



OM SHANTI

**Avyakt Murli
Revision Course**

The Day Of Remembrance In The Form Of The Day Of Power

Today, BapDada, seeing all His children merged in love, gave the response of love: May you constantly be a bestower of fortune and a bestower of blessings, the same as the Father. May you constantly be a world benefactor and one who has a right to the kingdom of the world. May you constantly be victorious over Maya, the elements and all situations. Today, BapDada was seeing a sparkling tilak of victory on the forehead of all the victorious children. He was seeing the flag of victory in the hands of all the children. Baba was hearing everyone's heart echoing: Victory is our birthright. Today, at amrit vela, Baba was listening to the invoking sounds of love of all the children. Gopikas completely lost in love, who had become distant physically and were far away, were merging into the Ocean of Love like a dried-up river. BapDada also became merged in the love of the children. The sweet pearls from everyone became the garland around Baba's neck and merged in His heart. Various thoughts from everyone's mind were being heard like sweet music. Children from all around were garlanding BapDada with rosaries of remembrance.

As well as the day of remembrance, as a memorial of today, today is called the day of power. In the beginning, BapDada placed the urn of knowledge on the children, and through sakar Baba, willed the body, mind and wealth to the Shaktis. In the same way, He also willed will-power. He himself became a resident of the subtle region and made the children the corporeal instruments. This is why this is also known as the day of power.

Today, Baba was merging the love of the children within Himself beyond sound. At this time, the sound of complaint and invocation from everyone's mind is coming from all directions. Can all of you hear it? BapDada is especially giving the return of remembrance to the new children. Just as the older children received the lift of a double engine, in the same way, BapDada is giving the new children the gift of a special lift of incognito help; the experience of attainment and the treasure of happiness. Through their service and experience of constant company, BapDada is transforming their complaints into zeal and enthusiasm. Just as new children have special attachment to the Father and service, so too, BapDada has His special co-operative vision on the new children. Baba is also singing praise of the wonder of the new children. Achcha.

To the loving children who constantly remain absorbed in love for the one Father, those who reveal the one Father; to the victorious souls who are instruments to become part of the rosary of victory by all souls; to those who are equal to the Father and who reveal all the Father's virtues in a practical form; to those who use all their powers for service; to such world-benefactor children who have a right to BapDada's heart-throne, love, remembrance and namaste from BapDada.

Speaking to Didiji and others:

What is the special form of the children today? Together with love, they also give complaints. Baba is the Ocean of Love, and so what is the speciality of an ocean? To the extent that there are waves, to the same extent there is stillness; it has both specialities at the same time. In the same way, the speciality of those who become equal to the Father is that, externally, they are an embodiment of remembrance and, internally, they are an embodiment of power. To the extent that they are an embodiment of remembrance in the corporeal form, to the same extent they are the form of power. There should be the balance of the two simultaneously. Do you have such a balance? According to the time and whatever day it is, you automatically take that form. However, there is spirituality when both forms are clearly visible at the same time. You are playing your part and, at the same time, you also have the stage of being a detached observer. By having the stage of a detached observer, you will play your part accurately.

However, you will not become the form of your part, that is, you will not be influenced by the part. You will have will-power.

When you are able to adopt the form you want whenever you want, that is called will-power. The form of power should also be merged within the form of love. To simply merge yourself in love is being physical. Spirituality is when you remain an embodiment of power as well as an embodiment of love. This is why the final scene of the form of love is that of being a conqueror of attachment and an embodiment of remembrance. To the extent that there is great love, to the same extent, there should be detachment. So what was the final paper you saw? Whilst having love, Baba was the conqueror of attachment and the embodiment of remembrance. This final paper has been remembered as a memorial; this was Baba's practical demonstration. Whilst having corporeal relationships, he had the power to accommodate as well as the power to tolerate; you saw the form of these two powers. On the one hand, to merge the love and on the other hand, to finish the final remaining karmic accounts with the power to tolerate. You saw the power to accommodate and the power to tolerate in the practical form. Does a father not have love for his children? Even whilst being an ocean of love, he was completely still. He was completely beyond the consciousness of his body; this was the final stage. Baba demonstrated this practically. It was at just around this time (at night). In the final paper, he claimed the first number in a practical way. To put something into a practical form is easy, but to merge it, you need will-power. You saw the entire part of how to merge. To merge the suffering of karma and also to merge love. This is will-power. This is the will-power that Baba willed to the children at the end.

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The fast effort for the present last period.

Today, BapDada has especially come to see the faces of the living chatraks who have come to celebrate a meeting, those who are the extremely loving, long-lost and now-found children. To the extent that the children, who constantly think of a meeting and who are constantly absorbed in this love, remember the Father, BapDada accordingly remembers them in *return*. Such multimillion times fortunate souls are loved by the Father and also by the world. Just as you children invoke the Father, in the same way, the souls of the world are invoking you most elevated souls. You are able to hear the sound of their invocation echoing in your ears. Especially at dusk, when the sun sets, together with saluting the Father, the Sun of Knowledge, they also salute the limited lights, the *lucky* stars, considering them to be beings of light who dispel darkness. Whose memorial is this? Do you elevated souls experience being invoked every day? This is because even the Father salutes such elevated souls who are the masters of the world and the masters of Brahmand. Therefore, souls of the world also took up the discipline of offering salutations every day. Do you experience yourself to be worthy of those salutations? You do not think that this praise or worship is only for the old, the special children, do you?

The new children who are moving along with fast effort are especially merged in BapDada's eyes. Just as the Father is constantly merged in the children's eyes and they constantly experience His Company and closeness, in the same way, the children who have come later are not distant; they too are close. This is why, according to the drama, children who come at the end have a *golden chance* of moving fast by taking a *high jump*, that is, of coming *first* and they should constantly keep this in their awareness. BapDada is happy to see the zeal, enthusiasm and courage of the new children and is also giving them special love and co-operation.

Now, this year, have the determined thought to fulfil the many desires and wishes of the souls of the world. To fulfil the desires of others means to make the self ignorant of any knowledge of desire. Just as to give is to receive, in the same way, to fulfil the desires of others is to make the self complete. The *fast* effort for the present *last* period is to perform a *double* task simultaneously. What is that? To give to others is to fill the lack within the self, that is, to create others is to become. On the path of devotion, people donate whatever they lack and, by donating that thing, they never lack it again. So giving becomes receiving. In the same way, in whichever *subject* you feel yourself to be lacking, whatever speciality or virtue you feel you lack in yourself, donate that particular speciality or virtue. That is, use that in serving other souls, and you will then experience that within yourself as the practical fruit of service. To serve means to receive the fruit. Now, there isn't that much time to make effort in which you can first give time to your own self and make time to serve others. *Fast* effort means to serve the self and others at the same time. At every *second* and in every thought, there should be benevolent feelings for the self and for the world. In the same *second*, you should be performing the *double* task; only then will you become one with a *double* crown. If you only perform one task at a time, then, as a *result* of serving either the self or the world individually, you will receive a single crown of *light* in the new world. That is, although you will attain a life of purity, a life filled with happiness and prosperity, you will not attain the throne and crown of a kingdom, that is, you will be rewarded with the status of a subject. The basis of attaining a *double* crown is to perform *double* service at the same time: to serve the self and others at the same time. This is the effort of coming *last* and going *fast*. Are you making such *fast* effort? You must have this particular *checking* at the present time. You will be able to change yourself and the time through this method. Achcha.

To such children in whom there is hope, who transform themselves and the world, to those who constantly maintain good wishes for world benefit, the same as BapDada, to the fast effort-makers who fulfil all desires of all souls, to the world servers and world benefactors who use their time and thoughts for service, to such most elevated souls, BapDada's love, remembrance and namaste.

Personal meeting: The main basis of transformation is to remain *busy* in service at every *second*.

What special chit-chat takes place in the heart-to-heart exchange of the maharathis? Generally, the subject that comes up with the maharathis is, "According to the time, how will transformation take place?" While looking at the time and the self, there is the question of what will happen. However, the main basis of transformation is to remain *busy* in service at every *second*. Every maharathi should constantly have the thought: Whatever time I have, that has to be used for service. Even when you are using time for an essential task for your body, you can use your mind to bring about world benefit at the same time while doing that. If you are not able to do something with words or deeds, you should have the thought in your mind of having benevolent feelings; that is also then accumulated in the *subject* of service.

On the path of devotion, whom does one call a great donor? Great donors are those who do not use anything for themselves, but who use everything at every moment to serve others. Otherwise, they are just donors. Those who constantly and continually donate are called great donors. In the same way, while giving time to yourself personally, always consider yourself to be engaged in world service. Whenever you are sitting on a *stage*, you have to pay special *attention* because you are on the *stage* for service at that time. You therefore don't become slack. You pay *full attention* to service. In the same way, constantly consider yourself to be on the *stage* of service and transformation will take place through this. Whenever you recognise any weakness in yourself, constantly remain engaged in this task of service and, as a result of that service, you will have the attainment of blessings from the hearts of all souls and will also be praised. On the basis of this attainment you will experience happiness, and, by your remaining *busier* on the basis of happiness, whatever weaknesses you experience within yourself will finish. So, this is the way to transform yourself, to which you have to draw one another's *attention* and put into a *practical* form. To stabilise yourself on the pilgrimage of remembrance at the present time, according to the stage of being a world benefactor, is also accumulated in the subject of service. This is because the time of the maharathis spent now on the pilgrimage of remembrance is not just for the self, because that time spent on the pilgrimage of remembrance is for the self as well as for the benefit and service of others. You have already received a lot of time to experience for yourself, but it is now time for the *stage* of being a great donor and a bestower of blessings.

So, what is the definition of a maharathi? A maharathi is one who has a *double* crown, that is, one who is a *double* server. There should be the *balance* of serving others as well as serving the self; such a soul is called a maharathi. The time of the children's childhood is for the self, and the time of responsible souls is for service. The time of the infantry and the cavalry will be used for the self a lot more. Sometimes, their stage will get spoilt. Sometimes they will have dharna, whereas at other times they will *fail* in their dharna. Sometimes they will make intense effort, at other times they will make ordinary effort. One moment they would be battling with one sanskar and the next moment they would be battling with another; they will waste a lot of time on themselves. However, maharathis would not be like this. Little children play with toys. They put everything right very quickly or they spoil something very quickly. Here, too, they play with the toy of their sanskars, sometimes putting everything right and sometimes spoiling. Sometimes they put everything right, sometimes they are influenced and sometimes they influence it. However, this is a sign of childhood, not of a maharathi. Achcha.

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Revelation of the Father through having the highest and holiest thoughts, words and form.

Do you create every thought and perform every action while considering yourself to be the *highest* and the *holiest*? *Highest* means the highest-on-high Brahmins. In the variety-form image, Brahmins have been given the highest position. Just as your position is the highest, the topknot, so too, is your stage also the highest? Just as your name is so elevated, so your honour and your activity should also be the same. The praise of the Father is: God, the Highest-on-high. So, too, the praise of the children is: Highest-on-high Brahmins. The memorial of this elevated stage continues even today: whenever people carry out any elevated or auspicious task, they have it performed by those who are called brahmins (priests). Even today, you see and hear the memorials of the elevated deeds being performed at this time by the form of the true living Brahmins. On the one hand you are able to hear the praise of the elevated actions that you performed and on the other hand you are playing an elevated *part*. You can see the memorials and the *practical* both together. The memorials prove how elevated you were, are now and will be in the future. Just as Brahmins are the most elevated, so, too, the period of the Brahmins is the most elevated of all ages, that is, it is the time of the confluence age, the time of amrit vela and brahm-muhurat (auspicious time of early morning). Why was this most elevated stage of the Brahmins created? Because it is only the Brahmins who attain the elevated fortune of being co-operative in performing the highest, most auspicious task. Are you able to keep in your awareness your elevated *part*, your elevated Father, your elevated position and your elevated honour? Throughout the whole cycle, you will not be able to attain such elevated fortune again. Even now, you hear about the memorials of such *highest* and *holiest* souls. Instead of people singing the praise of you Brahmins, they sing praise of your deity-form.

What is the praise of the *holiest* of all? People continue even now to sing the praise of the lotus eyes, the lotus hands and the lotus mouth even now. Now, *check* whether every physical organ of yours has become as detached as a lotus in a *practical* way. Just as a lotus is detached while forming relationships and connections, in the same way, are you detached from the attraction of the body, bodily relations and bodily world? Do any of the physical senses pull or influence you to see something or hear something? To be under their influence means to change from being the *holiest* to being an evil spirit. When you become an evil spirit... the activity of an evil spirit is to experience sorrow and to cause sorrow to others. Then, from being the *highest* Brahmins, you become shudras. Therefore, always have the awareness that you are the *highest* and the *holiest*. Only when you have this awareness in a practical way, that is, only when you have this in your thoughts and in your form will you be able to celebrate the year of revelation. In order to reveal the highest-on-high Father, you yourself have to become an embodiment of the *highest* and the *holiest*. Otherwise, how can you reveal the Father? To reveal within yourself virtues and activities like the Father's is to reveal the Father Himself. Through performing an elevated task, you will glorify the name of the highest Father. Through your spiritual image, you have to reveal the spiritual Father so that every soul sees Father Brahma in every Brahmin. The creation should reveal their Creator. From everyone's mouth there should only emerge the sound that God Himself has made them so fortunate. Each one's fortune should glorify the image of BapDada. Each one of you should make yourself such a divine and clean mirror that many others have a vision of BapDada through that mirror. Only the practical stage of being equal to the Father will enable others to have a vision of the Father.

The meaning of celebrating the year of revelation is to make the self equal to the Father. These physical means are just for name's sake because the permanent means is that of being an embodiment of success. An embodiment of success will automatically prove that it is God, the Highest-on-High who has made you so

elevated. So, together with the facilities, also adopt the form of success. All three, your thoughts, words and deeds, should be the *holiest* and the *highest*. Only through having such a *stage* will you be able to reveal the Father. BapDada is happy to see the children's zeal, enthusiasm, elevated thoughts, effort and love but is also showing you a *plan* to be able to give co-operation in the future. Everyone has the same thought. United thought has great power. Stabilise yourself in a stable stage and put this thought into practice. There is praise even now of the image of fortune of every cycle, that is, it is eternal. Achcha.

To those who reveal the image of BapDada through their fortune, to those who, like a lotus, remain constantly beyond temporary attractions, to those who stabilize themselves in the *holiest* and *highest* stage of self-respect, the same as the Father, to those who reveal the Father's love, form and relationship to every soul, to such most elevated, highest-on-high Brahmins, love, remembrance and namaste from Highest-on-High Bapdada.

Personal meeting with BapDada:

Effort of the last stage

In order to celebrate the year of revelation, everyone has made special effort to reveal BapDada through the newspapers and *cards*. These too are essential tools for service. However, people look at and read the newspapers and *cards* etc. on the day they receive them, but then those things become merged in their awareness. You would not say that they completely vanish because it is the awareness that merges and then emerges at the right time. This is why one would not say that it has vanished, but that it has merged. Through this, the land receives a little water of love and introduction, but how could it give the fruit of revelation? Of course you watered it, but what for? To receive fruit. How will that fruit be received? That is, how will those thoughts take a *practical* form? You would not always have *cards* printed for this, would you?

Nowadays, what desire do the *majority* of souls have? (to attain peace and happiness.) Of course, they desire to have peace and happiness, but what do the devotee souls in particular desire? The desire of the *majority* of devotees is to see *light* for even a *second*. How will you fulfil that desire? The eyes of Brahmins are the means to fulfil that desire. Through your eyes, they should be able to have a vision of the form of light of the Father. Your eyes would not be visible as eyes, but they would be seen as globes of *light*. Just as you see the sparkling stars in the sky, in the same way, your eyes would be like sparkling stars. However, this will only be visible when you stabilize yourself in the form of *light*. You should be *light* in your actions, that is, there should be lightness; your form should be of *lightness* and your *stage* should also be *light*. When the special souls make such effort and have such a stage and are embodiments of remembrance, then, on seeing you special souls, all effort-makers will also make such effort. While performing actions, *check* again and again: Am I *light* in my actions? Do I have any burden of actions? The burden of action would pull you towards itself. If you do not experience any burden in your actions, then you will not be pulled by that but there will be transformation in your karma yoga.

So, this method and form of celebrating the year of revelation is in everyone's intellect, is it not? You have made such a *plan*, have you not? You saw how Baba, in the sakar form, performed a great deal of action, was involved with the expansion, was entertaining and had contacts and relationships, and to the same extent was completely detached while having those contacts and relationships. Just as it is easy to interact and have relationships with others, so it should be just as easy to be detached. This *practice* is needed. At one moment it will be the extreme, and the next it will be the end. This is the effort for the *last* year and the *last* stage. Make such a plan. *Rehearse* this and perform this *drill*. Perform the *drill*: going into the extreme and then the end. At one moment be in a close relationship and the next moment be just as detached as you were in

connection, as though merged in a *lighthouse*. A *lighthouse* means your home of light. One minute be on the field of action and the next minute be in the supreme abode. Achcha.

Meeting the mothers: Benefit in sorrow and defamation

BapDada has had special love for the mothers from the beginning. Who had the special *part* in establishment of the yagya? Who were the instruments? At the end, too, who will become instruments to bring about revelation and beat the drums of victory? The mothers. At the confluence age the gopis have a special *part*: Gopi Vallabh, the Father of the Gopis, has also been remembered. Mothers always have the desire that someone elevated should make them belong to him, that they find a good husband and a good home. What more do you want when the Father has made you belong to Him? Whenever any situation comes up in this benevolent age, don't see that situation, don't see the present time, but see the future in the present. That is, when someone is causing you sorrow or insulting you, just think that there is some benefit for you in that. The benefit is that that sorrow or insult will bring you closer in remembrance to the Bestower of Happiness. Do not see the external form, but see it in the form of benefit, and then any situation will not seem a difficult situation. Through this, you will be able to make progress. Achcha.

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

BapDada meeting teachers: The way to make effort: 'If not now, then never'

Teachers are special souls who are instruments for service. So, is your effort according to that, or is your effort the same as that of the *students*? According to your *part*, what special effort are you making? "To become perfect, to become satopradhan" is everyone's aim. That is *general*, but what special effort are the teachers making? At present, the special effort that you are making, or should be making, is for your every thought to be *powerful*. It should not be ordinary. It should be powerful and not wasteful. What is the meaning of a *teacher*? To be *serviceable*. Not even one *second* should be without *service*. To study the murli and to *check* yourself is a gross aspect.

As time is coming close, the special instrument souls have to make the effort to go faster than time. Do not say that there is still so much time and that your weaknesses will be removed; no. It should remain in your intellect, "If not now, then never." You should have the *slogan* "If not now, then never" for every thought and every *second*. Those who fill themselves with such sanskars of "now" will come into the golden age at the beginning, whereas those who say "at some time" will come in the middle period. Those who say "at some time" are waiting for time, and so they will also have to wait for their status. So, remember this *slogan* at every *second* and in every thought. If this lesson is not firm, you will constantly have sanskars of weakness. The sanskars of a mahavir are, "If not now, then never!" To say, "That one is ahead of me, and so if that one does it, I will also do it", are sanskars of carelessness. Whatever thought you have, you have to do it now, not tomorrow, but today, not today, but now. It has to be done this instant.

All of you are special souls, are you not? You do not consider yourselves to be junior, do you? In effort, everyone is senior. There can be senior and junior in your activities, but not in effort. Even the juniors can go ahead in effort. In business activities, the code of conduct has to be observed, but not in effort. In terms of effort, whoever does something will receive the reward of it. Now *check* whether your effort is according to this, or whether your effort is the same as everyone else's. That is, is it ordinary? *Teachers* are always happy. *Teachers* receive the *lift* of blessings from everyone. However, if they become instruments to make others weak, they also accumulate sin, and, because of this burden, are not able to do what they want to do. Those who have a burden are not able to climb high. This is why, if they are unable to *change* even when they want to, there must definitely be a burden. Burn that burden with special yoga, with the codes of conduct and deep love. Otherwise, the time will pass in that burden and you will not be able to move forward. Wake up at amrit vela and *set* your *seat*. Are you *set* according to your *seat*? *Check* this. Make your *pose* (stage) all right. Even if your *pose* is not correct, by *checking* you will be able to put it right. Achcha.

*** Om Shanti ***

Become an embodiment of double light.

On the path of devotion, Lakshmi is shown as a great donor, so what symbol is shown for a great donor? (Lakshmi's hands are shown open in the form of giving.) Wealth is overflowing from her palms. This is a memorial of the Shaktis. Lakshmi means the goddess of wealth, not physical wealth, but the wealth of *knowledge*. A goddess of the wealth of powers means one who gives. So, whether you give *knowledge* or powers, you have to become a goddess of wealth as is shown in the picture that has been created. Such is the image of your memorial, so do you experience yourself to be like that in the living form? Anyone who comes in front of you for even a *second* should experience having attained something through your drishti, and only then would you be said to be a goddess who bestows. This *service* is now needed because only then will there be world benefit. You definitely have to give to all these souls, so the form of giving is subtle and very powerful - less time and higher attainment. How many such Shaktis or goddesses who bestow have become ready? How many such goddesses would there be? In the same way, there is a *number* for the memorials too. Some are those who give at every moment, some are those who only give sometimes, some only give to certain people, some give to everyone. Some say that they would do something if they had a *chance*, if there was the *field* for it or if they received co-operation. Only then would they do it. So, what is their memorial? A date and time is *fixed* for their memorial too. Those who act constantly are also worshipped constantly. Those who take a *chance* on the basis of time or co-operation have a *date fixed* for their memorial. Some goddesses have their every action worshipped, even their change of dress. This proves that they donated at every moment while performing every action and such ones are called great donors and this is why their worship and their memorials are considered to be great. One are those who constantly fulfil the responsibility of love with their companions and the others are those who do not fulfil their responsibility of love even while being together. In their memorials, too, they do not have the companionship of the worshippers all the time; they would only come for their selfish motives. It is very clear in the memorial whose memorial it is. This too is a secret. You now have to become like that. You have to fulfil the responsibility of love with your companions all the time, not just at a time of need, but you have to fulfil the responsibility at all times. Not out of selfish motives, not for your own convenience, but you have to fulfil your responsibility with love and for all time. Achcha.

Personal meeting with BapDada:

Do you constantly experience yourself to be with BapDada? Or do you experience yourself to be alone? Just as the Father is shown as One with a thousand arms and, while being the Almighty Authority, He is shown in the memorial with the children as His arms, in the same way, do you children also constantly experience yourselves to be with the Almighty Authority Father or only sometimes? Those who constantly experience His constant company will never feel any need to experience the company of a bodily being. Such souls will never take the support of bodily beings for any service. To take co-operation according to the code of conduct and according to the gathering is a different matter. However, to remember a bodily being in any circumstance, thinking that that person will help you overcome that circumstance, that they will give you advice or support proves that you do not constantly have the support of the Almighty Authority with you. Because someone who has constant company of the Father has a close relationship with Him, he will remember Baba in his thoughts and heart-to-heart conversation, that he should ask Baba about that. It also happens that you remember an instrument *teacher*, a companion or an equal for a task, but you constantly remember 'Baba, Baba' in your mind and intellect. Since Baba has promised you that He will give you His *direct* company, you should take the benefit of that promise. At this time, you can have a personal

relationship with both Fathers. It will not happen again throughout the cycle. Take the full benefit of the attainment that you are able to have at only this time and at no other time. No matter what happens, always remember Baba. This is known as being a constant yogi. To have remembrance of the Father at every step is also yoga. Are you such constant yogis or do you have to become those? Since the Father Himself is making an *offer* to give you His company, you should accept that *offer*, should you not? For half the cycle, you were trying to convince the Father to give you His company, and now that the Father Himself is making you an *offer*, you should accept it. Generally, when someone is offered something physical and that person does not accept it, it is not considered to be good manners. Would you consider that respectful? This is an *offer* from *God*. To be constantly with the Father means to be a constant yogi. He is constantly *light*, and so by being in His company, you will also become *light* and light in feeling; so, you become *double light*. Since the Father is *offering* to carry your burden, why are you carrying the burden? Those who are carrying a burden cannot move at *full speed*. So, now, become light of all types of burden. Clear every corner inside yourself. Do not hold on to any rubbish within yourself. Do not think that you will give it when you have a *chance*. It is, after all, rubbish, and germs grow where there is rubbish. To keep them means to make them grow. So when you keep yourself empty of rubbish you will be able to fill yourself with the treasures you have received from the Father. Achcha.

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

Three Best Godly Gifts

Today, the oldest and the new children are pleased to claim their birthright of celebrating a meeting in their original home - their corporeal sweet home - Madhuban, the heavenly ashram.

Seeing such happy souls, and seeing the attainment and fortune of those souls, BapDada too is happy. Just as children are happy when they receive an inheritance from their father - that is, they are pleased - in the same way BapDada is also pleased to see the "last and so fast" effort-makers deeply engrossed in the love of making intense effort.

The faces and personalities of those who are making fast effort are like those of the Father: they are constantly visible as spiritual. There isn't any thought or awareness other than of spirituality - that is, all the powers that are attained from the Father are visible. Their spiritual ability to take every soul beyond with a glance is visible in their every look.

In order to attain such an elevated stage, you must remember two things constantly:

1. Consider yourself to be an immortal image.
2. Consider yourself to be a trikaldarshi (knower of the three aspects of time) image.

The incorporeal stage is to be seated on the immortal throne, and to be an image of immortality. In the corporeal karma yogi stage you are a trikaldarshi image seated on the Father's heart-throne. Before putting any thought into practical form, check these two things: are you stable in both forms - incorporeal and corporeal? By having this awareness, you will automatically become an embodiment of power - that is, you will experience health, wealth and happiness at every moment.

Even if the suffering of karma through the body may be bigger than a crucifix, by constantly considering yourself to be a detached observer, you will not be influenced by the suffering of karma. All the suffering of karma will be experienced as a thorn rather than a crucifix. The happiness of being free from the suffering of karma - for birth after birth in the future - becomes the medicine to settle the suffering of this karma. Happiness becomes the nourishing medicine.

Now, check yourself: "Do I remain constantly healthy?"; "Have I attained the blessing of being ever healthy?"; "Have I attained all three blessings of being ever healthy, wealthy, and happy, from the Father, the Bestower of Blessings?"

You are not losing your inheritance of being ever-healthy all the time, through being influenced by any type of illness of Maya, are you? Have you received the blessing from the Father of being ever-wealthy - that is, of being full of the treasures of all powers? Do you experience yourself to be a master of all treasures? That is, there is the praise of nothing lacking in the treasure-store of the deities, but the praise of the Brahmins is even more elevated than that of the deities. No power is lacking in the treasure-store of Brahmins. Do you experience yourself to be ever-wealthy in this way? As well as being ever-wealthy, do you also experience yourself to be ever-happy - that is, constantly happy? If you do not have any attraction to matter or to Maya you can then remain constantly happy. Those who are constantly happy always have just one thought in their awareness: I have attained that which I wanted to attain, and there is nothing left to attain.

What is the sign of those who remain stable in such a thought - that is, of those who remain ever-happy? Those who remain constantly happy, constantly continue to donate happiness to all souls through their thoughts, words, and deeds. Like the Father, they are always removers of sorrow, and bestowers of happiness, to any soul. And they constantly experience themselves to be emperors of the land without sorrow. An emperor means a bestower.

Through the vibration of every thought of a soul who remains happy in this way.. through their spiritual glance of one second.. through one second's connection.. and through one word.. any unhappy soul who is experiencing sorrow will experience themselves to be happy and joyful. The duty of such a soul is to give happiness and to receive happiness.

Just as people are happy on seeing their worthy king, in the same way, no matter how much sorrow a soul is experiencing, on seeing an ever healthy, wealthy and happy soul, that soul will experience happiness. A soul without attainment will begin to swing with happiness on seeing a bestower. Do you experience yourself to be like this? Are you children of the Bestower the same as the Bestower - the same as the Father? Or are you like the devotees who take? Or do your receiving and giving take place at the same time? You have to receive so that you can give.

The treasures are for distributing, and for world benefit. At every second, as well as being those who receive, also be the bestowers who give, because only then will you be called "world benefactors". Check your account of receiving and giving. Are you taking as much as you have to take? And, along with that, are you also giving as much as you should be giving? Are your receiving and giving simultaneous and equal? Only such world benefactors can become world emperors. Do you understand?

To such great donors who make all souls full of all attainments.. to those who make beggar souls into those who have a right.. to those who make weak souls powerful.. to the ever-healthy, wealthy, and happy most elevated souls: BapDada's love, remembrance, and namaste.

*** OM SHANTI ***

Gathering Of The Spiritual Stars

Today, BapDada is seeing a gathering of the spiritual stars. There are three special types of star within the gathering. Does each of you know which type of star you are? One are the stars of success, the second are the lucky stars and the third are the stars of hope. Now, each of you can ask yourself: Which star am I? Whilst engaged in activities throughout the day, do you experience yourself to be an embodiment of success, that is, a star of success in your thoughts, breath, time, words, deeds, connections and relations? Just as you have received peace, happiness and the prosperity of the jewels of knowledge from the Father as your birthright, in the same way, do you experience success as your birthright at every moment and in every aspect? That is, do you experience attainment easily or after having had to work hard for it? Is it that you experience greater labour and less success? To the extent that you think and you perform deeds, do you experience to the same extent the practical fruit of your thoughts and deeds? Or, are you moving along with hope for fruit in the future, thinking: "It will happen. If not now, it will happen at some time."? At the time of creating thoughts, do you also have the faith-filled thought that success is already guaranteed? Just as there is praise of earning multimillions at every step, in the same way, success is merged in every step. The tree of success is merged within the seed of thought and deed. There should be the experience of success following deeds like a shadow. This is known as being a star of success.

Second are the lucky stars. There is also a number within the lucky stars. The speciality of the lucky stars is that whatever thoughts they create or deeds they perform, the labour they do for that is just in namesake, for they receive a greater reward than the effort they put in. Whilst knowing their luck, the lucky stars thank BapDada a million times because Baba has opened the lock of their luck. In the hearts of the lucky stars, in their words, there will automatically be constant praise of the Father who has made them great. From their face, you would constantly be able to see the sparkle of happiness. Their special plan would be constantly to glorify the Father's name and give Him a return, that is, they would have a plan to reveal the task of the Father through their practical life. They would constantly be loving to the Father and would inspire others to have love for Him. They would constantly have this slogan in their awareness and in their words: Wah Baba! Wah fortune! Do you consider yourselves to be such lucky stars?

Third are the stars of hope. What would be their speciality? Some stars of hope even become stars of success. Stars of hope constantly move along with the company of the Father and elevated souls. At every step, they move along with support. In their every thought and deed, they would think: Is this possible or not? Is this elevated or ordinary? Should I do this or not? They would not have judgement power, that is, they are not able to become their own justice. In order to make a judgement, they would constantly need a judge to decide for them. They would be those who have elevated thoughts, but not those who have determined thoughts. In every situation and on the field of service, they would have zeal and enthusiasm but they would be lacking courage. They would need a companion to give them courage. They would have very good plans and even their thoughts would be powerful, but they would not be able to complete them practically. They would only be able to fulfil 50% or 75% of their thoughts and actions. However, they have one speciality: because of taking support at every moment, they would have constant remembrance. Words of faith and intoxication would emerge from their lips of their Father being with them. They constantly have the hope that eventually, the day will come when they put their thoughts into practical action. They are never disheartened. Because of being respectful to everyone in their relations and connections, they are loved by everyone. On their face, you would be able to see the sparkle of the love and company of the family.

Such stars of hope are constantly safe from a particular type of attack by Maya. What is that? They never become body conscious, in as much as that they never have arrogance of their cleverness or arrogance of their intellect. They remain safe from this. It isn't that their intellect never works. They do have plans and they do create thoughts, but because they are not firm thoughts, they have to take support. Now, do you understand who are the three types of stars? Even the Father has hopes in the stars of hope that they can take a high jump at any moment. At any time, those in whom there is no hope can become those in whom

everyone has hope. However, these are the stars of hope. Some have a wonderful part within the drama to have hope in those for whom there is hope. Achcha.

To those who reveal the aim and qualifications for making the self into a star of success; to those who have a right to all powers; to those who have a right to all attainments from the Father; to those who have a right over Brahm and (incorporeal world) and the (corporeal) world; to those who attain victory over Maya and matter; to such victorious stars, BapDada's love, remembrance and namaste.

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

The Spiritual Flame And The Three Types Of Spiritual Moths

Today, the Spiritual Flame is looking at the spiritual moths. All the moths are engaged numberwise in surrendering themselves to the one Flame. The number one moths do not have any concern for themselves, that is, they have no concern of body consciousness, of day or night, of hunger or thirst, of their own physical comforts, of their rest or anything else. They are totally lost to all awareness of all physical things, that is, they are constantly merged in love for the Flame. Just as the Flame has the form of light "it is the form of light and might" in the same way, they themselves are the form of light and might. The second type of moths definitely become attracted to the light and might of the Flame; they even wish to come close to it and become equal to it, but the awareness of the body and bodily relations, the awareness of physical comfort, the awareness of the tamoguni sanskars of body consciousness doesn't allow them to have the courage to come close. They constantly waste their time spinning around in the awareness of all these different things. The first number moths are those who are absorbed in the Father's love, that is, they adopt the form and powers that are equal to the Father's; they merge all the Father's treasures within themselves. They are those who become equal, that is, they merge in the Father, that is, they totally die alive. The second type are those who go around in many different types of spinning, those who get caught up in a variety of different awarenesses. The first are those who become equal and the second are those who constantly keep on thinking. The third type of moths are attracted when they see the moths; they even think about it, but they are constantly caught up in conflict, that is, they wish to keep their feet in two boats. They want the temporary happiness that Maya offers, but they also want the imperishable attainment from the Father, the Flame. These are the moths who constantly keep on asking questions. The second variety are those who think about it and the third variety are those who question it: Should I do this or not? Will there be attainment or not? Is it possible or not? Is it difficult or easy? Is this the only true path or are there other paths? They constantly question themselves and ask the experienced souls also. They have the desire, but lack the courage to become completely ignorant of even the knowledge of desire. They wish to meet the Father, but do not want to die alive. Their heart sinks when they have to die alive or if they have to leave something. These three types of moths come to surrender themselves to the Flame.

Now, ask yourself: What type of moth am I? Has the spinning in the different types of awareness finished or is there still something that pulls you towards itself? If, even now, you still go around in the awareness of something wasteful, you cannot attain the confluence-aged title of being a spinner of the discus of self-realisation. Those who're not the spinners of the discus of self-realisation cannot become the rulers of the globe in the future. You have spent sixty-three births in going around in many different wasteful things. Why do you allow the same sanskars to emerge even now at the confluence age, even against your conscious wish? Do you experience attainment or disappointment when spinning around? Having gone around the sixty-three births and wasted everything, having forgotten the self and the Father, have you yet not become sufficiently tired that you still keep on going around? Whilst having imperishable attainment, does perishable, temporary attainment still attract you? Can you still see someone who will enable you to find other destinations? Or, is it that whilst knowing about the most elevated destination, you have kept the means of a temporary destination for such a time of need? There are many who are very clever in this way. They are very clever at the time of taking, but, when it comes to renouncing, they become very clever with the Father. What cleverness do they show? At the time of renouncing something, they become very innocent.

"I am still an effort-maker; I will be able to renounce it at the right time; circumstances are such; the karmic accounts are very strong; I wish to do it, but what can I do? It will happen gradually." They become very innocent in this way. They even begin to give knowledge to the Father who is full of knowledge. They relate the stories of their own karma to the One who knows of the philosophy of karma. And then, at the time of taking, they become very clever. What do they say when they become very clever? "You are the Merciful One, You are the Bestower of Blessings. I also have a right since I have become Your child, and so I should have the full right." In taking, they want to take everything, and in renouncing, they keep something hidden

away, that is, they hold onto their old sanskars, their nature and old relations. They want to hold onto that at the same time, and so this is being clever, is it not? They want to claim the full share, but only give according to their capacity. What status would those who are clever in this way attain? What cleverness does the drama reveal to those who become clever in this way?

Everyone has a right to heaven, but everyone is numberwise in the kingdom. The Father gives everyone the inheritance of heaven, but each one's seat is according his number. According to the drama, they attain the status according to the effort they have made. Baba doesn't give a number. He doesn't give different knowledge to those who are to become kings and different knowledge to those who are to become subjects. The study He teaches to those who are to become part of the sun dynasty is not different from that of those who are to become part of the moon dynasty. He does not stamp some with the stamp of being a maharathi and some with that of being a horse-rider. However, according to the drama, whatever effort one makes, one receives a status accordingly. Therefore, just as you become clever in taking, so too, become clever in giving. Do not be innocent. Know the cleverness of Maya and become the conquerors of Maya. Check that, instead of one correct destination, you are still not holding onto many temporary destinations, where the intellect wanders even against your conscious wish. When the intellect wanders somewhere, it means that it still has another destination. So now, check and finish all limited destinations. Otherwise, these destinations will distance you from the one most elevated destination. Baba gives very clear shrimat of how to do something, and the children then begin to question it, saying, "How should I do it?". Now, finish "how?" and begin to move along as the Father is making you move. Achcha.

To the number one moths, the lighthouses and might-houses who are equal to the Flame; to those who finish all the different types of spinning and become the spinners of the discus of self-realisation; to those who claim a right to becoming the masters of the world; to those who take every step according to the Father's shrimat; to those who accumulate an elevated income at every step; to the moths who constantly remain absorbed in the Father's love; love, remembrance and namaste from Baba, the Flame.

*** OM SHANTI ***

The account of the devotees and the Pandavas.

Today, BapDada was seeing the account of His three types of children. What are these three types? First are the mouth-born progeny, the Brahmins who co-operate with BapDada in His task of establishing the new world. Second are the devotees who remain constantly engaged in thinking about and calling out to BapDada and the Brahmins. Third are the Yadavas who are instruments for the transformation of the old world. The task of establishment has to be completed by all these three types of children. This is why BapDada was seeing the account of all three types of children. So what did BapDada see? Of course, all the children who are instruments for a particular task are definitely engaged in their own task. However, until they have reached the extreme intensity of their task, there cannot be the end, because the sign of the end is the extreme. All three have *force* in their task, but it is only *full force* that will enable them to finish the *course* of their task.

Within the account of the devotees, Baba saw that 75% of them have selfish motives to attain name, fame and honour as temporary fruit of devotion. This is why the account of the fruit of their action is now finished. The Father does not need to give them any fruit. The remaining 25% of devotees are doing devotion, numberwise, according to their love. They are to receive the fruit of their devotion in this old world because the account of devotion is now to finish for half a cycle. The state that Baba saw in these devotees is that they receive the fruit of their temporary love instantly, that is, they do something now and they instantly receive its fruit for a short, temporary period. It does not accumulate for the future. The form of attainment of the devotees is like that of ants that develop wings in the rainy season and begin to fly in happiness. However, their short period of flying finishes them off in that particular *season*. They attain something there and it then also finishes there and then. In the same way, the devotees of today, that is, the iron-aged tamopradhan devotees, are those who become happy with the fruit of temporary attainment. This is why, according to the drama, the task of attaining their fruit is now almost finished. Now, the task of 5% of attainments still remains. Therefore, they will call out very *forcefully*. With *full force*, they will especially invoke the Shaktis to give them blessings, power, and courage. This is now to go into its extreme and then finish. So, the *register* of the devotees is now almost complete. The little that remains will be completed when they receive the little fruit of whatever actions they perform. That was the news of the devotees.

Next is the news of the Yadavas Army. What did Baba see in their account? *Question marks* were visible in their every step. They were very eager to increase their speed, but the more they intensified their speed, the more a wall of *question marks* would come up in front of them and this would prevent them from having a fast *speed*. What are the *question marks*? One *question* is: Who will begin this? Should I start it or should the other one start it? The second *question* is: Should I do it now or when should I do it? The third *question* is: What would be the *result* of this? Sometimes, the fire of anger would ignite, but then the sprinkling of the water of the thought of what would happen would cool the fire down. The fourth *question* is: Who is making all of this happen? Who is inspiring us all? They become *confused* about this. So what state did Baba see in them? They are not able to understand their own selves. They are caught up in the conflict of having that awareness (*hosh*) with that full force (*josh*) and they, therefore, distress themselves. They wish to be in solitude, but their intellect is not able to become concentrated. This is why they come into that force again and again. They make their *plans* with great speed, they even have all the necessary preparations made; they set their time, army, weapons and the place and think that it is now about to happen. They remain ready with their immediate preparations. However, at the last moment, when it is to happen *practically*, the *signal* of being *confused* comes up. This is why there is now just the difference of one second from the One who is

inspiring them to have all their preparations ready. They have made all the necessary preparations, but are waiting for the inspiration of that one *second*. Their preparations have reached the stage where it only takes one *second*. They have finished their preparations and are now waiting. So Baba saw that their account was that of having made full preparations. They are now simply engaged in one task: they have *refined* everything but are now *finalizing* their preparations with their conscience. One *file* of *finalizing* everything now remains. That was the news of the Yadavas. Now, do you wish to hear about yourselves?

Those who are receiving inspirations are ready, but what about those who are giving inspirations? In fact, it is said: Those who give, give constantly whereas those who take become tired. However, in this situation, those who are to take become tired because of not receiving. Those who are to take are ready to take, whereas those who are to give are still busy with themselves. So what was the account of the mouth-born progeny of Brahmins like? Do you know or should Baba tell you about it? What speciality did Baba see in the *register* of the Brahmins? Good wishes for world transformation and world benefit have emerged in the *majority*. However, just as the *speed* of the Yadavas cannot become fast because of the *question marks*, in the same way, while moving along, even though Brahmins are definitely to receive the instant fruit of their elevated wishes, the good wishes merge into one form or other of *royal* desires. And so there is a tug of war in the state of the Brahmins between good wishes and a *royal* form of desires. Just as birds finish ripe fruit, in the same way, the bird of desires finishes the fruit attained from good wishes. Because the method of transformation of the Brahmins is not that of becoming an embodiment of success, the good wishes change into desires. Therefore, their effort is not able to be volcanic. The volcanic form of Brahmins will ignite the flames of destruction. This is why, in the register of the Brahmins, just the final intense effort of coming *last* and going *fast* remains. The task of the Yadavas is almost accomplished whereas the task of the Pandavas is going to become complete. The Yadavas are waiting because of the Pandavas. The stage of the elevated and spiritual honour of the Pandavas will finish the situations of distress of the Yadavas. So, with your honour, give distressed souls the blessings of peace and comfort. Do you understand? Did you hear about the account of all three? Achcha.

To those who have the volcanic form and who transform all perishable desires into elevated and good wishes, to those who are constant bestowers like the Father, the Bestower and the Bestower of Blessings, and who, in the form of great donors and bestowers, bestow the final, temporary fruit to the devotees, to the souls who, as perfect angels, fulfil everyone's desires, love, remembrance and namaste from BapDada.

Personal meeting: The sign of being loving to the Father is to become angelic.

Does your *future* constantly stay in front of you? The more you instrument souls keep your *future* in front of you, the more you will be able to inspire others to create their *future*. If your *future* is not clear, you cannot show them the path to make their *future* clear. Is your *future* clear to you? Before you become an emperor or empress, are your *future* angelic form and karmateet stage clearly in front of you? Do you experience yourself as having played that *part* of the angelic form every cycle and that you have to play it now? Does that glimpse come in front of you? Just as you can see your form in a mirror, in the same way, are you clearly able to have, through your effort, a glimpse of your angelic stage in the mirror of *knowledge*? Unless you are able to have a glimpse of your angelic form clearly, the future will not be clear to you. Until then, you will constantly keep having such thoughts as: Perhaps I will become this or that. However, if you are able to have a glimpse of the angelic form clearly, you will then be able to see everything clearly. So, are you able to see that or is it still behind a veil? Just as you have the unveiling of a picture, in the same way, when will you have the unveiling of your angelic form? Will you do it yourself or will you invite a *chief guest*? Now, remove the curtain of weakness from your efforts and you will have a clear angelic form. Now, while walking and moving, you should experience yourself to be the same as you saw in the sakar form. While

walking and moving around, it was either the angelic form or the future form that Baba experienced. This was why others also had the same experience. "I am a *teacher*. I am a server." This form was automatically adopted according to the time. Now, experience yourself to be in the angelic form and you will have visions. Of what form will the visions be? The angelic form - the angelic form while walking and moving around. If you do not become an angel in a practical way, how would you be able to give visions? So what is the special effort for the *teachers*? Just that I, an angel, have come onto this earth for service. Angels emerge and then merge. Angels do not stay constantly in this corporeal world; they perform their duty and disappear. So when you become such angels, you will not be able to keep your feet in the old world of your body and bodily relations. Since you say that you are loving to the Father but you remain a resident of the corporeal world throughout the day, how can you be loving to the Father if the Father is a resident of the subtle region? Therefore, become an angel who is a resident of the subtle region. Now close and finish all gates to all attractions and attachments, because only then will you be said to be loving. The *last stage* is to be here while not here. You are special instruments for service and so you also have to be special in your efforts. When others experience you to be like angels as you walk and move around, they will also be able to take inspiration. If you go beyond the awareness of the corporeal world, you will no longer *waste* your *time* over trivial matters. So, now, take a *high jump*. Go from the corporeal world into the angelic world and have an angelic form: this is called taking a *high jump*. Little things will then not suit you. This is the special gift from the Father. To accept the gift means to be the angelic form. The Father is giving you the picture of the angelic form as a gift. All the old things will be finished with this gift. You must not start to chant "Why?" or "What?". When you have all three powers - the power to decide, the power to discern and the power to transform - you will be able to give good news to one another. If you do not transform yourself, you would not be able to transform others.

Question: What power do you especially need in order to put any *plan* into its *practical* form?

Answer: The power of transformation. Unless you have the power of transformation, you will not be able to put your decision into a *practical* form because, at every place and in every situation, whether it is for the self or for service, you definitely have to transform something. Just as, in order to become an embodiment of success, you have to transform your *sanskars* and nature, in the same way, in service, you have to transform your ideas somewhere or other. Those who have the power of transformation are able to become successful in any situation because they are those with many forms. They will use their *plans* for service and *points* in their *practical* lives. For both, the power of transformation is needed. Because of being *knowledge-full*, you are able to decide that you need to have this, but you are not able to transform it. The reason for that is a lack of the power of transformation. Those who have the power of transformation will be loved by all and will always be successful. By having determination in your thoughts, you are able to have the instant fruit. You have to transform something and definitely become successful. This is the determined thought. Success is invoking the embodiments of success. It thinks "When the embodiments of success come, I can become the garland around their necks". Achcha. Om shanti.

*** Om Shanti ***

The Combined Form Of Dharma And Karma

In today's world, dharma and karma are both especially remembered. Both dharma and karma are essential, but both dharma and karma have, today, become separated. Those who believe in karma say, "Do not speak of dharma" and those who believe in dharma say that they are karma sannyasis. However, at the confluence age, Brahmins combine dharma and karma. So, throughout the day, do you remain in your combined form of dharma and karma? Dharma means to imbibe divine virtues. It means to have all types of dharna; to have the dharna of being an embodiment of knowledge, an embodiment of divine virtues and of remembrance. Any dharna is also called dharma. So, throughout the day, no matter what actions of responsibility you have to perform, whether they are gross or ordinary actions or whether it is something that uses your intellect, do you have dharna, that is, dharma, in every action? Do you have dharma and karma, combined? What is the result of the majority?

It is said that two swords cannot stay in one sheath, that is, you cannot have your cake and eat it. However, at the confluence age, even the impossible becomes possible. Here, you have both things at the same time. There should be dharma as well as karma. You are taught to practise this here. The confluence age is the special age. It is special because all the specialities that do not exist in any other age exist at the confluence age. This is why it is called the special age. Those who practise the combined form of this aspect are able to experience and have a right to the combined form of the confluence age, that is, of the Father and child, as well as that of the reward, which is the form of Lakshmi and Narayan. So, do you have both these things at the same time? Do the majority of you have it or not? What do you think your result is? Are all of you busy in your practice? Only when you constantly have the combined form of this time, will you be able to adopt the combined form of the reward, that is, of Lakshmi and Narayan. If dharma is not combined with your karma, it becomes an ordinary action, does it not? This is why you should fill every action with the sweetness of dharma.

You should check that you have both dharma and karma at the same time. Or, is it that at the time of performing karma, you set aside dharma? Or, at the time of dharma, you set aside karma? There would then be this isolation, just as on the path of isolation, it is only one thing. The family path means to be combined. Therefore, since you are combined from the beginning of your part, since you belong to the family path in your effort also, make the effort of the family path. Do not belong to the path of isolation, that is, do not remain alone. It should not be just one thing. Just as those people renounce everything and go away, if you put aside dharma, in the same way, and become engaged in karma, that would also be the path of isolation. So constantly remain on the family path. When everyone's practice of this is complete, then the time can also come to an end, because you have to fill your effort-making life with the sanskars of the family path. So, if you do not fill yourself with the sanskars of the combined form now, how will you have these sanskars there? The family path is a wonderful path. Whether you say it is the family path of dharma and karma or of karma and yoga, it is the same thing. Achcha.

*** OM SHANTI ***

Baba's Co-Operative Right And Left Hands

Today, BapDada is especially seeing all His children in the form of those who co-operate with Him. Do you remember or have you seen the memorial of your form that co-operated with the Father? What is that form? That co-operation is shown in the form of arms. Just as the main limbs of the body are the arms, in the same way, all of you co-operative children are the main instruments in BapDada's task. Do you constantly co-operate with BapDada, that is, do you carry out all your work whilst considering yourselves to be the arms? Included in the arms are the right and left hands. In carrying out any task, someone who constantly fulfils his responsibility accurately in that task, or who is a helper, is said to be a right hand. One are the right hands and the other are the left hands, but both are co-operative. This is why the many arms of sakar Brahma are very famous. Whom would you call a right hand? All are hands. No task can be accomplished without a hand. This is why there are the sayings in the corporeal world; "Give your finger in this task"; "lend a hand". So the arms, the hands and the fingers are signs of co-operation. All are co-operative, but numberwise.

The sign of a right hand is to be constantly clean, that is, to be pure and elevated. Just as any auspicious task is performed with the right hand, in the same way, BapDada's co-operative right hands remain elevated, that is, pure in their words, deeds and connections. That is, they constantly move along whilst considering themselves to be instruments for an elevated task. Just as it is the soul that powers the hands to do the work "the arms are the ones who carry out the task and the soul inspires" in the same way, whilst constantly having the awareness of Karavanhar Baba, the right hands consider themselves to be the ones who are karanhar (those who carry out a task). They do not consider themselves to be karavanhar (the ones who inspire); this is why their actions are filled with the greatness of being unique, egoless and humble for the construction of the new world. At every second, their every thought would be completely clean, that is, pure, which, in other words, would be called having honesty and cleanliness. The right hands are especially powerful. In order to lift a particularly heavy object, it is generally the right hand that is used. In the same way, the co-operative right-hand souls are easily able to lift the burden, that is, the responsibility of the task of world benefit and world transformation. They would experience themselves to be responsible; they would constantly experience themselves in the stage of a master almighty authority. The speciality of a right hand is to have speed in its task. The co-operative, right-hand souls would be fast effort-makers in putting everything into practice and having dharna of every subject. They would always be ever-ready. These are the specialities of the right hands.

Left hands are also constantly co-operative. However, together with that cleanliness, there is sometimes uncleanliness, that is, there is some impurity in their thoughts, words or deeds. That is, they are not completely pure and clean. They are also less intense in their speed of effort. They will do something, they will think about something, but will be left, that is, they would do it a little late. They would co-operate and do everything, but would lack the courage to take the responsibility. They would constantly have zeal, enthusiasm and courage but would not be independent. Their stage for a long period is like that of a lawyer. They would think of many rules and regulations but attain less benefit. They would not be able to become their own judge. They would feel the need of a judge for the final judgment in every aspect. The right hands are lawful judges, but not lawyers.

Now check yourself as to whether you are a right hand or a left hand. Are you a lawyer or lawful? Both co-operate with BapDada. By constantly considering yourself to be co-operative (sahyogi), you will become an easy yogi (sahajyogi). By considering yourself to be an instrument, karanhar of Karavanhar BapDada, you will remain carefree and cheerful.

So, today, BapDada was seeing His co-operative children. All of you are the arms, are you not? Do all of you have the pure thought in your heart that you are the world transformers who are to transform the world. Before transforming the world, have you completely transformed yourself? The less transformation there is in yourself, the slower the speed of world transformation will be. Only with self-transformation will you be

able to transform the time. Look at yourself and you will automatically be able to tell the time. You are the clock for the time of transformation. So look at the time in the clock of the self. The attention of all the souls of the world is now on you instruments who are the clock to see what the time is at present. Therefore, consider yourself to be an instrument for bringing the period of this old world to an end and make yourself complete. Do you understand? Achcha. To such world transformers who change night into day and the old into new; to BapDada's elevated co-operative, that is, constantly easy yogi children; to the world benefactor elevated souls, BapDada's love, remembrance and namaste.

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

The Gathering of Avyakt Angels.

BapDada is seeing the constantly cheerful avyakt angels who are constantly beyond all limited attractions. This is a gathering of angels. BapDada is seeing today to what extent a *crown of light* is visible around each angel, that is, to what extent each angel has become a *light-and-might-house*.

Just as in the future world of heaven, all will be called deities, in the same way, at the present moment, at the confluence age, all are to become like angels, but they will be numberwise. Just as each one there is satopradhan according to each one's stage, in the same way, here, too, each effort-maker definitely attains the *stage* of an angel. So, today, BapDada was seeing the *result* of each one because it is now the final *realisation course* that is taking place. To what extent is each one of you *realising* yourself during the *realisation course*? BapDada saw two things in particular in the *result*. What are they?

Which *position* has each one of you reached? Is there greater *opposition* or is the *stage* of your *position* greater? Secondly, to what extent have you *transferred* yourself from the old body and the old world with your awareness? On the basis of *transferring*, to what extent have you become *transparent* at the same time? To what extent have you become a *practical* form of all four *subjects*? To what extent have you given the *return* of the sustenance and study you have received from the Father in all three forms: corporeal, subtle and incorporeal? To what extent are you an embodiment of fulfilling the promises you have made to BapDada from the beginning until now? Have you taken as much benefit (*faida*) as you have made promises (*vaida*)? Do each one of you *check* yourself in this way? An easy method to *check* yourself in all four *subjects* is by way of the praise of you that has been remembered. Do you know that praise? Which praise is it through which you can *check* all four *subjects*? Do you all remember that praise? (Full of all virtues, 16 celestial degrees full, completely viceless and maryada purshottam, completely non-violent.) The *result* of all four *subjects* is included in these four aspects of your praise. So, *check* whether you have become full in all these four aspects. Have you become 16 celestial degrees or have you only reached 14 degrees? Have you become full of all virtues or have you just become full of virtues, that is, have you only imbibed some of the virtues? Have you imbibed all the codes of conduct and become maryada purshottam, the highest of humans who follow the highest code of conduct? Have you become completely non-violent? To cause pain to any soul or to experience pain, even through your thoughts, is violence. To be completely non-violent means you are one who does not cause anyone sorrow even through your thoughts. To be the highest of humans means that your every thought and every step has to be the highest, that is, the most elevated; they shouldn't be ordinary, worldly or wasteful. To what extent have you become like this? What did BapDada see? Even now, two powers are especially needed. Which powers are they?

The first power is self-recognition and the second power is self-transformation. Looking at the *result* of both these powers, one sees that the fast effort-makers are not able to move forward with as fast a speed as they wish to. Because both these powers are lacking, one obstruction or another does not allow the speed to become fast. The power of recognising others is sharp and the thought that others should transform is intense. In this aspect the lesson of "you first" is very firm. Where you should have "I first" you have made it "you first", and where it should be "you first" you have made it "I first". You do not use the third eye, which each of you has received from BapDada as a blessing, for the task that BapDada has given you. Whereas you have been given the third eye to see the soul, to see the spiritual world and to see the new world, you look at the body and the bodily world instead. This is known as not knowing how to use the third eye accurately. Therefore, now, while knowing the speed of time, use the power of transformation on yourself. Do not look

at the transformation of time, but look at your own transformation. You wait for the time a great deal. You think very little about your own transformation, but, for the transformation of time, you think, "This should happen". You yourself are the creator and time is the creation. 'Creator' applies to the transformation of the self, and 'creation' applies to the transformation of time. You yourselves are the images who are the bases of transformation. The completion of time, that is, the moment of transformation of this old world is dependent on all of you. The vision of the souls of the entire world is on all of you, the clocks. They are wondering when you clocks will show the completion of time. Do you know what the time is on your clock? Are you those who reveal the time or those who ask the time? Are you still waiting? The ones who show the time are not fluctuating because of the time, are they? Are you fluctuating or are you stable? What will happen? When will it happen? Will it happen or not? According to the *drama*, from time to time, *papers* to make you fluctuate have been coming and will continue to come.

Just as a tree is shaken, so *papers* will come to shake the *foundation* of faith. So, are you ready to take the *paper* or are you still weak? Is the Pandava Army ready or is the Shakti Army ready? Or, are both ready? Clever *students* anticipate the *paper* whereas dull students are afraid of the paper. So, which are you? The sign of someone with an intellect filled with faith is that he always remains carefree knowing the fixed destiny of every scene. Such a soul would not be worried about "Why?", "What?" or "How?". The sign of the *last stage* of the angelic form is constantly to have good wishes and to remain carefree. Have you become like this? Realise yourself in the *realisation course* so that all the powers within you will now be revealed in the little time for effort that remains before the end.

You are celebrating the year of revelation, are you not? Before revealing the Father, first of all, reveal these aspects of praise within yourself. Only then will you be able to reveal the Father. This year, continue to make effort while especially realising the intense form, that is, the stage of a *light-and-might-house*. Let the pilgrimage of remembrance be especially *powerful*. Become experienced in being an embodiment of knowledge. Make such special *programmes* for your self-progress. Through the pure and benevolent attitude of you elevated souls and the powerful atmosphere, many desperate souls who are calling out, and who are wandering without any destination, will experience bliss, peace and power. Do you understand what you now have to do? You mustn't just relate something, but you must also give them an experience. In order to give an experience, you first of all have to become an embodiment of experience. Have this special determined thought for this year. You have to bring about world transformation by transforming yourself. Do you understand? The *result* of determined thought is always successful. Achcha.

To those who construct the new world with such a determined thought, to those who transform the atmosphere with their spiritual attitude, to those who give every soul a drop of happiness, peace, power and blessings and thereby make them satisfied souls, to those who quench the thirst of the souls who have been thirsty for many births, to those who show everyone the right destination, to those who constantly have intellects filled with faith and who remain unshakeable even amid fluctuation, to the souls who are embodiments of knowledge and remembrance, BapDada's love, remembrance and namaste.

Personal meetings: The stage of "*nothing new*" and the completion of the account of wastage.

What would be the special sign of the great stage of the maharathis which indicates the efforts of maharathis? Firstly, great effort-makers, that is, maharathis, on seeing any scene, would consider it to be a scene that has been enacted many times according to the *drama plan* and is simply now being *repeated*. They would feel it to be *nothing new*. They would not experience it to be anything new due to which *questions* of "Why?" or "What?" would arise. Secondly, they would be embodiments of awareness and experience every scene as though it is a *scene* they have seen many times and that they are simply *repeating* it just for the sake of it. It

is as though they are not doing anything new but are simply *repeating* everything. They do not have to bring into their awareness that whatever happened a cycle ago is happening now. However, just as whatever happened a *second* ago is very clearly in their awareness, in the same way, the *scene* that took place a cycle ago would be just as clearly in their awareness. Because of being maharathis and having the stages of firstly being detached observers and, secondly, being trikaldarshi, the awareness of the previous cycle would be completely *fresh* in their awareness. This is why they experience everything to be *nothing new*. What else would there be?

No matter how fearsome a particular situation may be, or how great a problem something may be, because they have an elevated *stage*, that situation would seem to be something very minor; it would not be felt to be anything big or fearsome. When you are standing high up on a mountain and looking down at something, even something large is seen as small. Even the biggest factory would seem like a small *model*. In the same way, the maharathis do not experience anything in their great efforts to be that large. So, these are the two signs of the great efforts of the mahavirs, that is, the maharathis, which, in other words, can be referred to as those who experience a crucifix as a thorn. From the lips of such mahavir souls, only the words of that which is destined to happen will emerge. This is also fixed. This is known as being an embodiment of success. Whatever words emerge and whatever deeds they perform would be ones that bring success and not be wasteful. The sign of maharathis is that not only are their accounts of sin finished, but even their accounts of wastage are finished. You are *master* almighty authorities, are you not? The *practical* form of the *stage* of a *master* almighty authority is that, together with the account of sin being finished, the account of wastage is also finished. This is the sign of the efforts of the maharathis.

Have you started the *service* of taking souls beyond with just a glance? One are the great donors (mahadani), second are the bestowers of blessings (vardaani) and the third are world benefactors (vishwa kalyani). Does each of you have all these three specialities? Or, is it that some have one speciality while others have another speciality? Some are worshipped in the form of a bestower of blessings and others are worshipped in the form of a world benefactor. Why is there a difference in the praise and the worship? They would have all three specialities, but there would be a difference in the *percentage*. Some would have a *greater percentage* of one speciality whereas someone else would have a lesser percentage of a particular speciality.

One is the philosophy of karma, second is the philosophy of reward and third is the philosophy of praise and worship. Just as the philosophy of karma is very deep, in the same way, the philosophy of the other two is just as deep. You are to have a vision of your reward in a *practical* form now, are you not? Who will become what and why, and on what basis, will all become clear. Their deeds, service, activities, stage, connections and relations will *automatically* become such that, even against your conscious wish or thought, you would understand what they are going to become. Their activities, that is, their deeds would become the mirror. A clear vision of each one would be seen through the mirror of their deeds. Achcha.

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

Wonder Through The Balance Of Connection And Correction

Teachers should pay special attention to two aspects. What are the two aspects? Firstly, that you have a connection with Madhuban, the Father and the divine family, according to the code of conduct. A connection according to the code of conduct is that whatever thought you have or action you perform, you should have the practice of having it corrected at every moment. The two things are, firstly, an accurate connection, and, secondly, to pay attention to correcting yourself at every moment. If, one of these two aspects is missing, you will not be able to become an embodiment of success. In order to correct yourself, you need to have a constant stage of detachment. If you do not give correction as a detached observer, you will not be able to have an accurate connection. Therefore, check whether you are constantly correcting yourself in every aspect at every moment. One is the connection of the intellect which you call the pilgrimage of remembrance. The other is performing actions in the corporeal world whilst in connection with your corporeal family. Both connections should be accurate. Is your connection in the corporeal form according to the code of conduct? Within the spiritual family, if, instead of having a soul-conscious connection, you have a connection based on body consciousness, then that connection is not accurate.

Those who know how to correct and connect maintain constant spiritual intoxication. They would have a balance of being loving and detached. Look at the circus: a balancing act has become such a wonderful method of earning an income. They show balance as a wonder, an art. So, here too, if there is balance, there will be a wonder and also an income. If there is even a little bit more or a little bit less, then neither would it be a wonder nor an income. When you are cooking something, if everything is not of the right amount, then no matter how beautiful the dish may appear, it would not taste delicious. In order to make your life elevated and successful, maintain balance, that is, let there be equanimity.

Secondly, you should be able to make your form powerful according to the problems and the time. If the situation is one that you need to face, then become an embodiment of the power to face. You should have such a practice. To be a teacher means to have balance. You should have the power to adopt any form according to the time. What would you call it if where love is needed, you adopt power, and where power is needed, you have love? It means you do not have the power to adopt the right power according to the time. In that case, there is no result of service nor is there any success. In order to become a number one teacher, first of all, imbibe something yourself and then tell others. It should not be that you don't do anything, and yet you keep on telling others. Before you give a direction to others, check whether that has been inculcated within yourself. If you tell others to be tolerant and you are not tolerant, then you cannot be called a teacher. A teacher means a teacher who teaches. If you, yourself, are not an embodiment of the teachings, you cannot be an accurate teacher. Constantly remember the slogan: A teacher means an embodiment of the teachings and one who maintains balance. Now, you have to become a teacher of quality. Your vision should not be on the quantity. Quality can become instrumental for everyone's benefit. Now, you don't have to increase the quantity of teachers, but their quality. Do you understand?

*** OM SHANTI ***