and those who are loving. BapDada received love and remembrances from all three. The years of the revised course are also coming to an end. When the year comes to an end, students have to determine their result. What is the result that each one has to determine this year? Each one has to determine something. You have to keep four aspects in mind for this. Firstly, to what extent is there the stage of being elevated in all aspects? Secondly, how close have you come to your complete stage and in relationship with all others? Thirdly, to what extent is there contentment with the self and in relationship with others? Fourthly, to what extent has courage developed in the self? You have to check these four aspects in yourself. On this day, you first of all have to carry out the task of checking your result. Don't simply celebrate this day as the day of remembrance, but celebrate this day as the day of increasing your power. Consider this day as the day to transform your stage. Nowadays, people like transparent things. In the same way, transform yourself into such a transparent stage. Have you understood the importance of this day? Become so transparent that the soul that is present in your body is clearly visible to everyone. Your form of the soul should give them a vision of their form of the soul. This is called the experience of the avyakt stage, the stage of the soul.

What was the result of the pilgrimage of remembrance today? Were you the embodiment of love or the embodiment of power? This love enables you to claim the blessing of power, so today is the day of claiming the blessing of love. One is the attainment through effort, the other is the attainment through blessings. So, today is not a day of attaining power through effort, but it is the day of claiming the blessing of power through love. Consider this day as the day for special blessings. Through love, you can attain any blessing from the Bestower of Blessings. Do you understand? Not through effort but through love. It depends on each one how many blessings are claimed. However, everyone can come close through love and claim blessings. To the extent that one understands the day of blessings, to that extent one can receive them. It is the wonder of those who catch them. On this day of blessings, whatever you are able to catch are the blessings you attain. You make effort, so that the remembrance of no-one, except the one Father, should attract you. Did you experience such easy remembrance today? Achcha.

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Alokik Invitation for the Subtle Region

Today, you have invited Baba for a meeting. This avyakt meeting can only be celebrated if you stabilize yourself in the avyakt stage. Are you able to understand this? Today, Baba is seeing to what extent everyone has become the embodiment of power. The images of all of you, the memorials of the shaktis, are shown numberwise. How can the images of the shaktis be discerned, do you know? Do you not know the image by which your powers are discerned? The memorials of the shaktis are created in various ways, numberwise. Have you forgotten your images? The memorials of the shaktis are shown, numberwise, in different forms and with many arms. Sometimes, those images are shown with a certain number of arms, at other times, they are shown with a different number of arms. Some are the shaktis that have imbibed eight powers, some have imbibed more and some have imbibed less. Sometimes, four arms are shown, sometimes eight and at other times, sixteen are shown. They are shown numberwise. Today, BapDada is seeing how many powers each one has imbibed. You call yourselves master almighty authorities, do you not? Master almighty authorities means those who have imbibed all the powers. Do you have a vision of your form of power? When Baba sees each one's form of power in the subtle region, what does He see? In the subtle region BapDada has an alokik exhibition. How many images would it have? You can count the pictures here, but can BapDada's pictures be counted? BapDada is inviting you to come there. The one who has to give an invitation gives it, but those who have to arrive must be able to reach there. BapDada is giving all of you an invitation with a million-fold great happiness. Each one can have an experience. If you were to experience the avyakt stage consistently, you would experience that just as through science, something which is far away can be experienced as being near, in the same way, you would be able to see the activity of the subtle region here very clearly. With the power of the intellect, you can have a vision of your form of all powers. At the present time, because there isn't sufficient awareness of it, you are not able to be powerful. Finish the waste and then you will become powerful.

Baba sees everyone's different forms of effort in the subtle region. They are very beautiful. All of you don't see your forms as much as Baba sees the many forms of all of you in the subtle region. You people can pay special attention one day and see how many forms and what your forms were like throughout the day. You will laugh a lot when you see the different postures. Nowadays, you see many postures of others. So see yourself! Have a vision of your many forms. Everyone has the desire to come to the subtle region, but ask yourself: have you carried out all the tasks that you have to carry out as a Brahmin? Only when you have accomplished all the tasks, will you become complete. The present time is such that you have to pay attention to every step you take. Because there isn't attention, you have the tension of effort. Therefore, add only one word, "attention". Then the many forms will become the one complete form. Therefore, now pay attention to every step.

You heard that nowadays all souls wish to experience happiness and peace. They do not wish to hear a lot. In order to give an experience to others, only when you yourselves become the embodiment of the experience, will you fulfil that desire in others. Day by day, you will see that just as those who are hungry for wealth come to beg for alms, in the same way, souls who are hungry for the experience of peace will be desperate to receive alms. Now, when just one wave of sorrow comes, souls who are wallowing in this wave, souls who are drowning in this wave, search for the support of a straw. Many beggar-souls will come in front of all of you to receive alms. So, do you experience yourself to be a soul who is overflowing with the experience of supersensuous joy and all powers in order to quench the thirst of such thirsty, hungry and desperate souls? Have you accumulated the treasure of all the powers and the treasure of supersensuous joy so that, not only does your stage remain constant, but you fill other souls as well?

You are the children of the Bestower who fills the apron of everyone, are you not? This scene is going to come very soon. Even the doctors will not be able to give medicine for this sickness. This is why they will come to you people to receive this medicine. Gradually, the sound will spread that the experience of happiness and peace can be received from the Brahma Kumaris. After wandering around, many souls will

reach the original place. In order to make many such souls content, are you content in your every action? Only contented souls can make others content. Now prepare yourselves to be able to do such service. Such desperate souls will not even be able to wait for the seven days' course. So at that time, you have to give one or another experience to those souls. This is why Baba has said that now make yourselves ready to accomplish your tasks as Brahmins. Now, do you understand which service you have to do? Whilst you are busy in the corporeal, BapDada is the Helper in the avyakt. When the children have courage, the Father gives help. So tell Baba, who is busier? You were given the experience of the subtle region in the beginning, and it was even better than the experience of those who went into trance. So experience that now. You have the flying vehicle of the intellect anyway. Some children are very stubborn about certain aspects, and so Baba has to accept what they say. Now be stubborn to have an experience. Achcha.

With a group:

You will need subjects until the end of the silver age and bhagats from the beginning of the copper age. Create bhagats and subjects. There is now to come a time when you will have to keep giving and filling their aprons. Such desperate souls will come. They will be pleased even if you give them a drop. Just as they speak about, "A motor a minute", you will have such machinery. There will be service through everything: your drishti, attitude, consciousness and words. Your home should be such an ashram that whosoever comes there cannot wait to go to the centre. These people (the Dadis) wandered around at the time of the establishment of service. You people came when everything had been ready prepared. They extracted the butter after having worked hard. You came when it was time to eat it. However, those who have to eat the butter must be very strong. Always think that the souls who come into contact should receive what they need. What would happen if you give water to someone who needs chappatis? Someone may need to be given regard, but if you tell that person to sit on the floor, how could he sit there? It is possible to give the course to someone sitting on the floor, but some have to be given it sitting on a sofa. What did you do when the Governor came? You gave him regard, did you not? It would not be possible to interact with him through the normal system. You receive regard by giving regard. If you give the same dose to everyone, they become sick. Nowadays, when patients go to their doctors, they don't want a long course of medicine. They go, receive an injection and that is all. The same happens here. As soon as they come, make them fly. Do you do such service? You can do service through your nature as well. According to the drama, some have good nature, and so they have the help of their nature. You can make someone your friend and impress her with your experience.

Don't leave her alone and think that she is not listening to knowledge. Bring souls into connection first, and then bring them into a relationship. You can bring a person close through your nature. Experiment with this. All of you are the images of support that bring benefit to the world. When you consider yourselves to be the images of support, you will be able to uplift many. Those who do such service, accumulate it in that account. For instance, there are various types of bank account. Whatever type of service you become an instrument for, that is the account it is accumulated in. The deeper the foundation, the stronger it is. The foundation is laid anyway, but if you lay it deeply, then it is strong. Just as you heard, people come into connection but you have to bring them into a relationship. Those ones who bring many into a relationship will come close in the relationship with Baba. Those who bring many into connection will come close in contact there also. Achcha.

Are you able to write your whole day's chart accurately? Are you able to know whether it is the speed of the mail train? Do you know how to match your sanskars with those of BapDada? Do those who have lived with the corporeal form, those who have experienced his thoughts and sanskars at every second, know how to match theirs with those of the corporeal form? Others have to draw them with the yoga of the intellect, but all of you simply have to bring them in front of you. This is why you have to match your thoughts and sanskars. You must not waste time. You must decide instantly what you must do and what you must not do. This saves time and it also saves the power of the intellect which would otherwise be wasted. Are all of you

content with your effort? What plan have you made to be complete? How much time do you need to change yourselves? Have you received the certificate of contentment? Together with being loved by the self, you also have to be those who are loved by others. If those who are responsible for you, give you the certificate, then you are loved by others. You have to keep your creation content. You have to catch from their behaviour whether they are content with you or not. When you come to Madhuban, you can claim your certificate from the instrument sisters. All these certificates will be useful in the land of dharamraj. A person driving a car carries a certificate, and by showing it, he is able to pass. In the same way, these certificates will be useful to you in the land of dharamraj. Therefore, claim as many certificates as possible, because these maharathis are those who are going to sit in the Tribunal. These certificates will be useful to you. By taking certificates from here, you will develop the speciality of satisfying other souls. The experienced sisters give you teachings which enable you to satisfy many others. The certificates are the yukti to satisfy many.

Does everyone know how to be loving and the form of power? When the creation of the creators who fill others with power is powerful, the creation will never fluctuate in its effort. If the students fluctuate, you can recognise that you do not know the yukti of filling others with power. The speciality is to bring others close and then to make them powerful so that they are able to oppose Maya. This is what you have to add. Obstacles may come, but they must not last for long. They come and they go. This is the sign of the form of power. Those who are content with themselves remain content with others. Even if others try to make you discontent, if you are content, everyone will become content with you. If you consider the defects of others to be your defects, you will become complete.

Never think that you are not able to make effort because of a particular reason. By thinking that this is your defect, you will progress quickly. Otherwise, a lot of time is taken up in seeing the defects of others.

Do you have love for the corporeal or the incorporeal? The speciality of those who have love for the incorporeal is that they remain in the incorporeal stage longer. Those who have love for the corporeal will have a good character. Each activity of theirs will be serviceable. Secondly, they will also enable others to develop greater love. Both the specialities of being incorporeal and egoless need to be equal. Is it good to be a child or is it good to be a master?

To whatever extent possible, in relationship with service, there should be the stage of being a child, and in the stage of making effort, there should be the stage of being a master. In relationship with others, there should be the stage of being a child, and for the pilgrimage of remembrance and for churning, there should be the stage of being a master. With companions and in a gathering, there should be the stage of being a child, and when you are alone, there should be the stage of being a master. This is what it means to interact with yukti. Achcha.

Do your zeal and enthusiasm always remain constant? What points do you have to remember for that? For that, whilst relating either with students or companions, there should be the desire to make everyone content. By maintaining constant enthusiasm, your Godly zeal and enthusiasm will constantly remain stable. At all times, keep picking up virtues from whoever you see. By taking power from everyone's virtues, your enthusiasm will remain constant. The reason why your enthusiasm reduces is that you see and hear about the different forms and situations. If you have the desire to see virtues, your enthusiasm will remain constant. If you steal virtues, all other thieves will run away. Do you know the yukti of conquering everything? In order to become victorious, you have to understand the secret in each one's heart. When you simply listen to the sound coming from each one's lips, you are not able to know the secret in each one's heart. By knowing the secret in each one's heart, you can conquer everyone's heart.

You need introversion in order to know the secret of everyone's heart. The more you understand the secrets, the more you will be able to please everyone. The more you please everyone, the more you will know the secrets, and then you will be able to become victorious.

What are the signs of being easy-natured? Those who themselves are easy-natured are able to make others easy-natured. To be easy natured means whatever you see, hear and do should be filled with essence and just pick the essence and whatever situations you are in or whatever actions you yourself perform should be filled with essence. Then, your effort will be easy and those who are easy effort-makers will make others into easy effort-makers too. Easy effort-makers will be all-rounders in all aspects. There won't be anything lacking visible in any aspect. They would not be lacking courage in any situation. They wouldn't say: I cannot do this now. By putting this main practice into practical form, you are able to become simple in every situation. By being simple in all aspects, you can pass with honours. Do you ever say for anything that you don't have any practice of it? To be an all-rounder is a different matter, because that is an earning. To be an example of an all-rounder is a different matter, but become a sample in front of everyone. Take a step forward in every situation and create enthusiasm for everyone in their earning through yourself. This is to be an example of an all-rounder.

Do you have more sense, or do you remain more in the essence? Those who are just sensible are not able to become the images of success. The fragrance of those who remain in the essence lasts longer. Their impression lasts forever. There is an impression of those who simply have sense, but it doesn't always last. The garland of victory is around everyone's neck. There is a long one around the neck of some and a short one around the neck of others.

What is the reason for this? As you become victorious over the situations that have been entering your mind, words and actions from the beginning, so too the garland of victory around your neck is created accordingly. Look at yourself from the beginning, and you will know how long the garland of victory is. Nowadays, short garlands as well as long garlands are made. The more you become victorious, the longer the garland of victory you wear. The garland of victory which is shown in the four-armed image is not only symbolic of one, but it is the sign of the victorious jewels. So each one can have a vision of his garland of victory. The more you become worthy of the garland of victory, the more you will claim a crown and a throne. By understanding your present garland of victory, you can understand your future throne. Everyone will have visions here; visions not only through divine vision, but there will be visions in a visible way. The visible proof is also a vision. This is why Baba asked how long your garland of victory is.

One is the power of service and the other is the power of love. Therefore, when you receive extra power, there is extra service taking place. You may think that you do not have physical power, but because of having that power, you experience someone else making you move. You receive a lot of extra power when you become an instrument. Just as the corporeal form had extra power because of being an instrument, it is the same with you. When you experience supersensuous joy, the attraction of happiness through the senses finishes. It is the attraction of the senses that gives sorrow. When you come under the influence of any one of the physical senses, because of the different attractions, they create a bondage in your experiencing supersensuous joy and happiness. When the intellect is able to remain stable in one place, there is a constant stage. Therefore, keep in your awareness the yukti that you have been given of keeping the intellect stable in one place. To move means to fluctuate, and then a lot of time is wasted. A lot of time is wasted in battling. In the images of the shaktis (goddesses), what symbols of shaktis (powers) have been shown? Firstly, they are decorated with ornaments and secondly, they are the destroyers. What is the decoration of ornaments for? In order to destroy, consider yourselves to be such decorated images who destroy. When you maintain the awareness that you are the images that destroy, you will never come under the influence of Maya. Always check whether you have adopted the ornaments accurately. If you have not adopted any of the ornaments, you cannot become victorious. For instance, a married woman always maintains the sign of her marriage. Therefore, the shaktis must now always keep their ornaments of power. For instance, you see how

when someone's physical decoration has worn off or is not right, she keeps on putting it right again and again. In the same way, if your decoration in the form of your ornaments is not right, you have to put it right. Those who are very old have to return after claiming a full right. You come to Madhuban in order to claim your right, in order to stamp yourself. Madhuban is the place for the final stamp. When a letter has been finally stamped by the post office, it can be sent. Here also, the stamp of claiming a right to heaven is given in Madhuban. To come to Madhuban means to earn a million-fold income. You are those who destroy all obstacles, are you not? Those who destroy all obstacles cannot be defeated by obstacles. Always consider yourself to be combined. BapDada is your Companion at every second. Ever since you took birth, BapDada has been your Companion. Here, you find a Companion at the same time as taking birth. Lokikly, you take birth first, and then you find a companion. Here, you take birth and find a Companion immediately.

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The Signs of Souls Seated on the Heart-Throne

What would you call this gathering today? What name would you give to this gathering? This is the gathering of the arms of father Brahma, and this is why this gathering is called the gathering of BapDada's faithful helpers who are seated on BapDada's heart-throne, the master almighty authority group. So, do you now understand that this group has so many titles numberwise, according to effort? What is the sign of those who are seated on the heart-throne? Baba is asking questions because this is a group of teachers. What is the sign of those who are seated on a throne? The sign of being seated on a throne is that they have both the tilak and the crown. Both these are the signs of those seated on a throne. This is why this is also the sign of those who are seated on the heart-throne. They always have the sign of the imperishable stage of the soul (the tilak) shining on their forehead, visible even from a distance. Secondly, the pure feelings of benefit for all souls will constantly be visible on their face and in their eyes. All these signs should be clearly visible on their face. Thirdly, their thoughts, words and actions will be the same as those of the Father. Fourthly, they have the power to fill the souls they serve with the three virtues of love, power and co-operation. These four aspects are their sign. Now, you can check your own result, as to what extent these four signs are visible. One makes others the same as oneself. Today, Baba is relating all this because this is a gathering of teachers. You must fill all the souls you serve with all these aspects. What is the result up to now? Each of you can see your own result. What is the majority? Some have the speciality of love, and some have the speciality of being co-operative. But the inculcation of being the form of power is lacking. What is visible as a sign of this? Do you know? What is the sign of the lack of power? What is the sign of a lack of the power of discrimination? You were told one aspect, that there will not be success in service. In a few words, a clear sign of this is that they will have many questions of what, how, and why in every aspect. It will be very difficult for them to apply the full stop of the drama. This is why they themselves will be in a confusion of what, why and how. Secondly, they will never be able to make other souls come close. They will bring them into a relationship, but not into a close relationship. Do you understand? They will not be able to make others into the embodiment of all the maryadas of the Brahmin clan. They themselves are lacking power, and so they cannot put sufficient power into other souls for them to be able to follow all the maryadas. They would definitely go outside the line of one or another maryada. They understand everything, they are not lacking in this understanding. They will have the full understanding of the maryadas, but they will lack the power to follow those maryadas. Because of this, the souls they serve will also lack power, and so they will not be able to take a high jump. They waste a lot of time in finishing their sanskars. Now, check your form in all these aspects. There can only be very good and beautiful fruit when attention is paid to the tree in all aspects. You must pay attention to making the land fertile, then sowing the seed and then watering it; you have to pay attention to all this. In order to prepare such elevated fruit, the power of finishing sanskars, that is, the power to plough the land is essential. Together with that, just as someone who sows seed has to pay attention to everything, in the same way, you should make souls loving, co-operative and the embodiment of power. If even one is lacking, what happens then? You were told in the beginning that they will not be able to be seated on the heart-throne. This is why teachers have to pay attention to each and every one.

When you tell people your aim and object, what do you tell them? That you want to become deities. This is the aim you give them. The praise of the deities is that they are complete with all virtues, etc. So you should keep this aim. You should make effort to fill each soul with all the virtues. You teachers have to make so much effort on each and every one that not a single soul complains that their instrument teacher did not draw their attention to any particular aspect. Whether they do something or not is in their fortune, but you have to make effort on everyone. Otherwise, according to the present result, there are complaints even now. This is lack of service.

Therefore, you were told, that when you fill that soul with everything, that fruit will also be as worthy. Just think about the fruit you would put in front of important people. It would be big and beautiful. What did you used to see when you brought something to Baba in the corporeal form? So now, those who prepare such fruits can bring them in front of BapDada. Therefore, pay attention to this. The more you yourself are full

with all virtues, the more you will be able to fill others with them. The face of each creator is visible from his creation. Service is the mirror for all of you through which you can see your internal stage. Just as you can see your face easily and clearly in a mirror, in the same way, through the mirror of service, you can have an easy and clear vision of your character, not your features. That is the mirror for the face, and this is the mirror for the character. Do each of you have a clear vision of yourself? You should be able to. If even now you do not have a clear vision, how will you be able to make yourself complete? Only when you know about your weaknesses will you be able to fill yourself with power. Therefore, if you do not have a clear vision of your own self, you can definitely make effort and take help from the instrument sister to have a clear vision of yourself. This is not the task of BapDada. BapDada's task is only to give a signal.

What should the features of the teachers be like? Teachers should do service through their angelic features. The words, 'this is my nature', should not emerge through the features of the teachers. To say this is a sign of a lack of power. You do not use the word 'effort' with the meaning of effort, but you have made the word 'effort' into an instrument to free yourself from making effort. Therefore, your words come in front of you through your creation. Therefore, just as an echo always comes back to you, so you must pay as much attention even to your own thoughts. Sometimes, Baba receives the news that students do not listen to anyone these days. They make effort but are not moving forward. They are still standing where they were. Why is there this result? This is a return of your own stage, because students, whilst moving along, also recognise the weaknesses of the instrument teachers and take advantage of that. Achcha.

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Benefits of Taking on a Responsibility

You children are those who transform the world. You are the support of the world. You are those who uplift the world as well as being those who are an example in front of the world. Those who are images of support have total responsibility. You now have responsibility to make many others follow your every step. First of all, you had the sakar form in front of you: follow father. Now, you are the instrument images. So always think that in whatever way you take a step, all other souls will follow you in the same way. You have this responsibility. Because you become examples for all souls, the blessings you receive from all of them bring lightness. You also receive help, and, due to this, your responsibility becomes light. Even while carrying out a huge task, you will experience it as though someone is enabling you to do it. This responsibility is one that finishes your tiredness. The mind does not enjoy being free. Responsibility helps a great deal in creating a stage. When BapDada sees you maharathi children, He sees the present form of all of you, the final form of this birth, as well as the future form of your next birth in front of Him; all three appear in front of Him. Do you have the clear feeling that you are going to become that? That you will be wearing a crown and be seated on a throne? As you progress further, you will also experience this, just as you experienced it practically from the sakar form. The karmateet stage was very clear and the awareness of the future form was also very clear. The sanskars of the future form were clearly visible in the present form of that time. So the experience that all of you have will be as though you shed that body and that there is one ready, waiting for you. You will have such a clear experience through the power of your intellect's yoga. Now, day by day, through your service, through your being co-operative and through your power of finishing your sanskars, you will know your final form and your future form. Previously, it was said that a time will come when you will clearly be able to see those who are close and those who are distant, but it is now the time when the souls of the divine family can understand who the close jewels are. Those who wish to come close will come close, in spite of their circumstances. For those who wish to become distant, even the circumstances will become instruments to help them in that, so that they will not be able to come close even though they may want to. This vision of the future is now taking place in a practical form on the field of service. It is now not difficult to know your future.

Each of you individually has to make a special programme for yourself. Just as you make a programme for service, in the same way, you can make a programme as to how much attention you paid to your pilgrimage of remembrance in between from morning till night. You should keep this diary. Make your plan of remembrance at amrit vela. For instance, when you remain busy in a physical task, in that too, let there be the discipline of staying in remembrance for a short while. At that time, remind others for two to three minutes, that it is now the time for you to remember Baba, and so they should also stay in remembrance. Just as traffic is stopped at fixed times, so that no matter how urgent something may be, even if a patient has to be taken to hospital, that will also wait, similarly, make your timetable like this as much as possible, so that others will see that that is your time which is fixed for remembrance, and so they would also follow you. No matter what task it is, adjust it slightly and take out a few minutes for remembrance and it will influence the atmosphere. Everyone will follow one another. The intellect will receive rest and be filled with power. The atmosphere will receive co-operation and there will be uniqueness visible. Earlier, you used to remind one another: Shiv Baba yaad hai? (Are you remembering Shiv Baba?) In the same way, when you see that someone is in physical consciousness a great deal, you should adopt such a peaceful form and not say anything to that person, so that he can understand just through a signal. Through this, the atmosphere will remain spiritual. The final stage of you children is that of granting visions. Whatever form you become in a practical way, that is the image of granting visions you will become. When all of you become images that grant visions, your sanskars will also become like that in a practical form. The more you charge yourself, the more you will be able to successfully carry out the task of being in charge. You should take every step while considering yourself to be an instrument, because the vision of the souls of the entire world is on you souls. Just as people have a vision through you of Godly love, of elevated knowledge and of elevated divine activities, in the same way, they should have just as clear a vision of the avyakt stage. You should create such a plan that anyone can feel that you are an angel who is walking and moving, just as you

experienced the angelic stage in the sakar form. Even while having such a huge responsibility, Baba continued to give you the experience of the subtle and the incorporeal stages. The final form of the stage of all of you should also be clearly visible. No matter how peaceless, restless or frightened someone may be, the power from a second of your drishti, your attitude and consciousness should make him completely peaceful. No matter how much someone may be in a physical consciousness, he should experience the avyakt stage as soon as he comes in front of you. Your drishti should work like rays. The result up to the present time is that you are successful in the task of giving the light of knowledge as master suns of knowledge, but you still have to perform the task of destroying the germs of the sanskars of each and every soul with the might of the rays. You have passed in giving light, but the task of giving might still remains.

BapDada has a list of four categories of children: 1) Serviceable, 2) Sensible, 3) Successful and 4) Valuable. Not all are successful and not all are valuable. Some become valuable through their virtues and character, but they are not successful in the planning of service. Each of you can know your own chart. You have to check in which list your name would be. Some have their name in all four, some in two, some in three and some in one. The main virtue of those who are valuable is that they themselves value their own time, thoughts and service. This is why others also give value to the thoughts, words and service that take place through them, or they are given value according to the drama. Everyone sees them with a vision of their being valuable. Are the serviceable ones first or the sensible ones first? Both have their own specialities. Those who are sensible have a planning intellect to a greater extent, but they lack the speciality of putting it into a practical form whereas those who are serviceable do little planning, but they have the special virtue of putting everything into a practical form. Some have sense and also the virtue of being serviceable. In the task of this establishment, both are essential. For one their future is created through their thoughts and plans, and for the other it is created through their actions. There is a greater impact from the latter. And for those who are images of success, their result is based on their avyakt stage. Some make plans and put them into a practical form, but they do not have as much success. They can be serviceable, but not all can be an image of success. It is as though some have received the blessing of success according to the drama. They have to make little effort. They receive success easily. This is each one's part within the drama. Achcha.

Teachers are teachers anyway. Teachers should always have in their consciousness that they are first student before they become teachers. With the consciousness of being a student you will be able to remember the study. When you yourself study something you will be able to enable others to study. If you do not have a student life you cannot make others into students. In order to change the atmosphere you should always consider yourself to be a master sun. What is the task of the sun? Firstly, to give light and secondly, to destroy rubbish. So always check whether both of these tasks are being carried out by the rays of your activity. All souls should receive light and the rubbish should also be destroyed. If, for instance, they receive light but the rubbish is not destroyed, you can understand that there is no power in your rays. When the sun is not hot the germs are not destroyed. If someone has little power then that one will give the light of knowledge, but the germs of the old sanskars will not be destroyed. The more powerful something is the quicker it destroys other things. If there is little power it will take a lot of time. So you have to become powerful. Do not think that you are not educated. You have studied the knowledge of the world, and so everything is included in that. Achcha.

*** OM SHANTI ***

The Method to Receive the Crown and Tilak and To Be Seated On the Heart-Throne

BapDada is happy to see all the children, because He is seeing each one wearing a crown and seated on a throne numberwise. Do you see yourself as one who is wearing a crown and seated on a throne? How many types of crown do you have, and how many types of throne do you have? How many crowns do you have? (21 crowns for 21 births.) Do you have any crowns at the present time, or can you only see the 21 crowns? The crown of the present time enables you to claim many other crowns. So, do you see yourself wearing a crown now? How many crowns have you worn? Countless! How many crowns does the Pandava Army have? (Two.) Is it right that the Shaktis have many crowns and the Pandavas have two? If you are not wearing a crown at the present time, how would you claim a crown in the future? BapDada is making all the children wear a crown and is seating them on a throne at this time. If you are seated on a throne, you would also be wearing a crown. How many thrones are there? At the present time, you are seated on the heart-throne and the immortal throne anyway. By being seated on the immortal throne, you also wear the crown of the light of purity at the present time, and, by being seated on the heart-throne, that is, by being a server, you also wear the crown of responsibility. So, now, each of you should check yourself to see for how long you wear both crowns and are seated on both thrones. All of you have received the crown and the throne, but for how long you wear the crown or are seated on the throne is dependent on your own individual effort. Some have very little experience of wearing a physical crown, so they take it off again and again. However, this throne and crown are so simple and easy that you can wear the crown and be seated on the throne at every moment. When someone is seated on a throne, the workers in the court work according to his orders. If he leaves the throne, those same workers will not work under his orders. So, in the same way, when you take off the crown or get off the throne, your physical organs do not listen to your orders. When you are seated on the throne, those same physical organs say, "Yes, my lord". Therefore, always pay attention to never letting go of the crown or the throne. Constantly remember the perfect image of your wearing the crown and seated on the throne. By your remembering them, none of the many, different images that would have been created, will be created. In one day, one can see pictures of the many changing forms of each one. So keep a picture of your perfect form in front of you. By wearing a crown and being seated on the throne, you will automatically have intoxication and also have the target in front of you. The crown and the throne remind you of the intoxication and the target. So never let go of your crown or throne. The more experienced and practised you become in wearing the crown and being seated on the throne here, the longer you will be able to wear a crown and be seated on a throne there. If you wear the crown or sit on the throne for a temporary period, the crown and throne you receive there will be for a very short time. The practice of the present time is giving each of you a vision of your future. If, even now, you simply become happy on seeing others wearing the crown and being seated on the throne, you will simply have to observe it there too. Therefore, wear the crown and sit on the throne all the time. Will you receive such a crown or throne again? You can only receive it now. Even after a cycle, you will only receive it at this time. If not now, then never!

What would you do if, while you are sitting at home, someone comes to give you a crown or a throne? Baba has come as the Guest to the home of souls. He has come to give you the gifts of a crown and a throne while you are sitting at home. Where do you go when you leave aside the crown and the throne? Do you know? Does Maya have any place of residence? Do all of you also say that she is omnipresent, or, is it that she exists everywhere other than where you are? How many times in 63 births would you have given a place to Maya? You have probably seen the result of that many times too. What would you say if someone repeats doing the same thing, even after having had the experience of it many times? It is shown that some put aside their crown and their throne and go away into a jungle. So, here, too, you go into the jungle of thorns. There is so much difference between a throne and a jungle of thorns. Which do you prefer? According to their discipline, devotees or those who decorate the idols apply a tilak on their forehead after first bathing or washing. A tilak is applied as a decoration or as part of worship or as a sign of being married. So, in the same way, at amrit vela, you bathe yourself in knowledge and decorate yourself with knowledge, and so you should also give yourself the tilak of this consciousness. However, at amrit vela, you forget to give yourself this tilak of consciousness. If someone puts a tilak on you, you wipe it off. Many have the habit of rubbing

their forehead and wiping off the tilak. One moment a tilak would be applied and the next moment they would rub it off. It is the same here. Some forget to put on a tilak, and others put it on and then rub it off. They do both the tasks of applying it and then rubbing it off. So, constantly keep with you at all times the tilak of the consciousness given at amrit vela, and then the sign of being married, the decoration and of being a yogi will constantly be visible on your forehead. When people see a tilak on the forehead of devotees they can tell that they are devotees. In the same way, the tilak of your consciousness will be so clearly visible to everyone that they will instantly realise that you are yogi souls. So, always keep the tilak, the crown and the throne with you. Do not rub off the tilak. You call yourselves master almighty authorities, and so do those who are master almighty authorities not know how to wear a crown or sit on a throne? Always remember just two things while performing actions, and you will develop the practice of catching the thoughts of someone else's mind. Just as you can easily catch something spoken through the lips so, you will easily be able to catch the thoughts of the mind. However, this will only be possible when you come close to being the same as the Father. When two people are similar in their nature, they are easily able to catch the feelings of one another. So, here, too, by coming close to being the same as the Father, you will be able to catch the thoughts of someone's mind, as though they are words spoken through the lips. However, your own thoughts should not be mixed in that. It is essential to have controlling power over your own thoughts. Just as people have different levels of controlling power over external things, in the same way, it is numberwise in being able to control the activity of the thoughts of the mind. There are two aspects to this; what are they?

Firstly, while performing every action at every second, constantly keep in your consciousness that you are on a stage. By paying attention to your every action, you will continue to come closer to your perfect stage. Secondly, always keep in your consciousness your status of the present and the future. So, one is the stage and the other is the status. By constantly having both these things in your consciousness, you will never perform any action that is wrong and not according to your status. Together with that, while considering yourself to be on stage, you will receive inspirations to perform elevated actions. Constantly continue to keep both these aspects in your consciousness. Achcha.

Have you come from far away or has BapDada come from far away? Although the speed may be fast, who is the furthest away? You have travelled here and BapDada has also travelled here. This is why we are all travellers. It is just that, whereas there is tiredness in your travels, BapDada is tireless in His travels. To become a Madhuban niwasi is also a sign of great, great fortune in the drama, because Madhuban is the land of blessings. So, you have come to the land of blessings. The other is the land of effort, whereas this is the land of blessings. So, each of you can claim as many blessings as you wish from the Bestower of Blessings and the souls who have been made instruments by the Bestower of Blessings. How will you claim blessings from the elevated souls who are the instruments? Do you know this account? In Madhuban, you receive blessings. The atmosphere of Madhuban is filled with blessings. It is the land of pure, divine activity, but how will you claim blessings from the elevated souls who are the instruments? There is less effort involved in blessings. In the temples, the guides take the pilgrims in front of the idols of goddesses in order for them to receive blessings. So, you are also guides. How will you enable the pilgrims to receive blessings? What is the method to receive blessings? You receive blessings from the elevated souls, because, since they are the instruments, you easily receive inspirations by seeing their every action. When you see anything in a physical form, you are easily able to imbibe that. Anything that has to be thought about with the intellect is imbibed a lot later. Here, too, those who saw sakar Baba find it easy to remember Baba. It is slightly difficult to remember the form of a point. In the same way, when you see the practical actions of the service, renunciation, love and co-operation between each of the elevated souls who are instruments, you easily receive inspiration in the form of a blessing. So, before you go from Madhuban, the land of the Bestower of Blessings, claim the blessing of being an easy karma yogi from every elevated soul. You just say that the only difficult thing is to stay in remembrance while performing actions. So, when you see the instrument souls performing actions and also maintaining the dharna of these virtues, you easily receive the inspiration

to become a karma yogi. So, do not miss out on any of these blessings. While claiming all the blessings you too will become a master bestower of blessings. Achcha.

*** OM SHANTI ***

Service through the Vehicle of the Inner Body

Can you calculate how far you can go in one second? When a person dies, he goes so far away within one second. When you speak of the vehicle of the body within, what do you mean? What is the meaning of the saying, "You used to travel around with the vehicle of the body within"? This praise is not just of those who have divine vision, but it is also of all of you. Those people have their own meaning of the vehicle of the body within, but the accurate meaning is that your final karmateet stage at the end is like a vehicle. You travel around in one or another vehicle; you can go from one place to another very far away. In the same way, when you attain your karmateet stage, then because of this stage, you are able to travel very far away within one second. This is why it is said, the vehicle of the body within. In fact, it is the praise of the final stage. At that time, you are beyond the consciousness of the physical form, and this is why they have even called it the subtle body, just as there is the saying about the flying horse. So it is the experience of your present time that has been related in the form of stories. When you give an order to go somewhere, it would take you there within one second. Do you have this experience? Nowadays, science is trying to speed everything up to be quick. They are making as much effort as possible for greater success through less time. In the same way, you are all also trying to increase the speed in everything. The more someone's speed increases, the closer he will come to the final stage. Through your speed, you reach your stage. You can recognise your stage from your speed.

All of you are now making plans to celebrate the greatest festival of Shiv Ratri. So, what newness have you thought of? (We will hoist flags.) You may hoist a flag at your own centres, but also hoist the flag of the revelation of the Father in the heart of each soul. That will only happen when the embodiment of power is revealed. You can only reveal the One with all powers through your being an embodiment of power. An embodiment of power means to be a destroyer and one with all the ornaments. Before you go onto a stage, you first of all prepare your internal stage very well and then go onto the stage, and, through this, people have a vision of your internal stage. Just as you make all other preparations, in the same way, check that you are going onto the stage as someone who has adopted all the ornaments. Both forms of a lighthouse and a 'might-house' should be in an emerged form. Only when you are both these forms will you be able to be a good guide. When you say 'Father' that word should be filled with so much love and power that it works like the ointment of knowledge, that it makes orphans into those who belong to the Lord. Fill just this one word with so much power. At the time when you go onto a stage, firstly let your stage be that of mercy, secondly, have feelings of benefit, thirdly, your words should be filled with love, and fourthly, let there be the sparkle of power in your form. Make your awareness and your stage so powerful that you think you have come to grant a vision of the Father through yourself to your devotees who have been calling out for a long time. In this way, you can reveal the Father through your spiritual form, your spiritual vision and your attitude of bringing benefit. Do you understand what you have to do? You must not just make preparations for lectures, but make such preparations for a lecture that through that lecture you give the experience of the stage of going beyond words (sound). You have been paying greater attention to preparing for the lectures and less attention to staying in the consciousness of the form of spiritual attraction. Therefore, this time, you have to make greater preparations for this. You must stamp everyone's heart with the stamp of a relationship with the Father. Achcha.

What service will those of Madhuban do? BapDada is especially giving Madhuban residents an invitation to the subtle region. You will be able to see the service taking place everywhere when you come to the subtle region. Baba will especially take you on a tour in the evening from 7.00 pm to 9.00 pm. Just as the trance messengers were taken on a tour of all the places, in the same way, Baba will take the Madhuban residents on a tour of the service at all the places. What more do you want when you can go on a tour without any effort? Therefore, on this day, if the Madhuban residents consider themselves to be residents of the subtle region, and stay beyond the consciousness of the physical body, they will have many experiences. You can then relate the experiences you have to Baba. If, on this day, you make even a little effort, you will easily receive the blessing of having various, unique experiences. Do you understand? Have a special yoga

programme from 7.00 pm to 9.00 pm. In fact, you are being given an invitation for the whole day, but this is the special time for going on a tour. At this time, each of you will be able to have experiences according to your capacity. Madhuban residents are especially loving, and Baba is therefore giving you a special invitation. Simply use your intellect to become detached from the consciousness of the body, and you will then have whatever experiences you are to have according to the drama. Visions are common things for trance messengers, but you can have such experiences even with your intellect. It will be as clear as though it is an experience seen through your eyes. Achcha.

With the Teachers:

What should this group be called? (Speakers' Group.) Speakers are those who give a speech. As well as speech, is there also speed? Because, together with speech, when there is speed in effort, then, through the influence of those who give speeches, there can be benefit for the world. If your speech is without speed, it would be difficult for there to be benefit for the world. So you can say that this is the group of those who give speeches and who move with speed. Those whose speech is powerful and whose speed is also powerful are called world benefactors, master removers of sorrow and bestowers of happiness. So, are you engaged in such a task? Those who are removers of sorrow and bestowers of happiness are themselves beyond the waves of this world, and their speech will also be that which takes others beyond the waves of sorrow. Do you give a speech while remaining stable in such a stage? A speech is always given while standing on a stage. So, on what stage do you stand when you give a speech? On the external stage? When a speaker has to go onto a physical stage he first has to check whether his internal stage is ready or not. Those who give speeches while remaining in such a stage are called elevated speakers. Just as you give so much time to preparing a physical stage, do you make just as much effort in the same way to make sure that your internal stage remains just as ready? What is the memorial in Abu of those who give speeches while remaining stable in such a powerful stage? (Dilwala Temple.) The Dilwala temple is a memorial of the pilgrimage of remembrance. Have you not seen the Gaumukh (mouth of the cow)? What is the Gaumukh the memorial of? It is the memorial of the mouth, just as the memorial of the Father is Gaumukh, because He clarifies everything through the mouth. This is why there is the memorial of the mouth. A speaker has to work through the mouth, but in such a way that you give a speech while in an elevated stage. You should constantly have an ever-ready stage. It shouldn't be that you have to prepare it at that time. When you have an ever-ready stage, the impression of that is very good. This is why Baba asked if you were influential. Should this group be called the influential group? Will everyone give this certificate? (It is a good group.) If you give this certificate, they will also be those who satisfy everyone. You are jewels of contentment, are you not? Do you say 'yes' to this? If you yourselves are jewels of contentment you will be able to make others content. Teachers are also given a paper. How? (Their paper will come from the subtle region.) A teacher takes a paper at every step. Whatever step you take, always think that you are sitting in the examination hall and taking that step. A speaker means one who is sitting on a stage. Everyone's vision is on those who are sitting in front of them on the stage. All of you are also sitting on an elevated stage. The vision of many souls is on the steps you take. So you have to take every step with such attention. If you take even one step out of line, or fluctuate a little, many others will follow you. Therefore, whatever steps you teachers take, you have to take them after careful consideration, because you are wearing a crown, are you not? What crown have you received? The crown of responsibility. The greater the responsibility you have, the bigger the crown. So, since you have received such a huge responsibility, you must take every step while considering yourself to be an instrument. You must not be careless now. Carelessness finishes when you are wearing a crown and are seated on a throne. Carelessness means carelessness in effort. This group should always think that, whatever step you take or action you perform, it should remain an example to the world, because your actions will become memorials in the form of stories. These activities of yours will become worthy of praise. Do you move along while considering yourself to be responsible to this extent? This is the speciality of the group that is responsible. To the extent that you remain responsible, accordingly, you will also remain light. Achcha.

11/02/71

Madhuban Avyakt BapDada Om Shanti

11/02/71

*** OM SHANTI ***

The Easy Method to Become an Embodiment of Success

Are all of you master trikaldarshi? By becoming trikaldarshi, you do not become unsuccessful in any task. Before you start any task, stabilise yourself in the stage of being a master trikaldarshi. By knowing the beginning, the middle and the end of the task and then performing that task, you will constantly be successful, that is, you will become an image of success and an image of perfection. There is the praise of the yogis attaining all success, but what success do they attain? They attain success in their thoughts and through the method of their actions. By having both of these, you are easily able to claim your birthright.

Do you know how you will be able to attain success in your thoughts? What is the reason for any lack of success in your thoughts? You have many wasteful thoughts now. By having wasteful thoughts mixed in, you are not able to become powerful. You are then not able to attain success in the thoughts you create; there cannot be success in wasteful thoughts. So, in order to attain success in thoughts, the main effort required is not to create wasteful thoughts but to create powerful thoughts. Do you understand? You create a large creation and you are therefore not able to sustain it fully and use it for a task, just as if you create a large lokik creation you cannot make them worthy. In the same way, when you create your thoughts, you create many of them; the fewer thoughts you create, the more powerful they will be. The larger the creation of thoughts, the less powerful that creation will be. So, you have to make effort in order to attain success in your thoughts. Stop the creation of wasteful thoughts. Otherwise, nowadays, a lot of time is wasted in creating a wasteful creation and sustaining it. This is why there is very little success in your thoughts and actions. The method to attain success in your actions is to become a master trikaldarshi. Before you perform any action, know its beginning, middle and end and then perform that action. It should not be that you have to think about the result of the action after you have performed it. This is why, in order to become perfect, you have to pay attention to both of these aspects.

This group is of those who stay in a household, and so, by paying attention to both these aspects, whilst living in a household, you will be able to become serviceable. Service is not done simply through the lips, but you can also do service through elevated actions. This group that has come: do you consider yourselves to be a serviceable group? Those in this group who consider themselves to be serviceable, raise your hands! Now, can those who have raised their hands for being serviceable make time and become helpers in service? Baba's name can be glorified a great deal with the help of the mothers. If all of you who have come here become helping hands in service, you can very quickly glorify Baba's name. You are the ones who move along as couples, and this is why such couples can reveal themselves a great deal in service. Perform such a task that your task attracts every soul towards the Father. It can be very easy for a group of mothers to make time, and especially for a group of mothers who are living as couples. You have come having made special time even now, have you not? Your household will still be carrying on without you, will it not? You considered this to be essential, so you lightened your bondages and have arrived here. From time to time, lighten the bondages of your household in the same way, for the more you become a helper in service, the more quickly your karmic accounts will be settled. So mothers should consider the method for their progress to be in becoming helpers in this way. You should experience both listening and talking to others. Just as Baba becomes the Helper, in the same way children too have to become helpers, and this is what it means to receive help. So, all of you in this group should fill yourselves with such power that you can lighten your bondages and become helpers in service. Otherwise, if you are lacking in this subject, how would you be able to claim full marks? You have kept the aim of passing fully, have you not? This is why, before leaving, this group should especially take training to create such methods. What do you have to become in this bhatthi before you go from here? Do you understand? Serviceable ones and helpers. If, whilst living at home, you have the consciousness of being an embodiment of power, your karmic bondages will not create any obstacles. However, whilst living in a household, instead of being an embodiment of power, you have a greater awareness of living a pure life. Whilst living in the family, you lack the attitude of being an embodiment of power. This is why the sounds that emerge even now are: What can we do? We have karmic bondages. How can we cut our karmic bondages? These sounds emerge because you do not constantly keep

the ornaments of being an embodiment of power with yourself. So now, before you go, change your consciousness and your form in this bhatthi. For this, you must constantly remember two things. Firstly, you have to change, and secondly, you have to issue a challenge. You have to change your form and attitude into that of an embodiment of power. The more you change yourself, the more you will be able to challenge others. This is why you must remember these two aspects. When you perform any pure action, the loving form of the Father comes in front of you, and when you perform any sinful action, you should bring the fearsome form of the Father in front of you. All of you are loving souls, are you not? Loving souls always perform pure actions. Always remain aware that you should never perform any wrong action, because all of you are hero actors on the world stage. So everyone's vision is on the hero actors. This is why you must not consider yourselves to be those who are living in a household, but each of you must perform every action whilst considering yourself to be a hero actor on the stage, and you will not then perform any wrong action.

Look at all the things that the atomic power of science is showing you. In the same way, you are the proof of one who is living in a household whilst in the Shakti Army of silence. That is atomic power, whereas all of you are the proof for the world. So, by being the proof, you too can do a lot of service. There are many requests for the mothers. The service of the mothers spreading the message in every corner still remains to be done. The responsibility for many souls not having received the message yet is on you souls. This is why this group has to be ready in such a way. This group can be helpers in service from time to time. It is a group in which there is hope: Just as the group of half-kumars was one in which there was hope, in the same way, this group is also of those who can be helpers. However, although you have the method of how to become helpers, you do not have the power. This is why you must claim from your teacher the certificate of having changed your form before you go. Just as each kumari is said to be greater than one hundred brahmins, in the same way, each mother is a world mother. There is so much difference between one hundred brahmins and the whole world. So whose praise is greater? Each mother should become a world mother and have mercy, love and beneficial feelings for every soul of the world. This is why this group has to make a promise. Do you have the courage to make the promise, no matter what the promise is? Or, will you only have that courage after you hear what the promise is? Do you have courage before hearing the promise, or will you have courage after you have heard what the promise is? What do you think? If it is a very strict promise, you would think about it, would you not? Each of you has to make the promise that you will become a helper from time to time, as well as becoming a destroyer of obstacles, by being an embodiment of power whilst living in a household. It is an easy promise, is it not? You will not cry out in distress when obstacles come, will you? You will not be afraid, but you will become a Shakti and face them. Make this promise to yourself for all time before you leave here.

If any type of attraction pulls you, then, when you go back, it is possible that Maya will also come to you. When you are attracted by anything, there is a possibility of Maya coming to you. If you are free from being attracted, Maya cannot come to you. When the attraction is finished, you can become an embodiment of power. If you are attracted by your own body, by any relations or physical objects, then Maya can also come to you, in which case you are not able to become a Shakti. Therefore, in order to become the form of shakti, change attraction into being free from attraction. Just as you tell others that one light can ignite many others, in the same way, each of you can become an instrument for world benefit. So continue to move along whilst constantly remembering your form and your task. You are the arms of Brahma, are you not? So you will become the hands, will you not? Do you consider yourselves to be arms of Brahma? What is the task of the arms of Brahma? The task of Brahma is establishment, and so the task of the arms of Brahma is also to remain constantly engaged in the task of establishment. You simply have to learn the method of interacting in limited relationships. You can make yourself free from bondages, but you do not know the method. Firstly, you do not know the method and secondly, you do not have the strength. So you have to fill yourself with strength and also learn the method. Nevertheless, BapDada still thinks there is hope for this group. Now, we shall see how many times each of you offers yourself. You have to offer yourself. Only those who offer themselves receive thanks. If you do something when you are told to do it, you do not receive thanks. Now, let's see who will offer themselves. You are loving, but, as well as being loving, you must also be co-

operative. What should this group be named? Names are always given according to the sanskars. All of you have come to the bhatthi for transformation. All of you have come to the naming ceremony, have you not? What name should this group be given? This is the constantly co-operative group which is an embodiment of power. Now, never allow your power to decrease. When you lose your power, Ravan sees that you have lost your power, and so he makes you cry a lot. To lose power means to call out to Ravan. Therefore, never let your power decrease. Learn to accumulate it. You have to accumulate power for the future 21 births. If you accumulate it from now, you will have it in stock. Therefore, always think about how much you have accumulated. Achcha.

*** OM SHANTI ***

The Unique Stamp of the Bhatthi

Today, BapDada is seeing two things on each one's forehead. What are they? One is the fortune and the other is the 'suhaag' (the symbol of marriage, not being widowed). Baba is seeing both these things. Having come to this bhatthi, are you able to see and recognise your fortune and the symbol of your marriage very clearly? Are you able to see the star of fortune shining on your forehead? You received in the bhatthi the mirror through which you are able to see your fortune and the symbol of your marriage. To come into the bhatthi means to attain two things. What are these two things? Today Baba has come to meet those who are in a bhatthi. So Baba will give them their paper. What are the two main things that you receive? (Each one gave a different answer.) What each of you spoke of was very good, because if the mothers are able to relate even this much, they can do a lot of service. So you have received these two main things in the bhatthi, and you must take them back with you when you return home.

Firstly, you have received the mirror to be able to see yourself. Secondly, you have received yoga, that is, the orb of remembrance. What globe will be placed in the hands of those who constantly keep the orb of light in their hands, which is also shown in a picture as the memorial of all of you? In the picture of Krishna, he is shown holding the globe of the world, is he not? So the orb of light means that you must constantly remain in the image of light. By becoming an orb of light, you will be able to claim the globe of the kingdom of the world. So, you are now orbs of light, and in the future you will have the globe of the kingdom. So, firstly, you received the mirror in this bhatthi, and secondly, you received the gift of the orb of light in order to make your pilgrimage of remembrance constantly elevated. You must take both these gifts back home with you. You must not leave them behind here. If you take both these gifts back with you and constantly keep them with you, what will you become? You have composed a song in praise of the Father, "Satyam Shivam Sundaram" (Shiva, the Truth, the Benefactor and beautiful God). In the same way, all of you will also become master "satyam shivam sundaram", and through this mirror, you will be able to have a vision of truth and real beauty. So, have you made your image like that? This is why you have come to this bhatthi, is it not? Have you surrendered your lokik awareness in this bhatthi? Due to the influence of a lokik attitude or vision, and the awareness of lokik relations and lokik codes of conduct and the lokik customs and systems, you will not forget your alokik love and alokik systems, will you? Have you firmly stamped yourself with alokik love and the alokik customs and systems? Have you stamped yourself with this so firmly that, no matter how much someone tries to erase it, it cannot be erased? Those who have stamped themselves so firmly, raise your hands! Be careful! You will receive a very difficult paper from the lokik customs and systems. Some of you have not raised your hands. Perhaps you are thinking of maintaining your own safety. However, your safety lies in maintaining your courage, and you will receive help to the extent you maintain courage. If you have doubts in your intellect beforehand, you will definitely be defeated. Why do you have some doubt in yourself that perhaps you will fail? Why don't you think that you will definitely gain victory? You are victorious jewels, are you not? So you must never create doubts in yourself when making effort. When you have doubts in your intellect, you become defeated. Your own doubtful thoughts do not allow you to become a conqueror of Maya. Achcha.

The majority are victorious jewels. You are going from here having applied the tilak of victory on yourself, are you not? Always take every step with the awareness that victory is your birthright. By performing actions whilst having that right, you will definitely receive the right to victory, that is, the right to success. There is no need to create any other thought. Not even in your dreams should you question whether you will gain victory or not. The words, "I don't know", should not emerge from the lips of those who are master knowledge-full. Since you know the three aspects of time, that is, the beginning, the middle and the end of the world, since you have become master knowledge-full, these words, "I don't know", cannot emerge from the lips of such souls who are master knowledge-full. Such souls know everything. That is the language of those who do not have knowledge, not of those who are knowledgeable. Even if you do make a mistake, knowledge makes you aware that you are performing a wrong action. You are aware of it, are you not? To say, "I don't know whether this will happen or not", is not the language of Brahmins. So stamp yourself with

this firmly before you go from this bhatthi, so that it remains firm for 21 births, so that it remains imperishable. So, have all of you taken both gifts of the bhatthi with you? Now, what will you do when you return from the bhatthi? You have come to the bhatthi to transform yourselves. So the more transformation each one can bring about in the self, the more transformation you can bring about in others. Whilst engaged in service, if you see that there is little transformation, then check in the mirror you are taking back with you: "Do I have that much power to transform myself?" If you lack power in transforming yourself, you will only be able to bring about that much transformation in others. So remember two things: firstly, you have to bring about transformation in every aspect. You have to change everything from the lokik into the alokik. Secondly, you have to create strength yourself. If there isn't that strength, then that too will prevent success. So you have to bring about transformation, and you also have to bring about that strength in yourself. You have to remember these two main things whilst living in a household and carrying out your tasks. If you remember both these things, then faith brings victory. Baba told you something easy, did He not? Mothers need something easy. In any case, mothers always look in the mirror to check their make-up. So BapDada also gives you that same task. Achcha.

This bhatthi is the unlimited bhatthi of Madhuban. So continue in your household, considering it to be the model of this unlimited bhatthi of Madhuban. A model of something is always small. So just as you are going from this bhatthi, in the same way, make your household a model of this, and then, what will happen is that you will be able to continue with the things of the bhatthi: the dharna you had in the bhatthi and the timetable of the bhatthi. Therefore, when you go into your household, keep your attitude the same as it was whilst you were in the bhatthi. Do not change your attitude. Just as you have an elevated attitude when you are in this bhatthi, in the same way, you must keep an elevated attitude in your household. If you change your attitude, then the circumstances of the household will make your stage fluctuate. However, if you keep your attitude elevated, then the many circumstances you have to face in your household will not be able to make your stage fluctuate. Do you understand? Carry your elevated attitude back with you and then see how victory is guaranteed. Everyone has greater love for the mothers because they have tolerated a lot of sorrow. This is why the mothers called out a great deal. So because they have tolerated a lot of sorrow and because they have tolerated a lot of beating and they are tired, Baba massages their feet with love. There is the praise of the fact that the feet of the mothers were massaged, not physically, but the feet of the mothers are especially being massaged with love. Give them love and courage. Do not just remember the love you have received, but also remember the courage you have been given. Achcha.

Remember the essence of the teachings and the study of the bhatthi in three words. What are those three words? To break, to mould and to join. You have learnt how to break the karmic bondages, have you not? You have also learnt how to mould your sanskars and your nature and you have also learnt how to join, to link together. So remember these three words and always continue to check that you are breaking all other connections, molding yourself and also connecting yourself to One. Is there anything lacking in any of the three? Then you will quickly become perfect. This group is especially being given the tilak of this awareness. A tilak is a sign of consciousness. So always keep it in your consciousness that, even whilst seeing all the perishable things with those eyes, you should continually see your new relationships and the new world. You should have the consciousness of destruction in relation to whatever perishable things you are seeing with those eyes. This group is being given the tilak of this consciousness. Then you will not be defeated in any aspect, because you will be aware that those things are perishable. Therefore, in order to make yourself victorious, you must apply the tilak of consciousness at amrit vela every day. Mothers are very innocent, are they not? If these mothers come onto the field, then those other people who consider themselves to be lions today will become goats and bow down at your feet. This is because you are the practical proof of the lifestyle in which they are weak and cowards. Seeing your practical proof, they will be ashamed. So it means that they will become goats, does it not? Mothers can do such elevated service that they can make lions into goats in one second. You are such magicians! Through magic, you make lions into goats and goats into lions. You mothers can show such magic. You must simply become lionesses and they will then become goats. So this battle of religion that has been portrayed at the end will make the sound

spread. When the lions become goats through your service, their followers would follow them anyway. If you just make one lion into a goat, many other lions would also be caught in the net. This is why the mothers should remain ready for such elevated service. Would they be able to stay if such a Shakti Army opposes them? You need courage to challenge them. At present, you have to go beyond those papers in a practical way. One is a theoretical paper and the other is a practical paper. You have passed the theoretical paper and you now have to pass the practical paper. When the Shaktis have courage, the Almighty Authority gives help. You always remember this, do you not? Now you simply have to give the return of that. You have to give the return of all the effort that you have taken from others. All of you are lionesses. Lionesses are never afraid of anyone; they are fearless. They do not even have the fear, "I don't know what is to happen". You have to be fearless in this too. Have you become such lionesses? (We will become that.) When? When you came into the bhatthi on the first day, because to come to the bhatthi means to transform yourself. Do you understand?

So you are celebrating the transformation ceremony, are you not? BapDada has also come to the transformation ceremony. Today, the final stamp has to be applied. Then you must not forget this transformation. Each of you has to fill yourself with one speciality or another. You must definitely become number one in any one subject. In fact, you should be that in all the subjects, but if you are not able to be that, then you must especially make yourself number one in any one subject. Have you made a plan for becoming a helper in service when you return from here, as you were told? Then you must definitely remain ready to follow the plan that you have made. Obstacles will come, but when you consider something to be essential, you make arrangements for it. Just as many essential things come in front of you in your household for which you make arrangements; in the same way, you must make some arrangement or other to free yourself. Make someone your companion. Amongst yourselves, one or two members from the divine family can also be co-operative with each other. However, they will only be that when you give love to one another and make them co-operative. You should create plans about how you can lighten your bondages. Many are clever and so they can create clever methods to become free from their bondages. Do not think that you can only come if arrangements are made; you yourself have to make the arrangements. You have to make yourself free. Others will not make you free. By becoming yogyukt and creating such a plan, you will be able to make the arrangements according to your desire. You must simply have faith in your intellect and increase your enthusiasm. When your enthusiasm is lacking, you are not able to make arrangements, you are not able to find any helpers. This is why you must be courageous and then someone or other will become your helper. Now we will see how much power each of you has filled yourselves with in order to make yourself free. You are conquerors of Maya, but the power to make yourself free is absolutely essential. You will be given a paper to see to what extent you have filled yourself with power. Those who become free and become helpers whilst living in a household will receive a prize. Achcha.

Young ones are equal to the Father. All are one, but, in order to be able to recognise one another, you speak of Gujaratis, Punjabis, etc. Gujarat will definitely become number one and reveal themselves, will they not? We shall see who becomes worthy of receiving a prize. Each of you jewels has your own speciality. Some have the speciality of love, others of co-operation and others of power and some of being images of divine virtues and some of knowledge. You now have to fill yourself with all the virtues. You now have to become full of all virtues, 16 celestial degrees full. If you do not become full of all virtues, you will be 14 degrees instead of 16 celestial degrees full. When there are any degrees lacking in the moon, it does not look as beautiful. Beauty is in perfection. The arrow of those who are intense effort-makers will always strike the target. You must never be defeated by Maya. You must go from here as an orb of light. Light is knowledge and light is also might. The word, 'try' is that of weakness. Wherever there is weakness, Maya is ready in advance. Just as any illness quickly affects a weak body, in the same way, simply 'trying' is a weakness in the soul. Maya thinks that you are her customer, and so she comes to you. There is victory in faith. Whatever consciousness you have throughout the day determines the type of dreams you have. If you have the awareness of being a Shakti throughout the whole day, weakness cannot come to you even in your dreams. Achcha.

*** OM SHANTI ***

The Means to Overcome Adverse Situations is Your Original Stage

Has the practice of being in the avyakt stage whilst being in the corporeal become easy? You have come to your home, to this bhatthi to increase the practice of being able to stabilise your intellect whenever you wish. So now you have to try to make the practice of a short time here permanent. Just as you consider yourselves to be avyakt angels whilst walking and moving around when you come to the bhatthi or in Madhuban, in the same way, you should keep this practice with you on the field of action or whilst at your service station. Wherever you happen to be, you can remember an experience you have had once anywhere. So by remembering the experiences you have had here, and by stabilising yourself in the same stage you have had here, the intellect will develop that habit. Just as in lokik life also, a habit pulls you towards itself against your conscious wish, in the same way, after you have developed the habit of stabilising yourself in the avyakt stage, this habit will automatically pull you towards itself. There are some souls, who even whilst making such effort say: This is my habit. Why do you have this weakness? Why did you become angry? Why did you become so sensitive? They will say: It is my habit. Even now, some children give this reply. So in the same way, if you create this stage or develop the habit of this practice, then the habit of this avyakt stage will pull you towards itself against your conscious wish. This habit will save you from going to court. Do you understand? Since you are able to adopt bad habits, are you not able to instil this habit? When you have done something in a practical way two to four times, by putting that into a practical form, you develop that practice. You put this practice into a practical form in this bhatthi in Madhuban, do you not? Since you put it into a practical form here, and you develop that practice, then what should something that you have practised become? It should become natural and part of your nature. Do you understand? You say: This is my nature. So the more you practise it, the more this practice should become natural and part of your nature. What will happen when this stage becomes your nature? Natural calamities will come. This has not yet become your nature, and this is why the natural calamities are waiting. Because, if those who are opposing are not able to overcome those situations with their own stage, then how will those situations come about? Those who are to oppose are not yet ready, and this is why it is taking long for the curtain to be opened. Even now, you have not yet developed disinterest in the old habits, the old sanskars, the old things, the old world, the old bodily relations. Whenever you have to go somewhere, you have to turn your back on the things that you have to leave behind. Do you not know how to turn your back on something? Firstly, you do not turn your back on anything, and secondly, you do not follow up any instruments you receive. You have seen the toy of Sita and Rama, have you not? What does Sita do to Ravan? She turns her back on him, does she not? If you turn your back on him, you will easily be saved from being attracted by him. But you do not turn your back on him. When you come close to the cemetery, the face of the corpse is turned towards the cemetery and the feet in the opposite direction. So you do not know how to turn your back on something either. You then turn your face in that direction, and this is why you become trapped by one attraction or another. So you do not know how to turn your back on something or to follow up something. Maya creates many forms in order to attract you, and so, instead of turning your back on her, you become attracted by her. When you become attracted, you forget your effort, you forget to move forward and you come to a standstill. So what will happen? You will take a long time to reach your destination. This is the bhatthi of the kumars, is it not? So kumars should keep this toy in front of them. You turn your face towards Maya. When you turn your face towards Maya, you are not able to face the situations that come to you from Maya. If you do not turn your face towards her, you will be able to face the situations created by Maya. Do you understand?

Do you know what is the memorial of the kumars remaining pure and satoguni? Sant Kumar (the kumar who always remained young). What is their speciality? They are always shown as young kumars. It is said that they always have an age of five years. This is the praise of purity, just as five year old children remain completely pure. They stay away from the attractions of relationships. No matter how big their lokik family may be, their stage is always that of a small pure child. In the same way, this is the memorial of purity. A kumar means a pure stage. In that too, a gathering has been portrayed, not just one. As an example, only a few would be shown. So this gathering of yours is a memorial of purity. There should be such purity where

there is no thought or experience of impurity. Before you go, you have to create your stage as is shown in your memorial. When you become detached from the things of this world and the relations of this world, you will be loved by the divine family, BapDada and the entire world. Generally, when you become separated from your relatives, or if you become separated in a lokik way also, then by being separated, you are loved more. If you stay with them, or if you have attachment in that relationship, then you are not loved that much. That is a lokik situation, but here, you have to be detached with knowledge. You must not simply be detached externally. There should be no attachment of the mind either. The more detached you become, you will definitely be that much loved. At the moment, you become detached from your body, and this stage of being detached is loved by the self also. Have you ever had this experience? When you have attachment to your body, when you cannot become detached, you do not love yourself and you yourself feel distressed. In the same way, if you do not become detached from external attachment, then instead of being loved, you become distressed. All of you must have had this experience. It is just that you are not able to have such experiences all the time. Is there anyone here who has not experienced this loving and detached stage? You call yourselves yogis, do you not? Since you call yourselves easy Raja Yogis, it is not possible that you have not had this experience. Otherwise, you cannot give yourselves this title. A yogi means one who has these qualities, and this is why he is a yogi. Otherwise, you

cannot say in your introduction that you are students of easy Raja Yoga. You are students, are you not? It is not possible that students would not have the experience of their study. Yes, it is certain that there can be the difference in the extent to which you are able to make this experience permanent or temporary. However, those who are old students should not only have a temporary experience of this even now. If even now, you have this experience temporarily, what will happen? You will only receive the inheritance of the confluence age and the future inheritance for a temporary period. Do you understand? You will not be able to claim the full inheritance that you should. You will only claim it for a temporary period. So are you content with just this much?

Today is the beginning of the bhatthi of the kumars. The beginning of the bhatthi means the beginning of becoming strong. Some will sacrifice themselves, others will become strong and others will have a determined thought for purity. This is why you have come here, is it not? Now see that you do what you say. This group has to become innocent of Maya and become saints with knowledge. When the golden-aged souls come here, they are innocent of the knowledge of vice. Do you remember what you souls were when you were in satyug? You were innocent of the knowledge of Maya. Do you remember that? Are you able to make those sanskars emerge into your consciousness, or are you just able to understand about it because you have heard about it? Just as the things you have done in your childhood of this birth are clearly in your consciousness, in the same way, are your sanskars of yesterday clearly in your consciousness in the form of sanskars in your life today. Or, do you have to bring them into your consciousness? Those who think that their golden-aged sanskars are clearly in their consciousness, just as the sanskars of the childhood of this life are clearly in their consciousness, raise your hand! They should be clearly in your consciousness. They were clearly in the consciousness of the sakar form. You will only be able to have this consciousness when you have the consciousness of the form of the soul clearly and all the time. At present, the consciousness of the form of the soul is sometimes hidden behind the curtain of the body. This is why this consciousness is also visible from behind the curtain, but it is not clear. When you have the consciousness of the soul clearly and for a long time, you will be able to see your future inheritance, that is, your future sanskars will emerge in front of you. What have you shown in your pictures? On the one side, you have shown the vices running away, and on the other side, the consciousness of the intellect running towards Baba and the future attainment. The picture of Lakshmi and Narayan has been shown. Have you created this picture for others, or for your own stage? So in order to bring your future sanskars into your consciousness clearly, you must constantly and clearly have the consciousness of the form of your soul. Just as you are clearly able to see your body, in the same way, you should clearly be able to see the form of your soul, that is, you should be able to experience it. What do the kumars now have to do? You must become a saint and also be innocent. This is an easy study, is it not? Your course will be completed in two words. You must apply this stamp

before you go. You must be completely innocent of weaknesses and disturbances. Even the word 'weakness' should be completely finished. The name of this group is the group that stays within simplicity and purity. That which is simple is beautiful. You must not just have simplicity of your costume, but simplicity in everything. To be egoless means to be simple. To be free from anger means to be simple. To be free from greed means to be simple. This simplicity is the method for purity. Achcha. What slogan will you remember?

Whatever you say, you will first do it and show others, and then you will speak about it. You will not first speak about it, but you will first do it and show others and then speak about it. So you must remember this slogan. Achcha.

*** OM SHANTI ***

Signs of Souls Who are Free from Bondage

Do all those who are sitting here consider themselves to be souls who are free from all bondages? That is, have all of you become free from all bondages, or are there still some types of bondage? Has the Shakti Army become free from bondages? Those who consider themselves to be free from all bondages should raise their hand. It is a different matter if you still have bondages just in name for the sake of service but have you finished your own bondages? Do you think that you have become free from all bondages in your own way, and that you are just sitting in your body in order to perform tasks as an instrument for service? (The majority raised their hands.) All those who raised their hands: do you experience the slightest trace of distress or subservience in your thoughts or situations of the body, or have you gone beyond even that? When you are free from bondages, you will not be under the influence of the mind, that is, you will not be influenced by wasteful thoughts; you will have full control over your wasteful thoughts. You will not be influenced by circumstances either. You will have full power to face all circumstances. Are all of those who raised their hands like this? So, you are still tied in these bondages, are you not? What are the signs of those who are free from bondages? Those who are free from bondage will be constantly yogyukt. The sign of being free from bondage is being yogyukt. What main virtue is visible in such yogis? This game of the intellect is deliberately being played. So, what will be the main virtue or qualification of such a yogi soul? To the extent that a soul is yogi, accordingly he is co-operative with everyone and he automatically claims a right to receive co-operation from everyone. Yogi means sahyogi (co-operative). To the extent that someone is a yogi soul, accordingly he definitely receives co-operation. If you wish to receive co-operation from everyone, then become yogi. Why does a yogi soul receive co-operation? Because he has yoga with the Seed. Because of being connected and having love for the Seed, he receives co-operation as a return of that love. So those who have yoga with the Seed, those who give the water of love to the Seed, receive the fruit of co-operation from all souls. What do you have to do in order to receive fruit from an ordinary tree? In the same way, those who are yogi souls do not need to have yoga with each individual, they do not have the desire to receive co-operation from each one individually, but, by having yoga, that is, by having a connection with the one Seed, there is automatically a connection with all souls, that is, with the entire tree. So, pay attention to maintaining a connection.

So, in order to be co-operative, first of all, ask yourselves: To what extent have I become a yogi, and what type of a yogi have I become? If you are not a complete yogi, you cannot become a completely co-operative soul nor can you receive co-operation. No matter how much someone tries, without having yoga with the Seed, it is not possible to receive co-operation from any soul, that is, from any of the leaves. Therefore, what is the easy effort to receive co-operation from all and to give co-operation to all? To have a connection, that is, to have yoga with the Seed. Then, the desire to make effort on each one individually and to receive from them will finish. You will be liberated from making effort; this is a short cut. When you are constantly co-operative with everyone and constantly yogyukt, you will definitely become free from all bondages, because once you have received co-operation from all the powers and from all souls, then would it be difficult for such a powerful soul to cut away any bondages? In order to become free from bondages, you need to be yogyukt and by becoming yogyukt, you become loving and co-operative in the right way. So become free from all bondages in this way. How long has it already taken you whilst saying, "It is easy, it is easy"?

You must definitely have such a stage: the stage of being free from bondage where you have simply taken the name and support of a body for carrying out a Godly task, and where you are not subservient to it. You have only taken the support in name. Those who consider themselves to have taken support of a body simply in name will never be subservient to it. Only those who are images of taking support in name can become images of upliftment for all souls. How could those who are subservient themselves uplift others? Therefore, success in service is only to the extent that each one is free from being subservient. So it is essential to go beyond all types of subservience in order to receive success in everything. In order to create this stage, remember two words through which you can easily attain such a stage. What are those two words? When you become free from all bondages, then, just as you are able to catch the sound of each other via a

telephone, in the same way, you will be able to catch whatever is in anyone's thoughts. You are still becoming that and you therefore have to think about it. The two words are: being a detached observer (saakshi), and a companion (saathi). Firstly, constantly keep the Companion with you. Secondly, perform every action as a detached observer. So put into practice these two words: "detached observer" and "companion". Then you will very quickly be able to create the stage of being free from all bondages. Because of having the company of the Almighty Authority, you receive all the powers. And together with that, by being a detached observer, you will not become trapped by any bondage. So constantly remember these two words in order to become free from bondages. Then yoga and co-operation are both included in that. Now, in how much time will you make such effort? You have to become completely free from all bondages, be a detached observer and perform all tasks through your body just in name. This time, have this determined thought with yourself before you leave here. It is easy for you teachers. Why is it especially easy for the teachers? Because their whole life is as an instrument. Do you understand? Teachers are those who have become instruments. They have to have the thought that they are in their body just for the sake of it. This will be easy, will it not? For the brothers, it is a double responsibility. Therefore, they will have to battle to remove them (the bondages). However, for those who have become instruments, it is easy. What is easy for you mothers? Just as it is easy for these souls because of this special aspect, in the same way, it is easy for you because of one particular aspect. It is easy for those who are living in a household, because they constantly have the contrast in front of them. Because of having the contrast in front of them, it becomes easy to decide. Because you lack the power of making decisions, you do not find it easy. Once you have experienced what the benefit from a certain thing is, you automatically make a decision. Once you have stumbled, you will not allow yourselves to stumble again and again. Because of lacking the power of making decisions, you find it difficult. So, because of being experienced in being in a household, and because of having the contrast in front of you, you are saved from being deceived. Those who claim the right to a blessing cannot be subservient to anyone. Do you understand? So now finish being subservient and begin to claim the right. You must never have the thought of being subservient. Do you have such firm faith? There cannot be a percentage in faith. What dharna did the Shakti Army bring about within themselves? When your love and power are equal, you will have become complete anyway. Have you had a vision of your courageous form? A courageous soul is never afraid of anyone but those who come in front of a courageous soul are afraid. So now constantly keep the vision you had of being courageous in front of you, and also constantly remember the two words you were told today. Achcha.

*** OM SHANTI ***

In Order To Become Victorious, the Powers to Accumulate and to Overcome are Necessary

Today, Baba has especially been called for those who are in a bhatthi. Baba is seeing what those who are in the bhatthi have imbibed. Today, Baba is especially seeing the dharna of two things through their corporeal image. Baba is seeing to what extent each of you has imbibed two particular powers according to your capacity. What two powers is Baba seeing? One is the power to accumulate, and the other is the power to overcome. The power to accumulate is very essential. So, you have to accumulate in the intellect the dharna that you have been given in this bhatthi, and by keeping it in the intellect, you will be able to attract people. Therefore, both powers of accumulating and overcoming are essential. Have you imbibed both these powers? If there is anything lacking in either of the two, you cannot be constantly victorious. To the extent that someone has the power to accumulate, accordingly, he has the power to overcome. You have come to this bhatthi to imbibe both these powers. So, have you become embodiments of power? What blessings have you received from the bhatthi? On the path of devotion, people give blessings: May you have children! May you be wealthy! However, what main blessing did you receive from this bhatthi? Did you just become a teacher, or also a master bestower of blessings? One blessing you received was to be constantly full of power, and the second blessing was to remain constantly in the avyakt, stable stage. Both those things are merged in these two blessings. You must attain both these blessings, become prosperous through them, and return home to show your practical proof. Do not think that you are just returning to your home or to your own place, but you must think that you are going onto the stage of the world in order to put the blessings you have received into a practical form. What main aspects do actors pay attention to whilst they are on the stage? Attention and accuracy: they remember both these things. In the same way, when you are going to reveal BapDada by going to act on the stage, you must remember both these things. You must pay attention at every second to every thought, and you must be accurate. Otherwise, you will not be able to play the elevated part of revealing BapDada. So, do you now understand why you are going? You are going to play the part of revealing BapDada. You must go from here with this aim. Whatever action you perform, first of all, check whether BapDada will be revealed through that action. Do not think that you must just reveal Him through your words, but you must reveal Baba at every moment through every action. Reveal Baba in such a way that the words emerge from the lips of all souls, that each of you is practically like the Father. Your every action should become a mirror through which they can have a vision of the divine form and the spirituality of BapDada's virtues and task.

However, who will be able to become a mirror? Only those who not only surrender their thoughts, but also surrender their body consciousness. Every action of those who have surrendered their body consciousness becomes a mirror. When you surrender something, that is no longer considered to be your own. So, by surrendering the consciousness of the body, that is, when you finish the consciousness of "mine", all attachment also finishes. Have you surrendered to this extent? What are the signs of those who have surrendered in this way? Firstly, they are constantly yogyukt, and secondly, they are free from bondage. Those who are yogyukt will definitely be free from bondage. Being yogyukt means to be free from the bondage of attraction to the body. When you have become free from the bondage of your body, you automatically become free from all bondages. So, to surrender means to be constantly yogyukt and free from all bondages. Always keep this sign with you. If someone still has bondages, he cannot be said to be yogyukt. The sign of those who are yogyukt is that their every thought and every action are yogyukt. Because they have imbibed all the yuktis that they have received, they will be yuktiyukt as well as yogyukt. Do you understand their signs? Through this, you can understand what stage you yourself have reached; and this is why you were told that you need to take back with you both the powers of accumulating and overcoming. What was the result Baba saw? Did you receive a certificate?

Firstly, you have to claim the certificate of keeping yourself satisfied, and secondly, that of satisfying everyone else, and thirdly, of surrendering yourself completely. To surrender does not mean that you come and sit down at Abu. So you also have to claim the certificate of surrendering yourself. Fourthly, you also have to claim the certificate of accumulating all the yuktis of knowledge you have received. You must claim

these four certificates from your teacher before you go. This group has a hundred marks in some aspects. In which aspects? To be innocent in your efforts, you have 100% marks. On the one hand, to be innocent in your effort can be carelessness, but it is also a special virtue. The fact is that all of you have an intense desire to bring about transformation in yourselves, and therefore, BapDada still has hope in this group. However, when will you be able to fulfil this hope? When you constantly do everything with great humility. You are quality souls in which there is still hope, but if you imbibe the qualities you have been given, you will be able to give the practical proof. Do you understand?

It is good to hear the music and secrets of knowledge, but what do you have to do now? You have to become razyukt (one who understands the secrets of everything). You have good yoga, but you now have to become yogyukt. You have the desire to become free from all bondages, but, first of all, you have to break the bondage of body consciousness. Then you will automatically become free from all bondages. Do you understand? Now, you have to try this. You have to become images of the proof and also become worthy. Have you become powerful and prosperous? Each of you has made a promise to yourself. You will definitely accumulate power to fulfil the promise you have made. No matter how much you have to tolerate or how much opposition you have to face, you definitely have to fulfil your promise. Have you made such a promise? Even if the souls of the entire world collectively try to make you break your promise, you must not go back on your promise but you will face them, become complete and definitely show them. There is the memorial created of those who made such a promise: Achalghar. So constantly remember that as is our memorial so we have to become. This is easy, is it not? By remembering the physical symbols, you will remember the intoxication and your target. You must definitely consider yourselves to be special souls selected out of the entire world. To the extent that a soul is special, accordingly, there is speciality in each action of that soul. You are special souls, are you not? You are no less. All Madhuban residents have to show themselves to practically be special souls and glorify the name of this group. You have to keep the aim of talking about it less but demonstrate by putting it into practice. People will see this speciality in this group. When you go onto the stage, play such a part that everyone says "once more" (encore). Do you understand? Your instrument teacher should invite your group again and again, and the groups have to be examples to show everyone. When someone performs good actions, that soul is remembered again and again. So this group should also show such wonders. Achcha.

*** OM SHANTI ***

The Method to Become Detached and Unique (Nyara) and Loving (Pyara) in the World

Do all of you maintain your alokik and parlokik intoxication and goal? Do you know the alokik intoxication and goal and the parlokik intoxication and goal? Is there a difference between the two, or are they the same? The alokik intoxication and goal are of this Godly life and the parlokik intoxication and goal are of the future life. So, do you remember the intoxication and goal of the Godly life? Together with that, do you also remember the parlokik, that is, the intoxication and goal of the future life? What will your awareness become if you remember both of them all the time? Through the alokik intoxication and goal, you become detached, and through the parlokik intoxication and goal, you are loved by the world. So through both types of intoxication, you become loving and detached. Do you understand?

Now, you have to be detached from everyone. Since you have to be detached from your body, you will be detached from everything else. At present, you are making effort to be detached. By being detached, you are automatically loved by all. You do not make effort to be loved; effort is required to become detached. If you want to be loved by all, what effort do you need to make? That of being detached from everyone. You become detached from your body anyway, but you also have to become detached from the old sanskars in the soul. If you want to be loved through your effort to be loved, what would be the result? Instead of being loved, you would become even more distant from BapDada's heart-throne. This is why you must not make that effort. Anything that is unique is definitely loved by everyone. If someone in this gathering is visible as unique, then everyone's attachment and everyone's love would be drawn to that one. So you must become unique. This is easy effort, is it not? What is the reason why you are not able to become unique and detached? What is the reason for everyone in the world having attachment? (Attraction.) Attraction is also through selfishness. At present, people do not have attachment out of love but out of selfishness. Because of selfishness, there is attachment and because of attachment, they are not able to be detached. So what do you have to do for this? What is the meaning of "swarth" (selfishness)? Swarth means to sacrifice the chariot (rath) of the self (swa). This is the chariot of body consciousness, the awareness of the body and attachment to the body. How will you finish this selfishness? The easy effort for that is to understand the meaning of the word, "swarth". Once the selfishness has been removed, you will surely become detached and unique. You simply have to understand this one meaning. Recognise its meaning and become an embodiment of it. By knowing the meaning of one word, you will always belong to One and become constant in your stage. Achcha.

Today, it is the inauguration of the teachers' bhatthi. Do you have the courage to make the final sacrifice? This is a group of "teachers in-charge". Are you that now or are you going to become that? The main dharna you should have is that you must constantly continue to invoke your final stage and your final perfect form. When you invoke someone, that consciousness remains in your intellect all the time. Similarly, if you constantly continue to invoke your perfect form, then, that will be in your consciousness all the time. And what would be the result of staying constantly in this consciousness? You would be liberated from the cycle of coming and going. Which cycle of coming and going? Sometimes, you are stable in an elevated stage, and sometimes you come down. You will be liberated from this cycle of coming and going, that is, of fluctuation. Those people make effort to be liberated from the cycle of birth and death, whereas you people make effort to be liberated from the cycle of remembering and forgetting. By constantly invoking your perfect form, you become liberated from this coming and going, that is, by stepping away from all those wasteful aspects, you become a constantly sparkling, lucky star. In order to become a "teacher in-charge", you must first charge the battery of your soul. The more someone's battery is charged, the better a "teacher-in-charge" she is able to be. Do you understand? When you remember that you are an "in-charge", ask yourself: Is my battery charged? If the battery is not charged so much, there would be that much weakness visible in the "in-charge" teacher. So, what do you have to do now? Charge your battery very well, and then become an "in-charge" before you leave here. Do not simply become an "in-charge" before you go. What would happen if you become an "in-charge" without charging your battery? There are three meanings to the word "charge". One is to charge the battery, the second charge is a duty and the third charge is to be accused

of something: someone can be charged with something. So if your battery is charged when you are an "in-charge", you can be an accurate "in-charge". If your battery is not charged, if you do not have the accurate form, you will be charged with many different things. So, do you now understand how you have to become an "in-charge"? In the land of Dharamraj, you will first be charged, and then there will be punishment. So if your battery is not charged, there will be charges. Now, become such that this group comes into everyone's vision. Everyone should experience the seniors to be the seniors, but the young ones to be equal to God. Whilst keeping this aim, imbibe these qualifications before you go from this bhatthi. You have to be so tender that you are able to mold yourself wherever you wish. Anything that is tender can be molded as you wish, but anything that is hard cannot be molded. So you have to be tender, but in which aspect? Become tender in molding your sanskars, but protect yourself from having a tender heart. Imbibe this aim and these qualifications before you go. The slogan for this group who are to be loving and co-operative is: We will claim the right and finish being dependent. You must never be dependent on your thoughts, to Maya or to any other form. Move along whilst having a right over your body. Also claim a right over Maya and make her subservient to you. You must not be subservient even in terms of relationships: do not be subservient whether in worldly relationships or Godly relationships. Always be one who has a right. Constantly remember this slogan. I have to become this before I leave here. There is the saying, "By bathing in the Mansarovar Lake, one becomes an angel". This group also has to bathe in the lake of knowledge of this bhatthi and emerge from it as angels.

When you become angels, you have a body of light and you even remain beyond the consciousness of your body. Your feet, that is, your intellect is beyond, that is, it is beyond the attraction of the five elements. No type of Maya or anyone that has Maya would be able to touch such angels. So, before you leave here, become such that no type of Maya or any person who has Maya can touch you. Kumaris are praised a great deal. However, which kumaris are praised? Praise is sung of the Brahma Kumaris. A Brahma Kumari means a kumari who reveals Father Brahma. Those who become teachers must not simply keep the points in their intellect or speak about them, but they have to become the form of the point and then speak about that point. If you yourself are not stabilised in the form of the point, the points you speak of will not create any impact. Therefore, together with accumulating points, you must also remember your form of a point. When you fill in your note books, check whether you have become a copy of the divine activities of corporeal Father Brahma. Anything that is copied would be identical, would it not? So, you should be visible as being the same as the father. You were told that to the extent you become equal to the Father, accordingly, you have the power to face. By bringing about equality, you automatically develop the power to face. Achcha.

This group is no less. What will happen when such a large shakti army spreads to every corner? The sound will spread: Victory to the Brahma Kumaris. At present, people only insult you. People will offer flowers of praise to you here. This is why you are told that you must become like this before you leave here, so that anyone who sees you spreads this sound loudly. This group has to take this practical paper. There should be cries of victory of BapDada and His helper children in all directions. Do you have such power? By staying in the company of One, you are liberated from the influence of bad company. Constantly check: Whose company does my intellect have? Is it the company of One? If you have the company of One, you are liberated from the many influences of bad company. The influence of bad company creates many types of influences. Therefore, pay a lot of attention to this. There should be only the one Father, I, and no third person. When you have such a stage, everyone will have a vision of the third eye through you. What are the signs of yoga in the memorials of this place? The third eye. If a third person enters your intellect, the third eye closes. Therefore, let the third eye remain constantly open. For this, remember that there should not be any third person. Achcha.

*** OM SHANTI ***

The Experience of All Virtues When in the Avyakt Stage

Do you like the stage of being beyond sound or the stage of staying in sound? Which stage do you love more? Can you have both these stages at the same time? Do you have the experience of that? What virtue can be seen practically when you have this experience? (Being loving and detached.) This stage is like the stage of the seed in which the whole tree is merged. In the same way, in this avyakt stage you experience at that time all those special virtues which you speak about in the confluence age, because you are then a master seed and also knowledge-full. So you do not just experience peace, but, as well as peace, you also experience the main virtues of knowledge, supersensuous joy, love, bliss, power, etc. Not only do you experience those, but many other souls also experience all those virtues from the face of a soul who is stable in this stage. What did you experience through the corporeal form? You used to experience all the main virtues in the one moment, because all the virtues are merged in one main virtue. Just as in ignorance, all vices are deeply connected with one vice, in the same way, all the main virtues have a deep connection with one main virtue. If someone says that he is stable in the stage of an embodiment of knowledge, then, as well as being an embodiment of knowledge, many other virtues are also definitely merged in that stage. What would you call this stage in one expression? That of a master almighty authority. All powers are imbibed through such a stage. So the creation of such a stage is the stage of being equal and complete. Do you serve while stable in that stage? When you come onto the stage to do service, first of all, stabilise yourself in this stage, then come onto the physical stage. What will you experience through this? Even whilst being in a gathering, you will be seen as an alokik (unique) soul. At present, together with having an ordinary form, your stage is also seen as ordinary. However, by having a unique, extraordinary stage whilst in the ordinary form, you will be seen as the people who belong to Allah whilst being part of a gathering. In the beginning, you had the intoxication of such a stage. Just as in a gathering of stars, the sparkle of special stars is lovely and unique when seen even from a distance, so all of your stars should also be seen as special souls amidst ordinary souls.

When something extraordinary comes in front of people, then, even against their conscious wish, the attention of all of them is drawn to that. So, come onto the stage having stabilised yourself in such a stage that people's vision is automatically drawn to you. The stage secretary should not have to give everyone your introduction, but your stage itself should give your own introduction. Can a diamond not give its own introduction whilst being hidden in the mud? So, at the confluence age, a life as valuable as a diamond can automatically give its own introduction. What has been the result up to now? Do you know? What value have you reached now? What is the result of the lectures you give? At the present time, very few number one subjects emerge. There are more ordinary subjects that emerge, because, together with having an ordinary form, your stage over a long period of time also becomes ordinary. Now you yourself must experience the extraordinary stage whilst in the ordinary form and also give this experience to others. At the time of becoming extroverted, you must also keep the stage of being introverted. This does not happen. Either you become introverted, or you become extroverted. However, first of all, become introverted and then become extroverted. You need to pay individual attention to yourself in order to practise this. There is greater attraction to being extroverted than to the stage of being introverted. The reason for this is that you do not always remain stable in your elevated form or elevated intoxication. Therefore, your stage does not become powerful.

Together with being knowledge-full, become powerful and then give knowledge and you will be able to make many souls experienced. At present, there are many who relate knowledge, but very few who give an experience. There are many who relate knowledge (outside knowledge), but you are the only ones who can give an experience. At the time of doing service, have the aim that, whilst giving a donation of knowledge, you also have to donate the virtues of the Father and the self. No one except you can give a donation of virtues. Therefore, if you are an embodiment of the experience of all virtues, you will be able to make many others experienced too. Have you become like a lotus flower? It is the image of your life that has been portrayed, is it not? Or, is it the image of the life of some other maharathis? You say that it is your image, do

you not? Why are images created? An image is created of the lifestyle and activity. So you have such activity and character, and this is why your image has been created. Keep this one image in your consciousness whenever you perform any action, and you will be able to remain detached from everything else. At present, you only remain in this stage temporarily. No matter what the atmosphere is like, simply remember this image, and you will be able to remain detached from that atmosphere. At present, you become influenced by the atmosphere. You have the very elevated aim of being the ones who will even purify the five elements, that you will transform them. So, can you come under the influence of that atmosphere? You are those who bring about transformation, not ones who are transformed due to the attraction of matter. Only then would you be able to remain like a lotus flower all the time.

What day is it for this group today? Today, the theoretical paper has been completed, and you are now going to take the practical paper. Now, what special task will this group perform compared to the other groups? How many heirs will you create and in how much time and bring them here? You will make many souls heirs in a short time, will you not? You have made many promises. You hold a function for making promises. In order to fulfil all the promises you make, simply remember one principle. What is that? (To die alive.) Do you have to die alive again and again? BapDada constantly has every hope in every soul. However, those who fulfil these hopes reveal themselves numberwise. This is why this group has to remember one main promise. What is the essence of the entire course? Out of all the pictures which picture would you show everyone in a practical way, through which you can reveal BapDada? What is the essence of all the teachings? That you are seen to be angels whilst performing any action: whilst sitting, walking, waking up and sleeping etc. There should be this uniqueness, spirituality, in every action. There should not be anything worldly in any of your actions or sanskars. Have you brought about such transformation? The aim of elevated effort-makers is special. Their thinking, doing and speaking are all equal. They would not say: I was thinking that I should not do this, but I did it; no. Their thinking, doing and speaking would be equal and similar to that of the Father. Have you become such elevated effort-makers? Achcha.

If this group becomes as powerful and spreads as much in all directions to the same extent as it is large, the Shaktis can spread the sound of the cries of victory. Do not be subservient to your sanskars. Do not be subservient to anyone's love or subservient to the atmosphere either. Do you understand? Do not let such words as, "What can I do, I am compelled?" emerge from your lips, let alone letting them emerge in your thoughts. Even if any individual or the atmosphere compels you, you must not be compelled, but instead, become strong. Do you understand? There should not be this complaint again. Did you complain about your effort before you began the bhatthi? What was that? It was that you became influenced by bad company because you were weak. Are you going from here having finished this complaint? None of you will be able to go into such bad company, will you? What if Maya tries to make you her companion in a Godly way? Just be careful and remember the promises you have made. Remember the slogans you speak of: We are one, we will belong to One and we will follow the directions of One. Always keep this firm all the time. Maya will come in front of you in such a Godly way that you will need to recognise her very carefully. Are you going from here having imbibed the power to discern? Always keep this with you eternally. Now, we shall see the result. Do not show a temporary result, but show the perfect result of all time. This group has made promises and maintained courage but what would happen if Maya compels you to break those promises? You have made many good promises, but what will you do if someone compels you otherwise? If you yourself are compelled by that, how will you be able to battle?

Do you know what truth is? No matter what emerges in your thoughts, not to hide that even in your thoughts is called the truth. If you make effort and experience success, then, even if you are defeated, telling Baba clearly the news of both situations is the truth. Only those who speak the truth will be able to fulfil their promises. Achcha.

*** OM SHANTI ***

The Trimurti Acts of the Children of the Trimurti Father

Are all of you children of the Trimurti Father also trimurti? Are you performing all three tasks whilst being trimurti? At the present time, are you performing two tasks or three? Which task are you performing, or are you performing all three tasks simultaneously? You have become trimurti, have you not? Just as you have become trimurti, have you also become trikaldarshi (knower of the three aspects of time)? Do you become trikaldarshi and then create every thought and every action and thereafter put that thought into action? Definitely, all the three tasks are constantly carried out simultaneously. If you do not destroy your old sanskars, your nature and weak thoughts, how would the new creation be created? And, if you do create the new creation, but do not sustain it, how would it be visible practically? So you, the trimurti children of the Trimurti Father, are you carrying out all three tasks simultaneously? You are destroying sinful actions and wasteful thoughts. You have to do this with even greater force now. You must not only burn away your sinful actions and wasteful thoughts, but you are now world benefactors. This is why it is the task of you Shaktis to lighten the burden of sinful actions of the whole world and to finish the wasteful thoughts of innumerable souls. So, at present, this task of destruction, and together with that, the task of creation of pure thoughts: both these tasks have to be carried out with full force. When you have a very fast machine, you can change the form, colour, virtue and task etc. of an object in one second. As soon as the object is put into the machine, it's form changes. In the same way, this machinery of establishment and destruction has to work very fast. Just as the form and colour of an object change as soon as it is put into a machine, in the same way, the thoughts, form, virtues and task of all the souls who come in front of you will change in this spiritual machinery: not only of souls, but the quality and task of the five elements will also change. Such machinery is now going to be used practically. This is why you are told that both the tasks of establishment and destruction are being carried out simultaneously. Now, they will be carried out even faster. Just as there is always a queue of beggars in front of great donors, in the same way, there is going to be a queue in front of all of you. When you have a big crowd at an exhibition, what do you do at that time? You start a queue and give them a short message. You cannot give them the knowledge of creation, but you give them the introduction and the message of the Father, the Creator. In the same way, when there is a queue of beggars, you will only give this message, but this message of one second is powerful. This message becomes merged in those souls in the form of a sanskar. Souls of all religions will come begging for this. People even say that Christ is now here in the form of a beggar. Founders of religion will also come in front of you in the form of beggars. What alms will you give them? You will simply give them this message. You will have to give such a powerful message that they will become instruments to establish a religion through the powerful sanskars of this message. Those sanskars will become imperishable, because you will also have imperishable sanskars at the time of your final, perfect stage. At present, you are making your sanskars imperishable. Therefore, those to whom you give the message and on whom you make effort are not able to stay here all the time. They stay here for some time and then they become slack. However, at the end, your sanskars will become imperishable. So, because you have the power of imperishable sanskars, you give them such teachings or such a message that their sanskars become imperishable. So what effort do you have to make now? You have to change your sanskars, but you must now put the stamp of making them imperishable. Just as when something is sealed with the Government's stamp, no one else can open it, so you should put on such a seal that Maya cannot open it for half a cycle. So, you have to make intense effort to create imperishable sanskars. This will only happen when you become master trikaldarshi and put your thoughts into action. Check every thought that you create: Am I stable in the stage of a master trikaldarshi? If you perform actions whilst stable in this stage, you will not perform any wasteful action, never mind the question of performing sinful action. You have now gone above the account of sinful action; your sinful thoughts and also your sinful actions have finished. Now, it is just a question of wasteful thoughts and wasteful actions. You have to change those wasteful things into powerful thoughts and powerful tasks. This is called the stage of perfection. So, have you now become great donors?

How many types of donation do you give? Are you double donors, triple donors, or even more than triple? (Each one gave his own idea.) There are three main donations that are shown. You give the donation of

knowledge. You are donating the powers through yoga, and the third donation is of virtues through your actions. One is a donation through the mind, the second is a donation through words and the third is a donation through actions. Through your mind, you donate all powers, through your words you donate knowledge and through your actions, you donate all virtues. At the beginning of every day, make a plan of how you will donate all these three things and in what way. Then, at the end of the day, check whether you became a great donor. Did I donate in all three ways? Each of the three types of donation has its own reward and attainment. Just as on the path of devotion, each one attains something according to the donation he gives, in the same way, to the extent that someone donates something in this great life, accordingly he creates his future to that extent. Not only does he receive for the future, but he also receives the instant fruit. If someone does not give a donation through words or actions, but only gives a donation through the mind, he receives a different kind of instant fruit. All of you now know the philosophy of karma very well. The attainment from each type of donation is its own. Those who give all three types of donation receive three types of fruit in a practical way instantly. You know the philosophy of karma. What is the instant fruit of the donation through the mind? The instant fruit received by those who are great donors through their minds is that firstly, they become victorious over their own minds, that is, over their own thoughts in one second. That is, they attain the power to be victorious over their thoughts. No matter how mischievous some souls may be in their thoughts, that is, if their minds are not able to stabilise on one thought for just one second, then such souls with mischievous thoughts, are able, with the power of their own victory, to make for a temporary period, the minds of those mischievous souls peaceful and stable from unstable. Someone who is in distress because of pain is made unconscious with an injection, and his distress due to the pain is then finished. In the same way, those who become great donors through their minds are able to give others the experience of peace with the power of their vision, attitude and consciousness, but only for a temporary time because the other person has not made his own effort. However, through the influence of the power of a great donor, he is able to have that experience for a short period. Those who are great donors through the mind have such power in their thoughts that whatever thoughts they create are successful. So those who are great donors through the mind become the ones who attain success in their thoughts. They are able to stabilise their thoughts wherever they wish. They will not be subservient to their thoughts, but their thoughts will be subservient to them. They can create whatever creation they wish to through their thoughts. When they wish to destroy a thought, they are able to do that. So, such great donors have three powers: of creating thoughts, of destroying thoughts and also of sustaining them. This is the great donation through the mind. The practical form of a master almighty authority is visible in the same way. Do you understand? Such a soul is a master almighty authority.

What do those who are great donors through their words receive? They are master knowledge-full. Each word of theirs has a lot of value. The value of one jewel is much more than the innumerable other physical jewels. You donate jewels through your words, do you not? Each jewel of those who give the donation of the jewels of knowledge becomes so valuable that many souls are thirsty to hear each word of such a soul. One word becomes such that it is able to quench the thirst of many thirsty souls. You become master knowledge-full, valuable and the third quality you develop is that you become sensible; each word of such a soul is filled with sense. Sense means that there is no word spoken that is without essence. When someone speaks words with sense, he is said to be very sensible. You can know about someone's sense through his words. Both types of donor become sensible. These are the qualifications, but what is the attainment? For those who give a donation through words, firstly, they experience happiness, because there is happiness when one sees wealth, and secondly, they will never become discontent. Because they are full of all treasures, and because they do not lack anything, they remain constantly content and cheerful. Each word of theirs will be like an arrow. Whatever they say to anyone will touch that person. Their words are very effective. By donating through words, their speech is filled with many virtues. They easily have the attainment of happiness in their stage. They will not make effort to attain anything, but they will automatically attain everything. When something emerges from a mine, it is limitless. In the same way, happiness will automatically emerge from within. This is attained in the form of a blessing. You did not

make any effort for happiness. You only made the effort of giving a donation through words and you received the attainment of happiness.

Because of giving a donation of virtues through actions, what do you become an embodiment of? An angel; by performing actions, that is, by donating virtues, their faces and behaviour will both be like those of an angel. There will be the light of both types. That is, there will be the sparkling light and also lightness. Whatever steps they take will be light. They will not experience any burden, but it will be as though a power is making them move. They will experience help in every action. They will experience receiving blessings from everyone in their every action. Secondly, those who become great donors through their actions experience the attainment of all blessings in their life. Because of being worthy of receiving blessings from everyone: not through making effort, but in the form of a blessing. So those who give a donation through their actions will firstly be seen as angels, and, secondly, they will experience themselves to be an embodiment of all blessings. So now check: Am I lacking in giving any type of donation? Am I giving all three types of donation? You must definitely fulfil the account of all three types of donation in one way or another. For this, you must look for methods and chances. Do not say, "I will do it if I am given a chance". You have to take the chance; it is not that you will be given a chance. When you become such great donors, people will be able to see the aura of light and might in you. From your forehead, people will be able to see the orb of light, and through your behaviour and words, they will see the orb of the might of knowledge, that is, they will be able to see the Seed. You are master seeds, are you not? Those who are seen as having the orbs of light and might will become the practical form of the images that grant visions. Do you understand?

Is there a picture in this hall in which the orbs of light and might are portrayed? (Someone said: That of Lakshmi and Narayan, another said, that of Brahma Baba.) Look, by seeing the image, it is as though your face changes. You should also become living images, so that as soon as people see you their activity and their faces and features change. You have to become like that, and you are becoming that. To come to the land of blessings means to claim a right to blessings. Why do people go on a pilgrimage? (To finish their sins.) People go there because that land has that speciality, and so what speciality does this land have? You automatically receive blessings from the place which is the land of blessings. You will receive a blessing from yourself, will you not? There is no need to ask for these. Therefore, from today, you must stop asking for anything. Consider yourself to have a right. Do you understand? Achcha.

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The Method and Benefits of Knowing the Feelings of the Mind

Are all of you who are sitting here stable in the stage of manmanabhav? Those who are themselves stable in the stage of manmanabhav are able to know the feelings in the minds of others. When any person comes in front of you, are you able to understand clearly the feelings of that person's mind by being stable in the stage of manmanabhav? Because, when your stage of manmanabhav becomes the subtle stage, you are then able to understand the subtle stage and subtle feelings. So, you are continuing to have experience of this practice. No matter what the words are, continue to practise understanding their feelings. When you are able to understand the feelings in someone's mind, what will the result be? By understanding the feelings of each one's mind, what will happen when you are able to fulfil their desires or desire for attainment? They will become what you wish them to become, that is, there will very quickly be success in service because they will attain something according to their desire. What would happen if a person who is thirsty for peace finds peace? Through that attainment, he will become an imperishable effort-maker. So, what will be the result of your discerning the feelings of the mind and understanding them? A lot of success in service will be visible in a short time because you will become an embodiment of success. At the moment, you are in your effort-making form. By developing this qualification, you will become an embodiment of success. Do you understand?

At present, in order to bring about success, you have to give a lot of time, thoughts, wealth and energy. What will happen then? Success itself will come in front of you. You will not have to use wealth. Wealth itself will come to surrender to you. Do you understand? There is this much difference by imbibing just the one thing. What is that one thing? It is to become manmanabhav and know the feelings in each one's mind.

Will the praise that is sung of the elements of nature being your servants happen in the golden age? In the golden age you won't even be aware that you have attained everything by gaining victory over matter. However, since you are making so much effort to become victorious over matter, you will see the fruit and attainment of victory over matter in this elevated birth. Matter will not make you dependent, but by being one who has a right, you will observe the tasks of matter. Do you understand? You will have such a perfect stage that there will be no type of dependency remaining. You will experience yourself having a right over everyone. What do you have to do in order to become like that? Firstly, spirituality. Secondly, Godly intoxication should always be visible on your face. Thirdly, every soul should experience in a practical way the sanskar and virtue of you always being merciful in service. When all these three aspects - the virtues of spirituality, Godly intoxication and of being merciful - are visible practically in your form, in your stage, on your face and in service, that is, in action, then you can understand that success is coming close to you. All three have to be together. What happens at the moment? When you become merciful, together with being merciful, spiritual intoxication should also be visible, but both are not now visible at the same time. Either the virtue of being merciful is visible or the virtue of spiritual intoxication is visible. Together with spiritual intoxication, spirituality should also be visible. All three have to be combined in a practical way. That is still lacking a little. You are still practising. At present, you just consider yourselves to be great compared to all souls. However, do you also create every thought and perform every action as a great soul? To understand is the aim whereas to do is to be in the practical form. When you go in front of others with the awareness of your being a great, most elevated soul, what will they experience? Everyone's head will bow in front of your greatness. When someone of a great status of the iron age of today goes in front of your non-living images, what happens? He will bow his head. When their heads bow in front of the images, would they not bow their heads in front of the living images who have that character in the living form and are equal to the Father in all virtues? Or do you think that this result is of the future? Is it going to happen now? When? How much time is there still to the end?

If you bow down and make them bow down, what is the big deal? Sometimes you have the aim that you may have to bow down because of service; that aim is wrong. That aim is filled with weakness. When the seed itself is weak, what type of fruit will it bear? Anyone carrying out establishment of something new does

not think that he would have to bow down to do it. When souls have the aim of making others bow they show how they definitely can make many bow in front of themselves. In comparison to this, just see how elevated the task of establishment is and on whose directions it happens! Just see what result emerges when you go in front of others with the aim that they have to bow down in front of you and when you have also imbibed that spiritual intoxication.

In order to bring about greatness, you have to go into the subtlety of knowledge. The more you go into the subtlety of knowledge, the more you will be able to make yourself great. When there isn't so much greatness, it means that you don't have that much experience of the subtlety of knowledge. So check yourself. Keep in your awareness the task of a great soul. In any case, a great soul is one who carries out a great task. If someone carries out an ordinary task, he is not called a great soul. So the task of a great soul should also be great. Within the timetable of the whole day, in terms of being a great soul, check what great tasks you accomplished throughout the whole day. Did you become a great donor? Generally, the task of great souls is to make donations and perform charity. So you are the ones who are said to be the greatest of all souls. So, how much did you donate throughout the whole day today? And what did you donate? Just as the meals, food and drink of great souls are great, in the same way, check whether the food of your intellect today was also great. Did you accept pure food? When those who call themselves great take impure food, what do all those who see them say? They would question: Is this one a great soul? So check yourself and see whether you took the food of any impure thoughts into your intellect. People generally check the food, diet and interaction of great souls. So, today, throughout the day, what was the food for the intellect? If you imbibed any impure, sinful or wasteful thought in your intellect, then understand that there was impurity in your intake of food today. Those who are great souls have the aim of giving all souls the donation of happiness through their every interaction, that is, through their activity. They give happiness and receive happiness. So check, in terms of being a great soul, did you give or take sorrow from anyone throughout the day. What is an act of charity? Charity is to give souls something through which blessings emerge from them. This is called an act of charity. Whomever you give happiness to, blessings will emerge from them for you. This is an act of charity. The main qualification is non-violence. Throughout the whole day, also check whether there was any violence. What type of violence is there which you have to check? You call yourselves doubly non-violent, do you not? In your mind too, there is a lot of battling with your sanskars. So you commit the violence of killing Maya. Even though you battle, why do you call that non-violence? Because the result of this battle is happiness and peace. Violence is that through which one receives sorrow and peacelessness. However, through this, you attain peace, happiness and benefit and it is therefore not called violence. So you are doubly non-violent. So you also have to look at this qualification that is remembered of great souls. Throughout the day today, you didn't commit any type of violence, did you? If you make someone's stage fluctuate through any words that too is violence. Just as making someone unconscious by shooting an arrow at him is violence, in the same way, if you make someone's spiritual stage fluctuate or hurt them through your words, that too is violence. To suppress your real satopradhan sanskars or your original Godly sanskars and to put other sanskars into a practical form is like strangling someone, and that too is considered to be violence. So to suppress your original sanskars, that is, the sanskars of your satopradhan stage, is also violence. Do you understand?

So you have to check to what extent you have all these qualifications in a practical form. Now, do you understand what the qualifications of a great soul are? Continue to donate throughout the whole day, perform acts of charity and also become non-violent. So, speak! What will your stage then become? Everyone will definitely then bow their head in front of the great souls who go into such subtlety and who remain stable in their perfect stage. Would they literally bow their heads? The head is the highest part of the body. So, to bow one's head means to make the whole self bow. So, those who nowadays consider themselves to be elevated and great or consider their task to be great will bow their heads, that is, they will feel that all their tasks are nothing in comparison to this elevated task. They won't consider their greatness to be elevated, but would consider it to be ordinary. This is known as all souls bowing their head in front of you. So now do you understand what you have to check? Throughout the whole day, to what extent have

you brought in practical form the great tasks and qualifications of great souls? Baba will ask you about this result later.

You were told earlier that you are the children of the Trimurti Father, and so the trimurti light should be visible from you, that is, there should be the visions granted of three lights from each one of you. When others come in front of you, firstly, they should see the jewel on the forehead, secondly, from both your eyes, they should see two light bulbs and thirdly, they should see a crown of light over your head. So they should have visions of all three lights. Some do have these visions. When you make them sit in remembrance, both eyes are seen as balls of light, and from some there are visions of a crown of light over the heads. So what will happen when people have visions of these three lights from you? They themselves will also become light. You have experienced this, have you not? Through the sakar form, you saw, how many, had visions of the crown of purity through the forehead and the eyes. So you have to follow the father. If you grant visions of such a form to souls, success in service will bow down at your feet. Become such great souls that whomever you go in front of will have visions. Then, would they be able to show their heads in front of you, who are the images that grant visions? They would bow down. When they bow their heads in this way now, they will later bow their physical heads in front of your non-living images. However many you make bow down in front of you now, accordingly, people will bow their heads in front of those non-living images. Together with subjects you also have to create devotees. The reward of the whole cycle has to be fixed now. Heirs have to be created now and subjects too have to be created now. The devotees of the copper age will also be created now. Do you understand? You have to fill your devotees with the sanskars of devotion, that is, of bhavna (loving faith) from now. By filling them with the sanskars of the bhavna for you being very elevated, they will become devotees. So the devotees too have to be created now. As yet, you are still making effort to create subjects. As the stages of all of you continue to be revealed, so your heirs, that is, the royal family, the subjects and the devotees will also continue to be revealed. Now, they are mixed because your stage is not yet fixed. This is why they continue to be mixed. Then, they will be visible practically. You will feel that that one is a devotee. You will feel this because the virtue of being trikaldarshi will be revealed. You will then also be able to see clearly your reward of all three aspects of time, not in a divine vision, but you will have a practical vision. Achcha.

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The Definition of Renunciation, Tapasya and Service

Today, Baba has been called to inaugurate the bhatthi. You have come to this bhatthi to become an embodiment of the imbibing of all virtues and an embodiment of the full knowledge. For this, you must pay attention to three main things. What are these things through which you can become an embodiment of the full knowledge and an image of all virtues? The essence of the entire knowledge is merged in these three words. What are these words? One is tyaag (renunciation), the second is tapasya (intense meditation) and the third is seva (service). To become an embodiment of the imbibing of these three words means to become an embodiment of the full knowledge and an embodiment of all virtues. What is renunciation? Constantly to have the attitude of renunciation, to be an image of tapasya and to serve every soul at every second and through every thought. You have come to the bhatthi to learn this. In fact, you know about tyaag and tapasya, so what have you come to do now? (To put it into practice.) Although you know about it, you have now come here to make your following equal to your knowing it. At present, there is a difference between your knowing about it and your following it. You have come to the bhatthi to finish this difference. You have to become such images of tapasya and renunciation that the attraction of the power of your renunciation and tapasya is visible practically from a distance. Just as the light and heat of a fire is visible or experienced from a distance, in the same way, the sparkle of your tapasya and your renunciation should attract others from a distance. Renunciation and tapasya should be visible practically in your every action; only then will you be able to receive success in service. By simply being a server and doing service, you are not able to attain the success you wish. However, together with being a server, if you are also an image of renunciation and tapasya, the practical fruit of service will be visible. So, you are very good servers, but, at the time of doing service, do not forget renunciation and tapasya. By having all three at the same time, you will have to labour less and yet receive greater attainment; you will use less time and receive greater success. So, you must keep all these three together. Practise this very well before you go. You should be powerful and successful to the same extent that you are knowledge-full. The visible sign of those who are knowledge-full is that their each and every word is very powerful and that their every action is successful. If both these results are visible to a very small extent, you should understand that you have to become knowledge-full. Even those who receive incomplete knowledge from other souls have the experience of a temporary attainment of success. So, you now you have to experience the visible attainment of the elevated knowledge. Do not think that you will receive the attainment from this knowledge in the future. No, because of the attainment of knowledge at the present time, you experience success in your personal effort and in service. You can know about the knowledge you have on the basis of the success you receive. So you have come to the bhatthi to check this and to have verified the extent to which you have become knowledge-full. None of your old thoughts or old sanskars should be now visible. You have to learn about renunciation to this extent. Nothing except the form of the soul should be visible from your forehead, that is, the awareness in the intellect and in your vision: nothing else should enter your consciousness. You have to become such constant tapaswis. No matter what type of sanskar or nature a soul may have, whether rajoguni or tamoguni, whether he is influenced by nature or sanskars, even if he is a test for you in your effort, you must always have thought and feelings of service, that is, of bringing benefit to every soul. You must become servers, that is, benefactors for all souls in this way. So, now, do you understand what kind of renunciation you have to learn, what kind of tapasya you have to learn and to what extent you have to do service? Experience the depth of this. Only those who have the fruit of knowledge and dharna attached to them can be successful in their every effort. At present, the Brahma Kumars are very well known by everyone. People know from a distance when someone is a Brahma Kumar. Now, together with being a Brahma Kumar, you should be seen as a tapaswi kumar from a distance. You must become like this before you go from here. That will only be possible when you experience the stages of churning knowledge and being lost in that.

Just as the eyes, features and behaviour of those who are in gross intoxication reveal that they are in that intoxication, in the same way, Godly intoxication and the intoxication of becoming Narayan should be visible from your eyes and behaviour. Your face should give your introduction. Just as when you go to meet

people, they give you their card to introduce themselves, in the same way, your face should carry out the task of an introduction card. Do you understand?

Now, you must not keep the form of incognito dharna. Many think that knowledge is incognito, the Father is incognito and so dharna is also incognito. Knowledge is incognito, the Father is incognito, but the attainment of the dharna through them cannot be incognito. Only when you show your dharna and the attainment you receive in a visible way will there be glorification. Kumars have one specific sanskar which becomes an obstacle in their effort. What is that? Kumars have the sanskar of keeping their sanskars aside in order to fulfil their desires, just as they put pocket money aside. Just as the kingdoms of kings no longer exist, but they still do not let go of their privy purse, in the same way, no matter how much they finish their sanskars, they still definitely keep something or other aside in the same way that pocket money is kept aside. This is the main sanskar. Here, in this bhatthi, you know about all these things, you even imbibe the courage to move along within the gathering, but, even then, Maya, in the form of the privy purse, still remains somewhere or other in a corner. Do you understand? So you must renounce all this in this bhatthi before you go. Do not think that you have to become perfect at the end, and so a little will still remain; no. Renunciation means renunciation. Do not keep even the slightest sanskars within yourself like pocket money. Do you understand? If there are any sanskars remaining, those few sanskars will deceive you. Therefore, you must completely finish off all the old property before you go. You must not keep it hidden away. Do you understand? Achcha.

This is a group of kumars. Now, you have to become a tapaswi kumar group. The speciality that should be visible to every one of this group is that the tapaswi kumars have come from the land of tapasya. Do you understand? Each one of you should be visible as one who is wearing a crown of light. You will wear a crown in the future, but, before you go from this bhatthi, you must become one who is wearing a crown of light. You automatically receive a crown of the responsibility of service together with this crown. Therefore, the main attention you have to pay is to be wearing a crown of light. Do you understand? Just as tapaswis always sit on a special seat, in the same way, you must remain seated on the seat of your constant, stable stage. Do not let go of this seat; only then will you receive the throne of the kingdom. Make such effort, that as soon as others see you the sound emerges from them: These kumars have come having become tapaswi kumars. The renunciation of body consciousness and the tapasya of being soul conscious should be visible in a practical form from every physical organ because the task of establishment of Father Brahma is continuing anyway and the task of Godly sustenance is also continuing. Now, at the end, the task that has to be carried out through tapasya is to burn your own sins, and to burn the tamoguni nature of all souls and the tamoguni quality of the elements of nature. Now, do you understand for which task it is now the time? It is time to burn away tamoguni nature through doing tapasya. Just as in your pictures the form of Shankar is shown as the destroyer, which is the tapaswi form, in the same way, stabilise yourself in a constant, stable stage and show your tapaswi form in a practical way. Do you understand what you have to learn and what you have to become and how you have to become that? For this, what main slogan will this kumar group keep in front of them, through which they can attain success? With truth and cleanliness, we will clean the world of all vice. When you clean the world, it should have already been cleaned away from within yourself; only then can you clean it away from the world. So by remembering this slogan, by becoming an image of tapasya, you will become an embodiment of success. Do you understand? Achcha.

*** OM SHANTI ***

The Method to Pass the Unlimited Paper

Is today the end of the bhatthi, or is it the beginning of the practical paper of the bhatthi? Where are you going now? Are you going to the examination hall, or to your own places? When you consider yourselves to be going to the examination hall, you will be able to pass the practical paper. Do not think that you are going to your homes; no. Having completed a very big course, you are now going to the examination hall to take the highest paper. Whilst you are studying at a centre, it is like studying in a school. However, when you take direct training and are studying with BapDada and the instrument maharathis in Madhuban, the land of blessings, you should consider yourself to be a student of a college or a university. There is a difference between a paper given at a school and a paper given in a university, and there is also a difference in the study. So, to take training in this bhatthi means to become a university student. So you are now going to take a paper of the study of the university. You only attain a status after studying at a university. In the same way, only those who pass the practical paper of the bhatthi receive a status and stage for the present time and for the future. So do not think this to be a common aspect. Although you may have been studying at a centre and you may also have been taking papers, this is a paper set by the university. If, after having been stamped by BapDada and also having had the tilak applied by BapDada, someone fails in the practical paper, what happens? The stain of having failed is left for birth after birth. Therefore, if you have any sanskars of failing or if you feel your behaviour to be like this, then before you go, finish that stain and behaviour or sanskar of weakness today, so that you do not fail when you go to take a paper in the examination hall. Do you understand? You have taken that paper. That was easy, but the final number or final marks are only given after the practical paper. So transform both your consciousness and vision before you go from here. What should you have in your consciousness?: I am taking a paper at every second. What should you have in your vision?: Baba, the Teacher, is teaching me, and I, the one who is studying, the soul, am a student. By going from here having transformed your consciousness, attitude and vision, you will not fail, but you will pass fully. So do not consider the bhatthi to be an ordinary thing. Keep this stamp and tilak from the bhatthi with you always. Just as the certificate from a university enables you to get a job and enables you to attain a status, in the same way, keep this stamp and tilak of the bhatthi with you all the time in a practical way. This is the greatest certificate of all. Those who do not have a certificate are not able to attain a status. Similarly, this too is a certificate. It is a certificate for the present and future attainment and success. A certificate is always carefully looked after. Through carelessness, you may lose it. Therefore, never be influenced by Maya and allow carelessness into your effort. Otherwise, you will think that you have a certificate, but Maya, Ravan will have stolen it. Just as thugs of today, and even pickpockets, do everything in such a clever way so that externally you are not aware of anything, but the pocket is quietly emptied, in the same way, if you bring carelessness into your effort, then Ravan will quietly steal your certificate and you will not be able to attain a status. Therefore, attention! Do you understand?

This group is serviceable anyway. What do you have to become now? Just as you are serviceable, in the same way, you now have to fill yourself with the sense of being trikaldarshi whilst doing service, and secondly, you have to fill yourself with the essence of spirituality. Only then will all three things come together. Service, sense and essence. Essence is very subtle. So, together with being serviceable, by being filled with the essence of spirituality and the sense of being trikaldarshi, you will become successful. So check to what extent each of you has filled yourself with sense and essence. It is now time for that. Just as you make your preparations two hours before going into the examination hall, so the time for you to prepare yourself before going into the examination hall is now. You were told that, together with your being seen as Brahma Kumars, you must also be seen as tapaswi kumars. Have you imbibed that spirituality in your eyes and on your face so that, as soon as you return home, you are seen as alokik, unique and are loved by all? Not only those who have come to the bhatthi, but, all those who come to Madhuban, must also especially have this dharna. Was the bhatthi a success? Are you content with the speed of their study? Are you content in your own effort according to the study of the bhatthi? There isn't anything still remaining, is there? There isn't anything remaining now, but will there be something still remaining later on?

All of them are looking for a method for their own safety. They think that if something happens, this is what they would say. However, you then develop weakness through that. Therefore, do not ever think in that way, but think that you will never fail. You have this guarantee now and for birth after birth. You will never fail. This is called, "full pass". The speciality of kumars is that they are able to do whatever they want. They definitely have this will-power but you need the will-power to be able to will every second and every thought. Everything is willed to the children. People will whatever they have. So all of you are creating heirs as well as becoming heirs. Just as there is the will-power for everything else so you also need the will-power to will everything. You have to fill yourself with this before you go. What will you become when you have willed everything? Completely free from attachment; when you have finished all attachment, you become free from all bondages. Only those who are free from bondage can be absorbed in yoga and liberation in life. Do you understand? What treasure of the confluence age do you have with yourself now? Baba has given you the treasure of knowledge, but what treasure of your own do you have? Just as Baba fully willed his time and thoughts, in the same way, you have to fully will your consciousness. Just as you are able to attain whatever you want from physical wealth, in the same way, you are able to attain whatever you want from the wealth of time and thoughts of the present time. The basis of the entire attainment is this time of the confluence age and the elevated consciousness, that is, remembrance. This is the treasure. You have to will this. Are you going away having willed it completely, or have you kept a little pocket money aside? You haven't kept a little hidden away in a corner for a time of need, have you? Is your pocket completely empty?

(The kumars sang a song.) Nowadays, not a single corner of Madhuban is empty, but instead, you see a sparkle of stars in every corner. So, why do you call it empty? When the sun becomes subtle from physical, the stars are clearly visible. So the Father has become subtle from physical in order to show the sparkle of the stars to the world. So, why would you call it empty? You can say that the physical sun has set; however, the sun of knowledge has become avyakt from vyakt but he is still with the stars. He cannot be a constant companion in the corporeal form. Even whilst in the corporeal form, in order to be a constant companion, he used to be in the avyakt stage and considered himself to be an avyakt companion. So, even now, he can be a constant companion in the avyakt form, because the avyakt form is free from the bondage of a physical body. So, in order to be the constant companion of all of you, and in order to take you away from the consciousness of your body, the avyakt part is now being enacted. BapDada is constantly with all the children anyway. Earlier, there was a song composed: "Why are you becoming impatient, mother?" (Some sisters sang this song.) I am everyone's constant Companion even now and those who wish to experience this can do so. In order to experience this now, because Baba is avyakt, you can only have that experience when you become avyakt in the same way. In order to have this unique experience, always remain beyond corporeal feelings and consciousness of the physical body, that is, be a detached observer, for only then will you be able to experience being a companion. Do you understand? Achcha.

*** OM SHANTI ***

The Special Decoration of BapDada are the Light of the Eyes

Today, Baba the Jeweller is happy to see His jewels. He is seeing that each of you jewels is making effort according to your own capacity and moving forward. Do each of you know which jewel you are? How many varieties of jewels are there? (Eight types.) Which number jewel are you? Have you not become the same as a diamond whilst staying in the company of the Diamond? All of you are jewels, but the first is the jewel of the eyes, and so, are all of you not the jewels of the eyes? One is the jewel of the eyes, and the second is a jewel of the necklace. Do you know what the third stage is? The third are the jewels of the bracelet. The first number of all is the jewel of the eyes. Who can become that? Those who do not see anything except the Father through their eyes are the jewels of the eyes. Those who speak about knowledge through their lips are a little less than those of the first number you were told about. They always have the remembrance of the Father in their eyes, so that they only reveal the image of the Father, whereas these ones do service through their throat, and this is why they become part of the necklace. What is the speciality of the third number who are the jewels of the bracelet? They become helpers in one form or another, and so the result of being helpers is that they become the jewels of the bracelet. Each of you should ask yourself: Which jewel am I? Are you the first number, the second number or the third number? All of you are jewels, and all of you are BapDada's decoration. Now, tell Baba, which jewel are you? According to the signs you were just told about, are you those jewels who pass with honour?

Even amongst those in whom there is hope, there is still a number. So always keep in your consciousness that you are the jewels of BapDada's eyes, and so there cannot be anyone else merged in your eyes or in your vision. Whilst walking and moving around, whilst eating and drinking, what should be visible from your eyes? Baba's image and features. When you stay in such a stage, no one will ever complain. All the many different types of difficulties do distress you, and because of becoming distressed, you move away from your own honour. And because of moving away from your honour, you become distressed. If you become stabilised in the stage of your honour, you cannot be distressed. So what does it mean to be distressed? In order to finish all difficulties, stabilise yourself in the meaning of this word, (honour), that is, stabilise yourself in the stage of your honour. For maintaining your own honour, you constantly receive respect. This is why the two words are used together: honour and respect. Therefore, know your own honour. To the extent someone is stabilised in his honour, accordingly he receives respect.

Do you know your honour (pride)? How elevated is it? In a worldly way also, those who maintain their own honour never perform any actions that would be against their honour. Constantly remember your honour, and then your actions will also be elevated, and you will not be distressed either. So is this not an easy yukti to finish all difficulties? In order to finish anything negative (burai), sing Baba's praise (badai). Simply through an alteration of one accent, so much difference is created. You simply have to change that one accent Even a small child of five years can do this. Always continue to sing the praise of the greatness of the highest-on-high Father. The entire study (padai) is included in this. So, what happens by singing Baba's praise? All battling (ladai) finishes. You have become tired after battling with Maya for so long. When you sing Baba's praise, the battle does not cause tiredness. By your singing Baba's praise and staying in happiness, the battle seems like a game.

One enjoys oneself whilst playing games. So what would be the sign of those who consider battling to be a game? They remain happy. In no form can Maya ever attract those who constantly remain happy. So, in order to free yourself from the attraction of Maya, firstly, constantly maintain your state of honour. Secondly, consider Maya to be a game, and whilst playing the game, constantly remain happy. If you simply remember two things, every action will become a memorial. You experienced how Baba, in the corporeal form, made his every action a memorial. Remember two things so that each action of yours becomes a memorial: the image of support and the image of upliftment. If you remember both these things, then each action will become a memorial. If you constantly consider yourself to be the image of support for the transformation of the world, each action of yours will be elevated. Then, together with that, you will be able

to be very generous, that is, by having beneficial feelings in your attitude and vision, each action of yours will be elevated. Therefore, perform each action so that it becomes worthy to be a memorial. Is it difficult to follow this? (A group was going to do museum service.) Fortune is always created through renunciation. Those who renounce something automatically receive a fortune. Therefore, those who have the greatest renunciation of all accumulate the greatest fortune of all. Therefore, you should go on service with happiness.

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

The Stage of Being a Bestower of Fortune and Knowledge and a Bestower of Blessings

Do you experience in yourselves both the virtues of a bestower of fortune and a bestower of blessings? Just as Baba is the Bestower of Fortune and Knowledge and the Bestower of Blessings, in the same way, do you consider yourselves to be embodiments of both these attainments? The more you become a bestower of blessings, the more the power to give blessings as a bestower of blessings will increase. Do you experience both these, or do you simply have the part of being a bestower of knowledge at present, and that you will play the part of being a bestower of blessings at the end? What do you think? (Some said that both parts are being played at this time, and some said that only one part was being played at present.) To which souls do you give blessings, and for whom do you become a bestower of blessings? One is to give knowledge and the other is to give it as a blessing. So, are you a bestower of knowledge or a bestower of blessings? To whom do you give blessings? You become bestowers of knowledge, those who give knowledge anyway, but sometimes, as well as being a bestower of knowledge, you also have to become a bestower of blessings. When is that? For such souls who lack courage and are weak, but who have a desire for attaining something; for such souls, as well as being bestowers of knowledge, you especially also have to have pure feelings and good wishes to specially give power to them. So, as well as being bestowers of knowledge, you also become bestowers of blessings. You give them extra power from yourself in the form of a blessing. So you have to give blessings as well as be a bestower. Therefore, you are both of these. Have you ever had this experience? On the path of devotion, blessings are received through visions, because those souls are so weak that they are not able to imbibe knowledge. They themselves are not able to become effort-makers and they therefore have a desire for blessings and they do attain something in the form of blessings. Therefore, when you see the desires of weak souls who come in front of you and for whom you have feelings of mercy and compassion, you must become merciful, and with the help of all your powers, you must help to uplift them: this is a form of blessing. Now, tell Baba, are you both of these or just one?

You have to hold special programmes for certain souls, because they are not able to imbibe this through their own power. So you are the Shiv Shaktis who give the blessing of power. This is why you are told that you now have to do more service as a bestower of knowledge. At the end, there will be very little service of giving knowledge, but the service of giving blessings will be greater. This is why, at the end, these sanskars will merge in the souls who receive blessings, and then these merged sanskars will emerge in the copper age, in their form of devotees. So, there is now the service of being a bestower of knowledge and there will later be the service of being a bestower of blessings. Do you understand? Then, there will not be that much time, nor will souls have that much power. This is why there will be the service of becoming the bestowers of blessings and giving blessings. At present, you do very little of this service. Then, you will have to do it to a greater extent. Now, you are doing the service of creating heirs. Later, there will only be the service of creating subjects. However, in order to create so many subjects in a short time, in order to become an embodiment of blessings, to what main aspect do you have to pay attention? What do you have to do to become an embodiment of a bestower of blessings, to be able to give blessings to many souls in a short time? In order to become a bestower of blessings, the main effort you have to make is: On the path of devotion, you sang again and again that you would sacrifice yourself completely, and so if you do this in a practical form, the One to whom you sacrifice yourself will give you all blessings and make you an embodiment of blessings. So, at every moment, in every thought and in every action, check whether you are fulfilling the promise you made of sacrificing yourself. The Father is the Bestower of Blessings. So, all of you also become bestowers of blessings the same as the Father. So, do you do that much checking? You should not have even one thought of anyone else. Your every thought should have the significance of sacrificing yourself to the Father. If you continue to have such checking, Maya would not have the courage to oppose you, but she will instead bow to you again and again and take leave. Do you understand?

In order to become like this, you need that much checking. Secondly, in order to become an embodiment of blessings, you should check whether you have accumulated such a stock of all powers within yourself that you are able to give to others. If you have not accumulated anything, what can you give to others? So, in

order to become an embodiment of blessings, fill yourself with all the powers to such an extent that you are able to give to others. Have you got an account of this much accumulation? Or, is the result such that you use it up as you earn it? One is to earn and use it up, the second is to earn and accumulate and the third is not to earn enough even for the self; you then have to take help from others in order for you yourself to carry on. Have you gone beyond the third stage and the second stage? That is, to earn and use it up. The first stage is to accumulate. Do you check your bank balance every day? Many beggars will come to beg, and so you have to accumulate sufficient that you are able to give to everyone. Have you learnt how to accumulate? How much have you accumulated? You can tell from your account, can you not? Have you seen your account? Many are such that they keep withdrawing from their account and use it up and are not aware of anything. However, when they suddenly see their account, they think: What happened? There wouldn't be such ones here. Achcha.

What special virtue and task are visible in those who have an account of accumulation? From the faces and the features of those who have accumulated the treasures, you will be able to see the intoxication of the present time and the intoxication of the future; that is, you will clearly be able to see in the eyes and on the forehead of such souls Godly intoxication and the intoxication of becoming Narayan. This is the sign that is visible in those who have accumulated an account. Their face will be serviceable. Their faces will continue to do service. From each one's face you can see whether each one has accumulated a little or a lot. You can tell from the face and the features of someone what he has accumulated. Just as you have this experience from the non-living images - they do not say anything, but you have this experience from their faces and their features - in the same way, your face will make your every thought and your every action clear. So check yourself in this way: Is every soul able to see the intoxication and the goal from your face? Even if a wealthy child becomes poor, his sparkle and his intoxication shows that he belongs to an elevated clan. In the same way, nothing can be hidden on the faces of those who are constantly full of all treasures. You have the mirror, but do you constantly keep it with you? Do you continue to look in the mirror every moment? Many are such that they do not need to look in the mirror again and again. So, do you look in the mirror every second, or do you not need to look in it? Until you have developed a natural practice of checking yourself, you must continue to check yourself again and again. Gradually, you will become such that you will not repeatedly need to look in the mirror. You will remain constantly decorated. Until you develop the habit of remaining decorated, you have to look in the mirror again and again and also put your decoration right. When you have seen that for two to four times Maya has not been able to spoil your decoration, you will no longer need to look in the mirror again and again. You will then continue to have a vision of yourself through others. Others will speak of this and sing your praise. Achcha.

All of you are victorious jewels, are you not? You are victorious jewels anyway, but you also have to see how many garlands of victory you have around your neck. These garlands of victory continue to increase day by day. They are increasing, but you also have to check to what extent they have increased. When a garland is long, what do people do? They put it around their neck twice, and this makes the decoration look beautiful. So have you put such a long garland around your neck? So check by how many were jewels of victory increased in the garland of victory.

The saying that the world changes through one's vision applies to this time. No matter how tamoguni and rajoguni the souls that come in front of you may be their world, their stage and their attitude should change through your satoguni vision. As you progress further, many souls will have this experience. In the memorials, it is shown that they were given a vision of the three worlds. This is praise of the present time. When they come in front of you, they will know through your vision, not just about the three worlds, but also about their complete life story. Just as at the beginning, at the time of establishment, there was not so much service through knowledge, but you used to take everyone beyond with just your glance, so too, at the end, you will not have a chance to do service through knowledge. Whatever happened in the beginning is what will happen through you at the end. Just as the seed of a tree is first visible, then, in between, it

becomes merged, and at the end, that tree is visible in a practical form, so too, the first foundation that was laid in you souls of the beginning, that service has to take place again at the end. Achcha.

*** OM SHANTI ***

Finishing Opposition by Staying in Your Position

Have you become those who give peace and happiness to all souls? Because you are the long-lost and now-found beloved children of the Remover of Sorrow and the Bestower of Happiness, whatever is the Father's task is also the children's task. Those who are the benefactors of the world and who bring happiness to the world can never experience any waves of sorrow in their thoughts or even in their dreams. Are you creating such a stage, or do you remain stable in this stage? Since you have taken a new birth, since you have become the long-lost and now-found, beloved children of BapDada, you, children of the Almighty Authority can never experience any waves of sorrow. There are the waves of sorrow when you do not have the awareness of the Almighty Authority Father, that is, when you do not become His children in a practical form. When you are the children of the Father, the Ocean of Happiness, you remain ignorant of even knowing what waves of sorrow are. You continue to move along in waves of happiness. Why is there opposition from Maya? The solution to the opposition is very easy. Just remove one syllable from the word opposition and what does it become? Will there be any opposition when you stay in your own position? If you remain stable in your own position, there will not be any opposition from Maya. Simply remove one syllable. To stay in your own position is to stay on the pilgrimage of remembrance. Whatever you are, whomever you belong to, to remain stable in that awareness means the pilgrimage of remembrance. Is this difficult? Is it difficult to accept yourself as you really are? You have forgotten the reality. You have received the teachings to stabilize yourself in that awareness. So, is it difficult to stabilize yourself in your original form or is it difficult to stabilize yourself in your artificial form? Little children wear artificial masks during the festivals of Holi and Dasher. If you were to tell them to remove the artificial masks and to stabilise themselves in their original form, would it be difficult for them? How long would it take them? All of you have also played this game, have you not? What masks did you put on? Sometimes, that of a monkey, sometimes that of a devil and sometimes that of Ravan. How many artificial masks have you adopted? What does the Father say now? Remove those artificial masks! What is difficult about that? So always have the intoxication of what your original form, your original dharma and your original karma are. We are master knowledge-full with the real knowledge. This intoxication is a little less. What do you become if you constantly have this intoxication? Have you seen the memorial of what you become? In the Dilwala Temple, there are the memorials of the tapaswi kumars and kumaris. And what is the memorial of your constantly staying in intoxication? Achalghar. By constantly staying in that intoxication, you will become unshakeable and immovable. You become stable to such an extent that Maya is not able to shake you even in your thoughts. There is the memorial of the Ravan community trying to shake your foot, but they were not able to shake it even slightly. Do you have such intoxication of that being your memorial? Or, do you think that that is the memorial of the great maharathis? By having the faith in the intellect that that is your memorial, you will definitely attain victory. Do not ever think that that is for other maharathis and that you are effort-makers. If you have weakness in your faith and in the awareness of being an embodiment, there is weakness in your actions too. So your every thought should be constantly filled with faith in the intellect. Before you perform actions, have the faith that victory is already guaranteed. You have been victorious for many cycles. Since you have been victorious for many cycles and many times, since you have become those who are to be threaded in the rosary of victory and those who are to be worshipped, will you not repeat this now? You simply have to perform the action that you have already performed. This is why you are told that it is predestined, but that you now just have to repeat it and fulfil the saying that it is predestined. When you have faith: I am that I have to do this, or I can do this, the intoxication increases. If you do not have any faith, there isn't any intoxication because only those who have faith will move along in the waves of the stage of an ocean of intoxication. When you become experienced in such a stage, then others will be able to see through your form the image of the One who is teaching you. So, are you the images who have such experience that the image of the Father and the Teacher is revealed through your face and features? Have you become this, or are you still becoming this? Are you the stars of success or the stars of hope? You have the birthright of success, and you speak of the Almighty Authority. Therefore, any lack of success is a lack of power. Because of the lack of power, you are defeated by Maya. When you stay in the awareness of the Almighty Authority Father, because you are the children of the Almighty Authority, success is your

birthright. There should be success merged in every second. Your days of being unsuccessful are now over. Now keep the slogan of success in your consciousness.

It is such an easy path, that you are able to make yourself real from artificial within a second. Will you ever find such an easy path? Never! Why do you become subservient to Maya? Because you forget that you are the children of the Almighty Authority. Nowadays, even those who have very little authority have so much pride and intoxication. So, how much pride and intoxication should there be in those who have the Almighty Authority? The scholars etc., who consider themselves to be the authorities of the scriptures also stay in so much pride and intoxication, and they also have so much faith in false knowledge. They are not aware of who related the scriptures, or who saw anything that is mentioned in the scriptures, in spite of that, because of considering themselves to be authorities of the scriptures, they never accept defeat. You have the highest authority of all. If you go in front of any others with such authority, they would all bow their head. You do not have to bow down. So always keep your authority with yourself. You are those who will make the world bow down. Those who make the world bow down do not themselves bow down in front of anyone. With the pride and intoxication of this authority, you are able to bring benefit to every soul. Do not ever forget such pride and intoxication. By becoming free from making mistakes and of forgetfulness for a long period of time, you will claim the fortune of the kingdom for a long period of time. If you stay in this intoxication for a temporary period, you also claim the fortune of the kingdom for a temporary period. You have come here to claim the fortune for all time, not for a temporary period. Simply remember two things simultaneously. It is just one aspect, but the words are different. What is the easiest thing of all that is taught to you in just two words? By remembering such pairs of words, your stage can never fluctuate. If you remember Alpha and the kingdom, your stage will never fluctuate. It is simply remembering two words. If you tell an ignorant child to remember Alpha and beta, would he forget that? So, can you master almighty authorities forget it? When you are in the stage of forgetfulness, talk to yourself: Did I, a master almighty authority, forget Alpha and beta? By talking to yourself in this way, you will become aware of the power you have lost. Firstly, churn this, and then speak about it. Whatever is churned is easy to speak about. So continue to churn and speak about these things. There are also two aspects to this. Whilst churning these things, you will automatically be able to create the stage of being lost in love. Those who do not know how to churn cannot experience the stage of being lost in love.

Have you become those who have the throne and the crown at this time, or will you become that in the future? You do not have the crown or the throne at this time, do you? Are you beggars? Do you not know about the throne of the confluence age? Do you not know about the most elevated throne of the entire cycle? Are you not seated on the heart-throne of BapDada? Are you not seated on the throne? Only when you remember the throne will you be able to sit on it. If you have a throne, you will also have a crown. You cannot have the crown without the throne. By wearing which crown will you be seated on the throne? BapDada makes you wear the crown and seats you on the throne at the confluence age. On the basis of this throne and crown, you receive the future crown and throne. If you do not adopt it now, how would you be able to adopt it in the future? The foundation is the confluence age. You have to wear the crown and also apply a tilak. You also have to be seated on the throne. Do you always have the tilak, or is it sometimes wiped away? The crown, the tilak and the throne are the greatest attainments of the confluence age. Compared to this attainment, the future kingdom is nothing. Those who have not claimed the crown and the throne of the confluence age have not claimed anything. The crown is that of the responsibility of bringing benefit to the world. Until you wear this crown, you cannot sit on the heart-throne of BapDada. Claim your right before you go. Otherwise, it will be very difficult. Wear the crown and be seated on the throne before you go from Madhuban. Only when you have courage and faith in the intellect do you come to Madhuban to celebrate your coronation ceremony. Do not go from here without the crown. The throne of BapDada is so large that as many souls can sit on it as they wish. Not everyone is able to sit on a physical throne but this throne is that large. The children of the greatest Father of all are seated on the greatest throne of all. Achcha.

*** OM SHANTI ***

The Father's Order and Promise

BapDada gives an order and also makes a promise. In which elevated versions are both an order and a promise included? Can you remember such elevated versions in which both an order and a promise are included? There are many such elevated versions. There is a long list of them. However, these elevated versions have a temptation: If you take one step forward, BapDada will take a thousand steps forward, not just ten steps. Such versions have the order that you should take one step forward, and they also have the promise that BapDada will take a thousand steps forward. You should constantly keep in your consciousness such elevated versions which bring zeal and enthusiasm. By obeying the order, you can easily make yourself move forward, because when Baba fulfils His promise, the promise then takes on the form of help. First is your own courage and secondly, you receive help. When you have both, everything becomes easy. This is why you should constantly keep such elevated versions in your consciousness. This consciousness brings you power. For instance, when those who were Rajput (caste of warrior kings), went onto a battlefield, no matter how weak they were, they were reminded of their clan: "Rajputs are like this, they used to be like this, this is what they used to do, and you belong to such a clan." When they were reminded of this, they became powerful. Simply by listening to the praise of their clan, they themselves became as great. In the same way, you belong to the sun dynasty. What were those who ruled the sun-dynasty kingdom? How did they rule the kingdom? On the basis of which power did they rule their kingdom? This awareness, and, at the same time, the awareness of the Godly clan of the confluence age: if you have the awareness of both of these in your intellect, you receive power. Simply on the basis of this awareness it becomes easy with this power to oppose Maya. So what is the method to attain success in every task? First of all, take power into yourself through the awareness, and then carry out the task. Then, no matter how weak you may be, you will become powerful for that time on the basis of the awareness. Even though someone may not consider himself to be worthy of that task at that time, through having the awareness, he will see himself as worthy of it and will have zeal and enthusiasm in the future. So, before carrying out all tasks, first of all, have the consciousness of this Godly clan and also that of the future, and by having the consciousness of both of these, you will not remain weak. If you are not weak, you would not become unsuccessful. The reason for being unsuccessful is that you are weak. When you collect power by having the awareness, any lack of power, that is, weaknesses, finish. You cannot then be unsuccessful. Therefore, in order to become a constant image of success, make your consciousness powerful and you yourself will then become an embodiment. As is your consciousness, so you will experience your form. If you have the consciousness of being a Shakti, you are able to face anything as an embodiment of shakti (power). If you have the consciousness of being an effort-maker and that you will try and see, your form will become weak. Therefore, by making your consciousness powerful, your form will also become powerful. So, this is the method of success. Then you will not be able to say: Why am I not able to do something even though I wish to do it?

Together with the wish for something, you also need power, and you receive power by having the awareness. If your awareness is weak, then the thoughts you have do not become practical, and whatever actions you perform are not successful either. Is it easy or difficult to maintain your consciousness? Whatever is done easily can be done constantly. Even if you do have constant awareness, one is ordinary awareness and the other is powerful awareness. You do have awareness in an ordinary way, but you should have powerful awareness. A judge has the awareness of being a judge throughout the day. However, at the time when he is sitting on his seat, his awareness of being a judge is more powerful than the awareness throughout the rest of the day. So, by remaining engaged in your duty, that is, in your task, you are able to have a powerful awareness. Otherwise, if you have an ordinary awareness, you also remain in an ordinary awareness. However, for how long are you able to have the powerful awareness through which you become an embodiment, and through which you receive success? You are practising this, are you not? Constantly consider yourselves to be on Godly service. You may be doing physical service, but even then, consider yourselves to be on Godly service. Even though you may be preparing food, which is a physical task, to fill that with Godly sanskars and to make the food powerful is Godly service. It is said: As the food, so the

mind. So, only if you have a divine form at the time of preparing food will the food give that effect to the mind. Even though you may be doing the physical work of preparing food, you are still on Godly service! You even write: On Godly service only. What is the meaning of that? We are constantly Godly children just for this task. Although that is a physical task, I am still constantly on Godly service. As long as I have this Godly birth, every second, every thought and every task are for Godly service. Those people sit on their seat for a short time and do their own service, but it is not the same for you. No matter where you may be, you must have the awareness of being on service; then no weakness can come to you. When you leave the seat of your service, you are not able to set your stage. You should not leave your seat. You have intoxication when you sit on your seat. If you are constantly sitting on the seat of your position, would you not have the intoxication? Why do you leave your seat and your position? Do you get tired? It is just as you have shown in the picture of a king: first he has two crowns, and then Ravan takes one crown away from behind him. Does this happen now? Does Maya come from behind and take you away from your position? Maya will now come to give you regard and take leave. She should not come in any other form now. Now, she will come just to take leave. Just as you show in the drama the iron age taking leave and going away, so Maya comes, not in order to battle with you, but to take leave from all of you in a practical way. All of you have now come away from battling with Maya, have you not? If you battle with Maya even now, when would you experience supersensuous happiness? You have to experience that now. You experience your fortune of the kingdom in the future, but you have to experience supersensuous happiness now. You are not able to have this experience when you battle with Maya. Having become the Father's children, if you do not experience supersensuous happiness at the present time, what have you done?

A child means one who has a right to the inheritance. So always check whether you constantly attain the elevated inheritance of supersensuous happiness of the confluence age. If you only attain it for a short time, what is the difference? You have become the Father's children in order to have attainment for all time. So, why is there only the experience for a temporary period? You should have an unbroken, unshakeable experience of this. Only then will you be able to claim the unbreakable, immovable kingdom. So, is it unbreakable, or does it break now and again? Which would look nicer: something that has been broken and then put together, or something that is not broken at all? That which is unbroken is better. So this supersensuous happiness should also be unbroken and unshakeable. Only then should you consider yourselves to have a right to the Father's inheritance. If it is not unbroken and unshakeable, what should you consider it? Not that you have claimed the right for just a little inheritance, but that you have attained it as a little donation or in charity, and that you only attain it sometimes. An inheritance is always your own attainment, whereas a donation or charity is a temporary attainment. You are heirs, and so the sign of an heir is that he has the right to the inheritance of supersensuous happiness. A father wills everything to his heir. He will make those who are not heirs happy by just giving them a little. The Father wills everything to heirs. Those who are not heirs will be given a little and made happy. The Father is willing everything to you fully. What is the visible sign of those who have a full right to Baba's will? They have will-power. Their every thought is filled with will-power. If you have will-power, you can never be unsuccessful. If you haven't claimed the right to the full will, you do not have complete will-power. You need to have a very broad, unlimited intellect in order to make Baba's property and prosperity your own property. How will you make the Father's property your own? The more you make it your own the more intoxication and happiness you will have. So what is the method to make the Father's property your own? Or, do you wish the Father's property to remain the Father's? (Some gave their own ideas.) The Lord was pleased with those who had an honest heart, and this is why He gave them His property. He gave His property. Now, there is just the question of making it your own. You can only do service and give donations when you have made the property your own. To the extent that you have the property, you will accordingly be able to donate to others or be able to serve others with intoxication. However, the question is how to make it your own. Once it becomes yours, it then increases when you give to others. This is the final outcome, but how will you first make it your own? By churning the treasures you receive, you merge them within yourself. There will be will-power in the words of those who churn. Why is there the experience of power when some people speak? Everyone listens together; everyone receives the same property at the same time. So, what happens

to those who churn and make the property given to them their own? There is the saying: Grind your own ingredients and you will experience intoxication. At the present time, you simply have the practice of repeating. You lack the practice of churning. To the extent that you churn, that is, the more you make the property your own, the more intoxication you will have. When you tell the knowledge to anyone with intoxication, they will also experience intoxication. Otherwise, they do not have that intoxication, but they just become devotees and sing praise; they do not become intoxicated. So you must imbibe the practice of churning. Then you will constantly be seen as those who are intoxicated with their own intoxication and then nothing of this world, or no problem, will attract you, because you will be lost in the intoxication of your own mind. The day that you are lost in churning, Maya will not oppose you, because you will remain busy. If someone is busy and another person comes, he goes away. Just as those people go underground, when you churn, that is, when you go inwards, you also go underground. When they go underground, they are not affected by the bombs outside. In the same way, by being busy in churning, by being introverted, you will not be disturbed by the things outside. You will stay away from body consciousness. Just as when someone is absent from his seat and others go away from it, so, when you leave your seat of body consciousness by being busy in churning, that is, by your being introverted, Maya goes away, because you are introverted, that is, you are underground. Nowadays, people do many things underground for their own safety. So this introversion is also an instrument for your safety, that is, you remain underground from body consciousness. You like being underground. Those who do not have this practice remain there for a short time and then become extroverted again, because they have had the sanskars of being extroverted for many births and are therefore not able to remain introverted for long. However, you constantly have to remain introverted. Achcha.

*** OM SHANTI ***

A Lotus Seat for Remaining Constantly Yogyukt

What day is it today? It is the day of the bhatthi. What is the day of a bhatthi called? The day of the beginning of a bhatthi means the day for making a decision about your life. Why do you attend a bhatthi? To make a permanent decision about your life. You have all come with this aim, have you not? When you come to a bhatthi, you receive a gift from BapDada and the special children. What is that gift? It is easy to speak of the gift that you receive. (A few people gave their ideas.) Which gift is the basis of the attainment of all the things you have spoken of? It is the transformation of the intellect: the transformation of a gross, rajoguni intellect to a subtle, satoguni and divine intellect. When you attain this divine intellect, you are also able to attain the stage of being avyakt and yogyukt. So what is the gift? A divine, satoguni intellect. It is only through the transformation of the intellect that you are able to transform your life. So you receive the special gift of a divine intellect in this bhatthi. To use this gift or just to keep it with you for all time is in your own hands, although everyone has received this gift. All those who have come to this bhatthi can very easily and quickly bring about transformation in themselves through the gift of a divine, satoguni intellect. So today is the day for transforming your life. Therefore, continue to imbibe the gift that you receive on this day. You continue to listen to the knowledge, but what have you come to do in this bhatthi? You have come to become an embodiment of knowledge. You have also come to receive the knowledge of yoga and to practise yoga. However, you come to the bhatthi to make firm the lesson of being constantly yogyukt. What is the easy method you have to learn from this bhatthi in order to remain constantly yogyukt? Hatha yogis who do hatha yoga and tapasya sit on a special seat at the time of doing tapasya; they have a variety of seats. So, what is the seat in order for all of you to be constantly yogyukt? BapDada is telling you about a seat that can be easily attained in order for you to remain constantly yogyukt. It is the seat of a lotus flower. People speak of a lotus seat. On what do people portray the images of the deities? On a lotus. So even whilst constantly performing actions, if you make your stage like that of a lotus flower, you can easily become constantly yogyukt. However, what do you have to do in order to be a lotus flower and stabilise yourself in this stage, on this seat? You have to make yourself light: to be light and also to be the form of light. A lotus is so gyan-yukt. On seeing a lotus, you have the awareness of knowledge. So, by being seated on a lotus seat, you can remain constantly yogyukt. Never leave your seat. Always keep the stage of a lotus seat, that is, constantly remain stabilised in this stage. Only then will you be able to keep the throne of the kingdom for that length of time in the future. If you are not able to sit on this seat, that is, if you are not able to stabilise yourself in this stage, you are not able to attain the throne. So, in order to attain the throne of the kingdom, you first have to practise stabilising yourself on the lotus seat. You have come to the bhatthi to make yourself free from all types of bondage and to make yourself light. That is, you have come to learn to practise being constantly stabilised on the lotus seat. Therefore, finish whatever burdens you have before you leave this bhatthi. Whether it is a burden of the thoughts in the mind, or a burden of your sanskars, or a burden of the attraction of the perishable things of the world, or a burden of attachment to your lokik relations, you have come to the bhatthi to finish all burdens and bondages. This bhatthi is a golden chance for you to make progress in your life. The more you take the chance in this bhatthi, the more you will be able to make yourself move forward in life for all time. What aim have you kept for the bhatthi? What aim will you keep after bringing about transformation in your sanskars? In what special aspect is this group the best of all groups? Do you know? This group has one very good speciality. When alloy is mixed into gold, you cannot mould that gold. Only original gold can be moulded. So consider this group to be that of real gold, that you do not have any alloy mixed in it. Do you know your own speciality? When this group is seen, it seems the same as when a plant is newly planted, and it first has very beautiful, tiny, delicate leaves, which are very lovely. So this group is also that of new leaves, but they are very tender. Generally, things are either tender or tough. To be tender means that the bones of the sanskars are not so hard that they cannot be changed. Little children first have very tender bones, and then, as they grow older, the bones become stronger. This group is of those with tender sanskars. It will be easy to bring about transformation in these sanskars. You are not those who have bitter sanskars, are you? Achcha.

BapDada speaking to Dadiji who is taking leave to go to Madras for service for 2 days: The speciality of those who are to become world emperors is that they keep all souls happy. There is an income of multi-millions in every step of the maharathis. (Seeta Mata was also taking leave from Baba.) Do you see that body of yours while considering yourself to be a powerful soul? By remaining stable in the stage of a detached observer, you receive power. When someone is weak, he is given glucose to give him strength. So when you consider yourself to be a bodiless soul, detached from the body, this stage of being a detached observer does the task of giving strength to the soul. For the length of time you have the stage of a detached observer, for that time, you also remember Baba, the Companion, that is, Baba remains with you. So you have Baba's company and you are also a detached observer. One is the stage of a detached observer and the other is nourishment of the happiness of being Baba's companion. So what will you then become? Free from all disease. You will be the form of power, loving and detached. At the moment, are you stabilised in the stage of being loving and detached? This stage is as powerful as the radiation rays that doctors use to kill germs. So this stage is also so powerful that you are able to destroy the germs of many sins within a second. Once the sins have been destroyed, you will experience yourself to be light and powerful. Constantly consider your household to be the field of service. Do you consider yourself to be extremely loved by BapDada? Why? What speciality have you got that you are extremely loved? You belong to the one Father and none other. Those who remain lost in the love of the One are extremely loved by Baba. Do you understand? Achcha.

*** OM SHANTI ***

Three Things are Needed in Life - Nourishment, Happiness and Treasures

Three things are essential in life. What are they? Whether in lokik life or in alokik life, three things are essential for both lives. What are they? Firstly, you need nourishment, secondly, happiness and thirdly, the treasures. All these three things are essential. Nothing is possible without the treasures. Life is not a life without any happiness, and nourishment is also essential. So these three things are essential here also. What would you call the nourishment? The happiness is that of attainment, but what is the nourishment and what are the treasures?

The treasures are those of knowledge and the nourishment is the power with which the self is filled through remembrance. Nourishment is energy for life. Have you had all the three attainments, or are you still attaining them? You have also received the complete treasures, have you not? You have received the nourishment, and you have the happiness anyway. You have received limitless treasures, have you not? Achcha, if you were to tell someone of the limitless treasures you have received, in what way would you count them? If you tell others about them, tell them in such an easy way that all the treasures are easily included. Merge the ocean into the urn and show it to them. You tell them about the treasures that you have by counting them off: one, two, three etc. Here also, you can tell others about all the treasures by counting up to five: one, two, three, four and five. All the things of one are included together. There is only the one Father, and the one knowledge. So many points would be included if you were to speak of just the one. When you speak of two, there are so many points of two. Speak of three and then also, there are so many points. So, you can speak about the entire knowledge in one, two, three, four and five. Just as someone counts treasures on his fingers, in the same way, you can speak about the treasures of knowledge by counting up to five. You can conduct a class on this. Then see whether all the points are included in counting up to five. You should churn in such a way that knowledge becomes easy, and that same knowledge also becomes entertaining. Speak about the entire knowledge by counting up to five. This is also an easy method to speak of the treasures. Little children are also taught: one, two, three etc. So speak of the entire knowledge in just counting up to five, and the more you speak about and churn the treasures, there will definitely be that much more happiness. And by churning the treasures, you automatically reach the stage where you are totally lost in love. You then receive happiness and nourishment and you also have the awareness of the treasures. If you have all the three things in your awareness, then this life is said to be the most elevated life.

Can you achieve miracles by staying on the pilgrimage of remembrance? (We have the attainment of the powers.) Would you say that the attainment of the powers is a miracle? Those people practise many things and achieve miracles by occult power. Would you call this attainment a miracle? Would you call the power with which you perform tasks a miracle? (You wouldn't call that a miracle.) You do not use the powers considering them to be a miracle, but you use the powers for a task considering it to be your duty. It is your duty to carry out the tasks. Because of this, you would not accept it as a miracle. Here, it is not a question of miracles. You consider this to be the practical task of shrimat. Those people have miraculous powers, whereas shrimat would enter your intellects. So there is a difference between shrimat and miracles. If you have attained the powers, it will be in your consciousness that you reached this stage through shrimat, that is, through these directions. You would not consider it to be a miracle, but shrimat. You would not use the powers considering them to be a miracle. You will use the powers considering it to be your duty. You will definitely receive the powers. There will be no need to say anything through your lips; you will be able to carry out a task successfully through your thoughts. In the beginning, you had to speak a great deal through your lips in order to prove your tasks, for only then did you attain success. Now, you are even able to carry out your duty by speaking less. Later, you will have this practice: your thoughts will carry out a task. You will be able to call anyone through your thoughts. You will be able to inspire someone for a task through your thoughts. You have these powers also, but you have to use them considering it to be your duty. You received this attainment through following shrimat. Just as you press a button and have an entire scene on a television, in the same way, you would have a thought here and the entire picture would be clearly drawn in

the other person's intellect. You will have such a connection. You will have the attainment of all these powers. For this attainment, all other things have to be removed from the intellect, and you have to continue to follow the directions you have received through shrimat; nothing else should be mixed with it. Wasteful thoughts are not shrimat; they are the dictates of your own mind. So when you have such an intellect in which there is nothing but shrimat, you will then receive the powers. You are coming close, are you not? There is greater praise for the shaktis. The shaktis are praised in connection with the duties, because the final completion in the corporeal form is carried out by the shaktis. This is why there is a greater awareness of the duties and memorials of the shaktis. Day by day, there will be less and less memorials and worship of the form of the deities, whilst the worship and praise of the shaktis will increase. You will be revealed whilst being praised in this way. Achcha.

BapDada meeting Dadi Nirmalashanta:

You have established a place for service in Calcutta, but just as you have established a place for service, in the same way, the form of sustenance should now increase also. How can all souls receive the blessing of peace through the museum in Calcutta? There is a great deal of peacelessness in Calcutta. So you should spread so much sound that it reaches the Government that peace can easily be attained through this place. Through the Government, peace can also be offered to all. You are invited to go and give lectures in jails because you have the method to make sinful souls into charitable souls. This is why they invite you. In the same way, if there is peacelessness anywhere, they should consider the Shakti Army and invite them. There will also be such an offer from the Government. Only then will you be praised. Make such plans that the sound spreads. Amidst peacelessness, peace is an instrument for safety. You will be very well known through this. Just as the furnace (bhatthi) is remembered because that particular place remained a place of safety even though there was a fire burning all around it, so there will be fire in all four directions, but they will experience that this is the only place for peace. They will feel they can only receive safety and peace through this place. Increase this task of sustenance. This will only happen when you create one place especially for the practice of yoga, so that as soon as people enter that place, they have the experience of not knowing to where they have come. Even the place can make someone's stage move forward. The place of Madhuban also makes your stage move forward. So create such a place that any soul who is distressed and troubled, experiences from the moment he arrives, where he has reached. Create such plans.

Do you consider yourself to be the embodiment of success? In order to be the embodiment of success, what main virtue is it essential to imbibe? In order to be the embodiment of success, you need the main virtue of tolerance. Tolerance and easiness will make any task successful. Just as when a patient person carries out a task after careful consideration and so receives success, in the same way, those who are tolerant, are able to make those who have strong bitter sanskars cool, or make a difficult task easy, with the power of their tolerance. Those who have the power of tolerance will also definitely be deep and mature. Those who are mature go into the depth, and those who go into the depth will never be afraid of any task. They will attain success by going into the depth.

Those who have the power of tolerance will not allow either the vibrations of extroversion, or the thoughts that are created in the mind to confuse them or make them afraid. With their power of tolerance, they will be able to face that also. What is visible from the face of those who have the virtue of tolerance? The face of those who have the virtue of tolerance constantly reveals them to be content. Their eyes and features will never be those of discontentment. So those who themselves remain the embodiment of contentment will make others content, and whilst walking and moving, they will be experienced as angels. The virtue of tolerance is a very important dharna. The more you see the power of tolerance within yourself, accordingly, you should consider yourself to be content with yourself, and also others to be content with you. To be content means to attain success. There are those who are able to tolerate anything: to tolerate something means to go into the depth of it. Just as when you go to the bottom of the ocean, you emerge with jewels, in the same way, those who are tolerant go into the depth, and through this depth, they are able to attain many

powers. Only those who are tolerant can attain the power of churning. Those who are tolerant will constantly remain busy in their own internal churning. And those who are engaged in churning have a stage where they are lost in love. The power of tolerance is very essential. Their faces will be the embodiment of virtues. You have to pay this much attention to the inculcation of tolerance. Only those who are tolerant are able to hold the shield of the drama. If you are not tolerant, it is difficult to get hold of the shield of the drama. Only those who are tolerant are able to be detached observers, and are able to hold the shield of the drama. Do you pay that much attention to this? Constantly keep one or another virtue in front of you and go into the depth of it. The more you go into the depth, the more you will know the value of that virtue. And the more you know about the value of any particular virtue, the more easy it is to imbibe it and to speak about it. There is so much depth in each virtue: however, only those who know this can become as valuable. Only they are praised as being those who are complete with all virtues, that is, only on the basis of virtues is there this much value. So there would be that much value in each virtue, and it is on that basis that you become as valuable. Go into such depth, and the more you know about the value of something, the more you will be able to relate it to others with that value. Achcha.

Just as you call BapDada, Trimurti, in the same way, is there a vision granted of three images through the image of each of you? Baba is called Trimurti because of His being the Creator of the three deities, but is there a vision granted of three images through the image of each of you? What are these three images? Of which three images do the shaktis grant a vision? Do you carry out three tasks at present? Many souls inspire the creation and sustenance of divine sanskars in others. So you carry out the task of establishment. And, many souls have such weak sanskars that they are not able to reveal their own sanskars nor are they able to use their sanskars for service. To give them help and to make them move forward is sustenance. When giving sustenance, you have to make something that is small grow big. And, there are other souls who are not able to finish their old sanskars with their own power. Do you become their helpers and help them to destroy their sins? Are you carrying out all three tasks? What are the three images for these three tasks? At the time when you create new, divine sanskars in another soul, you become the embodiment of knowledge. And at the time when you give sustenance, there is the need of being the embodiment of both mercy and love. If you do not have mercy, there cannot be any love.

So at the time of giving sustenance, you must be merciful and the embodiment of love. And, at the time when you are inspiring the destruction of the old sanskars of someone, you must be the embodiment of power. And secondly, instead of being authoritative, you must have spiritual authority. Until you stabilise yourself in spiritual authority, you will not be able to inspire them to destroy their sins. On the path of ignorance, in order to make others renounce their weaknesses, you become authoritative. Here, you must not become bossy, but you have to stabilise yourselves in spiritual authority. If you do not stabilise yourselves in this spiritual authority, you are not able to inspire them to destroy their old sanskars. You especially have the inculcation of this spiritual authority in the form of power. You carry out these three tasks through these virtues. If you are lacking spiritual authority, although you are able to give sustenance, you are unable to destroy their sanskars. If there is just love and mercy, you cannot carry out the task of destruction. If there is no love or mercy, you cannot carry out the task of giving sustenance. If there is greater spiritual authority and less mercy, you are not such a great helper in giving sustenance. However, if someone is a helper in helping to destroy the sins of others, and yet is not knowledge-full, he is not able to inspire the creation of new sanskars. Some have one special virtue and others have another special virtue. However, all three are needed. If there is equality in all three in a practical way, you can very easily attain success. Otherwise, if something is lacking, it takes time to attain the complete success that you should attain. In order to carry out all three tasks, you must have the aim of being the embodiment of all these main virtues. There shouldn't be anything lacking in that. Then you will be able to bring the time closer. You have to bring about this equality. Baba has equality in all the virtues He has, whereas some of you have the speciality of one virtue, and others the speciality of another virtue. So there is a difference.

What gift has BapDada come to give? What is the gift from the incorporeal Father and what is the gift from the corporeal father? You have received both the gifts. Is the gift from each of them the same, or are they different gifts? All of you have received the gift. You have received a gift from both Bap and Dada. The gift for all the souls, the fortune of the kingdom of heaven, is received by all the souls, but those special children who are very loving and are co-operative in all tasks receive their own special individual gifts from both fathers. What is the one special gift that all of you have received from corporeal BapDada? This gift is only received by the loving and co-operative jewels. You receive the gift of heaven as a blessing. Each of you has received special blessings as well as a gift from the corporeal and the Incorporeal. Many of you have received your own individual blessings through which you are able to attain success without any effort. You know of your own blessings.

Some have received the blessing of one special power, and others have received the blessing of another power. Each of you has the experience of those blessings. Some have even received the blessing of constantly remaining co-operative with all. Some received the blessing of being loving with everyone. Some receive the blessing of interacting with others. Some have even received the blessing of the power of being able to face any problem that comes in front of the soul. So each of you has received your own blessing. Together with this, you have also received a gift. If you look at all the powers that someone has, you will find that out of all the powers, there is one elevated power received in the form of a blessing. You do not have to make any effort for this; it is attained naturally. When you come into contact with one another, you experience those powers. Just as you speak of one another's virtues, in the same way, you can also know about the blessings each one has received.

However, there is special love for a personal gift. What is that gift? Think about this. And also think about what special attention is needed in order to keep the personal gift with you all the time. Churn this at amrit vela. Achcha.

The soul develops will-power by staying on the pilgrimage of remembrance. The more you imbibe will-power, the more you will be able to stabilise your mind and intellect wherever you want and for whatever length of time you want. How can you develop will-power? (By willing everything.) You can understand the sign of your being able to will something through your will-power. If you will all the powers, Baba also wills all His powers to you. Then the Almighty Authority, the One with all powers, becomes your Companion and all the powers also become your companions. Then you will have total victory. On the path of bhakti, when people carry out a task, they think: I don't know whether it will be accomplished or not. Therefore, they leave it up to God. "Hey God, You know about Your task". So the sanskars you have on the path of bhakti are now being fulfilled practically. You have done it practically. On the path of bhakti, it was just for the name sake. Here, on the path of knowledge, you have done it practically. On the path of knowledge, you have the power to do something practically, whereas on the path of bhakti, you just have the power to speak about it. There is the difference of day and night.

*** OM SHANTI ***

A Searchlight is the Means to Prepare the Field of Service

What three lines on each one's forehead is Baba looking at? Can you see your own lines? Just as three lines are shown in the image of the memorial of the Father, in the same way, what three lines are visible on the foreheads of the saligrams? Have you ever seen your forehead in the mirror? In which mirror have you seen it? On each one's forehead, one line and symbol is that of victory. The symbol of victory is a trident. A trident is a symbol of victory, that is, a symbol of success in your thoughts, words and deeds. A trident is also shown in the images of the Shaktis. So, there is this trident which is a symbol of victory on each one's forehead. Another symbol on the line of the trident is a bindi (a dot). The third line is the long line under the trident. That is a symbol of having a clear line and of being careful; of being careful and also clear. There should not be any obstacles on the path. So, the third symbol is that of your moving constantly straight on the path. So Baba is seeing all the three lines and symbol on each one's forehead. You all have these lines, but they are clear on some and not as clear on others. So, have you seen your lines? You have the trident, the clear line and also the bindi of the stage of soul consciousness. Devotees put a symbol of the tilak on their foreheads. You do not need to put it on your forehead. You can constantly recognise your stage through these lines on your forehead. All three lines should be sharp and clear. Only then will you be able to be an image that grants visions, that is, you will be able to make your task successful. You are now going on service. You have to start giving a searchlight to those souls from now. Have you already started this, or are you going to start to do it when you get there? The light from a searchlight reaches into the distance. So you have to give this searchlight from here. You can select the souls. If you start this task here, then, when you arrive there, you will be able to see the visible proof. Do you walk and move along whilst being a searchlight, or is it only when you sit down that you give a searchlight? You have to carry out the task now of constantly being a searchlight and creating an atmosphere in all four directions so that, as soon as you get there, the souls who are going to come close can easily attain their fortune through the attraction of the atmosphere. This is because you now have to show a thousandfold success in very little time. Previously, it was a different time; there was more time used and less success attained, but you now have to make plans whereby you attain a thousandfold success in very little time. Before creating the plans, you have to become plain. If you become plain, the plans will take a practical shape very well. Only by your being plain will the plans be carried out very well. What plans must you have after becoming plain through which you can attain constant success? Baba is telling you this in just a few words so that you never forget. Firstly, you have to remember that you are all united, that is, all of you are following the directions of One. Secondly, through your words; you constantly have to remind yourself and others of the name of One. Thirdly, there should be economy in your activity and in your actions. There should not only be economy with money but also with your words. There should also be economy with your thoughts and time. So, there should be all types of economy in your activities. There should be all these three aspects: following the directions of One, constantly taking the name of One and having economy. Whilst taking every step and putting your thoughts into words, you must constantly keep all these three things in your consciousness.

Whenever there is any exchange, remember one slogan at that time: A child and so a master. When you have to present your ideas, present them as a master, but when it is time for the ideas to be finalised, become a child. Neither be just a master nor just a child. At the time when you have to perform any particular action, at that time, you must have this stage, and when you serve other souls, always, as well, pay attention to serving yourself. To stabilise yourself in the stage of soul consciousness is to serve the self. First of all, check whether you are also serving yourself. If you are not serving yourself, there will not be success in serving others. Therefore, just as you tell others that to remember the Father means to remember the self and that to remember the self means to remember the Father, in the same way, to serve others means to serve the self. You must also keep this in your consciousness. When you go to do any service, always think that, as well as doing that service, you are also carrying out the cremation ceremony of your old sanskars. The more you carry out the cremation ceremony of the old sanskars, the more you will accordingly receive respect. All souls will salute you in their minds. One is to salute physically with the hand, and the other is to salute with the mind. They constantly sing praise in their minds, because just as one type of devotion is external, and the

other is in the mind, so to salute externally is not a big thing. However, they will salute you in their minds: they will sing praise of the Father being the One who has made you like this. Secondly, when they hear your elevated ideas you will make them bow down for their determined ideas. So that is like them saluting you, is it not? You have to make effort so that others salute you in their minds. You must not create devotees who do everything externally, but you must create those who salute you in their minds. Only these devotees will change and become knowledge-full. The more you surrender your intellect, that is, the more you keep it clean and engage it in remembrance of One, the more you will become a mirror. When people go in front of a mirror, they see their own form, even if they do not wish to see it. In the same way, when you constantly keep your intellects surrendered in the remembrance of One, you will become living mirrors. Anyone who then comes in front of you will have a vision of his own self, and will easily experience his own form. So you must become mirrors through which others automatically have a vision of themselves. This is good, is it not? They can tell from a distance that there is a searchlight there. No matter how big a gathering you may be in, even amidst a gathering, they would be able to tell from a distance that you are searchlights, that is, you continue to show the path. You are the searchlights who show the path.

You are the searchlights who show the path of knowledge and yoga through that searchlight. Then when you go from here with this determined thought you will become that practical form on the basis of having that thought. If you have the thought that you are victorious jewels, you have the form of victory. Your words and actions would also be accordingly. Your actions are filled with victory on the basis of your thoughts. The tilak of victory is already applied to the serviceable souls. Service means to have the tilak of victory. This is a serviceable group that is now going. Those who do not spend even one second or one thought without doing service are serviceable. This is such a group, is it not? When you especially go for service, you have to pay special attention to the self. You are not doing ordinary service, but special service. If you do ordinary service, you then have an ordinary consciousness. When you have to carry out a special task, you have special remembrance. So you must not keep an ordinary consciousness, but a powerful consciousness. When you have a constantly powerful consciousness, the atmosphere will be constantly powerful. Because of your having a powerful atmosphere, no soul will be able to leave that atmosphere. Only then will there be success in service. Always give regard to one another's ideas and accept them. Only then will they easily be able to salute you in their minds. Always make the lesson of "Ha ji, ha ji" firm. The more you say "Ha ji", the more everyone will sing praise of your victory. You are going to reveal your form of being a Shakti or a Pandava, are you not? The horses are going on a tour to make souls sacrifice themselves in the yagya. You have already surrendered yourselves. You must become completely plain. You must not take any burden with yourselves. There were five Pandavas, but all of them followed the directions of one. You say that all of you are one. This is the first group that constantly keeps an example of One. By constantly reminding one another to become an embodiment of remembrance, you will all be united in following the directions of One. All five Pandavas had the speciality of following the directions of one, but each one also had his own speciality. What is the speciality of each one? They tell the story of the four musketeers. You have to harmonise with everyone and make every task successful. Each of you should take one special duty. Each of you should relate the responsibility of your special duty. Even whilst in a gathering everything becomes easy when you give the co-operation of your speciality.

What speciality will each Pandava show? In terms of souls, all of you are Pandavas and also Shaktis. Do you know your own speciality? Constantly maintain your zeal and enthusiasm and a stable stage. No matter how much others try to defeat you through many things, when you speak a few powerful words and give them powerful drishti whilst being an embodiment of experience and stabilising yourself in a powerful stage, they will consider themselves to be paper lions. It will be just as has been shown in the images of the goddesses when devils came to oppose them in a fearsome form: they became like animals, that is, totally senseless in front of the goddesses. No matter how important or sensible others may be, no matter how many forms they may try to adopt in front of you, in front of your being an embodiment of experience and your drishti of soul consciousness, they will consider themselves to be senseless. No matter how many types of form they may try to adopt in front of you, people have always portrayed a buffalo under the feet of the goddesses. Why?

No matter how sensible and knowledge-full someone considers himself to be, a buffalo is completely senseless. They will come in front of you with one form, and they will go away from you in another form. A memorial of the Shaktis has been shown of how devils came to oppose them in a fearsome form, and when the arrows from the Shaktis hit them, their form changed. This is why you must always remember that you have become instruments of the Almighty Authority; that you are the messengers of the Almighty Government.

When you discuss anything with anyone, do not allow your mind to be disturbed. Those people are able to read thoughts with the power of science. This is why, even if you hear anything, you must not allow yourself to be disturbed. You must not allow there to be a difference between your face and the stage of your mind. Simply remember this mantra. Just as when you are not able to control something with words or with any other method, you chant a mantra or perform magic, so when you see that something has come in front of you, use your vision of soul consciousness and the mantra of manmanabhav, and they will then become a buffalo from a lion. You know how to use magic, do you not? All the systems began here. The use of mantras and powers all emerged from here. You can make your thoughts take a practical form through your vision of soul consciousness. They have occult powers, whereas here, you attain success through using the accurate method. There is just a slight difference of words. Occult power is only for a temporary period, but the correct method of remembrance brings eternal success in your thoughts and actions. Those people use occult powers, whereas you attain success in your thoughts and actions through the method of remembrance. Achcha.

*** OM SHANTI ***

Signs of the Jewel Souls who Stay close to BapDada in the Three Worlds

Which group is this? What has this group been decorated as? You are going from here, transformed and having become something, are you not? What have you been transformed into? Only when you have your own vision of what you have become will you be able to make others the same. Does this group understand that you are going as spiritual servers? Are all of you considering yourselves to be servers who are going to your service stations, or are you returning to your own homes? Where do you think you are returning to? If you are going to your lokik families, what would you consider it to be there? Is that also a service place, or is just the centre a service place? If you consider your own home to be a service place, service will automatically continue to take place. Those who are servers have service at every place. Wherever they may be staying, wherever they may be going to, servers will see service at every place, and they will remain engaged in service. They will live in their own home considering it to be a service place. By keeping service in the intellect, they are easily and quickly able to finish all karmic bondages with the power of this awareness. Since you are returning as servers, you have to do service through your every thought. You cannot let a second or a thought go by without doing service through it. Such a person is called a true spiritual server. A spiritual server can do service through the spirit, that is, the soul. Just as a lighthouse does service in all directions through its light whilst being in one place, in the same way, those who are servers would be engaged in unlimited service of the unlimited world while being in one place. So, have you become a lighthouse and a might-house? Have you become both, or have you just become a lighthouse and still have to become a might-house? To be an embodiment of knowledge means to be a lighthouse, and the yog-yukt stage is to be a might-house. So you are going as knowledgeable and yogi souls, are you not? Or, does something still remain? Have you decorated yourselves fully? Generally, kumaris are concerned with cleanliness and being beautifully decorated. So here, in the bhatthi too, have you decorated yourselves with the decoration of virtues and knowledge very well? Are you leaving here decorated, or do you still have to do something when you return home? Are you going onto the battlefield with all the ornaments and weapons? Those who have the weapons and ornaments with them are constantly victorious. A weapon will not allow an enemy to come in front of you. So, are you carrying such a weapon that an enemy seeing it from a distance would run away? Have all of you become like this? Are you speaking because of the influence of being in the land of blessings of Madhuban, or have you truly fully decorated yourselves with the ornaments and weapons? When you go down tomorrow, will your stage be the same elevated stage? Make it so firm that wherever you go, you will constantly fulfil the promise you made to yourself in the midst of the gathering in Madhuban, in the court of God. Has each of you applied such an imperishable stamp on yourself? Victory through faith is definite, and those who maintain courage receive help from BapDada and all the souls of the Godly family. No matter how much others try to make your courage fluctuate, through the power of the promise you made, your foot must not shake even slightly. Which foot? The foot with which you go on the pilgrimage of remembrance; even if the whole world tries to shake you, you are more powerful than the souls of the entire world. Even if there is the entire world on one side, and you alone are on the other side, your power is more elevated because the Almighty Authority Father is your Companion. This is why there is the praise of the Shiv Shaktis. When Shiva and the Shaktis are companions, what are the souls of the world compared to you? Even though there are many of them, they are not equal to you. You are going from here having become those with faith in the intellect and those who are able to fulfil the promise with such courage, are you not? You will be given a practical paper. A theoretical paper is easy. To give the seven days' course or to explain at the museum is the theoretical paper, but those who pass the practical paper pass with honours. Those who pass in this way will become the jewels who stay close (paas) to BapDada. So, do you enjoy staying close, or do you enjoy just observing from a distance? You will pass with honours: you must have this courage. In order to make this courage imperishable, you must constantly pay attention to one aspect: instead of influencing yourself with the bad company of others, you must continue to protect yourself. Many types of attraction will come in the form of a paper, but you must not be attracted by them. You must remain cheerful, consider it to be a paper and pass it. There are many varieties of influence of bad company. Maya tries to colour you with her company in the form of thoughts. So do not ever fail by having wasteful thoughts or thoughts about the attraction of Maya. Then there is also the

company of your relations. In that, there are not only your family relations, but together with the family relations, there is also the company of other relations. The company of friends is also the company of relations. So, don't ever get trapped by the company of any relations. Don't ever get influenced by the words of anyone either. You can even be coloured in the wrong way simply through words. You must protect yourself from that too. Then, there is also a bad influence through food. If you get influenced by food due to circumstances or because of the love of any relation, that food will also colour you with that company. Therefore, you must also protect yourself from that. There is also influence of company in action. You must protect yourself from that as well. Only then will you pass with honours. If you pass in the paper of not allowing yourself to be coloured by any company, you can then consider yourself to have come close. If you are coloured by company, you become distant. You would not then be able to stay close in the incorporeal world, nor at the confluence age now or in the future.

Just the influence of company can make you distant from all three worlds. By protecting yourself from the influence of company, you are able to attain the fortune of staying close to the Father in the three worlds and also in the three aspects of time. BapDada calls this group a flock of swans. What is the task and what is the form of swans? The form of swans is purity and their task is constantly to imbibe pearls of virtues. They would never take stones of defects into their intellects. This is the task of swans. However, in order to fulfil this task, you continually receive directions from BapDada. What are these directions? You also have an image of these directions: Hear no evil! See no evil! Speak no evil! And think no evil!. If you constantly keep these directions in your awareness, you become a true swan and constantly remain seated on the shore of the Ocean of Virtues, that is, close to the Father. So, do not let your intellect focus on anything except the Father, the Ocean of Knowledge, because swans always live by the Ocean. So consider yourself to be a swan and continue to fulfil your promise. Do you understand? You have to learn to discriminate between pearls and stones. What are the stones and what are the pearls? You have become knowledge-full, have you not? Now, we will see what wonders these swans show. A flock of swans attracts others even against their conscious wish. So you have to protect yourself from the influence of bad company and keep yourself in Godly company. You have to let go of the company of others and keep the company of One. You do not just experience Godly company through the physical form, but you must also stay in Godly company with your intellect. The intellect should always be in Godly company, and, even in physical relationships, you must constantly be in Godly company. On the basis of this company, you will be protected from the many other influences of company. You just have to transfer it. You have to transform yourself from being fragile and become one who shows wonders. You must not show your nature of being delicate, but you just have to become delicate in being able to transform your sanskars. You must not be delicate in actions; you have to be an embodiment of power in this. If you do not constantly have the shield of a Shakti, then you can easily be hit by an arrow. An arrow is normally shot at a delicate part of the body. Therefore, if you hold the shield of an embodiment of power, you become an embodiment of power. Then no arrow of Maya will be able to hit you. You must not be delicate in your actions. In order to mould yourself, you must become real gold. You must show no nature of being delicate through your face, features or eyes. Whilst keeping all these things in your awareness, you have to pass with honours. The jewels visible in this group are those who will give the practical proof and become the proof and those in whom there is hope. You all have to go ahead of one another. You must not become happy in simply seeing others move forward: if you just keep looking at others, you will become devotees. Devotees simply look at others, sing their praise and become happy. You must not become devotees. You must become embodiments of knowledge and yog-yukt; knowledgeable and yogi souls. Now, we will see the result of the paper. Those who give the practical proof will claim the first number, but for those who are still thinking, the Father will also have to think about giving them the fortune of the kingdom. Those who offer themselves will be offered the fortune of the kingdom of the world by BapDada first. If you do not offer yourself, why should BapDada offer you the throne of the world? If you offer yourself, you will be considered great. You must not become a gas balloon. They fly very fast, but only for a temporary period. Here, you must fill yourself with eternal energy. You must not take the support of temporary oxygen. Achcha.

*** OM SHANTI ***

Spiritual Drill of the Intellect

Do you enjoy remaining beyond sound, or do you enjoy staying in sound? Is there any sound in your original world, in your original form? When you stabilise yourself in your original form, you enjoy the stage of remaining beyond sound. Are each of you practising this, so that you are able to stabilise yourself in whatever form you want, whenever you want? Warriors on a battlefield continue to follow whatever orders they receive, when they receive them. In the same way, you spiritual warriors are also able to stabilise yourselves in whatever stage you want, when you want, because you are master knowledge-full and also master almighty authorities.

Because you are both of these, you can stabilise yourselves in whatever stage you want in less than one second. Are you such spiritual warriors? If you are told to become the residents of Paramdham at this moment, have you such a practice that as soon as you are told this, you forget this body and the world of this body and become the residents of Paramdham? Or, if you are told to stabilise yourself in the avyakt stage now, or if you are told to come into sound for service, and whilst doing service, to have the awareness of your original form, have you developed such a practice? Have you had this practice? Or is it that when you wish to become a resident of Paramdham, instead, you come into sound again and again? You are not practising this, are you? Are you able to stabilise your intellect wherever you want in less than one second? Have you developed such a practice? Do you consider yourselves to be master almighty authorities? Since you are the almighty authorities, are you not able to stabilise the love of your intellect wherever you want? Is this practice difficult or easy for those who are the authorities?

Just as you are able to use your physical senses when and how you want: if you wish to raise or lower your hand, you are able to do that, and so just as you are able to become the masters of the physical senses and use them for a task whenever you want, in the same way, are you able to use your thoughts and intellect whenever you want? This is called spiritual authority: to be able to focus the love of the intellect wherever you want. Just as you use your physical hands and feet whenever and for whatever task you want, so too, only those who have such a practice are called master almighty authorities and master knowledge-full. If you do not have this practice, you cannot be called a master almighty authority or master knowledge-full. To be knowledge-full means to have full knowledge of what should be done at this time and what should not be done at this time, and also to know what the benefit is in doing something and what the loss is in not doing it. Only those who have this knowledge are knowledge-full, and because of also being master almighty authorities, on the basis of having all powers, this practice becomes easy and constant. What is the first lesson of the study and what is the last lesson? The first and last lesson is this. When a child takes a lokik birth, he is first taught and reminded of one word. What are the first words you learn when you take an alokik birth here? Remember the Father. So the first words to be remembered from your lokik and alokik births are the same. Can this be difficult? Are you not practising teaching yourself this drill? This is a drill for the intellect. Those who practice drill first experience a lot of pain and find it difficult, but those who have developed that practice cannot stay without performing that drill. So here also, because of lacking the practice of the drill of the intellect, you find it difficult, or your head becomes heavy, or you experience one or another obstacle coming in front of you. So you have to have such a practice. It is difficult to attain the fortune of the kingdom without this. Those who find this practice difficult will also find the attainment difficult. This is why you must make this practice easy and constant at this time. Those who have such a practice will be visible to many souls as those who give the practical vision of BapDada. It is so easy to come into sound, and so in the same way, it should also be just as easy to go beyond sound. Achcha.

*** OM SHANTI ***

Signs of an Intense Effort-Maker

When you have finished all other thoughts and only one pure thought remains, do you experience the stage of being the embodiment of pure thoughts? Are you experiencing this stage? This stage is said to be a powerful stage that is free from all karmic bondages and extremely lovely. Whilst stabilising yourself in such a lovely and unique stage you come down just in order to perform actions. Someone may be living high up, but he has to come down in order to carry out a certain task. Even whilst coming down, he doesn't forget his original place. In the same way, why do you forget your elevated stage, that is, your real place? Always think that you have just come down for a temporary period in order to perform a task, and that you have the same original stage permanently. Then, no matter how many tasks you perform, whilst performing karma like a karma yogi, you will not forget your original stage or place. This consciousness changes your authority. If the awareness is lacking, then the power is also lacking. Authority means power. What is the birthright of those who are master almighty authorities? All the powers are the birthright of those who are master almighty authorities. So you should constantly have the stage of this consciousness in the form of it being your birthright. Do you experience your birthright to be constantly with you? Do you consider yourself to be worthy? No matter what happens, do all of you consider yourselves to be worthy? (Some said: We are worthy, whereas some said: We are becoming worthy.) Are you to become worthy (saput) or are you becoming the proof (sabut)? (Both). If you are not worthy, then you are probably not able to stay on the pilgrimage of remembrance either. If you have to continue to make effort to become worthy until the end, when will you give the proof of it? Will you become worthy in two to four years, and then give the proof of it, two to four years after that? You are worthy. If you did not consider yourselves to be worthy, would you consider yourselves to be surrendered? Have you surrendered yourselves, or do you still have to surrender yourselves? Is it not being worthy to have surrendered? Do you understand?

You are moving along on the basis of shrimat and according to the directions. You are moving along considering yourselves to be trustees. So you would be called worthy, would you not? In some cases, too much thinking changes the result. For instance, at the time of an examination, instead of answering the question, you spend too much time in thinking about the question and so the question remains unanswered. So do not go into too much thinking. Baba explains that you are worthy children and this is why you are following shrimat. But there now remains just the question of giving the proof. Each of you is showing the proof of that according to your own capacity, and you will continue to show it. The extent to which Baba has faith in the children, accordingly, the children do not have that much faith in the intellect for themselves. This is why the result of being victorious in every task is only visible sometimes. Just as you do have faith in Baba and faith in the study, in the same way, you are lacking faith in the intellect for the self at every moment and in every thought. When will you remove this weakness? In two to three years time? Do not think about two to three years even in your dreams. What should you say? Now. Those who are fast effort-makers will never allow the word "sometimes" to emerge from their lips. They will always say, "now". Not only will they say, "now", but they will practically do it now. Such a soul is a fast effort-maker. You are ascending and so you should be close. If you have kept a margin of two to three years, would you be counted within the line of those who are fast effort-makers? To be a fast effort-maker means that whatever weakness is visible or whatever is lacking should be finished at this moment. When you have awareness, then because of having power at the time of having awareness, to remove any weakness feels as though an ordinary task is automatically being carried out without thinking about it. This becomes natural. In order to make such effort, continue to make the teachings that you receive, day by day, your practical form. Do not keep the teachings in your intellect in the form of teachings, but make every teaching your form. What will you then become? The original stage which is praised: your stage will become that of the embodiment of knowledge, the embodiment of bliss. Do not keep it in your intellect in the form of points, but make the point your practical form, then your stage will constantly be that of a point. At present, the majority of you imbibe the point in the form of points, and you speak about them. However, when you put the point into your practical form, then instead of just speaking about it, you will become an image that grants visions. So continue to make this effort. It is very easy to speak about it, and it is also easy to churn it. Whatever you

churn, whatever you speak, become the embodiment of that and give other souls the experience of that form. Such souls are called worthy souls who give the proof. Worthy children are called faithful and obedient. Do all of you consider yourselves to be obedient? Since you have the blessing of victory, through what do you attain victory? If you are following one order, you are obedient, are you not? Do you constantly obey the directions? What is the main direction? To constantly stay in remembrance and to have purity in your thoughts, words and actions. You tell others to be pure yogis, and so whatever you tell others must be the main direction. There should not be impurity or uncleanness even in your thoughts: this is called complete purity. You have become such obedient children, have you not? Is the entire Shakti Army pure and yogi, or do you still have to become that? You are constant yogis: constant means that you do not have any impurity even in your thoughts. If you are touched by the old impure sanskars in your thoughts, it cannot be called complete purity. For instance, a Vaishnav would not accept physical food from anyone anyway, but even if he touches it, he would not call himself a true Vaishnav. If you allow the slightest impure thoughts or old sanskars to touch the intellect in the form of thoughts, would you then be called a real Vaishnav? It is said that if someone sees a wrong action being performed, there is an impact of that even by just seeing it. An account is created of that too. If you think in these terms, then if the old sanskars and impure thoughts even touch the intellect, you would not be called a real Vaishnav or one with complete purity. To what extent have you kept this as the aim of your effort? Just think: since you have to reach that stage, do these little things seem right even at this time? You are even now playing games of childhood. Do you still sometimes have a desire to play childhood games? You create something, you sustain it and you destroy it: what sort of game is this? It is the game of blind faith of the path of bhakti. Maya will definitely come, but according to your stage now and according to the time, she should not come in that form, but come to take leave. She should come to salute you. Do you not have to prepare to go back home now? Will you see her saluting you for some time or will you just go like that?

The Shaktis now have to have all the experiences. BapDada even renounces this fortune and gives it to the Pandavs and Shaktis as a blessing. This is why the Shaktis are worshipped a great deal. The bhagats have started to call out to the Shaktis from this time. Can you hear their sound? The further you progress, the more you will have the experience of bhagats lighting incense and singing praise in front of the idols. You will smell that fragrance practically and experience their call as though they are in front of you and calling out to you. Just as with binoculars, you are able to see a distant scene very closely, in the same way, your divine stage will work like binoculars. There will be this success through the consciousness of the Shaktis. Because of attaining this final success, the bhagats of the Shaktis have the desire of attaining occult powers from the Shaktis. Only when they see this result of success will they fill themselves with these sanskars.

So does this form of your being the embodiment of success through your consciousness come in front of you? Just as it is said: Son shows the Father, in the same way, in return you reveal the Father. BapDada does not see this part in a practical form, but this is the part of the Shaktis and the Pandavs. So you have to become faithful and obedient to such an extent that you do not let even one second or one thought go by without it being ordered: this is called being obedient. And what do you mean by being faithful? Someone who is completely faithful would not have anyone except the Father in thoughts and dreams, and would not see anything except the Father's task, the Father's praise and the Father's knowledge. Such souls are called completely faithful. One Baba and none other: nothing else is visible in their dreams or in their consciousness. Such souls are called completely faithful. What is the practical sign of those who are obedient? Honesty and cleanliness: there should be honesty and cleanliness even in your thoughts, not just in your words. You have to check yourself to see to what extent you have become faithful and obedient. If the love of the intellect is constantly with One, you cannot be coloured by the company of others. The reason for lacking love in the intellect is that the attraction of the many other types of company pulls you. So break away from everyone else and connect yourself with only One: this is the first promise. To fulfil this promise means to be completely faithful. Do you understand? Achcha.

*** OM SHANTI ***

Benefits of Being Introverted

When any invention is invented, then the more powerful the invention is, accordingly, it remains underground. This invention of all of you will also become more and more powerful, day by day. Just as those people create inventions underground, in the same way, you will also remain underground to the same extent, that is, you will remain introverted, and so you will be able to create new inventions and new plans. By remaining underground, firstly, you will be protected from the environment, and secondly, because you attain solitude, your power of churning increases, and thirdly, it becomes a method of safety from the obstacles created by Maya. You should constantly try to keep yourself underground, that is, remain introverted. All the activities can also take place underground. You can be introverted and carry out any task. It isn't that you are not able to carry out certain tasks by remaining introverted. All tasks can be carried out, but by carrying out any task whilst being introverted, firstly, you will be protected from obstacles, secondly, you will save time and thirdly, you will be protected from other thoughts, that is, you will be able to save energy. You have this practice, do you not? You even experience this now and again. When you speak after having been introverted, whilst you become extroverted, you will still remain introverted, and also cheerful and the image that attracts. You have to practise this whilst performing action. Just as you make a programme of physical activities, in the same way, every task is successful on time for those who have the practice of making a programme for the intellect of the activity with which it has to engage itself and the tasks it has to carry out. In the same way, you also have subtle activities.

Your intellect can go from one place to another in one second, and come back again. Activities can be of great expansion. Only when you set a programme will you be able to save time and attain greater success. Continue to make this programme now and again, but let it be for all time. Just as you have developed the practice whilst carrying out physical activities, in the same way, you will develop this practice if you continue to do it. For this, you do not need to make special time. Even though you may be involved in physical activities which use your intellect a great deal, you can still set a programme for your intellect. How long does it take to set a programme? Even one to two minutes is too long. You have to instill this practice. At amrit vela, you have to set a programme for the activities that the intellect has to be engaged in. Just as programmes are made and then you check whether you have carried out a particular task and to what extent it has been carried out and to what extent it hasn't been carried out, in the same way, create this programme and then check now and again. To the extent that a person is important, accordingly, he doesn't do anything without a programme. He would not do whatever he just feels like. Their every second is booked according to their programme. You are also elevated souls, and so your programme should also be set. Some have the art of making their programmes and some do not know how to do this. It is the same in physical activities too. The extent to which you know how to set your programme, accordingly, you should consider yourself to know how to set your stage. Otherwise, if you do everything without a programme, then just as everything is what it should be, in the same way, your stage also fluctuates. It is not set. Achcha.

*** OM SHANTI ***

Equality in Service and Tapasya

Do you consider yourselves to be the children of the Seed of the Tree? There is the symbolism of the tree on the path of bhakti also. When a tapaswi soul does tapasya, he does it sitting under a tree. What is the significance of this? Why does he do tapasya sitting under a tree? What is the reason for this? Why did this system start? What is its unlimited significance? Where is your place of residence in this world tree? You are sitting under the tree amongst the roots. The pictures that are created with knowledge now become memorials on the path of bhakti.

What is visible under the tree when seen from a distance? Tapaswi souls doing tapasya: it is tapaswis sitting under the tree. By sitting under the tree, the entire knowledge of the tree automatically enters the intellect. When you sit under a tree, then even against your conscious wish, your attention is drawn to the flowers, fruit and leaves etc. So when you sit in the foundation of the kalpa tree, all the knowledge of the tree automatically stays within the intellect. Just as the entire knowledge of the tree is merged within the seed, in the same way, when you consider yourselves to be the foundation of the kalpa tree, that is, sitting amongst the roots, the knowledge of the entire tree automatically enters your intellect. The memorial of this stage of yours continues on the path of bhakti, whereas here, it is practical. You are doing tapasya. Then later, on the path of bhakti, you do tapasya sitting under a physical tree. In the beginning, you had the intoxication that you were sitting at the top of the tree; the entire tree was below you and you were up above. You stayed up above. If you turn the tree upside down, you would be up above. Therefore, just as previously, you had a lot of intoxication that you were sitting at the top of the tree and observing the entire tree, in the same way, do you still have the intoxication of doing tapasya in a variety of many different ways? Was the intoxication of the beginning greater than now, or is the intoxication now greater? That was just the form of tapasya, whereas now, tapasya and service are taking place simultaneously. That intoxication was just from doing tapasya. There was no reason to come down, whereas now, tapasya and service are taking place simultaneously. Both activities are taking place at the same time, and therefore, you must pay special attention to increasing your intoxication every now and again. This is known as charging your battery. The experience will be as though the tree is truly in the emerged form, and that you are looking at the tree as a detached observer. This intoxication gives you a lot of happiness; it also gives you power. This is why there is a lot of praise of the Seed of the Tree and the tree. Whilst doing a variety of service in this way, you must continue to fill yourself with the power of tapasya. Through this, tapasya and service will remain combined and simultaneous. It shouldn't be that because you get involved in service, you forget to do tapasya; no. Both should be simultaneous. There is the combined form, is there not? You will have to check this every now and again. Until you become a checker, you cannot become a maker. You cannot become a world-maker or a peace-maker that have been remembered until you become a checker. You need to check yourself a great deal. No matter how much others check for you, they cannot do it to the same extent. By checking yourself, you can progress a great deal. You have to check yourself. You don't need time to check yourself. When you have this practice naturally, there is no need for any time; it continues to happen automatically. Then it doesn't even take one second to check yourself. How long does it take to check yourself? You can find one second no matter how busy you may be. You just need to have this practice. You have to become a checking master. Just as you are a master almighty authority and master knowledge-full, in the same way, you have to become a checking master. Achcha.

According to the drama, all of you are moving along very well. But even though you may be moving along very well, you have to check yourself. You know that this is the beneficial age, but even then, you have to think of plans for bringing benefit to yourself and to others. Make such new plans through which the stage of all takes a jump. All of you are moving along and will continue to move along. But if you receive an extra force of planning or of co-operation every now and then, you are able to take a jump. Just as a rocket is only able to fly when it is given force through fire, in the same way, you should receive the force of light and might, and then you will be able to take a jump. For this, you need the co-operation of extra force. Through this co-operation, everyone will have the experience of the attainment of power. This is also essential.

Firstly, there is a great weakness in the power of churning. This is why the report from the majority is that they ask how to be able to control wasteful thoughts: How should we put a check on this major weakness and finish it? You have to think of a plan for this. You know about your weaknesses anyway. When you receive guidance for it, you are able to suppress it, but you are not able to finish those sanskars. This is why, after a short time, the report of the majority is the same. You also receive extra force through a bhatthi; there is one or another transformation. But now, think of a plan to keep permanently the force you take with you from here. Many complain that they do not have any power. They have knowledge, but knowledge is also said to be light and might; they do not know the method of filling themselves with power through knowledge. It is just as when you have matches, but because you do not know how to light the matches, you are not able to carry out the task. In the same way, all of you have knowledge, but whereas some of you are able to experience light and might through knowledge, others simply understand the knowledge and repeat it. You now have to fill yourself with power through the variety of yuktis on how to put might into yourself, so that you are able to take a jump. Achcha.

*** OM SHANTI ***

Making the Path of Effort Clear With the Light of Knowledge

At the present time, what is the aim of the attainment of the effort which all of you are making? The attainment of the deity status is for the future, but what is the aim of the attainment of the effort for the present time? (To become angels.) What are the main qualifications of angels? What are the two qualifications needed to become angels? One is light and the other is might. Both are essential. Both light and might are clearly visible in the life of an angel. What special power do you need in order to attain light? There are many powers, but what individual virtues are needed in order to become the form of light and might? One is the power to churn and the other is the power to tolerate. To the extent that you have the power to tolerate, accordingly, you receive all the powers from the Almighty Authority. Knowledge is also said to be light. So, in order to make the path of effort easy and clear, you need the light of knowledge. For this light, you need churning power. So firstly, you need churning power and secondly, you need the power to tolerate. If you have both these powers, anyone can have a vision of your angelic form whilst you are walking or moving around. With the power to tolerate, you automatically have the attainment of all virtues. Those who have the power to tolerate will automatically have, through just that one power, the power to make decisions, the power to discriminate and the power of depth and maturity. The power to tolerate is essential and even churning power is essential. For the mind, there is churning power and for words and actions, there is the power to tolerate. If you have the power to tolerate, whatever words you speak will not be ordinary. Secondly, whatever actions you perform will also be accordingly. So both powers are essential. Those who have the power to tolerate are successful in their tasks. Those who lack the power to tolerate, lack success in whatever task they carry out. Those who have the power to tolerate are able to stabilise themselves in the avyakt stage and in the stage of being the embodiment of pure thoughts. There will be a sparkle on the faces of those who are tolerant. No matter what type of sanskars others may have, with their own power to tolerate, they are able to suppress those sanskars of others for a temporary period. So you need both these powers. In your effort, you need the power to tolerate in order to create thoughts in your mind. This is also called controlling power. If you have the power to tolerate, you are also able to control wasteful thoughts. So, you have to pay attention to both these powers.

What is the easy method to become a number one businessman? Only by keeping yourself busy will you become a number one businessman. Those who do not know how to keep themselves busy are not worthy of being called businessmen. To become a businessman here means to earn an income for the self and also enable others to earn an income. For this, you must not keep yourself free for even one second. Which number businessman are you? To the extent that you gallop here, accordingly, you will be able to gallop to your future throne. You have a good chance. You can do whatever you want. All of you have this freedom. To the extent that each of you takes a chance, accordingly, you are fixing a seat for yourself. A businessman means not to waste even one thought. There should be an income in every thought. To earn an income, those businessman make one paisa worth so much. Here also, you must definitely earn an income at every second in every thought: such souls are called number one businessmen. What else does the intellect have to do? The intellect should just remain busy in this. Has everything finished in all other directions, or is there something still remaining where the intellect can go? Everything has finished in all other directions, has it not? In terms of your old sanskars, everything has finished, has it not? The path and direction for the intellect to go to is the same: the intellect will either go towards the old sanskars, or it will go towards the karmic accounts of your body, or it will be pulled towards the wasteful thoughts of the mind. All this has finished, has it not? You may have a physical illness, but you have the knowledge of what illness it is and what its cure is, because you have the aim that if the body is in good condition, you will be able to do that much more service. You do not have any selfish motives for the self; you are doing everything for the sake of service. This is being a detached observer, is it not? Now, there is just the one path that remains. All the paths that made the intellect stumble have now closed, have they not? It is as though the seal of the Almighty Government has been applied. Once the seal is applied, it cannot be opened until the seal has fulfilled its purpose. So you have to check yourself in this way. If it is in someone's fortune, the circumstances also become such that they take on the form of a lift. Here also, those who have it in their

fortune from the previous kalpa, or have it fixed in the drama, are able to make their own effort, but together with that, they receive this lift from the divine family, and they also receive a gift from BapDada. So, you also have to check what the types of gifts are that you have received from BapDada and the divine family. When important people receive gifts, they keep them safe in a show-case and they glorify the name of their country with them. And here, with the gifts that you have received from time to time, you have to glorify the name of BapDada and the family. Achcha.

When you people went out to do service in the beginning, although there was very little power of knowledge, on the basis of which powers was there success? Renunciation and love. The love of the intellect was for Baba and the yagya day and night. Baba and the yagya emerged from deep within your hearts. It was this love that made everyone co-operative. It was with this power of love that the centres were created. And, this was the power that brought about co-operation at the beginning of the establishment; the same has to happen at the end. At the beginning, you became manmanabhav with love from the corporeal form. It was the love from the corporeal form that made you co-operative and made you renounce everything. You now have to surround everything with the power of love and co-operation. Even now, the main reason for the success of service in foreign lands is that others are surrounded which makes them loving and co-operative. The powers of love and co-operation are the practical proof of knowledge. This is the main basis for success in service. Wherever you may be staying, you must think about creating a plan through which the task of giving the message can be accomplished very quickly. At present, a lot remains to be done. With love, one receives the enthusiasm to take a jump in renunciation. How did all of you renounce everything? Only when your every vein was filled with love were you able to take a jump. Write to those in the foreign lands that now, just as they are continuing to move forward with spiritual intoxication and happiness, in the same way, they will continue to achieve success through constantly staying in intoxication and happiness. The tilak of victory has already been applied. Constantly continue to see your own tilak of victory. BapDada is happy to see whatever you have done up to now, but you have to move forward.

Only when you create heirs will you be complimented (be told, well done). You must remain happy with whatever you have done up to now. But the task, whereby everyone would say that it is a wonder, still has to be carried out. You remain happy because you have very good permanent intoxication and happiness. Up until now, the result is very good. Their commander is very courageous. When anyone takes the responsibility for any task through his own courage, many others become his companions. Even though this is a variety group, the bouquet is very good, and this is why Baba is giving congratulations. Achcha.

*** OM SHANTI ***

Easy Method of Remembrance

In which stage have all of you sitting here stabilised yourselves? What stage would you call your stage of remembrance at the present time? Do you have double remembrance in this stage or single remembrance? Would you call the stage of the present time the stage of being karmateet or the stage of having the consciousness of being an angel? Those who think that this stage is anything other than the avyakt stage, raise your hands! Are you able to perform actions whilst stabilising yourself in such an avyakt stage throughout the day? (No.) What you are writing now is also performing an action, is it not? So, are you not able to have such a stage whilst performing an action? (At present, we are sitting personally in front of Baba.) If you constantly think that Baba is with you, that He is personally in front of you, you would then constantly have this stage. Those people pay special attention when they go into such an atmosphere, and then that attention becomes the method for their safety. In the same way, no matter what ordinary action you may be performing, you must pay attention to creating an avyakt stage every now and then, and, whenever you perform any task, if you constantly consider BapDada to be your Companion and then do that task with double force, what would your stage be? Firstly, you would easily be able to maintain your awareness. Just as you are easily able to stay in remembrance by considering Baba to be personally in front of you, in the same way, if you constantly move along considering the Father to be your Companion whilst performing every action, then that is easy remembrance, is it not? Those who constantly remain together automatically have remembrance of each other because of that company. So, by being such companions, or by giving the intellect the company of the Truth, there constantly has to be the company of the Truth. You are those who stay in the company of the Truth. You are in the company of the Truth at every second and at every step, are you not? If you constantly keep yourself in the company of the Truth, then remembrance would be easy, and because you have powerful company, you will have double the force in every task. Because of having double the force, the task that you considered to be difficult, because of your stage will become easy, because there is double the force. Then, instead of accomplishing just one task, you can accomplish double the tasks in that same time. One is easy remembrance, the second is success and the third is zeal and enthusiasm in every action and the attainment of co-operation. This is why you must constantly stay in the company of the Truth.

When people come to you, you tell them the discipline of constantly staying in the company of the Truth. So, you must also constantly have this practice. Then, the remembrance that you find difficult and all the thoughts you have of how to have remembrance and where to focus your mind will finish. You will easily attain success in your actions. In this, whether you have the company of the corporeal form or the company of the incorporeal form, there has to be the company of the Truth. You have the relationship of the corporeal form eternally throughout the entire cycle. So whether you either have the corporeal or the incorporeal consciousness (remembrance), you must definitely have remembrance. The intellect must not have the company of anyone except BapDada. In order to become angels, your relationship with the Father must be very strong. If your relationship is strong, you will definitely become angels. Now, you simply have to put your relationships right. If you have all relationships with One, you are easily and constantly an angel. What else is there that the intellect could be drawn there? Is there anything else that remains? Have you blocked all relationships and all paths or not? If the road is open, the intellect runs there. Now that all your relationships are finished and the paths are blocked, where else can the intellect go? If there is only one path and one relationship, you become angels. Check which path or which relationship is not yet fully blocked. If it is even slightly open, people try to pass through there. If it is completely closed, they can not go there. If there is even a hole, they may touch it but pass through there. Here, too, if the road is even slightly open, the intellect goes there. Since you give many easy wise methods again and again on how to close the path, how will you now block it? You also hear them in the murli every day. Do you remember them? Which method do you have that will bring your awareness back from the stage of forgetfulness? There is only one image through which you remember BapDada and the inheritance. If you constantly keep this image in front of you, all other paths will be blocked. Whatever pictures or literature you have printed, you put this block on it. If this block is applied to the intellect, all other roads are blocked. This is an easy method and you have

also been given a signal. You hear this in the murli every day. There is no murli in which there isn't this method. This is very easy. If you tell little children to keep this image constantly in their consciousness, even they are able to do it. Although you put on a badge, you have to become an embodiment of remembrance in your intellect. All the different types of awareness are included in the awareness of this one picture. The essence of the entire knowledge is merged in this one picture. You have attained this through the knowledge of the Creator and the creation, have you not? The more you adopt these methods, the easier your effort will become. Do not become confused: "What is remembrance? What should we remember? I don't know if this is remembrance or not?" You purposely confuse yourself. "What is remembrance?" Whether remembrance of the Father is through His actions, or whether remembrance of the Father is through His virtues, it is still remembrance. Whether it is remembrance of His form, His name, His virtues or His task, it is still the remembrance of One. You people make it very difficult. Whilst you say that remembrance is difficult, there is no force in that; instead, you just remain in the course. Make that easy. What else is there apart from Baba? Since you have considered the Father to be the one you love in every relationship in a practical way, do you have to think of a plan to remember Him? Sometimes, you make an easy thing difficult, and in other cases, the path is still open and the intellect therefore has to make effort again and again to bring itself back. You get tired in this; your head becomes heavy. You consider it to be difficult and so give yourself a difficulty. So the easy method is first to close all these roads. Just as the Government announces it is to close something, so you also have the order from BapDada that you must first close all other roads, and you will then be liberated from all difficulties. Everything will become easy, and it will then become natural. Is it difficult or easy to maintain this attention? It is not difficult, but you make it difficult. If you continue to keep paying attention to this from time to time, you would not find it difficult. You have been careless and you therefore now find it difficult. Whatever you are taught in your childhood easily stays in your awareness. The older you grow, the more difficult it becomes to bring something back into your awareness. Here, too, those who have had the practice of paying attention to this from childhood, have a natural chart of remembrance even today. Those who have been careless in paying attention to this from the beginning will now find it difficult. Now, let the past be the past and consider yourself to be a child in the company of the Father. By considering yourself to be this, you will be able to keep the life of your childhood in your awareness. The more you keep this in your awareness, the more help you will receive, and the difficult tasks will then become easy. From this moment onwards, do not allow yourself to be separated from the Father for even a second. Always think that you have the Father's company and that your hand is in the Father's hand.

If the hand of a young child is in the hands of an older person, the stage of the child remains carefree and free from any worry. Therefore, you should always think that BapDada is with you and that your hand in this alokik life is in His hand, that is, your life is in His hands. It is then His responsibility. You should give all the burdens to the Father and make yourself light. If you do not have any burdens, would you find anything difficult? The method to remove the burden and to make that which is difficult easy is to hold on to the Father's hand and to keep Him as your Companion. This is easy, is it not? Then, whether the Father enters your consciousness or whether Dada (Brahma Baba) enters your consciousness, you will have the consciousness of Baba. With the consciousness of Dada there will also be the consciousness of the Father; they cannot be separated. If you develop love for the corporeal form, then your intellect will move away from all others. It is not a small thing to have love for the corporeal form. Even love for the corporeal form enables you to move your intellect away from the love and relationships of everyone else. So at least it is a method to break away from everyone else and forge a relationship with the One. Through the corporeal form, you will remember the incorporeal One. You only developed love for the corporeal form when both Bap and Dada came together. If Bap and Dada had not been combined, you would not have had as much love for the corporeal form. Just as Bap and Dada are combined, in the same way, your remembrance will also be combined. Do not ever think that it is difficult. Become easy yogis. You have been difficult yogis from the copper age onwards. Cut away the hatha yogis from this category. However, if you yourselves have not become easy yogis, you are called difficult yogis, and it becomes one and the same thing. You have to become easy yogis. Accurate remembrance is to be an easy yogi constantly and just make your stage

powerful from time to time. You are on the stage, so from time to time, fill yourself with the force of attention and make the stage of your remembrance powerful. The stage of descent has now finished. Or, are you still in that stage? That is why you have now come into the stage of ascent, is it not?

Just think about the timetable of one day. There will either be remembrance of the corporeal form or remembrance of the incorporeal form. The activities are also activities of the yagya. The yagya has been created by the Father of the yagya. So when you speak of the activities of the yagya, there will be the remembrance of the Father, will there not? Whenever you are carrying out any activities, always think that you are on Godly service and doing the business of the yagya. One is to stay directly in the stage of destroying your sins and to destroy your sins with full force, and the second is that the more you keep your intellect busy in pure thoughts and churning, the more that power accumulates, and that will gradually finish those sins. When you fill the intellect with this, whatever was in the intellect previously will automatically be removed. One is to empty something first and then to fill it with something else, and the second is to remove something by filling it with something else. If you do not have the courage to empty something, the previous contents can automatically be removed by filling it with something else. That stage will be created automatically. On the one hand, you will be filling it with something, and on the other hand it is being emptied. Then the stage you wish to have will become natural. You will have that stage whenever you wish. If you do not have the stage of emptying something with full force, there is also another method. Continue to fill it, and then the other will automatically continue to be removed. Have the consciousness that it is now the stage of ascent. If all paths are closed, the intellect will not go anywhere. There are marks received through carrying out the business of the yagya and also for doing physical service. This one hundred per cent marks will also help you to pass with honours. However, it is essential that when you have to carry out the business of the yagya or do service through words, you should have the aim that you are doing Godly service, service of the yagya. Then you will automatically remember the Creator of the yagya. Whenever you carry out any task, just think about who the backbone is that made you an instrument to carry out that task. Even though you are an instrument, who is the backbone? Can you stay in your body without your backbone? Without the backbone, you cannot attain success in any task. Whenever you carry out any task, just think of yourself as an instrument and of the One who is inspiring you. On the path of devotion, you used to use the word "Karankaravanhar", but you used it with a different meaning. However, whatever actions you are performing at the present time, Baba is Karankaravanhar in that, is He not? The Father is the One who is inspiring you, and you are the instrument to carry it out. If you perform actions with this consciousness, is that not easy remembrance? Is that not constant remembrance? Then, even if you come down whilst joking, you will experience it as though you are an actor on stage. He just thinks that he played the part of making others laugh for their benefit. He experiences himself to be on his stage: one moment he plays one part and the next moment, another part. He experiences it to be a play. It is as though he is playing a part just as an observer. So that is being an easy yogi, is it not? Make remembrance easy. When this course of remembrance has become easy, when you then give the course to anyone, you will also definitely fill that one with the force of remembrance. By just giving the course, subjects are created, but with force in the course, anyone can come into a close relationship. There will be the experience of being loving and detached. So all of you are easy yogis. Do not use force. You have seen many difficulties over the 63 births, and so if you still remain in difficulty in this birth of making easy effort, when would you experience it to be easy and natural? This is called easy yoga, is it not? This is not difficult yoga. This easy yoga will enable you to rule there easily. There will not be any difficulties there. You will take the sanskars of here with you to there. If you have the sanskars of difficulty until the end, how would you rule there easily? The pictures of the deities that are made definitely show their faces as being easy natured. They portray this special virtue. There is easiness in their features, which you call being innocent. To the extent that someone is an easy effort-maker, accordingly he will be simple in his thoughts, simple in his words, and simple in his deeds. Such a soul is called an angel. Achcha.

Main Things to Imbibe in order to become World Benefactor

What would you call today's Gathering? Is it a gathering of Gujarat? You do not consider yourselves to be those of Gujarat do you? Just as the Father is the Master of the Unlimited, in the same way - wherever you may be an instrument for - you are still world benefactors. Do you constantly have the feeling of bringing benefit to the world in your visions and attitude - that is, in your consciousness? Or do you have the feeling of bringing benefit to Gujarat? Whilst living in Gujarat, you still have the feeling of bringing benefit to the world, do you not?

You are on unlimited service, are you not? This is just a duty which you are given, which you are fulfilling as instruments. However, what intoxication do you have? You say that you are world benefactors - that it is your duty to bring about world transformation. Whatever service you do - or whatever facilities for service you create - the words you use for that are for the world. You are those who are renewing the world. The world is being transformed.

A sound may be created in one place, but it spreads everywhere. Although the sound may be made in just one place, it still spreads everywhere. So, in order to become world benefactors, two main dharnas are essential - through which you can become benefactors whilst living in the limited. If you do not have these dharnas, then, neither your sound nor your vision reach the unlimited world.

What are the two dharnas needed in order to become world benefactors? On the basis of what two dharnas are you carrying out the task of bringing benefit to the world? You definitely receive the instant fruit of the pure feeling you have for world benefit. You receive the fruit of your feelings even on the path of devotion. but that is for a temporary period, whereas here it is for all time. So, what two main dharnas are needed for the attainment of instant fruit?

There cannot be progress for the self - or for service - without having any dharna. You are doing that, and you have to do that. There aren't even the words "I will do it". You have to do it.

The two main dharnas are: spiritual intoxication, and mercy. If you have both spiritual intoxication and mercy, simultaneously and to the same extent, then - by having a balance of both of these qualities - you create a stage of spirituality. This is called 'spirituality', or "a spiritual stage".

You should have full intoxication, and full mercy. At present you leave aside intoxication, and simply have mercy; or you leave aside mercy, and simply have spiritual intoxication. This is why you are lacking in the stage of spirituality which would be created through being equal in both of these qualities.

Therefore, before you carry out any task - or before you speak any words - check whether you have intoxication and mercy to an equal extent. By having both to an equal extent, you will be able to maintain your own self-respect, and you will also receive respect from all souls. If you leave aside self-respect, and have a desire to receive regard, then you do not receive success. But if you renounce the desire to receive respect, and stabilise yourself in the stage of self-respect, then respect follows you like a shadow.

Just as devotees run around so much behind their deities and goddesses out of blind faith, in the same way, all souls will run behind the souls who are stabilised in their stage of self-respect in the living form, in order to give them regard. Have you seen the running around of the devotees? In the non-living images of the memorials of all of you, artists portray these main dharnas: on the one hand, they show the spiritual intoxication of the Shaktis with full force, and together with that they also show their mercy. They portray both these feelings in the same image. Why is this created? Because you became embodiments of spiritual intoxication and mercy in a practical way. Therefore, they portray these main dharnas even in the non-living images.

All of you are now on service, and the instant fruit of service is based on these two main dharnas. You definitely do have to become merciful, but on what basis and when? This has to be seen. You definitely do have to have spiritual intoxication, but how and in what way do you have to reveal it? This too has to be seen.

Spiritual intoxication does not become visible through speaking about it, or through trying to show it. Spiritual intoxication reveals itself through your eyes and your features. If you speak about spiritual intoxication, it changes and become bossiness. You must not show bossiness, but must stay in your intoxication.

Bossiness is said to be the progeny of ego and anger. This is why you must not show bossiness, but should stay in spiritual intoxication. The more you stay in spiritual intoxication as well being merciful, the more your bossiness will finish. No matter what type of soul someone may be - even if that soul shows bossiness - when you have your own intoxication and are merciful, then that soul will no longer be bossy.

It shouldn't be that you say that the circumstances were such, or that that person spoke such words that you had to do this.. or that you will have to do this.. or that this will continue to happen because you have not yet become complete. There shouldn't be these words or this language in this gathering. Because, you are instruments for service, and therefore this gathering is called that of those who are master knowledge-full, serviceable, and successful.

Those who are successful do not make excuses. Instead, they transform excuses into solutions. They do not put excuses in front of them. Can souls who are master knowledge-full and successful not be successful over excuses? Those who are master knowledge-full and successful will change excuses into solutions, with the power of their knowledge, and the excuses will then finish.

Those who are instruments have to pay special attention to their every thought, because everyone's vision is on those souls who are instruments. If you souls who are the instruments make excuses, then what reply would others who are moving forward give when they see you? "We cannot come because of this reason.. we cannot move forward because of this reason". If you yourselves make excuses, then how would you solve the excuses of others?

People now know everything. Just as you are becoming knowledge-full day by day here, in the same way, people of the world are becoming knowledge-full with the power and methods of science. These people are able to check your thoughts from your forehead, your eyes, and your face. Just as you are being filled with the power of knowledge here, in the same way, the power of science is no less there. There is the force of both. If something is lacking in those who are instruments, then it cannot be hidden.

Therefore, you instrument souls must pay that much special attention to your thoughts, words, and deeds. If you do not pay attention, then lines of tension become visible on your face. People can tell from your line of fortune what kind of fortune you can create for yourself. So, if you pay less attention, lines of tension then become visible on your face. Those who have full knowledge of Maya know this; they are no less either. Because of being careless, you people are also sometimes not able to recognise yourselves. However, at present, those people are cleverer than you in this respect, because this is their task. This is why those who are instruments have to take on this responsibility.

If something seems difficult, then something is definitely lacking. You lack something in your faith in the self. When you have 100% faith in the Father, then - even if you are alone but have faith in the intellect, even if there are the souls of the entire world on the other side - you do not fluctuate in that. In the same

way, no matter who tries to make you fluctuate - whether it is souls of the divine family, the Godly family, or the worldly family - your intellect should not lack faith in the self.

Therefore, together with intoxication, you must also have mercy. There shouldn't just be intoxication, but there must also be mercy. You have faith in the intellect, and by having the feeling of bringing benefit, your vision and attitude both change. No matter how much an angry person opposes you - or how much someone insults you or defames you when you have the feeling of bringing benefit to every soul. Bossiness will change into mercy. Then what will the result be? Will they be able to make you fluctuate?

The pure feeling of bringing benefit will result in the transformation of their sanskars. This definitely happens. But some seeds give fruit instantly, whereas others do not give fruit instantly

- it takes time. So, you must not become impatient if the fruit does not emerge: not all fruits emerge instantly. Some seeds only bear fruit when there is natural rain - they do not bear fruit just by being watered. This is also fixed in the drama.

You are sowing imperishable seeds: some will show instant fruit, whereas the fruit of others will emerge through natural calamities, or by a change in a scene of the drama. The natural environment and atmosphere will enable that seed to bear fruit. The seed will not be destroyed: this is a guarantee. Since the seed is imperishable, it is not possible that it will fail to bear fruit. However, some come close, whereas others come later, and so how could they come now? They will bear fruit later.

Therefore, whenever you are doing service, do not see or think that whatever you have done has been wasted. The fruits will be visible number-wise, according to the time.

So this is a group of those who are successful, knowledge-full, and serviceable. This is your stamp. Constantly continue to look at this trade mark of yours. The stamp of this trimurti has been applied, has it not? By keeping this in your consciousness, you transform every step you take in service into an income of multi-millions (padam) .

Check whether you have accumulated an income of multi-millions through every thought: "Have I accumulated at every second through every thought, every word, and every deed?" If not, then for whom is there the saying: "there is an income of multi-millions at every step"? A lotus flower is still called a 'padam'. So, by moving along like a lotus flower (padam) , you will be able to earn an income of multi-millions (padam) at every step and in every thought. Not even one thought should be without an income. Now it is time to pay such attention. Not even one step should now be taken without an income being earned.

This is a group of those who are instruments. You have to become those who wear crowns. The one you adopt the crown of your own responsibility, the more you will be able to adopt a crown of responsibility for others. Everyone's vision is mainly on those of you who are instrument teachers. You are examples in front of them. This is why you people have a greater responsibility. You are like mirrors in front of them. With the mirror of the stage of your knowledge, you enable them to have a vision of their form. So, the more powerful that mirror is, the clearer the vision that is received becomes. So they will be able to have a clear, powerful memory of that.

So, each of you should be such a mirror, that whoever comes in front of you should have a vision of themselves of such clarity that they are not ever able to forget it - just as you do not forget your own body having had a vision of it. Since your body always maintains imperishable awareness, you must grant such visions that they are never able to forget that.

What are the main dharnas needed to become a powerful mirror? The more you offer yourself, the more powerful the mirror will become. You have already offered yourself anyway, but whatever thoughts you have - or whatever steps you take - first offer them to the Father. Just as, when you offer bhog, you offer it to the Father and so it is filled with power, in the same way, offer every thought and every step to the Father. Whatever you do and whatever you think, there should be remembrance of the Father - that is there should be remembrance of Baba's task. The more you have the sanskar of offering everything, the more powerful the mirror will become.

Create every thought as an instrument, because to be an instrument means to offer it first. Those who are humble bow down. The more you bow down in your sanskars and in your thoughts, the more the world will bow down to you. To bow down means to make others bow down. Bow down even your sanskars. You should not have the thought: "at least others should bow down in front of me", or "if I bow down then everyone else will also bow down". Only when the true servers bow down in front of everyone will they be able to do service.

Young ones are even more loved, and therefore you should consider yourselves to be the special long-lost-and-now-found children. You are loved by all. Although people might tell the senior ones off, the younger ones will get away with anything. However, you must not allow any weakness in yourself. You must definitely have the aim of going ahead of everyone. Even whilst

moving forward, you must not stop giving regard to those who make you move forward. If you give regard to those who make you move forward, then they will also give you regard. Whatever you do, others who see what you do will do the same.

'Hands' are those who have a broad, unlimited intellect. They look at all aspects: in what there is benefit and in what there is a loss. Are all of you those who have broad, unlimited intellects, and are trikaldarshi and trinetri? Whatever actions you perform, check the consequences and then perform that action. Then you will never say: "I don't know how this happened". It is when there is a lack of checking that this happens. "I did not wish it, but it happened" are not the words of those who are trikaldarshi. How is it possible that someone who is a master almighty authority wishes to do something, and yet is unable to do it? Now, finish this language.

You are Shaktis, are you not? The actions and thoughts of Shaktis are equal. If the thoughts are one thing, and the actions are something else, then it means that you lack power. Achcha.

*** OM SHANTI ***

Will Power and Controlling Power

Do you experience both will power and controlling power in yourself? Because both these powers are extremely necessary for your own effort and for the progress of all other souls. If you do not have controlling power and will power in your own self, then you do not have the power to make others will something. You are then not able to make others control their wasteful thoughts or their wasteful behaviour. You do not have any will power. Will power means that whatever you do, either through your thoughts, words or actions, it should always be willed to the Father, that is, it should be offered to the Father. On the path of bhakti, whatever they do, whether they are eating or walking, they say for the sake of saying it, that it is offered to God. However, here, you understand that whatever you did, you willed it for the task of benefit of the Benefactor Father. If you continue to offer whatever you have, you will become a mirror of someone who is worthy of an offering. The vision of the One to whom you offered something, the one for whom you offered it, is automatically received by everyone through such an offering. So the effort needed in order to offer something and to become a mirror is that you need will power and secondly, you need controlling power. You should be able to stabilise yourself, that is, your stage wherever you wish. It should not be that you sit to stabilise your stage in Baba's remembrance, but instead, you have wasteful thoughts or your stage fluctuates, or that you do not have any controlling power. In less than one second, you should be able to stabilise your thoughts wherever you wish. If you are not able to stabilise your own stage, how will you make others stabilise in the stage of soul consciousness? This is why you must constantly keep the awareness of your stage and status; only then will you be able to attain success in your qualifications. So what will you keep as the main thing for will power and controlling power, so that you imbibe both the powers? The method of making effort for both these powers is included in just one word for each. For controlling power, constantly keep the great contrast (mahan antar) in front of you, and your intellect will automatically go towards that which is elevated; your intellect will not go towards that which is felt to be wasteful. Whatever actions you perform, if you continue to see the great contrast between pure and impure, truth and falsehood, the difference between awareness and forgetfulness, the difference between the wasteful and the powerful, then your intellect is automatically controlled. And for will power, there is the great mantra (mahan mantra). If you remember both the great contrast and the great mantra, then you never have to make effort to control your intellect. This is easy.

First of all, check, that is, think of the contrast and then perform the action. When you do not see the contrast but continue to move carelessly, you do not have the controlling power that you should have. And with the great mantra, you will automatically have will power. Because the great mantra is Baba's remembrance, that is, to constantly stabilise your intellect on Baba, on Baba's activities and Baba's virtues. So by having the great mantra in the intellect, that is, by having the connection of the intellect with the Power House, you will have will power. So you should remember both the great contrast and the great mantra and you will easily be able to imbibe both the powers. Keep the great contrast and the great mantra in your awareness, then use the eye of knowledge, and see how much success you have. You were told what the activity of a swan is. It constantly picks out the great contrast between stones and jewels. In the same way, if you constantly remember the great contrast, then you automatically remember the great mantra. When people come to know about something elevated, they automatically step away from the things that are of less value. But by not remembering the contrast, you even forget the mantra, and you are not fully able to use the weapons of knowledge successfully. So what will you do now? Simply remember two words. Be swans and continue to do that. Do you understand? Just as you have three special relationships with BapDada; although you have all relationships, there are three main ones; in the same way, throughout the whole day, you should remember your own three main forms. Just as there is childhood, young age, old age and then death, so this cycle continues all the time. And so throughout the entire day, which three forms should you remember so that you are easily able to have remembrance and have greater success? Just as you speak of the three forms of the Father, in the same way, what are your three forms? When you wake up in the early morning hours of nectar, and stay on the pilgrimage of remembrance or have a heart-to-heart conversation, what is your form at that time? That of a child and a master. When you have a heart-to-heart conversation, you remember the

form of a child, and when you become the embodiment of experience of the pilgrimage of remembrance, you have the form of being a master. So at amrit vela, you have the form of a child and master. Then, what form do you have? That of a Godly student life. And then the third form is that of a server. Do you continue to perform your activities whilst adopting all these three forms throughout the day? You have these three forms, and then what form do you have at night? At the end of the day, at the time of going to sleep, your stage is that of checking yourself and as well as that, you have the stage of going beyond sound.

Whilst stabilising yourself in that stage, you finish one day and begin the next day. So that stage should be as when you are asleep because at that time, you are not disturbed by any noise or any thing. When you are in a very good sleep and you have dreams, that is a different matter. You should make your stage like this before going to sleep. Just as at the end, the sanskars that the souls take at the end become merged and then those sanskars emerge, in the same way, when you finish the day in this way, your sanskars become loving and detached. By going to sleep with these sanskars, you receive help from these sanskars the next day, and therefore, at night, when you finish the day, you should finish the old accounts with the fire of remembrance.

That is, with the power of remembrance, you should settle all your accounts. Just as if businessmen do not settle their accounts, they increase their debt; a debt is called a sickness; in this way, if there are any accounts of your karma or your thoughts of the whole day, you should settle them. Do not keep anything as a debt for the next day. Otherwise, it takes the form of a sickness and makes the intellect weak. Settle your accounts daily and begin a new day with a new awareness. When you keep the accounts of your actions and thoughts clear in this way, you will become perfect and the image of success. If you are not able to settle your own accounts, how will you enable others to settle their accounts and karmic bondages? Therefore, your register should be cleared every night. Whatever has happened, burn it away with the fire of yoga, just as people burn away thorns and make the name and trace of them disappear. In the same way, with the power of knowledge and the power of remembrance, that is, with will power and controlling power, you should keep your register clean every day. Nothing should accumulate. The wasteful thoughts and actions of one day should not leak into the next day, that is, there should not be a debt. Past is past, full stop! Those who keep their register clean in this way, that is, those who clear their accounts are easily able to become the embodiment of success. Do you understand?

Become a checker for the whole day. In the cycle of self-realisation, there is this cycle of the day. In the beginning, when you used to have drill, you used go from one circle into another and then come out of it. So this is an unlimited cycle of five thousand years, and within that, there are little cycles. So your cycle of the day should always remain clear. There should not be any confusion in that, only then will you become the rulers of the globe. You know how to clear your register, do you not? Nowadays, science has also created such inventions that whatever is written can all be erased so that you are not even aware of what was written. So with the power of silence, are you not able to clear your register every day? This is why it is said: Who can be loved by the Father, by God and who can be loved by the deities? Those who have honesty and cleanliness are loved by God and are also loved by the people. And they even love their own selves. Everyone likes honesty and cleanliness. To keep your register clean is also cleanliness. And the Lord is pleased with an honest heart. That is, when you have courage and remembrance, you receive help. Achcha.

*** OM SHANTI ***

Be Simple and Become a Sample

What would you call today's gathering? What would be the name of this gathering according to your actions? Say a name based on how you act. (Many gave different ideas.) Did you say the names you gave considering that to be your practical activity? If you are doing that in a practical way, then what do you become? Those who are worthy and embodiments of the proof. If you are still practising it, you cannot be called embodiments of the proof. If you are it in a practical way, then you are both those who are worthy and also embodiments of the proof. This group is simple and a sample. You are those who are simple and who reveal samples. You are not just simple in your costume, but you are those who become simple in every aspect and become samples. If anything simple is clean, it attracts towards itself. In the same way, if you are simple and clean (pure) in your thoughts, your relationships and connections, your interactions, and your way of living, that is, if you remain simple and become a sample, you attract others towards yourself. If you are not simple in your thoughts and relationships, what would the alternative be? Simple means ordinary. There should be greatness in ordinary things, just as the father remained very simple whilst living in the corporeal world and became a sample for all of you. The very ordinary things reveal the very great things. So, if you are not ordinary, that is, if you are not simple, it becomes a problem. Then you have a problem even in thoughts. Even if your way of living is not simple, it becomes one problem or another for the self and also for others. So, do you wish to be a problem, or do you wish to remain simple? Those who have problems cannot be simple. So you should be simple even in your thoughts. If you have any confusion or any problems in your mind, would that be called simple? Look, Gandhiji was said to be simple. He became simple and revealed himself as an example, did he not? His simple activity was a sign of his greatness. That was an act of the limited, but here, you have to be the children of the unlimited Father and act in an unlimited way. You are the instruments responsible for the world. Just as the world is unlimited and the Father is unlimited, in the same way, whatever act you perform, perform that whilst stabilising yourself in an unlimited stage. This act attracts others towards itself. So, in order to be an image that attracts, what do you have to do? You have to be simple. Here, in the divine relationships, if you do not remain simple, if you become a problem, what would be the result? You are deprived of love and co-operation. Even without wanting to, everyone has the good wishes to give love and co-operation to those who are simple and ordinary. So, in order to be loved by all and in order to receive co-operation from all, and in order to be co-operative with everyone, it is very essential to be simple. You do not have any problems, do you? Or, you yourself have not become a problem, have you? Whether in a lokik family or in interaction with others, or in the divine family, never bring up any problem in yourself nor create any problems for anyone. If you become a problem, you become one who takes service. You are Godly servers, and servers mean those who do service, not those who take service. If you become those who take service, then your activity is not according to your name. Godly helpers never take service, they give service, because they are the children of the Bestower. Does the Father take anything? He is the Bestower. If, because of being a problem, you are taking service, are you then children of the Bestower? If you take any other kind of extra service, you can never have the intoxication of being children of the Bestower and the Bestower of Blessings.

So, is this a group of householders, or a group of those who stay in isolation? Your lokik household has now finished, has it not? Have you transformed your lokik household into a Godly household? Until you transform it, you cannot stabilise yourself in an alokik stage. This is why you were told that, whilst staying in your household, you must constantly remember your name, form, virtue and task, through which the lokik household will be transformed. By constantly considering your title to be servers, there will not be any bossiness. Servers constantly have the consciousness of humility and are humble, and they don't consider their home to be a home but a service place. The main virtue of a server is renunciation. If there isn't renunciation, there cannot be service. Through renunciation, you become an embodiment of tapasya. The duty of a server is to remain constantly engaged in service. Whether one does service through the mind, service through words or service through deeds, to be a server means to remain constantly engaged in service. They never consider service to be separate from themselves. They constantly pay attention to service. Such souls are called servers. So consider yourself to be a server and stay in your home considering

it to be a service place. Remain those who have an attitude of renunciation and those who are embodiments of tapasya. If you constantly have love in the intellect to do service, your lokik household will be transformed into a Godly household. So, what newness will this group show, which no other group has shown as yet? You must definitely bring about some newness. You have especially come here to the bhatthi, and so there must be some special transformation in yourself. You walk and move around, but you must now bring about a special speciality in yourself and have your name added to the list of special souls before you return. Do you know how many lists BapDada has? Do you know which list your name is in? Try to put your name in the list of special souls. You become a special soul when you perform a special duty or you show a special speciality. So, return from here as special souls. Have you died a living death, or have you come to die a living death? You have become Brahma Kumars having died alive, have you not? Or, will you become that now? It was only when you died and took another birth that you were named Brahma Kumars. To die and take a new birth is called dying a living death, otherwise, how can you become Brahma Kumars before taking another birth? You are the children and you have a right, but you have to become worthy and give the proof. The rest are Brahma Kumars so you have died alive anyway. By having the awareness that you have died alive, even that body doesn't remain yours. The Father has given you that body for Godly service. You have died alive, but you have received that body for Godly service. By having this consciousness, you will even consider that body to be something given to you in trust to look after. When you are given something in trust there is no feeling of it being yours when looking after it. You do not even have any attachment to it. So consider that body to be something given to you in trust; then, attachment to the body will also finish. Just as by being a trustee and considering something that is given to you to be in trust you have very little attachment, in the same way, you have been given that body in trust just for doing Godly service. Seeing whatever has been given to you in trust, you automatically remember the One who gave it to you in trust. The spiritual Father has given it to you in trust, and so you will remember the spiritual Father. By considering it to be given to you in trust, there will also be spirituality, and with spirituality there will constantly be comfort (rahat) in the intellect; there will not be any tiredness. By mixing something or misusing whatever has been given to you in trust, instead of there being spirituality, there is then confusion. Instead of comfort, there is fear, so this is why that body is just given to you for Godly service. By considering it to be given to you in trust, you will automatically have a spiritual stage. This is an easy method, is it not? Now, you will constantly be able to be an easy yogi, will you not? Constantly remain stable in the stage of spirituality. You have to show this newness, so that others who see all of you experience your having come here as samples. In order to make the pilgrimage of remembrance easy for others, you have to become a sample before you return. This group will return as samples, will it not?

If one sample goes to each place, everything would then become very simple. What name will you remember for yourself? Servers. You are servers, but now do such service that you enable others to receive instant fruit. So what slogan will you remember? You are those who reveal your spiritual stage and those who give instant fruit to each and every soul. This is the duty of this group. The more you make your stage of spirituality firm, the more you will be able to give instant fruit. If you do not reveal the stage of spirituality, the fruit cannot be visible practically. In order to reveal the practical fruit, reveal your spiritual stage. Do you understand?

What stamp have you applied to yourself? That of a server. Did you understand? Even serve through your mind. What renunciation will this group have through which you can become embodiments of tapasya? Generally, what is the obstacle in your practical daily timetable? In one word, it is called bossiness. This is why you are not able to have spiritual pride. The bossiness that you have whilst in a household: "I am the creator", or the bossiness in your interaction, or even in relationships with others; the main obstacle is that of bossiness. You have to renounce that. Servers never show any bossiness, and this is why you have to renounce bossiness. This is the main renunciation. You have the courage for renunciation, do you not? Whatever promises you make, put an imperishable stamp on each promise. Because of your not putting an imperishable stamp on it, the promise becomes temporary. It is seen in the result of some that they make a promise when they go from here, but they then change their promise and start to cry out in distress: "What

can I do? Why did this happen? Now, help me! I did not want this to happen, but this is why it happened." Instead of being a yogi, you become one who is separated (viyogi), and you cry out in distress. Now, you have to be a constant yogi, not a separated yogi who cries out in distress. This group has to demonstrate this in a practical way. "We will do whatever we are told. No matter how many things we have to tolerate, we will definitely face them and reveal ourselves as victorious." If you become one another's helpers, and continue to have good wishes for everyone, what would you not be able to achieve as co-operative ones? Since they are able to enter your territory co-operating with one another, can you not surround Maya? Can the Pandava Army not surround Maya? If you continue to have good wishes for one another and are co-operative with one another, then Maya does not have the courage to enter into your territory. This is the power of co-operation. This is a group of the power of co-operation. You have to show the practical form of the power of this gathering. Achcha.

*** OM SHANTI ***

Make the Eye of Your Intellect Clear and Powerful

Today, did you take the written paper of this bhatthi? Do you know what paper will begin tomorrow? Do you know what questions you will have in the practical paper? What type of questions will you have? Do you have the awareness of what happened through your souls a cycle ago? (Yes.) Since you have this awareness, do you not also have the awareness of what questions you will have? Maya will confront you, but do you know in what form she will confront you, or not? You are going back from here having become master knowledge-full, are you not? Those who are master knowledge-full know everything in advance. Just as scientists are able to forecast calamities, such as storms, rain or earth tremors, with the help of their instruments, so can all of you master knowledge-full souls not know all this in advance with the power of your intellects? Day by day, the more powerful your awareness is, that is, the more you make the eye of your awareness powerful and clear, the more you will realise in advance when any obstacles are to come, that on that day you will have to take a paper in something. The more you know in advance, then, because you are clever in advance, the more success you will attain in dealing with the obstacles. When the Government knows that today an enemy is about to come on that day, then, because they are prepared in advance, they can be victorious. However, when you are attacked suddenly, you are not able to be victorious. Here, firstly, because of being trikaldarshi, you experience the awareness of the previous cycle as though it was something that happened yesterday. Secondly, because of being knowledge-full, and, thirdly, because the eye of the intellect is powerful and clear, you are able to catch things in advance. So, if you are paying attention to all these three things, and you have that stage, then, are you not able to recognise the obstacles that might come to you in advance? When you recognise them in advance you will never be defeated; you will always be victorious. When their eyes are not powerful, or if the C.I.D. does not maintain good attention, the Government is also sometimes deceived. In the same way, you must constantly look after the eye of the intellect. Is it carrying out its task accurately?

What else does C.I.D. mean? The checking is C.I.D. If the C.I.D. in the form of checking is clever, you can never be defeated by an enemy. This is why you must even now try to know everything in advance. When it is about to rain, the elements give you a warning in advance, and if you are knowledgeable you can be protected from that obstacle of the elements. If you are not knowledgeable, then the many different things of the elements become the cause of sorrow or sickness. You then become subservient to that. What would be the reason for this? A lack of recognition or knowledge. As you fill yourself with the power of remembrance, that is, the power of silence, you will know in advance that something is going to happen on that day. Day by day, the special maharathis who maintain attention and checking are having these experiences. If someone is going to have a fever, you can see the signs of that in advance. If you are knowledgeable in this, you will definitely have the signs of any paper that is about to come. If the power to recognise is powerful, you can never be defeated. A fortune-teller, with the knowledge of fortune-telling and astrology, is able to know about the calamities that are about to come. Compared to the knowledge you have, their knowledge is nothing. That is said to be insignificant. Since those who have degraded knowledge are able to know in advance with the power of their knowledge, then, with this most elevated knowledge, are master knowledge-full souls not able to know? The reason for not knowing is that the eye of the intellect is not clear. What is the reason for it not being clear? You are not careful. Because of not being careful, you are not knowledge-full. Because of not being knowledge-full, you are not powerful. Because of not being powerful, you are not able to gain the victory that you should. So, is it difficult to keep your eye clear? What blessings will those who have come to the bhatthi this time take from Madhuban, the land of blessings? Firstly, keep the eye of your intellect clear and careful. Also take with you the blessing of being knowledge-full in advance. Through this blessing you will never be defeated by Maya. Those who hear and those who see everything sacrifice themselves to those who are never defeated by Maya. Whilst you live in a household, those who are close to you and those who are distant from you should sacrifice themselves to you. The method for this is that you should not be defeated again and again. If you are defeated again and again, how can others sacrifice themselves to those who are defeated? This is why, in order for others to sacrifice themselves to you and to the Father, you should never be defeated. You have to become worthy of

wearing a garland (haar) and not be defeated (haar). These are the special teachings for the Pandavas who live in a household. When you go back to your household, will you consider your household to be your household or something else? Your name of being householders has now changed, has it not? Now, will your household be called that of half-kumars? You should not have the slightest thought of your household. (There is no question of even having such a thought.) Yes, there is a question, but you should say that there is not even any thought. From today, close your register of being householders and start a new one of being servers. At Diwali, they finish old accounts and new accounts are begun. So, have all of you celebrated the true Diwali? Have you lit the deepaks eternally? Have you finished the awareness of the accounts of the old household and the old sanskars? As is your awareness, so are your sanskars. So, have you burned these accounts completely or have you kept some aside? If you have kept something aside, your intellect will be drawn towards it at some point. Did you burn them and finish them, or will you have a desire to look at them now and again? Some things are such that they cause fear. Therefore, instead of putting them aside, you have to burn them. Those who keep false accounts are afraid of the Government, and so they burn the books and completely destroy them so that no one finds even a trace of them. Completely burn and destroy your accounts and the register of your old awareness. One is to keep something aside and the other is to burn it completely. People do not just kill Ravan but they also burn him. So if you just keep this aside, that sign will still remain. You may be caught out with even a small piece of your old register. Maya is very powerful. Her catching power is no less. Just as Government officers catch you out over the slightest thing they may find, so, too, if you keep even a little trace aside, Maya will catch you out in one way or another. Therefore, burn it before you go. You were told how kumars have the sanskars of keeping a little bit of pocket money. In the same way, the householders have a special sanskar of keeping something aside for a time of need. No matter how much of a millionaire someone may be, no matter how loving someone may be, they still have this sanskar. This sanskar becomes an obstacle to your effort now. People wonder how their household could continue if they did not have a little sanskar of bossiness in themselves. Or, how they would be able to earn an income if they did not have a little sanskar of greed for various things, how their personality would seem to other people if they did not have any arrogance. They secretly keep the treasure of the old sanskars hidden away for such tasks, that is, for a time of need. This sanskar then deceives them. This is not personality and these old sanskars are not the way to sustain a household. They have greed for old sanskars in a royal form, but it is still a trace of greed.

For instance, when householders go somewhere and see that there is greater attainment there, they become so involved in attaining that, that they pay less attention to earning the Godly income. They reduce their attention to this, and pay greater attention to attaining that attainment. So, is that not a trace of greed? In the same way, those who keep aside the property or treasures of old sanskars for a time of need, in order to use them at an appropriate moment, have to finish those sanskars. You should check that there are not any old sanskars like that hidden away in a corner. They even have attachment. If you pay greater attention to your household, that is also attachment in a royal form. It is the progeny of attachment. This unlimited household continues for 21 births, whereas that household is the household for settling karmic accounts. You pay greater attention to the household where you have to settle karmic accounts and less in this direction. So, is that not a royal form of attachment? That trace gradually increases; it becomes an obstacle and makes you experience defeat instead of making you victorious. Therefore, although householders have become great bestowers and greatly enlightened souls, they have to finish the trace of the progeny of the vices that they have put to one side. So, pay attention to this! It is not that as soon as you have taken the course you pass. No. You now have to pass in this too. You must not have the slightest trace of old treasures hidden away in a corner. This is known as dying alive or one who has renounced everything completely, one who has surrendered everything, one who is a trustee and one who has love for and is co-operative with everyone in the yagya. This is the course. Though teachers give the course, after the course, you have to give them force. When you simply give them the course, they are OK but until the time of taking the paper, the course is forgotten. Together with the course, there also has to be the force. Then the course together with the force will bring success. You will then not fail. So fill yourself with this force and you will constantly be able to be victorious. There should not be the slightest trace left. Because a trace still remains, you are not able to

shoot at the target of the intellect. You have to take such high papers. It is not a big thing to pass the small papers, but passing the subtle, deep papers is a sign of passing with honours. So, do you now understand what you have to do? Burn your old register completely. Go back having filled yourself with this much force; even this much is enough. If clothes are not ironed after being washed, they do not have a sparkle. So, here, too, if you do not fill yourself with force after the course, you are not able to be one who performs miracles or shows miracles. So, now, before you return become one who performs miracles, so that your Godly sparkle attracts others from a distance. What is it that attracts towards itself the most? What attracts towards itself even from a distance? (A sparkle.) Through what do you get a sparkle? Even in your exhibitions, what is it that attracts the most? One is light and next it is might that attracts towards itself; and it can be any kind of might. If you have Godly light and might to transform yourself, you can attract every soul towards yourself. By imbibing light and might to transform yourself, you will be able to attract every soul towards yourself. Achcha.

*** OM SHANTI ***

The Practice of Seeing the Incorporeal in the Subtle

Have you developed the practice of seeing the incorporeal whilst looking at the corporeal? Just as the Father only sees an incorporeal soul in a corporeal form, have you become like the Father in the same way? The vision and attitude always go towards the elevated seed. So, what is elevated in this corporeal form? The incorporeal soul. So, do you see the form (rup), or do you see the spirit (ruh)? Now you know the difference (antar), and you also know the great mantra. You know it and you have also seen it. What else remains? Have you developed the practice of stabilising yourself in this stage? (Each one related his own experience.) Should it be understood that you will still be practising the first lesson till the end? Will you be those who are still practising till the end, or will you become the embodiment? How long prior to the end will this practice have finished and you have become embodiments? Will you still be practising even when you leave your bodies? When does the first lesson finish? Those who think that they will still be practising until the end, raise your hands! Baba is asking you about the first lesson of seeing the incorporeal in the corporeal form. At present, do you see the incorporeal whilst looking at the corporeal form? Whom do you talk to? (To the incorporeal.) If, even at the end, you are still practising to see the incorporeal in the corporeal, then you will not experience the bliss and happiness of the soul-conscious stage, of your original stage, at the confluence age. When do you attain the inheritance of the confluence age? What is the inheritance of the confluence age? (Supersensuous happiness.) Will you receive this at the end when you are to return home? Do you not have the practice of moving along as a soul, as a bodiless being? At present, is the attraction towards the corporeal or subtle form, or does it go towards the soul? You see the soul, do you not? To see the incorporeal in the corporeal form should become your natural and practical form. Will you even now see the body? It is the soul that you serve, is it not? When you eat food, do you feed the soul or do you eat it in body consciousness? Do you go up and down the ladder? Do you enjoy playing the game of the ladder? Who enjoys going up and coming down? When little children see a ladder, they will definitely climb it and come down. So, will you still be in your childhood till the end? Will you not go into the stage of retirement? As the body goes into the stage of retirement, the sanskars of childhood gradually finish. Till when will this childhood game of going up and coming down continue? You will become an image that grants visions when you are in the incorporeal stage whilst in the corporeal form. If you think that you will continue to practise this till the end, then you will become slack in making this first lesson firm. You will not then be successful in experiencing the stage of having constant remembrance and being an embodiment. Will you be successful when you leave your body? No. You have to experience the stage of soul consciousness before the end. Just as you have naturally had the awareness of your body for many births, will you not experience your original form for even a short while in the same way? Should it be like this? This first lesson will definitely be completed. Only through this stage of soul consciousness will you become instrumental in giving visions to other souls. So you have to pay attention to this. To consider yourself to be a soul is to stabilise yourself in your form, is it not? Similarly when you say "Brahma Kumar or Brahma Kumari" do you forget Father Brahma or the form of being a B.K.? Whilst moving along, do you forget that you are a Brahma Kumar? Since you do not forget this, then, as one who belongs to the clan of Shiva, why do you forget your form of a soul? You say "BapDada", do you not? When you say, "Shiv Baba", the incorporeal form comes in front of you, does it not? Just as the awareness of being a Brahma Kumar has become firm whilst walking and moving along, in the same way, why should you forget your form of belonging to the clan of Shiva? Is it that you have become Brahma Kumars and that you will be the form of those who belong to the clan of Shiva at the end? Do you say "BapDada" for the combined form or for each one individually? Since you say "BapDada" for the combined form, can you not remember both your forms: that of being a soul and a Brahma Kumar? You have to complete this practice beforehand. Many other things will be left till the end.

You were told that many new exams will come at the end, and that you will claim the degree of perfection by passing these exams. If you do not have the awareness of the first lesson, you will not be able to claim the degree of perfection. What will happen if you do not claim the degree? There will be a decree from Dharamraj. So make this practice very firm. You had the determination to remove even a thought of the first

vice, and the majority of you have become victorious in that, have you not? Everything depends on your promise. Whatever you make a firm promise for, that promise will definitely take on a practical form. If you think that this course will continue till the end, what would the result be? It would not take a practical form. It would still just remain as practice. You have to cross these things first. If you cross them at the end, when would you claim the inheritance of complete supersensuous joy? There are many aspects in which each one has, according to his own capacity, put something into a practical form instead of still practising it: some in one aspect, some in another aspect. For example, the aspect of lokik relations: some are still practising that, whereas others have put it into a practical form and are experiencing those relations as alokik and parlokik relations. Even in your dreams, you should not even have a thought of allowing your vision or attitude to go to any bodily relations. Even the Pandavas have to cross this. When you have the awareness of changing the lokik into alokik, that is for the sake of bringing benefit. You are going to stay in the Madhuban bhatthi, are you not? So, you should pass in the first step of the ladder, should you not? Is it not possible for something that had not happened a moment ago to happen in this second? You are the Pandavas of Madhuban, students of the University. You are not students of a small Gita Pathshala. So, you should have so much intoxication! Your study is so high. Show such wonders that those in whom people didn't have any hope a moment ago will have hope in them a moment later. What did the Mahavir Army do? They burnt the entire Lanka, so can you not cross this ladder? You have been told of the first step of the ladder. The second step is to become victorious over your physical senses. The third step is to become victorious over your wasteful and sinful thoughts. That is the last step, but you should also have crossed the second step so that you can say with zeal and enthusiasm that you have passed fully. The second step is very easy. Since you have died alive, why is there the attraction to old physical senses? Since you have died alive, everything has finished, has it not? Just as it is shown in someone's horoscope that he will live till such an age, and that he will then die, but that if he gives donations and performs charity he will then begin his life again as though he has taken a new birth, so you have also died alive in this way, have you not? That is, you are dead to everything, are you not? Your old life has now finished. You have now taken a new birth and you have become Brahma Kumars and Kumaris in that. So, is it possible that the Brahma Kumars and Kumaris have not yet conquered their physical senses? The past karmic accounts have now been settled. Since you have died alive, since you have become Brahma Kumars and Kumaris, how can you be influenced by the physical senses? In the new life of Brahma Kumars, you should be beyond the knowledge of what it is like to be influenced by the physical senses. Have you not yet died alive to being a shudra? Or, are you becoming that now? There isn't the slightest breath, that is, sanskar, of being a shudra trapped anywhere, is there? Some people's breath may be hidden somewhere and it emerges again after some time. Is it the same here? Would you say that you have died alive if your old sanskars are still trapped somewhere? If you have not died alive, how can you be called Brahma Kumars? You have died alive, have you not? However, Maya, in the form of the thoughts in the mind, only comes after you become a Brahma Kumar. Would a shudra kumar have any Maya? Why do you become confused? Say that you have died alive. You have challenged Maya after dying alive; this is why Maya comes. Why do you not say that you will battle with Maya and become victorious? You are Mahavirs, and so at least maintain your intoxication all the time. When you consider yourselves to be Brahma Kumars, you will be able to cross the second step of the ladder of being beyond the attraction of the physical senses. By having the awareness of being both a Brahma Kumar and a Shiv Kumar, you will never fail, because, when you consider yourself to be a Brhama Kumar, you also have the awareness of the task and the virtues of a Brahma Kumar. So you have had this bhatthi in order to cross the second and third step and come close to the stage of passing with honours. So, together with the finishing of the bhatthi, you also have to finish this. A stage is created on the basis of the place. The place, Madhuban, is such that it changes your stage. The place has an effect on one's stage. Each one has so much intoxication of his own place. Do people not have the intoxication of their own country and limited residence? If someone is living in a large mansion or a palace, that place would surely have an effect on the stage. So all of you are in the most elevated place of all, so this should also have an effect on your stage. You are residents of the elevated land of blessings, and so you should make your stage one that constantly gives to others. Only those who are images that grant visions can give blessings. Even when devotees receive blessings, they receive them through an image that grants visions. So, you can only become images that grant blessings by becoming the

practical form of the images that grant visions. You have to become bestowers, children of the Bestower: not ones who take, but ones who give. You have to give at every second, through every thought. When you become bestowers, what is the main virtue of a bestower? Generous hearted. Can those who are instruments to uplift others not uplift themselves? Constantly think that you are children of the Bestower, and that you should not stay without giving for even a second. Such a soul is called a great bestower. Your door for giving should always be open, just as the doors of a temple are always open. It is nowadays that they close them. In the same way, the door for giving by the children of the Bestower can never be closed. Check at every second and in every thought whether you gave something and that you did not take anything. Continue to give. You have to take from the Father. You have already taken that. You now have to give. Is there anything still left for you to take? You have taken everything that you had to take and it now remains for you to give. The busier you remain in giving, the easier it will be to cross the things that you find very difficult, because by becoming the great bestowers, you automatically attain great power. So this task is good, is it not? The treasure-store is full for giving, is it not? Have you passed fully in this? Continue to tick that in which you have passed fully. And for that in which you consider you still have to pass fully, make sure you have passed fully when you come out of the bhatthi. The more you become a bestower, the fuller your store will become. If your treasure-store is full, why should you not become bestowers? Such souls are called constant, spiritual servers. So emerge from this bhatthi as constant, spiritual servers.

Unless you have renunciation, you cannot be servers. By being servers, you will easily and automatically be able to have renunciation. This is the method to keep yourself constantly busy. The more free you keep yourself in your thoughts, with your intellect and with physical service, the more chances Maya receives. If you keep yourself busy, physically and in a subtle way, Maya will not get any chance. Check the days when you carry out the physical tasks with interest, and you will find that Maya does not come, that is, if you did everything as a deity. If you did it as a human being, you then gave a chance to Maya. However, be a server, be a deity and keep yourself busy with enthusiasm out of your own interest; then see, Maya will not come to you. You will experience happiness. Because of your happiness, Maya does not have the courage to oppose you. So have the practice of remaining busy. When you see that your intellect is free some day, then you yourself should become your own teacher and make your intellect work. You keep diaries of the physical things you have to do: you create programmes of what you have to do throughout the whole day, and you then check that. In the same way, you should have a daily programme for keeping your intellect busy. By having a programme, you will be able to progress. If you do not have a programme, then no task will be successful at the right time. You should keep a daily diary because all of you are the most important of all. Important people fix their programmes before going anywhere. So consider yourselves to be children of the greatest Father and fix a programme for every second. Whatever you make a promise for has will-power. If you just think about it, there is no will-power in that, and this is why you have to make a promise that you will do this. It should not be: We will see about it, we will do it at some point. You have to do it. No matter how much physical work you may have to do, by making a promise, you are able to carry it out, are you not? If you don't have such a strong thought, if you have the thought of not doing something, then you will never accomplish that task. Then there will be many excuses. By making a promise, you are able to make the time, and the excuses are removed. Today, I have to make the intellect work according to this programme. You have to make such a promise. Many problems, wasteful thoughts that don't allow you to make effort and laziness etc. will come, but by having will-power you will be able to confront them and become victorious. You must make a daily diary for this. Then see how everyone will be able to see the spirit that gives spiritual comfort to everyone. The spirit is the soul and also the essence. So, you will become both. There will be attraction to the divine virtues, that is, to the essence, and your form of the soul will also be visible. You must have such an aim. Forget the form and have the awareness of the spirit: you must have this awareness when you come out of this bhatthi. There should be the experience as though the body is a box, and there is love for and relationship with the diamond inside it. You should have such an experience. So, by taking support of the residence, create your stage. Achcha.

*** OM SHANTI ***

The Method to Set Your Own Stage

Is today the day of the completion of the bhatthi or the day of surrendering yourselves? To surrender means to surrender your sanskars, nature and actions that are contrary to the spiritual code of conduct. When any machinery is set, once it is set, it functions automatically. In the same way, have you set the stage of your perfect stage, the stage of being like the father or your karmateet stage in the bhatthi so that your thoughts, words and actions automatically continue according to the setting of the programme? Have you set the stage of the awareness of being such an authority? Baba is the Almighty Authority, is He not? Do all of you consider yourselves to be master almighty authorities? Those who set their stage of being an almighty authority, will never think, speak or do anything which might be based on any quality of weakness, because they are master almighty authorities. Since you have the authority to transform the world in such a short time, do the master almighty authorities not have the authority to transform themselves instantly in one second? We are master almighty authorities. Set this stage. Anything that functions automatically does not have to be set again and again. Once it is set, it will continue to function automatically. Have all of you become easy and constant karma yogis, that is, those who have the stage of no sinful thoughts? Or have you just become yogis? Those who constantly remain yogi are those who constantly have righteous activity. Who can have righteous activity?

Those who constantly remain in the stage of being a yogi are those who have righteous activity. We are those who constantly have righteous activity and this is why we can never fluctuate. We constantly remain unshakeable and immovable. In the same way, have you set the switch of your promise? If you have set the switch of your promise, then you will interact according to your promise in a practical way, will you not? So will you not become those who have righteous activity and who are constant and easy yogis? It is remembered that the Pandavs melted on the mountains. What is the meaning of mountains? Mountains are always higher than the ground. So when the Pandavs leave the ground, that is, the stage of down below, and continue to move along the elevated stage, they die alive, that is, they melt from their sanskars, nature, thoughts, words and actions of the past and those that are contrary to the spiritual code of conduct. So, you also went above the ground, did you not? Have you melted completely or have you kept something aside? Those who have one hundred per cent faith in their intellect can never be defeated. Firstly, you need courage and secondly, together with courage, you also need to have enthusiasm. If you do not have courage or enthusiasm, the show cannot continue in a practical way. This is why both are needed simultaneously. Do you have the stage of being introspective as well as the stage of externally being cheerful? You need to have both these stages simultaneously. Together with courage, you also need to have enthusiasm so that people can tell from a distance that you have special attainment. Those who have attainment reveal zeal and enthusiasm through their activity, eyes and features. On the path of bhakti, they have made the celebration of a festival the method to bring about enthusiasm. They dance with happiness so that if anyone is sad or confused, that is then left aside. So, together with courage, you definitely also need enthusiasm. And have you applied this stamp in an imperishable way? What will happen if this stamp is not imperishable? There will be punishment. Therefore, you must definitely apply this stamp. So this is the surrender ceremony for all time, is it not? You will not have to celebrate this surrender ceremony again and again, will you? Yes, to celebrate it as a memorial, just as you celebrate your birthday, is something else. So this is the day for making a promise to surrender. You also celebrate a day for victory. So this is victory for you on the eighth day, is it not? Constantly keep in your awareness the day for becoming victorious. Perform the final sacrifice in such a way that, seeing all of you, everyone sings the wonder of you and copies you. When something is good, then even against their wish, everyone wants to copy it. Just as you copy the father, in the same way, people should copy your every action.

To the extent that you perform elevated actions, to that extent you souls will be remembered amongst the elevated souls. In order for the actions and virtues of an elevated soul to be made an example, the elevated souls are remembered by other people even against their wish. In the same way, all of you souls will become worthy to be remembered amongst the elevated souls. At present, you have only taken up the contract to

become yogi souls, have you not? To be in yoga accurately means to be accurate in everything. If your thoughts, words or actions are not accurate, then you should understand that you are not accurately in yoga, because the sign of being in yoga accurately is to be accurate in everything. Those who are accurate in yoga can never have inaccurate thoughts or actions. The two of them have a connection. Achcha.

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

The Most Elevated of All Throne and Crown

Today, this bhatthi group has come to have a double bhatthi. What is a double bhatthi? Do you understand the meaning of a double bhatthi? Madhuban is a bhatthi anyway, but, even within the Madhuban bhatthi, to which special bhatthi have you come in order to burn away your sanskars that still remain? So the force of a double bhatthi increases, does it not? Because you receive a course. One is general and the other is personal. Because you have a double course, the double force increases. So, just as the double force increases, in the same way, constantly continue to move along considering yourselves to be those who have a double crown. So this double course should constantly remain in force. What is a double crown? Are you those with a double crown now, or will you become that in the future? Which double crown do you have at present? One is of light: that is, it is a sign of purity, and the other is of all the attainments of the confluence age, and, through this power, you are able to fulfil all responsibilities. So you have the crown of light and the crown of might; that of purity and also power. You are those who constantly wear this double crown. So, will you not be able to have double force all the time? There is a need for both of them. When you have both these powers at all times, you will constantly be seen as an embodiment of power. In order to attain success in service, both these crowns are also necessary. Then, to the extent that each of you has adopted them numberwise, accordingly, you will continue to receive success in becoming an embodiment and also in your effort. So you need the double crown and also the double throne. What is the double throne? (Each gave his own response.) One is to be seated on the heart throne of BapDada. The most elevated throne is to be seated on the heart throne of BapDada. As well as that, in order to be able to sit on this throne, you need to have the throne of an unshakeable and immovable stage. If you are not able to stabilise yourself in this stage, you will not be able to stabilise yourself on the heart throne of BapDada. This is why this throne of a constant, unshakeable and immovable stage is absolutely essential. You fluctuate on this throne again and again. This is why, because you are not able to be seated on your immortal throne, you are not able to stabilise yourself on this throne of a constant stage. If you become an immortal image and stabilise yourself on the throne of the forehead, you will be able to sit on the throne of a constant stage and also on BapDada's heart throne. So you have the double crown and are also seated on the double throne; and the knowledge that you receive is mainly of two subjects. What are they?

You receive knowledge of two main things: You can call it Alpha and beta or the Creator and creation. The entire knowledge is included in 'creation'. If the creators are knowledge-full in both these main aspects, they can also become powerful. If some do not have the full knowledge of creation, if they are weak, then their stage fluctuates. You also have to know the entire knowledge of the Creator. Just to listen to the knowledge does not mean to know it. To know means to accept it and to move according to it. Such ones are called knowledge-full: those who know, accept and also move according to that. If they do not accept and move according to that, then they can neither be called knowledge-full nor embodiments of knowledge. To accept and to move according to that means to become an embodiment. Because there is a lack of knowledge about either the Creator or creation, there is a weakness in effort. This is why you must pay attention to these two aspects of the entire knowledge as you continue to move along. Achcha. That is in terms of knowledge. In the same way, you must perform a double task. What is the double task? Today, Baba is telling you about twos. Tell Baba about your two tasks. A double task is performed throughout the day. The main task is of destruction and establishment. You have to destroy some things and create some things. You create all types of things. Firstly, you are creating your kingdom through service. Secondly, you have to create the creation of pure thoughts in your intellect. You also understand the method of destroying wasteful and sinful thoughts. You create a creation through your mind and your words; you create both types of creation. In this way, you carry out a double task. If you remained busy in this task the whole day, would you not be able to have a constant stage? The reason for not having a constant stage is that you do not know how to create or destroy. Because of a weakness in both these tasks, you are not able to have a constant stage. This is why you have to perform a double task. You can only perform a double task when you maintain your position. What is the double position? Baba is asking about the present position. The present Godly position is higher than the deity position. So one is this position of your constantly being Godly children, Brahma Kumars and

Kumaris. This is the corporeal position, and the other is the incorporeal position: We, the hero actors, are the most elevated of all souls. We are the most elevated souls out of all the souls of the entire world. The other position is that of being a Godly child, of being a Brahma Kumar or Kumari. If you have both these positions in your awareness, your thoughts and actions would both become elevated. An elevated soul means that by considering yourself to be a hero soul you will not act in a way that is against the Godly maryadas or the Brahmin maryadas. Therefore, when you have both these positions in your awareness, the opposition from Maya will finish. This is why you must constantly have the double position in your awareness. Achcha.

What is the double goal? The double intoxication will be the double goal. One is the incorporeal goal. Constantly consider yourself to be a resident of the incorporeal world and stabilise yourself in the incorporeal stage. Even whilst in the corporeal world, move along considering yourself to be incorporeal. This is known as the goal of being soul conscious. Secondly, you sometimes have to create the stage of being viceless in the mind. One is the incorporeal goal and the other is the corporeal goal. So, to be incorporeal and to be viceless are the two goals. Throughout the day, you make effort to be yogi and to be pure. Unless you become completely soul conscious, you cannot become viceless. So there is the goal to be viceless and the goal to be incorporeal which you can either call being an angel or having the karmateet stage. However, only when you are not attracted by any impurity or any of the five elements can you become an angel. You should not have the slightest impure thoughts in the mind. Only then will you be able to stabilise yourself in the stage of an angel. So you must constantly have this double goal in your awareness too. And, what is the double attainment? The attainment of supersensuous happiness. Happiness and peace are merged in that. This is the inheritance of the confluence age. The attainment of the present time cannot be received at any other time. The double attainment is that of the Father and the inheritance. You cannot find the Father at any other time throughout the entire cycle, and you receive the inheritance from the Father only at this time. You still only receive that at this time of the cycle, never again. The attainment of this time, that is, supersensuous happiness and full knowledge, cannot be received at any other time. So there is double attainment in two words: Father and the inheritance. Knowledge and also supersensuous happiness are included in that. Spiritual happiness is also included in that. Spiritual power is also included in that. So this is the double attainment. Do you understand? You will be able to imbibe these pairs of things when you consider yourself to be combined.

“The Father and I” - by considering yourself to be combined with the Father, it will be easy to imbibe these pairs of things. You have come to a bhatthi, have you not? So, before you return home become a very good an embodiment of the awareness of the pairs of things that you were told about in this bhatthi. Do not return home just having heard about it. You have heard a great deal. To listen means to accept, and to move along according to it means to become the form. So you are gyani souls, but you must become embodiments of gyan before you return. You are yogi, but you must be accurate in yoga and be accurate in everything before you return. You are tapaswi kumars but you must also become embodiments of renunciation before you return. Without becoming embodiments of renunciation, you cannot become embodiments of tapasya. You are tapaswi, but together with that, you also need to become embodiments of renunciation. You are Brahma Kumars, but you have to understand the codes of conduct of a Brahma Kumar and the Brahmin clan and become the human beings who follow the highest codes of conduct before you return home. Become such beings who follow the highest codes of conduct that your every thought creates an impression on the atmosphere. Become powerful in this way before you go back. You have power, but you must become powerful before you go. Those who are full never fail. The sign of being full is that, firstly, they never feel (become sensitive) and, secondly, never fail. They will not have any flaws. So you must become full before you go. This is why you have come to the bhatthi. So what must you learn? You have learnt many lessons. Learn all of these lessons in a practical way before you go. You must make the lesson so firm that it becomes your practical activity. One is the lesson to learn in words and the other is to teach. You are taught a lesson through words and you teach through your actions. So your every activity should be a lesson. Just as you progress by learning a lesson, in the same way, your every act should teach others such a lesson that

they continue to progress. You have to study and also to teach. All of you have done the weekly course. Have you completed the weekly course forcefully, or have you just done the course? A course means to fill the self with force. If you did not fill yourself with force, what course did you do? In order to become a powerful soul from a weak soul, you are given this course. If there is no force of the course, then, is that a course? So you have now come to do a forceful course, have you not?

You also have to become those who have a double tilak. What is the double tilak? Do you check your tilak every day? At amrit vela, when you bathe in knowledge, do you apply the tilak to yourself? You already have the tilak of the soul-conscious stage, of your original stage. The other is the tilak of faith. The first is the tilak of the soul-conscious stage, and the other is the tilak of being a jewel of victory. At every step, your every thought is filled with victory and success. This tilak of victory is a symbol of victory. So you have the tilak of victory and of being an embodiment of victory. Constantly have this double tilak in your consciousness. To have this consciousness means to have this tilak all the time. So you must never forget the double tilak either. By staying in the awareness of "I am victorious", the different circumstances will not be able to make you fluctuate. Victory is already guaranteed. According to the present time, because your stage fluctuates, fluctuation is visible in your victory, that is, in your success. However, victory is already guaranteed in every task. When something gets spoilt because of the season it is not clearly visible on the television either (interference). In the same way, because your stage fluctuates, you are not able to have a clear experience of success or victory. What is the reason for this? The fluctuation of your stage makes that which is clear unclear. Because of interference (confusion), you are not able to be clear and bright. Therefore, when your stage doesn't fluctuate, your awareness will be clear. That is a clear season and this is a clear awareness. If your awareness is clear, success will be visible in a clear form. If your awareness is not clear, and you do not take full care of yourself, if you are not so careful, the result will not appear full (complete). The more care you take of yourself, the more clear you remain, the more you will be able to have clear success in your own effort and in service and it will be that much closer. Otherwise, it is neither clear nor close. On a television, a distant scene is clear and close. In the same way, when you have a constant stage, when you are careful and clear, success is closely and clearly visible. Do you understand? If either of the two is missing, you will not be able to experience success and you will become confused. Then, the language of weakness will be: What can I do? How will this be possible? You then use this language. Therefore, if you imbibe both these things before you return you will become an embodiment of success. Success will come very close, as close as a garland comes around the neck. So success will also become a garland around your neck. Achcha.

*** OM SHANTI ***

The Main Seven Weaknesses and the Seven Days Course to End Them

Are you able to stabilise yourself beyond sound in one second? Just as you are able to move your physical organs as and when you wish, in the same way, are you able to stabilise the love of your intellect as, when and wherever you wish? Have you become powerful to this extent? Are you progressing in this method? If the method is accurate, you will definitely experience the result, that is, the success and greatness to be increasing day by day. According to this result, are you able to recognise how accurate the stage of your effort is? The success of this is the main sign of recognising the method. In order to recognise anything, there are specific signs. So through this sign, are you able to recognise the signs of your perfect intellect? Nowadays, what are the main weaknesses visible in the effort of the effort-makers?

1. There isn't power in your awareness.
2. According to your capacity, you have developed numberwise divinity and spirituality in your vision.
3. Due to a lack of will-power in your attitude, your attitude is not constant; it continues to be mischievous.
4. Due to a lack of attention to the incorporeal stage, the main vices of body consciousness, lust and anger repeatedly attack you from time to time.
5. Whilst you are living in the gathering or coming into connection with others, the atmosphere and the vibrations create their own impression on you.
6. Due to a lack of the avyakt, angelic stage you fail when you come into any feeling of good or bad things.
7. You are not so content with your pilgrimage of remembrance.

This is numberwise result of the effort of the effort-makers.

Now, in order to finish these seven things, you have to do the seven days' course again. In order to finish these seven things, you must once again revise for yourself the seven days' course that you give to others. You are revising the murlis, and by revising them, you experience newness and power increasing. In the same way, now sit in solitude at amrit vela, and solve each of the seven things one by one, and then churn about how they are merged in your day's activity, and then extract the butter, that is, the essence and exchange views amongst yourselves. You have done the course, but just as after giving the course to the students, you give them a yukti for every lesson or bring something to their attention, in the same way, each of you regular Godly students has to once again practice one part for one week and put it into a practical form. Just as you do the weekly course and, in the same way, you also have a week for purity or a week for peace, so too for your own progress, practise each lesson for a week and put it into a practical form. So what will happen by revising it? Success will easily and clearly be visible closely. So you will automatically become elevated.

In order to make yourself great in every thought and every action, tell Baba of three things about the easiest method. Baba is asking you to bring about greatness in your thoughts, words and actions.

In order to become great, first, you have to consider yourself to be a guest in the old world. Second, whatever thoughts or actions you perform, keep the great contrast in your intellect and then have those thoughts or perform those actions. Third, continue to praise the virtues and the elevated task of the Father and the divine family.

First, a guest, second, the great contrast and third, the praise: if you continue to think about these three things, then the seven weaknesses will finish. Because of not considering yourself to be a guest, you become attracted by any form or company and your attention is drawn to it. By keeping the great contrast in front of you, there can never be any trace or progeny of body consciousness or anger. Third, by praising the virtues and the task of the Father and each soul, you will not come into any ill feeling due to any situation or any person. And by constantly singing praise of the virtues and the task, the discontentment of the pilgrimage of remembrance will easily change into constant remembrance. Constantly keep these three words in your awareness and you will become powerful. Then your vision, your attitude, your awareness and the atmosphere will all be transformed.

From the copper age until now, you have been singing praise of your own self and of the souls of your divine family. You have been singing their songs of praise. Now, why do you see or imbibe in your intellect the weaknesses of the souls whom you come into connection with in the living form? Even now, you must sing the praise of the virtues of the elevated souls that have been selected out of the entire world. With your intellect, imbibe their virtues, and with your lips, continue to sing the praise of both. Then, will your vision or your attitude become mischievous? Will there be any feeling of anyone's weakness? Now, you have experienced that no matter how beautiful an idol in a temple may be, how beautifully decorated it may be, your vision does not become mischievous towards its beauty and beautiful decoration even the slightest, even in your thoughts.

However, if you see any attractiveness or any beauty in any cinema or any such books, or if you even see a hoarding, then your vision and attitude become mischievous. Why? Even the idols have that attraction. The idols also have that beauty in their decoration and in their features. Even then, why does your vision and attitude become mischievous? Keep both these images in front of yourself and on either side of you, and in one second,

as you go to that side, the attitude becomes mischievous, and by going to the other side, the attitude becomes pure. What is the reason for this purity and impurity? Awareness. You have the awareness that this one is a goddess, and so the awareness makes your vision and your attitude pure. But when you have the awareness that this one is a female, then that awareness pulls your vision and attitude towards impurity. There, you see the form, whereas on the other side, you see the spirituality. You must have had this experience in the past, have you not? The present is also in a percentage. And so, in order to finish this, whenever you see anything anywhere, whenever you are speaking to anyone, what should you have in your awareness? To consider that one to be a soul is the first stage, but whilst performing actions, whilst coming into connection and relationship, have the awareness that these living images are the living form of the images of the non-living deities. So by having the form of a deity in your awareness, just as you do not have the slightest thought of impurity or attraction for the body of the non-living images, in the same way, by having this awareness for the living images, you will not have this complaint even in your thoughts, and you will become complete. Do you understand? These are the yuktis to completely overcome the complaint of the present effort of the effort-makers. Achcha.

*** OM SHANTI ***

The Double Refined Stage

Do you wish to speak today? Or, do you wish to see? Do you wish to see and not speak? Do you have the experience that you are able to say with your eyes whatever you wish to say instead of with your mouth? Is this possible? Does this happen? Today, this is the gathering of those who are master knowledge-full, powerful and successful. So are you not able to know this through the eyes? To reveal your feelings of the heart and the thoughts of the intellect is also a lesson of your study, is it not? So speak, what does BapDada wish to say today? Do you know that? You are master knowledge-full, are you not?

Since you have studied this lesson, are you ready to take a test on this lesson? You are mahavirs anyway. This is the group of mahavirs, is it not? You are those who are in charge of charging the batteries of others. BapDada is seeing that this is the group of those who have passed numberwise. Whilst crossing many things and having had many experiences, have you not passed? There are three types of pass. So you have to pass in these three aspects of passing. One is to pass by a road or a situation. Another is to pass in your study. And, to be close is also "pass" (in Hindi). To be close means to be a close jewel. A tilak of the trident means to pass in all three aspects of pass. Are you not able to see this tilak? Can you see the tilak of the trident on the foreheads of all those in this group? Do you know what BapDada is seeing this gathering as? You have a vision of yourself, do you not? Are you able to have a vision of yourself at the present time? (Speaking to Dadi.) Look, this is the image that grants a vision and all of you are the observers. So, tell Baba what vision you are seeing of this group? This one is the "mike" and you are the might. Is it like this? This one gives might and that "mike" speaks. What vision is BapDada seeing? Do you not have the double crown now? If you do not have the double crown now, you will not be able to have the double crown in the future. So today, Baba is seeing the gathering of the Raj Rishis who have the double crown, the tilak and the throne. The gathering of the future is tastelss compared to the present time. If you see yourself in your confluence-aged form of the most elevated human beings who follow the elevated code of conduct with the crown, the tilak and the throne, and together with that, you also see your future form, then out of the two, which form would be clear, attractive, divine and spiritual?

That of the present or the future? So you constantly have a vision of your forms and also give others a vision of that, do you not? Or, are you still preparing yourself behind the curtains? Have you not come onto the stage? At the present time, in what form do you stay on the stage? To what extent do you consider your stage at the present moment?

One is the final stage. So is your stage final? Is it fine? Or is it refined? Nowadays, do you know that refined is also double-refined? So is it refined now? Do you wish to become double-refined or just refined? You have become refined completely, have you not? Now, you have come to be double-refined. What is the final date? If you do not have this ready in advance, how will your bhagats and your subjects have a vision of your perfect stage? Then, they will make all sorts of warped images. If they have a vision of the final stage of your perfection, what image will they create? They will also create a refined image. So you have to give them a vision of your perfection. If you fill your bhagats with the sanskars of singing praise, then from the copper age, as soon as they come down, they will sing praise in front of your images. You have to fill all the souls with the sanskars of all the systems and customs of this time, do you not? The time for filling those sanskars is now; later on is the time to do it practically. In the same way, at this time, you are filling yourselves with the sanskars of being worship-worthy and a worshipper for the entire kalpa. To the extent that you become worship-worthy, accordingly, your stage of being a worshipper will be created automatically. So just as you fill the souls with the sanskars for the entire kalpa, in the same way, you have to fill your bhagats with sanskars of this time. As is your form, so you will fill them with those sanskars. Therefore, you must now take yourself to the final stage very quickly. Create such a final stage, that you do not have to pay a fine even now. Those who are double-refined will not be fined. There is no fine for those who have created their final stage. Therefore, finish whatever files still remain. If even the mahavirs have to pay a fine, then what is their bravery? This is why you were told that BapDada does not wish to speak today.

You are those who understand with just a signal. Today, this is the group of those who are seated on the throne, so how will they understand just by hearing something? If even now, you only do something when you are told about it, then that is the stage of being human. You are even more elevated than the deities. Call them Brahmins or angels, even angels understand with signals. Those who are the residents of the earth will only do something when they are told about it. Achcha.

What does BapDada consider this group to be in front of the entire world? You must tell Baba only of what you are. You are those who make the whole world bow down not those who bow down to someone. This group is not one that will bow down even in front of BapDada. This group is of those who make Baba their Servant, so is that bowing down or making others bow down? Whatever praiseworthy words there are in the world, you are all of that. Today, BapDada is seeing the perfect form. Those who do not have any thought without an order are those who are constantly obedient. Such souls are called constantly obedient. This group has passed in this subject, has it not? Always stabilise yourself in the stage of being an obedient soul and then create any thought. Those who are completely obedient are the ones who become completely faithful. This group is close to perfection, is it not? What is complete faithfulness? What is the main virtue of those who are faithful? Their main virtue is to look after everything even if they lose their life. They will not cause loss to anything unnecessarily. If you waste your thoughts, time, words or actions or if it is going into the account of loss, would that be called completely faithful? Have you become obedient, honest and faithful from the moment you took birth? You have to be honest with even a small penny. So from the moment you took birth, did you make the promise that you would use your mind, that is, your thoughts, your time and whatever actions you perform for the sake of Godly service of the Father? Have you surrendered yourself completely? So all this is for the Godly service of the Father. If, instead of Godly service, your thoughts, time or your actions are being performed wastefully, what would you call that? Would you call that completely faithful? Do not think: What does one second matter? If you are not honest with even just one paisa, then you cannot be called completely faithful.

This group is of those who are completely faithful and fully obedient, is it not? What would you call such a group that is completely faithful, obedient and honest? Namaste. What happens after namaste? Baba is fully obedient. He is happy to see all of you. This is the decoration of the court of the confluence age. Achcha.

*** OM SHANTI ***

The Duty of the Master Suns of Knowledge

What would you call this gathering? What is the speciality of this gathering? The name would be according to the speciality. What is the speciality of this gathering which is not seen in any other gathering? Do you know the speciality of your gathering? This is the gathering of the special souls within the Brahmin family. However, the speciality of the gathering of the special souls is that this is the confluence of all the well-known rivers. There are many melas on the rivers on special days, but this is the mela of the well-known rivers. This is the meeting of the rivers, the purifiers, that have emerged from the Ocean of Knowledge. Do you consider yourselves to be the purifiers? If you are the purifiers, do you know the main thing, that is, who can become the purifiers? In order to become the purifiers, which main aspect should you keep in your awareness so that no matter how impure someone is, he becomes pure? So that even the thoughts of an impure soul merge in that? For this, the main thing that should be in your intellect is: "I am a master sun of knowledge that will destroy the impure thoughts, attitude and vision of all the impure souls." If you look at an impure soul whilst being a master sun of knowledge, then just as the sun destroys all the germs of the dirt and rubbish with its rays, so, too, no impure thought of an impure soul can attack a soul who is a purifier. In fact, the impure souls will surrender themselves to you, the purifiers. If an impure soul has an impure thought towards a purifier, what should you understand? That you have become a mike but not a might-house. The sound through a mike is very sweet and enables you to experience pleasure through the ears, but a might-house gives you the experience of sweetness of the mind. If you taste this sweetness of the senses even once, then this sweetness of the senses will attract you to a variety of temporary sweetness.

Let there not be any type of attraction towards the sweetness of the senses of any impure soul, that is, towards perishable sweetness. In order that those who come experience supersensuous joy or sweetness of the mind as soon as they come, the purifiers should first of all stabilise themselves in the stage of manmanabhav. If you are even slightly trapped in any type of body consciousness or towards the world of the body, that is, towards any sweetness of the things of the old world, then how will you enable others to experience sweetness of the mind? The taste for the physical iron-aged things or attachment of the mind may have finished, but after this, do you know which stage you have to cross? You have already broken the iron chains, the gross chains, but the subtle threads in some places do not allow you to be free. Which are those subtle threads? It is not difficult for this group to recognise this. You know this, you accept this and you wish this, so that what else remains? Which is the most subtle thread which starts a new bondage after having become an enlightened soul? (Many gave their own ideas.) Note all of this. Everything that you note will be useful. Is there anything else? The Ganges and the Jamuna have come together in this group. This is a speciality, is it not? This is the speciality of this group at this time. Are the Ganges and the Jamuna not together? Saraswati is incognito. There is a deep significance about who the Ganges is and who the Jamuna is. The most subtle and the most attractive thread is of the one word "I". The word "I" is one that takes you beyond body consciousness and the same word "I" brings you into body consciousness from being soul conscious. "I am a body". You practise trying to go beyond this consciousness, but this same word "I" - "I am so-and-so", "I know everything", "I am no less in anything", "I can do everything", "I am doing this", or "I am able to do this", "I know what I am and what I am like", "I know how I am tolerating everything", "I know how I overcome all the problems", "I know how I die and continue to move along", "I know how I have renounced everything and am continuing to move along": instead of a correct list of "I", this wrong list becomes a subtle attractive thread. This is the most subtle thread. Instead of becoming detached, instead of having love for the Father, you then have love for one or another soul or object, whether it is love for regard, love for name, love for honour, or love for any special soul. So in order to break this thread, in order to be liberated from this thread, what do you have to do? How can you transfer it?

The responsible crowned group has been called here. You are the group that has imbibed the aim of responsibility. What else do you need? Are you egoless? Are you incorporeal? If you stabilise yourselves in the incorporeal stage and become egoless, then you will automatically become viceless. You definitely become egoless but you do not become egoless after having become incorporeal. You make yourself egoless

for a temporary period with many yuktis, but you have to stabilise yourselves in the incorporeal stage and then come into the corporeal form to perform actions. Because this consciousness or practice does not become natural and part of your nature, you are not able to constantly stabilise yourselves in the egoless stage. When someone comes from one place, he constantly has the awareness that he has come from that particular place. In the same way, you should constantly have the awareness that you have come from the incorporeal into the corporeal and are performing your task. Every now and again, whilst performing every action, practise this stage, so that by being incorporeal and then coming into the corporeal, you will definitely become egoless and viceless. You have this practice for a temporary period, but now transfer it for all time. You have developed disinterest, you have the attitude of disinterest, but now become this for all time and have unlimited disinterest. Otherwise, something limited will become an instrument to make you finish your attitude of disinterest. You are yogyukt, but now reveal the sign of being yogyukt in your practical actions. Your every action and every word should make a bhogi soul (one who experiences sensual pleasures) into a yogi soul. Your every thought and every action should be accurate (yuktyukt) and filled with significance (raazyukt) and filled with meaning (rahasyyukt). This is known as being yogyukt in a practical way. If these three things are not merged in your thoughts, words and actions, then consider them to be waste. Then you should understand that you are not yet a yogi in a practical form, but that you are still practising to be a yogi. So there is now a need to pay attention to this aspect. Then no circumstances or obstacle will come to attack you. By being yogyukt, gyanyukt, by having love accurately (snehyukt) and by being a divine alokik image, you will become the proof, that is, an example, in front of the world. Those who become the proof of knowledge and yoga in front of the world are the ones who become Maya-proof. So in order to be Maya-proof, consider yourselves to be the proof of knowledge and yoga. To be the form of an example means to become one who fulfills the wishes of all souls. Those who constantly follow Baba's orders at every footstep and in every thought are the ones who are able to fulfil the wishes of other souls. If you have any wishes for your effort or for success, the reason for this is that somewhere or other, you are not following all the orders. So the moment you have the slightest confusion about your effort, your success in service, or in receiving love and co-operation from others, then check: Which order is being missed out, of which you are experiencing the practical result, even if it is just for one second? The orders are not just of the main things, but you have also been given orders for every moment and every action. Check all the orders in the timetable that you have been given to follow from amrit vela in the morning till night time. Check your attitude, vision, thoughts, awareness, service and relationships. When any machinery becomes slow whilst in use, all its parts are checked: you check it everywhere. By checking everywhere, you will be able to intensify the speed, because now there is no longer the question of coming to a halt. Now, it is a question of making your speed fast. You stabilise yourselves in all the stages you have just heard about, and you are also special souls in making effort. You are good at checking your stage, but what you do have to do now? Increase your percentage. The percentage is very low. This is the result of the paper you have just taken. You create your stage on the basis of knowledge, but you yourselves are not content with the percentage. Now you have to complete this. Together with the force of knowledge, because of the subtle things you were told about, a false force, a force which causes damage also becomes mixed in this. What will you keep in your awareness so that the false force, the force that causes damage does not interfere? If you have the feeling of mercy for all souls, all the time, then neither will you have disregard for anyone nor will others disregard you. Wherever there is mercy, there cannot be any force. Instead of being merciful where you have to be merciful, you become very authoritative. However, you are not the world emperors here, at this time.

At present, you are the servers, not the ones who take service from others. If someone even has the thought: I did this much and so I should receive name and fame for it, then this is also taking. The children of the Bestower cannot even have this thought. Achcha.

*** OM SHANTI ***

Become Spiritually Loving

How long does it take you to become avyakt from vyakt? In how much time can you make those souls without knowledge, knowledgeable? According to the present stage, how much time does this take you? How much time do you think you yourselves take to make them this? It is a different matter for those who are becoming this. When those who are going to become this are good, then according to your own power, how much time does it take you to make them this? Now, you can recognise your own speed, can you not? According to the time, at the moment, it does take some time for those without knowledge to become knowledgeable. That is only because those who make them this take a lot of time even now to make themselves avyakt from vyakt. When those who make others this develop the practice of stabilising themselves in the avyakt stage from the vyakt stage in one second, they will then be able to make others the same just as quickly. Then even if some are not souls who belong to the deity religion, you can still become an instrument to grant the blessing of mukti to some and jeevanmukti to others in one second. All souls are to receive the blessing of mukti from you Brahmins. When something is produced by machine, everything is created automatically in the correct form and in the correct way in one second and emerges as a finished product in one second. Because the speed of the machinery is fast, the finished product will emerge in one second from wherever it is to come out. Whatever form each item has to take, it does that automatically. So, is this spiritual machinery any less? Through this machinery, are you not able to grant the blessing of mukti to those who are to receive mukti and jeevanmukti to those who are to receive jeevanmukti in one second? You are the great donors, the great yogis and the great gyanis. You even write: You can claim your birthright in one second. Or, do you just write this or say it for the sake of it? You write or say it because it is true. So can you show the path to mukti or jeevanmukti or give a blessing to the souls in one second? To make other souls claim a blessing, or to make yourselves full with blessings is a different matter, but you can grant blessings, can you not? You are the images that grant blessings in one second. Can you make yourselves avyakt from vyakt in one second? For how long? You can become this for a temporary period.

Because of this, those who become this through you also have temporary intoxication, temporary happiness and they transform themselves for a temporary period. Just as those who make others this are the master creators, so their creation is also the same. Just as you have a spiritual heart-to-heart conversation with the Father for a short time; you have the experience of a meeting, of being lost in His love, of His virtues and His form; in the same way, the creation also sings the praise of you people for a short time. They have a connection with you for only a short time from meeting you. They themselves have an experience for a temporary period and they sing praise of your virtues for a short time, and sometimes they even speak of the experiences they have had. So what is the reason for this? In the meeting, did you make a programme for finishing all the reasons and excuses? If you solve this reason, then all other excuses will be finished in such a way it will be as though they had not even existed. So this is the main reason. By your staying in Baba's love and being co-operative constantly, all souls will automatically have love for you and co-operate with you. You were told earlier that today, souls have all the means for temporary peace and happiness, but they do not have real love. Souls are hungry for love. Food and wealth are the means of contentment for the body, but only with spiritual love can the soul be contented. That too should be imperishable. Only those who are loving can give the donation of love. If you yourselves are not constantly loving, then you will not be able to give love to other souls constantly. This is why, by constantly being loving, the one who is loving surrenders everything for the one for whom he has love because of that love. Someone who is loving does not have to think about surrendering anything. He does not find anything difficult. So when you hear all these things, when you hear of all the maryadas and disciplines, you also begin to think: Will we have to do all this? However, in order to do all this, the easiest yukti, or the yukti to be free from all weaknesses is to constantly be loving. By having the constant company of the One you love, you will easily be coloured by the colour of spirituality.

If you try to bring each maryada into your life one by one, you will sometimes find it difficult and sometimes easy. And then your time will pass away in this practice or in trying to finish this weakness. This

is why, now become maryada purshottam (the most elevated beings who follow the code of conduct) in one second. How will you become this? Simply by being constantly loving. By having constant love for the Father, by constantly receiving co-operation from the Father, anything difficult becomes easy. Those who are constantly loving always have love in their awareness. From their faces, you can constantly see revealed the One they have love for. In a lokik way also, if a soul is constantly lost in the love of another, then others will instantly experience that soul to be lost in someone's love. So will the souls who are lost in the spiritual love of someone not reveal the One for whom they have love, through their face? Their heart is constantly attached to the One they have love for. So because of having their attachment to only One, their attachment to everyone else is automatically finished. Let alone attachment to others, but attachment to the self, that is, to body consciousness is also finished. The one who is loving even loses the awareness of the self. So since you can have an easy yukti or method, why do you not increase the speed of your stage with that easy method or yukti? By constantly being loving, by having love for the one Almighty Authority, you are automatically loved by all souls. By understanding this secret, because of being one who is accurate in gyan and yoga and understanding all the secrets, such a soul is easily able to make all souls happy. When you do not understand all the secrets, you are not able to make others happy. When you understand the secrets of the mind of others from their face and their words, you can easily make them happy. In some cases, sometimes you see their face and hear their words, but because of not understanding the secret of their mind, you either make other souls unhappy or you yourselves become unhappy. Understand the secrets of the One you love and become one who understands all secrets. You know that you have to become the masters of the world in the future, but what do you have to become now? At present, are you the masters of the world or are you servers? Achcha.

*** OM SHANTI ***

The Revelation of Truth with the Power of Love

What is in each one's awareness and eyes at this moment? Is there one thing or two things, or are there two things merged in one? What is it? (There is only the one Father.) Today, all of you are following one direction and have only one thing. Achcha, at this time, there is one thing, but according to the present time, what constantly stays in your awareness and in your eyes? Do you remember service or not? Just as you remember Baba, in the same way, do you also remember service, or just that you have to return home? Do you remember this? How can you return home without having done service? Of course you remember the inheritance for your own self, but you also have to remember that you have to enable others to claim their inheritance. In your awareness and at your every step, you have Baba's remembrance, but together with that, do you also remember service? Or, is there just remembrance? Should there not be both? Whilst walking and moving around, whilst performing action, if you have the awareness that you are an instrument for Godly service at every moment; if, even whilst doing physical work, you have the awareness that you are an instrument for Godly service, then by constantly considering yourself to be an instrument, you will never perform any action through which there could be disservice. When you forget this awareness, you perform ordinary actions and your time is spent in an ordinary way. For instance, when any of you become instruments for special service, for the length of time you have the special service in front of you, your stage remains good because you realise that at that moment, you are instruments for service in front of everyone. In the same way, whilst performing ordinary actions, have the awareness that at that time, you are engaged in doing world service through the mind. So what will your stage be? You will have attention and also be checking. If, in this way, you constantly consider yourselves to be instruments for world benefit on the world stage, then would there be an ordinary stage, ordinary activity or carelessness? So much of your time would be used in a worthwhile way instead of it going to waste. Your account of accumulation would increase so much. When someone has a big responsibility, he considers his every second to be invaluable; if even one or two minutes are spent wastefully, those two minutes will also seem to be a very long period. So you are the ones who have the biggest responsibility of all. Does anyone else have such a great responsibility as you have at this moment? You have to bring benefit to the whole world: you have to transform the living and the non-living.

It is such a huge responsibility. At every moment, have in your awareness the responsibility that Baba has given you. In one eye, you have Baba's love and in the other eye, you have the task given to you by the Father, that is, service. So love and service have to be together. There is love for those who are loving, but the serviceable knowledgeable souls are extremely loved. So both have to be together. Only when your stage is that of having the awareness of both at the same time, will you then be an image of love at the time of doing service. However, there mustn't be just love. What else is needed with love? (The form of power.) You will be the form of power, but what will be visible as the practical form of power? On what basis is the number given as a result of service? When there is power in your words, that is, together with love, there should be such power in your words that their hearts are pierced. What has been the result up to now? Either you have too much power in your words or you give them too much love. Sometimes you speak very lightly and sometimes you speak very forcefully.

However, what should it be? There should be the threads of love in your every word. Then, no matter how bitter the words you speak may be, they will touch the heart. However, they will not seem bitter, they will seem to be the truth. At present, if you speak sharp words, the sharpness is also visible in your form through which many people also say: You people have arrogance or you insult others. On the one hand, continue to hammer them and on the other hand, give them love. With your image of love, they will not feel disregarded, but they will have the experience that we have mercy for souls. The feeling of disregard will be changed and they will experience compassion. So the two have to be together. It is said that you have to have velvet slippers. So together with service, there should be a lot of mercy. And, together with that, there should also be the happiness of correcting the things that are inaccurate. You have to give them everything very clearly, but with love. By your being the embodiment of love, they will experience the form of the

world mother. Its just as when a mother gives teachings using some words to her children, and yet because of the mother's love, those words are not experienced to be sharp or bitter. They understand that their mother has love for them and is only bringing them benefit. In the same way, no matter how clearly you speak to them in words, they will not experience those words to be so strong. Therefore, you have to do service whilst being equal in both forms. Only then will success in service be close. No matter where you go, be fearless, be the embodiment of the power of truth and go as an officer of the Almighty Authority Government. Go with this intoxication. Speak with this intoxication and look at everything with this intoxication. We are the servants of that One. With this awareness, make that which is inaccurate accurate. You have to reveal the truth, not hide it. However, there has to be equality in both forms. When you see someone or when you hear something, do you see them and listen to them with the feeling of mercy, or with the aim of learning from them or copying them? The souls of today who are experiencing temporary happiness are revealed as those who have made the elements their servants. What is your stage when you see them? "Those souls have been revealed on the stage as those who have made the elements their servants, and this is why we should also do the same." Or, "We should also bring about transformation in ourselves just

like they have". If you have this thought, what would you call that? Do the children of the Bestower ever copy beggars? No matter how much pomp and splendor those souls have in front of you, yet in the future, they will be revealed in the form of beggars. All these souls have taken a few drops of power from the children of the Bestower. They took a few drops of power from you, and the result of these few drops is that they are able to see the elements as their servants. However, on seeing those who have taken just a few drops, what do the children of the Ocean become? They become impressed! In just a short while, all of them will bow down at your feet.

They will be anxious to bow down. Together with love, there should also be the force for service, just as at the beginning, there was love and also force. They were fearless and beyond the support of the atmosphere. This is why they had constant zeal and enthusiasm and force for service.

At present, on seeing the atmosphere and the environment, you sometimes change your form. This is why success is sometimes one thing and sometimes another thing. Since the souls of the end of the iron age come onto the stage to reveal their truth whilst being fearless, why do the confluence-aged souls who are the most elevated create different forms and change according to the atmosphere in order to reveal themselves as those who are honest? You are the master creators; they are the creation. How would the creation see the master creator? When you look at everything whilst having stabilised yourselves in the stage of being master creators, what kind of game will all this seem like? The play of dolls is of the bhagats. Which game is this of those who have pomp and splendor? What scene will you see? When it rains, what scene do you see after the rain? Even in a little water, the frogs think that they are in an ocean; they continue to croak and dance. However, that is in fact the water of temporary happiness. So you will see the scene of the frogs croaking, dancing and jumping around. You will see that they have continued to experience a lot of temporary happiness. So by stabilising yourself on the stage of being a master creator, you will see such a scene. You will not be able to see any essence; the words will appear to be meaningless. Therefore, for you to reveal the power of truth, you will have courage and enthusiasm. Now that there is still a little time, do you have the enthusiasm to reveal the truth? Is there still time to reveal the truth? Let there be the intoxication and also a sparkle. Let there be such intoxication that they experience that, in front of this truth, their temporary pretence will not do. Just as when a drama is shown on the stage, they show how the vices take leave, they fold their hands, bow down and take leave, so you now have to show this drama in a practical way on the world stage. Now, go beyond this stage of the drama and come onto the unlimited stage. This is called service. Such serviceable souls become the beads of the rosary of victory. You have to become such serviceable souls. At present, you are still practising this. When you practise this, you first go hunting small prey, and then you will hunt the big lions. You will see the final practical part exactly as it is in a small

drama. Only then will there be the cries of victory on one side and the cries of distress on the other side: both will be on the same stage.

*** OM SHANTI ***

World Renewal through the Virtues of Humility

Whom is BapDada seeing today? Who are you? Do you know in which form BapDada is seeing you today? Are you not master knowledge-full? Since you are master knowledge-full, are you not able to know in which form Baba is seeing you? You are the children anyway, but in which form Baba is seeing you? BapDada is seeing that all of you children are engaged in the task of world renewal. Are you Baba's helpers in his task? Your task is to bring about world renewal, is it not? Are you already engaged in that task? Or do you still have to engage yourself in that? So, does that not make you those engaged in the task of world renewal? You should always be aware that you are all master world constructors. By constantly having this awareness, you will automatically imbibe the virtue of humility. Do you understand? Where there is humility - that is, an easy nature in a natural way - all other virtues will also be imbibed automatically.

So, always stabilise yourself in this awareness, before creating any thought, or performing any action. Then, all those little things that come to oppose you will be experienced to be the same as when children come in front of the elderly. Due to the carelessness of their childhood, they might say anything, or even perform any such action... then elders think that the child is not to be blamed: that he does not know anything, as he is still only a small child - they are not affected at all. In the same way, when you consider yourselves to be master world constructors, those small obstacles of Maya will seem like the games of little children. When a small child pulls your nose or ears, due to his innocence of childhood, do you get angry? You understand that the child is innocent and does not know anything. You do not blame him for anything. In the same way, when Maya comes through any soul in the form of a problem, obstacle, or test paper, you should consider these souls to be blameless. It is only Maya showing her games through other souls. So, what do you feel for those who are not to be blamed? You feel mercy and compassion for them. In this way, any soul could become an instrument, even though that soul is not to be blamed. If you saw every soul with this vision, could your speed of effort ever become slack? You would experience the stage of ascent at every second. In order to go into the stage of ascent, you should simply have the art of being able to understand this aspect.

You have to become 16 celestial degrees complete. So this is also an art. If you know this art, then it is already the stage of ascent. Such a soul will never come to a standstill; can never slow down. There would be intensity at every second. Anyway there is no time now to stop. It is time to try to resolve and stop the excuses of those souls. You have now to become very mature. The time of going into the stage of retirement is coming close. Can you not see your home in front of you? Eventually you have to finish your pilgrimage and return home. When anything comes in front of you, in different forms and in different situations, you should understand how many times you have already solved such problems and situations, and how, by solving them, you have now become experienced. Do you remember how many times you have experienced this? Do you remember that you have done this innumerable times? Did you cross it, or do you think that you might have crossed it? Don't you understand that, if you had not experienced this innumerable times, you could not have come so close today? Do you not know how to make this calculation? Pandavas should be clever in calculating, but, in fact, the Shaktis have become number one. You should have this awareness in a clear and simple form. You should not have to force this awareness. If you have to bring things of the previous cycle into your intellect with force, what would you say to that? There must definitely be some pull of Maya, for that is why you are unable to draw the awareness of the previous cycle into your intellect in a clear and simple way, and that is also why you experience difficulty in overcoming obstacles. It is not difficult.

Considering the length of time you have been making effort, and considering the light and might of knowledge you have received, it should now be easy and clear. If you did something a minute ago, do you remember that, or forget it? In the same way, you should experience everything of 5000 years ago as clearly as if it only happened a minute ago. A powerful camera is able to take such a clear picture in just one second. No matter how far away the scene may be, it appears in front of you. Have you not become a powerful cameraman? Do you have a camera, or do you take someone else's camera on loan and use that? Is

it powerful? Does the picture of the previous cycle appear in that clearly? Your mind is also a big camera. Is not the picture of every second taken by that? Each of you has a camera, but some cameras are able to take close pictures, and other cameras are able to take pictures even as far away as the moon. Both are cameras. You also have large and small cameras. So how powerful is each one's camera? Since those people are able to take pictures of everywhere from the moon, can you not, while living in the corporeal world, take a picture of the incorporeal world, the subtle world, and the past and future of the entire world?

Make your camera so powerful that you are able to see everything as it is - every scene as it is. It should not show something in many different forms. To be able to see something clearly as it is: this is known as powerful. In that case, would any problem still take on the form of a problem, or would it be experienced as a game? According to the present time, create such a stage: then you would be called intense effort-makers. A picture is first taken by a camera, and later, when the film has been developed, you can tell how the picture has come out. In the same way, when you have taken all the many pictures with your individual automatic camera, you should sit at night and check clearly what type of pictures you have taken with this camera. Did you take pictures of everything as it was, or was there some fluctuation? Sometimes, when the camera is not good, even white things come out as black in the pictures. Its form changes, and sometimes even the features change. Here also, when the camera is not clear, a little thing becomes a big problem: its form and colour change. Sometimes an inaccurate form of something is even picked up. Therefore, constantly keep your camera clear and powerful.

By considering yourself to be a server, that automatically includes renunciation and tapasya. "I am a server and this life is for serving": when you have this awareness, not a second will go by without service. So you must constantly move along whilst considering yourself to be a server, and you must also consider yourself to be mature, and then all the little things will seem like toys. You will then become merciful. Instead of feeling disregard, you will have mercy. Achcha.

*** OM SHANTI ***

Signs to become complete – 16 Celestial Degrees

What is the aim of each one's effort? To become complete. What would you call the stage of completion? What image do you have in front of you, which you consider to be the complete stage? What did you see in the complete stage that the father adopted? When you tell others about the complete stage, what do you tell them? You explain to them that you can become 16 celestial degrees complete - completely viceless, and completely virtuous - through this knowledge. You speak about this stage of completion... you will attain this in future, but this is called the stage of completion, is it not? You will fill the soul with power at this time, will you not? Since you speak of 16 celestial degrees complete, you will fill it with the talents now, will you not? You use the words: "complete with all virtues, completely viceless, and sixteen celestial degrees complete". Is this the complete stage? Do you understand what all the virtues are? You have a list of the virtues, but when you speak of the 16 degrees, what does that mean? It signifies the complete stage.

When you see some speciality in someone, you say "this one has this talent". Someone may have the talent of making those who are crying laugh. Some have the art of magic, and some have the talent of a miraculous intellect. So, 16 celestial degrees means that whatever actions they perform, each action will be seen as an art. Their every activity, their way of looking, and moving, will be seen as an art. Sometimes people go with so much interest to see the talents of others. In this way the activity of souls, who have attained the complete stage, is seen as a talent, and it also becomes divine activity. So, it is a speciality, is it not? You saw a speciality in the way sakar Baba move and spoke, so that was a talent, was it not? He had the arts of sitting, seeing, and walking. There was a uniqueness and a speciality in everything he did. His every action was seen as an art in a practical way. So, 16 celestial degrees means that every activity is seen as a perfect talent. This is known as being 16 celestial degrees complete. So the sign of those with the complete stage is that their every act is seen as a talent: that is, there is speciality in it. This is known as the complete stage.

So this is the clarification of the aim of becoming 16 celestial degrees. You should check whether you have the art of seeing everything. In your words, is there the art of speaking? It is said: "the talents of so-and-so have completely finished" - so talents are something good. Talents being finished means that the power of attracting, or the speciality of your action, has finished. So check whether your every action is like an art or not? When a con artist performs, for that length of time every action is seen as an art: how he moves, how he picks everything up, is noted by everyone as an art. So this confluence age is for especially demonstrating the art of performing actions. Always experience yourself to be on a stage. You have to become 16 celestial degrees complete in this way. The virtues of those whose every action is seen as art are remembered. In other words this is known as every act being a divine activity. Seeing this form of art, others are inspired, and their actions too become serviceable. When some have an art, that becomes a means for their earning. In this way, the actions of those who perform every action as an art earns them a limitless income, and attracts others. If every action is performed as an art, they become like a magnet. Nowadays, many people, whilst moving along a road, show one or other of their talents, and everyone gathers around. So, as this is an elevated art, would others not be attracted? You have to check yourself to this extent. Everyone pays a lot of attention to every act of elevated souls, because their every action is an art. This is why their art of every act is worshipped in the temples. In the big temples, there will be different views of their way of sitting, their way of sleeping, their way of eating and bathing. There are a few temples where you can receive a glimpse of their every act. What is the reason for this? They performed every act as an art, and their memorial therefore continues. Why was there the interest to observe every act of sakar Baba? Even though you lived with Baba for so many years - you saw Baba, you knew Baba, and you understood Baba - yet you remained interested in observing Baba again and again. Why was that? You did not wish to miss even one of Baba's actions.

When a magician shows his talents, you feel that if you miss even one thing, you would have missed a lot, because his every act is an art. In the same way you had the desire to see how Baba slept - there was an art even in Baba's sleeping. Every action was an art. This is known as 16 celestial degrees complete. Achcha.

Have you created such a stage? Your aim is to reach this stage, is it not? By having this aim, you will have to imbibe those qualifications. If every act is performed as an art, then by becoming 16 celestial degrees complete, there will automatically be the dharna of being complete with all virtues. Achcha.

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

Growth in service with a powerful attitude.

With what aim has this gathering come together? There is of course benefit in a gathering, but what is the aim of meeting together? Have you thought of any new *plans*? This gathering is of the most elevated souls and the souls who are close. Everyone's vision is on the souls who are close and elevated. So the elevated souls have to think about how to bring about greatness and newness in their gathering and in their *service*. What is called newness? Newness means to create such easy yet *powerful plans* that, with that *power*, those *powerful plans* attract souls; to create such *plans* that souls are attracted from a distance. For example, no matter how far away moths are, the attraction of a flame is able to draw those moths. Similarly, if there is an intense fire burning somewhere, you can experience its heat from a distance. You understand that there is a fire there, or, if there is something cold, you experience its coolness from a distance and are attracted to it. In the same way, make your form and the form of *service* such that souls are attracted from a distance and come close. Just as when something spreads into the atmosphere, its influence spreads for quite some distance, in the same way, all the easy yogis and elevated souls should make their atmosphere so spiritual that the atmosphere around that area pulls other souls towards them because of that spirituality.

What is the main method to create an atmosphere? How can the atmosphere be created? You have to create the atmosphere through your attitude. When you have something in your attitude for someone, what do you say to that? "There is something in the atmosphere that they are saying about me." The *foundation* of the atmosphere is your attitude. Until you make your attitude *powerful*, there cannot be spirituality in the atmosphere or the expansion in *service* that you desire. If the seed is *powerful*, the tree is also *powerful*. Attitude is the seed and you can bring about progress in yourself and in *service* through that. The basis of expansion is attitude. With what do you have to fill your attitude so that it becomes *powerful*? There is only one thing for this. Let there be the attitude of mercy and benefit for every soul. By having this attitude for all souls, your *vibrations* of mercy and benefit for them will *automatically* reach those souls. How does the sound of the *radio* reach you? It *catches* the *vibrations* in the atmosphere; it *catches* the *vibrations* through the *wireless*. Through *science*, all of them can catch one another's sound and are able to hear it. That is through the *wireless* and this is through spiritual *power*. This happens if your attitude is *powerful*. So, whatever *vibrations* are spread by your attitude, they will be experienced by those souls as clearly as the sound of a *radio* is heard as soon as you *switch* it on. Nowadays, you can *catch* the *act* and sound very clearly through *television*. In the same way, you can now do a lot of *service* through attitude. Through a *television* or *radio station* the sound spreads so far into all directions from the one place. In the same way, there should be so much *power* in your attitude that, according to how *powerful* your *stage* is, the vibrations should reach that far into the distance from wherever you may be sitting. In this way, to whatever extent each soul's attitude is *powerful*, accordingly, whilst sitting in one place, through the attitude that soul will attract other souls from all four directions. This *service* is now needed. Words and attitude should both go together, but what happens? When you do *service* through your attitude, you do not use words, and when you do *service* through words, *power* is lacking in your attitude. So what should it be? Nowadays in the *cinema* and on *T.V.*, they have the *act* and the sound at the same time; both take place at the same time. If you have this *practice*, there can be *service* through both words and attitude at the same time. By speaking too much, you are not able to make the atmosphere as *powerful* as you can through your attitude. By using words alone, the *power* of that only lasts for as long as they are personally in front of you or close to you. Attitude is more subtle than words, and so there is a greater influence from that which is subtle. There will be less influence through the gross form. So, as well as the gross *power*, there should also be subtle power. From both *powers*, the attitude should reveal something unique.

At present, there isn't a great difference visible. If both types of souls are present on one *stage*, the public should be able to see a great difference. If you observe this as a detached observer, are you able to see a great difference? When something is very *powerful*, it is not *affected* by other things. Here, too, on a physical stage, if you have a *powerful*, subtle *stage*, then no matter how *powerfully* others speak, they cannot influence the atmosphere. As a memorial, it is shown in the form of a physical battle how an arrow coming from one direction was broken on its way. The arrow was shot and it was destroyed in its path. You can make the atmosphere *powerful* through your attitude. At present, in some cases, because of your not having a sufficient powerful *stage*, there is the influence of all the other souls on your own *stage* and the atmosphere. Why? What is the reason for this? You are not able to spread a net of spirituality over other souls through your attitude. When you want to catch a particular soul, you have to surround him in such a way that he is not able to escape. When the net of spirituality is thrown into the atmosphere through your attitude, no soul is able to escape from the spiritual attraction. People are used to seeing miracles nowadays, and so you now need to do such *service*. Everyone thinks that someone should show some miracles, but instead of miracles, you here have to show wonders. They have miracles through occult powers, whereas you people show wonders through your attitude. Now, people should definitely experience some speciality from whoever shows wonders. However, what happens instead is that in some cases, you *note* the temporary influence of souls and see how they do certain things and how they speak. Therefore, because your vision is drawn elsewhere, the force of your own *authority*, which should be there, weakens. This is a very subtle law. You have made a promise: You will have only the One in your attitude, you will only listen to One, only see One and only think about One and none other. If you do something whilst keeping the influence of other souls in your intellect, or whilst seeing the influence of other souls, it breaks your *link* in a subtle way. In the beginning, you were the intoxicated beggars and wandering yogis. You were very powerful in revealing the *power* of your *knowledge*. Because of your having that power, the *first* creation was powerful. Is the creation now as powerful as the *first* creation? No matter how much enthusiasm there is now, the creation now is not as powerful as the first creation that was so powerful. Day by day, you are becoming experienced in knowledge, but do you also have the *powerful stage* that existed in the beginning? Do you have that fearlessness? Do you have those words of *authority* that they had in the beginning?

People *refine* many things very much, and so those things become very *refined*, but they also become *powerless*. Do the things of today that have been *refined* have the same *force*? Here, too, the form of *knowledge* has become *refined*, your *tact* has been *refined*, but *force* is lacking. If you bring the earlier days into your awareness, how much intoxication did they have? It wasn't the attraction of *knowledge*, but there was an attraction on their forehead and in their eyes. People would experience from their eyes: These people that have come here belong to God. Now, because everything is *mixed*, you also appear to be *mixed*. Anything that is mixed gives a very good taste for a short period, but it does not have any strength. For example, chutney is so tasty, but it does not have any *power*. The taste buds of the tongue are attracted by it for a temporary period. So, here, too, when you *mix* everything, they enjoy listening to it for a short period, but there is no *power* in that. Anything nourishing increases your *energy*, and that *energy* becomes your companion for all time. In this way, words of *authority* and *originality* make souls into forms of power for all time. Those who just present an entertaining or *mixed* form only create interest in other souls for a temporary period. Do you have to create interest in souls or fill them with power? What do you have to do? Power will continue to attract them for all time. However, if they have just been interested, because they have that interest for a little time, when they hear something else, then because their interest has been diverted, they will cease to be interested there and then. So, now become such wandering yogis. You should have such experiences as those saints who, after staying in their caves for a long time, come into the world for service. When you go onto a *stage*, others should experience you souls having been in the cave of introversion and spirituality for a long period of time and have now gone there for service. Your form of tapasya should be

visible. The lines of unlimited renunciation should be visible on your face. When someone has even a little bit of disinterest, his sparkle reveals that he has disinterest in everything. So the attitude of unlimited disinterest should be visible in you. When you go onto a *stage* for *service*, your face should be experienced as a *projector*. One by one they continue to *change slides* in that and people observe them with so much *attention*. That *scene* is very clearly visible. When you go onto a *stage* for *service*, the face of each of you should be seen to be like a *projector*. The virtue of being merciful should be visible on your face. You are those who have unlimited disinterest and so the lines of unlimited disinterest should be visible on your faces. You have been made instruments by the *Almighty Authority*, and so the form of *authority* should be visible. *Slides* are inserted into a projector and then they are shown clearly, one by one. In the same way, each *sanskar* of all the virtues and all the powers with which your souls are filled should be clearly visible from your faces. This is called *service*. You saw the *example* of Sakar Baba; you had the practical vision of every virtue from his face. So, *follow the father*. No matter with what *authority* someone comes, or in whatever *mood* someone comes, what can they do in front of those who have the *personality* of virtues, the *personality* of spirituality and the *personality* of all powers? They will bow down. They will not be able to spread their influence. Due to your making the atmosphere *powerful* with your attitude, their attitude and their internal *vibrations* will change. Everyone used to speak of the power of attitude. You saw the practical proof of the *authority* of words and attitude, and so you should *follow* that. You have now *passed* in the form of love. What do you have to *pass* in now? The final form is that of power. When any soul comes to you, you first of all adopt the form of love of a world mother. However, when that soul begins to move along and has to face *Maya*, then, in order to face *Maya* and to become co-operative, you also have to adopt the form of power.

Where instrument souls are just embodiments of love, their creation has very little power to be able to face problems. They will have love and be co-operative with the *yagya* and the divine family, but they will not be able to face problems. What is the reason for this? The creator (the instrument soul) influences the creation. Now, in order to make souls move forward from wherever they have already reached, what do the special souls especially have to do? There is a need to fill the souls, for whom you are the instruments, with power from your own form of power. At the present time, what is the *result* of the *majority* of souls? They do not move backwards, but they do not move forward. They are neither stuck anywhere nor trapped, but they do not have any *power* to be able to take a *jump*; they need *extra force*. A *rocket* is filled with *force* and then sent very high. So, you now need to sustain souls. According to their own power, they are not able to take a *jump*. So the special souls have to fill those souls with special power to enable them to take a *high jump*. They wish this; they are also making effort, but there now has to be *force*. How will you give that *force*? When you yourself first have the *force* that you are able to make yourself move forward, you will then be able to donate power. Just as you donate knowledge, so now you need to donate the force of power. You now have to perform the task of being a bestower of blessings. You have given a lot of knowledge as a bestower of knowledge. You now have to become a bestower of the blessing of power. This is why people always ask goddesses for blessings. How will they receive success from the goddesses? What *service* do you have to do now? Become embodiments that grant blessings and give blessings of all powers to your creation for whom you are instruments. The special souls who have become instruments can do this *service* to a greater extent. This is a *group* of special souls.

As you were told, it is very easy to become a *mike*, but the *service* of all of you is to fill *might* – many will become *mikes*. This is needed now. Now is not the time to remain engrossed in effort on yourself. Now, it is time to be revealed through your own effort and to create an impact, and that impact will *automatically* attract souls.

What is the praise of the Pandavas? They were revealed after they remained incognito. Now, you should also be revealed. Just as you are being revealed on a physical *stage*, in the same way, now reveal your subtle

stage. Create a powerful creation. If you create a weak creation, it will take a long time to look after that weak creation. By your having a *powerful* creation, they will be co-operative with you. Now, you should challenge them. Goddesses are worshipped because of their challenge. The sign of their *power* that is remembered as their memorial is of people calling out very loudly. They reveal their internal *force* in this way. People do not worship the goddesses quietly. They worship the goddesses with a lot of noise. So the Shaktis have to issue a challenge and make a lot of noise and be powerful in proving their principles. Only then will you attain success. Ordinary souls also make so much effort to prove their principles whilst being fearless. So all of you should have so much force to prove your principles. You become influenced by the atmosphere. You have to *repeat* the *part* of the beginning in a deep, significant and entertaining way. Look how much intoxication those who show normal miracles have! Internally, they understand that that is only for a temporary period, and yet they have so much intoxication. However, true intoxication is able to show very many wonders. What is their intoxication in front of yours? Now, what is the *last course* that remains? You have to become the form of an embodiment of *force*. You have been world mothers for a long time, now you have to come onto the *stage* as a form of power. Shaktis finish devilish sanskars with one stroke, whereas a loving mother would sustain them very slowly with a lot of love. You needed that in the beginning, but there is now a need to be the form of power and to finish the devilish sanskars with one stroke. However, when a sacrifice is offered, first of all, the sacrifice is decorated. That takes time. Then the sacrifice is offered in a *second*. You have applied many decorations, and you should now have the *force* of finishing the devilish sanskars even in the atmosphere with just one stroke. Along with having mercy you must have spiritual intoxication. You must not just be merciful. To the extent that you have deep spiritual intoxication, so you should have deep mercy. You should have merciful feelings even in your words. It is now time for doing such *service*. Whose praise is it when it is said, "You take them beyond with just one glance"? You will always see beauty in the eyes of the images of the goddesses. There may not be anything else as attractive, but they reveal all their feelings through their eyes. So this is taking others beyond with just a glance. This *service* of the Shaktis has also been remembered. There should be attraction in the eyes, spirituality in the eyes, spiritual intoxication in the eyes, mercy in the eyes. You have to create such a *plan*.

Your creation should experience that the special souls, this Shakti Army, that have emerged from Madhuban, (in 1971) have come having filled themselves in order to reveal their power. People should experience their influential attitude and behaviour. The *progress* of the entire divine family is based upon you. Everyone thinks: After this *programme*, there will be *progress* in us souls and in *service*. If you finish the *programme* ordinarily, then everyone will have thoughts about it. Everyone is waiting in anticipation to see what speciality this gathering of special souls will show. So you have to pay that much *attention*.

Firstly, you have to bring about newness in *service*, and secondly, there should be newness visible in the souls who have become instruments because the whole of *service* is based on special souls. At present, everyone thinks that, just as the *scientists* are creating *powerful inventions*, in the same way, this *group* of Shaktis will show the elevated weapons created through *powerful silence*. You must not just meet together, but, having come together, create a *powerful* weapon. Anything that is extremely *powerful* remains *underground*. So this gathering is also *underground*. It is a gathering of those who create thoughts whilst being in a state of introspection. Now, you have to show wonders. Everyone has *common* gatherings; so, if you also do something *common*, who would show wonders? You now have to create such weapons, because this is definitely why the Shaktis are shown with weapons. Now, you must become one who destroys. Be a destroyer of your own sanskars and also a destroyer of the tamoguni sanskars of other souls. You have to play the *part* of Shankar in a *practical* way. However, only the Shaktis play the *part* of destroying. Shankar does not have to play this part. You Shaktis have to adopt the form of a destroyer through which you have to destroy evil. You have performed this task, so now you have to show this form. What will be the *result* of

adopting this form? Your creation will experience, day by day, that they are receiving an *extra lift*. They have applied their own *force* according to their capacity; they cannot now continue to move along by their own efforts. They now need the *lift* of blessings. Whatever they have found difficult up to today, the word difficult should be finished for them through your *powerful service*. They should experience everything to be easy. When you see this in your creation, you can then understand that you have become a destroyer. The *result* should be visible very clearly. Then, the storms (toofan) will not seem like storms, but like a gift (tohfa). When your form has *changed* in this way, you can then understand that you are granting a vision of your *original stage*.

Out of all the aspects of dharna, what is the main dharna that you tell everyone about? In order to make them avyakt, what *point* do you give them? How do you have the enthusiasm to remember the Father or to have a heart-to-heart conversation? The main thing for this is honesty and cleanliness. It is necessary to know the feelings and motives of one another with honesty. For special souls, the meaning of honesty and cleanliness is very deep. There should be total honesty in your hearts with one another. When something is very clean, everything is very clearly visible through that. In the same way, the feelings of each of you, your nature and motives should be clearly visible. Where there is honesty and cleanliness there is also closeness, just as you are close to BapDada. A kingdom does not function with just one. You also have to come into relationship with one another. How will you come into close relationship with one another there? That will be only when your hearts are close here. The closeness of your hearts here will bring closeness in your relationships there. There should be closeness in each one's nature and feelings of the mind. There isn't closeness because of the differences in nature. If someone is entertaining, there will be closeness, whereas if someone is *official* (formal), there won't be that closeness. However, you have to become full of all virtues, 16 celestial degrees full here, do you not? So, why should you be any less in this art? For instance, even if your original sanskar is that of being *official*, time and the gathering bring lightness and entertainment, and so you should have the art of being able to harmonize with the nature of others. In this way, you will be able to become 16 celestial degrees complete. So, you have to harmonize the feelings of the mind and also your natures. Only then will you come close. At present, there is a difference experienced. You can see the different natures of each one. This is not a sign of perfection. You have to fill yourself with all arts. If someone's nature is of being *serious*, that is a lack of an art. If someone is not talking to someone else, that is also a lack of an art. So to be 16 celestial degrees complete means to have all the arts of the 16 celestial degrees in your nature. This is known as 16 celestial degrees complete. In this gathering, you have to bring about closeness through your nature and feelings. Sometimes you say, "This is my nature, that was not my intention". So these feelings of the mind should also harmonize with one another. When there is only one type of perfection, your feelings and nature will also be in harmony with everyone. It is remembered that all those who emerge from one mould speak the same language. This is very well known, is it not?

In the same way, it should also be very clearly visible that the feelings of the mind and the nature of the most elevated souls have all emerged from the one mould. Do not give an ordinary meaning to the words "honesty and cleanliness". To the extent that there is cleanliness, so there will be lightness. The lighter you are, the closer you will come to one another, and you will also be able to make others light. Because of having lightness, *light* will be visible in your face. So now, bring about this *change*. In the beginning, there were a lot of visions received from your face. *Light* was visible. Have the awareness of the *service* of the beginning: many used to have visions; they used to experience you all as goddesses. Now, you appear to be *speakers*; you appear *knowledge-full* but you don't appear to be *powerful*. This gathering has to be filled with that. It should appear the same as here, where although two are present, everyone feels that they (Dadi and Didi) are one. Everyone has this practical experience. Coming close to one another you continue to become equal. So, just as these two appear to be one, in the same way, all of you should appear to be the same. Then it would be

said that the rosary is ready. If the thread of love is ready, the beads will be threaded on to it easily. Only when the beads come very close on the thread of love is a rosary created. Closeness creates a rosary. So the thread of love is ready, but the beads now have to come close to one another and harmonize the feelings of their minds and their nature. Only then will the rosary be visible practically. You must definitely do this. You must show this wonder.

You have come from so far away, having left your *service*, so you must now show the proof. You have come from so far away in order to remove that distance. Do you understand? BapDada is also with the most elevated souls, is He not? Everyone is waiting for the *group* of close souls who are with BapDada, wondering when they will see the wonder of this group. Even an ordinary task of special souls is considered to be special. Even if they are sitting together in a normal way, people will see the speciality in them. Everyone wants to receive some *force* that will enable them to experience newness.

You are the instrument souls who give *force* to everyone. Elevate them to such an avyakt stage that the attraction of trivial things on this earth cannot pull them. Make them *Maya-proof*. Show the *proof* of making them *Maya-proof*. You are the *proof*. You are the *proof* of what victorious souls are. Those who are the *proof* all have to become *Maya-proof*. So, what will be the stamp of this gathering? You have to become 16 celestial degrees complete. You should not be one degree less. That which is *old gold* can be *moulded* easily. Because of not having the art, you cannot be *moulded*. You are the complete gold of *full percentage*. Therefore, go from here having filled yourselves with all specialities. Even now, look how each one has his or her own speciality. When a special task is to take place, you remember a particular special soul. However, now, whenever any special task takes place, all special souls should be remembered. So give and take co-operation from one another. When the *group* that is the seed stage becomes like this, then the tree will *automatically* emerge from the seed. This is a gathering of those who are the seed stage, is it not? You are not the seed of the world, but you are the seed of your creation, are you not? So, if the gathering of the seed stage becomes 16 celestial degrees complete, the tree that emerges will also be like that. Now is not the time for you to remain anything less just because of a small weakness. If a weakness remains, you will claim a lower *number*. This gathering must not claim a low *number* just because of small weaknesses.

So celebrate the true Deepawali. Finish all the old sanskars, old thoughts, old feelings and old nature and begin the account of perfection and all specialities before you go. When the special souls celebrate Deepawali first, then others will celebrate it. This whole bhatthi is of *teachers*. What will happen if this *future* is revealed through the *features* of each one of you? The *future* will become the *present*. Achcha.

***** Om Shanti *****

Increase in the Service through Powerful Attitude

With what aim has this gathering come together? There is, of course, benefit in a gathering, but what is the aim of meeting together? Have you thought of any new plans? This gathering is of the most elevated souls, and the souls who are close. Everyone's vision is on the souls who are close and elevated. So the elevated souls have to think about how to bring greatness and newness into the gathering, and into their service. Newness means creating such easy yet powerful plans, that souls are attracted from a distance by that power. For example, no matter how far away moths are, the attraction of the flame is able to draw those moths. Similarly, if there is an intense fire burning somewhere, you can experience its heat from a distance: you understand there is a fire there, and you are attracted to it. In the same way, make your form - and the form of service - such, that souls are attracted from a distance, and come close. Just as, when something spreads into the atmosphere, its influence spreads for quite some distance, in the same way, all the easy yogis and elevated souls should make their atmosphere so spiritual that that spirituality pulls other souls towards them.

What is the main method to create an atmosphere? You have to create the atmosphere through your attitude. The foundation of the atmosphere is your attitude. Until you make your attitude powerful, there cannot be spirituality in the atmosphere, nor the expansion in service that you desire. If the seed is powerful, the tree is also powerful. Attitude is the seed, and you can bring about progress in yourself, and in service, through that. The basis of expansion is attitude.

For your attitude to become powerful, you have to fill it with just one thing: let there be mercy and benefit for every soul. By having this attitude for all souls, your vibrations of mercy and benefit will automatically reach those souls. How does the sound of the radio reach you? It catches the vibrations in the atmosphere - it catches the vibrations through the wireless. Through science, all of them can catch one another's sound, and can hear it. That is through the wireless, and this is through spiritual power. This happens if your attitude is powerful. So whatever vibrations are spread by your attitude, those souls will experience them as clearly as the sound of the radio is heard when you switch it on. Nowadays you can catch the act, as well as the sound, very clearly through television. In the same way you can now do a lot of service through attitude. Through a television or radio station, that sound spreads so far into all directions from the one place. In the same way, there should be so much power in your attitude that the vibrations should reach far into the distance from wherever you may be sitting: however powerful your stage is, the vibrations will reach that far. In this way, to whatever extent each soul's attitude is powerful, that soul will attract other souls from all four directions. This service is now needed.

Words and attitude should go together. But what happens? When you do service through your attitude, you do not use words... and when you do service through words, power is lacking in your attitude. So what should it be? Nowadays, in the cinema and on TV, they have the act and the sound at the same time. If you have this practice, there can be service through both words and attitude at the same time. By speaking too much, you are not able to make the atmosphere as powerful as you can through your attitude. The power of words alone only lasts for as long as they are personally in front of you, or close to you. Attitude is more subtle than words, and so there is a greater influence from that which is subtle. There will be less influence through the gross form. So, as well as the gross power, there should also be subtle power. From both powers, the attitude should reveal something unique.

At present there is not a great deal of difference visible. If both types of soul are present on one stage, the public should be able to see a great difference. If you observe this as a detached observer, are you able to see a great difference? When something is very powerful, it is not affected by other things. Here too, on a physical stage, if you have a powerful subtle stage, then no matter how powerfully others speak, they cannot influence the atmosphere. There is the memorial of an arrow which had been shot, being broken and destroyed on its way. You can make the atmosphere powerful through your attitude.

At present, in some cases, because your stage is not sufficiently powerful, there is the influence of other souls on your own stage and atmosphere. Why? What is the reason for this? You are not able to spread a net of spirituality over other souls through your attitude. When you want to catch a particular soul, you have to surround him in such a way that he is not able to escape. When the net of spirituality is thrown into the atmosphere, through your attitude, no soul is able to escape from the spiritual attraction. People are used to seeing miracles these days, and so you now need to do such service. Everyone thinks that someone should show some miracles, but, instead of miracles, here you have to show wonders. They have miracles through occult powers, whereas you people show wonders through your attitude. Now, people should definitely experience some specialty from whoever shows wonders.

However, what happens instead is that, in some cases, you note the temporary influence of souls, and see how they do certain things, and how they speak. Because your vision is drawn elsewhere, the force of your own authority weakens. This is a very subtle law. You have promised that you will only have the One in your attitude, you will only listen to One, only see One, and only think about One, and none other. If you allow the influence of other souls on your intellect, it breaks your link in a subtle way. In the beginning you were the intoxicated beggars and wandering yogis. You were very powerful in revealing the power of your knowledge. Because of your having that power, the first creation was powerful. Is the creation now as powerful as the first creation? No matter how much zeal there is now, the creation now is not so powerful as the first creation was. Day by day you are becoming more experienced in knowledge, but do you also still have the powerful stage that existed from the beginning? Do you have that fearlessness? Do you have those words of authority that they had in the beginning?

People refine things very much and, as they become refined, these things become powerless. Do the things of today, that have been refined, have the same force? Here too, the form of knowledge has been refined, and your tact has been refined, but force is lacking. If you remember the earlier days, how much intoxication did they have? It wasn't the attraction of knowledge, but there was an attraction on their forehead and in their eyes. People would experience from their eyes that "these people that have come here belong to God". Now, because everything is mixed, you also appear to be mixed. Anything that is mixed gives a very good taste for a short period, but it does not have any strength. For example, chutney is so tasty, but it does not have any power. The taste buds of the tongue are attracted by it for a temporary period. So here too, when you mix everything, they enjoy listening to it for a short period, but there is no power in that. Anything nourishing increases your energy, and that energy becomes your companion for all time. In this way, words of authority and originality make souls into forms of power for all time. Those who just present an entertaining or mixed form only create interest in other souls for a temporary period.

Do you have to create interest in souls, or fill them with power? What do you have to do? Power will continue to attract them for all time. However, if they are just temporarily interested, then when they hear of something else, their interest will be diverted. So now become such wandering yogis. You should feel like those saints, who after staying in their caves for a long time, come into the world for service. When you go onto a stage, others should experience that you souls have been in the cave of introversion and spirituality for a long time, and you have now come out for service. Your form of tapasya should be visible. The lines of unlimited renunciation should be visible on your face. When someone has even a little disinterest, his sparkle reveals that he has disinterest in everything. So the attitude of unlimited disinterest should be visible in you.

When you go onto a stage for service, your face should be experienced as a projector. One by one they continue to change slides in that, and people observe them with so much attention. That scene is very clearly visible. When you go onto a stage for service, the face of each of you should be seen to be like a projector. The virtue of being merciful should be visible on your face. You are those who have unlimited disinterest, and so the lines of unlimited disinterest should be clearly visible on your faces. You have been made instruments by the Almighty Authority, and so the form of authority should be visible. Slides are inserted

into a projector, and then they are shown clearly one by one. In the same way, each sanskar of all the power and all the virtues with which you souls are filled, should be clearly visible from your faces. This is called service.

You saw the example of sakar Baba: you had the practical vision of every virtue from his face. So, follow the father. No matter with what authority someone comes, or whatever mood they come in, what can they do in front of those who have the personality of virtues, the personality of spirituality, and the personality of all powers? They will bow down. They will not be able to spread their influence. Due to you making the atmosphere powerful with your attitude, their attitude and internal vibrations will change.

Everyone used to speak of the power of attitude. You saw the practical proof of the authority of words and attitude, and so you should follow that. The final form is that of power. When any soul comes to you, you first of all adopt the form of love, of a world mother. However, when that soul begins to move along and to face Maya, then in order to help them face Maya and to become co-operative, you also have to adopt the form of power. Where instrument souls are just embodiments of love, their creation has very little power to face problems. They will have love, and be co-operative with the yagya and divine family, but they will not be able to face problems. The reason for this is that the creator (instrument soul) influences the creation. In order to move souls further forward, you special instrument souls must fill them with power from your own form of power. At present the majority of souls do not move forwards: they do not move backwards, nor are they stuck or trapped anywhere, but they do not have any power. To be able to take a jump, they need extra force. A rocket is filled with force and is then sent very high. So, you now need to sustain souls. Due to their lack of power they are unable to take a jump. So the special souls have to fill those souls with special power, to enable them to take a high jump. They wish this - they are making effort - but there now has to be force.

How will you give that force? When you yourself first have the force that you need to make yourself move forward, you will then be able to donate power. Just as you donate knowledge, so you now have to donate the force of power. You now have to perform the task of being a bestower of blessings. You have given a lot of knowledge as a bestower of knowledge. You now have to become a bestower of the blessing of power. This is why people always ask goddesses for blessings. How will they receive success from the goddesses? What service do you now have to do? Become embodiments that grant blessings, and give blessings of all powers to your creation, those for whom you are instruments. The special souls who have become instruments can do this service to a greater extent. This is a group of special souls.

As you were told, it is very easy to become a mike - many will become mikes - but the service of all of you is to fill with might. This is needed now. Now is not the time to remain engrossed in effort on yourself. Now is the time to be revealed through your own effort, and to create an impact. That impact will automatically attract souls.

*** OM SHANTI ***

Deepmala is the Memorial of Rosary of the Living Deepaks (Lamps)

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*** OM SHANTI ***

To take Any Soul Beyond, in One Second, with One Second's drishti

Do you continue to move along whilst stabilised in your original form, in your original homeland, in your original religion, in your elevated action, and in your elevated stage? At the present time, only with your original stage will you be able to overcome all situations - that is, able to pass with honours. If you just remember the one word 'self' (swa) , you will automatically remember your original form (swa-roop) , your original religion (swa-dharam) , and your original homeland (swa-desh) . So, can you not remember the one word 'self'?

All souls need to be made to stabilise themselves in their original form and original religion, and to become residents of their original land. So, for whatever task you are an instrument - or for whatever task you have incarnated - if you know your task and your own self, is it possible to forget it? In today's world, would people forget their tasks whilst engaged in their profession? Does a doctor forget his work as a doctor whilst carrying out his activities - whilst eating, drinking and doing many other things? It is the duty of you Brahmins, whose birth and action it is to stabilise all souls in their original form and original religion.

So can the Brahmins - the Brahma Kumars and Kumaris - forget their own duty? Secondly, when something stays constantly with you - or in front of you - can you forget that? What is it that is extremely close to you, and is constantly with you? What stays extremely close, and is constantly with the soul? The body. Because the body is constantly with the soul, it is constantly remembered is it not? Even whilst trying to forget it, you cannot forget it.

Similarly, who stays extremely close and constantly with you elevated souls? BapDada is constantly with you and in front of you. If the body that stays with you is never forgotten, why do you forget the Father who is so close to you? What do you complain about at the present time? That you forget to remember Baba. You cannot forget the body and bodily relations that have been with you for many births, so why should you forget the One from whom you receive the attainment of all treasures - the One who is constantly with you? Should you remember the One who uplifts you, or the one who makes you fall? If you remembered someone who made you stumble, even by mistake, you would remove that one from your mind, would you not? So, why do you forget the One who uplifts you? When Brahmins stabilise themselves in their original stage - in the elevated awareness of the self - they can also enable others to stabilise themselves. All of you are now instruments with the Father for this task.

What desire and hope has each soul had over a long period of time? They have had the desire for a long time to go to the land of nirvana - the land of liberation. You Brahmins are the instruments to carry out the task of fulfilling the long-time desires of all of those souls. Until you create such a stage, how will you be able to fulfil this task? If you don't fulfil your own desire to attain liberation (soul world) and liberation-in-life (Golden Age) at this time, then how will you enable the desires of others to be fulfilled?

What is the real experience of liberation and liberation-in-life? Whilst in liberation, you will be beyond experiencing anything. And whilst in liberation in life.. how could you truly experience liberation in life since you are ignorant then of what a life of bondage is? However, you can experience the inheritance of liberation and liberation-in-life, that can be claimed from the Father at this time. You can know the stage of nirvana, or the stage of liberation at this time. So you have to experience liberation and liberation in life now.

Only when you yourselves have experienced liberation and liberation-in-life will you be able to give liberation to other souls. Only then will you be able to give the pass to go to their home - their kingdom - that is, to go through the gates of heaven. Until you Brahmin souls give other souls the pass to go through the gates, they will not be able to pass through them! There will be a very long queue in front of you of

those who want to claim a gate-pass to go through the gates of liberation and liberation-in-life. If you take long in giving them a gate-pass, the time will become too late.

Therefore, by constantly stabilising yourself in your original form and original religion - and by considering yourself to be a resident of the original land - you will be able to take any soul beyond, in one second, with one second's drishti. With your benevolent attitude, you will be able to give every soul a gate-pass by giving them awareness. Desperate souls will come to you elevated souls to ask for the donation of the fulfilment in one second of their hopes of many births.

Have you accumulated so much of all the powers that, whilst being a master almighty authority, you can enable those souls to attain success through the method of 'one second'? Since science - with the power of creation - is day by day becoming victorious over time, and is attaining success in every task in a very short time - so that, as soon as you switch something on, the task is accomplished - cannot you, the master creators - with your power of silence and all powers - enable others to attain success with the method of 'one second'?

There is now a need for this elevated service. Become such servers and Godly helpers.

The Godly intoxication in your eyes helps God. Because, souls have now become tired from having to make many types of endeavour over many births, and they now wish to attain success without having to make effort. Success means salvation. Who, except you elevated souls, can quench the thirst of the tired and thirsty souls? Who will enable them to attain success? Would any other souls - apart from you - be able to do this?

Can you remember your elevated task, which you have carried out many times? The more elevated you make your stage, the more you will hear the sound of souls calling out - the sound of people invoking you goddesses - and you will see the faces of desperate souls who are totally lost and tired.

You saw the example of the experience of sakar Baba at the beginning of establishment. Did Baba ever stop anything except to just serve souls everywhere? Did Baba see anything but service? In the same way, you must become totally absorbed in enabling souls to attain success, and you will then be saved from wasting your time and your accumulated energy over trivial matters, and you will continue to accumulate.

When you are able to serve souls of the unlimited with your powerful attitude in a second, why do you waste time in little limited things? Remain in the unlimited, and then limited things will automatically finish. All of you waste time in limited matters, and you then wish to stabilise yourself in the unlimited! However, that time has now gone. Now, remain constantly engaged in unlimited service, and limited things will then automatically finish.

You tell all other souls that to waste their time in performing devotion is like the waste of time in playing with dolls, because the time for devotion is now finishing. You tell others this, do you not? So, why do you waste your time in trivial limited things which are just like a game of dolls? This too is a game of dolls in which there is no attainment. It is a waste of time, and waste of energy. So the Father also says: this game of dolls is about to finish.

For instance, if a new fashion has started and someone continues with the old fashion, what would you call that? So, to waste your time over trivial matters is old-fashioned. You must not do that any more. You tell others to handle situations according to the present time, not according to the past. You say: "So-and-so handles things in an old-fashioned way", or "so-and- so handles things according to the present time". When handling yourself, it should not be old- fashioned. Just as you do not like to handle others in an old-fashioned way, why do you then continue to handle yourself in an old-fashioned way even now?

Now, celebrate the day of transformation. A group of those who have a planning intellect has come today. So the planning group is being given a new plan. Just as the Government celebrates special days, in the same way you have come here: so celebrate the day of transforming the effort of handling yourself from the old way. However, it should not be of the limited, but of the unlimited.

You have come to Madhuban, the land of the sacrificial fire. There is a fire in a yagya. When anything is put into a fire, it moulds very quickly, so that you can make the form of something into whatever you choose. You have come to this yagya, and so you can very easily make yourself into whatever you choose. Achcha.

*** OM SHANTI ***

The Basis of our Karmas is Our Attitude

Today, it is the start of the bhakti of the Pandav Army who live in households. Do you consider yourself to be Pandavas? Do you constantly have your Pandava form in your awareness? Or, do you sometimes consider yourself to be Pandavas, and sometimes to be householders? By constantly considering yourself to be Pandavas - that is, guides (pundras) - could you have any awareness other than that of pilgrimage and the destination? If you have any other awareness, the reason for that is that you forget your Pandava form. By changing your awareness - that is, your attitude (thought pattern) - even your actions are transformed. The basis of action is your attitude. Only through your attitude does your household become pure or impure. This is why, if the Pandav Army connects its thoughts constantly with the one Father, then, with this attitude, you can bring about progress in yourselves.

Progress is based on your attitude. What do you have to do to your attitude (thought pattern)? If your attitude is elevated, your household will also be elevated. So, for easy progress, what should you keep in your attitude? Constantly remember that you belong to the one Father, and none other. You have all relationships with the one Father, and receive all attainments from the one Father. By constantly having this attitude, you will constantly have the vision of the soul: that is, you will have the vision of brotherhood.

Your attitude only becomes mischievous when you forget the attainments from having all relationships with the one Father. When you do not have any relationship with anyone except the Father, why should your attitude become mischievous? When you have an elevated attitude, you cannot be mischievous. Make your attitude elevated, and your household will automatically become elevated. Therefore, make your household this, and it will become a means of progress, through which you will easily receive liberation and salvation. Then that household will not become an excuse for you to come down.

So, in order to progress, those who are living in a household have to make their attitude good, and then the complaint - of the attitude becoming mischievous - will finish. In your awareness and attitude you must constantly have the land of nirvana, and the stage of nirvana (stage of silence), and you must be humble (nirmaan) in your activity.

So, by having awareness of these three - humility, renewal, and silence (being beyond) - your activity, task, and stage will become powerful: that is, there will be power in your awareness. Where there is power, you cannot forget any of the three. So, in order to finish forgetfulness, have a powerful awareness. This is very easy, is it not?

If you have humility in your activity, your task of world renewal will continue automatically. Humility means being egoless. When there is humility, the arrogance of the body automatically finishes. When those who remain humble come into sound, from the stage of silence, their words will be accurate and powerful. When something is powerful, although less in quantity, it has a lot of quality. In the same way, when you first stabilise yourself in the stage of being beyond, and you then come into sound, the words you speak will be few, but they will be more powerful. At present you have to go into a lot of detail, but, as you continue to make your stage powerful, each word of yours will be filled with the significance of a thousand words: through this, your wasteful words will automatically finish.

Just as the entire essence of knowledge is merged in a small badge, in the same way, even one word that emerges from you will be filled with the total significance of knowledge. So, you have to fill your words with such power. When your attitude and words become powerful, your actions will also be constantly accurate and powerful.

You have come here to charge your batteries, and so, in order to do this, constantly consider yourselves to be in charge of world renewal. If you constantly consider yourselves to be in charge of the tasks of this

world, your batteries will remain constantly charged. When you forget that you yourself are in charge of this, your battery becomes discharged. Therefore, constantly consider yourselves to be in charge of this task, and then constantly check the chart of the charge of your batteries. Then there will never be a discharge in the thoughts, actions, or stage of the soul.

Then this complaint will finish. You have this complaint do you not? This is the biggest complaint if everyone. The reason for this is that you do not consider yourselves to be in charge of such elevated actions. "Whatever actions I perform, others who see me will do the same": this is fixed anyway, but do you understand to what greater depth you have to imbibe this slogan? What deep slogan is necessary for the bhakti of the Pandavas? You were told about the slogan: "whatever actions I perform, others who see me will do the same". In the same way: "whatever is my attitude, so will be the atmosphere". The atmosphere will be according to the attitude of yourself, the instrument soul. So, it is the attitude that transforms the atmosphere. Attitude is more subtle than action. Now, you must not pay attention to just your actions, but consider yourself to be in charge of creating the atmosphere, through your attitude.

Who will make the atmosphere satopradhan? All of you are instruments for this, are you not? If you constantly had this slogan in your awareness, would your attitude then become mischievous? A child will only become mischievous when he is free. So the attitude also becomes mischievous when you lack the awareness of such a great task. If a very mischievous child is kept busy, and yet does not let go of his mischievous behaviour, then what method would be used? There is still the complaint that, even though you try to keep your attitude busy in remembrance and knowledge, it still becomes mischievous. So what should you then do? Just as you try to restrain a mischievous child with some type of bondage - whether physical bondage, or using loving words to tempt him into some attainment - in the same way, you will have to tie your intellect and your thoughts with one or another bondage. What is the bondage? Check where your intellect goes, and then transform those worldly things into spiritual things. Then, after comparing the worldly things with the spiritual imperishable things, keep the spiritual imperishable things in your awareness.

When the attitude of a bodily being is mischievous, then, in whatever relationship there is mischief, experience that particular relationship with the eternal Father, in a practical way. For example, if your attitude is mischievous in relationships of the household, then attain the alokik experience of this relationship from the Father, who fulfils all relationships. When whatever was lacking is fulfilled, you will become free from mischief. Do you understand? If you have all relationships and all attainments from the one Father, would your intellect be mischievous towards any others? So, the biggest bondage of having all relationships with One is that you have to restrain your mischievous attitude! With the bondage of having all relationships with the one Father, all types of mischief will easily finish. You will then be unable to see any other relationship, or any other attainment, and so where could your attitude be drawn to?

Tie yourself as is remembered in the example of Sita being ordered to stay within the line drawn for her. In the same way, whilst taking every step, or creating any thought, consider yourself to be within the line drawn by the Father. If you go outside the line, even in your thoughts, then wasteful thoughts will attack you. Constantly stay within the line that has been drawn for you. Then you will remain constantly safe, and no sanskar of Ravan will attack you. You will not waste your time, again and again, in finishing little things. There be neither be any attack, nor will your time be wasted again and again. For this, constantly remember your order.

You have come to this bhakti in order to become such obedient children, have you not? Therefore return with this practice, so that you do not have even one thought which is not within the order. The tilak of being such obedient children should constantly be applied to your awareness. Apply this tilak, and then we shall see who claims the first number. Who will claim the first prize in adopting this tilak? Achcha.

All you children consider yourselves to be the Father's worthy children, do you not? To be worthy means to be obedient. You have put into practice the directions you have been given. So check, from amrit vela until night time: are you moving along in the directions you have been given for your thoughts, words, deeds, and relationships? Or is it that you are able to follow some directions, and not others? Are your thoughts according to the directions, or are they mixed? If they are mixed, then are you fully obedient, or half obedient?

You have been given clear directions for the thoughts you should have at every moment. It is also clear what thoughts you have at amrit vela, is it not? So, do you follow the directions, or do you sometimes go to Paramdham, and sometimes the land of sleep? In every action, and at every moment, are your steps in Baba's footsteps? If the Father's steps are one thing, and the child's steps are something else, then that would not be called obedience, would it? Whether in doing anything for God, or in general interaction with anyone, check your percentage of following the directions as they are given to you. Do you know how to check?

Those who are obedient receive the Father's blessings automatically, and together with that they also have the blessings of the Brahmin family. So check the thoughts you had for the self, for service, for any physical work, or for other souls: did you receive blessings from those? By being obedient, you receive everyone's blessings. The sign of receiving blessings is that your heart and mind will always remain content: not external contentment, but contentment of the mind. You can tell if your mind is content, or if you are just trying to please yourself by being 'miya mitthu' (no one like yourself). The sign of accurate obedience is that you yourself, and everyone else, will thereby remain double-light, through the effect of the blessings. If you don't remain double light, you can understand that the mind is not content, as you are then not receiving blessings from the Father or the family.

Blessings from the family are essential. Do not think that your connection is with the Father, and that you have his blessings, and so it does not matter if you are unable to get on with the family. As you were told earlier, the rosary is not made of just the dual bead. A rosary is not created with just those beads. You have come into the rosary, and you therefore have the full aim that: "all souls should become happy when they see me - they should become light, and their burden should finish". So, a content heart, and the blessings from being obedient, will make you and others light. From this, you can understand to what extent you are obedient.

You saw Father Brahma: each one, young and old, was content and dancing in happiness. At the time of dancing, you have to be light, for only then can you dance. Even if some are heavy, but light in their minds, they are able to dance. Whereas, those who are thin, but heavy in their minds, are unable to dance. So, your words should be such that you are content with yourself, and others are also content with you. Do not say: "that was not my intention or feelings". Why does that intention or feeling not reach the other person? If they are right, then why do the vibrations not reach the other person? There must be some reason. So check: "to what extent have I become worthy of receiving blessings". To the extent that you become worthy of receiving blessings from the Father and Brahmin souls, to that extent you will be worthy of the kingdom.

If you are unable to make Brahmin souls content now, then how will you rule your kingdom? The more you tolerate in an unlimited way, the more you receive unlimited blessings, because you are being obedient to the Father. The Father has asked you to tolerate. So, is following his directions a matter of happiness, or of compulsion? Do not tolerate under compulsion. Some do tolerate, but also say: "no-one has had to tolerate as much as I have had to!". Then they come to the Dadis and say: "you do not know how much I have had to tolerate!". However, what was the loss? You only accumulated benefit. If you follow the directions, you receive the Father's blessings, and everything becomes easy. If you do not follow the Father's directions, and do not received his help and blessings, then it becomes difficult.

So, you are constantly obedient, are you not? In lokik relationships too, the parents have so much love for their obedient children. That is temporary love, whereas this is imperishable love. Achcha.

*** OM SHANTI ***

Facing Maya's Power using the Will Power of Experience

Do you know the spiritual drill? Just as those who have the practice of doing physical exercises can mould their body as and when they wish within one second, in the same way, can those who have the practice of doing the spiritual drill, stabilise their intellect in the stage they wish and to the percentage they wish within one second? Have you become such an ever-ready spiritual military? If you receive an order now to stabilise yourself in the incorporeal, viceless and egoless stage, are you able to stabilise yourself? Or, do the corporeal body, the corporeal world and sinful thoughts pull you towards themselves even against your conscious wish? Are you able to go beyond the attraction of the body within one second? The basis of victory or defeat is one second. So can you win the game of one second? Do you consider yourself to be victorious to this extent? Do you consider yourself to be wealthy with all powers to this extent? Or, do you still have to become completely wealthy? The children of the Bestower are always full of all treasures of wealth. Do you consider yourself to be like this? Or, do the sanskars of being having been a bhagat or a beggar for sixty-three births still emerge sometimes? "I want Baba's help, I want blessings, I want co-operation, I want power." You do not constantly want something, do you? Does the word "want" seem right for the children of the Bestower, the Bestower of Fortune and the Bestower of Blessings? Now, you have to become the bestowers of fortune and the bestowers of blessings and donate something or give a blessing to every soul of the world. Even now, you should not have the thought of wanting this or that. The children of the Bestower are full of all powers. This stage of fullness brings the stage of perfection close.

Do you consider yourselves to be the special souls out of the entire world, who are loved by the Father and who are unique to all other souls? What is the difference between ordinary souls and special souls? Do you know this difference? The speciality of special souls, which should be visible in a practical form, is that they experience themselves to be constantly full of all powers. The praise, "There is nothing lacking in the treasure-store", is of this time. Only when you make yourself full of all powers, will you be complete with all virtues, complete with all physical wealth and will you attain the complete stage of the future. This is why in order to make yourselves like this you have especially come to this bhatthi. Whatever you were lacking in yourself should be transformed into having been attained. Or, do you still experience something to be lacking? This attainment will remain eternally, will it not? Attainment means attainment. Since you have become the embodiment of experience, whatever is experienced becomes eternal. Whatever you have heard, whatever you have attained through the atmosphere, or the things you have attained from being influenced by listening to an elevated soul telling you something are temporary, but the things you experience yourself are permanent and ever-lasting. So have you become those who just listen, or have you become the embodiment of experience? Or, will you become experienced after churning whatever you have heard? Have you experienced the treasures you have received? Or, will you put them into your practical experience when you return to your places? The most powerful stage is that of one's own experience, because experienced souls have will-power. On the basis of the will-power of your experience, you will be able to confront any power of Maya. Those who have will-power are easily able to confront all situations and all problems, and they are also able to make all souls constantly content. So with the power to confront and with the will-power of your own experience, you are easily able to attain the power to make everyone content. So do you experience both these powers within yourself? If you have both these powers, then you will be victorious. Have you become victorious to this extent? To be victorious means not to be defeated in your thoughts, even in your dreams.

If you are not defeated in your dreams, then you will definitely not be defeated in your practical life. In this way, your every thought, every word and every action should be victorious, that is, there should be no name or trace of defeat. Can you make this perfect target in one second? If those in the military are not able to hit their target in one second, they are defeated, and if their target is hit well, they are victorious. In the same way, are you able to stabilise your intellect on this target in one second? Have you become ever-ready to this extent? Or, can you only stabilise yourself on your target after having made effort? If you have to try in this way first, the second to experience victory will have gone by, so how will you be able to become a bead of

the rosary of victory? Therefore, just as you have to stay in constant remembrance, in the same way, you must be constantly victorious. Check throughout the whole day to what extent you were victorious in your thoughts, words, actions, relationships, connections, love, co-operation and in service. Only if you have been constantly victorious over a long period of time in every step and victorious in every thought will you be able to become a close bead in the rosary of victory. Why were there only one hundred and eight that became victorious even after having done so much service? How did they become this? They became so elevated with this effort. Only when you are constantly victorious over a long period of time will you be able to create a memorial that lasts a long time. So what will you do now? The transformation you have to bring about in this bhatthi is that you become constantly victorious over a long period of time. Other souls should experience you to be the avyakt angels who remain stable in the avyakt stage and have come from Madhuban, the avyakt land, into the corporeal world for the sake of world benefit. The souls of your family should experience this transformation in you souls. This is known as the transformation in the bhatthi. Your eyes should give the experience of spirituality, your activity should give the vision of the divine activities of the Father, your forehead should give the vision of the jewel on the forehead, your avyakt features should show the practical form of the divine, alokik stage. Your alokik attitude should remind anyone with a tamoguni attitude of his satoguni attitude. This is known as transformation. This is called being serviceable, when you remain engaged in service at every step. Have you become serviceable to this extent? Do not think that you just have to do service for four hours. You have to be constantly victorious. Not even one second of those who are constantly engaged in service, those who are constantly serviceable, should be spent without service being done. To become serviceable to this extent is the speciality of the special souls. So, you have to become full in all aspects. When you speak of the Father's praise, the word "full" is applied to each of His qualities. So you have to become full in all aspects. If you are full in all aspects, you will not fail. Anything that is full does not have any flaws, therefore, you do not fail. You neither fail in anything, nor do you have any sensitive feelings over something wasteful. Sometimes, you become sensitive over trivial matters, do you not? Those who are full will not become sensitive over wasteful matters, nor will they fail. So have you become those who have applied this tilak? Have you applied the tilak of becoming complete with all powers on your forehead? If you do not constantly have this tilak on your forehead, then, instead of remembering Baba, what do you do in remembrance? Instead of remembering Baba, you start complaining. But now, you must not do that. The file of complaints is already created. Do you know how big the file of each one's complaints is? By constantly staying in remembrance, by constantly being victorious, by constantly being serviceable, there will be no need to make any complaints. You have come to the bhatthi in order to offer the sacrifice of all weaknesses. So, have you offered the sacrifice of all weaknesses? Or, are there still some weaknesses remaining? When an offering is made, what do they say at the end? "Swaha" (let it all be sacrificed). So have all of you sacrificed yourselves? Those who have sacrificed themselves cannot see the things of the past even in their dreams. Have you sacrificed yourselves in this way? Courage and enthusiasm are visible in the result of the majority of you at the present time.

Create an attitude that constantly has this courage and enthusiasm. The land is soft and fruitful, but do not allow the thorns of your past sinful actions from your past life to be sown in this fruitful land. Have you surrendered the thorns to the Father? Have all the thorns that still remain inside and causing damage been surrendered to the Father? When something turns to ashes, that is also called a sacrifice. Do not ever re-sow anything in your land, anything that has turned to ashes, that is, anything that has been burnt. That is, do not ever bring it into your consciousness. To make an offering and sacrifice it means that its name and trace finish. From today, always consider that those are not the sanskars of I, the satoguni soul, that is, those are not my sanskars. So, just as you observe the sanskars of others as a detached observer, in the same way, look at the sanskars of your tamopradhan stage as a detached observer. Finish them in the same way. By considering them to be sacrificed, you will continue to receive success. Achcha.

*** OM SHANTI ***

Be Possessive of All Powers

Bodiless BapDada, the Foreigner, like the children, has to take the support of a body, and adopt a form according to the land. The elevated loving souls give an invitation, with their love, to the bodiless One, to make him the same as themselves. Baba then accepts the children's invitation, and comes to meet them. Today the Father has come to give an invitation to the children. Do you know what that invitation is for? Have you already made preparations to go home, or do you still have to do that? Are you making preparations even now? How long does it take to make preparations? At the present time, the new garden (the new children) has to show some newness. You do not wonder what the new ones would be able to do, do you? Always have the awareness that this elevated time - of the most auspicious confluence age - is getting shorter and shorter. This short time has received a blessing from the Bestower of Blessings. Any soul who wishes to, can - with his intense effort - take as many blessings from the Bestower of Blessings as he wants. Therefore, the new garden - that is sitting personally in front of Baba - can attain the inheritance in the form of blessings of whatever they want, in whatever form they want, and in how much time they want, from the Father, the Bestower of Blessings. This is why BapDada has special love for - and gives co-operation to - the new garden, the special loving souls. Continue to take this co-operation from the Father in the form of easy yoga. This blessing can enable you to take a high jump in a short time. Simply have this constant awareness: "I, the soul, have a special part in this drama". What part? That the Almighty Authority Father is co-operative with you. Can those with whom the Almighty Authority is co-operative not take a high jump? Change this co-operation into easy yoga. To be co-operative with the worthy Father is the stage of being yogyukt is it not? Every thought, word, and deed of those who are constant yogis will be visible as their constant cooperation in the tasks of the Father and the establishment of the kingdom. Such a soul is said to be an enlightened yogi soul, and a true server. So, to be constantly co-operative is easy yoga. If, for any reason, you experience difficulty in being co-operative with the intellect, but you still make yourself co-operative through words and deeds, then you are yogi. You can be constant yogis in this way, can you not? Or do you also find this difficult? If not with your mind, then with your body... if not with your body, then with your wealth... and if not even with your wealth, then make others co-operative in whatever way they can be: this is also a kind of yoga. It is one thing to have courage, and to be co-operative through this courage. But, if you do not have courage - courage in your mind, your body, or even your wealth - what will you do? Even such souls can be constant yogis. There are some who do not have the courage to do things themselves, but they do have enthusiasm. They do not have the power of wealth... they do not have the power to control their mind, and so have more wasteful thoughts... however, whatever experience in life gives them enthusiasm and courage, that also gives enthusiasm to others. And, by others receiving courage from them, they then receive a share of what the others do. It is certain that the souls who have come from the beginning until now have all experienced some form of attainment in their life, and this is why they have come. You can use that special experience as a means to increase the zeal of many other souls. No one should be deprived of this wealth. Whatever you have, however much you have... if you make others courageous and co-operative, this will enable you to accumulate marks in the subject of co-operation. Now then, is yoga easy or difficult? Is it difficult to be a constant yogi? Since you now belong to the Father, there is not a percentage in this, is there? You have passed fully in this, have you not? Since you belong to the Father, then there is only the Father and you, and no third person. The inheritance is included with the Father. Is there a third person? There is only you - the soul, not the body - and the Father. There isn't a third person to create obstruction in the meeting of the two. And so you are a constant yogi, are you not? If there is no third person, then where does the obstruction come from? In that case, you will never say that it comes, will you? "What can I do if it comes?" : now finish this language. Always think that you are constantly co-operative with the Father: that is, you are easy yogis. It is as if you do not even know what separation is. Just as, in the future, you are not aware that Maya exists, so too your stage should be like that now. The things of childhood have now passed. You are no longer in front of the gate. Just as there is no percentage in being a child of the Father, in the same way there should no longer be a percentage in the stage of being a constantly easy yogi. It should become natural, and part of your nature. Some people have a particular nature, and they continue to move along under the influence of that nature, even against their conscious wish. They say: "my

nature is like that... I do not wish this, but it is my nature...". In the same way, your nature should become that of a constantly easy yogi, and sahyogi(co-operative). It should become natural. "What can I do?.... how can I have yoga?..." : all those things should be finished. You are constantly co-operative: that is, a yogi. By making this one aspect natural, and part of your nature, you will become perfect in all subjects. To be perfect means to be beyond being affected, and even beyond defects. So, from today, have all of you become easy constant yogis? Or will you become that now? Since the Father, the Bestower of Blessings, is also giving blessings with the inheritance, can those - who have a right to the inheritance and who have also attained blessings - find anything difficult? Now just see: when someone comes and says that something is difficult, remind him of the inheritance and the blessings. Only one more step remains to go home. You have now already become multi-millionaires at every step. You have attained so many blessings from the Bestower of Blessings. If you are multi-millionaires at every step, would you waste any step? Every step is powerful: it is not wasteful. Put power in your awareness. Finish the stage of being ordinary. Whilst putting power in your awareness, continue to collect multi-millions at every step. Only then will you become masters of the world. Achcha.

Today, Baba has come having been pulled especially by the love of the children of the new garden of flowers. There is also extra love for the little ones. So, consider yourselves to be extremely loved, long lost and now found children.. You are very much loved, and so you have to reveal yourselves as being the same as the Father. Do not become the same as your brothers and sisters, but the same as the Father. The Father is celebrating a meeting with you, with the same love with which you have called him, and he also says "namaste" with that same love. Can you understand the significance (raaz) without a sound (saaz)? Have you developed such a practice that, without making a sound, you are able to make others understand the significance of your thoughts? In service at the end, sound will be merged, and the significance will have to be explained, so you have to develop this practice. Since science is showing many such things, does silence not have that power? The more that you yourself become one who understands all significance (raazyukt), and are accurately linked in yoga (yogyukt), the more you will be able - without making a sound - to make others understand the significance. How will you create so many subjects? Will so many subjects be created through this speed? Would you also make as much effort on the subjects created at the end? When a stamp is created, the stamp is applied in one second. In the same way, one second's powerful stage will be such that - without saying anything, or making any effort - you will apply the stamp to the souls who belong to the deity clan. This is the praise of those who are powerful. Become a bestower of blessings, and give blessings to the devotees, in one second. Effort is not required to give blessings. Effort is required to receive an inheritance. Those who are to receive an inheritance are making effort. They are making effort, but, when you have become a bestower of blessings, it takes no effort for them to receive the blessings, and it takes no effort for you to give the blessings. So your last stage is to be an image that grants blessings, just as the image of Lakshmi is shown giving physical wealth with her hands. That is not the memorial of Lakshmi, but of your last form of power. Although the image is shown with physical wealth, it represents the bestowing of blessings from the Almighty Authority in the form of power. So do you constantly see yourself as a bestower of blessings? From this you can find an approximation of the time when everyone will come in front of the Shaktis - the images that grant blessings - and the seed of blessings will be sown. So you have to accumulate all the powers within yourself. In this way, continue to become an image that grants blessings, and make others this also. You have to go beyond sound. Achcha.

*** OM SHANTI ***