



OM SHANTI

**Avyakt Murli
Revision Course**

The easy way to become a constant yogi.

Just as you *switch* something *on* and turn it *off* in a *second*, in the same way, are you able to take the support of the body in a *second* and go beyond the body and remain stable in the stage of being bodiless in a *second*? You have to *practise* coming into the body in one moment and going beyond the body in the next moment. This is called the karmateet stage. You will experience this as though it is in your own hands to adopt whatever type of costume you wish, whenever you wish. When there is a need for it, you adopt the costume and when there is no need, you become separate from the body. You should have such an experience through the costume of that body. Whilst performing actions, the experience should be such that it is as though you have adopted a costume and are doing your work; then, as soon as you finish your work, you become detached from the costume. You have to experience detachment of the soul from the body even whilst walking and moving around by developing this *practice*. Who is able to *practise* this? Only those who are completely *detached* from the things of the body and the relations of the body, the physical world and all the things connected with the body. Only when there isn't the slightest attachment can you be detached. If you do not have lightness in your thoughts even in a subtle form, if you cannot be *detached*, you will not be able to experience that detachment. So the maharathis now have to *practise* this. You should have the practice of complete detachment. When you souls stay in this *stage*, other souls will also have the experience of detachment. They will also realise this, just as at the time of sitting in yoga, many souls have this experience. They feel: The one who is conducting meditation is in a *stage* of detachment. In the same way, whilst walking and moving around, they will have visions of the angelic stage. Whilst sitting here, all souls, who are to come close in your golden-aged *family*, will have visions of both your angelic form and your future royal form at the same time. Just as in the beginning, some people had visions of both the perfect form of Brahma and Shri Krishna at the same time, in the same way others will have visions of your *double* form. As you develop this stage of detachment numberwise, they will also have a *double* vision of your form. When you fully develop this *practice*, you will begin to receive news from everywhere. Just as in the beginning, all the souls who were to come close had visions whilst sitting in their homes, in the same way, they will also have visions now. Whilst you are sitting here, your subtle form will do *service* in an unlimited way. This is the *service* that now remains to be done. All of you saw the *example* of the sakar form. Everything is to happen numberwise according to the *drama*. The more you stabilise yourself in the angelic form, the more *service* your angelic form will do. How long does it take for the soul to tour around the whole world? So, your subtle form will also now do *service*. However, only those who are in this stage of detachment and stabilised in their angelic stage will do this. You had visions in the beginning. You used to have visions separately of both the perfect *stage* and the effort-making *stage* through the angelic form. Just as you used to have separate visions of sakar Brahma and angelic Brahma, in the same way, people will have visions of the special children. When the upheaval takes place, you will not be able to do anything through the physical body. The influence will also spread through this *service*. Just as in the beginning, when the influence spread through visions the visible and the invisible created the influence so this *service* has to take place at the end in the same way. Do you, yourself, have visions of your own perfect form? Now, they have started to call out to the Shaktis. They don't call out as much to God now. The calling out to the Shaktis has now begun with great speed. So you have to practise this every now and then. When you have developed this habit, you will feel a lot of happiness. In one *second*, the soul will become detached from the body and you will develop this *practise*. This is the effort you have to make now.

At present, there are three *stages* of making effort. Each of you is moving along *passing* through these three *stages* according to your own capacity. What are these three *stages*? One is speaking, the second is churning

and the third is being absorbed. The *majority* are in the stage of speaking. Because of a lack of churning and being absorbed, *willpower* is lacking in souls. By just speaking about something, the power of extroversion is visible, and this does not create an impact. You do churn, but churning whilst introverted is lacking. You may be churning the *points*, but by churning each *point*, you should be able to extract the butter, that is, the essence of power through which power increases. You may have *planned* everything, but there isn't the decoration of all the powers that there should be. No matter how invaluable something may be, if you do not place it in a suitable place, the *value* of that thing cannot be recognised. In the same way, you may be churning *knowledge*, but you don't fill yourself with power through each *point* as much as you should. This is why, although you make a lot of effort, the *result* is very small. You have very good zeal and enthusiasm in your mind when *planning*, but when you see the *practical results*, there is no longer imperishable zeal and enthusiasm in the mind. You do not have the constant *stage of force* that you should have. You are still ignorant of the experience of how to fill the self with power through churning each *point*. This is why you are not able to experience introversion and the attainment of supersensuous happiness. As long as you do not have any feeling of all the attainments of supersensuous happiness, anything temporary will definitely attract you towards itself. So, at the present time, through the power of churning, you need to fill the soul with all the powers. Then you will be able to maintain the stage of being absorbed, and your obstacles will be removed. A wave of obstacles comes when the *force* of spirituality is less. So, at present, before doing *service* through Shiv Ratri, you need to have the *force* to fill yourself with power. You may be holding *programmes* for yoga, but you now need to give *classes* whereby you can give souls the experience of power through yoga. On the basis of your *practical* power, you have to give power to others. Do not just think of *plans* for external *service*, but you need to pay full attention in all directions. Those who are instruments should think about the aspects in which their garden of flowers is weak. You have to have a very strict vision on your garden of flowers in every way; you must make special time and finish those weaknesses. Because of the lack of the influence of the powers, you become slack in every aspect whilst walking and moving along. This is why your preparations for destruction are sometimes very *forceful* and sometimes they become slack. When you do not have any *force* for establishment, how would you be able to fill destruction with *force*? In the beginning, you had so much intoxication of being a Shakti. You had a very strict vision on your own self. You didn't think much of the obstacles or of Maya. You had such strong intoxication. Now, you do not keep such a strict vision on yourself. You need to pay *attention* to the consequences of karma. According to the *drama*, you have to become numberwise. The *numbers* have to reduce due to one reason or another, but, nevertheless, you still have to perform the task of filling *force*. You saw the sakar form: when there was any such wave, Baba used to do special *service* of giving a current (sakash) day and night and create special *plans*. Baba used to pay special *attention* to making weak souls powerful. Many souls used to have experiences through that. Baba used to make time at night and do the *service* of giving a current to souls. So, now, you have to do the special *service* of giving a current. You must become *lighthouses* and *might houses* and do this special *service* so that the influence of *light* and *might* spreads everywhere. There is a need for this now. Someone wealthy would give special help to his close relatives and uplift them. In the same way, you have to give a special current to all the weak souls who are in connection or relationship with you. Achcha.

Each one of you is making effort, numberwise, according to your own capacity, to constantly forget the consciousness of the body. The aim of your study is to become free from body consciousness and to become soul conscious. In order to be freed from body consciousness, the main method needed is constantly to maintain your original stage of respect. Then body consciousness will continue to finish. In the original stage of respect, there is the awareness of the self, that is, the awareness of the soul. The original stage is knowing, "who I am". You have been given the different experiences of the stage of self-respect of the present confluence age and also of your future many times. If you continue to stabilise yourself in any one of those

stages of self-respect, body consciousness will continue to finish. "I am a most elevated Brahmin": This is a stage of self-respect. "I am a soul out of the entire world who is going to become a master of the world and of Brahmand": This too is a stage of self-respect. In the beginning, you used to have the aim of staying beyond the consciousness of being a female, but of being a soul, a male. By stabilising yourself in the consciousness of a male, the awareness of the female was removed, numberwise, according to effort. In the same way, if you have the stage of self-respect of the present and the future in your intellect, there will not be any body consciousness. Simply by changing the word, self-respect (swaman), your nature (swabhav) also becomes good. There is a conflict of nature when you do not have the awareness of the original stage of one another. So, to have self-respect means to be aware of the original stage. Through this, your body consciousness will finish and you will have no conflict of nature with anyone. As well as this, those who stabilise themselves in the stage of self-respect automatically receive respect. Nowadays, in the world outside too, you receive respect by giving regard. If someone is a *president*, then because he has great awareness of his position, he also receives regard accordingly. Only through regard will you become a world emperor. The world will then give regard to that one. So, by stabilising yourself in your original stage of self-respect, you can receive all attainments. Only those who have the experience of all the different stages of self-respect that you were told about will be able to stabilise themselves in this stage of respect "I am a Shiv-Shakti". This is also a form of self-respect. One is to listen and the other is to experience the stage of the original self. So, on the basis of your experience, you can stabilise yourself in your stage of self-respect from having been body conscious in a *second*. Those who are not experienced images, those who simply listen to it and continue to practise it, but have not yet become experienced, have an ordinary *stage*. Make a *list* of the points of your stage of self-respect and it will be a very long *list*. Continue to experience each one of these points, and you will not be weak in the little things of Maya. In order to make you weak, Maya first makes you body conscious. If you did not come into body consciousness, how could there be any weakness? Just as you say "I am a *master* almighty authority", and, your stage becomes like that just by having that thought, so continue to remind everyone of their stage of self-respect, and make them experienced in that form. However, only those who have this experience will be able to create such a stage. If you do not have this experience, you will not be able to stabilise yourself in that stage, nor will you be able to create your stage. You will experience tiredness and the path to be difficult. "How can I do this?" This *question* then arises. However, because of being stabilised in their stage of self-respect, those who are images of experience will easily be able to pass any difficult tests. So, now remind others of their stage of self-respect. Give *classes* on becoming images of experience. Give the souls who come into close connection and relationship with you the co-operation to experience this. Souls now need this co-operation. Through the sakar form, there was the service of making you into images of total experience. In the same way, even with their weaknesses and defects, make those souls who are close to you into images of total experience with the co-operation of your powers. *Check* whether the souls for whom you have become instruments have the experience of their stage of self-respect. If not, then you should give them that experience. You have to make this effort. If the souls who are to come close in the kingdom are weak, what would become of the subjects? Such weak souls cannot come into a relationship. Now, prepare your kingdom very quickly. The subjects to come later will be created very quickly, but those who are to come into connection and relationship with the royal family have to be made like this. All elevated souls who are instruments at every centre have to pay such attention. Souls who come into connection with you should not be deprived of this stage. You have to pay this attention. If you yourself do not experience power in your own self, what power would you be able to give to others? Those souls who desire something come close; they give their time and become co-operative. Such souls can no longer receive sustenance through the mother and father, and so they should receive this sustenance from the instrument souls who are experienced images. If you *check* this, then how many powerful souls would emerge? There would be at least half the number. Those who have received *direct* sustenance have the

sweetness of their experiences, and so it is essential to give others this sustenance. So each *teacher* should pay attention to her *class*. Achcha.

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

Signs of Love Filled Intellect

Are all of you stabilised in the avyakt stage? You know that it is only whilst being stable in the avyakt stage that you can celebrate an avyakt meeting. Ask yourself to what extent you have become experienced in being stable in the avyakt stage. Every thought and task of those who remain stable in the avyakt stage is alokik. Whilst living in the corporeal world, and engaged in physical work, those with such an avyakt stage remain as detached as a lotus flower, and they are constantly loved by the one Father. Those who constantly stay in such an alokik and avyakt stage are called 'Allah laug' (people who belong to God). There are many other titles too. Such souls are called those with loving intellects.

You have the experience of both those with loving intellects and those with divorced intellects. This is why you write the main slogan: "At the time of destruction the Pandavas had loving intellects, and gained victory, whereas those who had divorced intellects were led to destruction". Do you apply this slogan to yourselves throughout the whole day, as to how long you have a loving intellect? That is: for how long are you victorious? And for how long are you defeated because of having a divorced intellect? At the time when you are defeated by Maya, do you have a loving intellect? To have a loving intellect means to be victorious. Since you tell others not to be those with divorced intellects at the time of destruction - but to develop loving intellects - do you also check yourself as to whether you have a loving intellect or a divorced intellect?

Those with a loving intellect cannot create even one thought that is against shrimat. If you have thoughts, words, or deeds that are against shrimat, would that be called having a loving intellect? To have a loving intellect means that the love of your intellect should be constantly linked to the one Beloved. When there is constant love for the One, your love cannot be linked to any person or thing, because to have a loving intellect means to constantly experience BapDada to be personally in front of you. When the Father is constantly personally in front of you, you can never turn away from the Father. To turn away means to not have the Father personally in front of you. Because those with loving intellects are constantly and personally in front of the Father, the sound that constantly emerges from their lips and hearts is: "I eat with You... I sit with You... I talk to You alone... I listen to You alone... I have all relationships with you alone... and I attain all attainments from You alone...". Even if they don't say anything, their eyes and faces speak.

Have you become those with such loving intellects at the time of destruction? That is, have you become those with a constant stage in the love of One? When you personally come to the field of actions in the corporeal world in the corporeal form, you experience having a loving intellect in the way Baba just spoke about, do you not? You relate your experience, do you not? In the same way, if you practise being constantly personally in front of BapDada, through the yoga of your intellect, then can you not have a constantly loving intellect? When you look at the sun, the rays of the sun come in front of you. In the same way, if you constantly stay in front of the Father, the Sun of Knowledge, would you not be able to experience within yourself the rays of all the virtues of the Sun of Knowledge? Even against your conscious wish, you would experience the rays of the Sun of Knowledge being absorbed by yourself. But this is only when you are personally in front of the Father.

What will be visible on the faces of those who stay in front of Baba even in the corporeal form? You can easily experience being in front of Baba in the corporeal form. It is a very old word. You are revising your course again, and so the old words are also being revised. This is also a drill for the intellect. Your intellect will develop the power to churn. Achcha, firstly, on their faces there is the sparkle of being introverted. Secondly, there are all the types of intoxication of the stage of the self-respect of the confluence age and of the future. Do you understand? For instance, one is a sparkle, and the other is the intoxication which is visible. So, not only should intoxication be visible, but there should also be a sparkle visible. And, as well as being cheerful, there should also be introversion. Such souls are called "those with loving intellects who are constantly in front of the Father".

If you constantly have the awareness that your body can be finished at any moment, then - by being aware of the final moments - you automatically develop a loving intellect. When the time of destruction comes, even those who are ignorant definitely do make effort to remember the Father. However, without an introduction their love cannot be linked. If you constantly have the awareness that these are the final moments - not the final birth, but the final moments - then, by remembering this, you will not remember anyone else. So, do you have such a loving intellect? You are not going against shrimat are you? If you are having wasteful or sinful thoughts that are against shrimat, then would you be called "one with a loving intellect"? Those who constantly have such loving intellects can become victorious jewels. In order to become a victorious jewel, make your intellect loving. Otherwise, instead of claiming a high status, you will claim a low status. So, do all of you consider yourselves to be victorious jewels? You should not have any type of love for anyone, otherwise you will come in the list of those who have divorced intellects.

At exhibitions, you take people to the picture of the confluence age, and ask them where they are, and who they are. Why do you take them to this picture and ask them this? Because the confluence age is the age of the highest position. In this way stabilise yourself in an elevated stage, and then ask yourself whether your intellect is constantly loving, or not? Or do you sometimes come in the list of those with loving intellects, and at other times you are crossed off that list? If, even now, you do not have a constantly loving intellect - that is, if you have love for someone or other in a subtle or gross way - then, according to the present time, now that study has finished and revision is taking place, you can understand how close the time for the exam is. Nowadays, even the Government gives tests every now and then, and accumulates their marks towards the final exam results. In the same way, whatever actions you perform at the present time, think that you are taking a practical paper, and that the result of that paper will be accumulated on the results of the final paper.

In a little while, you will also witness anyone who performs the slightest sinful action experiencing punishment in a subtle way. Just as those with loving intellects have the practical experience of celebrating a meeting with the Father - because of staying in remembrance of the Father and his activities and his task - in the same way, those with divorced intellects will experience subtle punishment because of being diverted. This is why BapDada is telling you in advance that the experience of punishment is very severe. Everyone will be able to tell from that soul's face that he is experiencing punishment. No matter how much such souls try to hide themselves, they will not be able to hide. That punishment of one second gives the experience of the sorrow of many births. Just as, when you personally come in front of Baba for a meeting of even one second, and that one-second meeting quenches the thirst of so many births, in the same way, those who are diverted from the Father will have such an experience. Then, they will find it very difficult to stabilise themselves in their stage, and to escape that punishment. This is why you are being given a warning in advance that it is now time for the exams. Do not complain later that you did not know about the deep philosophy of such actions.

This is why, in order to be free from subtle punishment, constantly remain cautious. Do not make any mistakes. If you make the slightest mistake, then, as is said: "you experience one-hundred-fold benefit for one, and you also receive one-hundred-fold punishment for one". So you will very soon experience these words in a practical way. This is why you must remain constantly in front of the Father, and you must constantly have a loving intellect. Achcha.

To the lucky stars who constantly remain personally in front of Baba, BapDada says 'namaste'. Do all of you consider yourselves to be stars of success? What would be the special sign of a star of success? They would never have arrogance of their own success. They would not speak about their success. They would not sing their own praise, but, to the extent that they are successful, so they will be humble-hearted, constructive, and gentle in nature. Others will sing their praise, but they will constantly sing the Father's praise.

Those who conduct themselves with humility easily attain success. To be humble is to have self-respect, and it is the easy way to receive everyone's respect. To be humble is not to bow down, but to make everyone bow down to your speciality and love. Humility is the sign of greatness. To the extent that you are humble, you will automatically be great in everyone's heart. Without humility, you cannot become a master bestower of happiness for everyone. Humility easily makes you egoless. The seed of humility automatically enables you to attain the fruit of greatness. Humility is the easy way to receive blessings from everyone's heart. Humility enables you to easily have a place in everyone's mind. Humility automatically makes you praiseworthy.

The special sign of being egoless is humility. It is said that "a tree bows down to the extent that it is full", and it is this humility that is doing service. The bowing down of the tree is service. And if it is not bowing down, then it is not serving. So, on the one hand there is greatness, and on the other hand there is humility. And those who remain humble receive everyone's respect. If you become humble, others will give you respect. Those who remain arrogant do not receive respect from anyone, and people run away from them. Those who are humble always give happiness to everyone: this is the sign of whether someone is great and humble. Wherever they go, and whatever they do, they will give happiness to everyone. To the same extent that they have self-respect, they are also humble. They do not have ego of their self-respect. They do not feel that they have become great and that others are small. Nor will they have feelings of dislike. No matter what souls are like, humble souls will look at them with a vision of mercy, and not with a vision of arrogance. Neither any arrogance, nor any insult.

Humility easily enables you to carry out the work of construction. Unless you are humble, you cannot carry out the task of renewal. Even if people of the world - or those in connection and relationship with the Brahmin family - think or believe that you have been defeated, that is not defeat, but is victory: sometimes those who are watching or performing actions can have a misunderstanding. By having a misunderstanding with someone who is humble-hearted and humble, and who always says "Ha ji" (yes indeed), it is possible that people think they are defeated. But although others see it as defeat, in reality it is victory. However, at that time, a soul with humility should have faith, and not change that into doubt because of what others say, or because of the atmosphere.

So, humility is the means of success in service. By being humble, you will remain light in service. If you are not humble, and you desire respect, there will then be a burden. Those who have a burden keep coming to a standstill: they cannot go fast. So, therefore, the sign of whether they are humble or not is their lightness. If you experience any burden, then understand that you are not humble. Those who are humble do not have any bossiness: they have spirituality. The Father comes with humility, so follow the father in this. If there is the slightest bossiness in service, then that service finishes. Father Brahma made himself so low - he served with such humility - that he was ready to massage the children's feet: "the children are ahead of me... children can give better lectures than I can". He never said "I am first", but "the children are ahead... the children are first... the children are greater...". To make the self low in this way is not really bringing yourself down, but rather is raising yourself higher. This is known as being a true number-one server. Achcha.

*** OM SHANTI ***

Identification of Self-Restraint and Time

It is said of the Father that those who know him as he is, and what he is, can attain all attainments. In the same way, do you know yourself as you are, and what you are? Do you know and accept yourself in this way, and conduct yourself accordingly throughout the whole day? Just as it is necessary to know the Father in all his forms and in all relationships, it is also necessary to know the self in the same way, through the Father. To know means to accept. What will your stage become if you continue to move along accepting yourself as you are? You will become bodiless whilst in the body, avyakt whilst in the vyakt form, an angel whilst walking and moving around, and karmateet whilst performing karma.

When you very clearly know and accept yourselves, then such souls can never fluctuate in following the disciplines. To know the disciplines means to follow the disciplines. The disciplines automatically remain with those who accept and follow all the disciplines. They do not have to think whether something is a discipline or not. For those who stabilise themselves in the stage of the self, whatever actions they perform, whatever words they speak, and whatever thoughts they think, become a discipline.

You saw that, whatever the sakar form performed while remaining in self awareness, they became the disciplines for the Brahmin family. How were those disciplines created? Whatever happened through Brahma Baba became the disciplines for the Brahmin family. By staying in the awareness of the self, all actions become a discipline, and recognition of the time constantly remains very clear in front of them. Senior officers know the whole plan, and they keep it in front of them while conducting their activities. In the same way, pilots and ships' captains have their own plans through which they can know the path clearly. Similarly, those who know themselves automatically follow the disciplines, and recognise the time very clearly. Throughout the day they are aware of what they are, as they are.

It is remembered: "whatever actions I perform, others who see me will do the same". So, whatever actions are performed by those who know themselves, those actions will become disciplines: everyone who sees them will follow them. You should have such a stage constantly. In the first stage, you have to make effort: you have to think, at every step, whether something is right or wrong. But, when you stay constantly in the awareness of the self, then it becomes natural, and there is no need to think about it, as you could never perform any action without the disciplines.

In the sakar form, because of being in the intoxication of the self, he could say with authority that, even if he performed a wrong action, that would also be put right. He had that authority. How did he have such authority? With the intoxication of the self: by staying in the awareness of the form of the self, you have the intoxication that none of your actions can be wrong. Everyone should have such intoxication, number-wise. Can those who followed the Father not create this stage? You will follow this one, will you not? He is the first soul, in the sakar form. Whatever was demonstrated by the first soul as an instrument, the second and third souls can follow him number-wise in all aspects. The question of the incorporeal form is a different matter. Whatever Baba demonstrated, as an instrument, in the corporeal form, can be followed by everyone, number-wise, according to effort. This is known as "having full faith in the intellect for the self".

Just as your intellect has 100% faith in the Father, together with that faith in the Father, you also need to have that much faith in the self. How much intoxication do you have for the stage of the self? Just as Baba became an instrument in the sakar form, and demonstrated every action as a discipline, so you children have to follow the father, in the same way, in a practical form. Do you have such a stage?

If the train is running accurately along the track, there is faith that there will not be an accident, and you continue to drive it free of care. In the same way, if you have the intoxication of the awareness of the self, then you cannot perform actions, or have thoughts, that are not within the disciplines. Such a perfect stage is coming close now. By stabilising yourself in this stage of self-respect, there cannot be any arrogance. The

more you maintain your stage of self- respect, the more humility there will be. This is why such souls will not have any arrogance. Victory is guaranteed when you have faith: victory will be merged in your every action. That is, if your every action is like a discipline, then victory is guaranteed. Check yourself, to see how close you are to this stage.

When you come close, a number of others can also come close. Day by day you must be experiencing such transformation. To have something verified, and to give regard, is one thing. But, to have faith in the self, and to ask others, is a different matter. Whatever actions such souls perform, they will have faith. The Father also gives regard to the children, and advises them. Check to see how close you have come to such a stage.

Then you will not have the thought: "I don't know whether this is right or wrong". That thought will finish, because you are master knowledge-full. You must never lack intoxication of the self. According to the disciplines, whilst interacting with others you should give regard to them: you saw such a stage in the sample. To follow the things you have seen in the sakar form is easy, is it not? So, you are coming close to the stage of being equal, are you not? So now you have to make elevated and deep effort, not ordinary effort. Ordinary effort is that of childhood, but now, for special souls, it has to be special effort.

*** OM SHANTI ***

Intoxication and the Target

Can you stabilise on your perfect aim, and have intoxication in one second? You know what your perfect aim is, do you not? When you stabilise yourself on your perfect aim, there is intoxication anyway. If your intellect is not stabilised on your aim, you will not experience any intoxication. The sign of remaining stable on your aim is to have intoxication. So, do you constantly experience such intoxication? Those who stay in intoxication themselves are also able to make others stabilise in that intoxication.

When someone has limited intoxication, anyone can tell from his behaviour and activity that he is drunk. In the same way, those who stabilise in the most elevated intoxication of all - which is called Godly intoxication - are visible from a distance. You should have such a stage that, from a distance, others experience you to be those souls who stay in Godly intoxication. Do you experience yourself to be like this?

Whenever you go somewhere, people should be able to understand, as soon as they see you, that you are lovely and unique souls who belong to God. Do you have this experience? Even on the path of devotion there are such souls: Godly love is visible from their eyes and face. So, whilst living in this world and continuing with your activities, do you feel that you will be able to maintain this stage? Or will you simply have the stage at the end of an image that grants visions? What do you think? Will you have an ordinary form until the end, or will this sparkle be revealed through your face? Will it just be in the final moments... just like when the deities are decorated behind the curtains, so that, when the curtains are opened, that scene appears in front of you and then instantly disappears? Will this sparkle only be visible for a few moments?

Many think that, since the number one and number two instrument souls finished their parts in an ordinary and incognito way, and departed, then what sparkle would they themselves be able to reveal? But no: it is said that "the son shows the father". So the children can only reveal the Father by doing everything in a practical way.

How and when will there be the call of souls to God? And how will the waves of repentance emerge from souls? Those who have not experienced the sakar form will only accept that the Father came, and that they didn't receive anything from him, when they have his introduction that they are the Father's children. Therefore this spiritual sparkle, and intoxication of being an angel in a practical way, should be visible on your face and activity. Seeing the stage of you and the instrument souls, they should experience what the Father has made you. Then they will repent. However, if they do not see this sparkle, what will they think? They will not take knowledge for a sufficient length of time to recognise you. So, the sparkle and intoxication should be visible through your practical activity.

The Father's elevated versions are: I am revealed to my children, but who will be revealed to the world? That was the Father's task in the corporeal form. It is the children's duty to be revealed in a practical form, but the Father's duty is to be the backbone, and to be the helper in an incognito way. Therefore it is not just the parts of the mother and father that remain incognito, because the atmosphere too will remain incognito until the end. "Victory to the Shaktis" has been remembered, whereas of the Father it has been remembered: "Oh God, your divine games are wonderful".

You must also have experienced from one another that, when you pay special attention to your aim and intoxication, then no matter how big a gathering you may be sitting in, everyone will definitely see something special. They will experience very good remembrance. The ordinary present attention will be changed, and there will be special attention naturally, and the sparkle and intoxication will be visible from their faces. You simply have to make your awareness powerful. Achcha.

Do you consider yourselves to be the elevated souls who have received the blessings of having a divine intellect and spiritual vision? Brahmin souls receive both of these blessings in the form of a birthright. These

blessings are the foundation of everyone's Brahmin life. The difference between your past life and your present Brahmin life is particularly in these two things. The number given to the effort-makers of the confluence age is based on these two things. To the extent that you use these two things constantly in your every thought, word, and deed, you accordingly claim a number ahead.

Through your spiritual vision, and your resulting attitude, your actions change automatically. With your divine intellect you are constantly and automatically able to make an accurate decision about everything for the self, for service, and in regard to your relationship with the Brahmin family. When you make an accurate decision with a divine intellect, then, on the basis of that decision, the self, service, and relationships, automatically become powerful. Always be aware that to become a child (bachcha bana) means to be saved (bach gaya). Is this part difficult? It is easy, is it not? In that case, why do you forget?

Some children think that they don't want to forget, but they do forget. Why do they forget? They say that it is a very old sanskar: it has been their sanskar for a long period of time. However, since you have died alive, what is done when you die? There is a cremation ceremony, is there not? It is only when the old has been cremated that you take a new birth. Since the cremation ceremony has been performed, where did the old sanskars come from? When the body is cremated, your name and form finish. If you speak of that person, you would say he existed in the past. You would not speak of that person in the present tense. So, the body is finished when it cremated. What is cremated in this Brahmin life? It is the same body, but you are said to have died alive when the old sanskars, old memories, and nature have been cremated. Since the cremation has taken place, where did the old sanskars come from?

If a person who had been cremated appears in front of you, what would you call that? You would call that a ghost, would you not? Similarly, if the sanskars that have been cremated emerge again, what would you call that? That is also said to be a ghost of Maya. Ghosts are chased away, and you never speak about them. By calling them your old sanskars, you are deceiving yourselves. You don't sometimes go down the memory lane of your lokik life do you? You have died alive, have you not? Those who have died physically never remember their past life. Similarly, those who have an alokik life and birth cannot remember their lokik life. Now the age has also changed: the world is iron-aged, whereas you are confluence-aged. Everything has changed. You don't sometimes go back to the iron age, do you?

This is also a border. As soon as you cross the border, you end up in the enemy's territory. You don't cross the border do you? Always maintain the awareness that you are an elevated soul, who has a confluence-aged alokik life. Achcha.

*** OM SHANTI ***

Holi Swan Memorial - Holi

You are those souls who constantly stay in the company of the Father - the holy swans who are coloured by the colour of spirituality. For those who remain constantly holy, it is always Holi. So, you souls - who are coloured by the colours of the Father's love, co-operation, and all the powers, and who remain equal to the Father - do you celebrate Holi all the time, or only temporarily? Those who constantly celebrate Holi constantly celebrate a meeting with the Father. They constantly swing and dance in super-sensuous joy and imperishable happiness. Are you the holy swans who remain stable in such a stage?

People anticipate every festival in order to put enthusiasm into themselves, for the festivals give them temporary enthusiasm. However, for you elevated souls, not only each day, but every second is a festival - that is, it makes you enthusiastic. Imperishable means that there is constantly one festival or another. Because there is no difference in your enthusiasm, so that means it is constant, does it not?

Have you come to celebrate Holi? Or - having become holy yourselves - have you come to celebrate a meeting with the holiest and sweetest Father? Or, have you come to show your spiritual form of the colour of constantly being in the company?

At Holi, people become intoxicated in temporary intoxication. So, do you experience your form of imperishable, Godly intoxication? Because of being intoxicated in the intoxication of Holi, you forget your relations - that is, you go beyond the awareness of being junior or senior. You consider everyone to be equal, and you play Holi with that intoxication. Whatever sanskars of enmity there are in the mind for one another, they are forgotten by everyone for a temporary period, because that day is for celebrating the auspicious meeting.

When did this perishable system and custom begin? Who were the instruments to start this system? You Brahmins. Now, when you stabilise yourselves in the holy stage - that is, in the stage of purity - and when you are coloured by the colour of the Father's company, then, whilst experiencing this Godly intoxication, you forget the awareness of the body, the awareness of different relationships, and the awareness of being senior or junior, and you only have the awareness form of the soul. So, people of the world celebrate the memorial of your having been constantly in this stage over a long period of time.

Do you have the intoxication and happiness that you can see the memorial as the proof of your practical stage? Whilst seeing the memorials, do you remember the activities you performed in the previous cycle? In the mirror of these memorials, do you see visions of the divine activities you performed in a practical way at the present time? You can see the memorials of your divine activities, can you not? You hear people speak of your stage in the form of praise, do you not? You can also see the memorial of your living, spiritual form, and of your activities. Whilst seeing all of this and hearing all of this, what do you experience? Do you think: "I am that"? Do you experience this? Or, do you think that this memorial is of some other special soul?

You saw how Baba in the sakar form had faith in every action. Whilst seeing his future memorial, he always had the intoxication and happiness that he was that same being. In the same way - whilst seeing the memorial, hearing about the divine activities and hearing the praise - do all of you experience this happiness and intoxication of being that same image? You should constantly have the awareness that you are now playing this part in the practical form, and, at the same time, you are also seeing the memorials of your part.

In the whole cycle, there are only a few souls who see their memorials with awareness. In fact, many can see the memorials, but they do not have awareness. Only you souls have the parts of being able to see your memorials with this awareness.

So, what should happen when you see your memorials with awareness? (A few gave a response) You are victorious anyway. You have already applied the tilak of victory. When you go to the gurus and pundits, they apply a tilak on your forehead. Here, too, as soon as you come and become a child, because of having the awareness of your own stage, you receive from BapDada the tilak of being constantly victorious. This is why the pundits also apply a tilak. All the systems are now carried out through Brahmins.

The Father of the Brahmins, the Creator, is always with you. The word "child" proves the relationship of the Father. Those who surrender themselves can never be defeated. Awareness brings power, and, by being powerful, your tasks are successful. That is, you attain what you were just told about: happiness, intoxication and the aim. Because of all these things disappearing, there is weakness, Because of forgetfulness, there is a lack of power.

Power is received through having awareness, and, as soon as you have awareness, you attain total success - that is, all your tasks are successfully accomplished. Whatever task those who remain constantly in awareness carry out - or whatever thought they create - they have the faith that that task or that thought has already been accomplished successfully. That is, souls who have such faith in the intellect move along considering their success and victory to be guaranteed. They have the faith that victory is already guaranteed.

What will the stage be of those who move along considering success to be guaranteed? What special sparkle will be visible on their faces? You were told about faith and how they will have the faith that victory is guaranteed for them, but what will be visible on their faces? If victory is guaranteed, they will remain carefree, will they not? There will not be any lines of worry visible in any situation. Are you those who constantly have such faith in the intellect that you are victorious and carefree? If not, how would you be called those with 100% faith? To have 100% faith means to be victorious and to remain carefree. Now, you can check yourself from this to see whether you have 100% faith in all aspects.

Just to have faith in the Father does not mean to have faith in the intellect. You have to have faith in the intellect for the Father, but you must also have simultaneous faith in the intellect for your own self. As well as that, you need 100% faith in the intellect for whatever act of the drama is being repeated at every second. Only such a soul is called a soul with faith in the intellect. You have 100% faith in the Father; there is no question of doubt about that. But you do not have to pass in just one subject: you must also have just as much faith in your own self, that you are that same elevated soul from the previous cycle who played a part with the Father. As well as that, you must also see every part of the drama whilst in this stage: "Every part is beneficial for me, the elevated soul".

Those who constantly pass in these three types of faith - such souls with faith in the intellect - remain close to the Father in liberation and in liberation-in-life. Those with such faith in the intellect never have any questions. An intellect with faith does not have the language of "Why? and What?", and so on. Because, when questions (kyu) are asked, a queue is formed. Devotees, and not enlightened souls, stand in a queue. A queue is to be formed in front of you, is it not? One has to wait in a queue. The moments of waiting have now finished. Now, it is time for the devotees to wait.

Knowledge means the time for attaining - the time for celebrating a meeting. Do you have such faith in the intellect? The memorials of souls who have such faith in the intellect are shown here. Have you seen your memorial? Have you seen Achalghar (home of stability) ?

Maya can never attack those who have surrendered themselves to BapDada with all their thoughts. Such souls remain safe from any attack of Maya. If you become the children (bachcha banna) , you remain safe (bachna) , but if you do not become children, you cannot be safe from Maya. The method to be safe from Maya is very easy: become a child, sit in Baba's lap, and you will remain safe.

First, you are given the yukti to keep yourself safe and then you are sent somewhere. You are sent away so that you become brave, not for you to experience defeat. You are sent to play games. Since you are in your alokik life, and you are those who perform alokik actions, all the games you have in this alokik life are also alokik, and only in this alokik age do you experience them. This is a game which you have to play and not be defeated in. You are made to play games in order to maintain good health and physical strength. In the alokik age, you are made to play this alokik game by the alokik Father. Play the game with this awareness, and you will then not become afraid or confused - you will not become distressed, and you will not be defeated. Constantly stay in the state of this pride.

So, these are alokik toys to play with. When you stay in this Godly pride, awareness of the body will easily be finished. When you come down from Godly pride, you then become body conscious. So now colour yourself with the colour of constant company for all time. At every second - whilst celebrating a meeting with the Father - look in the mirror of your chart at the tilak of victory which you apply on your forehead everyday at amrit vela.

Just as you wake up at amrit vela and decorate the body, in the same way, decorate the soul with all the powers received from the Father. Those who are decorated will become images that can destroy evil.

You are the most elevated souls out of the whole world, are you not? The decoration of elevated souls is also elevated. Your non-living images are constantly decorated. The images of the Shaktis and goddesses are portrayed as the decorated images that destroy evil. So, every day at amrit vela, be a detached observer and decorate your soul.

You are the ones who have to put on the decorations, and you have to put them on your own selves. Then you will not fluctuate in any situation, but will remain unshakeable. Such souls are called holy swans. People celebrate Holi, but you yourselves are holy swans.

Achcha, to such holy swans, from holiest BapDada: love, remembrances and namaste.

*** OM SHANTI ***

Do not wait for time but be a true effort-maker who remains ever-ready.

Just as the time for the examination is coming close, are you also having a practical vision or a practical experience of your perfect stage? Just as the *number one* soul used to experience his perfect *stage* in a *practical* way while walking and moving around, in the same way, do you experience your perfect *stage* to be very close and clear to you? The *stages* of both the effort-maker Brahma and the perfect Brahma were very clear. Similarly, do you experience your perfect *stage* to be just as clear and close? Do you experience yourself to have one *stage* one minute and another stage the next minute? He used to experience his future form right then in the sakar form. No matter how busy you are in your work, you always need to have your perfect *stage* in front of you and know that you have now almost reached that *stage*. When you bring your perfect *stage* close, so time will also similarly come close. Will time bring you close or will you bring time close? What has to happen? From that side, time will come close and from this side, you will come close. Both will come together. It can happen at any time, but you always need to keep yourself ready in the effort of coming close to your perfect *stage* such that you don't have to wait for time. An effort-maker should always remain *ever-ready*. No one should have to wait. You should have made all the preparations. "We will bring time close, not that time will bring us close." This is the intoxication that you should have. The closer you see your perfect *stage* in front of you to that extent souls of the world will continue to have clear visions of your final karmateet *stage*. You can *judge* from this whether the time of you becoming an image that grants visions and grants visions to the world is close or not. Time is racing ahead very fast. You are experiencing the speed of time to be moving fast, are you not? According to that, your perfect *stage* should also be clear and close. When you see the *stage physically*, you understand that it is just ahead and you have to go there. In the same way, your perfect *stage* should also be experienced to be just as easy. It is a matter of just a *second*. Now, create a *plan* or a *scheme* to come close in a *second*. It does take *time* to create *plans*, but once you have that *stage*, it will not take time. You do understand that revelation is coming close, do you not? The atmosphere and attitudes are changing and you should understand from this, too, how the time for revelation is coming close very quickly. Difficult things are becoming easy. Your thoughts are becoming practical. Fearlessness and determination in your thoughts are signs of being close to your perfect *stage*. Both of these are visible, are they not? Together with your thoughts, your *result* should also be clearly visible. Together with this, the attainment of fruit should also be clearly visible: this is the thought and this is its *result*; this is the action and this is its fruit. Do you experience this? This is known as practical and instant fruit. Achcha.

Just as the three forms of the Father are well known, in the same way, do you continue to have visions of your own three forms? Just as the Father has the awareness of His three forms, in the same way, while walking and moving around, you should have the awareness of your three forms and that you are *master* trimurti. All three acts should continue simultaneously. It should not be that the time for establishment is separate from the time for the act of destruction; no. You are continuing to create a new creation and at the same time destroying the old. You have to continue to destroy devilish sanskars and weaknesses at the same time. You are bringing about new sanskars and finishing old sanskars. You are not able to achieve success because you are not in your perfect form, the form of a Shakti and a destroyer. There is success when you have both these forms together. By remembering these two forms you will automatically remember your deity form. The awareness of both these forms would be said to be the *stage* of the *final* effort. One minute you are in the Brahmin form and the next minute in the Shakti form. Whatever form you need to be in at any time, to be able to adopt that form and to engage yourself in action with that form is the *practice* you now need to have. You will only be able to *practise* this when you have the practice of becoming soul conscious

in one *second*. You should be able to stabilise your intellect wherever you want – this *practice* is very essential. Those who have such practice are able to be successful in any task. You can understand that those who have the power to *mould* themselves are *real gold*. You are able to bend your physical organs wherever you want, are you not? If you are not able to bend them, it would be considered to be some form of illness. In the same way you should be able to steer your intellect just as easily. It should not be that the intellect steers you in some other direction. The memorial of such a perfect *stage* has also been remembered. Day by day, you experience this transformation in yourself, do you not? It is when you watch the sanskars, nature or weaknesses that you come down. So, now, day by day, you have to bring about this transformation. While seeing and knowing someone's nature and sanskars, your intellect's yoga should not be pulled towards that, but instead you should simply have good wishes for that soul. Hear about it on the one hand and finish it on the other. Achcha.

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

Leave Subordination to Become a Sovereign

Do you know for whom Baba has especially come today? He has come for the special souls who will reveal something special in the future. Do you consider yourselves to be special souls, that is, souls who will reveal some speciality? What special task will you definitely perform which no other group has performed until now? Have you thought of a plan for this? Of course, everyone has the aim to pass with honour and to reveal the Father, but what special newness will you reveal? Show and have the faith to show this newness and speciality: you will not take extra effort for any obstacle or task; instead, you will make other souls free from obstacles and helpers in every task; you will easily become and make others the embodiment of success. That is, through having easy, constant yoga, having love for the Father, being co-operative in Baba's task and imbibing all the powers, you will become the decorated image of Shakti armed with all weapons and through your own image and behaviour, reveal the activities and task of the Father. Have you made such a promise to yourself?

You will not take extra effort over trivial matters, will you? You will not be deceived by any attractive form of Maya, will you? Those who are themselves deceived cannot free others from being deceived. Always have the consciousness that you are the children of the Remover of Sorrow and the Bestower of Happiness. Those who are the removers of sorrow of others cannot themselves experience any wave of sorrow, for even one second, in their thoughts or in their dreams. If you experience any waves of sorrow in your thoughts, how can you be called the children of the Father who is Ocean of Happiness? Do you ever sing in the praise of the Father that He is the Ocean of Knowledge, yet, sometimes there are waves of sorrow? So you have to become the same as the Father. To experience any wave of sorrow means that you have been deceived by Maya somewhere or another. So you have to make such a promise.

Are you not the embodiment of power? How will you receive power? If the intellect is constantly related to the one Father, then, through that relationship, you will definitely receive the inheritance of all powers as a right. But only if you perform every action whilst considering yourself to be a soul who has a right; there will be no desire to say anything or to ask for anything even in your thoughts. Because of not having a right, there is one or another type of dependence somewhere. Because of being dependent, you cannot claim a right. Whether it is dependence on the awareness of your own body, dependence on your old sanskars, or whether you are dependent because of being weak or having any weakness, due to not imbibing a particular virtue, you are not able to experience a right. So constantly think that you are not dependent, but one who has a right. You are those who have a right over your old sanskars and to conquering Maya. You are those who have the right to conquer the awareness of your own body, and of your bodily relations and connections. If you constantly have the awareness of being one who has a right, then you will automatically experience having all powers and all attainment. Do you forget yourself as one who has a right? Those who are dependent constantly ask for something. Those who have a right constantly remain the embodiment of all attainment. For whom does the Father have the treasure of all powers? What would you call it if something is not claimed by those to whom it belongs? Always have the intoxication that all the powers are your birthright. So, continue to move along whilst considering yourself to be one who has a right. You should constantly have such elevated thoughts in the intellect. If your thoughts are elevated, can that not be inculcated into your words and actions? Therefore, make your thoughts elevated and constantly keep the intellect in the company of the Almighty Authority Father. Are you constantly coloured by the colour of such company? Do you experience this or will you experience it when you return home? Always consider that you have to think, speak and do something wonderful, not something common. If you have common, that is, ordinary thoughts, then your attainment will also be ordinary. As are your thoughts, so will be the world that is created.

If you do not have elevated thoughts, then you will receive an ordinary status in the new world that you create. Therefore, always check whether the thought you had was ordinary or elevated. All souls have ordinary thoughts and behaviour. If, after becoming the children of the Almighty Authority Father, you have

ordinary thoughts and actions, then what greatness or uniqueness is there in that? I am a special soul and therefore, everything of mine should be special. Through your own transformation, you will be able to attract souls to yourself and to your Father, and not towards your body. To your own self means towards the spirituality within the soul. Your transformation will bring about world transformation. Transformation of the world is waiting for the transformation of the elevated souls. You have to bring about transformation, do you not? Or, do you just like this ordinary life? When your awareness, attitude and vision become spiritual, no person or thing of this world can attract you. If it does attract you, then you should understand that there is a lack of spirituality in your awareness, vision and attitude. You have to transform this weakness in one second. This group should reveal the speciality of transforming their sanskars and thoughts in one second. Do you have such courage? It should not take as long a time to do something as it does to think about it. Do you have such courage?

This is the group that has courage. The Father is constantly co-operative with those who maintain courage. Therefore, never let go of your courage. Always maintain courage and remain enthusiastic. With courage, you will constantly remain cheerful. What will happen by having enthusiasm? What does enthusiasm finish? It finishes laziness. Laziness is also a main vice. At the present time, those effort makers who are moving along the path of effort are attacked by Maya in the form of laziness in different ways. So, in order to finish laziness, constantly remain enthusiastic. When someone has enthusiasm to earn an income, his laziness finishes. If someone does not have enthusiasm for any particular task, he will definitely have laziness. Therefore, never let go of your enthusiasm so that you become influenced by laziness and are deprived of performing elevated karma. There are many types of laziness. Laziness becomes a great obstacle in your effort to move forward. When you say, "Okay, I will think about it", "I will do it", "I will definitely do it", it is a sign of laziness. "I will do it", "It will happen". No, you have to start doing it instantly. You have already imbibed in your intellect the knowledge and dharna you have received. However, what becomes an obstacle to it becoming practical is your own laziness. "Achcha, I will do this from tomorrow", "If the other person does it, I will also do it", "I'll think about it today and do it from tomorrow". "I will finish this task and then do this afterwards." Such thoughts are a form of laziness. Whatever you want to do, do it now. Do as much as you want to at this time. When you say these words, "I will think about it, I will do it later", there is "ga-ga" language at the end of it. These words are a sign of childhood. A little child speaks the language of "ga-ga". This is a sign of carelessness. Therefore, never allow the form of laziness to come to you. Constantly maintain your enthusiasm because you become the instruments. When the instruments constantly maintain enthusiasm in their effort, then seeing them, others will also be enthusiastic. What is it a sign of, if whilst moving along, you become tired in your effort, or your effort becomes ordinary? If there are no obstacles, but there is no intense love either, that too is called laziness. Many have the experience whereby they do not have any obstacles, they are moving along well, but they do not have that intense love, that is, they do not have any special enthusiasm. So this is also a sign of laziness. There are many types of laziness. Never allow this laziness to come. First of all, laziness makes you into an ordinary effort maker or it will make you distant from being close. And then, having made you distant, it will also deceive you. It will make you weak and powerless. By becoming weak and powerless, you become influenced by weaknesses. Therefore, constantly continue to check whether your intellect has become distant from the Father or the Father's task. Is it completely close and with the Father? In today's world, when a person kills someone, or commits an act of violence, he first takes the victim somewhere far away. He will isolate the victim to weaken him, and then attack him. Maya is also clever. First, she makes your intellect distant from the Almighty Authority Father. Then, when the victim becomes weak, she attacks you. No matter what happens, do not ever distance your intellect from the company of the Father. When someone is being attacked, in order to save himself, he cries out and causes an upheaval, so that he cannot be taken far away. When you see that Maya is trying to break the love of your intellect for the Father, begin to sing praise of Baba's virtues within yourself. Do not cry out in distress, but begin to perform an elevated task. On the path of bhakti also, people sing praise of the virtues of God. When did this memorial begin? They have changed the singing of praise in the mind into the form of singing praise in words. Only you can sing the praise in an accurate way. You sing praise in the accurate way through the thoughts of the mind and through being the

embodiment of remembrance, whereas, on the path of bhakti, they take it in a gross way and so they start to use their lips. The systems and customs begin from here. Therefore, begin to sing praise. Consider yourself to have a right and use all the powers. Then Maya will never be able to break the love of your intellect. You will not be distanced; neither will you be weak nor will you be defeated. Then, you will be constantly victorious. So remember the slogan of how you have been victorious many times. Now also, you will definitely be victorious. Can those who have been victorious many times be defeated now? Not at all. You should feel it impossible to be defeated. Just as the souls who do not have knowledge find it impossible to be victorious, in the same way, knowledgeable souls should find it impossible to be defeated. Have you filled yourself with such will-power? Have you surrendered yourself completely? To be truly surrendered means not to have any body consciousness or arrogance even in your thoughts. So you also have to surrender the consciousness of your body. Even surrender the thought, "I am so-and-so". This is called being totally surrendered and complete with all virtues. Only those who are complete with all virtues are said to be perfect. No virtue should be missing. At present, you say that you are lacking this, and this proves that you have not yet reached the perfect stage. Are you complete with all virtues? So keep the aim of being totally surrendered, complete with all virtues, and attaining the stage of perfection. Baba gives a blessing to such effort makers: May you constantly be victorious. You have come here having taken a decision for your life, have you not? Have you come here having made a decision for yourself? Do not ever be influenced by any sanskar. Those who are the conquerors of the world and victorious over the world cannot be under the influence of anyone.

The vision of those who take others beyond with one glance, cannot go anywhere else. Do you have such determined faith in the intellect? Have you surrendered all your weaknesses in the bhatthi, or do you still have to do that? Then, you will not say that this little bit still remains, will you? Check the pocket of your mind to see that nothing still remains in a corner. Or, have you purposefully kept some pocket-money? Check this very well. Are you the group in whom there is hope? Or, are you even above that? What is the stage above this? There is hope in you and you are also victorious. So this is the group that has been victorious many times. You are victorious; there is no question of keeping hope. Only such victorious souls become the beads of the rosary of victory. It isn't just a hope, but there is one hundred per cent faith that you are victorious. Just be careful, Maya is no less. The sparkle and glamour of Maya is no less. Maya is very glamorous. You have understood the knowledge of Maya in all her forms and in all her ways: of what Maya is and in what form and in what way she comes. Have you taken the full knowledge of this? You will not later on say that you did not have any knowledge of this aspect, will you? Do not free yourself by being so unknowing. Some say that they didn't even know that this could happen. Look at what they continue to do! Because of not knowing, you can be deceived. However, those who are master knowledge-full cannot be ignorant. When you say the words that you did not have knowledge about this particular aspect, that is also a weakness. Knowledge-full means knowledge-full. If there is ignorance about any aspect, would that one be called a knowledge-full soul? Those who are the embodiment of knowledge will not be ignorant about anything. Those who are योग्युक्त will experience themselves to be knowledge-full about everything in advance even though they may not have experienced it. How can those who are trikaldarshi be ignorant? So you have become master knowledge-full and victorious. Therefore, defeat will be impossible, will it not? Now, we will see what sparkle this group shows. Everyone should be able to have a glimpse of the Father through your sparkle. The desperate souls are thirsty to see a glimpse of the Father, so that they can attain all attainments. So, now show a glimpse of the Father through your own sparkle. Do you understand?

*** OM SHANTI ***

Success Basis - Power to Collect and Store

Do you constantly consider yourselves to be the embodiment of success? Or, do you experience yourselves to easily attain success? In order to become the embodiment of success constantly and easily, you need two main powers. On the basis of these two powers, you can constantly and easily become the embodiment of success. What are these two powers? You already have faith in the intellect, so what powers do you now need to make effort for success? One is the power to fight (sangram), and the other is the power to take and accumulate goodness (sangrah). This also includes taking and accumulating goodness for others; it includes taking and accumulating goodness of all types. One is the power to fight and the other is the power to take and accumulate the goodness; if you have both these powers, there cannot be a lack of success. What is the reason for a lack of success in any task or in your effort? You either do not know how to take and accumulate the goodness or you do not know how to fight. If you have both these powers, you can easily and constantly attain success. This is why you must make effort to fill yourself with both these powers. When any task comes in front of you, before you begin that task, check yourself as to whether you have both these powers in your awareness. Although you may have these powers, if you do not use them at the time of performing your task, you do not attain success. After doing your task, you think, "If I had done this, it would have been like this". What is the reason for this? You do not know how to use these powers at the time of need. No matter how good your weapons are, no matter how many powers you have, if you do not use those weapons or those powers for the task at the time they are needed, you cannot attain success. Because of this, before you begin any task, check yourself. When you are having a photograph taken, you prepare yourself before the picture is taken. Once the photograph is taken, no matter what it is like, it becomes a memorial for all time. In the same way, this is an unlimited camera in which the picture of every second is being taken. If you put yourself right after the picture has been taken, it is wasteful. In the same way, begin any task after stabilising yourself in the stage of being the embodiment of power. If someone performs a beautiful act off-stage, how will the audience be able to see it? It is the same here. First of all, stabilise yourself in your stage and then perform your act, for only then will your act be accurate and worthy of being praised. When you come off-stage, you start to perform your act in an ordinary way, and then you think about it. However, at that time, you do not have that stage; the time has then gone by. The photograph has already been taken. This is why you must constantly have both these powers at all times in every task. Sometimes, you have the force to fight and you forget to take and accumulate goodness, and sometimes you think about taking and accumulating the goodness, and you forget to fight. Both have to be simultaneous. What will be the result by using all the powers? Success. Your thoughts, words and actions; all three will be the same. This is called being a master almighty authority. It should not be that you have very elevated thoughts, that you continue to make plans and also speak about them in words, and yet at the time of doing, you are not able to do it. Would you then be called a master almighty authority? The main qualifications of a master almighty authority is that his thoughts, words and actions will all be the same. At present, from time to time, these words emerge: "I did think about it, but I wasn't able to do it". There is a difference visible between the plans and the practice. However, the plans of those who are master almighty authorities and who are constantly the embodiment of success, will take practical shape. Everyone wishes to be the embodiment of success. Since you have an elevated desire and aim, then together with that aim, you should also plan to make your words and actions as elevated. However, because of weaknesses, you are not able to put into a practical form whatever plans you have created. This is because you lack the power to fight and the power to take and accumulate at that time. In the olden days, when an enemy came in front of you on the battlefield, you would have a sword in one hand and also a shield in the other hand. So the sword and the shield would both carry out their own tasks. Here also, you need this practice. You need the practice to use both of them at the same time.

Since all of you consider yourselves to be masters, are you masters in all aspects? Just as the Father's name is Trimurti Shiva, in the same way, all of you are master Trimurti Shiva, are you not? You also have three tasks to perform, do you not? You do service on the basis of this. What are your three forms? One is the Brahmin form through which you carry out the task of establishment. The second is the form of Shakti

through which you carry out the task of destruction. And, by considering yourself to be a world mother or a world father, a bestower of blessings or a great donor, you sustain everyone. The form of a world father is included in the form of being a bestower of blessings. So if you constantly have these three forms in your awareness, these virtues would then be visible in your acts. Just as the Father always has the awareness of His three forms, in the same way, whilst walking and moving along, you should have the awareness of your three forms, that you are a master Trimurti. You need to perform all three tasks simultaneously. It is not that the time of carrying out the establishment is separate from the time of destruction which is yet to come. Continue to create a new creation and also continue to destroy the old creation. Continue to destroy the devilish sanskars or any old weaknesses at the same time. You are bringing about new sanskars and finishing the old sanskars. Many have the virtue of creating a new creation, but because of not having the form of Shakti, of a destroyer, they are not able to attain success. This is why both are needed at the same time. You can only have this practice when you have the practice of being soul conscious within one second. Only those who have such a practice are successful in every task. Stabilise yourself in the form of being a great donor, a bestower of blessings, a world mother or world father and a purifier. And, when you then give drishti to any souls you will be able to make them attain blessings through that drishti. You can also enable them to attain something through your attitude, that is, you can sustain them. However, you must constantly have the awareness of this form. Brahmins very quickly carry out establishment after having told a story or given knowledge. However, you need to pay greater attention to the tasks of destruction and sustenance. At the time of giving sustenance, if you sustain any soul by having a benevolent attitude and vision, then no matter how bad that soul may have been, with your sustenance, you are able to make him merciful. No matter how impure the soul may be, with your attitude of being a purifier, you are able to purify that soul. If you look at his impurities, you will not be able to do anything. Just as a mother never looks at the weaknesses or defects of her children, she is always concerned about putting that right, in the same way, by constantly stabilising yourself in the task of giving sustenance, you are able to move along accurately. A mother has two special powers: the power to tolerate and the power to accommodate. In the same way, if you use both these powers at the time of giving sustenance to any soul, you will definitely attain success. But, only if you do this whilst stabilising yourself in the form of a world mother or a world father. If you see yourselves in the form of a brother or sister, there is a margin for having other thoughts. But consider yourselves to be like a mother or father. Parents tolerate so much for the sake of the children and accommodate everything for them; only then can they sustain them and make them worthy. So, at the time of performing every action, you must keep these three forms in your awareness. As is your awareness, so is your form. As is your form, so is your success. By having the awareness of all three forms, you automatically receive power. This is also a position. By stabilising yourself in your position, you receive power and strength. If you remember the name of the Father, then you can definitely consider yourself to be a master. You remind everyone of His name. You take the name of the Father so many times, either in your mind or in words. So, as is the Father's name, I too am a master Trimurti Shiva. If you have this in your awareness, you will receive success. So constantly be the embodiment of success.

At present, it is not the time to fail in anything. If you are successful ten times and not successful once, that is still called a lack of success. So by constantly having the form and the task in your awareness at the same time, you are able to work wonders. Otherwise, what happens is that you have to make a lot of effort and yet receive very little attainment. Because of having very little attainment, you then develop weaknesses. Your enthusiasm reduces, your courage and hope reduce. It is then your own fault; you apply an axe to your own feet. Therefore, since you yourselves are responsible, you must constantly pay attention. So from now onwards, let the past be past, bring about power in yourself with your awareness and constantly be the embodiment of success. Then, the difference that remains, whereby you have a lot of zeal and enthusiasm today and it is reduced tomorrow; that difference will be finished. You will then constantly experience zeal and enthusiasm and attainment within your own self. You have to make Maya and the elements your servants. In the golden age, you do not experience any unhappiness because you made the elements your servants. The reason for unhappiness is to be a servant of Maya or of the elements. If you do not become their servant, can there be any unhappiness? So you must never be a servant of Maya. If you become a

servant of Maya or the elements to a great extent here, then you will also have to become a servant there, because your sanskars will be of being a servant. If here, you are a servant and experience unhappiness, and there also, you become a servant, what is the benefit of that? Therefore, check: If there is any unhappiness, you must definitely have been a servant of Maya at some point. You cannot experience unhappiness without being a servant. So first of all, you need the power to recognise and then the power to bring about transformation. You must never become the embodiment of a lack of success. Your subjects and your bhagats will become that at the end. If those who rule the kingdom of the world are not successful, then who would become the embodiment of success? Day by day, you have to bring about transformation in yourself. Whilst seeing and knowing the sanskars and nature of anyone, the yoga of your intellect should not be drawn to that one. Instead, you should have greater good wishes for that soul. Listen through one ear and let it out through the other. Do not give it any place in your intellect. Only then will you be able to stabilise your intellect in one place. Do not see the weaknesses of weak souls. Maintain the awareness of there being a variety of souls. Have a soul conscious vision. By seeing them as a soul, you will be able to give power to that soul. The soul is saying that these are the sanskars of the soul. Make the lesson of the soul firm. By having the awareness of the word, soul, you automatically have spirituality and good wishes, and your vision becomes pure. Even if someone is insulting you, have the awareness that that soul is acting out a tamoguni part. Become your own teacher and practise this. You cannot receive help from others in order to make this lesson firm. You receive help through your own effort. Achcha.

*** OM SHANTI ***

Sacrifice and Fortune

Do you consider yourselves to be images of renunciation and tapasya? Which is the greatest renunciation that takes a lot of effort? (Body consciousness.) Why does someone have arrogance about knowledge or arrogance of his intellect? Why are you not able to renounce your old sanskars? The main reason for this is body consciousness. To let go of body consciousness is the greatest renunciation. So check yourself at every second. When it is renunciation of something physical, having renounced it once, you can step away from it. However, in the renunciation of body consciousness, you have to take the support of the body at every second, and also be detached whilst being in the body. Therefore, because the soul has a deep connection with the body through being with the body at every second, body consciousness has also become very deep. Now, it takes effort to finish it. Ask yourself whether you have had renunciation of every type. Because, the more you renounce something, accordingly, the more fortune you receive: at the present time and also in the future. Do not think that at the confluence age you only have renunciation and claim the fortune in the future. It is not like that. To the extent that someone renounces something, he definitely receives a fortune to the extent that he has renounced it at the moment he renounces it. What visible fortune do you receive at the confluence age as a result of your renunciation? Do you know this? What fortune do you receive at this time? You will receive the jeevanmukti status in the golden age, but what do you receive now? Are you receiving the fortune of your renunciation? At the confluence age, the greatest fortune of your renunciation is that the Fortune-Maker Himself belongs to you. This is the greatest fortune of all, is it not? Only at the confluence age do you receive this: God Himself belongs to you. If you do not have any renunciation then neither does Baba belong to you. If you have body consciousness, then are you remembering Baba? Only when you have renounced body consciousness can you have the experience of a close relationship with the Father. By renouncing body consciousness, by being soul conscious, what is the first attainment? That you constantly stay in the awareness of the Father, that is, through every second of renunciation, you experience all relationships and all powers through the Father at every second. So is this not the greatest fortune of all? You will not receive this in the future. Therefore, it is said that this easy gyan and easy Raja Yoga is not just for giving you fruit in the future, but also at the present time. The future is already tied to the present. But, throughout the entire kalpa, nowhere else can you claim the most elevated fortune of all. It is only at this time that, through renunciation and tapasya, you are able to experience all relationships with the Father at every second, that is, you can make Baba belong to you in all relationships. You did not call out for this. Your call was for something else, but what did you attain instead? You are attaining that which you did not even have in your thoughts or dreams. If you receive something that you had never even thought or dreamt of, that is called fortune. Whatever you receive through your labour is not called fortune. If whatever was impossible becomes possible and you attain it automatically, and if you develop hope for something in which there was no hope, that is called fortune. Have you not received this fortune? You called out for something else: Make me belong to You in one way or another. You had no desire to become so elevated, yet what did you receive in return? You yourself became something, but you also made Baba your everything. So is this not a fortune? You receive the elevated fortune of the confluence age through this renunciation. Always think that if you do not renounce body consciousness, that is, if you do not become soul conscious, then you will not be able to create your fortune, that is, you will be deprived of the elevated fortune of the confluence age. If, for instance, you renounce body consciousness for some time during the whole day, and at other times, you remain down below, that is, you have not renounced body consciousness, then to that extent you deprive yourself of the elevated fortune of the confluence age. Since Baba, the Fortune-Maker, is telling you the method to create your fortune at every second, what should you do?

You should attain total success through this method. Because of not adopting this method, what is the result? Neither do you progress in your stage nor do you attain the success of all attainments. So what should you do? You should constantly adopt the methods you have been given by the Bestower through which there will be progress and success. So check to what extent you have renounced waste thoughts. You should constantly have an attitude of brotherhood. To what extent have you adopted this attitude? And, whilst being in the body, to what extent have you renounced the attitude of being a bodily being?

What do those from Mysore think? Today, Baba has especially come to meet them, because they have made so much effort to come from so far with so much love. So Baba has also had to come from the far-away land. So you experience this happiness, do you not? Today, Baba has also come from the far-away land especially to meet those who have come from far away. So to renounce something for the one you love is not a big thing. Because of having love for the vices, you renounced your consciousness of your own self as well as your own body. A mother even renounces her body because of her love for her children. Since you can let go of your crown, your throne and your original form because of your love for a human relation, can you not renounce body consciousness, now that you have love for the Father? Is it difficult? You should think about this. In a temporary relationship, you had so much power that it brought you down from up above; you came down from up above because of this, did you not? And now that you say, "Baba", and you have all relationships with the Father, is it a big thing to renounce this wrong consciousness of the body because of your love for the Father? It is a small thing, is it not? So then, why are you not able to do it? You should be able to do it in one second? If a child is ill for one month, then the mother who has a temporary relationship, a bodily relationship, is able to renounce everything for one month, on the basis of that relationship. Because of having the awareness of the bodily relationship, she does not take long to renounce her happiness. Neither does she consider it to be difficult. So what should you do here?

Here, you have a permanent relationship and you have all relationships with One; you have a relationship of total attainment. So you should not delay by even one second when it comes to renouncing anything. But, how many years is it taking you to renounce the consciousness of the body? It should have taken one second and yet you are taking so many years. (We have had the practice of this for half the kalpa.) What about the other half kalpa in which you were beyond body consciousness and the vices? Did you forget that practice of half a kalpa in one second? Did you take time in that? (We still came down by two degrees in the silver age.) Even so, you still remained beyond the vices, did you not? You were viceless in the golden and silver ages. Even though you lost two degrees, you are still said to be viceless in the silver age, are you not? You were beyond the attraction of the vices, were you not? If these have become your sanskars for half a kalpa, why are you not able to bring those sanskars into your consciousness just as quickly? What is the original form of the soul? What are the original sanskars and virtues of you, the soul? They are the same as those of the Father, are they not? Whatever are the virtues of the Father: The Ocean of Knowledge, the Ocean of Happiness, the Ocean of Peace; He is the Ocean, but at least you are the embodiment. So whatever are the original virtues of the soul, you are the embodiment of peace. You transformed yourselves due to the colour of the company, but the original virtue of the form of the soul is the same as that of the Father, is it not? Why does that not come into your consciousness as quickly? Talk to yourself in this way. Do you understand? By talking to yourself in this way, that is, by having a spiritual heart-to-heart conversation, you will be able to stabilise yourself in spirituality. Do not think: Because you have had these old sanskars from the copper age, this happened. Do not think this. Instead think: What do I, the soul, have as my original and eternal sanskars? When the soul first came down at the beginning of the world, what sanskars did it have? It had divine sanskars, did it not? So think about what the original sanskars and virtues of the soul were.

Do not think about the middle period. Think about the original and eternal sanskars of the soul. What will happen then? The sanskars of the middle period that emerge now and again will become mediocre. Mediocre means slack. It is said: This one's activities are of a mediocre level. So the sanskars of the middle period will become mediocre and the original and eternal sanskars will be practically visible. Do you understand? Always think about the original and the eternal.

Whatever thoughts you create, your awareness will be according to that, and as is your awareness, so will be your power in every action. Therefore, constantly have an elevated awareness. So what will you do now? Through every second of renunciation, continue to attain at every second, because this is the confluence age when you can attain a fortune. Whatever fortune you create at this time has to be experienced throughout the kalpa, whether it is elevated or low. It is only at the confluence age that you can create a fortune. You can

create as much as you want, because you have the company of the Father who is the Fortune-Maker. At that time, this Father will not be with you nor will there be this attainment. The One who enables you to attain something is with you now, and the attainment has to be made at this time. If not now then never. Keep this slogan in your awareness. You have the slogans written down, do you not? Do you consider the slogans to be for your own self? If you constantly have the awareness that if not now then never, then what will you do? You will constantly think that you should do whatever you want to, now. So constantly keep this slogan in your awareness. Do you understand? Achcha.

What will those from Mysore remember? The mothers just stay on the pilgrimage of remembrance, do they not? Because, they cannot understand the language. Even so, you are fortunate. Do you consider yourselves to be the special souls out of the entire world? Achcha, do you think that you have been here many times before? Or, do you think that this is the first time you have come here? You do not have any bondages, so do you consider yourselves to be fortunate or unfortunate? You are free from bondage and so you can create an elevated future for yourself. You are doubly fortunate: firstly, you have found the Father, and secondly, you are free from bondage in order to create your future. You experience even greater happiness, do you not? You do not think: I don't know what this is, do you? You don't experience any sorrow, do you? You experience happiness, do you not? It is good that you are free from bondage. So do you consider yourself to be fortunate? Or, do you also sometimes experience sorrow? If anyone else is with you, there will be conflict. If Shiv Baba is with you, there won't be any conflict, will there? If, whilst living in the household, you stay in the relationship of the soul, you can create your double fortune. Whilst living in the household, do you remain detached from the relationships of the body? So those who are living in the household are creating such a fortune. Achcha.

*** OM SHANTI ***

How to Be Worthy of Glory?

In order to constantly remain beyond, what two things are essential? At the present time, each one of you is making effort numberwise in order to remain in the stage beyond. What are those two essential things through which you can easily stabilise yourself in the stage beyond? There is remembrance anyway, but what are the two aspects even within that? Tell Baba of the two things in two words.

Now, you have to bring the expansion of knowledge into its essence. Can the Shaktis easily put the expansion into its essence? Relate this from your own experience. The stage of remaining beyond and the stage of being a detached observer are one and the same thing. For that, the two things you have to pay attention to are: firstly, I, the soul, am an elevated soul, and secondly, I, the soul, am at present a guest in this old world and this old body. By keeping in your awareness the aspects of being elevated and being a guest, you will naturally and easily go beyond, and the attraction that develops, because of weaknesses and attachments, finishes. Whatever ordinary thoughts and ordinary actions you have because of the influence of old sanskars, will all be transformed by considering yourself to be an elevated soul. By having an elevated awareness, your sanskars, thoughts, words and actions all change. Therefore, by constantly moving along considering yourself to be elevated and a guest, you will become praiseworthy at the present, in the future and also on the path of bhakti. If you do not consider yourself to be elevated and a guest, you cannot become praiseworthy. Praise is not sung just on the path of bhakti, but, throughout the entire kalpa, you become praiseworthy in one way or another. Those who are elevated in the golden age, that is, those who become the world emperor or world empress become worthy of praise by the subjects. On the path of bhakti, you become praiseworthy in the form of deities. And at the confluence age, when you demonstrate how you perform an elevated task, you become worthy of praise by the Brahmin family and all the other souls too. So simply by considering yourself to be a soul who is elevated and a guest at this time, you can make yourself praiseworthy throughout the entire kalpa.

Check your every action and thought as to whether they are elevated, that is, whether you are performing them considering yourself to be a guest, or whether you are simply carrying out your task. Then attachment will finish. You are not a guest just in this world, but you are also a guest in the building of this body. When you consider yourself to be a guest, the attraction to the consciousness of the body and the sanskars that are still there, in the form of your awareness, will very easily be finished. If you had a building which you sold for one reason or another, once you have sold that, it no longer belongs to you. Then, although you may even still continue to live in that same place, you would continue to live there whilst considering yourself to be a guest. So there is so much difference in considering something to be your own and in considering yourself to be a guest. So now, the body which you used to consider to be yours should no longer be considered to be your own. Would you now say that it is yours? So that body is now no longer yours. Because you have died a living death, that body is no longer yours. Have you surrendered your body or do you consider it to belong to you? Now, the life-span of that old body has already finished. According to the drama, that body is still functioning for the sake of the Godly task, and therefore, none of you can say that that is your body. The feeling of the body belonging to you has now finished. At this time, Baba has given the soul this body on temporary loan in order to perform actions. Just as Baba doesn't have the consciousness that it is His body, but that He has taken it on loan in order to play a part, so in the same way, you are like the Father, are you not? By considering it to be your own body, many things will come into that.

There are many things included in the word "mine". When the consciousness of "mine" is finished, many of its companions also finish and you will go beyond. You have taken that body on loan in order to carry out the Godly task. That body is not for performing any other task.

By moving along whilst considering yourself to be a guest in this way, your every action will automatically be elevated. Since the body is not yours, then the relations and the things of the body are not yours either. So constantly move along with this consciousness. Those who move along with this consciousness constantly

remain intoxicated. They naturally have their home in their awareness. Not just the home, but the six things you speak of in the introduction of the Father are naturally in their consciousness. Just as in order to give the introduction of the Father, you speak of six things in essence, in which the entire knowledge is included, you relate that essence in six aspects, so too, if you move along considering yourself to be guest, you will have in your awareness the six aspects of your own self. You are named the most elevated Brahmins. Your form is that of saligrams. In this way, you naturally have the awareness of your home, the time, your task and your inheritance. The entire knowledge that you have been hearing in expansion for all this time will be put into its essence. Whatever words you speak or actions you carry out will have the essence within them, they will not be without the essence. Without the essence means wasteful. So there should be the essence of the entire knowledge in your every word and action. That will only happen when you have the essence of the entire knowledge in your intellect. By constantly staying in intoxication you will be able to hit your target. If you do not have any intoxication, you will not be able to hit your target. By having the essence of knowledge in your intellect in six aspects, the entire knowledge is revised.

If there is less intoxication, there is fluctuation in the aim. One moment, you have intoxication in full force and the next moment, it becomes of the middle level. The lowest stage has now finished. You should be totally ignorant of what the lowest stage is. Then, there are the elevated and middle stages. Because you come into the stage of the middle level, the result and your aim also become the middle level. At the present time, if you look at the stage of your awareness and the stage of service, the result is of the middle level. The majority of you say that your result is not what it should be. The main result of having the middle level is that you have not yet fully burnt the sanskars of the middle period. Because of being under the influence of the sanskars of the middle period, that is, the sanskars of the copper age onwards, the sanskars of body consciousness and weaknesses with which you have been filling yourself, the result is of the middle level. The complaint you make is that you did not wish it, but because of having sanskars over a long period of time, it happens. So you have not fully burnt the sanskars of the middle period. Doctors also try to finish completely the germs of any illness. If there is the slightest trace remaining, a whole progeny is created out of just the trace of one. So, in the same way, when you have the slightest trace of the sanskars of the middle period, although it is just a trace today, tomorrow it would become a progeny. Because of being under this influence, you are not able to attain the elevated result that you should. When you ask others if they are content with themselves, their effort, their service and their connection with the Brahmin family, they start to think about it. They do say yes, but only after thinking about it, not instantly with that intoxication. You should receive a certificate of contentment from all souls in three subjects: your own effort, your service and your connection with others. The certificate you receive will not be any writing on a piece of paper, but you will have the experience of it from each one. In this way, those who are victorious in keeping the self content and making others content when coming into connection with all souls, become one of the eight deities, a victorious jewel. In two aspects, you are okay, but in the third aspect, you are numberwise according to your capacity. You are numberwise in every aspect, but to a greater extent in this aspect. If you are not content in any of the three, then you cannot come in one of the eight, that is, one of the elevated souls. In order to pass with honour, you should receive this passport of contentment from all souls. There is something lacking in the aspect of coming into connection with others.

In order to pass in the subject of being content and making others content when coming into connection with them, what main aspect should you have? On the basis of your own experience, see why there is discontentment in your connection with others. In order to make everyone content, or in order to make your connections content, or in order to make those in connection with you elevated, the main thing is to have the power to tolerate and the power to accommodate within yourself. The reason for discontentment is that when you discover, according to your own reasoning, that someone else's words, sanskars or actions are not accurate, then your own words and actions also become like that, and through this the other souls become discontented. Seeing someone else's sanskars or words or actions, you think that it is not right or it should not be like that. However, in spite of that, if you were to imbibe the power to tolerate and the power to accommodate, then these powers would automatically give that soul the vision of his inaccurate behaviour.

But what happens is that, in order to grant him a vision or to make him realise through your words and your features, you also come under the influence of your own sanskars. Because of that, neither are you yourself content, nor are others content. If at that time, you have the power to accommodate, then on the basis of this, or on the basis of the power of tolerance, you can avoid his actions and sanskars for a little time, and then your powers of tolerance and accommodation can shoot an arrow of contentment towards that soul.

Because of not having this, there is discontentment. So when coming into connection with everyone, in order to make them content and in order to remain content, these two virtues and powers are very essential. It is through these that your virtues will be praised. Although, you will not appear to be victorious at that time, you will appear to be defeated, the defeat of this time will put a garland around your neck for many births. So you should consider this defeat to be a victory. Because of having this weakness, you do not have as much success in this subject as you should have. Whilst having knowledge in your intellect, you should also have the understanding of what knowledge to give to someone and at what time and with which yukti. Sometimes, you think that you have given some instructions (correction) to someone, but if it is not the right time, if that soul does not have the power to listen to it, then those instructions do not work like instructions. You generally sow a seed having seen the ground and also the time, and then there is success. If it is not the time, or the ground

is not right, then no matter how good the quality of the seed may be, it will not bear fruit. In this way, if you want to give points of knowledge as a teaching or a yukti, then first see the ground and the time. The ground is the power of the soul, but also see the time, and then the seed of teachings can give fruit. Do you understand?

So, at the present time, the most elevated souls, the mahavirs, should pay attention to this special effort. This is the sign of being courageous. To keep content those who are already content is not being courageous. To give love to those who are loving is not being courageous. To co-operate with those who are co-operative is not being courageous. However, just as you uplift those who defame you, no matter how un-co-operative someone is with you, with the power of your own co-operation, to make un-co-operative souls co-operate is known as being courageous. It should not be: Because of this reason, this is not possible. This one is not moving forward and that is why this is not happening. No matter whether they move forward or not, you can move forward, can you not? You should think that this is also the love of your relationships. If a relative is weak in something, then it is not a maryada to leave that one alone thinking that he is weak. The Godly maryada is that you do not leave alone someone who is weak because he is weak, but you make him strong by giving him power, and make him your companion, that you make such a weak soul worthy of taking a high jump. Then you would be called a mahavir. So by paying attention to this subject, whatever plans for service are created or whatever points emerge, then these jewels will begin to sparkle in the jewels of the plans.

Gold on its own is not so attractive from afar, but if there are diamonds studded in the gold, then it attracts others towards itself from a distance. You may create the plans, but each of you should put this diamond on yourself, and then, when you put the plans into a practical form, you will be successful in spreading the sound you want to throughout the whole world. Souls from far away will be attracted towards this diamond. Do you understand? Achcha.

*** OM SHANTI ***

Making Effort to Be Lucky and Lovely

Do you consider yourselves to be both the loveliest and luckiest? If you consider yourselves to be lovely and lucky, you will constantly remain free from obstacles, and experience the stage of being absorbed in Baba's love. If you are just lucky and not lovely, then although you will constantly be absorbed in Baba's love, you will not have the experience of a stage that is free from obstacles. If you are just lovely and not lucky, then also, you will not be able to experience the stage that was just described. Therefore, both are needed. In order to attain the attainment of being lucky and lovely. Three main things are needed. If you experience these three things in yourself, then you are definitely lucky and lovely. What are those three things through which you can easily experience both these stages? Can luck be created or is it already created? Can you make yourselves lucky, or is it that only those who are lucky from the beginning can be lucky? Can you create your luck or do you have to move along according to the luck already created? Can you change your fortune or not? Can you change from being unlucky to being lucky? Is there a margin for making effort in order to create luck? (yes). Have you come having already awakened your fortune or have you come to awaken your fortune? You have brought with you the fortune that is already awakened, have you not? Then what will you create? You have come to belong to Baba according to the fortune you have awakened; the question of fortune only arises in belonging to the Father. You have come having created your fortune and you can also create it: is it like this? When you make a lot of effort for something, you have the thought inside that it is visible in your fortune. If, after having made effort, you do not attain success, then you think that it is like that in your fortune. What is the reason for not being successful? If you make effort in your own way and yet do not attain success, what do you then say? "It is fixed in the drama in this way". So you have brought with yourselves the luck that the drama has created, have you not? An effort-maker should never think, even after having made effort, that it is possible to be unsuccessful. You should always think that whatever effort you have made can never go to waste. If you have made effort in the right way, then you will definitely receive success through it, if not now, then at some later point. Seeing the lack of success, you should think that that was a test. After having had the test, you will become stronger. So that is not a lack of success, but a means to make the foundation of your effort strong. When something has to be made strong, you first hammer its foundation. You hammer it and make it strong. The hammering is a means of making it strong. Even in your own individual effort, within a gathering or in service, when something does not seem to be externally successful, you should still think that it is not a lack of success, but a means of becoming strong. You were told that you should not consider the storms to be storms, but consider it to be a gift. Waves come to a boat, but they are a means to make the boat move forward. In this way, success is merged in the lack of success. You should move forward with this understanding. The word, "unsuccessful" should not even enter our intellect, if your effort is correct.

Achcha, you were being told that three things are necessary in order to be lucky and lovely. What are those three things? First of all, think about how luck is created. Look at yourself: Are you lucky and lovely? Why are you notable to awaken your luck? The main reason for this is that you are not knowledge-full. Those who are knowledge-full have all types of knowledge. The more knowledge-full someone is, the luckier he will be. Because, with the light and might of knowledge, he would know the beginning, the middle and the end, and so whatever effort he makes, he would definitely attain success in that. To attain success is a sign of luck. Firstly, they will be knowledge-full, that is, they will have full knowledge. If something is lacking in your being full, then you are numberwise in being lucky also. If you are knowledge-full, you will be number one in being lucky. There is knowledge about karma and also knowledge about your Creator and the creation.

There is also knowledge about coming into connection with the family or with gyani souls. Knowledge is not just knowledge about the Creator and the creation, but knowledge-full means that you are the embodiment of knowledge in every thought, every word and in every action. This is called being knowledge-full. Secondly, the extent to which you are knowledge-full, so you will also be careful. The more

Careful you are, the sign of that is that you are cheerful to the same extent. If someone is not cheerful, he will not appear to be lovely. If someone is not careful either, then also, he will not seem lovely.

Those who do not remain careful, because of making one or another little mistake, either on their own, or when they come into connection with others, then neither do they remain lovely to themselves nor are they lovely to others. Therefore, those who are careful will definitely be cheerful. Do not think that those who are careful cannot remain cheerful because they are so absorbed in their effort. It is not like that. The sign of being careful is to remain cheerful. So if you have all these three qualifications, then you can become both lucky and lovely. You can also create your luck with one another's co-operation. However, you can only receive co-operation from one another when you are careful and cheerful. If you are not cheerful, you will not be successful either. If you are careful and cheerful, then you are successful, that is, you are lucky. So check these three things in your own self. If you have all three to a good percentage, then understand that you are the luckiest and the loveliest. If this percentage is lacking, then you will not have this stage. Now, do you understand what the sign is? Speaking knowledge through your lips cannot create such an impact. To constantly have a cheerful face and not to experience any waves of sorrow even in your thoughts is known as being cheerful. So you can do service with your cheerful face. Just as metal is automatically attracted towards a magnet, in the same way, those who are constantly cheerful become a magnet themselves. Seeing them, others will come close to them. They will think that this one constantly stays cheerful in spite of today's world, where there is constantly an environment of clouds of sorrow and peacelessness everywhere. They will be eager to know how and why this one is able to remain cheerful. When there is a huge storm or a lot of rain, then at that time, people, even against their wish, run towards some shelter where there is no rain. The shelter-place does not call them, but according to the atmosphere, there is a place of safety there, and so people will definitely run to that place. In order to protect themselves, they take the support of that place; they are pulled there. So, in the same way, understand that, at the present time, when the storms of Maya and the clouds of sorrow are thundering, at such a time, when people see your means of safety, they will be attracted to you. What is that external form that attracts them? A cheerful face. So you should be both lovely and lucky. In some cases, you are knowledge-full and careful, but not cheerful. You take care, but whilst caring, you stop having a cheerful face, and so you cannot remain cheerful. Therefore, in which aspect should you make the main effort or take the most care about, so that you are easily able to bring about these three things in yourself? Do you know that? You have to remain careful, but what must you remain careful in mainly? In what aspects do you remain careful? (Many different replies were given.) What did Baba care about so that he became what he did? What main aspect was that? Describe fully the praise that is sung of you people: complete with all virtues, sixteen celestial degrees complete, completely viceless and those who follow the highest code of conduct. You only become careless when you disobey any of the codes of conduct. The praise is of your complete stage. That is, Sita was given an instruction to remain within the line of the code of conduct drawn for her. It was not any other line, but the line of the code of conduct. If you go beyond the line of Godly codes of conduct, you become a beggar, that is, you become a beggar of whatever attainment there is. You become a beggar, and you cry out just like a beggar does: "Give me a little money, give me some clothes". In the same way, the stage of those who go beyond the line of the code of conduct becomes like that of a beggar.

They would say: Have mercy, give me blessings, give me co-operation, give me love. So it means that they have become beggars. But when you have a right, then that is called being a child and a master. If you are dependent, you have to ask for something. Those who are asking for something can only be called beggars. So this is the line of the codes of conduct, and if you go beyond it, you become a beggar. Then, you have to ask for help. In fact, all those who have become Baba's children are lucky and lovely. They themselves are helpers in the Godly task, not the ones who seek help. There is the image of you having become the helpers; it is not of the ones who are seeking help. The image of the bhagats is just that of asking for something. Those who are the children and the masters are constantly helpers. Those who themselves are the helpers cannot ask for any help. They are the ones who give, not the ones who take. A bestower never takes, a bestower is one who gives. So consider yourself to belong to the one Father, that is, consider yourself to be

the true Sita of Rama, and take the care to stay within the line of the code of conduct, and then you will remain careful. Those who are careful will automatically become cheerful. So you should have all the maryadas in your intellect.

You should have clear knowledge of what maryadas you have to have in all the actions you perform from morning till night. If you do not have that knowledge, then you cannot be careful either. Therefore, consider yourself to be Sita and remain within this line. That is, those who are careful and remain within the line of the code of conduct can become the most elevated human beings. When you see that you are not cheerful, you must definitely have disobeyed a code of conduct. You have also been given a maryada for your thoughts. You must not even have any waste thoughts. If you go beyond this line and have wasteful or sinful thoughts, then you should realise that you have disobeyed the maryada of thoughts, and this is why you are not cheerful. In the same way, you have been given amarayada for your words: of what words to speak whilst having stabilised yourself in a particular stage. If there is disobedience in your words, then also, you cannot remain cheerful; your own wasteful and sinful thoughts bring you down from your stage of being cheerful, because you have crossed the line of the code of conduct. If you keep yourself within the line of the code of conduct, then Ravan, Maya, that is, no obstacle will have the courage to come within this line of the code of conduct. When any obstacle, storm, disturbance or unhappiness comes, you should understand that you have moved the foot of your intellect outside the line of the code of conduct, just as Sita stepped beyond the line. The intellect is also a foot on which you go on the pilgrimage. When you move the foot of the intellect out of the line of the code of conduct, then all these things come in front of you, and what do they make you? From being lovely and lucky, you are made into a beggar. The sign of becoming a beggar is that you will ask for support from the Father or other souls. Your own treasure of the powers will finish. It is said: To become a beggar by going beyond the line. So the powerful stage of those who become beggars like this finishes. They may continue to speak knowledge and continue to make effort, but they will be like beggars. They will not have the intoxication or power of their own attainment. On the path of bhakti also, there are those who become beggars by going out of line. So those who cross the line of the code of conduct become both types of beggar. Therefore, you must never become a beggar. You are the emperors of those who become the emperors of the world at this time. You speak of the kings of kings, so, the stage of when you become that is known as being the kings of kings, but the stage of being a Brahmin at the present time, or the stage of being knowledgeable directly through the Father, is more elevated. So it doesn't seem right to let go of such a stage and to become a beggar. So, check in your every thought and action, that is, take thecaae that you do not step outside. From today onwards, make yourselves the human beings who follow the highest code of conduct.

To such intense effort-makers who make themselves into the most elevated human beings with the highest code of conduct, to the knowledge-full, careful, cheerful and elevated souls, namaste.

*** OM SHANTI ***

Be Law Maker, Not the Law Breaker

Do you consider yourselves to be both loveful and lawful? Are you lawful to the same extent as you are loveful? Or is it that you cannot be lawful when you are loveful and you cannot be loveful when you are lawful? Are you able to reveal both these stages at the same time as your form in action? Until your stages of law and love become equal, you cannot constantly be the embodiment of success in your actions. In order to be the embodiment of success and the image of perfection, you need both these stages. You have to be lawful to the self also, not just to others. Those who are lawful to themselves can also be lawful to others. If you break any laws which apply to your own self, then you cannot lay down any laws for others. Then no matter how much you try to be lawful to others, you will not be able to be that.

Therefore, ask yourself: Have I become lawful with myself and with other souls? From morning till night, are you breaking any laws in your thoughts, actions, connections, in giving co-operation to one another or in service? Those who are law-breakers cannot become the makers of the new world; the peacemakers or the new world makers. So check yourself: Am I a new world maker, a peace maker and a law maker, or, am I a law breaker? Would the law makers who break the law be called the law makers? Do all of you clearly know what the Godly disciplines are, or do you still have to know these? What does it mean to know them? To know means to follow them. After knowing, you accept them and after accepting them, you have to follow them. So, should it be understood that all those who are sitting here know all the laws, that is, that they are following them? Are you following the timetable from amrit vela onwards according to the Godly laws? Or, is there a percentage in that? Is there a percentage in knowing the laws? If there isn't a percentage in knowing the laws, but there is a percentage in following them after knowing them, how can you call that knowing the laws? Is it because you do not know them accurately that you are not able to follow them? Or, is it that you know them but you are not able to follow them? What would you say? Since you say that here, your knowing, accepting and following are all the same, why is there still this difference? You tell those who do not have any knowledge that they know that they are souls, but that they do not conduct themselves accordingly whilst knowing this. You also know which are the Godly law sand which are not. If after knowing them, you don't follow them, what would you call this stage? (Effort) Is it that you are forgiven your mistakes in your effort making life? Just as the shield of saying "Drama!" gives you support, in the same way, the word "effort maker" is also a very good shield when you are being defeated or are not being successful. Is this shield shown as one of your weapons? Would such souls be called effort makers? What meaning do you make of the word "effort"? It means that whilst you are in that chariot, you have to conduct yourself considering yourself to be a soul. This is called an effort maker (purusharth doing something for the sake of the being). Who is the one who is making this effort, that is, who is the master, who remains stable in the stage of soul consciousness? It is the soul, is it not? So an effort maker means one who considers himself to be a soul. Such effort makers can never be defeated. So do not use the word effort in that way. Yes, you can say that when you stop making effort, then you are defeated. If you are engaged in making effort very well, you cannot be defeated. If there is a difference between knowing them and following them, then those with such a stage cannot be called effort makers. An effort maker always continues to move forward whilst keeping his destination in front of him. He never comes to a standstill: he may look at the side scenes that now and again come in between, but he never stops.

Do you see or do you not see whilst seeing? If you stop when you see something in front of you, then those who continue to move along with such a stage cannot be called effort makers. An effort maker never lets go of his courage and enthusiasm. If you constantly have courage and enthusiasm with you, then you are constantly victorious. It is only when you do not have any courage or when, instead of enthusiasm, you have one or another type of laziness, that you are defeated. And by making a little mistake, even though you are the law makers, instead of being lawful, you yourselves become the law breakers. What is that little mistake? It is a mistake of just one vowel. By the difference of one vowel, from being the law makers, you become the law breakers. The difference of just one vowel in the words is: instead of "Shiv", you look at "shav" (corpse). By seeing the corpse, you forget Shiva. The word Shiva changes and it becomes poison

(vish). The poison is of the vices. With the difference of it being turned the other way round, it becomes poison (Shiv-vish). The result of that is also likewise. Once you have been turned the other way round, the result will of course also be wrong. Therefore, do not ever look at the corpse, that is, do not see this body. By seeing it, or by staying in the awareness of the body, you are breaking the law. If you constantly keep yourselves within the law that you must not look at the corpse, but that you must look at Shiva, then you can never be defeated in any aspect. Maya will not then attack you. You are defeated when Maya attacks you. If Maya does not even attack you, then how can you be defeated? So you should make yourself surrender to Baba in your every thought. If you have not surrendered yourself to Baba in your thoughts, then your thoughts when put into action defeat you. Therefore, if you consider yourselves to be the law makers, then don't ever break this law.

Check whether the thought you had is worthy to be surrendered to the Father or not. If it is a wasteful or sinful thought, then you cannot offer it to Baba. Baba cannot accept that. You can understand what you have to offer to the highest-on-high Father. Let every thought be elevated; continue to offer every thought to Baba and His task, and you will never be defeated. At present, you are not given practical punishment for any wasteful or impure thoughts, but as you progress a little, then apart from actions, if you have any impure or wasteful thoughts, you will experience punishment for them in a practical way. You have wasteful thoughts, but thoughts are also a treasure, and what would become of those who waste their treasures? What is the result of those who waste their wealth unnecessarily? They become bankrupt. In the same way, by wasting away the treasure of elevated thoughts, you are not able to experience the attainment of the inheritance that you should receive from the Father. What state does someone who becomes bankrupt reach? You would experience such a stage. Therefore, at the present time you have to be very cautious. At present, the pilgrims have reached a high level point on their destination. When going to a very high destination there is a great need to maintain attention at every step. You need to check yourself at every step. What will be the result if you have less attention on even one step? Instead of going up, your foot will slip and you will come down. So, at the present time, do you have this much attention, or is there carelessness? The earlier time was a different phase; that time has now gone by. Now, you must not be merciful. If, even now, you are merciful, then you will not be able to be merciful towards other souls. Now Baba is cautioning the children who have attained such a high stage, so that the children can be merciful towards themselves. Do not think that Baba is merciful, and that Baba will be merciful for whatever happens; no. Now, you will have to settle a thousand fold karmic account of one mistake. Therefore, now is not the time to make even the slightest mistake. At present, you must be very cautious at every step and become the multimillionaires by earning multimillions at every step. Your name is: Those who are the multimillion times fortunate. Therefore, as is your name, so should be your action. Check in every action whether you are earning an income of multimillions and becoming multimillionaires.

If you have not become multimillionaires, then how can you be called multimillion times fortunate? Not even one-step should be without earning an income of multimillions. Do you have such checking? Or, do you become conscious of this after you have wasted many steps? Therefore, you are being cautioned in advance.

The final stage is that of being a Shakti. The form of a Shakti is not that of mercy. A Shakti is always shown as a destroyer. The time of destroying is now coming close. You must not be merciful at the time of destroying something. At the time of destroying something, you have to adopt the form of a destroyer. Therefore, the part of being merciful has also now finished. In the relationship of the Father, Baba, whilst accepting your carelessness and the mischief of childhood made you move forward. However, it is now the part of the form of the Satguru to purify you in every way and to take you back home with Himself. The Father accepts the children's carelessness and mischief and still continues to explain to them with love and continues to move along with all of that. That is not the form of the Satguru; the form of the Satguru is one that makes your thoughts, words and actions truthful, whether He makes you that through knowledge, through your effort, or whether through punishment. The Satguru is not one who will accept mischief and

carelessness. Therefore, now understand the time and the form of the Father. It should not be that you do not recognise this final form of the Father and you deceive yourself by still being in your stage of careless childhood. You have to remain very cautious. The Shaktis should also adopt their form of being destroyers. Just as it has been shown that anyone with devilish sanskars cannot confront the Shaktis, and that those with devilish sanskars cannot even raise their eyes in front of the Shaktis, so become the form of the destroyers and destroy the impure sanskars within your own self. Also become the image that destroys the evil sanskars of others. Do you have such courage? In the form of another, you can have mercy, but there is no mercy in the form of a Shakti. You have been the mother giving a great deal of sustenance, and children become mischievous in front of the mother. However, no one has any courage to be careless in front of the Shaktis. Now become a destroyer even for your self. Create such a stage that evil sanskars cannot remain even in your thoughts. This is known as being a destroyer of evil with just one glance.

How long does it take to transform your thoughts? One second. And how long does it take to glance at someone through your vision? One second. So, have you become those who destroy evil with one glance, that is, those who destroy evil sanskars in one second? Or, do you come under the influence of evil sanskars? In which community would you count those who come under the influence of evil sanskars? Who are you?(The Godly community.) So evil sanskars should not come to those who belong to the Godly community. At present, do the evil sanskars come or are they burnt? (They still come.) So what do you then become? Your form has become manifold, hasn't it? One moment you belong to the Godly community and the next minute you come under the influence of evil sanskars, and so what do you become? You become one with a manifold form, do you not? If, at this moment, you maintain courage to destroy your own evil sanskars and adopt the form of being a destroyer of evil, then congratulations! Now, pay attention, because, together with subtle punishment, there is also gross punishment. Do not think that you will suffer the subtle punishment and settle it internally. No. Subtle punishment will be given in a subtle way and, day by day, there will be greater punishment. However, according to the Godly codes of conduct, if someone does something that is not within the code of conduct, if someone disobeys the code of conduct, then such a soul also has to suffer physical punishment. What will happen then? You are deprived of the love and relationships of the divine family as well as the treasure of wealth of the present time. Therefore, now, take your steps with a great deal of careful thought and consideration. Such disciplines are being established by the Shaktis. You have to be warned in advance, do you not? Then, do not say that you did not think it would be like this, and that this is something new. Therefore, you are being told in advance. Together with gross disciplines, there are also the subtle disciplines. As is the mistake, so is the punishment for those who make such mistakes. Therefore, since you are the law makers, do not break the law. If the law makers break the laws, how will you claim the right to a lawful kingdom? If you cannot conduct yourself according to the law, how can you rule a lawful kingdom? Therefore, now consider yourself to be a law maker and be lawful at every step, that is, take every step according to shrimat. Do not mix the dictates of your own mind. Maya changes shrimat into manmat and gives you the intellect to consider that to be shrimat. Then, under the influence of Maya, you start considering shrimat to be manmat. Therefore, you must constantly use the power of discrimination. Sometimes, there is a difference in being able to discriminate, and so you bring a loss to yourself. Therefore, if you are not able to discriminate in any situation, take co-operation from the elevated souls who are the instruments. Verify with them whether something is shrimat or manmat. Then put it into a practical form. Achcha. To those who move along whilst being both loveful and lawful, to such souls, namaste.

*** OM SHANTI ***

Show Future from Your Features

Do all of you have constant love? BapDada has constant love for the children and is co-operative with them. Just as He has constant love and is co-operative in all forms and in all ways, do the children have constant love and are they co-operative in all forms and in all ways, in the same way as the Father is?

Those who have constant love and are constantly co-operative are those whose love is not broken away from the Father for even one second. Not a single thought or a second is spent being unco-operative with the Father. So, do you consider yourself or experience yourself to have love and to be co-operative to this extent? You can see the proof of love in the practical example of BapDada's love. The proof of love is visible in the practical example of the children who are equal to the Father. The love of a soul who has love for another cannot remain hidden. No matter how much you may try to hide your love, that love can never remain incognito. The love is definitely revealed in one way or another; either through your activity or through your face. So look at your face in the mirror: Is the image of the Father, for whom I have love, visible through my face? Just as you look at your face in a physical mirror, in the same way, do you look at yourself in this subtle mirror at amrit vela every day? From the characteristics of a soul, you can know the aim of that soul. And, whatever is someone's aim, his characteristics are naturally according to that aim. So, to what extent do you reveal in a practical way your aim through your characteristics? Do you check yourself? Can you show souls their future or your future through your own features? It is a common thing to reveal the features through lectures, but the uniqueness of alokik souls is to show the future through the features. Do you check in the mirror to see if your features have become like this? When people look at the physical decoration on your face, their attention will, first of all, be especially drawn to the bindi. In the same way, when everyone sees such decorated images, that is when they see those who stabilise themselves in the form of a dot, that is, those who are decorated with this dharna, when everyone sees such decorated images, where is their attention drawn? Towards the soul, the dot, in the centre of the forehead. Similarly, when any souls come in front of you, their attention should be attracted towards your imperishable tilak. That will only be possible when you yourself constantly wear the tilak. If you yourself do not wear the tilak, then others will not be able to see your imperishable tilak.

Those who fulfil the responsibility of love or those who have love in the intellect; such children who fulfil the responsibility of love will have the attainment of all the happiness in the world for all time. All the other children are made to sit in the land of liberation, whereas those who fulfil the responsibility of love are made to attain the fortune of the kingdom of the world. In fact, the souls of the entire world are Baba's children, but, whereas all the rest of the souls receive temporary happiness, those who fulfil the responsibility of love have attainment for all time. Apart from the children who have such love, no one has the part to attain all attainments through having all relationships. Baba also sings praise, day and night, of the virtues of the children who fulfil the responsibility of love. You put everyone else aside and offer everything to this One whom you love. This is the proof of love. So, apart from the children who constantly have love and are co-operative, all the other souls are put aside in the land of liberation. So, just as the Father is showing the practical proof of love, in the same way, ask yourself whether you have put aside from your intellect all other relationships and all the things that attract. Have you surrendered everything to Baba in all forms, all relationships and in every way? Other than giving co-operation to Baba's task, you are not giving your co-operation to any wasteful task for even one second, are you? If you have love, that is, if there is yoga, then there is also co-operation. Wherever there is yoga, there is also co-operation (sahyoga). If you have yoga with the one Father, then your co-operation is also with the One. To be yogi means to be sahyogi (co-operative).

From your co-operation, you can check your yoga, and through your yoga, you can check your co-operation. If you become co-operative to any wasteful actions, then are you constantly co-operative with the Father? Do you perform every action whilst keeping in your awareness the first promise you made to the

Father? You children do not cheat in some cases like the bhagats do, do you? You say about the bhagats, that they are cheats. So, you also do not become cheat, do you? If you consider whatever is, "Yours", to be, "mine", and use that, then you are a cheat, are you not? To say one thing and do something else: what is this known as? You say that the body, mind and wealth are all "Yours". Since it is, "Yours", then how can you have a right to them? If you do not have a right to them, how can you use them for a task according to the dictates of your own mind? If you waste any treasure of your thoughts, time, breath, wealth of knowledge or even your physical body, according to the dictates of your own mind, then are you not a cheat? You become influenced by the sanskars of many births. Until when will this system continue? If you yourself do not like something, you should think about how the Father would like something that you yourself do not like. You would give to the one whom you love whatever is very much loved by yourself. So ask yourself: To what extent have you become the one who fulfils the responsibility?

Do you constantly move along whilst considering yourself to be the highest and the holiest? Every word and every action of those, who move along considering themselves to be the highest, would also be just as elevated as the Father is the Highest on High. You sing the praise of the Father: His name is elevated, His land is the highest, and His activity is the highest. So those who are the highest should also constantly maintain their highest name, and remain busy in their highest land and highest activity. They cannot perform any low actions. Those who become mahatmas (great souls) never bow down in front of anyone; all others bow down in front of them. Only then are they called the mahatmas. The great, most elevated souls selected by the Father, who are even more elevated than the mahatmas of today, those who have a right to the kingdom of the world, who have a right to the inheritance of the Father, who are world benefactors: would such souls bow down in any situation or would they bow down to the different, attractive forms of Maya? The souls of today who are called the great souls have copied you elevated souls. So, such elevated souls cannot bow down anywhere, in any way. They are the ones who make others bow down, not the ones who bow down themselves. No matter how forceful Maya is, they will not bow down. In this way, have you become those who constantly make Maya bow down? Or, do you also sometimes bow down? If, from now, you stabilise yourself in the stage of constantly making others bow down, if you fill yourself with such elevated sanskars, only then will you claim such a very high status, that subjects will bow down to you in the golden age with respect, and beggars will bow down in the copper age. Even the bhagats continue to bow down in front of your memorials. If you do not finish the sanskars of bowing down in front of Maya now at this time, if you have even a little sanskar of bowing down, then you who bow down will constantly continue to bow down in front of those who make others bow down. What aim have you kept: of bowing down or making others bow down? Would you call those who bow down to the situations created by themselves the highest? Until you become the highest, you cannot become the holiest either. There is the praise of your future memorials: completely viceless. This is known as being the holiest. To be completely viceless means not to be attracted by any vice to any percentage nor to be influenced by it. If you are influenced by any vice to any percentage, even in your dreams, then would you be called completely viceless? If you have any such dreams or become influenced by vices in your thoughts, then it would be said that you have not gone beyond the vices. Have you become completely pure and viceless or are you still becoming that?

Will you become that when the last bugle is blown? The praise of such souls, who do not stabilise themselves in such a stage over a long period of time, is also for a temporary period. Do not think that you will go fast at the end and attain this stage. No. Whilst maintaining the awareness over a long period of time, make your stage the holiest and the highest. When you create any thought or perform any action, first of all check whether your activity is as elevated as your name. What will happen if your name is elevated and the activity is degraded? You defame your own name. So, whilst keeping the aim of not performing any such action, imbibe such qualifications within yourself. You explain to others that if they accept anything that is contrary to knowledge, then they are not gyani, but would be called agyani. If someone does not follow a discipline accurately even once, then you say that he has done something that is contrary to knowledge. So, in the same way, ask yourself: If I have any ordinary thought, would I be called the highest? So your

thoughts too should not be ordinary. When your thoughts become elevated, your words and actions will automatically become elevated. In this way, make yourself the holiest and the highest and become completely viceless. There should be no name or trace of vice. When there is no name or trace of it, how would you be able to perform such actions? Just as in the future, there will be no name or trace of vice, in the same way, make yourself the highest and holiest from now. Then this will continue for many births. Achcha.

To those who have such an elevated name and who perform elevated actions, namaste.

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

Obeying the Orders by Living in Self-Respect

Do you consider yourselves to have the courage to stay in your stage of self-respect and also to be able to follow Baba's instructions? To be able to remain stable in your stage of self-respect and to be able to follow instructions: do you consider yourself to be doing both these things all right? If you do not stabilise yourself in your stage of self-respect, then there will be something or the other lacking in following the instructions. Therefore, stabilise yourself in both aspects accurately and create such a stage for all time. You Brahmins have to stabilise yourselves in the most elevated stage of self-respect of the present confluence age. By remaining stable in this one elevated stage of self-respect, all the different types of arrogance are easily and automatically finished. In some cases, whilst doing service or whilst making effort, you make a very tiny mistake of just one word through which more mistakes are made. The seed of all mistakes is the weakness of one word. What is that word? You remove the word self from self-respect. You forget your self-respect. And, by then wanting respect you forget the instructions. You have the instructions to stabilise yourself in your self-respect, but by wanting respect, the instructions are finished. By making the mistake of this one word, you make many more mistakes.

Then, when you want respect, your way of speaking, walking etc., everything changes. Just by cutting out one word, you cut yourself off from your original stage. When you come to such a stage, the result is that when you make effort or do service, you have to labour more and yet receive very little instant fruit. You are not able to become the embodiment of success that you should, and because of not being the embodiment of success, because you do not attain success, what is the result? You make a lot of effort, and this is why you become tired as you move along. As your enthusiasm decreases, you become lazy.

And when there is laziness, all its other companions will also come. Laziness comes with all its companions; it does not come alone. Just as Baba does not come alone; He is revealed with His children, in the same way, these vices do not come alone; they come with their companions. Therefore, when the vices come into existence, because you disobey many instructions, what becomes of your stage? You have a desire for one thing or another. By cutting out just one word, neither are you yourself content nor are you able to make others content. Therefore, when you are making effort for self-progress or when you put any plan of service into a practical form, before you create the plan and put it into a practical form, stabilise yourself in your stage of self-respect, and then make any plans or put them into a practical form. Do not make plans whilst letting go of your stage. If you create plans having let go of your stage, what will happen then? There will be no power left. Without any power, what will the influence of those plans be in a practical form?

You do a lot of service, you bring about a lot of expansion, but you let go of the seed stage. By going into the expansion, you let go of the essence. Therefore, do not let go of the essence. You do not know how to merge the expansion, that is, how to become the embodiment of the essence. You get caught up with quantity, you are not able to reveal your quality. Connected with your stage, you have a quantity of thoughts and, therefore, as a result of service, there is quantity, but not quality. In the expansion of the whole tree, only one seed is powerful. It is not that one of quality amidst the quantity is equal to the expansion of seed. Do you do service of quality? By going into expansion, whilst bringing benefit to others, you do not forget to bring benefit to yourself, do you? When you pay greater attention to others, you do not look at the tension within your own self. First of all, pay attention to the tension within your own self, and then you will be able to finish all the different types of tension in the whole world. First of all, look at your own self.

Do service of the self first. When you serve yourself, you automatically serve others within that. When you let go of serving the self and start to serve others, you use a lot more time and thoughts. Because of this reason, you are not able to accumulate what you should. Because of not accumulating, you do not have that intoxication or happiness. If you earn now and use it up now, then that becomes something for a temporary period, whereas whatever is accumulated is constantly with you. So now learn how to accumulate. You must not just accumulate for this one birth, but you have to accumulate for twenty-one births. If you earn now and

consume it now, what will you create for the future? It should not be that you earn it now and you distribute it now. After eating something, you also have to digest it, and then distribute it. If you earn something and instantly distribute it, you will not have any power in your own self. You will simply have the happiness that you have distributed whatever you received. You have the happiness of donating something, but you do not have the power to merge that within your own self.

Together with happiness, you also need to have power. Because of not having power, neither are you able to remain free from obstacles nor are you able to overcome the obstacles. Little obstacles create a disturbance in your love. Therefore, you should imbibe the power to accommodate. Just as you see the sparkle of happiness on the face, in the same way, you should also be able to see the sparkle of power. You may be easy-natured and simple, but are you as tolerant to the extent that you are easy-natured and simple? Because, to have tolerance is also being easy-natured and simple. Together with being easy-natured and simple, you also need the power to accommodate and the power to tolerate. If you do not have the powers to accommodate and to tolerate, then being easy-natured and simple makes you adopt a very innocent form. In some cases, innocence causes a great loss. So do not be easy-natured and simple in that way. Baba is called the Lord of Innocence, but He is not so innocent that He is not able to confront you. Together with being the Lord of Innocence, He is also the Almighty Authority. He is not just the Lord of Innocence. Here, those who are the embodiment of power become innocent (naive) by mistake and so they are shot by Maya. At the present time, because of your innocence, you are shot by Maya a great deal. Become such an embodiment of power that before Maya opposes you, she salutes you so that she is then not able to oppose you. You have to remain very cautious, careful and clever.

Check your attitude and the atmosphere. Check your own self to see that no atmosphere is making your attitude weak. No matter what the atmosphere is like, the powerful attitude of the self is able to bring about transformation in the atmosphere. If the atmosphere influences your attitude, then this is innocence (being naive). Do not think: I myself am all right, but I was influenced by the atmosphere; no. No matter how vicious the atmosphere may be, your own attitude should be viceless. Since you say that you are the purifiers, the ones who make the impure ones pure, since you can purify souls, can you not change the atmosphere from being impure and make it pure? Those who purify cannot be under the influence of the atmosphere. However, when the atmosphere influences your attitude, then this is a weakness.

Each one of you should think that you have to finish the atmosphere of impurity or weakness with your own powerful attitude. You are the ones who finish this, not the ones who come under its influence. You should not even speak of any impure atmosphere. If you speak about it, then, just as there is the saying that those who witness a sin being committed also accumulate sin, so too, if someone speaks of a weak or impure atmosphere, then that is also a sin, because at that time, you forget the Father. When you forget the Father, sin is definitely committed. If you have the remembrance of the Father, you cannot commit any sin. Therefore, you should not even speak about it. Since Baba has given you the instructions to speak the jewels of knowledge, and that no wasteful words should emerge from your lips, so to speak of the atmosphere is also wasteful. Wherever there is wastage, there isn't the awareness of being powerful. When you speak whilst in the awareness of being powerful, you will not speak any wasteful words, you will only speak of the jewels of knowledge.

So check your attitude and words. There are many who think that because they have asked for forgiveness after they have performed some (wrong) action they have now become free. But no. No matter how much forgiveness someone asks for, once a sinful or wasteful action has been performed, the mark of that is not removed. The mark remains; the register is then not clean. Therefore, do not say: Well, it did happen, but I have asked for forgiveness. Do not adopt this custom and system. Your duty is not to have any thought of sin in your thoughts, attitude or awareness. This is known as being a Brahmin, that is, being pure. If you have any impurity in your attitude, awareness or thoughts, then you cannot stabilise yourself in the stage of being a Brahmin. You would then be Brahmins in namesake only. Therefore, remain cautious at every step.

Together with happiness, also keep the powers with you. If, together with the specialities, you also have weaknesses, then one weakness would finish many specialities. So now, in order to reveal your specialities, finish your weaknesses. Do you understand?

If, whilst doing service, you do disservice, then that disservice is visible. No matter how much nectar there may be, if even one drop of poison is mixed with it, all the nectar becomes poison. No matter how much service you do, if you make one little mistake, that becomes a reason for disservice; it finishes your service. Therefore, you have to pay a great deal of attention to your own self and to the service you do. First of all, you have to do it, and then speak of it in words. It is easy to say something, but it takes effort to do it. The fruit of effort is very good, whereas the fruit of just speaking is not good. First of all, do something and then speak about it. Then see how much service of quality is accomplished. Look at your quality. Do you understand? Make your attitude and the atmosphere powerful. The birth of you Brahmins is for becoming and making others also; not just for becoming. You have to study in order to teach others. You are the world benefactors, are you not? Just as Baba is the Benefactor, you are also His helpers. Therefore, do not think that your attitude is all right, but that the atmosphere made this thing happen. If your attitude is all right but it is not influencing the atmosphere, then it means your attitude is not powerful. Anything that is powerful definitely creates an influence on everything around it; it cannot remain hidden. So, in order to recognise your own attitude, check what influence your attitude has on the atmosphere. If the atmosphere appears to be something else, then understand that there is a weakness in your attitude also. You should then finish that weakness. Nowadays, what is especially visible in service in all four directions?

You are very clever in playing music, but by being caught up with the music, you move away from the meaning of the words. You have to become those who know all secrets, but instead, you have become those who are caught up with the music. The meaning (significance) and the music should both be equal. If one is in great force and the other is incognito, then the result also remains incognito. All of you have become very clever in playing music, but you also have to become those who understand the significance of everything. Now, become raazyukt and yogyukt. Achcha.

To those who are raazyukt, yogyukt and yuktiyukt, namaste.

*** OM SHANTI ***

The Means to Create the Best Position Are Three Words - Bodiless, Ornate and Benefactor

Do you take every step considering yourselves to be multimillion times fortunate? A lotus flower is also called a "padam" (multimillion times). Only by being as loving and detached as a lotus flower at every step do you earn multimillions at every step. Have you become such elevated souls? Have you created both types of stage? You have multimillions at every step, and so you have become the masters of so many treasures. Do you experience yourselves to be wealthy and prosperous, and extremely lovely and unique? Check that not a single step is taken whereby you are not in the stage of a lotus and thereby do not earn multimillions. At this time, you become such multimillionaires, that is, prosperous with the imperishable wealth, and so throughout the whole kalpa, you are remembered as the most prosperous ones. For half the kalpa, you claim a right to the constant kingdom of the world, the kingdom where there are no obstacles, and then for half the kalpa, the bhagats sing praise of your stage. When any bhagat experiences something lacking in his life, to whom does he go? To the images of your memorials. Whilst attaining a temporary attainment from the images, he continues to finish his weaknesses. So, for the entire kalpa, you become the images that are constantly prosperous, powerful, virtuous and that grant blessings. When you take even one step or create one thought, do you move along whilst stabilising yourself in such a stage, that is, whilst stabilising yourself in your elevated form? When a king of the limited looks at his kingdom, in what stage and with what vision would he look at it? With what intoxication would he look at it? "All these are my subjects, and that they are like my children." In the same way, when you people look at the world now, or when your vision is drawn towards another soul, what do you think when you look at them? Do you think: What has the world, of which we were the masters, become today? And now, we children of the Master of the World are once again making the world prosperous, wealthy, and constantly happy. Do you stabilise yourself in this intoxication and see every soul with this form, with this vision and this attitude? In what stage do you stabilise yourself when you look at any soul? What is your stage at that time? (Each one gave his own opinion.) Whatever each of you spoke is correct, because now, you have left everything wrong, whatever you speak will be correct. Now, even incorrect words cannot emerge through your lips. When you look at any soul, have the attitude that Baba has made you instruments to be the images that grant blessings and to be the bestowers for those souls. By looking at them with the attitude of being the images that grant blessings and the great bestowers, you will not deprive any soul of any blessing or great donation. When anyone comes in front of souls who are the images that grant blessings and the great bestower, then that soul will definitely receive one thing or another from such souls who are bestowers. None will ever be sent back empty-handed. So, by your having such an attitude, when any soul comes in front of you, he will not go back empty-handed. He will definitely go back having attained something. So, do you look at every soul whilst considering yourselves to be this? The children of the Bestower are bestowers themselves. When anyone comes to the Father, He will not send them back empty-handed. In the same way, follow the Father. In the physical way also, you never send anyone back without a gift as a souvenir. You definitely give them something or another as a gift. Why has this physical system continued? Together with the subtle tasks, in order to remind them easily, you have created this method. So, just as you think that no one should go back without a physical gift, in the same way, have the aim that each one should go back having attained at least something. Only then will they come into the kingdom of your world. Those who become righteous and constantly great donors through their vision, attitude and karma can become the masters of the world. So, you should constantly have such a stage, that is, you should constantly move along whilst considering yourself to be wealthy. For this, remember three words. By remembering these three words, you will constantly and naturally have this awareness.

What are these three words? "Constantly incorporeal" (nirakari), "one with all the ornaments" (alankari) and "the benefactor" (kalyankari). If you remember these three words, then you can constantly create your elevated stage. Whether in your thoughts, whether in your actions or whether in service, you can create an elevated stage in all three. When you come into action, check yourself: Am I moving along whilst constantly considering myself to be an image with all ornaments? The image that has all ornaments does not have any arrogance of the body. Arrogance finishes by having all the ornaments. Therefore, constantly look at your

ornaments: Is my discus of self-realisation spinning? If the discus of self-realisation is constantly spinning, you will not be caught up in the many different spins of Maya. Now, you can save yourselves from all other types of spinning by spinning the discus of self-realisation. So, constantly check that your discus of self-realisation is spinning. If you do not have one of the ornaments, it means that one or another power is missing from all the powers. If you do not have all the powers, then you cannot have liberation from all weaknesses and all obstacles. When something becomes a reason for a lack of success in overcoming obstacles, whether in your old sanskars or in service, and, because of that reason, you get caught up with any obstacle, then understand that the reason for not attaining liberation is a lack of power. If you want liberation from the obstacles, then imbibe power, that is, stay as the image that has all the ornaments. You do not consider yourselves to be the images that have all the ornaments as you move along. You let go of the ornaments. Without power, you have the desire for mukti, and so how could that be fulfilled? This is why you should perform every task whilst constantly keeping all these three words in your consciousness all the time. By adopting these ornaments, you will constantly consider yourselves to be Vaishnavs. You will become part of the clan of Vishnu in the future anyway, but if you become a Vaishnav now, then you will become part of the clan of Vishnu in the kingdom of Vishnu. A Vaishnav is one that does not touch anything dirty. The Vaishnavs of today are Vaishnavs in terms of physical tamsic things. But, you elevated souls, those who are constantly Vaishnavs, cannot even touch tamoguni thoughts or tamoguni sanskars. If you do touch any thought or any sanskar, that is, if you imbibe them, then are you true Vaishnavs? Those who do not become true Vaishnavs cannot become the masters of the world in the kingdom of Vishnu. So check yourselves to see to what extent you have become Vaishnavs for all time. Those who belong to the Vaishnav clan will not allow anyone dirty to touch them. They move away from those who are dirty. That is something physical, but the true Vaishnavs would not allow old things of the past, that is, the old world or anything or anyone of the old world to touch their intellect. They will remain distant from others. So become Vaishnavs like them. For instance, if true Vaishnavs are touched by someone, even by mistake, then they go and take a bath. They try to make themselves pure. In the same way, if any old tamoguni thoughts or sanskars touch you because of your weaknesses, then you should especially bathe in knowledge, that is, you should especially remember the Father with the intellect and have a heart-to-heart conversation. What will happen through this? Those tamoguni sanskars will never touch you and you will become pure. By making yourselves pure, you will have the sanskars of the pure form. Do you do this? You say: I don't know how this happened. It is your own weakness, is it not? You should have that much power that no one is able to touch you. If someone is powerful, then weak ones are not able to say even one word in front of that one. They (weak ones) cannot come in front of them (powerful ones). On the path of ignorance, no one can come in front of those who are bossy. Here, you have spiritual intoxication. Change bossiness into spiritual intoxication, then no one will have the strength to touch you. Nature will become the servant of all of you in the future, and that is the stage of perfection, is it not? Since nature can become a servant, can you not make your old sanskars your servants? Servants and maids constantly say, "Yes, my Lord". In the same way, these weaknesses will also be standing there, saying "Yes, my lord". They will not touch you. Are you creating such a stage for all time? Where have you reached now? Is it a question of today or tomorrow? Or, is it a question of any moment? Or, is it a question of years? There is a lot of difference in today or tomorrow, and in any moment.

The wonder of a teacher is that he makes all others into teachers. Are you not a teacher? Since you have a become your own teacher, can you not know the result? You have to perform this task of making others the same as the Father. How can you be a teacher if you do not make others into teachers? If you do not move along having become your own teacher, then you will not be able to attain the stage of perfection. Those who do not become their own teacher are constantly weak.

Constantly check that you have become worthy of the praise that is sung of you. Check each aspect in your own self. Are you the elevated beings who follow the highest code of conduct? Do you have in a practical way the complete praise of being completely viceless, complete with all virtues and completely non-violent? If there are any weaknesses, then by removing those weaknesses, you will become praiseworthy.

To the children who are constantly the true Vaishnavs, the luckiest and highest children, namaste.

*** OM SHANTI ***

Means of Strengthening the Fort like Organization

Pandav Bhavan is called the fort of the Pandavas. The fort has been remembered. This Godly gathering is also a fort. The fort is the gathering. Just as a physical fort is made strong so that no enemy can attack it, there should be so much strength here that no enemy in the form of a vice can attack you. If an enemy does attack, there is definitely a weakness in the fort. The fort is of the gathering, and to strengthen it three things are essential. If all three things are strong then no enemy in any form can attack anyone inside the fort. Then no enemy will even have the courage to enter. What are those three things? Love, cleanliness, and spirituality. If all these three are strong, then nothing can attack you. If someone does attack then one thing or another is lacking - maybe love, maybe spirituality. In order to strengthen the fort of the gathering you must pay great attention to these three things. At every place these three things must be introduced with force. In a physical way, in order to purify the atmosphere, you freshen the air, and the atmosphere is changed for a while through that. In the same way you should apply pressure on these aspects to remove any effect on the atmosphere. This is the main thing to attract anyone. People are impressed by the love and cleanliness, but the third aspect - spirituality - is also most important.

In order to bring one another into a gathering, or to increase power in a gathering, you must bring these three things to one another's attention. If any one aspect of the three is weak, there is definitely one weakness or another - therefore you are unable to attain the success that you should. So you must pay a lot of attention to these things. The fort is strengthened through your coming together in a gathering. If even one brick or stone in a wall of a fort is not fully supporting it then that fort cannot be safe. If it moves even a little, there is a weakness. Although you would say that only one brick is weak, the weakness spreads in all four directions. So, in the same way, these three things are very essential for strength. Then, no vibration can even touch you. You pay less attention to yourself. Sakar Baba was visible from a distance as a lighthouse and a might-house. In the same way, where the strength of spirituality is there, anyone who enters will experience it to be a lighthouse and a might-house. Just as love and cleanliness are visible in the external form, in the same way spirituality and uniqueness should be visible externally. Then there will be the sound of victory. According to the drama, whatever is happening is accurate anyway, but there should also be the experience of being an embodiment of power. There should definitely be this spirituality.

This place is different from all other places. You can find love and cleanliness for a temporary period in other places in the world too, but there isn't much spirituality elsewhere. A Godly task is being carried out here - it is not something ordinary. They should experience this when they come here. That will only happen when you stay in your spiritual intoxication, and aim at the target. Through your activity, your behaviour, your words, your attitude, the atmosphere, and the facilities, the revelation of the practical part of the Father should be found in the land on which he incarnated. Love and cleanliness can be practiced anywhere - it can influence even little places - but there should be the speciality of God having come onto Earth in the land where He performed action and carried out divine activities.

To attract someone towards you, you surround that one from all four directions. So, throw a net of points for bringing souls close to God. For this you must bring into close connection those who come into contact with you in this land. Only those who come into contact with you can come into a close relationship with you. In order for this sound to echo in their ears from all four directions, and for this atmosphere all around to give them power, three things are essential. Whatever has happened until now is good, but now everything should be the best of all. Achcha.

The wonder is to reveal the seed through the expansion. In the expansion, the Seed becomes incognito. Now it is the final stage of the tree. In the middle, the Seed is incognito, but it cannot remain incognito until the end. At the very end, after a great deal of expansion, the Seed is revealed. It is the nature of human souls to be attracted to variety, but you are instruments to draw the attention of souls away from the variety and expansion, and to enable them to be attracted to the Seed. Achcha.

*** OM SHANTI ***

The saving of thoughts and time by becoming the form of essence

Whilst practising being stable in the stage of being a master seed, can you stabilise yourself in this stage with this consciousness easily? Just as you come into expansion and sound very quickly, in the same way, can you stabilise yourself beyond sound, in the essence instead of the expansion? Limited magicians show powers of merging the expansion. So can you, the unlimited magicians, not merge the expansion? If any soul comes in front of you, can you give him the one week course in one second? That is, in one second, can you fill that soul with spiritual power or the power of a relationship with God that you would wish through the one week course? Or, is that the final stage? Any person standing in front of a mirror can have a vision of himself in one second. In the same way, can't any soul that comes in front of the mirror of your spiritual stage have a glimpse or a vision of his original form? Do you experience the stage of being a lighthouse and a might-house, similar to the father, to be close, or is that stage still very far? Since you consider it to be possible, what is the reason for not having that stage now? If something is possible, but has not yet happened practically, there must definitely be a reason for it. Why is there this slackness? What main attention is needed in order to create such a stage? Since science has proved that many tasks can be accomplished in one second, it just takes a moment to turn a switch on or off, why are you not able to create that stage here? What is the main reason? You have the mirror, so how long does it take to glance in the mirror? At present, you yourselves go into a great deal of expansion. How can those who themselves go into the expansion stabilise others in the form of the essence? This is because the intellect has had the habit of going into the expansion over a long period of time; when you see or hear anything, you try to go into the expansion of it. You have little practice of knowing the essence of whatever you see or hear and transforming it within a second. Even against your conscious wish, you question why and what etc. Therefore, the Seed has a lot of power, but the tree, the expansion, has a little less.

Anything that has expanded, its power will also be expanded. There is a difference between saccharine and sugar; you have to use a lot of sugar but in order to achieve greater sweetness, you only use a little saccharine. In the same way, when you go into the expansion of anything, time and the power of thought are wasted. Because they are wasted, you do not have that power. Therefore, in order to create such an elevated stage, always have the practice of merging the expansion into its essence and of stabilising yourself in the essence. When you have such a practice, because you yourself become the form of the essence, you will be able to give other souls the experience of the essence of knowledge in one second. Only the images of experience can give others that experience. You yourselves do not have so much experience of this aspect, and because of this, you are not able to give other souls this experience. Anything powerful has the power to transform. For instance, if a fire is very intense and powerful, the form of anything put into it will automatically be transformed. If the fire is not powerful, then it will not be able to transform the form of whatever you put into the fire. In the same way, if you constantly remain stable in your powerful stage, then because of your powerful stage, anything gross of the corporeal world, that is, the form and stage of any beings who remain in a gross consciousness who come in front of you will be changed. The gross consciousness of those who remain in that will be changed into soul consciousness. The wasteful aspects will be transformed into something powerful. Sinful thoughts will take on the form of pure thoughts. However, such transformation will only take place when you stabilise yourself in such a powerful stage. Then, anything lokik will be transformed into something alokik. Anything ordinary will be transformed into something unordinary. Then, those who remain stable in such a stage can never be influenced by any being, objects, atmosphere, vibrations, attitude or vision. So now, do you understand what you have to do? You have little power to merge and secondly, you have little power to transform, that is, you do not constantly

remain stable in the stage of being a lighthouse and a might-house: Before you perform any action, you do not put into use the special gift of powers you have received from BapDada. You simply become happy seeing them and hearing about them, and, because you do not put them to use at the right time, weaknesses remain.

Before you perform any action, you do not become a master trikaldarshi. If you create every thought, perform every action and speak every word as a master trikaldarshi, then would it be possible for any action to be wasteful or without meaning? At the time of performing action, you come under the influence of karma. You do not become trikaldarshi, that is, you do not stabilise yourself in the stage of being a detached observer and enable actions to be performed through your physical organs, and so you come under its influence. To be under its influence means to invoke the evil spirits. After performing those actions, you then have to repent, but what happens through that? You have already created the result and the fruit of that action. So, because of being trapped in the action and the fruit of the action, a soul that is bound in the bondage of karma cannot reach its elevated stage. So, since you have to become free from the bond ages of karma, whilst becoming free, constantly check, that you are not becoming bound by the bondage of karma. After becoming the embodiment of knowledge, that is, after becoming master knowledge-full and a master almighty authority, if you perform any actions that are not yuktiyukt, then the bondage of those actions is multimillion times greater than actions performed on the path of ignorance. Because of this, because souls bound in bondage are not free, those souls are not able to do whatever they want. They realise that this should not happen, that this should finish, that there should be the experience of happiness, that there should be lightness and everyone should experience contentment; there should be success in service, or they should come close to the divine family and develop love for it. However, because of the bondage of the actions already performed, they are not able to have these experiences even though they wish to. Because of this, they are neither able to make other souls content nor are they content with their own effort. This is why you have to understand the deep philosophy of karma, that is, become a trikaldarshi and then perform every action, for only then will you be able to become karmateet. You make small mistakes even in your thoughts, and the karmic account of that is very severe. You must now consider the little mistakes to be something big. When something is very clean, even a little mark appears to be very big. In the same way, you are now coming close to the complete stage of becoming completely clean. Therefore, now, even the little mistakes will be counted as something big. So do not remain ignorant in this, thinking that these are little mistakes and that they will happen. No. Now the time has changed. Together with the time, the speed of effort has also changed. According to the present time, even a little mistake will be counted as a great weakness. Therefore, remain cautious at every step. A little mistake deprives you of your attainment for a very long time. Therefore, become knowledge-full, that is, become a lighthouse and a might-house. If those who are showing the path to many other souls stop on the path themselves, then how will they become instruments to show the path to others? Therefore, constantly be the destroyers of obstacles. Achcha.

To such souls who move along as karma yogis while constantly being trikaldarshi, namaste.

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

The Basis of Change - Determination

Today, Baba is very pleased seeing all the effort-making souls, because He knows that these are the elevated souls who are instrumental in bringing about the transformation of the world. Each elevated soul is performing such wonders numberwise. Although, at the present time, there may be some weakness or defect, these are the souls who are going to change from one thing to something else. So, seeing the future and perfect stage of all of you, Baba is very happy. All of you are the greatest of all spiritual magicians, are you not? Just as magicians show very unique games in a very short time, in the same way, you spiritual magicians are the ones who will bring about the transformation of the world with the power of your spirituality. You are those who make the bankrupt double-crowned. However, you are those who carry out such a great task of changing the self and changing the world with just one determined thought. You transform yourselves with just one determined thought. What is that one determined thought through which the sanskars of forgetfulness of many births are emerged? It is a matter of just one second through which you changed yourselves. Just as in one second you had the one determined thought, "I am a soul", and you transformed everything about yourself, in the same way, you bring about transformation of the world with just one determined thought. What is that one determined thought?

"We are the images of support and the images of upliftment for the world, that is, we are the world benefactors." You constantly remain engaged in the task of transforming the world by imbibing just this one thought. So, you are such spiritual magicians that you transform yourselves and the world with just one thought. Those magicians demonstrate transforming things for a temporary period, but you spiritual magicians are those who have an imperishable attainment and also inspire others to attain an imperishable attainment. So, create every thought and perform every action whilst constantly keeping this elevated status and elevated task in front of you, and then none of your thoughts or actions will be wasted. Whilst moving along, whilst in the old body and in the old world, because of forgetting your elevated status and your elevated task, you make many types of mistake. To forget your own self is also a mistake. Those who forget themselves become instruments to make many mistakes. Therefore, constantly keep your elevated status in front of you. True bhagats stay very distant from those who are considered to be atheists, or who are ignorant and who perform sinful actions or who are under the influence of the vices in terms of the world. Why? What is the reason that the intense devotees, the true bhagats, constantly keep their special deity in front of themselves? Because of keeping them in front of themselves, they keep themselves safe from many things and they become more elevated than many other souls. Since bhagats can become more elevated than atheists or ignorant people by keeping their special deities in front of themselves, what will the knowledgeable souls who constantly keep their elevated status and task in front of themselves become? The most elevated of all souls. So ask yourself: Are your task and status constantly in front of you? You have had the sanskars of forgetting for a long period of time. And so, if even now, you imbibe the sanskars of forgetting, then when will you attain the intoxication and happiness that you should of being an embodiment of remembrance? Why are you not able to experience the happiness and joy of being an embodiment of remembrance? What is the main reason for that? You have not yet become a conqueror of attachment in all forms. If you are a conqueror of attachment, you will become an embodiment of remembrance. So, first of all, check yourself to see to what extent you have become a conqueror of attachment. To come into body consciousness again and again proves that you have not gone beyond having attachment to the body, or that you have not destroyed attachment to the body. Because of your not being a conqueror of attachment, the time and power that you are attaining from the Father as an inheritance are not being used for any task. Everyone receives power.

Since you have become the children, you claim a right to the property and the inheritance of the Father. So all souls have received the right to all powers, they claim a right to that. Therefore, all souls receive the inheritance of all powers. However, to use the inheritance of all those powers for a task and to bring about progress within yourself happens numberwise according to effort. Therefore, what would be said when you are the children of the unlimited Father and you only claim a limited inheritance?

Instead of an unlimited status, to claim a limited inheritance or status is not the task of the children of the unlimited One. So even now, make yourselves those who have a right to the unlimited inheritance. Those who have a right are never dependent on their creation. Would those who are dependent on their own creation be called those who have a right? By being forgetful again and again, you make yourself weak. Because of being weak, you are not able to face even little things. So now, bid farewell to the sanskars of half a kalpa of forgetfulness.

Today, BapDada is making all of you make a promise. Just as you people challenge the people of the world telling them that this old world is now about to be destroyed, in the same way, can you not bid farewell to the sanskars of forgetfulness? Can you not become the conquerors of Maya? When you can give courage to others and make them enthusiastic, can you not give courage to your own self and make yourself enthusiastic? So make a promise that from today you will not be defeated by Maya in any form or any situation, but that you will fight her and become victorious. So tie this bond on yourself. You tie a rakhi on those who do not have any knowledge or power and have them make a promise. And so, can you, who have attained knowledge and power and have been in relationship over a long period of time and are elevated, mahavir souls, the souls who are the embodiment of shakti, the Pandav army, can you not tie this rakhi of a promise? Do you wish to make the weaknesses and defects your companions till the end? Nowadays, through science, people are able to destroy anything in one second. So, can you, who are knowledge-full and master almighty authorities, not destroy your weaknesses with a determined thought or promise of one second? You give others these points with great intoxication and force. So, just as you tell others with this intoxication, in the same way, can you yourself not have the intoxication and sparkle of becoming victorious? So from today, bid farewell to the weaknesses for all time.

One minute to be an effort-maker and the next minute to be an angel: can you not see your complete stage so close? Since the time is so close, the perfect stage should also be as close. It is through this that you will be able to put power into your effort. When someone knows that his destination is only a little distance away, he forgets everything else in the happiness of reaching the destination. When you become lazy as you move along, because of being tired whilst making effort or because of little problems, in order to finish all these, keep the time in front of you clearly, and together with the time, keep your attainment in front of you, and then the laziness and tiredness will finish. Just as you create service plans for every year, in the same way, make a plan for yourself for your stage of ascent, for becoming perfect and for having elevated thoughts and performing elevated karma. Together with keeping the plans in front of you, put them into a practical form at every moment. Achcha.

To those who make such a promise and reveal their perfect stage and the Father, namaste.

*** OM SHANTI ***

Turn Away from Ravana and Be In Front Of the Father

All of you who are sitting here: can the stage of all of you be called the elevated stage or the avyakt stage? Is everyone's stage at the present time avyakt, or is there someone who is even now stabilised in the corporeal stage? If anyone is sitting in the corporeal stage, he will not be able to celebrate the avyakt meeting or imbibe the avyakt words. So, are you stabilised in the avyakt stage? All those who are not, raise your hand! If you are stable in the avyakt stage at this time, if you are beyond the corporeal consciousness, then why are you beyond this consciousness? Why is everyone able to create the same avyakt stage? How is it created? Because of being in front of avyakt BapDada, the stage of all of you became avyakt. So, in the same way, if you constantly move along considering yourself to be personally in front of BapDada, what will your stage be? It will be avyakt, will it not? So, instead of constantly being personally in front of BapDada, why do you move along considering BapDada to be separated or distant from you? You relate or hear of the example of Sita: in front of whom did she constantly remain? In front of Rama. To be personally in front does not just mean to be physically present. But, you have to constantly remain personally in front of BapDada with your intellect. To be personally in front of BapDada means to be diverted from Ravan, Maya. When you are personally in front of Maya, then the intellect is diverted away from the Father. So, with the most loving relationship, you constantly have the experience of sitting in front of that one, eating with that one, moving along with and having the constant company of that one. So, can you not constantly stay personally in front of BapDada? If you constantly stay in front of BapDada, you will constantly be able to have an avyakt stage. So why do you become distant? Do you still play these games of childhood?

Some children are such that no matter how much the parents call them close to themselves, because of being mischievous, they go that much further away from the parents. So, is this good? By constantly considering yourself to be in front of BapDada, you will constantly experience yourself to be an almighty authority. No other almighty authority can attack you who has the Almighty Authority in front of you. An almighty authority can never be defeated. Nowadays, even those who have temporary authority are so powerful. So, those who have almighty authority are those who have all powers. Those who have temporary powers will bow their heads in front of those who have all powers. They will not attack you, but they will bow their heads in front of you. Instead of attacking you, they will salute you again and again. So, do you constantly take every step whilst considering yourself to be an almighty authority? To consider yourself to be an almighty authority means to constantly keep the company of the Almighty Father. Which authority do the people on the path of bhakti have today? That of the scriptures. They constantly have the scriptures in their intellect. Whatever task they perform, they will keep the scriptures in front of them. They will say: Whatever actions we are performing are according to the scriptures. Those who have the authority of the scriptures constantly have the support of the scriptures in their intellect, that is, they have the scriptures in their intellect. They have the scriptures in front of them, and what do you have in front of you? The Almighty Father. When they perform any task, because they have the basis of the scriptures, they perform those actions considering them to be the truth, and no matter how much you try to move them away from the scriptures, they will never let go of their support. In any situation, they will constantly say that they are speaking on the authority of the scriptures, that the scriptures can never be false, and that whatever is in the scriptures is the truth; they have that much unshakeable faith. In the same way, you are those who perform all tasks with the authority of the Almighty Father. You should have this much unshakeable faith so that no one is able to shake that faith. Do you have such unshakeable faith? Do you constantly remember your authority, or is it that you forget your own authority when you see the authority of others? You are those who are moving on the basis of the most elevated authority of all, are you not? If you constantly remember this authority, then in your effort, you will never experience the path to be difficult.

No matter how great the task is, with the support of the Almighty Authority, you will experience it to be extremely easy. Before performing any action, keep the Authority in front of you, and you will be able to easily judge whether you should perform a particular action or not. Because of having the Authority as the

basis in front of you, you simply have to copy that One. Is it easy or difficult to copy? Yes or no? You will automatically get the response by keeping the Authority in front of you.

Nowadays, science has created such machinery, that when you ask it a question, it easily gives you an answer. The response to the question is given through the machine, and so you are freed from having to use your intellect. So, in the same way, by keeping the Almighty Authority in front of you, you will easily receive a practical response to whatever questions you have. You will experience the path to be very easy. When someone receives such an easy and elevated support, and does not take the benefit of that support, then what would you call that? That one's own weakness. So instead of being a weak soul, become a powerful soul and make others the same. By considering yourself to be an almighty authority, you are automatically able to imbibe three main things within yourself. What are those three things?

By performing the drill of the intellect, you are able to churn the knowledge you have heard. That is also good. Power increases through that also. No matter what kind of authority someone has, even those who have ordinary authority have three things within them: firstly, faith, secondly, intoxication and thirdly, fearlessness. Because of having these three things, even when those with that authority are wrong or inaccurate, they speak and move along whilst having such determined faith in their intellect.

To the extent that they have faith, accordingly, they speak with that much intoxication and fearlessness. In the same way, since all of you are the almighty authority, when you are those with the most elevated authority of all, how much intoxication should you have? So you should speak with so much faith!

And, you also have to be fearless. When someone tries to defeat you in any way, will you be able to be defeated if you have as your basis, fearlessness, faith and intoxication? No. You will constantly be victorious. The reason for not being victorious is that one aspect of the three is lacking; this is why you are not able to be victorious. So, check to what extent you have these three things in a practical way when taking every step. It is one thing to have total faith in the knowledge and the Father, but whenever you perform actions or speak words, you should have all these three qualifications. The aspect of the practical is a different matter. When you have these three things in your every action and every word, then your every word and every action will reveal the Almighty Authority. At present, people consider you to be ordinary. "Their authority is the Almighty Father Himself"; they do not have this experience as yet. They will have this experience when you do not perform any action or speak any word after letting go of this authority. By forgetting the authority, your actions become ordinary. So, all other people experience everything to be ordinary. They say: This is just like what other ordinary people are doing. What do those who come say as a result of this? They speak about your speciality, but together with this, they will also speak about that which is ordinary in you. They say that it is like this in other organisations also, that you are doing the same as other organisations. So, this is something ordinary, is it not? They find one or two things to be special, but you haven't yet reached the stage whereby they find every word and every action to be special and not comparable to others. How can any activity of the Almighty Authority be ordinary? There should be the difference of day and night between the authority of God and the authority of human souls. Do you experience the difference of day and night between your words and actions and those of other souls? The difference between day and night is so great that there is no need to explain to anyone that there is this difference. They automatically understand that that is the night and this is the day. So, since you are those who perform every action on the basis of the Almighty Authority, since you follow every direction, there should be the difference of day and night visible.

There should be such a difference that they immediately understand that this is not an ordinary place, that your knowledge is not ordinary. Only when there is such an influence will you understand that you are revealing your authority. Just as the authority of the scriptures is visible in those who relate the scriptures, in the same way, authority should be revealed in your every word. This is the final stage, is it not? People should be able to recognise the authority from your words, your face and your activity.

In the world nowadays, when some officers of even a little position are engaged in a job, they show their work to be of such authority. They have that intoxication. They perform every task with that intoxication. So they are the ones who have authority of giving limited visions, but this is the alokik imperishable authority.

To those who move along whilst keeping the Father with such authority personally in front of them, namaste.

*** OM SHANTI ***

Pursuing Effort to Become the Asht Devta and Favored in Devotion in the Future

Do you constantly perform every action whilst considering yourself to be a Shiv Shakti? Does your image adorned with the ornaments and the image with eight arms constantly remain in front of you? To be one with eight arms means to have eight powers. So, do you constantly and clearly see your form of the embodiment of eight powers in front of you? It is remembered of the Shaktis: The Shaktis that are absorbed in Shiv Baba. So, do you constantly stay in Shiv Baba's remembrance? Shiva and the Shaktis are praised together. The soul and the body are together, whilst the soul is playing its part through the body in this world, they cannot be separated. In the same way, Shiva and the Shaktis also have such a deep connection. This is why there is the praise of being Shiv Shaktis. So, do you constantly experience the company, or is there simply the praise? There should be such constant company that no one can ever separate this company; no one can ever break this relationship. Whilst having this experience, constantly move along whilst being the embodiment of all powers, merged in Shiva, and then Maya will never cause any obstacles in your love for Baba. It is said: Two together are equal to ten. So, when Shiva and the Shaktis are both together, can anyone do anything to such Shaktis? No other shakti can attack you or defeat you when you are in the form of double Shakti. If you are being defeated or attacked by Maya, then are you stabilised in the form of a Shiv Shakti? Are you stabilised in your form of the eight powers, the complete and perfect form?

If even one power out of the eight powers is lacking, can you be praised in the way that the eight-armed Shaktis have been praised? Constantly check yourself to see whether you are moving along as a Shiv Shakti with the eight powers. Those who have constantly adopted the eight powers can come within the eight special deities. If you experience any one power lacking in yourself, then it is difficult to come within the eight deities. The eight deities are praised and worshipped by the entire world as the special deities. So, if you want to become the special deities of the path of bhakti or if you want to become one of the eight deities, you must continue to constantly imbibe the eight powers within yourself. By imbibing these powers, you will easily and automatically experience two things in yourselves. What are those two things? By constantly considering yourself to be a Shiv Shakti, one with eight arms or eight powers, firstly, you will constantly have the experience of companionship, and secondly, you will constantly experience your stage to be that of a detached observer. You will experience being both a companion and a detached observer. In other words, you would call this the stage of a detached observer or the point form. Or, it is called the experience of companionship, that is, it is called the experience of the avyakt stage. By imbibing the eight powers, you will constantly, easily and automatically experience these two powers. You will experience it in the same way as when you have the company of someone in a physical way. At that time, you will never experience yourself to be alone or weak. In the same way, when you have the awareness of the Almighty Authority Shiva and the Shaktis, then whilst walking and moving around, you will experience it as though you are physically together in His company and His hand is in your hand. It is said: The company and the hand. So the company is the constant love of the intellect, and the hand is the hand of shrimat which you will constantly experience with you. When you have someone else's hand on you, you become fearless and the form of Shakti and you become ready to perform any task, no matter how difficult it may be. In the same way, when you constantly experience the hand of shrimat on you, then you will never be afraid of any difficult situation or obstacles of Maya. With the help of the hand, with courage, you will find it easy to face any situation. To represent this, what has been shown as an image of the bhagats and God? If you look at the images of the Shaktis, you will see the hand of blessings over the bhagats. They show the hand on the head. This means that if you constantly have the hand over the head, that is, if you have the hand of shrimat in your intellect, then because of having the hand and the company, you are constantly victorious. Do you constantly experience the hand and the company in this way?

No matter how weak a soul may be, if his Companion is the Almighty Authority, then the weak soul is automatically filled with power. No matter how fearsome a place may be, if their companion is brave, then even weak souls become brave. Then they will never be afraid of Maya. The reason for being afraid of Maya or for not being able to face Maya is that you do not experience the hand and the company. Baba is giving

company, but what can He do if those who have to take it, do not take it? When a father wishes to bring a child onto the right path, he holds the hand of the child, but if the child lets go of the father's hand and continues to follow his own dictates, what will happen? He will become confused. In this way, firstly, you forget the company of the intellect, and you let go of the hand of shrimat. This is why you become confused and have to face problems and you become weak. Maya is also very clever. In order to attack you, she will first of all make you leave the hand and the company and isolate you. When you are isolated and weak, Maya attacks. Generally, when an enemy attacks people, he will first of all isolate them from other company. He will isolate them with one or another method and attack them. Maya also first makes you let go of the hand and the company and then she attacks you. If you do not let go of the hand and the company, then, when you have the company of the Almighty Authority, what can Maya do? You will become the conquerors of Maya. So, do not ever let go of the hand and the company. So, constantly continue to move along as master almighty authorities. On the path of bhakti also, you call out: Hold my hand once. So Baba is holding your hand and wishes to move along with His hand in your hand. However, if even then, you let go of His hand, then apart from wandering, what else would happen to you? So, you yourselves become the instruments to make yourself wander. A soldier would keep his weapons and all his equipment with himself before he goes onto the battlefield. In the same way, when you go to perform any action on the field of action, and when any soldier goes to battle on a battlefield, before you perform any action, do you keep all your weapons, that is, these eight powers with you and then perform action, or do you remember your equipment at the time when the enemy comes? What would happen then?

You would be defeated. Constantly consider yourselves to be the soldiers who are performing karma on the field of action, that is, consider yourselves to be Maharathis. Those who are ready to oppose others on the battlefield will never let go of their weapons. Even when they go to sleep, they do not let go of their weapons. In the same way, do not forget your eight powers when you go to sleep, that is, you have to keep your weapons with you. It should not be that at the time when Maya attacks you, you sit down and try to think about what yukti you should adopt. Then time would go by whilst you are just thinking about it. Therefore, you should constantly remain ever-ready. If you are not constantly alert and ever-ready, Maya will deceive you in one way or another. And what will the result of deceit be? Seeing your own self, waves of sorrow emerge. Your weaknesses bring more weaknesses. If you do not have any weaknesses, then more weaknesses can never come.

All of you call yourselves the emperors of the land that is free from sorrow, do you not? This is the stage of the present time when the world of sorrow is in front of you. You have the knowledge of sorrow and no sorrow at this time. Whilst this exists, you constantly reside in that stage, and this is why you are called the emperors of the land that is free from sorrow. Although you are beggars, whilst being beggars, you are the emperors of the land that is free from sorrow. So, do you constantly stay in the intoxication of being the emperors of the land that is free from sorrow? The emperors, that is, the rulers, automatically have the power to rule the kingdom. But, if they do not use that automatic power in the right way, if they become trapped in some wrong task somewhere or another, then they lose the power to rule and their royal status. In the same way, here also, you are the emperors of the land that is free from sorrow, and you have the attainment of all powers. However, if you come under the influence of bad company or under the influence of any physical organs and lose your powers, then the attainment and happiness that you have attained as the emperor of the land that is free from sorrow automatically disappears.

Just as those emperors become bankrupt, in the same way, here also, because of being subservient to Maya, you become bankrupt. This is why you say: What can I do? How will it happen? When will it happen? All these are the signs of being bankrupt and a king of attachment. You come under the influence of one or another physical organ and lose your powers. Do you understand? So, do not ever forget the awareness that you are the embodiment of eight powers and an emperor of the land that is free from sorrow. In bhakti also, you always called out to constantly stay under His canopy of protection. So, why do you move away from the canopy of protection of His company and His hand? Nowadays, in the old world also, if someone has a

good companion who has even a little position, then she has intoxication and happiness, because she thinks that her backbone is powerful. This is why she has intoxication and remains happy. So, who is the backbone of all of you? Those who have the Almighty Authority as their backbone should have so much intoxication and happiness. Can your waves of happiness ever finish? Do the waves of the ocean ever finish? Waves do not emerge from rivers, but they continue to emerge from the ocean. So, you are the master oceans, are you not? So, can the waves of Godly intoxication and Godly happiness ever finish? They only finish when the connection with the Ocean is broken, that is, when you let go of the company and the hand. Then the waves of happiness merge again. If you constantly experience His company, you will also constantly be saved from performing sinful action, because sinful actions are always performed when in isolation. When someone steals, lies or is under the influence of sinful actions, which is also called having thoughts or performing actions of impurity, he only performs them when he is alone. Now, constantly experience yourself to be with the Father and you will not perform these actions. If someone is watching you, would you steal anything? If someone is listening to you, would you tell lies? So, if you are constantly performing any wasteful or sinful action again and again, the reason for this is that you do not constantly keep the Companion with you, that is, you are not experiencing the company. Why do you sometimes become unhappy whilst moving along? You only become unhappy when you are alone. If you are in a gathering and you have attainment from the gathering, would you be unhappy? If the Almighty Authority is with you, if the Seed is with you, then together with the Seed, the tree is also with you and so how then can you have a stage of unhappiness? If you are not alone, why would you be unhappy? Sometimes, because of being attacked by the obstacles of Maya, because of experiencing yourself to be weak, you reach the stage of experiencing distress. When you forget the company of the powerful One, you become weak, and because of being weak, you forget your own prestige and become distressed. What would be the reason for all the weaknesses and defects you experience? You let go of the support of the hand and the company you are receiving. Do you understand?

You even say that it is only once throughout the whole kalpa that you receive such company. But, even then, you let go of it! If someone gives his hand in order to try and save another, and yet that other one tries to drown, what would that be called? You yourselves are making your own selves experience distress. Is it that you enjoy this stage of distress even now because you stayed in this stage for a long period of time? No. So why do you go onto that side again and again? Now, you have to move very fast; you have to intensify your stage. When you merge the essence into yourself, you will become the embodiment of the essence, and you will have unlimited disinterest in the world that has no essence. Achcha.

To those who constantly keep the company and take the hand; to those who are the emperors of the land that is free from sorrow, namaste.

*** OM SHANTI ***

Discerning the Final Complete Stage

Do you consider yourselves to be destroyers of obstacles? When any type of obstacle comes in front of you, do you experience within yourself the power to face that obstacle? That is, through your own effort, do you experience yourself to be close to BapDada and your complete stage? Or, do you experience yourself to be standing in the same place? Just as a traveler never stops anywhere, in the same way, do you consider yourself to be a traveler of the night, and continue to move along?

What main virtue of the perfect stage is visible in your practical action? Or, what is the special virtue of the perfect stage - through which you can recognise whether you are close to your perfect stage or far away? Now, stabilise yourself in your perfect stage for a second, and tell Baba what special virtue reveals the perfect stage. When a soul has created the stage of perfection, then what is the praise of his practical action? That of equanimity. When there is equanimity - in praise and defamation, victory and defeat, happiness and sorrow - it is called "the stage of equanimity", or "the stage of perfection". Even at times of sorrow, instead of waves of sorrow being visible on your face and forehead, waves of happiness and joy should be visible.

While hearing defamation, it should not be experienced as defamation, but as praiseful words to make your stage of perfection stronger. There should be such equanimity. This is called "the stage of closeness to BapDada". There should not be the slightest difference in your vision, or in your attitude. There should not be the attitude that someone is an enemy, or that someone is one who insults you, or that another is one who praises you. Let there be the attitude of a well-wisher, and the vision of a benefactor. To be the same to both types is known as having equanimity. When there isn't equanimity - that is, balance - you are unable to experience bliss from the Father for yourself.

Baba is the blissful One. If you wish to experience bliss, or to take bliss from the Father, then there is only one method for this: let there constantly be an accurate balance of both love and power. When there is an accurate balance of both aspects, you will automatically continue to receive bliss.

Do you not know how to maintain an accurate balance? What is the speciality of tightrope walkers? That of keeping their balance. It may be an ordinary thing, but the wonder is of keeping one's balance. You have seen the act of tightrope walking, have you not? Here, too the wonder is of maintaining an accurate balance. However, you do not keep an accurate balance. When you hear praise, you become even more intoxicated; and when you hear defamation, you have dislike. In fact, there should neither be intoxication through being praised, nor dislike through being defamed. If the two are well balanced, then - when you look at yourself as a detached observer - you will experience wonders. You will experience contentment in yourself. And others will also be content with your actions. However, because you are lacking in this effort - because of a lack of balance - you do not have the blissful life you should have. So, what should you do now? Keep an accurate balance.

There are many such pairs of things: to be loving and detached, praise and defamation. This is your family path. The soul and the body are also two. Bap and Dada are also two. World transformation takes place through the activities of both. So, the family path is eternal and imperishable. In a lokik household too, if one is moving along well, and the other is slack - that is, if there is not an accurate balance - then there is then conflict and time is wasted. Then you are not able to attain the elevated attainment that you should.

What would you call those who walk with only one foot? Crippled. Would such a person be able to take a high jump? Or run fast? So, in this too, if there isn't equanimity, what would you call such effort-makers? If, in your efforts, you have greater attainment through one thing, and experience a weakness in something else, then you should understand that you will not be able to take a high jump. You will not be able to run. So, when you are not able to take a high jump or run, then how will you come close to perfection?

You develop this weakness, which you yourself also speak about. At the time of giving love, power is merged. And at the time of needing power, love becomes merged. So that is not an accurate balance then, is it? When there is an accurate balance of the two, then this is called a wonder. The one is more powerful at one time and the other is more powerful at another, then that too is a different matter. However, when there is an accurate balance of both at the same time, then this is known as perfection. If one is merged, and the other has emerged, then only one creates an influence.

The Shaktis are always portrayed with equanimity in two virtues: being both loving, and embodiments of power. In their eyes there is constant love, and in their actions they are embodiments of power. So, those artists also know that they were the Shiv Shaktis who kept a balance by having equanimity of both virtues. This is why they portray such feelings in their images. Those images have only been created because you have been that in the practical form. So, now remove this weakness, because only then will the influence that should be created take place. Now, because one aspect creates a greater influence than the other, there is little impact. They speak of one thing, but they cannot speak of all virtues, of everything. However, you have to become full of all virtues, do you not? So, bring perfection close in this way.

Similarly, you show the co-operation between dharma and karma. People separate the two, whereas you show the co-operation between the two. So, while performing action, let there be religion(dharma) - that is, complete imbibing (dharna) - and then, because the balance of dharma and karma is accurate, the impact will be greater. While performing actions, you become engrossed in your actions, but if you do not have complete dharna, then what would you call that. You tell people that the life and situations of today have become like they are because dharma and karma have been separated.

So, ask yourself: is there equanimity in dharma and karma - that is, in your dharna and in your actions? Or, do you forget while performing actions, and then - when your karma finishes - you become aware of the dharna. At the time when you remain very busy in karma, do you also have dharna? Or is your dharna only powerful when the karma is light? When there is dharna to a greater extent, does the karma become slack? Only when both the pans of a balance work accurately does the balance have any value. Otherwise, the balance has no value.

The balance is the intellect. If someone has an accurate balance of the two aspects in the intellect, then that one would be called "one with an elevated intellect", a "divine intellect", and "a sharp intellect". Otherwise, it is an ordinary intellect. Then your karma and dharna are both ordinary. So, you do not have to bring about equanimity in being ordinary, but let there be equanimity in being elevated . Just as your karma is elevated, in the same way, your dharna also has to be elevated. Karma should not merge dharna - that is, dharma - and dharna should not merge the karma.

So dharma and karma should both be equal in being elevated: such a soul is called "a righteous soul" (dharamatma) . Whether you call someone "a righteous soul", "a great soul" (mahan-atma) , or "a karma yogi", it is one and the same thing. Have you become such a righteous soul? Have you become such a karma yogi? Have you become blissful in this way?

You should be one who stays in solitude, but you should also have an entertaining nature to the same extent. Sometimes you should be in solitude, and sometimes you should be entertaining. There is a lot of difference in these words, but in the stage of perfection, there should be equanimity of the two. You should be entertaining to the extent that you remain in solitude.

Your entertaining nature should not disappear while in solitude. Both should exist at the same time to the same extent. When you become entertaining, you say that you have come down from being introverted. And when you become introverted, you ask how it is possible to be entertaining. However, both should exist simultaneously. You should be in solitude one moment, and be entertaining in the next moment.

You should be harmonious, to the same extent that you are mature and serious. It should not be that you just remain an image of maturity and seriousness. To be harmonious means to be in harmony with the sanskars and nature of everyone. Maturity does not mean that you remain distant and don't meet everyone. Anything in its extreme is not good. When something goes into its extreme it is called a storm. If one virtue is like a storm, and another virtue is merged, then would that seem right? No. So, have such powerful dharna within yourself that you are able to stabilise yourself wherever you want.

It should not be that you are unable to stabilise the foot of your intellect - that, when there isn't an accurate balance you are not able to stabilise yourself, but you sometimes fall in one place, and sometimes in another place; or you continue to fluctuate. The reason for this fluctuation of the intellect is that there is not equanimity - that is, you are not complete. Anything that is full cannot shake. There is shaking when there is something lacking - when something is not full. So, this upheaval of wasteful thoughts - or of Maya - takes place when something is not full. When you are full, and there is equanimity of the two, then there cannot be any fluctuation.

So, in order to save yourself from any type of upheaval, continue to become complete, and you will become perfect. It is impossible for there not to be any impact or influence from anything that is perfect and complete. When the moon is 16 celestial degrees full, it attracts everyone towards itself against their conscious wish. When anything is full and complete it automatically attracts towards itself. So, you are not able to attract all the souls of the world, because of your lack of perfection. To the extent that you have weaknesses within yourself, you are not able to attract other souls towards yourself.

When the degrees of the moon have decreased, no one's attention goes to it. But when it becomes full, then everyone's attention goes to it, even against their wish. Whether someone deliberately looks at it or not, it is still visible. In perfection, there is the power to influence. So, in order to be influential, you have to become complete. Do you understand? Achcha.

When the balance is not right, and you watch the games of fluctuation as a detached observer, then you will be very amused with yourself. It will be just as when someone is not fully aware of himself, and you become amused at his activity. So, also look at your own self when Maya makes you a little bit unconscious - that is, when she makes you lose the awareness of your elevated stage. What is your condition at that time? Does that scene come in front of you? If you look at yourself as a detached observer at that time, then you would be amused.

BapDada watches the games of each child as the detached Observer. And so, do you like showing such games? You know what BapDada wants to see. Since you know and you accept it, then why do you not move along in that way? If three corners are fine and the other is not, then what will happen? You know about the four things - you accept them, you speak about them - but you observe following some of them, and not others. And so something will be lacking, will it not? Now, try to fill in that gap.

You have been told about pairs of things. In the same way, with knowledge-full and powerful: if you keep an accurate balance of these two, then perfection will come close. You become very knowledge-full, but not so powerful, and so the balance is not fine. The Shaktis are shown balanced with powers - they are shown giving blessings. But if your own balance is not correct - if you are unable to have balance in yourself - then how will you be able to be master- blissful for others? At present, all are beggars in this.

Apart from Shiva and the Shaktis, no one else is a bestower and a great donor of bliss. So, whether you are a bestower or a great donor, you yourself should be full in that, because only then will you be able to give to others.

08/06/72

Madhuban Avyakt BapDada Om Shanti

08/06/72

To such master knowledge-full, blissful, and just as careful, elevated souls: namaste.

*** OM SHANTI ***

Subtle Pride and Cluelessness

At the present time, two main weaknesses or defects are visible in the effort of those who are making effort everywhere, and - due to such weaknesses - they are not able to show the wonders that they should. What are these two weaknesses? On one side there is arrogance, and on the other side there is ignorance. Both these aspects make your efforts slack.

Arrogance is also very subtle. Because of arrogance, if someone gives even the slightest signal for your own progress, then, in a subtle way, there isn't tolerance, but there is instead the thought: "Why did this one say this?" This is said to be "arrogance in a subtle way". If someone gives a signal, consider that signal to be a means for your progress for the present and also the future. There should also be the practice of merging that signal in yourself and the power to tolerate that signal. In a subtle way, there is also upheaval in your attitude and vision: "Why did this happen? How did this happen?" This is not said to be "the soul-conscious stage".

At the time of listening to praise, you have the feeling of love, in your vision and attitude towards that soul. So, if someone gives a signal for your guidance, is there the feeling of love in that, too, and of being a well-wisher for that soul - that that soul is a very great well-wisher for you? Such a stage is called "the soul conscious stage". If you are not soul conscious, then, in other words, it would be called 'arrogance'. This is why you are not able to tolerate insult.

On the other side you become completely ignorant. You are deceived in many aspects because of this reason too. Some pretend to be ignorant in order to protect themselves, whereas others really are ignorant. So, instead of these two things, imbibe self-respect and also humility through which both these two things will finish. In your thoughts, let there be the awareness of self-respect; and in your words and deeds, let there be the stage of humility; and arrogance will then finish.

You have become philosophers, but you have not become spiritual: that is, you have not yet developed this spirit. Those who stay in the soul conscious stage - in the intoxication of soul consciousness - are called 'spiritual'. But nowadays, they are visible more as philosophers, and they have very little spiritual power. A spirit can do so much in one second. Just as a magician can show such wonders in a second, in the same way, those who have spirituality develop the art of attaining success in whatever they do. Those people (magicians) have the art of doing everything successfully with their hands, whereas this is being an embodiment of success in every thought and every deed.

Success means attainment. Simply to listen to and relate points is known as 'philosophy'. There is a temporary impact from philosophy, whereas the influence of spirituality is for all time. So, now, in order to attain success in your every deed, you have to bring about spirituality. To be ignorant means that you do not become an embodiment of whatever you hear.

A worthy teacher is one who gives teachings through being an embodiment of those teachings. That one's form will be full of the teachings. Their way of looking and walking will give teachings to others, just as you saw how every action of the sakar form - as a teacher - was that of spirituality in a practical way. In other words, you call this 'the divine activity'

To give teachings to someone through words is a common thing. However, everyone wishes to have an experience. You have to give an experience with the power of your elevated thoughts and elevated deeds. Achcha.

*** OM SHANTI ***

Refine Status Identification

Just as science is becoming refined, in the same way, is your power of silence and your stage automatically being refined within yourself? What is the speciality of something refined? Anything that is refined may be less in quantity, but its quality is powerful. Whatever is not refined is more in quantity but it lacks quality. So here also, since you are being refined, whatever tasks you carry out in less time using less energy will be a hundred-fold and there will also be lightness. The sign of lightness is that that thing will never come down. Even against its conscious wish, it will stabilise itself up above. This is the qualification of something being refined. So, do you experience both these specialities within yourself? Because of being heavy, you have to make more effort.

When you are light, the effort is reduced. So, natural transformation takes place in this way. Constantly pay attention to both these specialities. Whilst keeping these in front of you, you can check how refined you have become. Anything refined does not wander around a great deal; it picks up speed very quickly. If something is not refined and is mixed with rubbish, it will not be able to pick up speed. It will not be able to move without any obstacles. On the one hand, you are becoming refined, and on the other hand, the fine for trivial matters, making little mistakes and for your sanskars is increasing. On the one side is this scene and on the other side, there is the scene of becoming refined: there is the force of both. If something is not refined, then consider it to be a fine.

Both scenes are visible at the same time. That is going towards the extreme and this is also visible in its extreme form. That which is incognito is becoming more visible. So the number is created according to both aspects being visible.

The rosary is not going to be threaded by your hands. You claim a number by yourself through your own activity. The time for the number being fixed is now coming close. This is why both the aspects are clearly visible, and whilst seeing both, you have to remain cheerful and a detached observer. A game which has extremes within it is liked a great deal. Only such a scene has great attraction. Even now, such a scene of a tug-of-war is being enacted. You enjoy watching it, do you not? Or, do you feel mercy? Seeing one side, you experience happiness and seeing the other side, you feel mercy for them. The play of both is taking place.

Today, Baba showed you the game to show you what is happening behind the scenes. Everything is very clearly visible from the subtle region. The higher you are, the more clearly visible everything is. Can the actors on a stage down below see anything? Being a detached observer up above, you can see everything very clearly.

Today, Baba was seeing the scenes of the games of the present time from the subtle region. Achcha.

*** OM SHANTI ***

The effort and signs of someone stabilising the self in the original stage.

Do you know your original and eternal stage of the self? Do you constantly pay *attention* to staying in your original stage? Do you find it difficult to stabilise yourself in your original and eternal stage? Perhaps it is difficult to stabilise yourself in another stage, but to stabilise yourself in your original stage should be natural and easy. In order to remain constantly stable in your original stage, four main things are essential. If you constantly have these four things, you can constantly maintain your original stage. If any one aspect is missing out of the four, you are not able to stabilise yourself in your original stage for as long. While keeping the description of the original stage, think which four aspects you should constantly have with you. What are the qualifications of the original stage? To become an embodiment of the Father's virtues is known as the original and eternal stage. So, what four things are essential in order to maintain such a stage all the time? Do you remember this? By having these four aspects, you are *automatically* able to maintain your eternal stage. Then you automatically have the stage of happiness, peace, bliss and love. First of all, think: Why do you come into the middle stage from your original stage? (Body consciousness) What happens when you come into body consciousness? What is the reason for coming into body consciousness? Why do you find it easy to stabilise in an external stage and difficult to stabilise yourself in your original stage of the self? The body is separate from the self, and yet you are easily able to stabilise in the body, but not in the stage of the self. What is the reason for this? Generally, you can only have a life of constant happiness and peace when you have four things in your life. Those four things are *health*, *wealth*, *happiness* and being *holy*. If you constantly had these four things you would never experience peacelessness or sorrow in your life. In the same way, the form of the original stage is to be constantly stabilised in the stage of peace, happiness, bliss and love. So, what is the reason of forgetting your original stage? It is a lack of *wealth*, a lack of good *health* or your not being *holy*. Together with this, you are not able to remain *happy* and cheerful. So what are the *health* and *wealth*? The stage whereby the soul constantly remains free from disease and is not affected by any illness of Maya is known as being *healthy*. You are then also *wealthy*, that is, when you keep the treasures you continue to receive and all the powers you have attained from the Father as an inheritance. So, if you constantly keep the treasures of knowledge and all the powers you have received from the Father, would it be possible to come down from your original stage? You also have to remain *holy* to that same extent. When there is no impurity in your thoughts or dreams, you can automatically maintain your original stage. Because you are lacking in these four aspects, you are not constantly able to stabilise yourself in your original stage. *Check* these four things: to what extent have you become *healthy* and *wealthy*? If you are *healthy*, *wealthy* and *holy*, you would *automatically* be *happy*. So constantly pay attention to these four things. Generally, an ill person never considers himself to be happy. Because of being ill, waves of sorrow come even against his conscious wish. So, here, too, when you are not constantly *healthy*, waves of peacelessness and sorrow emerge. So, what effort is needed to maintain these four aspects constantly so that they never disappear? Speak of an easy effort which everyone can do. If something is even slightly difficult you are not able to do it. You want everything to be easy, do you not? Because of having the sanskars of the eternal deities in the soul, you remain in a state of easily attained happiness for half a cycle. You do not make any effort then. So, because of having those sanskars for half a cycle in the soul, when you come across something difficult, you are not able to do it. You constantly have the desire to do everything that is easy. So what is the easy effort? How can remembrance be made easy?

What is the effort to make remembrance easy and constant and to remain constantly *healthy*, *wealthy*, *happy* and *holy*? All four things should remain together. You are in both the incorporeal and corporeal forms, are you not? You can carry out every task through the connection of the incorporeal soul with the corporeal

body. If there weren't a connection between the two, you would not be able to carry out any task. In the same way, by having the company of both the Incorporeal and the corporeal fathers, and by keeping both of them in front of you as you create every thought and perform every deed, you will *automatically* imbibe all these four things. By remembering just the Incorporeal or by remembering just the corporeal, you will not be able to imbibe all four things. However, if you constantly have the company of both the Incorporeal and the corporeal, then, because of having their company, whatever thoughts you have, you will definitely *verify* those thoughts with them first. By performing any task after first *verifying* it with them, you will do it with faith in the intellect. For example, if you physically have an elevated instrument soul with you, then, by carrying out any task after having it *verified* by that one, you will do it with faith in the intellect. You will carry out that task while keeping both the virtues of fearlessness and faith in front of you. So, when you constantly have faith and fearlessness, there will constantly be the victory for elevated thoughts. Whatever thoughts you have, if you constantly have the company of the Incorporeal and the corporeal, if they are personally in front of you, then, after having it *verified*, you will carry out that task with faith and fearlessness. You will not *waste* any time either. Whether you should carry out a certain task or not, whether it will be successful or not: all these wasteful thoughts will finish. At the present time, what illness of weakness is in souls? That of wasting time in wasteful thoughts. This is the weakness of souls at the present time. Because of this illness, you are not constantly *healthy*. Sometimes you are healthy and sometimes you become weak. So, perform every task by keeping the Incorporeal and the sakar form in front of you and having them *verify* the task first. This is the means for remaining constantly *healthy*. Through this, your time will also be saved. You will experience it as though someone is *verifying* it in the physical form. It is a *common* matter, but you do not put this *common* matter into *practice* so much. You have been hearing knowledge for a long time, but you have not become experienced. If you had the experience of BapDada being constantly with you, would you not remain *healthy* and *wealthy*? By having the company of BapDada, the Incorporeal and the corporeal, you receive both *health* and *wealth*, and you *automatically* remain *happy*. So, what is the easy effort? Constantly keep both the Incorporeal and the corporeal with you. That is the *result* of not constantly keeping their company. Do you find it difficult to keep their company? Since you know them, you have recognised them, you have accepted them and you realise that all relationships are with the One and none other, so what is difficult in moving along with them? Why do you let go of their company? Why did Sita let go of the company? What was the reason for that? She went inside the line drawn for her. That is the task of Sita who belongs to the moon dynasty, not of Lakshmi. So, the intellect should not go beyond the line of the code of conduct even in the slightest; otherwise, you will become part of the moon dynasty. If the foot of the intellect goes beyond the line of the code of conduct in your thoughts or dreams, even in the slightest, you should consider yourself to be a moon dynasty Sita and not a sun dynasty Lakshmi. To be part of the sun dynasty means to be courageous. Those who are courageous are never under anyone's influence. So, in order to keep the company constantly, keep yourself within the line of the code of conduct. Do not go beyond the line. When you go beyond the line you become beggars. Then, you continually say: I should receive this help, I should receive this facility. Then you are a beggar, are you not? To be a beggar means that you lose your *health* and *wealth*; this is why you become a beggar. So, do not go beyond the line and do not become beggars. By staying within the line, you are able to become conquerors of Maya, whereas by going beyond the line, you are defeated by Maya. Therefore, constantly remain *healthy*, *wealthy*, *happy* and *holy*. *Check*: Which aspect out of the four was missing today? Today, was your *health* good? Do you have *wealth*? Are you *happy*? Are you *holy*? If not, why not? Recognise the illness and instantly get some medicine for it. You have already been given all other types of medicine; you have all attainments. So, while having all attainments, why are you not able to do something at the right time? Why do you forget until after the time has passed? The weakness is that you are not able to do anything at the right time. If you do something after the time has passed, then the time has already gone by. You have not yet made your intellect sufficiently broad, unlimited and *knowledge-full* for you to be able to remember everything on time. So, if

you want some support, constantly keep this support with you, then you will never be defeated. So never make yourself diseased. If even the slightest type of disease exists, that one illness will bring many more illnesses. If you finish the one illness, the many other illnesses will not come. You remain careless about an illness and consider it to be nothing, but, according to the present time, even a little bit of illness is a big illness. Therefore, consider the little illness to be something big and finish it there and then and the soul will never be weak. You will remain *healthy*.

In the physical form, too, you are experienced in constantly keeping company. You do not enjoy staying by yourself. Since your sanskars are of staying together, why do you lack the company? Why do you become part of those on the path of isolation? Just as those on the path of isolation do not attain anything but just continually keep searching, your condition also becomes the same. You are then not able to attain true attainment. Therefore, constantly keep the company and stay in the relationship. Stay within the sustenance of the family. Those who constantly stay within the sustenance of the family remain constantly carefree and cheerful. Why do you go outside the sustenance that you are receiving? Do not ever go onto the path of isolation. By constantly keeping the company, you will receive all attainments. The moment you let go of the company of BapDada and the family you end up in the *jungle* of thorns. Just as those people continue to search in the *jungles*, in the same way, you let go of the company, become distressed and begin to search in the *jungle* of Maya for one support or another. You say that those on the path of isolation can never attain success in their karma because of being isolated. So, just as they do not attain success in their karma, in the same way, when you let go of the company and become those of the path of isolation, you do not attain success in your karma. Because you become unhappy in isolation, you become servants of Maya. Therefore, do not become isolated and do not be unhappy. Do not ever become the servants of Maya. Achcha.

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

To be Cheerful is Special Ritual of Brahmin Life

What is the easy method to remain cheerful? Which image is the memorial of remaining constantly cheerful - one in which they have shown the speciality of being cheerful? They show the image of Vishnu lying down. He is churning knowledge and is cheerful. They have shown this image especially as a memorial of being cheerful.

Vishnu means the dual form. All of you are also the form of Vishnu. Are you also going to change from an ordinary man into Narayan, and from an ordinary woman into Lakshmi? Or will only the father become that? Both men and women - those who churn the knowledge - remain cheerful in this way. So, what is the method to remain cheerful? To churn knowledge. To the extent that you churn knowledge, you accordingly remain cheerful.

What is the reason for not churning knowledge? You engage yourself in churning waste. When there is wasteful churning, there cannot be the churning of knowledge. If you keep your intellect constantly engaged in the churning of knowledge, you will remain constantly cheerful, and there will not be any wasteful churning.

In order to churn knowledge and constantly remain cheerful, you have received many treasures. Nowadays, when someone is very wealthy it is said that 'that one has countless wealth'. In the same way, are you able to count the treasures of knowledge that you have received? Since it is countless, then why do you let go of it? It is only when you think that you lack something that it seems that you do not have that thing. However, if you do not lack anything, then it cannot be that you do not have that thing. Do you prefer those other things more than the treasures of knowledge? Is it because you have developed that habit over a long period of time, that it happens even against your conscious wish?

So, how long is it since you started churning knowledge? How much time is even one year of the Confluence Age equal to? Even one year of the Confluence Age is very long. If you look at it in this way, then this is something that you have been doing over a long period of time, is it not? So, as that is a sanskar over a long period of time, and you remember it against your conscious wish, then why does this awareness of a long period of time not remain naturally in the same way? Whatever is new or fresh should remain in the awareness even more, because it is something of the present. The other is something of the past. This is something of the present, so why do you remember the past?

When you remember the past, do you also remember what the attainment was through that? When there was no attainment of happiness through that, then why do you remember it? Why do you remember it, when you have the result of it in front of you? You also understand that it is wasteful, and that the result of something wasteful will also be wasteful. When you understand that the result is wasteful, and yet you continue to do it practically, then what would you call that? Weakness! When you understand something and yet are not able to do it, that is called 'being weak'.

Are you still weak? What is the sign of those who have authority? They have willpower, and they are able to do anything they want - they are able to inspire anything they want to

happen. This is why it is said that 'that one has authority'. Have you not yet attained the authority that the Father has given? Are you master almighty authorities? Almighty means being one with all powers. Can you call someone who has almighty authority - who understands everything and yet is not able to do it - one with almighty authority? You forget who you are. This is your position.

So, do you forget your own self? Do you forget the real self and become artificial? Nowadays, it is the fashion to make one's image artificial. They put on one type of decoration or another, through which the

reality is hidden. This is known as artificial and devilish decoration. In fact, the people of Bharat are still satoguni in comparison with all other souls. However, by making an artificial form - by putting on artificial make-up - they are making themselves more and more devilish day by day. Now, you should not forget the reality. By forgetting the reality you develop devilish sanskars. In a lokik way, too, no one has the courage to go in front of someone who is very powerful. If you stabilised yourself in the position of an almighty authority, could those devilish or wasteful sanskars have the courage to come in front of you?

Why do you come down from your position? The real sanskar of the Confluence Age is in those who constantly receive and give knowledge: they constantly have knowledge in their awareness and they remain constantly cheerful. The special sanskar of Brahmin life is that of remaining cheerful. So, why do you become distant from that? Do you ever renounce something that is your own? This is your possession of the Confluence Age, whereas defects belong to Maya. You have taken those by keeping bad company. Your own possessions are divine virtues. You let go of your own possessions. Do you not know how to look after them? Do you know how to look after your home? You know how to look after all the limited things: the home, the children, and so on. So, do you not know how to look after the unlimited things?

Have you completely turned your back on limited things, or do you still have a few of them left? Just as Sita turns her back on Ravan, in the same way, have you turned your back on limited things? Later, you will not go in front of them, will you? In that case you would go back and say: 'What can we do?' At the present - because of being in the unlimited home - you have unlimited intoxication. However, afterwards - when you go into the limited home - will you have limited intoxication? The zeal you have now will not become limited afterwards, will it? There will not be any difference to the unlimited zeal you have now, will there? Have you said farewell to the limited? Or will you, even now, offer it some hospitality?

You should understand what this alokik birth is for. Is it for limited tasks? Why have you taken an alokik birth? What have you accomplished if you do not carry out the task for which you have taken the alokik birth? You say to people that if they do not have the introduction of the Father while being his children, then how can they be his children? In the same way, ask yourself: have you become the unlimited children of the unlimited Father? Do you accept this? Do you recognise this? In that case, if you do not engage yourself in the unlimited task, then what is your alokik birth for? What is the benefit if - having taken an alokik birth - you engage yourself in worldly tasks?

Understand the importance of your birth and the time. Only then will you perform an elevated task. Do not become like gas balloons. They expand very well and fly high too, but only for a temporary period. So, you are not such gas balloons, are you? Achcha.

*** OM SHANTI ***

World Benefactor Stage of Who Become World Emperor

Are you able to consider yourself to be a bodiless soul, separate from the body? Can you stabilise in the stage of soul consciousness within a second? That is, in a second, can you take the support of the physical organs to perform actions? And then, in a second, become detached from the physical organs? Do you have such practice?

You do not become trapped in bondage while performing any action, do you? While performing any action, are you able to become detached from the bondage of the action, or do you still come under the influence of the physical organs? Are you able to use your physical organs in the way that you want? Or, is it that you wish for one thing, and the physical organs do something else? Do you, as the creator, control the creation?

A living soul, a human being, is able to give whatever form he wants to a non-living thing, and is able to use it for anything, in the way that he wants: he is able to place it wherever he wants, as the non-living is under the control of the living. In the same way, is the living soul not able to use the organs in the desired way? Just as you are able to transform a non-living thing into any form, in the same way, are you not able to make the physical organs vice-less from vicious, and cool down the physical organs that are burning in the fire of the influence of vice? Does the living soul not have this power of transformation?

Are you not able to make your mischievous physical organs tolerant and easy-natured? Do you experience this much power in yourself? You are powerful souls, are you not? Have the fortunate souls also become powerful? Or are you fortunate simply because of the fortune of having become Brahma Kumars and Kumaris? You will not be able to become conquerors of Maya simply by being fortunate. As well as being fortunate, you also have to be powerful. Do you experience both of these?

The intoxication of being fortunate is imperishable. No one can destroy it. In the same way, have you claimed the blessing of being powerful from the Bestower of Blessings? Or do you still have to claim it? What do you think? You are the Brahma Kumars and Kumaris anyway: that imperishable stamp has already been applied. Now, have you claimed the blessing of being powerful? Or do you still have to claim it?

Since you have become powerful, can the power of Maya attack you? This is the power of the Creator, and that is the power of creation. So, can weak ones have courage to attack brave ones? Even if they do; what would the result be? Who would be victorious? Those who are brave. Since the power of the Creator is great, how can Maya attack you? How can you be defeated by Maya? When you do not consider yourself to be powerful - or you do not stabilise yourself in a constantly powerful stage and awareness - then you are defeated. But where there is awareness, it is impossible to forget.

Just as it is impossible for it to be night during the day, so too, have you made yourself like that, or is this still possible? There will never be any attack of Maya. Have you developed such imperishable faith in the intellect? You should never even have any thought that Maya is able to

defeat you. Have you become like this? Or, if Maya comes now, will you battle and then gain victory? Now you have to finish this too.

Since you give the people of the world the message that very little time now remains, can you not use this little time remaining to finish the battling stage of the Moon Dynasty, and create the stage of the Sun Dynasty? To be in the Sun Dynasty means to have the stage of the Sun of Knowledge. What is the task of the Sun? The Sun is able to destroy everything. The Sun- Dynasty stage means to be able to destroy all the vices, and to have the stage of being constantly victorious. So, what stage do you now think you have? Are you the Sun Dynasty or the Moon Dynasty? If you have to give time to battling, it would be called the Moon Dynasty stage.

If, even now, you continue to give time to your own self.. then, when will you give all your time to world benefit by becoming the Father's helper and a master world benefactor? What is the last stage? It is that of being a world benefactor. Now - day and night - try to use your every second and every thought for the task of world benefit and service. In a lokik way as well, when you become the creator of a lokik creation, then - by being the creator - instead of giving time to your own self, you use your time for the creation. You have this experience, do you not? If the creation is extremely sorrowful, or extremely ill, or extremely anxious, then the attention of the creators - the parents - is fully on that one, is it not? It is as though they have forgotten their own selves. That is a limited creation, but you are master creators of the unlimited world.

Previously, you gave time to yourselves. but the present stage is that of being master creators. It is not a question of just one or two. The souls of the entire world are unhappy, anxious, diseased, and distressed beggars. You have to become benefactors, and make the unlimited creation happy and peaceful. And so you should have the attention of being unlimited creators. Even now, a lot of time is being used for the self. Is your time spent in battling? Or do you also use your time for world benefit? Now, you should think that the little time remaining is for world benefit.

On the path of devotion, servers who have the attitude of being great donors and benefactors do not donate for themselves: they have thoughts for all other souls. So, this custom and system began with you elevated benefactor souls, and it also continues in devotion. It must definitely have happened in the practical form. That is why its memorial continues. Can a new memorial of what happens in the practical form be created? So, now bring about this transformation.

By being servers for others - or by using your time and thoughts for others, by being serviceable - you will automatically become constantly successful, because you automatically receive the return, in the form of the instant fruit of making all souls happy and peaceful. When you do service, the account of it accumulates, and you automatically receive the attainment of the instant fruit of service. So why should you not become constant servers? You will then progress automatically: you will not have to make effort for progress.

To give to others means to fill oneself. So, why do you take a separate time for your own progress? If you are able to carry out two tasks in the time taken for one - that is, if you have a double attainment - then why do you use your time for a single attainment?

Achcha. Throughout the whole day, how much time do you give to world benefit? What is the alokik birth of Brahmins for? It is for world benefit, is it not? Why do you not perform the actions for which you have taken birth? For instance - whichever clan you take birth into - your sanskars automatically become according to the sanskars of that clan. When a child takes birth in a laborer's family, then - whatever he sees in his parents - the sanskars of that work automatically emerge in him from childhood. Since your birth is as a Brahma Kumar or Kumari, then the Father's sanskars should automatically be the sanskars of the children.

You saw the father in a visible way - for what did he give the time of his sleep at night or the time of rest for his body? He gave it for the task of world benefit. He gave it for the benefit of all souls, and not for himself. Through words, he always spoke of world benefit. This is known as being a world benefactor. To give time to battling with obstacles in your mind, is also giving time to something wasteful, is it not? That is not said to be 'necessary', but 'wasteful'. The father gave his useful time for world benefit, so if the children continue to use their time wastefully for themselves, would that be following the father? You have to become equal to the Father, do you not? So constantly check: Am I using, not just the maximum time, but all my time and thoughts, for world benefit?

What will those who constantly use their time and thoughts for world benefit become? World emperors. If you continue to use time for yourself, then how would you become a world emperor? In order to become a

world emperor, become a world benefactor. When you become so busy, will you have waste thoughts? Waste will automatically finish, and you will constantly have powerful thoughts. Your time will constantly be used for world service. When you have this stage, then to give time to trivial things - or to waste the power of your intellect - seems like childish games, does it not?

In a worldly way too, creators are like a limited Brahma, and they also become like Vishnu, but not like Shankar. Those who stay in a limited stage become creators of waste thoughts, and they also become those who sustain, but they do not become destroyers, because they are stable in a limited stage.

If they remain stable in an unlimited stage, then - let alone the-things within the self - they would become destroyers, who are instruments to destroy the waste thoughts and sinful actions of the whole world. The last stage is that of being a destroyer. You can only become a destroyer when you become a benefactor. You have such a stage, do you not? You have now let go of the limited, have you not? Achcha.

To such elevated souls, who remain constantly stable in the awareness of being world benefactors, and who are engaged in the service of world benefit: namaste.

*** OM SHANTI ***

Become Eveready and Invoke the Last Time

Do you consider yourself to be equal to the Father? Do you experience yourself to be close to the stage of being equal to the Father? How much difference still remains in your becoming equal to the Father? Is there a great deal of difference, or a little?

Everyone's aim is to become equal to the Father, and the Father's aim is for the children to become even more elevated than the Father. So what is it in the practical form? Have you not yet developed the power to face, in the same way as the Father? The difference is number-wise, according to effort. Some have a little difference, and some have a great difference. The difference is not the same in everyone. To have 50% difference is a great deal of difference. In how much time will you finish this difference? Why is there still this difference between the Father and the children?

You consider yourselves to be ever-ready, do you not? What does it mean to be ever-ready? Those who are constantly invoke the time. Those who are ever-ready also keep themselves prepared while invoking the time. You now have to be prepared to face the final moments, do you not? If that time comes now, the attainment would be 50%. What would be the attainment of being equal to the Father? To be ever-ready means to be one who is constantly making the self full of all virtues for the final moments. You have to become full, do you not? It is sung: 'Full of all virtues, 16 celestial degrees full'. So, 'to be ever-ready' means to have the full and complete stage. You should have such a practical stage that you will only need to take one more step. How long does it take to take one step? There should be just this much difference. This is known as the difference of 1% or 2%. There is a vast difference between 1% or 2%, and 50%.

In order to be ever-ready, and full of all virtues - the same as the Father - each one of you has received three main things. If you have attained all of these three things, then it does not take long to become equal to the Father. What are these three things that the Father has given? ('shrimat, surrender, and service'). You have spoken of things you have to do, or that you consider yourself to be; but what does He give? You can do service, and you can also surrender yourselves, but on the basis of what? You have taken a birth, but what have you been given? What main thing does He give as an inheritance? (Each one gave his ideas). Although you have mentioned the significance, in order to clarify it you are told of it in a different form. First of all He gives light, then He gives might, and, thirdly, He gives divine insight - that is, the third eye. If you do not have these three things, then you cannot be an intense effort-maker and become equal to the Father.

First of all, the souls that have gone into the total darkness of ignorance need enlightenment- that is, light. Then - together with light - if you do not have might, you are not able to take the help of the light that you should. Through the third eye - that is, the divine insight that you receive with this light and might - you can know your past, present, and future all three aspects of time, and all three lives. Only when you have attained these three things can you then claim your birthright - that is, your inheritance. So first of all he gives light, might, and divine insight. Only through these things can you attain your birthright and also know your rights.

The word 'right' has two meanings: one meaning is a birthright - that is, an inheritance - and the other meaning is that you have received the recognition of right and wrong, and that is why the Father is called the Truth - that which is true, or that which is right. The truth can only be recognised when you have attained all of these three things. Even if one thing is lacking, then you are not able to move to doing something right from doing something wrong.

Only when you have enlightenment will you be able to move along the path and intensify the speed of your effort. Just see: when there is a blackout in this old world, everyone has to slow down. They do not allow anyone to go at a fast speed, because there is the fear of an accident happening. So, in the same way, if you do not have full light you cannot intensify your speed - your speed will be very slow.

As well as this, if you do not have might, then you may be able to move along on the basis of light, but - because of not having might - you are not able to face the obstacles that come in front of you. This is why, because of your speed stopping, you are not able to face anything, and so you come to a standstill. Because of stopping again and again, you cannot have a fast speed - that is, you cannot make fast effort.

Thirdly, divine insight - that is, the third eye. The divine eye is not open. As you move along, Maya closes it. In order to catch someone - or in order to stop some upheaval - the Government releases tear-gas, so that they shut their eyes. They are not able to see because of tears: they are not able to do what they want. In the same way, if the dust or gas of Maya falls into the third eye that you have received, then - even whilst having the third eye - you are not able to see whatever you wish to see.

All three things are essential. If all three are accurately attained, and you have imbibed them in the same way as the Father has given them.. if you are moving along on the basis of this, then you can never perform wrong or untrue actions. You would always move in the right direction. It would be impossible to do anything wrong, because you are able to know right from wrong with the third eye. If you knew this, you would not do anything wrong. But - because the dust of Maya enters - you are not able to recognise this. This is why you let go of the right, and go towards the wrong. So, if you ever perform a wrong action, or have wrong thoughts, or if untrue words emerge, then you should understand that one of the three things is missing. This is why you are not able to judge accurately.

You cannot claim your full birthright until you know right from wrong. You receive a full birthright by performing right actions. If you do not perform right actions - if sometimes they are right and sometimes they are wrong - then you will not receive the full birthright either. To the extent that you lack having right thoughts and performing right actions, you will miss out in claiming the birthright to that same extent.

To which main aspect should you pay attention, so that you have all of these three attainments all of the time? Something that is very easy and that everyone can do? That same easy method is being revised again and again in the revised course. Do you listen and study the revision course with attention? You do not think that you have become one who knows everything (janijananhar) , do you? You do not consider yourselves to be janijananhar and become slack - because you think this is the revision course - do you? Today, you are being given a paper. Who does not miss a murli of the revision course for even one day? Or, does not pay attention to your dharna? You should raise your hands.

Sometimes, when travelling, you miss a murli. So, do you read it and catch up? Or do you miss it? You don't think that you already know the knowledge now, do you? Although you may know it, there is still a lot more to know. Those who revise the revised course very well also feel this themselves. When going through the revised course, do you feel it is the same old things? Or does it feel new? For the new ones, there will be many things that are new, but what do the older ones experience when going through the revised course again? Do you feel it to be new? Why is it being revised according to the drama? This was also fixed in the drama. Why is it being revised? When your attention is lost - or there isn't that much awareness, - then it is repeatedly revised. Similarly, this is also being revised, because it has not yet been put into the practical form. There isn't as much power in the practical form - to the extent that you listen and relate it to others - and this is why this course is being given again to make you powerful. This revised course is being given to make the old ones powerful, and also at the same time to make the new ones powerful, and to give them their full right too. So, now repeatedly revise paying attention to fill this gap. Through the revised course, the sanskars and nature that you want to be transformed will be transformed.

Achcha, this was just a test paper in between, but what was Baba first asking you? What is the easy method that is being revised in the revision course? It is to have a heart-to-heart conversation with yourself and with the Father, and to give importance to amrit vela. As is the name, so that time has received a blessing.

Whenever they perform any elevated task, then - in the memorials until now - they always consider the time first. Here, too, what is the best time for making effort and having easy attainment? Amrit vela. At amrit vela, by filling yourself - the soul - with nectar, your actions will be accordingly (full of nectar) , throughout the day. Just as the time period is elevated, and the nectar is elevated, in the same way, your actions and thoughts throughout the day will be elevated. But if you move along considering this elevated time period to be ordinary, then your thoughts and actions will also be ordinary throughout the day.

So, you should understand that amrit vela is the time for laying the foundation for the whole day. If the foundation is weak or ordinary, then the structure above will automatically be likewise. Therefore, just as you always pay attention to the foundation, in the same way, the time for laying the foundation for the whole day is amrit vela. If you move along understanding its' importance, your actions will also be according to the importance you give.

Why is that time called 'brahm-muhurat'? Is it called 'Brahma-muhurat' or 'brahm- muhurat'? 'Brahma-muhurat' is right, because all of you begin and establish the new day, just as Brahma does. That is also right, but what is the meaning of 'brahm-muhurat'? The atmosphere at that time is such that the soul can easily experience himself to be a resident of the brahm element. At other times, you have to make effort or labour to detach yourself from the noise and the atmosphere. However, at that time, there is no need to make this effort. Just as your home of brahm is the land of peace, in the same way there is automatic silence at amrit vela. Because of that silence, you are easily able to imbibe the stages of an embodiment of peace, and a resident of the land of peace. If you bring into your awareness at amrit vela the shrimat that you have received, you will then be able to have remembrance at 'brahm-muhurat' or amrit vela.

For instance, those who are studying also try to do their revision in the morning, so that they are able to remember it, because you are easily able remember at that time. You have to make Your awareness powerful, and become a natural embodiment of remembrance. So, with the help of amrit vela, and by following shrimat, you will easily be able to make your awareness powerful. Just as you value time, do you also value this time? Or, is it that you value it sometimes and not at other times? Is it that the scale pan of value is sometimes high and sometimes low? What happens? This is a very easy method, but you just have to give that much value to this method. As is the shrimat, similarly recognise the time, and - if you do everything according to the time - you can very easily attain all attainments. Then you will become free from labouring. If you wish to become free, then continue to imbibe the means you have been given for it. Achcha.

To those who constantly move along as lighthouses and might-houses.. to the children who give all souls divine insight: BapDada's love, remembrance, and namaste.

*** OM SHANTI ***

To save yourself from effect means to become perfect

The aim of all of you is to become perfect, is it not? To be perfect means not to have any defects. What is the sign of any defect still remaining? When there is the slightest trace of any effect of Maya in your thoughts or in your connections and relationships, there is a defect. When the body is affected by anything, there is an illness, that is, there is an effect, just as when the body is affected by the climate, or by whatever you eat or drink, and you become ill. In order that no defect remains, you have to protect yourself from being affected by Maya. There is always one or another type of effect and this is why you cannot become perfect. You have to try to remove any type of effect, so that you become effect-proof. You also receive facilities for this from time to time. How can you keep your mind from being affected; how can you keep your words from being affected, and how do you remain far from being affected in your actions: you have been given many types of yuktis for each aspect. However, you are still affected and afterwards, you try to adopt those facilities. Those who are sensible pay attention in advance. Those who are prepared for a hot climate in advance, are said to be sensible; if they lack understanding, then they are affected by the hot climate. So, like a lotus flower, you have to constantly remain beyond being affected, and remain loved by the Father. Each of you can know, according to your effort and according to your stage, what your soul is affected by from time to time. Whilst knowing this, you are still not able to adopt those facilities. Even though you wish to do it, at that time, it is as though you lack the knowledge of how to do it. When someone is affected, this brings a defect in the intellect of the person, and then, the intellect does not work at that time. In the same way, because of being affected by the different forms of Maya, you become senseless, and therefore, defects still remain in becoming perfect. Just as it is essential to look after your body, in the same way, you should continue to have total understanding of the soul as you move along. Only then will you quickly be able to remain beyond being affected and become perfect. Whilst knowing something, you are sometimes influenced by the company and so you make mistakes. You also understand this, but at that time, because of the atmosphere or the problems or the sanskars or because of lacking the power to be part of a gathering, you are affected by them again and again. Constantly check yourself to see what main things affect you. You must constantly protect yourself from being affected by them, only then will you easily become perfect. This is the main effort. Each of you knows the main reason why you are affected. Although you do know this, Maya or the situations affect you a little, do they not? So, you have to protect yourself from being affected. Have you become effect-proof? You know the methods by which you are not influenced by the company or the food you eat, and so you can make yourself free from effect. From being sensible, Maya makes you ignorant. If you constantly remain within the knowledge, that is, if you constantly have sense, then those who are sensible are never affected by anyone. If someone has protected himself from being affected, it is said: This one is very sensible. So, Maya, first of all, makes your sense (understanding) weak. Enemies who oppose you first try to make you weak, and then they attack you. Only then do they become victorious. They look for many ways of first making you weak. In the same way, Maya, the enemy, also makes you weak in your sense (understanding). You are then not able to understand whether something is right or wrong. Then, you are affected. The effect then takes on the form of a defect. Defects do not allow you to become perfect. What is your aim? To become perfect, that is, sixteen celestial degrees complete. If there is the slightest defect, you become fourteen celestial degrees. So what aim have you kept? Those who are sensible will definitely be successful. Achcha.

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

Test of Increasing Decision Power - "Realizing the Character of the Father"

Knowing the specialities of the present time, have you imbibed all the powers and made yourself a special soul? Just as you speak of the specialities of this time, in the same way, do you see those specialities in yourself?

Are there as many specialities in the self (swayam) as there are of the time (samay) ? Or, is it that there are more specialities of the time and less of the self? How much difference do you think there is between the time and the self? Is there a difference? Are you powerful? Or is the time powerful? ('At present the time is powerful, though the self should be powerful.') If you say 'It should be this' then what is the difference between non gyani and weak souls of the world and you gyani souls - you master almighty authority souls? Even those people say, 'It should be like this, it should be like that.' If you also say 'It should be like this', then, what is the difference? That is the difference between those who have knowledge and those who don't: people say that it should be like this or that, whereas knowledgeable souls do not say this, but they demonstrate it practically.

Those people simply speak about it, whereas knowledgeable souls do it practically. That is the difference. They simply speak about it whereas you do it. If, you, even now, say 'it should be like this', then, what is the difference? Ask yourself: 'what are the specialities of the time? And out of those specialities, what specialities do I lack in myself? If even one speciality is missing, would I be able to be in the list of those who are special souls? I would not, would I?' Make a list of the specialities of this time and you will be able to see many specialities.

Out of those specialities, what is the elevated speciality of this time? This is the time of the Confluence Age that we are passing through, is it not? It is the time to become elevated, but what is the greatness of this time that cannot exist at any other time? The speciality of the Confluence Age is that every second of the Confluence Age is a sweet mela in which souls have a meeting with the Father. No other age has this speciality, which you call the meeting of the Father and the children. Do you constantly imbibe this speciality in yourself as you move along?

Just as every second of the Confluence Age is a mela, in the same way, do you experience yourself to be celebrating a meeting with the Father at every second? Or, while moving along in this elevated mela, do you sometimes let go of BapDada's hand and thereby deprive yourself of the mela and of celebrating a meeting? Sometimes, some children get lost in a mela: they let go of their parents hand. A mela is for celebrating with happiness. If some children in a mela become separated from their parents - or they let go of their parent's hand - then what attainment will they have? Instead of happiness, they will become even more anxious. So, look at yourself: 'Am I constantly experiencing the attainment of happiness in the mela? Am I constantly celebrating a meeting?'

What would indicate those who are constantly celebrating in happiness? What would their speciality be? What would indicate those who stay in the super-sensuous joy of constantly celebrating a meeting? What would their speciality be? Those who are constantly absorbed in celebrating a meeting will never become caught up with any obstacle. The meeting removes obstacles: such souls will be destroyers of obstacles. A meeting is said to be with deep love. If any type of obstacle comes, and you become influenced by the obstacle, then what does that signify? That you are not constantly celebrating a meeting.

You tell others to recognise the time and to take benefit of the time. So, do you give this warning to yourself? Or, do you simply give this warning to others? When you give yourself this warning, then you are not able to stay away from a meeting for even one second. You will celebrate a meeting at every second. When a huge mela takes place, its' time is fixed - 'this mela is going to last for this long' - and then it finishes. A huge mela takes place for a very short time, and so what would you do? You would try to

celebrate in that mela. In the same way, if you do not celebrate the mela of the Confluence Age, will this mela take place at any other time? It is only in this short time that the mela (meeting) of the Father with the children takes place, so what should you do in this mela of a short time? You should celebrate it every second.

So, while knowing of specialities of the time, imbibe those specialities in yourself, and you will automatically become elevated souls. Everyone's aim is to become an elevated soul, is it not? While having the aim to become elevated souls, why are your efforts ordinary? If your aim is elevated, then why are your qualifications those of an ordinary soul? What is the reason for this? You forget the aim. How can those who keep an aim forget their aim? Why is the power to find a solution to any problem lacking? What is the reason for this? Why are you not able to find a solution? Because of not finding a solution, you are not able to achieve the aim you have kept.

So, why is the power to find a solution lacking? For those who are following shrimat: as is their aim, so will be their qualifications. So, if your aim is elevated, and your qualifications are ordinary, then what is the reason for that? It is because you are not able to find a solution to the obstacles. What is the reason for not finding solutions? Which power is missing? ('the power to discern') That is right. Until you are able to discern, you cannot find a solution. But if you are able to discern something, you will then be able to find a solution. However, there is something missing in your being able to discern.

And why are you not able to discern? It is because you are not free from negative thoughts.. because of having wasteful or negative thoughts in your intellects.. because your intellects are not clear. You are not able to discern. And, because of not being able to discern, you are not able to find a solution. Because of not being able to find a solution, you become influenced by something else. What is the easy method you have been given?

Just as you have a yardstick to recognise gold, and you can tell from that whether it is real gold or false, in the same way, what yardstick do you have in front of you in order to increase your power to discern? The yardstick is sakar Baba's every activity and character. Whatever actions you perform, and whatever thoughts you have, if you check yourself against this yardstick - as to whether they are accurate or not, whether they are wasteful or powerful - then, after checking yourself against this yardstick they will become easy and elevated.

Because you do not keep this yardstick with you, you find it takes effort. You forget the easy method. Because of this, you are unable to find liberation from obstacles. What would happen if a goldsmith did not have a proper yardstick? He would be deceived. In the same way, if you don't constantly have this yardstick with you, in your awareness, then you experience difficulty. It is easy, is it not? In that case, does it become difficult? You do not use the method you have been given. If you use the method, then you will definitely have liberation.

Whether there are storms through thoughts - or whether there are storms or obstacles through any relationships, matter or problems - the reason for not experiencing liberation from those is that you don't use the right method. You have not become accurate in method (yuktiyukt) . The more accurate you are in yoga (yogyukt)and in method (yuktiyukt) , the more you will definitely become liberated from all obstacles.

So, are you free from all obstacles? Or do you get caught up with them? It is because you do not remain accurate in yoga (yogyukt)that you become caught up with obstacles. When you have any programmes - when you give lectures or explain to anyone - then what is the main thing that you tell everyone? 'Liberation and liberation-in-life is your birthright. So, since it is your birthright, then attain it!' Then you say: 'If not now, then never!' So have you attained this main slogan of liberation and liberation-in-life as your birthright? You have become the children, and yet not claimed the right?

You explain to others: 'As soon as you become a child, you claim a right to the inheritance'. So, is this something that you just explain to others, or is it something to do practically? It is a different matter to be worthy, but have you received the inheritance of liberation and liberation-in-life? Have you attained it here? Or, are you going to receive liberation in the land of liberation, and liberation-in-life in heaven? You are going to receive it in the future anyway, but - together with the future - you haven't received liberation and liberation-in-life at this time. But, since you have found the Father at this time, you will receive the inheritance at this time too.

So, are you moving along on the assurance of the future? ('We have received a cheque') Children are not given a cheque. Children have a right to everything of the Father. Those who have a right are not given the assurance of a cheque. The practical inheritance is received at this time. Liberation-in-life is experienced at the same time as being in bondage in life.

There, there is no question of bondage in life. There you would simply be in the state of that reward. In the land of liberation you will not be able to have the experience of liberation there that you are able to experience now. So, do not think that you are going to receive a right to liberation and liberation-in-life in the future: no. Since you have become the children, you have also received your inheritance. However, there is then a number on how far you become obedient and faithful, and follow all instructions.

You become one who has a right to the inheritance. It depends on each one's stage how you adopt that inheritance in your life and take the benefit of it. The Father does not make any difference in giving the inheritance. The difference is created by your being worthy or unworthy. This is why it is said: 'You constantly attain your birthright by yourself'. You should be constantly liberated, should you not? Be free from the body and the relationships of the body, and also be free from the awareness of the old world.

Have you not become free? If you experience the stage of liberation, then - after being liberated - you will automatically experience being liberated-in-life, because you are living your life. You are a bodily being. While living this life, you are free from the body, bodily relationships, and attractions of the old world. This is called 'the stage of being liberated-in-life'. So, you have to experience liberation and liberation-in-life at this time, and not in the future. In the future, you will continue to receive the reward of the attainment of this time. However, the attainment is to be experienced at this time first. It is understood of the future that that is the reward of your elevated actions, but it is now that you perform the elevated actions. So, the experience of attainment will also be at this time.

Do not simply keep yourself assured of the future. Do not simply remain checking yourself, while keeping the check with yourself! Do not do this. Look at yourself: 'To what extent am I moving along with the inheritance that I have received from the Father?' The Father has given it. No one can snatch the inheritance away from someone who has a right to it. So, maintain the intoxication and faith that you have a right, simply check that you are not wasting somewhere the inheritance that you have received.

There are many children who receive a lot but who also lose a lot. Because of losing it, although you do receive something, you still remain a beggar - because, while having a right, you become dependent. When you don't have a right, you will definitely be dependent. You become influenced by obstacles because you have not received a right. If you constantly move along as one who has a right, then you cannot be influenced by any obstacle. Do not become dependent on matter. Just as the Father takes the support of matter but does not become dependent on it, in the same way, you have to move along whilst making that body and these elements your support, and not being dependent on them. Achcha.

Have you seen the game of aerobics? Those in the bhatthi demonstrated aerobics very well today. Now, in the completion, all the weaknesses will also be finished, will they not? You will then not play these games, will you?

To those who constantly maintain the faith and intoxication of a right to liberation and liberation-in-life.. to the souls who become elevated by adopting all types of greatness: love, remembrance, and namaste.

*** OM SHANTI ***

In The Half-Kumars' Bhatthi

Are you able to transform yourself as and when you want? You have come to the bhatthi to transform yourself, have you not? So, do you experience the power to transform yourself? No matter what the atmosphere is like, no matter what the situations are, on the basis of your own stage, are you able to transform the atmosphere? Are you the souls who are influenced by the atmosphere, or are you the souls who make the atmosphere satopradhan? What do you consider yourselves to be? Do you experience the feeling that no type of atmosphere can attract you towards itself? After having come to the bhatthi, those who think they have accumulated so much courage and power, that no matter where they go, on the basis of the accumulated power, no type of atmosphere or situation would be able to make such master almighty authorities fluctuate; let such ones, who can make their stage unshakeable and constant, raise their hand. It is clear that, day by day, the situations are to become extremely tamopradhan. The atmosphere and the situations are not going to become satopradhan now. They will only become satopradhan after they have become extremely tamopradhan. So, day by day, the atmosphere is going to get worse; not better. So, just as a lotus flower remains detached whilst in the mud, in the same way, have you raised your hand in the understanding that you have so much courage, that even when you are in an extremely tamopradhan, tamoguni atmosphere, your stage will constantly remain satopradhan? Later, you will not say: This thing happened in this way and this is why my stage fluctuated, will you? Whether through nature, through lokik relationships or through the divine family, if any test or any situation comes, you will be able to make yourself unshakeable and immovable, will you not? Do you think you have that much courage? Many tests will come.

There will be papers. Just as the time for the final result is coming close, in the same way, the practical papers will naturally come from time to time. Papers are not given in a fixed programme, but, according to the drama, a practical paper is given automatically to each one, from time to time. So, do you think you have the courage to pass the papers? You are not those who are going to be frightened, are you? Are you not those who do not let the yoga of their intellect fluctuate even a little, the same as Angad?

This is the bhatthi of half-kumars. You do consider yourselves to be half-kumars, do you not? Do you not have the awareness of being half-kumars in your thoughts and relationships? In the beginning, you were made to stabilise yourselves in the awareness of being brothers and sisters. However, it was seen that even in the awareness of being brothers and sisters, some used to become body conscious, and therefore, you were told of an even more elevated stage; that of being brothers. In the same way, are you moving along whilst considering yourself to be a half-kumar, that is, as you move along, do you consider yourself to be a soul tied in the bondage of the family path? Therefore, now go even beyond this awareness. You are not half-kumars, but Brahma Kumars. You have now died a living death, and so, can there be the relationship of being a half-kumar in a life of having died alive? Can there be a household or a family in a life of having died alive? BapDada has not given anyone a household in their life of having died alive. The Father is one and all the rest are the children. So, how can there be the awareness of being a householder? So, you have to consider yourself to be a Brahma Kumar as you move along. If you have the awareness of being a half-kumar, then as is your awareness, so is your stage. Because of this, you must now finish the awareness of being half-kumars. No, you are Brahma Kumars. You are carrying out the duties on the basis of shrimat that BapDada has given you. To have the awareness that that is your family or your wife is wrong. Would you call it having died alive if you looked at your wife with that consciousness or saw the household as your family? In order to look after everything, a trustee is appointed. You must also consider this in the same way. BapDada has given you this limited creation to look after as a trustee. It is not your creation, but you are just an instrument of BapDada to look after it as a trustee.

A trustee does not have the consciousness of "mine". A trustee is just an instrument. There should not be the slightest awareness of the family path. "These are spiritual souls, not my children." They may be little children, but even then, did BapDada not sustain little children? Just as BapDada sustained the little children

and made them instruments for the Godly tasks, in the same way, for whomsoever, whether young or old, you have been made instruments by BapDada, even for those souls, you should have the awareness that you have to make those souls worthy for Godly service and engage them in that. Do you have this awareness whilst living in your house? Just as you come into connection and relationship with many souls of the Godly family, do you come into contact and relationship in the same way with the souls for whom you have been given a duty, or is there a difference? A result will be asked of those with whom you come into contact and with whom you have a relationship. Just as you come into contact and relationship with the brothers and sisters at the centres and have that spiritual drishti and attitude, do you also come into connection with those other souls in the same way, or do you move along with your rights of the previous birth? Day by day, your stage and your awareness are becoming more and more elevated, are they not? Until you have made your stage and awareness elevated and transformed them according to the time, how can you claim an elevated status? You saw sakar Baba: did he have the attitude, vision or awareness of the relations being lokik, even in his dreams? So, you have to follow the father, do you not? Were those lokik relations not living with him? So whilst living together, all of you also have to have courage to move along with this attitude and awareness. What transformation will you bring about from this bhatthi before you go? To finish the name and trace of being half-kumars. Just as the form of anything that goes into a furnace is transformed, in the same way, in this bhatthi, finish the awareness of your being a half-kumar or a householder and have the awareness that you are a Brahma Kumar and a trustee to serve those souls who are the instruments. Make this awareness strong before you go. This is the transformation of the bhatthi. Have you filled yourself with this much power? Or, will you become a householder when you return home? Now, do not consider them to be your family (pravruti), but have the attitude of remaining beyond the consciousness (par vruti-attitude beyond) of being a householder, that is, stay away from the consciousness of a householder. Only if you go from here having created such a stage will the non-gyani souls be able to experience from your activity, your words and your eyes, your stage of being loving and detached. Until now, whilst living amidst the world, you are not able to give people of the world the experience of being detached and loving because your consciousness has not become so detached. Because of not being detached, you are not so loving either. Anything loving automatically attracts others towards itself. So, whilst living amidst the world, if you create such a unique stage, you will automatically create the stage of being loving. Such a loving stage will naturally attract other souls towards you. Even now, because you do not have the stage of being detached and loving that you should have in a visible way, you still have to make effort. You still have to reveal yourself. If it is visible, you do not have to make effort to reveal it. So now, put that elevated stage into visible practice. Up to now, it has been incognito. Do you appear to be unique amidst the people of the world? Does anyone, who sees you from a distance, experience you to be unique or do you appear to be ordinary? In your practical life, do you create such an impression that anyone who saw you would think that you are a special soul? Just as when people see your physical costume, they understand that you are different from them, in the same way, your face and avyakt image should show some uniqueness, and then your influence will spread. Whilst moving along, you should have such an elevated stage, elevated awareness and attitude that it attracts the attention of others from all four directions. Anything attractive attracts those who are close to itself. Everyone's attention is drawn there. In the same way, can this spirituality and uniqueness not attract the awareness of those close to you? Will this stage come at the end?

In an ordinary way also, even if you are not familiar with the children of a royal family, from their behaviour and their words, you can tell that they are the souls of a royal family. So, can there not be such an influence from a distance by the souls who stabilise themselves in a spiritual awareness? Is it difficult? Does it take long to do something that is easy?

Just as when so many alokik, powerful, master suns of knowledge go in all four directions from this bhatthi that the Sun cannot be hidden, in the same way, should we think when the light and the influence of so many master suns of knowledge have spread in all four directions that the practical proof will also come here? What proof? At least some news from those souls who have been influenced by you should come. Even if they themselves do not come, their news should come. If each one goes and individually spreads that

influence, there would be news from so many. Will you give such proof? Or, will it be just as when you go from a bhatthi, and you remain influential for some time, and then you come under some influence. However, Baba constantly has hope. Now, we shall see to what extent the result is imperishable and to what extent you remain unshakeable and constant.

Through the blessings you have attained in the land of blessings, you now have to emerge from here as an image of a bestower of blessings. Whilst staying in the awareness of being a great donor and a great bestower of blessings, you must definitely enable any soul who comes into contact and connection with you to attain something. No soul should go back empty-handed. You are the great donors. Whether someone looks after the donation given to him or not, that is his own fortune. You should be a great donor and continue to carry out your own task with the attitude and vision of being a benefactor. I am a world benefactor, a great donor and an image that grants blessings. By staying in this powerful awareness, you will be able to transform souls. Now make your attitude powerful. Achcha.

*** OM SHANTI ***

Be Wandering Yogi for Last Service

Just as the incognito investigators of the Government make new plans, and investigate wherever wrong activity is being carried out, in the same way, all of you are the incognito investigators of the Pandav Government. Do you make new plans for those who deceive souls, for those who show them the wrong path, or who corrupt everything or who are instrumental in making them fall? That Government constantly makes new plans through which the corrupt cannot escape their vision. You have now spread the sound in all four directions. However, are you paying attention to those scholars and pundits who are instruments in giving wrong knowledge instead of the accurate knowledge? The sound can reach many through just one. Who can become the instrument for this? You relate knowledge to ordinary people all the time, and those amongst them who are to become instruments are making effort according to their capacity as they move along. However, through whom will the sound be spread? Is the final praise of the Shaktis a praise because of the ordinary subjects? Will the power of the Shaktis be revealed through these ordinary people? The sound cannot spread so much through the politicians because people are aware of the weaknesses of whoever becomes a leader. Nowadays, it is the rule of the subjects over the subjects. And so, there isn't any influence from the sound of the leaders. So, who will become an instrument to spread the sound from one to many? Everyone is trapped in the chains of the gurus. No matter what they are internally, all their disciples have the habit of saying, "It is true", to whatever the gurus say, because of blind faith. The leaders do not have followers to say that whatever they say is true. So, when will the praise of the Shaktis be put into a practical form? Have you not yet prepared the ground for it? What do the incognito investigators do? They surround those who corrupt everything. In fact, those who corrupt everything are very important people from whom the government benefits a great deal. They do not chase after ordinary people.

They continually make new plans on how to expose their corruption. Does your intellect work in this way, or are you content with easily creating subjects? You have to put into practice whatever is most instrumental to create that influence. When will that happen? When you first create plans in your intellect and have the enthusiasm of doing it today. So, do you have these thoughts now, or are your thoughts merged? Similarly, although you continue to do service, it is just a means of creating subjects. However, you have to find a practical means of spreading the sound through which revelation will take place. There is said to be an influence when those who divert other people actually come in front of you. It isn't a big thing if those who are diverted come in front of you. This is why the Shaktis and the Kumaris are praised more than the Father. Kumaris means Brahma Kumaris. This does not mean that there would only be Brahma Kumaris. All are Brahma Kumars and Kumaris. The arrow was shot by the kumaris. The Father Himself did not personally come in front of them, but He placed the Shaktis in front of them. The Shakti Army is instrumental for this in a practical way, and so the special task that has been remembered of the Shaktis is because of this. Do you have that zeal and enthusiasm? Or, are you happy in just having seminars? You have all the means of creating subjects numberwise. Many come into connection and thereby become subjects, but now you have to move further forward than this. In order to put the final type of service into a practical form, you have to make the preparations now. First of all, create a thought and then make plans for it, and then put those plans into a practical form. Time is needed for that too. But you have to begin now. It is just as it was in the beginning; you had the enthusiasm of giving the message to those who made you fall. In-between, you went into the expansion of creating subjects. However, whatever happened in the beginning has to happen at the end. Just as you make effort to liberate others from the chains of Maya, in the same way, this is also a big chain. Day by day, this chain will take an attractive form and attract you towards itself. Or, by giving you some temporary attainment through their intellect, they trap you in their chains. When will you liberate everyone from all of this? The means for the final influence is the ant that even makes an elephant fall. Praise is always of something of wonder.

You relate the knowledge to the ordinary subjects, but that is not a big thing. Even those who corrupt everything do this. Even the false people attract others towards themselves. However, you now have to expose the secrets of those who consider themselves to be maharathis. Make them bow down; then it would

be said to be a wonder. Does your intellect work towards showing such wonders? Only when you prove the false to be false will there be victory for the truth. Only then will there be the cries of victory. Then you will not need to make so much effort. You need to create plans for this and a method for this, and internally have that intoxication of being the incognito investigators. It is our duty to expose their secrets. We are the instruments for this. Only when you have this zeal and enthusiasm within can this task be accomplished. This cannot be done by arranging a programme. If you give someone a programme to do this and this, they will not be able to do it; they will not have that much power to face anyone. However, there should be the internal force that you have to do this; only then can it happen in a practical way. By you having the thought, it will then happen practically. At present, everyone's vision is looking out for a wonder. However, without the Shaktis, neither the Pandavs nor anyone else can accomplish this task. The Shaktis have to be the instruments. In the beginning, just like the wandering yogis, you used to go wherever you had the thought of going, and you used to move along with that force and, according to your capacity, you also attained success. In the same way, you need the wandering yogis for this also. You have become very busy in creating subjects, and your time is spent in sustaining the creation that you have created. Achcha.

*** OM SHANTI ***

Only the Soul that is Clean and Spiritually Powerful is Attractive

Do you consider yourself to be a main actor, a hero actor, in this elevated drama? Everyone's attention is always on the main actors. So, do you act while considering yourself at every second to be a main actor? Famous actors have three things in particular. What are these? Firstly, they will be active. Secondly, they will be accurate. And thirdly they will be attractive. Famous actors definitely have these three things. So, do you consider yourself to be a famous or main actor in this way? Due to which aspect would you attract?

Let there be the attraction of spirituality in every action, and in every activity. Those who are physically beautiful attract others towards themselves. In the same way, souls who are pure and have spiritual power attract others towards themselves. Similarly, the great souls at the beginning of the copper age had their satopradhan stage, and so they had that spiritual attraction which pulled others towards them, and inspired them to have disinterest in this world, even for a temporary period. Since those who had wrong knowledge had that much attraction, those who embody true and elevated knowledge will also have this spiritual attraction. Physical beauty can only attract you when someone comes close to you, or in front of you, but spiritual attraction can attract others who are sitting at a distance. Do you experience this much attraction - that is, spirituality - within yourself?

In the same way, you should also be accurate. Accurate in what? You have been given shrimat for your thoughts, shrimat for your words, and shrimat for your deeds, and you have to remain accurate in all these things. Your thoughts should not be inaccurate. Whatever the discipline, whatever the code of conduct, whatever the directions, you should remain accurate and active in all of these.

Those who are active are able to mould themselves, in whatever way and at whatever time they want: they can adopt that form at any time.

So, the main actors have these three specialities all the time. You have to see which speciality is lacking, and to what percentage. Together with the stage, you also have to see the percentage. You have spirituality, so you can attract others, but do you have the percentage that there should be? If a percentage is lacking, it cannot be called full. You have passed, but the numbers are based on marks. Those of the third division are also said to have passed, but there is a vast difference between the third division and the first class. So, now, check the percentage. The stage has now become something natural, because you are on the stage with the practical act. Now, the number will be given on the basis of the percentage.

The gathering has now become very large. Just as Baba loves the children who are similar to him, so too all of you who are equals meet together. So, this gathering of the stars is very good, is it not? It is the mela of the confluence age, but this is a mela within that mela. The special mela within a mela is enjoyed and liked more. Within the huge melas, a special place is created where everyone celebrates a meeting. This confluence age is an unlimited mela anyway, but, within that, this is the physical space where equal souls come and meet together. Each one enjoys meeting souls who are equals, and who are close. In order to celebrate a mela with special souls, you yourself have to become special. If someone is special, and the others are ordinary, that cannot be called a mela. You have to imbibe the specialities of the divine virtues, like the Father. You have to provide the proof of the sustenance you have taken from the Father. What did Baba sustain you for? In order to fill you with specialities. What would you call it if you have an aim, but do not imbibe the qualifications? Someone who is extra sensible? On one side are those who are sensible, and on the other side are those who are sensible to an unlimited extent. There is no limit to being unlimited. Achcha.

*** OM SHANTI ***

Those Who Perform the Function of Weaknesses are Intense Effort Makers

Do you consider yourselves to be ever-ready? The practical form of those who are ever-ready is that they will be ever-happy. No matter what type of paper comes, whether through situations, or natural calamities, or even if a paper of the physical suffering of karma comes to them, they will pass with full marks in all types of papers. Do you consider yourself to be ever-ready to this extent? Or, do you experience yourself to be ever-happy which is the sign of being ever-ready? Have you made such preparations for yourself that whatever paper comes at any moment, you are ready for it? Are you ever-ready to this extent? Very little time remains for the souls who are going to claim their inheritance, numberwise, from you elevated souls.

The speed of time is moving fast. Just as time does not stop for any obstructions, but continues to move on, in the same way, ask yourself whether you stop due to the obstacles of Maya. If any subtle or gross storm comes due to Maya, or if there is any attack from Maya, then if you stabilise yourself in your elevated pride, you are able to hit the target of Maya, the enemy, very well. If you are not stabilised in your elevated pride, then because of not hitting the target, you become distressed. Are you distressed now? If even now, there is some kind of distress, then how will you remove the distress of the many souls? Are you those who finish the distress of others or those who are distressed themselves? Whenever you have a bhatthi, you have a final ceremony of the bhatthi or the transformation ceremony. In the same way, when will you celebrate the final celebration or the transformation ceremony of this unlimited bhatthi? Is there a fixed date for this? Will the drama enable it to happen? The drama will enable the final ceremony of all the souls to take place in this old world. However, you elevated, intense effort-making souls have to celebrate the ceremony of finishing all the weaknesses in advance. It is not that you will also celebrate it at the end with all the souls. Just as when you hold a seminar, you fix a date, you make all preparations, and you accomplish that task with total success, in the same way, can the date not be fixed for holding a seminar to finish all the weaknesses? Is it possible to hold this seminar? When anyone creates a sacrificial fire, sacrificial offerings are made during it, but at the end, everyone together puts in the final, complete sacrifice. So, can all of you not meet together and sacrifice the final offerings? Can you not sacrifice all your weaknesses? Until you all get together and put in the final sacrifice, how will the atmosphere, the consciousness and the vibrations of the entire world be transformed? How will you fulfil the responsibility you have taken of transforming the world and renewing the world? So, in order to fulfil your responsibilities or in order to fulfil your task, you will definitely have to make the final, complete sacrifice. In order to make yourself ever-ready to this extent, what yukti should you adopt so that you attain liberation from all weaknesses? You have been given many yuktis, but today, you are being given another yukti.

Who has the greatest number of memorials built? Who has the greater variety of memorials created: the Father or the children? There is only one form of the memorial of the Father, but many memorials in many forms are created of you elevated souls, according to the systems and customs. Many memorials have been created of the different actions of you elevated souls. So, you have even more varieties of memorials created to you than the Father. How? The memorials have been created of your practical, elevated actions and elevated stage. Check that whatever thought you create, action you perform or word you speak is such that it becomes your memorial. A memorial is of an action or words carried out whilst in remembrance. When something is dug deep, or when you dig a flagpole deep, that is, when you lay a foundation, it is said: Dig this thing very deep. In the same way, actions performed whilst in remembrance become a memorial for all time. Whenever you have to present something to the world, you make it so beautiful and clear. You would not place anything ordinary in front of everyone. Only when something has a speciality do you place it in front of everyone. Each action and word of yours is going to come in front of the world as a memorial.

Whilst paying such attention and having such a consciousness, speak every word and perform every action so that it is worthy to be a memorial. If it is not worthy to be a memorial, then do not perform that action. Always have the awareness: How could a memorial be created of any wasteful thoughts or words or ordinary actions? In order to make it into a memorial, perform every action whilst staying in remembrance.

You saw how sakar Baba performed every action whilst staying in remembrance and this is why those actions have today become a memorial in the hearts of all of you. In the same way, make your actions a memorial in front of the world. This is easy, is it not? Since you have the faith that all these different types of memorials are yours, then is it difficult to repeat the elevated actions performed and the memorial of many times? You simply have to repeat that which you have done kalpa after kalpa. So become master trikaldarshi and keep your memorials of the previous kalpa in front of you and simply repeat them. You have constantly been making the effort of staying in this consciousness, and so how can it be difficult? Does Maya put a lock on this consciousness even now? What happens when a lock is applied? It makes you crazy. Even those who open the locks of everyone become crazy. Why is there a lock applied to your consciousness? You forget your luck (fortune) and so a lock is applied. If you look at your luck, then there can never be a lock. So what is the key for the lock? Consider yourself to be lucky. You are lovely and lucky. If you forget your luck and just become lovely, then you also remain incomplete. You are lovely and lucky: When you have both in your consciousness, Maya will never put a lock on you.

Therefore, stay in remembrance and repeat your memorials of the previous kalpa. Even now, when someone has created an inaccurate memorial, then seeing such memorials, the thought will arise that this is inaccurate. If the idols of the goddesses and the Shaktis are inaccurate, then when everyone sees them, they have the thought that they are not accurate. In the same way, look at your actions. Look at your form and intoxication of every moment: what will be the memorial of my form and intoxication of the present moment? Will it be an accurate memorial? When something is an accurate memorial of an image, then that image has so much value. So, check whether your every image of every moment has such value. If not, then the image of the memorial will not be valuable either. Do you understand? So, such a time has now come close whereby an image of a memorial will be created of your every thought. Your every word will be praised through the lips of all souls. So, consider yourself to be such worship-worthy and praiseworthy souls as you perform every action. Achcha.

To the lovely and lucky stars who perform every action whilst staying in remembrance and so make memorials, love, remembrances and namaste from BapDada.

*** OM SHANTI ***

Importance of Organization and Certificate by Organization

Do you consider yourselves to be pearls or beads? What is the value of a pearl or a bead based on? Why is the value of the pearls or beads less once they are separated from the necklace? They are valuable when they are threaded in the necklace. Why is the value reduced when they become separated? What is the reason for this? Because of being collected within a collection those pearls or beads become powerful.

When two come together, that becomes 11. One by itself would only be called one, but two together become 11. So there is such a difference between 1 and 11 that its value is increased as much. Instead of two, you would say 11. It is explained like this in order to reveal the power of the gathering. What kind of pearl do you consider yourself? Are you a pearl of the necklace or an independent pearl? Whilst seeing your value and your power, do you experience yourselves to be the beads of the garland? Do you consider one another to be valuable pearls threaded together in a gathering? Do others also consider you to be this? Or, do you yourself consider yourself to be this? When someone carries out a special task, or when someone returns victorious, he receives a medal. In the same way, in order to claim a certificate, in a practical way, for the effort you have been making until now, this gathering takes place every now and again. Has everyone in this gathering received a medal for moving along with the gathering and for the value of the power of the gathering? You have come to the university, have you not? So, you have to claim a certificate for the effort and Godly service you have done up to now. To what extent are you content with one another and how close are you to one another? You have to claim a certificate for this.

One is a medal or a prize to remain co-operative within a gathering and for your loving interaction with others. The second prize is for bringing about the maximum glorification through your effort in Godly service. The third prize is for being content with all the souls of wherever you are the instruments and for being content with yourself. If you yourself are not content, then that is a weakness, and if even one person is not content out of all those who come, then that too is also a weakness. Is everyone content with the teacher? Is everyone content with the teaching or relationship, that is, the handling, given by the teacher? There is a prize for this also. In the beginning, you used to create a garland. What for? In order to increase your zeal and enthusiasm. Whatever stage you are at, when you find someone else at the same stage, you experience happiness. This method was used to increase your zeal and enthusiasm and to look after one another. This did not mean that that was the medal for the final stage. That was the medal for the greatness of the time and of the effort. There was zeal and enthusiasm through this, and you could know your result; who was making what effort, or, who was paying attention to their effort, or, who had claimed a right having passed with honour. You experienced happiness seeing all of this. Even now, you still give prizes to some in your class, do you not? The prize may not be a big thing; it may just even be a handkerchief, but it is valuable. It has the value of the effort one has made; the object itself does not have that value. When you give a prize for even a little bit of service they do, or announce their names in class, then those souls are stamped with that for the future, and the tilak of zeal and enthusiasm is applied.

Some special souls continually carry out special tasks, but even then, there are those who are instruments. They must have some greatness or some speciality, and this is why, according to the drama, after surrendering and being a complete renunciate, they have become instruments for serving others. Each one definitely has some speciality. You should all be familiar with one another's specialities, not of the weaknesses. When you have a gathering amongst yourselves, why do you listen to the news of each one's place? In order to adopt for yourself the specialities that each one has. Each one definitely attains a special virtue from BapDada. "It is not mine, it is not my virtue, but something I have attained through knowledge". Then, through this, there will not be any arrogance. If it were your virtue, you would have had it from the beginning. However, you have become virtuous after receiving knowledge.

Previously, in bhakti, you used to sing: We are without virtue and do not have any virtues. So these are not your own virtues, but you are filling yourself with them through knowledge. This is why, whilst speaking

about the virtue or speciality, have the awareness that you have attained it through knowledge. So this is the greatness of the knowledge and not your own. It is the greatness of the Knowledge-full Being. If you speak with one another in this way, then by taking one another's benefit in this way, there is benefit. First of all, you had the discipline of speaking about whatever subtle effort you were making at that time. Not just the superficial, gross things, but you used to talk to one another about which effort you were making to be victorious over the subtle weaknesses. Because of being familiar with one another, because of speaking of the specialities of one another, the attention would automatically be drawn away from the weaknesses of that one, and it would be drawn towards the specialities. Previously, you used to have discussions on such a subtle level. So now, talk to one another about the specialities of the effort of the present time and the atmosphere will become very good. When this becomes the topic, all other topics will automatically be dismissed. So, this should be the form of your meeting with one another. And, if you look at each one's speciality, it is very good. It is not possible for someone to think that he does not have any speciality. This would prove that he does not know himself. Your drishti and attitude should become as natural as the example you give to others, about where the vision of a swan is drawn. Whilst seeing the stones, it will look for the pearls. In this way, your vision and attitude should be so natural that whilst you are seeing or hearing anything of anyone's weaknesses, it does not penetrate you. Instead, when you see or hear of someone's weakness, you should understand that that is not that one's weakness, but your own weakness, because you all belong to the same Father and the same family. You are the beads of the same garland. If there is just an ordinary bead within a necklace, then the value of the whole necklace is reduced. So when all of you are the beads of the one rosary, what should be your attitude?

That that is also your weakness. A fast effort-maker would, with the support of the yuktis received, very quickly remove whatever weaknesses he sees within himself. He would never speak about them. When you do not wish to reveal your own weaknesses, why do you speak of the weaknesses of others? "This one was not in agreement with me", or, "this thing was not done and this is why service does not expand". Or, "this thing or this one is an obstacle to my effort". This is just your own intellect trying to take the support of some excuse. But that support is without a foundation and therefore, it cannot be accepted.

After a little while, that same support becomes damaging. And so, you are holy swans, are you not? So what is the activity of the holy swans? To pick up the specialities of each one and to try to finish their weaknesses. So, are you making such effort?

Are you making effort whilst having the awareness that all of you are one? This is the speciality or the uniqueness of this gathering which does not exist in any other gathering throughout the whole world. What does anyone who comes here and sees this, who listens to whatever happens here, speak of? That the way of walking, sitting and speaking etc. of each soul is the same. This is the speciality they speak of. So check yourself according to the praise they speak: of the unity, one destination, one method, one discipline. According to the effort of the present time, the word, "excuse", should finish. What is an excuse? Now, you are moving forward, are you not? Since you are those who have maintained the courage of taking on the responsibility of transforming the world and of transforming matter, you are those who issue a challenge. So what is an excuse then? Where is the excuse created? What is the seed of an excuse? There is weakness in one way or another: in your thoughts, in your words or in your coming into connection or relationship with one another. The excuse begins with that weakness. So, the creation is a wasteful one. What would the creation of a weakness be? As is the seed, so is the fruit. So, when the creation is wrong, should you finish it there and then, or should you take its support and move forward? "I can only move forward if this thing can be solved."

"If this thing is resolved, service will increase and the obstacles will be removed." Now change this language. You are those who give solutions to others, are you not? People who do not have any knowledge come to you for a solution to their problems, do they not? How can those who themselves are to bring about solutions to many types of problems take the support of this? When all this support is finished, then this

body consciousness and all its sanskars will automatically finish. These things bring you into body consciousness. When these things finish, then the consequences of them will also finish.

Because of being caught up with little things, you come into different types of body consciousness. So have you, even now, not let go of body consciousness? Do you love it so much? Now, change your language and your attitude. When you see anyone at any time, in any stage or situation, if your attitude and your feelings are accurate, you will not be influenced by them. You should have a benevolent attitude and the feelings of good wishes. If you constantly maintain this attitude and feelings in an accurate way, these things will not happen. No matter what others do, even if they become obstacles for you, your feelings for such souls should be those of a well-wisher. This is known as being a fast effort-maker or a holy swan. It is not a big thing when you have good wishes for those who have good wishes for you. You must perform such wonders that they are remembered. There is praise of those who uplifted the ones who defamed them. To have mercy for those who are merciful is not a big thing. When someone tries to make you fall again and again, and tries to make you fluctuate in your mind, even then, you should maintain good wishes with stability: your feelings should not change because of the situation. You should constantly have unshakeable and firm feelings; only then will you be called a holy swan. Then you will not even see any of these things. Otherwise, a lot of time is wasted in this. Time is wasted in childhood anyway. If a child is wasting time, others would say: He is only a child. However, if a sensible person wastes his time, what would others say? A child wasting his time would not be noticed as much, because that is his work anyway. So, the service for which you have become instruments requires the stage of being a world mother. You are world benefactors, are you not? There are many who will benefit the limited. The stage of being a world benefactor is that of being a world mother. Achcha.

*** OM SHANTI ***

Different Tips to Become a Destroyer of Attachment

Does each one of you consider yourself to be an embodiment of remembrance? What does your stage become when you become an embodiment of remembrance? When are you able to have this stage? You become an embodiment of remembrance when you become a conqueror of attachment. So, have you become such conquerors of attachment and embodiments of remembrance? Or, are you at present the embodiments of forgetfulness? From being an embodiment of remembrance, why do you become forgetful? There must definitely be some attachment still remaining. So, do you not know how to fulfil the first promise you made to the Father, that you will break away from all other relationships and have a relationship with only the One? Do you not know how to fulfil the first promise? If you do not fulfil the first promise, how will you claim a right to the first kingdom or come in connection with that first kingdom? Do you wish to come into the kingdom of the second birth? Those who fulfil the first promise of being the conquerors of attachment are those who come into the kingdom of the first birth. Call it the first promise, the first lesson, the first aspect of knowledge or the first elevated thought of the alokik birth: do you find it difficult to fulfil this? Did you find it difficult in any birth to stabilise yourself in your own original form or to stay in the awareness of the self? By easily having that awareness, you were the embodiment of that remembrance. So, why do you find it difficult to keep the original form of this alokik birth in your awareness? It is said, even for ordinary human beings, that the speciality of human souls is that they are able to do whatever they want, and that this is the main difference between animals and human beings. Therefore, since ordinary human beings demonstrate that they can do whatever they want, can you elevated human souls, souls who are the embodiment of power, knowledge-full souls, souls who come into connection and relationship with the Father, souls who receive direct sustenance from the Father, the worship-worthy souls, souls who receive an even more elevated status than the Father, can you souls not do whatever you want? Otherwise, what would be the difference between ordinary human beings and elevated human beings? Ordinary souls can do whatever they want, but they are not able to do it as they want when they want, because they have the power of matter; they do not have Godly power.

Souls who have Godly power can do whatever they want, whenever they want and as they want. So, can you not put the speciality into the practical form? Or, do you also still say that you did not wish that to happen, but it happened? That you are not able to do whatever you want to do? These are not the words of souls who are master almighty authorities or of elevated souls. These are the words of ordinary souls. So, do you consider yourselves to be ordinary souls? Do you forget your alokik life and your alokik karma?

Why is there attachment to anything physical, any person or any thing? Have you not yet experienced the difference between the things you see and the attainment of this alokik birth to be like that of day and night? Have you not yet finished the experience of the sorrow and peacelessness which is received through corporeal feelings? When you took this alokik birth, did you not finish the relationships and connections with the people you see of this old world? Since you have taken a new birth, have you not yet finished with the old relationships? In a new birth, does one have attachment to the previous relationships? So how can you have attachment to people? Since the birth has changed, then together with the birth, have your relationships and activity not changed? Or, perhaps you would say that you have not yet had an alokik birth. In an ordinary way, your karma, relationships and connections are according to wherever you take birth. So then, here also, when you have an alokik birth, why do you have lokik relationships and lokik activity? So, is it easy or difficult to become the conquerors of attachment? Why do you find it difficult? When attachment is created, do you not look at your own face? You have received a mirror, have you not? Do you not keep the mirror with you? If you look at your face, your attachment will finish. If you develop the practice of looking into the mirror, then after developing this practice, even against your conscious wish, you will be pulled towards the mirror. Many have the habit of looking into a mirror, again and again, in a physical way.

They do not make a programme for it, but they automatically move towards the mirror, because they have that practice. Here also, if you continue to look into the mirror of knowledge, into the mirror of your stage of self-respect, then from body consciousness, you will easily be able to come into your stage of self-respect.

When you feel that there is something not quite right physically, by looking into the mirror, you are instantly able to put it right. In the same way, when you look at your true form in this alokik mirror, and see that you have changed the form of wasteful thoughts, wasteful words, wasteful karma and relationships that you had when you came into body consciousness from wasteful to powerful, then would there still be attachment? And, when you have become a conqueror of attachment, then together with being a conqueror of attachment, you will automatically have constantly become an embodiment of remembrance. Is this not easy? When you have all attainments from the One, can you not be a satisfied soul through that? When someone is lacking something, then he is not a satisfied soul, so do you not experience having all attainments? Have you not become a satisfied soul? Have any of these souls in so many births been able to give you that which the Father gives you now? When many souls have not been able to give you that attainment in many births, whereas, through the Father, you have attained it in one second, then, to where should the intellect be drawn: to those who make you stumble, who make you cry, who reject you or to the One who gives you a destination? Just as you ask other souls many questions, so Baba also has this one question for you souls. Until now, you have not yet been able to give an answer to this one question. Those who have given an answer to this one question remain content all the time. Those who have not given an answer repeatedly come into the stage of descent.

In order to become the conquerors of attachment, you will have to change your form to become the embodiment of remembrance. When there is the awareness that you are householders, there is attachment. When you feel that that is your home and your relations, then there is attachment. So now, transform this limited responsibility into an unlimited responsibility. Then, by your having an unlimited responsibility, the limited responsibilities will automatically be finished. When you forget the unlimited, then, to the extent that you use your time and thoughts in order to fulfil the limited responsibilities, instead of fulfilling them, you spoil them. Although you may think you are fulfilling your responsibilities and looking after your duties, that is not really fulfilling and looking after them. Because of staying in a limited awareness, instead of becoming instruments to create the fortune of those souls, you become the instruments to spoil their fortune. Then, because those souls do not see your alokik behaviour, they are deprived of forging a relationship with the alokik Father. Then, instead of fulfilling your duties, you bring a sickness onto yourself. This is the sickness of attachment and this sickness then automatically spreads to others. Then, whatever you consider to be your duty changes and takes on the form of a sickness. So, constantly make effort to transform this awareness of yours. "I am a householder"; "I have this bondage"; "I have this responsibility". Instead of this, remember your five main forms. They have shown the five-faced Brahma and the three-faced Brahma. So you Brahmins also have to keep the five main forms in your awareness, then the sickness will be removed and you will be able to carry on with the duty of being world benefactors. What are those forms? By staying in the awareness of which form, will you forget all those forms?

What are the five forms to keep in your awareness? Just as you speak of the three forms of the Father, so too, you have five forms. 1, I am a child. 2, I am a Godly student. 3, I am a spiritual pilgrim. 4, I am a warrior. 5, I am a Godly helper. You should have these five forms in your awareness. When you wake up in the morning, you have a heart-to-heart conversation with the Father. In the form of a child, you celebrate a meeting with the Father.

So, as soon as you wake up, remember your form of being a child. Then, how can there be a household? So, when the soul celebrates a meeting and experiences all attainments, why should the intellect be drawn here and there? This proves that there is a weakness in the awareness of this first form at amrit vela. This is why you constantly remember the forms that bring you into the stage of descent. In the same way, if you kept these five forms in your awareness according to the different activity from time to time, then, by being the

embodiment of remembrance, would you not be able to become the conquerors of attachment? Therefore, you were told the reason you find it difficult is that you do not look at your own face. So, whilst performing actions, constantly look at these forms in your mirror, and check that you have not developed another form instead of these five forms. Check that your make-up has not become spoilt. If you look at yourself, you can rectify any make-up that has become spoilt. And then you will easily become the conquerors of attachment for all time. Do you understand? You will now not say, "How can we become the conquerors of attachment?", will you? No. This is how you become the conquerors of attachment. Change the word, "how", into, "like this". Just as you bring into your awareness that you were like that and that you are once again becoming like that, so too, you have to change the word, "how", into, "like this". Instead of saying, "How can we become this?", say, "This is how you become this." Bring about this transformation and you will become as you originally were. The word, "how", will finish and you will become like that. Achcha.

To those who become the embodiment of remembrance from being forgetful in one second; to the souls who are the conquerors of attachment and are constantly the embodiment of remembrance; to the powerful souls, love, remembrances and namaste from BapDada.

*** OM SHANTI ***

The Shaktis That Destroy Impurity and Separation are the Devil Destroyers

What are the two main blessings that you received from the Father as soon as you came? Do you know these two main blessings? When you first came, you received these two blessings: May you be holy! May you be pure! You relate the essence of the knowledge of so many years, to the people of the world, in a second, with these words, do you not? The aim of your effort and your attainment is this, is it not? The perfect stage and the attainment of success is this. So, the blessings that you received as soon as you came - and the awareness that you were reminded of - are of the original form of you souls.

Whilst having the awareness of these first blessings, have you imbibed both things in your life? That is, has your life become holy and pure? Or are you still making it like that? Have you become an embodiment of this dharna? Or are you still imbibing it? It is something very common, is it not? You must be speaking of both these things many times throughout the day. So, have you imbibed these two things? Or are you still imbibing them?

If there is the slightest separation whilst being a yogi... you would not now be called a 'bhogi' (one who constantly indulges in sensual pleasures) , so just two stages remain (that is: 'yogi', and 'viyogi'). So, sometimes, Maya separates you from being 'yogi' (in union) . If together with being in yoga, there is 'viyoga' (separation) , then would you be said to be a 'yogi'? You yourselves tell others: 'if there is the slightest impurity mixed in with your purity, then what would you call that?' Even now, are you separated? Or, do you become separated? Because of having the sanskars of the rulers of the globe, and spinning around the globe, do you continue to circle around in both stages - sometimes in union (yoga) , and sometimes in separation (viyoga) ?

All of you are the ones who remove all souls of the world from this world, are you not? Or will the Father remove them from the cycle, and you are the ones who go around the cycle? You are the ones who liberate others from this cycle. If you yourselves continue to circle around, then how will you remove everyone from it?

You have moved away from the many cycles of the path of devotion. It is only then - on the basis of your faith and intoxication - that you challenge everyone to become free from the cycles of the path of devotion. Just as that is going around in circles with your body, this is going around in circles with your mind. So, you have now stopped going around in circles with your body, but have you stopped going around in circles with your mind yet? To sometimes have yoga, while sometimes being viyogi: this is going around in circles with your mind. Does Maya even now have so much power that she makes those who are master almighty authorities also go around in circles?

Having seen Maya so powerful, do you not know even now how to make Maya unconscious, or how to defeat her? Even now you continue to look at her, and you continue to observe that she is attacking you. It is now the time for the Shakti and Pandava Armies to become merciful and to have mercy. So, have you not had mercy for yourselves even now? Now the power of the Shaktis has to be used for the task of serving many souls. Now is not the time for you to use your powers for yourselves. Now, the duty of the Shaktis is for world benefit.

Are you remembered as world benefactors or self-benefactors? What is your title and what is your work? Is it that you have one title, whereas your work is something else? In a lokik way, when you are young and careless - when you don't have any responsibilities - you use your time, power, and money just for yourself. But when you become limited creators, you use whatever time and powers you have for your own creation. So, who are you now? Have you not become master creators, and world mothers? Have you not become images of support for the world? Have you not become images of support for the world?

It is remembered of the Shaktis that they destroyed the devils with a seconds' drishti (divine vision) . So, have you not destroyed your devilish sanskars (habits) and impurity, in a second? Or, are you destroyers for others and not for the self? Now, what would the condition of Maya become if she were to oppose you? You would have seen a 'touch-me-not' plant: if a person touches it even slightly, it loses its strength; it doesn't take any time. So, with the power of one second's pure thought, Maya should become unconscious like a 'touch-me-not' plant. Have you not yet created such a stage?

You should now think that you have little time left for world benevolence. Otherwise, souls of the world will complain to you, that 'you have been taking sustenance for so many years, but, in spite of that, you are still saying that you are becoming holy and pure! Yet you tell us to claim our inheritance in such a short time!' Your complaint will then come back to you. So, what will you say then? You say that you are becoming that, or you say that you will become that and you will do that. That language also has to change now. Now become master creators! Become world benefactors! The time for using time for your own effort has now passed. Now, use your time to inspire others to make effort.

Since you say that it is your stage of ascent day by day, then keep the aim in your awareness every second: due to the stage of ascent, there is benefit for everyone. If you use the time that you use for yourself to serve others, then you will automatically be able to serve yourself.

In order to progress, you have to change the old methods. As time continues to change, the problems continue to change, and the conditions of the elements continue to change. In the same way, you now have to change yourself. The same customs and systems, the same speed, the same language and the same way of speaking: all of these now have to change. If you don't change yourself, then how will you change the world?

You have the experience of how the 'tamo' (impure) quality is going into its extreme. You then have to stay in super-sensuous joy. They are going towards extreme degradation, whereas you are going towards extreme progress. Theirs is the stage of descending, whereas yours is the stage of ascending. You now have to change happiness into super-sensuous joy. That is why the memorial of the final stage is the super-sensuous joy of the gopes and gopis (companions of Krishna) . When there is extreme happiness, then any waves of sorrow will also come to an end.

So, do not now say that you will do it or that you will become that. You have become that, and you are now making others that. You are now sitting in this old world for service alone. Otherwise, when Baba became avyakt he would have taken you with him too. However, the responsibility of the Shaktis and the part of the final task are fixed. It is just for this part that Baba is in the subtle region and you are in the corporeal world. It is the duty of you souls to liberate souls who are trapped in the corporeal world in corporeal feelings, from their corporeal feelings. Now engage yourselves in fulfilling the task for which you are still in the corporeal world.

Until then, the father (Brahma) is invoking all of you to the subtle region, because all of you are going to return home together. The father cannot go back home alone without you. Therefore, now quickly fulfil the task of the corporeal world, and we will then return home together, and then come and rule in our kingdom. For how much longer will he invoke you to the subtle region? Therefore, become equal to the father.

Did the father not make himself perfect by becoming a world benefactor? He did that, did he not? Just as the father used his every thought and deed for the children and souls of the world, similarly you have to follow the father. Achcha.

To those who use their every thought and deed for world benefit.. to the children who become equal to the father: love, remembrance, and namaste.

*** OM SHANTI ***

Attain Perfection by Doing Every Karma Methodically

Do you consider yourselves to have attained success by using the right method? Because whatever effort one makes, the aim of the effort is to attain success. The people of the world nowadays have a lot of occult powers. They have occult powers, whereas here, we have success through using the right method. Success through the right method is accurate, but they have put this into another form, and gone into occult powers. So, do you consider yourself to be the embodiment of success? If every thought or action is accurate according to the method, then what will be the result of that? Success. So, when every thought and every action are accurate according to the method, then there will definitely be success. If there isn't success, then you are not using the right method. This is why, even in bhakti, whatever activity you perform or make others perform, its value is based on the method. Because it is according to the right method, you experience success. Everything began from here, did it not? This is why you are asked whether you consider yourself to be the embodiment of success or whether you still have to become that. According to the time, the result in both fields up until now should definitely be 95%. You see the speed of time and you even issue a challenge, and so the challenge you issue will be fulfilled when the stages of all of you become complete. On what basis will the transformation of this challenge take place? Who are the foundation of that? You are the foundation, are you not? When the foundation is ready, then after that, the kingdom will also be ready numberwise. So, if those who want the right to claim the kingdom don't take their right, then how would others claim their right numberwise? Unless your stage has attained success through using the right method, how will you be successful in the task of world benefit, the task of world transformation that has to happen? First, there has to be success for the self. Such a big task has to be done in such a short time, so how fast must the speed be? Do you make any plans for this? How will you achieve that speed? To be the embodiment of success means you attain success in whatever thoughts you have. This is the sign of being one hundred per cent the embodiment of success. As soon as you perform the action, you attain success. Since it is possible to attain occult powers on the basis of ordinary knowledge, then through using the right method on the basis of this elevated knowledge, are you not able to attain success? You need this checking. In what method is there something lacking through which success is not even total? By checking the method, success will automatically take place accurately. Even in this, the main reason why there isn't success is that you do not do service in all three forms at the one time. You have to do service in all three ways and in all three forms at the same time: full of knowledge, full of power and full of love. Both love and law are together. Service has to be done in all three forms, but it has to be done in all three ways also, that is, you have to do service through your thoughts, words and actions. You have to do three forms of service at the same time. When you do service through speech, then the mind should also be powerful. With a powerful stage you will change the thoughts of others, and through words you will make them knowledgeable.

Then, when you do service through actions, that is, whoever comes into your contact, through that contact, he will become so full that he will automatically feel that he has reached his Godly family. Your activity should be such that they feel this is their true family. If, through these three forms of service, you control their mind; through words, you give knowledge and the blessing of light and might, and through actions, that is, through connection and through your physical activity, you give them the experience of this Godly family, then by doing service with this accurate method, would there not be success? You don't do all three forms of service at the same time. When you come into sound, then the mind which should be powerful is less so. When you bring someone into connection through your entertaining activity, then the mind that should also be powerful doesn't remain that powerful. So, if all three take place at the same time, there will definitely be success. There should be the practice and attention of doing service in this way. However, you do not form a relationship.

You do not come into close contact, but you just maintain a superficial connection. That superficial connection is only for a temporary period. Although you give them love, together with being full of love, you must also be powerful. Fill those souls with power through which they will be able to confront any

problems, any atmosphere and vibrations and stay in a permanent relationship. However, that does not happen. Either one gets attracted by the knowledge or by the love. They get more attracted by love, and the knowledge is in the second number. But they should become so powerful that no matter what comes in front of them, they do not fluctuate. This is lacking now. Those who are the serviceable instruments also have greater knowledge. They also have love, but little power.

What would be the sign of a powerful stage? You will be able to finish any atmosphere or any problems of Maya within one second. You will never be defeated. Whichever souls come to you in the form of a problem, they will surrender themselves to you. In other words, you refer to this as nature, the elements, being your servant. When the five elements can become your servant, then can human souls not surrender themselves to you? So this is the practical form of the powerful stage. This is why it was said that when you do service in all three ways at the same time, then success will be visible in every task.

Because of the right method, there is success, and due to the lack of the right method, there is a lack of success. Now, in order to become the embodiment of success, put this method right. On the path of bhakti, they make spiritual endeavour, but here, you have the facilities. Which facilities? Whilst imbibing every speciality of BapDada within yourself, you will become special souls. When the examination days come close, then you revise whatever you have studied, both the theory and the practical, and check in which subject you are lacking and in what way. In the same way, now that the time is coming close, check yourself in every subject as to what is lacking to what percentage. Check both the theory and the practical. Whilst seeing what is lacking in each subject, continue to make yourself complete. However, you will only become complete when you first revise and recognise your weaknesses. You know your subjects. What is the sign of having imbibed the subjects in your intellect? As the percentage of success increases, time will not be wasted. In a little time, you will experience greater success. This is known as success. If you spend a lot of time and have to labour a lot before attaining success, then this is said to be a lesser percentage. You should have to use little in every way: your body should be used to a lesser extent; you should have to use fewer thoughts of the mind.

Otherwise, you may think about something, but it takes a month and a half to create plans. So, you must not use too much of your time, your thoughts or the treasures of all your powers. Let there be greater splendour through less expenditure. Only those thoughts should be created through which there would definitely be success. The time fixed would also be that in which success is already guaranteed. This is known as being the embodiment of success. So, what is the sign of knowing to what extent you have passed in every subject? To the extent that someone has passed in each subject, accordingly, on the basis of that subject, he will receive the objective and respect. Firstly, you will experience the attainment. For example, in the subject of knowledge, the objective you achieve is that of light and might; you will experience that attainment. And, on the basis of the subject of knowledge, you will receive respect accordingly, either from the divine family or from all other souls. For instance, look at the mahatmas nowadays; why do they receive so much respect? Because whatever spiritual endeavour they have made, whatever subjects they have studied, they receive the objective of that, which is respect. Nature becomes their servant. So, this was an aspect of knowledge. In the same way, there is also the subject of yoga. What objective should you achieve from that? Through yoga, that is, through the power of remembrance, you should achieve this objective: whatever thoughts you create will be powerful.

And, if you are to face any problems, then with the power of yoga, you should experience in advance what is to happen and, because of knowing in advance, you will never experience defeat. Similarly, with the power of yoga, you finish the seed of your past sanskars. Then none of your sanskars will be an obstacle to your efforts. Even that which you call nature will not take on the form of an obstacle to your efforts. So, you should experience the objective of each subject. If you have the objective, then as a result, you will definitely receive respect. Because whatever words you repeat through your mouth or whatever plans you

create are powerful, everyone will give you respect, that is, whatever advice you give to one another will be respected by everyone because it is powerful. Check every subject in the same way.

There are the subjects of the divine virtues and service, and the attainment of that is that souls should come into a close relationship and connection. When they come into a close relationship and connection, you will definitely and automatically receive respect. In the same way, check the objective of every subject; the means of checking the objective is respect. If I am knowledge-full, then to whomsoever I give that knowledge, do they have just as much respect for that knowledge? To have respect for knowledge means to give respect to the one who is knowledge-full. If you have attained the objective in the subject of knowledge, you can transform the thoughts of others and make them powerful. So, they will definitely give respect. So check every subject in this way.

If you experience both the objective and respect in every thought, you would then be said to be perfect. Perfect means beyond effect; perfect. If you are beyond effect, then you are perfect. Then you will be beyond all types of effect, whether of the body, your thoughts, of any connection you make or of any vibrations or atmosphere. So understand that to pass in a subject means to become perfect. You are becoming like this, are you not? This is your aim, is it not? Now, there should be greater checking of the self. You tell others that together with the transformation of the time, they should transform themselves. In the same way, you should also have the awareness that together with the transformation of the time, you also have to transform yourself. Whilst bringing about transformation in the self, the world will be transformed. On the basis of self-transformation, you will be able to carry out the task of world transformation. This is the greatness which others do not have. They are in the process of trying to transform others. Here, on the basis of the self, you transform the world. So, because you are the basis, you have to pay that much attention to yourself. Always have the awareness that every thought of yours is connected with world benefit. If there isn't power in the thoughts of those who are the embodiment of success, then there will be a weakness in the transformation of time. Because of this, the more powerful you become, the closer you will be able to bring the time of world transformation. Although this is fixed according to the drama, on what basis has it become fixed? There must be some support, must there not? So, you are the images of support. At present, you are in the vision of everyone. Achcha.

*** OM SHANTI ***

Signs of Serviceable, Sensible and Essential

Do you consider yourself to be serviceable, sensible, and essence-full? Do you experience all three of these virtues in yourselves, in the same way as they are in the Father?

Whatever symbol is being kept in front of you at present, you are close to being equal to that symbol, are you not? What is the symbol that is being kept in front of you? That of the Father. The symbol of Vishnu belongs to the future, does it not? However, the symbol of the Confluence Age is the Father is it not? So, you are bringing about equality, whilst keeping the symbol in front of you, are you not?

Do you experience equality (with the Father) in all three virtues? Or is it that you experience the speciality of one virtue, and not of the second or third virtues? Are all three virtues within you to the percentage that they should be, according to the time? According to the present time, has your stage reached the percentage of effort that it should have? You should have reached 95%, should you not? Since there is very little time remaining, you should now have - according to the time - 95%. One cannot say 100% because you would then give the excuse of time. This is why Baba is not saying that it should be 100%. Baba is still giving you a margin of 5%.

How much percentage do you have, according to the time of effort of the confluence age? According to the percentage of time, 95% is not a big thing. So, are you continuing to increase your speed, and moving forward, whilst keeping this aim? Or do you, even now, think that there is still time? You do not have the thought that there is still time, do you? What would you then do if effort were to stop now? You do not have the thought that, because you still have some weaknesses remaining, there is still time in the drama, do you? If, according to the time, there can be some weaknesses remaining, then how many weaknesses should there be? It should not be that there can be 50% remaining. If you have to finish 50%, then you will have to have a very fast speed. It is not possible that those who can make their speed fast cannot reach 95%.

So, what aim do you have to keep now? If - according to the time and drama - there are some weaknesses remaining, then you are only allowed 5%, and no more. If there are more weaknesses than this, then understand that you are far from your final stage. In that case you will not be able to reach the aim that you have kept, of being close to BapDada. This is because, since the first number has reached the avyakt stage, those who come after him - the jewels who are to be close to him - should at least be so close that only 5% difference in weakness remains. The Father has already become avyakt, and if there is a difference of 50% in the jewels who are close to him, then would you call that 'close'? Can such souls come within the eight?

Sakar Baba used to speak of his stage as a detached observer. So you have to check your stage as detached observers. Why should you have any further thoughts in speaking of something as it is? To praise yourself externally is a different matter, but in checking your own self, you have to judge your intellect. Others should also be able to experience that stage of yours. So, in order to become a close jewel, you have to increase your percentage with that speed. The majority can say that they have 50%, but how can those who are one of the eight deities - the minority - say this? What is the difference if the qualifications of the minority are the same as those of the majority? So, check in yourself all three things that you were told of.

What is the form of those who are serviceable? Keeping that in front of you, check yourselves as to whether - according to your present stage and your present activity - you can call yourselves serviceable. Every thought, word, and action, of those who are serviceable, will be worthy of doing service. Their thoughts will also automatically do service, because their thoughts are always for world benefit - that is, they only have world-benefactor thoughts. Their thoughts will not be wasteful. They will spend every second of their time doing service through their thoughts, words, and deeds. This is known as 'being serviceable'.

When someone has a worldly (lokik) job or business, his thoughts and actions are automatically according to that. Not only his thoughts, but that is also what he will see in his dreams. So, the thoughts of those who are serviceable will automatically be just for service, because this is their business. Achcha.

What would be the qualifications of those who are sensible? (All gave their own ideas) . You have spoken of so many qualifications, that you can stabilise yourself in your aim even now. 'Sensible' means one who has common sense. Those who are sensible in a worldly way will - first of all - consider everything carefully before taking any step. But here, there is unlimited sense. The main qualification of those who are sensible is that they will be trikaldarshi - they will know the three aspects of time in advance, and then perform their actions. They will have the awareness of the previous cycle very clearly in the intellects - that they were victorious in the previous cycle, and that they will be victorious now. They will become victorious many times.

On the basis of having the faith of being victorious - or on the basis of being trikaldarshi - whatever actions they perform will not be wasteful or unsuccessful. So, you should have the sense to be trikaldarshi. Simply to understand the present time is not known as being complete. Whenever you are unsuccessful in any action, or there are wasteful actions performed, the reason for it is that you did not perform that task while keeping the three aspects of time in front of you. You are then not able to imbibe such unlimited sense. Because of this, you become afraid while seeing the problems of the present time, and because of being afraid you are not able to attain success.

Those who are sensible will understand the unlimited, and will perform every action - and speak every word - while being trikaldarshi: this is called 'being unworldly' (alokik) , or 'being unique'.

Those who are sensible will never waste their time, thoughts, or words. It is just as in a worldly (lokik) way, when someone wastes his time or wealth unnecessarily, it is said that he does not have any sense. Those who are sensible in this way will make every second powerful, and will also use it in a worthwhile way. They will not use it for any wasteful task.

Those who are sensible will never be coloured by wasteful company. They will never be under the influence of any type of atmosphere.

All of these are qualifications of being sensible.

The third virtue is of being essence-full. What would be the qualifications of such souls? (They all gave their own ideas) . Whatever each of you said was right, because all of you sitting here are those who are sensible. Those who are essence-full will have the fragrance of spirituality. 'Spiritual fragrance' means that they will have all the powers of spirituality within themselves; and, on the basis of all these powers, they will easily be able to attract anyone to themselves. Just as a physical fragrance or essence attracts others from a distance - it even attracts those who do not want to be attracted - in the same way, no matter what type of souls come in front of those who are essence-full, they will be attracted by that spirituality.

The speciality of those who have spirituality is that they can attract souls with their spirituality even from a distance. On the basis of the power of the mind, you bring about transformation of the elements - that is, you bring them benefit. You do not go close to the sky, or to any atmosphere, and speak to it. So, just as you make the elements pure (satopradhan) from impure (tamopradhan) with the power of the mind, in the same way, you can touch the intellects of many souls of the world who are far away and not able to come to you. With the power of spirituality, and the power of your minds, you can enable them to receive the Father's introduction, and the main message, from a distance.

You are world benefactors, but would you be able to give the message to all the souls of the world by personally being in front of them? You will not be able to give everyone the message through words. Together with words, you will also experience service through the mind to be increasing day by day. The Father fulfils the desires of the devotees in a subtle way; does he do that through words, by personally going in front of them? It is a subtle machinery, is it not? In the same way, the subtle machinery of you Shaktis and Pandavas - which gives devotee souls and gyani souls the message and the introduction of the Father - is now to become fast. This is the form of the final service.

Just as a fragrance does the task of giving fragrance to those who are close or far away, in the same way, the power of your spirituality will not only serve those sitting close by, but also those who are far away. Only then will you be praised as the practical world benefactors. At present, you are making plans for world benefit. You do not have it in a practical way; but then, when this subtle machinery begins, you will be engaged in doing this in a practical way. You will experience how souls are desperate to receive even a drop of the introduction to the Father. And through your intellects - or through subtle power - you will experience those desperate souls to be visible in front of you, even though they are not there. So, when you become engaged in such service, your name will be glorified as the practical world benefactors.

Now look! What do you say? That you have had the thought of bringing about world benefit. What do people say to you? So, will you be able to carry out the great task of bringing about benefit at such a speed? Up to now, you have carried out the task of world benefit very little. How will you reach the whole world? Now, you do not have it in a practical way, do you?

At that time, while being master intellects of the wise with the subtle machinery, you will touch the intellects of those in all four directions. Then the sound will spread, that some power - some spirituality - is attracting them towards itself. They will search for it, and will want to meet such souls. They will be desperate for even a moment's glimpse.

The sign of this is even now continuing in the non-living images. When there is any such festival, there is such a huge crowd of those who want to have a glimpse of the non-living images. So many souls are desperate and thirsty to have a glimpse of the images on that day and at that moment. They may have had a glimpse many times, but in order to fulfil the importance of that day, the helpless people make so much difficult effort. Whose sign is this? It is because it happened in a practical way that the memorials were created. Achcha.

*** OM SHANTI ***

The Reason for the Instinct Being Fickle - Lightness in the Fast

Having come to the land of transformation, do you experience your transformation? To come to a bhatthi means to burn your weaknesses and defects. So, do you experience your weaknesses to be moving away from you for all time? Are you filling yourselves with this much will-power? Because the transformation of this time will become transformation for all time. When anything is put into fire, its form, colour and task change; it cannot remain the same as before, its form, colour and task change for all time. So too, do you experience within yourself the form and colour of your weaknesses to have changed? Are you bringing about such transformation? Let there be the determined thought within yourself that you definitely have to transform yourself before you go. Let all the weaknesses be completely burnt in the fire of determination. If the fire is not intense, then neither is the form of anything that was put into the fire the same as it was before, nor does it change itself totally. It remains incomplete. Check yourself as to whether the fire of such elevated thoughts was so intense, or whether you just had an ordinary thought "Yes, we are making effort, it will definitely happen". This is not called intense effort. "We will definitely do this". This is called being an intense effort-maker. Having come to this bhatthi at this time, do you experience your stage to be that of an intense effort-maker?

Those who think that as soon as they came to the land of transformation, they came into the list of those who are intense effort-makers; raise your hand. Have you applied the imperishable stamp of being an intense effort-maker? You do have an imperishable attainment from the imperishable Father, do you not? Since the Father is imperishable and your attainment is also imperishable, then the stage you are creating with the imperishable attainment should also be imperishable. Do you consider yourselves to have courage to this extent? That with your pure attitude, you can transform your family, circumstances and nature? If your attitude is elevated, then in front of this attitude, neither the family nor any type of circumstance can cause any type of attack, because you have the pure attitude of being a master almighty authority, knowledge-full and powerful. So, have you made your attitude this elevated?

Always check your attitude as to whether it is elevated at all times and that you do not just have an ordinary attitude. In order to make your attitude elevated, and in order to be free from the circumstances of the family whilst living in the family, what method do you have to adopt? You were told previously also, that in bhakti, they make spiritual endeavour, whereas here on the path of knowledge, you have the method. What is the method? What will you do if your attitude becomes mischievous? First of all, what is the reason for your attitude becoming mischievous?

The reason for the attitude becoming mischievous or ordinary is that you come down from the first vow you took or the first promise you made as soon as you came. You either break your vow or you forget your promise. The first vow is to remain pure in your thoughts, words and actions. This was the first vow you took and the second vow was to belong to the one Father and none other. All of you have taken this vow. Even on the path of bhakti, what do you call those who take a vow and then break that vow and leave it unfulfilled? Instead of being pure, charitable souls, they become sinful souls. To what extent have you fulfilled this vow? A vow is to be fulfilled at all times. Bhagats would not break their vow even if they were to die. So all of you should always keep in your awareness the vow that you have taken. By having this awareness, your attitude will never become mischievous. When your attitude does not become mischievous, you will not come under the influence of any type of obstacle of the family, any external circumstances or of the elements. You will then be able to show that the elements are your servant, the external circumstances to be your original stage, and the family to be a sample of a pure household. It is when you become slack in your vow that your attitude becomes mischievous. You get others to make the promise at Rakhi that they will become pure. So, first, you have to tie this bracelet on yourself, and then you will be able to tie others with this bracelet.

Do those on whom you tie a rakhi become pure and take that vow? They do not even have that much courage. What is the reason for this? Do those who tie it on others stay within that vow themselves? If there is any type of impurity in your mind, then would you say that you are fulfilling the vow completely? Because whatever weaknesses there are in those who tie the bracelet, those on whom they tie the bracelet are not influenced by the attraction of their purity. They simply take the message as a system and custom; that of it being your system; they do not take that vow. Why? It would be because of your own self, would it not? Or would you say that it is not in their fortune? However, you are the creators of fortune. You should come back having created their fortune. Or you should come back having given them such inspiration to create their fortune, that they wouldn't be able to stay without creating their fortune, and would then come after you. You are those who have such an attraction, are you not? You also give the example of the souls who follow their customs strongly: how there was so much power in just the few words spoken by so-and-so, that everyone continues to run after him.

Compared to them, you are such elevated souls. The souls who are praised as the mahatmas of today are not even equal to the subjects of your subjects, because they do not become those who have a right to heaven. At least the subjects of your subjects will be the residents of heaven. They will experience the happiness of heaven, will they not? However, these souls cannot even come to heaven. So, when you are such elevated souls, you should perform a special task. There should be so much power in each and every word of yours that it appears as though you are speaking as the embodiment of experience. You should continue to speak and others should continue to have that experience. Since the so-called mahatmas and pundits of today have so much temporary power, how much power should there be in every word of yours, the words of those who are the master almighty authorities?

When you give someone the first lesson of being a soul, then together with every word, continue to give them this experience also. This is the speciality. Even those people give lectures; even they are able to speak in this way. But you elevated souls are able to do that which others cannot do. The difference is in this. This speciality should be visible in a practical way. How will this happen? When you imbibe all specialities within yourself. If you haven't imbibed the specialities within yourself, you are not able to make others the embodiment of inculcation. This is why you must make your attitude elevated.

Constantly stay within the vow that you have personally made to BapDada and then see what the result is. Since you have taken the vow of belonging to the one Father and none other, why is your intellect drawn elsewhere? Have you taken the vow to listen to others? "I will speak to You, I will listen to You". This is the vow you have taken. So why do you look at or listen to other souls with a mischievous attitude? You only have to speak of that which you have heard from the Father, so how can you speak of other words or of wasteful things? This is breaking the vow. Since you have taken the vow to be soul conscious, why do you look at the body? This is breaking the vow, is it not?

From amrit vela onwards, check whether you are fulfilling the vow you have taken: what thoughts you should have; what words you should speak; how you should have the stage of being a karma yogi whilst performing action. This is the vow you have taken, is it not? You have taken the vow of remaining like a lotus flower whilst living in the household, have you not? How can those who are like a lotus flower be under the influence of external situations? They should be loving and detached. If you stabilise yourself in your elevated attitude, can any atmosphere or vibration etc. make you fluctuate? The atmosphere is created through your attitude. If your attitude is elevated, then on the basis of your attitude, you are able to make the atmosphere pure. Do you have this much power? Or, is the power of the atmosphere more powerful? When you come under the influence of any type of atmosphere, you should be able to finish any weakness the moment it enters your mind.

But you even speak of it, saying: What can I do? The atmosphere is like this. It was because of the atmosphere that my attitude became mischievous. What do you consider yourself to be when you speak

these words? What soul are you at that time? A weak soul. You have forgotten yourself at that time. In a lokik way also, does anyone forget himself? Who am I? Whose child am I? What is my occupation? If anyone forgot this, then everyone would laugh at him. At that time, look at yourself: Have I forgotten myself? Have I forgotten my Father? Have I forgotten my position? Now, make this vow firm. Then see how you become victorious at all times. Nothing will be able to make you fluctuate. Revise this vow in your intellect again and again. What promise have I made to the Father? What vow have I taken? Then that vow will be refreshed, and it will remain in your awareness. The more it remains in your awareness, the more power there will be. Now, make yourself this powerful. Keep the aim that you should become number one. What will you leave in the land of blessings as a memorial of being the number one group? From that sign, the number will automatically be revealed. Leave behind such a memorial. Something is remembered by its memorial. In order to become such an example, you will then have to perform special wonders. Only when someone does something wonderful is there a memorial created. Now, we will see what memorial this group leaves behind for all time. This sign should also be imperishable.

Now, you experience the attainment of all powers within yourselves, do you not?

The paper to become the embodiment of inculcation is taken here. But the practical paper of facing the external circumstances will have to be taken when you get back. The result of that will also come here. You have to take such a practical paper that everyone feels a lot of transformation has taken place in you. By having courage, you automatically receive help. If there is even a little bit of courage lacking, then there is also a lack in the help you receive. Some think that they will demonstrate something as being possible when they receive help. However, only those who keep courage will receive help. It is said: Courage of the children first, then the Father gives help. Maintain courage and one-fold courage of yours will enable you to receive a hundred-fold help from the Father. If you do not take even one step, then neither does the Father take a hundred steps. Whoever does something will receive the return of it. To maintain courage means to do something. To simply leave it to Baba, thinking that it will happen if Baba helps, is a qualification of being one who does not make any effort. Does BapDada not know that He has to help? Will He only do that when you ask Him? What do you call those who only do

something after having been told to do it? Is it not an insult to get something done by actually asking the One who is the Bestower? What five pennies worth do you give to the Bestower who constantly gives to you? You remind BapDada of the instruction that He should help. Do not ever have this thought. Then, you will automatically receive everything. Since you consider yourselves to be heirs, heirs naturally have a right to the inheritance. They do not have to ask for anything. In lokik life, they have selfish motives and this is why they have to ask for it. Here, there are no selfish motives, so what would Baba do by keeping anything? This is why even to have this thought is a weakness. You have to become one who has complete faith in the intellect. Baba is my Companion and He is constantly my Helper. An intellect that has faith is victorious. Take every step whilst constantly having this consciousness, then see how victory becomes a garland around your neck. Those who have a rosary of victory around their neck become a bead of the rosary of victory. If you do not become victorious now, you are not able to be part of the rosary of victory. So constantly have this consciousness as you take every step and you will always be the embodiment of success. Then, if the method of making effort is accurate, it would not be possible for any thought, word or action to be unsuccessful. Any action performed according to the right method definitely brings success. When you do not do something according to the right method, you do not attain success. You will definitely receive instant fruit as the success of doing something according to the right method. Achcha.

*** OM SHANTI ***

Means of Eliminating Compulsions - Strength

Are all of you stabilised in your unshakeable, immovable and constant stage? Are you stabilised in the stage of the mahavirs that is remembered from the previous kalpa? Are you coming close to your final stage of being a detached observer, cheerful, detached and extremely loving? Or, is that stage still far off? You are able to closely see the signs and qualities of anything that is coming close to you. So what do you people experience? Is that final stage coming close? What other stage is even closer than that of being close? Are you coming close to the Father? What are you experiencing? You are coming close, are you not? You do not come to a standstill whilst moving along, do you? You do not stop on seeing a side-scene, do you? Are you experiencing the stage of ascent? It is not the stopping stage, is it? When people go on a physical pilgrimage, they continually keep on moving, they do not stop anywhere. This is also a spiritual pilgrimage, is it not? You must not stop here either. You have to continue to move whilst being tireless, unshakeable and firm; then, you will reach your destination. This is the aim you have kept, is it not? If your aim is firm, then you also develop the qualifications. By your having that strength, any compulsion is finished. If there isn't any strength, then many types of compulsion are also visible. You do consider yourselves to be mahavirs, do you not? A mahavir will not consider any type of compulsion to be a compulsion. In one second, on the basis of his strength, he will finish the compulsion. In the same way, you have to stabilise the foot of your intellect in the remembrance of the one Father, so that, just like Angad, no one is able to make you fluctuate. You became this a kalpa ago also, did you not? Do you remember this? Since you became this in the previous kalpa, what is difficult in repeating that same part? Is it difficult to repeat a part that you have played many times? So, you are multi-multimillion times fortunate! Out of the entire world, there are so few who know the Father and claim their birthright. There are not countless of these; they can be counted. You are also amongst those few who know this, are you not? So, does this not make you multimillion times fortunate? At present, the world is sleeping in the sleep of ignorance, whereas you, out of the many, are claiming the right to the Father's inheritance. When all of those have awakened, and they try to take even a few grains, what will happen then? Will they be able to take it then? When it becomes too late, what will they be able to take? At that time, all of you souls will also have a vision of your elevated fortune in a practical form. At present, it is incognito. Now, because of it being incognito, they neither know the Father, nor do they know you elevated souls. They consider you to be ordinary. But the time is not far off when they will awaken and cry out in distress; they will cry and repent, but even then, they will not be able to attain anything. At that time, all of you will have so much pride in yourselves, that you recognised Baba earlier and claimed the right. You should maintain such happiness. What have you received? Whom have you found? What is going to happen? Whilst knowing all this, you must continue to dance in supersensuous happiness. Do you have such a stage or do the papers sometimes make you fluctuate? You do not fluctuate, do you? You do not become afraid, do you? Or, is it that when you hear things from one another, waves of fear come, and that you then put yourself right? What do you think the result is? What is the result of the Madhuban niwasis?

Madhuban niwasis are lighthouses. A lighthouse is high up and it shows the path. You are all moving along according to the directions of Madhuban, and so it has become a lighthouse, has it not? And there is also the elevated stage. As it is said of the Father that His task is elevated, in the same way, Madhuban is also the elevated place. So, the name and the task would both be elevated, would they not? The very name is Madhuban. This is the speciality of the Madhuban niwasis, is it not? The images of sweetness and those who have unlimited disinterest: on the one hand, you have sweetness and on the other hand, you have just as much an attitude of unlimited disinterest.

With the attitude of unlimited disinterest, would you simply remain serious and mature? No, in fact, a truly mature and serious nature has an entertaining nature merged within. Perhaps, when those who do not have any knowledge have a serious nature, they are so serious that there won't be any name or trace of being entertaining. However, the accurate virtue of being serious and mature is completed with the virtue of being entertaining. You explain to people that the soul is an embodiment of peace. However, the soul is not just an

embodiment of peace, but within that peace, bliss, love and knowledge are also all merged. In the same way, the speciality of the Madhuban niwasis is that they are the images of such unlimited disinterest but that they also have sweetness. Do those who maintain an attitude of unlimited disinterest ever become afraid? Can they ever fluctuate? Can they ever shake? No matter how strongly others may try to make them fluctuate, those who have an attitude of unlimited disinterest are the conquerors of attachment and the embodiment of remembrance. So, are you the conquerors of attachment and the embodiment of remembrance? Or, when you see even a little something, do you have love, or call it attachment? Call it whatever you will, but what is the form of love? You know this, do you not? You become co-operative with the one you love. But, to let the form of love emerge as a custom or system: would this be called love or attachment? So have the Madhuban niwasis passed in this subject? Because the Madhuban niwasis are lighthouses, their attitude and vibrations spread into the atmosphere in all four directions in one second. Do you play every part considering yourselves to be such instruments? Or, do you become little children at that time? What is the result? Nothing has happened as yet. A lot more is still to happen. You may think that because something happened suddenly, only a little has happened. However, a paper comes suddenly; it does not give advance warning. You have already been told that you will be given such papers. At that time, they will happen suddenly. So, if there is the slightest fluctuation in your thoughts because of a paper that comes suddenly, then are you like Angad? Have you not yet reached that final stage? You were asked what is the stage that is even closer than that of being close? That is, of being able to see it in front of you. Whilst coming close, that thing comes right in front of you. So, do you experience closeness or are you able to see that stage right in front of you? Today, you are this and tomorrow, you will become this: do you experience it to be right in front of you in this way? You saw in the experience of the sakar form how his future form and his final complete form always used to be clearly in front of him. Similarly, you have to follow the father. Just as the perfect stage and the future stage constantly stayed in front of the father, in the same way, are you also experiencing this, or are you thinking: I don't know what the future will be? It is never clear; it is never announced. However, the mahavir effort-makers will always have it clear in their intellect. So, are you able to see it clearly, or is there a thin veil in-between? Nowadays, they also have transparent veils. You are able to see everything through it, yet it is still a veil. However, there would be a difference in seeing something clearly without a veil in-between and seeing something through a veil, would there not? So, according to your effort, there isn't a transparent veil in-between still remaining, is there? Everything is absolutely clear, is it not?

So, Madhuban niwasis are unshakeable, are they not? Or, do you have the thought: What is happening? You do not have any questions of why and what, do you? Whatever part is being played, a very deep significance is contained within each part. What was that significance? You were told earlier that in order to warn you of the time, a bell is rung every now and then. This is why people ring the bells in front of your non-living images. They awaken you by ringing the bells; they put you to sleep by ringing the bells. Here also, because the scripture-writers have shown a long duration of the time and put everyone to sleep, you are given a warning of the time by the ringing of bells. Everyone is sleeping in the sleep of ignorance because they think that they still have a lot of time. So here also, Maya makes the souls of the divine family careless with her various colours and forms and her customs and systems, and makes them distant from the recognition of time and puts them in the sleep of the slackness of effort. When people are careless, they are comfortable in that, but when they have a responsibility, they have to pay attention that they get up on time and do something. If there is no responsibility, they become careless and go to sleep. So this is also a carelessness they develop. When they become careless and are lost in the sleep of being slack in effort, what do you then have to do? You have to shake them. You have to create some sort of upheaval so that they wake up. As is the sleep they are in, so is the kind of noise you make. If they are in a deep sleep, you have to shake them, but if they are light sleepers, they awaken with the slightest movement. At present, you haven't yet shaken anyone; only a little movement has taken place. You use something else as an instrument to shake that person so that he awakens. Here, in the drama also, when the images that were the form of a warning were shaken a little, and a little movement was created, everyone awoke, because they were in a light sleep. They definitely did awaken, but did they cry out as soon as they awoke? When someone is suddenly awakened, he

becomes afraid and wonders what happened. Some awaken properly and some become conscious after having become a little afraid. However, it should not be like this. There shouldn't be the slightest trace of any kind of fear visible on your face. There shouldn't be the slightest change even in your sound. If there is a difference in your sound or on your face, then would you call this a pass? In fact, this is nothing. Many more difficult papers are still to come. When a paper is not to be given until after a long time, the students become careless in their study. Then, when the examination days come closer, they pay attention. So, as yet, you have seen nothing. However, such papers are to come that you wouldn't even have thought or dreamt of. You should have such a practice that it will be as though you are seeing a limited drama as a detached observer. Then, whether a scene is of pain or of laughter, you observe both parts as a detached observer. There won't be any difference in either scene because you will consider it to be a drama. So, you should have such a constant stage. Whether the part is of being entertaining or of a serious and mature part of a loving soul, see that also as a detached observer. You should have the stage of being a detached observer. Your stage should not be that of being afraid or of battling. Some are not afraid, but they are still engaged in battling. There must definitely be some benefit. However, the stage of being a detached observer is completely separate. This is known as the constant stage. That will only happen when you constantly remain absorbed in the remembrance of the one Father: Baba and the inheritance, that is all, nothing else. Whilst seeing, listening or coming into connection or relationship, you will consider it to be playing your part as a detached observer. The intellect should be lost in that love. Let there be the intoxication of the Father and the inheritance. This is why you must now create such a stage. Therefore, in order for you to judge yourself, these papers come to you. How else would you know? Each of you receives a thermometer to recognise your own stage through which you can judge your own stage for yourself. There is no need for anyone to tell you anything. Do not become afraid. When you go into the depth, all fear will be finished. Because of not going into the depth, you become afraid.

Baba has especially come to meet the Madhuban niwasis. You are the ones with the most elevated fortune, are you not? Others continue to make programmes, but you attain everything without programmes, and so this is a speciality, is it not? Baba Himself comes running to Madhuban. The result is good. That was only a little upheaval. You have now understood that little upheaval, have you not? Now, you have to remove even that. Even the slightest flaw will make you fail. If there is the slightest flaw in the last, final paper, then you fail. This is why, in order to make you strong, papers are given in advance. However, the result of the present time is very good. All of you are very good and loving and co-operate with one another.

You were also told earlier that the machinery of subtle service is always working, and so the machinery of Madhuban niwasis is always working. So, the subtle machinery of the Madhuban niwasis has now started to work. At other service centres also, there is subtle service taking place, but according to the present result, Madhuban niwasis are number one in this service. This is why you are given congratulations. Until now, you have been giving the proof of love and co-operation. That proof is reaching wherever you want it to reach in the form of a medicine. Yours is a powerful medicine, is it not? As your powerful medicine reaches everywhere, accordingly they are becoming healthy through that. If you continue to send even more powerful medicine, then they can become all right in even one week. There is a margin to make this fast. Even so, the result is good. When such a good result is seen, the light of the lighthouse reaches all four directions. Through this, other places are also being influenced by the influence of the lighthouse. Achcha.

To those who constantly move along in one direction and with a high speed, who constantly stay in the remembrance of One; to the Pandav Army and the Shakti Army, love, remembrances and namaste from BapDada.

*** OM SHANTI ***

Relation of Gyan-Stars with Gyan-Surya and Gyan-Moon

Do you constantly consider yourselves to be clear, divine stars; the divine stars who are the embodiment of remembrance? The elevated fortune of the present time is of being the stars of BapDada's eyes. The fortune which you are creating, is that which you will receive in the future. Are you moving along whilst seeing yourselves as the stars of these elevated fortunes? When you do not consider yourselves to be the divine stars, then neither do these two stars stay in your awareness. So constantly keep the form of the trimurti stars in your consciousness. The stars have a connection with the sun and the moon. They have a connection with the sun in an incognito way and in a revealed way with the moon. In the same way, with whom do you living stars have a practical relationship?

You have it with the moon, do you not? The Sun of Knowledge is incognito anyway. However, in the corporeal form, in a revealed form, you have a connection with the senior mother. So, you must continually consider yourselves to be stars. Just as stars have a connection with the sun and the moon, in the same way, you should always have a relationship with BapDada. Just as stars are sparkling, in the same way, constantly remain stable in your form of light. Stars stay together within a gathering and are always loving and co-operative with one another. These stars are a memorial of you living stars. So, have you become such elevated stars? Have the living forms and the images both become equal? Whilst seeing the memorials of your various forms and tasks, do you think that this is the image of myself, the living form? Has the difference between the living form and the image finished? Or, are you still coming close to that? Whilst being amongst themselves, do the stars remain distant to one another in their love and co-operation? Have all of you never had a seminar? You have had many seminars of giving messages. What seminar still remains? What is the aim of the final seminar? You relate your aim to everyone before the seminar takes place. So, what is the aim of the final seminar?

Have you fixed a date for that? Just as you fix dates for other seminars, in the same way, have you fixed this? All of you have to have this seminar together. There is an image of that final seminar of yours. You have to put the image that has been remembered into a practical form. There is also an image of everyone's love, co-operation and constant stage. A finger is shown lifting a mountain. The finger is shown absolutely straight. If it were bent in any way, there would be instability. It is straight and stable. That symbol is shown in this form. Similarly, you have to keep your effort completely straight. Where the path bends every now and again, that is, when the intellect stumbles here or there, that should finish and you should stabilise yourself in a constant stage. Are you making such effort? Are you yourselves content with your effort? Or, is it just as you tell bhagats, that their desire is elevated, but because they lack the power, they are not able to do what they want? In the same way, you wish to become that elevated, your desire is elevated, and yet your effort is lacking. Then, on the basis of your contentment, your aim seems very distant. What would you call that? A greatly knowledgeable soul? You call yourselves the children of the Almighty Authority, yet even after becoming His children, do you not have any power within yourselves? People are able to do whatever they want. You believe this, do you not? So, in terms of being master almighty authorities, are you not able to do whatever you want and think? Can you not put that final stage of yours into a practical form? Or, is it because it is the final stage, that it will happen at the end? Do not ever think that this is what is meant by the final stage, that that stage would be created at the end. However, it is when you put that complete stage into a practical form, that you will then be able to reach the final stage at the end. If you do not continue to bring that final stage close to you from now, then it will remain distant; you will not be able to attain it. This is why you must now take a jump in your effort. Whilst moving along, there is a lack of percentage in your effort. This is why you are now on the stage of making effort. So, whilst being on the stage, make up that percentage. A lot of percentage is lacking.

You are numberwise in the main subject of remembrance, but together with the stage, the percentage of remembrance you should have is still lacking. This is why the influence that there should be is not so visible. Unless you increase the percentage, you cannot spread the influence. In order to spread that, you need a

percentage. Just like light bulbs: there is light in each one, but according to the percentage of the light (wattage), it will spread that far. So, you have become bulbs, but you do not yet have the percentage of light that there should be. Now, increase that. You were also told earlier that one is light, next is a searchlight, and the third is a lighthouse. There is a variety of stages. You have become light, but now become a lighthouse and spread light in all four directions and dispel the darkness. Enable everyone to attain so much light that they are able to see themselves. At present, they are not even able to see their own selves. When there is a lot of darkness, they are neither able to see themselves nor others. So, become such lighthouses that everyone is able to see himself. Just as a mirror is able to give a vision of the self to anyone who stands in front of it, have you become such mirrors? If all of you were to become mirrors and begin to carry out your task, then would souls in all four directions not receive a vision of themselves? When anyone has a vision, he definitely lets out a cry of happiness through his lips. You have become such mirrors, have you not? Throughout the day, how many do you enable to have a vision of their own selves? Whoever comes in front of you, are they able to have a vision? If the mirror is not powerful, then they see another form instead of the real form: someone may be thin, but be seen as very fat. So, become such powerful mirrors that you can enable everyone to have a vision of their own selves, that is, as soon as they come in front of you, they forget their body and stabilise themselves in their bodiless form. In fact, this is the true service and the true success of service. Achcha.

To those who are constantly the embodiment of success; to those who constantly have a seminar to harmonize their sanskars; to the divine stars who bring their perfect stage close; to the stars of BapDada's eyes; to those who awaken the stars of fortune, love, remembrances and namaste.

*** OM SHANTI ***

Art to Perform Alokik Actions

Have you become an avyakt image - that is, have you become an embodiment of the experience of a stable stage of being extremely loving and detached, whilst playing your part through that body?

You are not one who is constantly trying to maintain a balance of being the master and the child, and playing the part; but you have easily become an embodiment of this, have you not? Or is it that when you become the master, you forget to be the child; and when you become the child, you forget to be the master? Be the master in one moment, and the child in the next.

Can you be a karma yogi in one moment, and then - in the next moment - go beyond the body and action, and become a yogi merged in love? Have both your thoughts and actions become equal? Or is there a difference between your thoughts and your actions? Have you developed the practice of creating a thought, and instantly putting it into a practical form? Have you travellers of the pilgrimage of remembrance come that close? Do you experience both of these stages to be easy and close?

Having had many experiences on the pilgrimage of remembrance, have you become knowledge-full and powerful? On a pilgrimage, you have milestones every now and then, from which you can tell how far you have come, and how far you still have to go. So, too, how many milestones have you travellers of the pilgrimage of remembrance passed by? That is, how many stages of remembrance have you already passed?

What is the last and final stage? Are you able to see and know it as clearly as when something is close in front of you - so that you are able to see it and recognise it? In the same way, are you able to see and know your destination clearly and easily? Or is it still so far away that you cannot see it? Are you able to see it? Or do you only know it? Or have you come so close in front of it, that it seems that you have reached your destination, and are experiencing it for a short while?

Do you have that experience? Then why do you not stay in that experience? Is it that you experience that stage, but that you do not know how to maintain that stage? Why are you not able to maintain that stage constantly? What is the reason?

Service or actions performed by Brahmins are called 'alokik actions'. Such alokik actions - or Godly service - can never become instrumental in bringing your stage down. If a soul experiences coming down because of alokik actions, it means that that soul does not know the art of performing alokik actions. Performers who show their talents in a circus, show their talents in every action - their every action is an art. In the same way, can you elevated souls - who are karma yogis, constant yogis, easy yogis, and Raja yogis - not perform every action with the art of being loving and detached?

Just as so many people desire to see the art of those people who use their physical bodies, so too the souls of the entire world will come with the desire to see the art of your intellects, and the art of your alokik actions. So will you not show this talent? Those people are able to mould every organ of their bodies as and how they wish, for as long as they wish: this is their art. In the same way, can all of you not stabilise your intellects for as long as you want, wherever you want, when you want? Theirs is a game of the physical body, whereas here it is a matter of the intellect.

Those who know this art become sixteen celestial degrees full. With this art, you are automatically able to develop all the other arts. Such a soul-conscious stage easily cools down all the vices. In the same way, the art of the intellect can make you full of all virtues, that is, it can make you complete with all virtues. So, to what extent have you practised and experienced this art? If all of you were to receive the direction now - to become bodiless in a second - would you be able to do this? Are you able to stabilise yourself in this stage in a second?

At a time when you are very busy in performing actions, and you receive the direction, then what should you do? It is also just as when a battle is about to begin, and you are given the order to leave your home at that very moment: what do you have to do then? You definitely have to do that. So, if BapDada suddenly gives you a direction to leave the home of your body - to leave the stage of body consciousness and to become soul conscious.. to go beyond this world to your sweet home - would you be able to do that? You will not stop on the battlefield, will you? You will not waste your time on the battlefield - wondering whether on should go or not - will you? 'Will it be all right to go, or not? Should I take this, or should I leave it behind?' You waste your time thinking about these things.

In the same way, if you spend your time in battling when you have to become bodiless, then what marks will you get, or into which division will you go in the final paper? If you remain battling, then will you go into the first division?

Have you gone beyond, and become ever-ready to this extent? By doing service, your stage becomes even more powerful, because it is your elevated stage that will bring about the transformation of the circumstances of the present time.

So, what is your aim of doing service? For what are you doing service? You are doing service to bring about transformation of the circumstances, are you not? If your stage remains ordinary whilst doing service, then is that service?

There are four main subjects of the pilgrimage of remembrance, through which you can check how far you have come. Even now, some people have the stage that they had before: what is that stage? That of being separated (viyogi) . The second stage is that they become combined (yogis) after being separated. The third stage is that they become co- operative (sahyogi) after being yogis. And, after being co-operative, the last stage is of being one who has renounced everything (sarva tyaagi) .

Whilst keeping all these four subjects in front of you, check how many steps you have climbed. To what extent have you climbed up? So, even now, you do not become separated (viyogi) again and again, do you? Do you move along whilst being constantly combined (yogi) and co-operative? If you have any obstacles, then to be influenced by the obstacles means to be separated (viyogi) . So, you do not become separated, do you?

Can obstacles finish the accurately-combined (yogyukt) stage? That would make you forget having awareness of the Father. To forget means to become separated. So your stage of being combined (a yogi) should become constant. Just as the soul and the body have a part together - so that they cannot be separated - in the same way, remembrance of the Father should not be separated from the intellect.

To have constant company in the intellect - that is, remembrance of the Father: such a soul is called 'a yogi soul'. Such souls are not attracted by any other awareness. Just as those who have less power are not able to do anything in front of an elevated power, in the same way, if you have remembrance of the Almighty Authority, then there cannot be remembrance of anyone else in the intellect. Such ones are called easy and natural yogis.

Those people just say this, but here you are natural yogis, in a practical way. So, have you become such yogis? Such yogis are definitely co-operative in every thought, every word, and every deed, at every second. If they are co-operative in their thoughts, but not in their deeds - or, if they are co-operative in their deeds, but not in any one situation - then such souls are not called 'souls who have reached the stage of being co-operative'. If even one thought passes by without co-operation, then that is said to be a wasteful thought.

Those who waste anything unnecessarily can never be co-operative with anyone, nor be powerful within themselves. But souls who are co-operative and total renunciate - who easily renounce everything and everyone - are easily loved by all. Since - even on the path of devotion - when people donate in the name of God, they attain a perishable royal status; then just think how elevated the attainment will be of those who use their every thought and every second co-operatively for Godly service. Such souls easily become great donors who have renounced everything. Such souls - who have renounced everything easily - become the most fortunate souls, at present and in the future. Not only in the future, but when many souls see the elevated fortune of such souls at the present time, they sing the praise of their fortune from experiencing it. On the basis of their own elevated fortune, they become instruments to enable others to become fortunate.

So, just see which stage you have reached out of these four subjects - that is, how close you have come to your destination. Achcha.

To such easy and natural yogi souls: love, remembrance, and namaste, from BapDada.

*** OM SHANTI ***

Mirror of Your Stage – Your Service

Do you constantly experience yourselves to be victorious? Since you are those who are victorious over the whole world and who then rule it, have you, yourselves, become victorious at this time? Do you consider yourselves to be those who have claimed the right to the world which you are going to rule? First of all, have you already claimed all rights over yourself, or do you still have to do that? Those who claim all rights over themselves become those who claim all rights to the world. So, ask yourself to what extent you have attained all rights over yourself. Do you know what all the rights are? The main powers of the soul that you speak of, that is, the mind, the intellect and sanskars: have you become victorious, that is, have you claimed all rights over these three powers? You do not become subservient to your own powers, do you? Those who have become instruments for world service would have this stage easily and naturally, would they not? Or, would they have to stabilise themselves in this stage by making effort? Are you experiencing this stage of making effort within yourselves, or is the confluence age the time for making effort and the stage a matter for the future? At the confluence age, do you experience the stage of being the embodiment of success and a master almighty authority or not? Are you going to experience this from now, or only for a little time at the end? Are you just going to remain the stars of hope? You should experience being the embodiment of success now. You will attain all success when you have claimed all rights over the self. You should be able to use your mind, intellect and sanskars as you want. Only if it is like this now will you be able to change the mind, intellect and sanskars of others. If you take time to change yourself, or if you are not constantly victorious, then you have to use greater time and energy in making others victorious. Service is a mirror of the stage of all of you. So, what can you see in the mirror? You effort-making souls have created your stage, but do those whom you serve experience this in the same way? Are you receiving visions of the extent to which you have created your stage through your service? What stage have you created? Where have you reached? You enjoy service, do you not? You experience happiness seeing the success of service, do you not: when other souls go having received the Father's introduction? In the majority of Brahmin souls, you see especially two virtues: purity and love. The majority of you have passed in these two aspects. In the same way, in the result of service, love and purity are also visible, that is, those who come here experience this. However, the newness and the speciality of the knowledge, the stage of being knowledge-full and a master almighty authority, the speciality of the practical task of the Father that should especially be experienced is lacking. Do they experience the full introduction of the incarnation of Shakti, the name which has to be glorified, the form of Shakti or the form of the Almighty Authority Father? They are impressed by your life, they are impressed by the love and co-operation, but are they also that much impressed with the elevated knowledge and your being so knowledge-full? Just as Brahmin instrument souls experience themselves to be the embodiment of power to a certain percentage, so too, in the mirror of service, the form of power is experienced less in comparison to that of love and co-operation. Whatever is happening and whatever you are doing is very good according to the drama. However, now, according to the time and according to the closeness, only when you become the embodiment of power and spread that influence on others will you be able to bring the final glorification close. Hoist the flag of power. Just as when a flag is hoisted, because it is high up, everyone's vision is automatically drawn towards it, in the same way, now hoist the flag of power, the flag of greatness and newness throughout the whole world. That which no soul can experience anywhere else: give this special experience to all souls. So, service is the mirror, is it not? Achcha. To those who give the introduction of the Almighty Authority Father with the form of all powers; to those who grant a vision of all powers through their own power; to the loving, co-operative, elevated souls who are the embodiment of power, who hoist the flag over the entire world, love, remembrances and namaste from BapDada.

*** OM SHANTI ***

Final Form of Final Service

Do you continue to have visions of your final stage? The closer you come, the more you will experience it as though it is almost in front of you. You will feel as though you are to become this just now. Just as those who are old have the feeling that they are now old and will soon become a child again, so too, do you not only have the awareness of your final form, but do you have a clear vision of what you are at present and what you are to become? In the beginning, you used to say that when you reach your destination, it will just be a question of taking one more step that you have already placed one foot and that you now have to place the other foot; that is all the difference there is. So, do you experience your final stage to be as close? Do you see it clearly? Just as you can see your form very clearly in a mirror, in the same way, your final form should be just as clearly visible in the mirror of knowledge. When a beautiful costume is in front of you and you are aware that that is what you will be wearing, as the time for wearing that costume comes close, your attention will be drawn to it because you can see the costume in front of you. In the same way, can you see your final form in front of you and is your attention drawn towards it? Call it the form of light or a costume, but you will only be able to see light. What is the form of angels? That of light. Those who see them will feel the angels to be those who are wearing a costume of light; their crown is light, their costume is light and their decoration is light. Wherever you look, you will only see light. When you look on their head, you will only see a crown of light. From their eyes, you will see rays of light emerging. So, can you see such a form in front of you? How will the part of the form of might, the form of power, be revealed? With the form of light. Anyone who comes in front of you should become bodiless in one second: that will only happen with the form of light. If you become a lighthouse whilst walking and moving along, that body will not be visible to anyone. If you wish to pass the paper at the time of destruction, then in order to face all the situations, you have to become a lighthouse. You should experience this form of yours whilst moving along. You now have to practise this. You should completely forget your body. Even when you have to do any work, if you have to walk or talk with someone, then also, adopt the angelic form of light to do it. When you have to play a part, you put on a costume, and when your part is finished, you take it off. You put it on in one second and become detached from it in the next. When this practice becomes firm, the suffering of karma will finish, just as pain is removed by having an injection. Hatha yogis make you practise trying to become detached from the body. So too, as soon as you have the injection of being the embodiment of remembrance, the awareness of the body will disappear. You will experience yourself to be the form of light, and others will also experience this form of yours. This is the final service. Through this, all your business and activity will be light, that is, there will be lightness. There is the saying: Even a mountain becomes like a mustard seed. So too, by stabilising in the form of light, all your business will become light. You will not even need to use your intellect very much. You do not have to use your intellect in anything that is light. By having this form of light, you develop the qualifications of being a master janijananhar and a master trikaldarshi. You will then not even have to think about whether you should do something or not. You will only have those accurate thoughts in the intellect which you have to carry out. There will not be any feeling of the consequences of karma whilst in that stage. Whilst you are under the influence of an injection, even though you speak and move about, you are not aware of it. You do not even have the awareness that you are doing anything; everything just continues to happen automatically. So too, the result of karma and the performing of actions will continue, but you will not have any awareness of it. It will not attract you towards itself. Such a stage is called the final stage. You have to have such a practice. How close is this stage? Have you come in front of this stage? The stage where you become the form of light when you want and come into the body when you want and do whatever you have to do?

Until you come to the point where you maintain this stage all the time, you should at least have this stage for sometime every now and again; only then will you be able to have this stage all the time. You used to experience the sakar form being in the angelic form. Even whilst he was living on earth, you used to experience him to be an angel. You have to develop such a stage. In the beginning, many used to have this vision. They used to see nothing but light. They also used to have a vision of their crown of light many times. Whatever sample you saw in the beginning, that will be the practical form at the end. You will see the

result of the success in thoughts. Just as you give directions through words, in the same way, you can carry out your entire business through thoughts. Scientists are able to receive directions from Earth whilst up above, so too, are you not able to carry out your activities with elevated thoughts? After all, it is silence that science has copied. So, for the sake of being an example, they are clearly in front of you already. You did this a kalpa ago. So then, there is no need to say anything. Just as you clarify something with words, in the same way, your entire activities should be carried out with thoughts. The more you experience this and come close to one another, the more your thoughts will also be similar. Because of being the form of light, when your wasteful thoughts and wasting of time has finished, you will only have those thoughts which are to take a practice form. You will only have that thought, and the person who has to carry it out in practice will also have the thought that he has to do it. This is newness, is it not? When others see activity being carried out in this way, they will understand that your activity is not being carried out by telling anyone anything, but through signals. You will look at someone, and from your eyes, that person will understand. The subtle region has to be created here. Do you make them practise this? Do you teach this to the teachers, or do you even now, only teach them how to give lectures? Your stage is your own, it is different; you have gone beyond that stage. It is numberwise. In the future also, you will adopt the crown and the throne, then you will leave it; only then will someone else adopt it. Here also, when you go beyond one stage, then others will reach your stage. The systems of the future will continue from here. You will develop such love for that stage that you will not feel good without it. Even against your conscious wish, you will continually be drawn towards it. Achcha.

*** OM SHANTI ***

The specialities of the Shakti Army.

(Great Versions spoken by BapDada in front of the Madhuban Residents.)

Does the Madhuban resident Shakti Army constantly move along whilst experiencing itself to be the form of power? The very name that is remembered is Shakti Army. Because of the Shakti Army, the Father's name is the Almighty Authority. So, this is the Shakti Army of the Almighty Authority. The speciality of the Shakti Army is that it constantly overcomes all obstacles in such a way that it is as when people easily pass along a straight road: they would not think about anything or stop anywhere. In the same way, the speciality of the Shakti Army is that they experience any obstacle to be an easy method to attain the stage of ascent. When obstacles change into a method, it does not feel difficult to adopt that method, because you know that that method is the way to attain success. The Shakti Army would always experience every type of obstacle to be very familiar; they would never be amazed. Instead of being amazed, they would remain constantly content. If you are only able to remain content when there is an easy method, or when things come up in terms of relationships with others because they are according to what you prefer, then that is not contentment. However, your stage should be such that you still remain content, whether or not something is according to what you prefer, regarding your relationships or your stage. The words, "Because of", will never emerge from the lips of those who belong to the Shakti Army. "Because of this, that happened". The words, "Because of", will be transformed into a solution. Even those who have no knowledge say "Because of this, that happened. Your *stage* should not be like that. Even if some reason does come in front of you, you should transform it into a solution at that moment. Then this language will finish and you will stop wasting your time. Whether it takes 10 to 20 minutes or only two minutes, that time would still be wasted. At that time, by instantly becoming *trikaldarshi* and clearly having the awareness that you have changed reasons into solutions for many cycles, you will be able to change the reason into a solution. You will then not think whether you should do something or not; whether something will be all right or not. Then language such as, "How will this happen?," will finish. When a building is being constructed, they first put up a support for the ceiling. So, that was the time at the beginning. Now, you have to become free from any support. Previously, you were allowed time for these excuses to be heard and you were asked if you had any problems or whether your connections were creating obstacles for you. Now, there is no need to ask this. Now, you have become experienced. So, have you reached such a *stage*, or do you even now say that this happened and so that happened? Such language is known as the story of the Ramayana. "That happened, and then one said this and that etc." You do not waste any *time* in the story of the Ramayana, do you? Are you still reading those stories? Some people finish the story of the Ramayana in one week, some in ten days. You do not tell such stories, do you? Even when you meet one another, you should have an exchange of the wise methods for staying on the pilgrimage of remembrance and of the deep points of knowledge that you hear every day. You should now have such a *stage* because you have left the path of devotion. If any of the systems or customs of the path of devotion are still continuing even now, there would be amazement. So, too, to tell stories in this way or to waste your time in such matters should also be understood to be the customs and systems of the path of devotion. When you understand it in this way, there will be transformation. You experience the path of devotion as though it belongs to your previous birth. Will you ring bells or turn the beads of a rosary in this birth? You would in fact laugh at your *past life*. In the same way, what is this? If you speak of the defects of others or you remember their wrong activities, then that is also devotion, is it not? Just to sing the praise of the Father as you remember Him is to turn the rosary. So too, if you remember someone's defects or you note that something is wrong in what someone is doing, then that is also like turning the rosary of the path of devotion. To have thoughts in the mind is also like chanting. Just as those people have a soundless chant, in

the same way, you continue to have thoughts; they just don't stop. So, this too is like a chant. When you relate something to one another, that is also like the ringing of bells. "This one did this and this." This is the system of degradation.

Madhuban residents are embodiments of knowledge, are they not? You should now have distaste for any customs and system of degradation, whether gross or subtle. Just as you have distaste for the physical facilities of devotion on the basis of *knowledge*, you should also have distaste for the customs of the path of devotion. Only after you have this disinterest will you be able to increase the *speed* of your remembrance. Otherwise, no matter how much effort you make, you will not be able to increase the speed of your efforts. It is just as when devotees make so much effort to sit in remembrance of God. However, are they able to do that? No matter how much they beat themselves, and go through so many difficulties, giving their time in many different ways and using their money, are they able to sit in remembrance? Here too, if there are still the systems of the path of degradation, you cannot increase the *speed* of the pilgrimage of remembrance; you cannot have unbroken remembrance. Have you stopped ringing bells, or is it that you have stopped ringing them in a physical way, but have taken up ringing them in a subtle way? You *challenge* the devotees a great deal, saying that they are *wasting* their *time* and *money*. However, now *check* yourself to see to what extent you have become a knowledgeable soul. To be a knowledgeable soul means that every sanskar and every word should be filled with knowledge. Even your actions should be filled with knowledge. This is known as being a knowledgeable soul. Sanskars in the soul *work automatically*. Whatever a knowledgeable soul speaks and acts would be *natural*. So, check yourself to see if you have become a knowledgeable soul. There should not be the slightest name or trace of going into degradation. You say that where there is knowledge, there is no devotion and that where there is devotion there cannot be knowledge. You give the example of the day and night to show this. So, there should not be any sanskars of devotion, either in a gross or a subtle way. You need to have the sanskars of knowledge over a long period of time. If you do not fill yourself with these sanskars over a long period of time, you will not be able to rule for a long time. If you make an effort in the final moments to develop these sanskars, you receive a kingdom only at the end. If you develop these sanskars from now, you receive a kingdom from the beginning. The account is accurate: you receive to the extent that you do something. Madhuban residents have a *lift* and an *extra gift*, because they have the *example* in front of them. They have all the easy facilities. Simply transform the reasons and excuses into solutions, and you Madhuban residents then will be able to transform yourselves a great deal with the *gift* you have received. You constantly have the instruments, the idols, in front of you as *examples*. The thoughts of Shaktis are *powerful*, not weak. To be able to do whatever you want is known as being part of the Shakti Army. Here, you have all the means easily available. Do your work and engage yourself in your effort. The beauty of Madhuban lies in the Madhuban residents. Even so, you are very *lucky*. Whether you know yourselves or not, you are still very *lucky*. You are safe from many things. Know the importance of the place, the company and the atmosphere and you will become great in a *second*. It is not a big thing. The rosary is not yet *fixed*. Everyone still has a *chance*. We shall now see what transformation you bring about in a *practical* way. There is still hope in you, is there not? Achcha.

*** Om Shanti ***

Spiritual Drill of Mahavir Souls

Where are all of you sitting at this time? Are you sitting in the corporeal world or in the subtle world? In the subtle world.

Do you experience yourself to be beyond the attraction of this corporeal world, or is it only whilst you are stable in the angelic form that no attraction of the corporeal world can attract you towards itself? Are you able to make yourself detached from the various types of attractions of this corporeal world in a second, and so be loved by the Father?

Do you experience the stage of being beyond karmic bondages whilst performing actions, and being free from bondage (bandhan-mukt) from having been in bondage (bandhan-yukt) ? If each of you spiritual great-souls (mahavirs) were to receive a direction to go beyond the consciousness of the body this moment - to be bodiless, to be soul conscious, to be free from all bondages and to remain accurately in yoga (yog-yukt) - would you be able to stabilise yourself in this stage in one second?

Hatha yogis are able to stop breathing for as long as they want. In the same way, are you easy yogis - natural yogis, constant yogis, karma yogis, the most elevated yogis - able to create whatever type of thoughts you want, on the basis of the knowledge given by Baba - the Bestower of Life? Can you stabilise yourselves in that thought, at that time, for as long as you want? To entertain yourself with many pure thoughts in one moment, and to stabilise yourself in one pure thought the next moment.. are you able to practise this easily?

In a physical way, you are able to stop yourself whenever you want. Of whom is there the praise of having had the stage of being unshakeable and immovable? You great souls (mahavirs) are the elevated souls who follow elevated directions (shrimat) , are you not? Apart from following the elevated directions (shrimat) , you have stopped following any other directions, have you not? Other directions do not wage war on you, do they? Even the dictates of your own mind (manmat) should not wage war on you. Of course, you have stopped following the dictates of scripture writers, gurus and your Iron-Aged relations.

However, the dictates of the mind (manmat) means that thoughts are created on the basis of the temporary sanskars of souls, and if you put those thoughts into words or actions, what would you call that? Would you call that shrimat? Or, would you call the creation of wasteful thoughts shrimat? Those who are following shrimat cannot create even one thought based on the dictates of their own mind, or even based on the dictates of other souls.

Because the speed of your stage is not fast, one or another dictate of your own mind - or of others - is mixed with shrimat. Just as when you drive a physical car, if any rubbish is even slightly mixed with the petrol - that is, if the petrol is not refined - the car will not be able to pick up speed. In the same way, the speed here is also not increasing. Check yourself - or have it verified - as to whether there is anything mixed in. Anything mixed does not allow you to be fixed: there continues to be fluctuation.

Elevated souls - multi-million-times fortunate souls - do not take even one step without earning an income of multi-millions. You know how to do this spiritual drill, do you not? To be incorporeal at one moment, to be angelic in the next, and to be a karma yogi in the corporeal form in the next: it should not take long. Just as the corporeal form belongs to you, in the same way, the incorporeal form and the angelic form also belong to you, do they not? Why should it take long to adopt something that belongs to you? It would take time to adopt something that does not belong to you, and you would have to think about it, but this is your own original form.

Just as you put on and take off a physical costume, according to your task, in the same way, you have to adopt the costume of the corporeal body according to the task, and then be detached from it. However, just

as when a physical costume is tight, you are not able to take it off easily, so too, if the costume of the body is tight because of attraction to the body, the world and Maya - that is, if the soul is pulled by those things - then the costume would not be taken off easily - that is, you will not be able to become detached easily, but it will take time and there will be tiredness. When any task is not possible, there is tiredness or distress. Distress does not allow you to stabilise yourself in one place.

So, why did this wandering around the path of devotion begin? When the soul became weak from adopting a body and then becoming detached from it - when the consciousness of the body pulled towards itself - the soul then became distressed and started to wander around. However, all of you elevated souls can now go beyond the attractions of your bodies in a second. Do you have such a practice?

When is it time for the examination of the practice? When there is a great force of the suffering of karma. When the physical senses are completely under the influence of the suffering of karma, it is known as great pain. They say that they have a great deal of pain and that was why they forgot a little. However, this is the time for the tug of war. Only those who transform the suffering of karma into karma yoga.. only such souls who tolerate everything through the physical senses as detached observers.. are called the eight jewels. They are victorious at such a time because the eight jewels have the eight powers all the time. Only such souls who become part of the eight are those who give the blessing of the powers for a short time to the devotees, and so become special deities.

To such mahavir souls who are embodiments of power, who have eight arms - that is, who are complete with the eight powers.. to the most elevated souls who are able to control their thoughts in a second.. to the souls who give all souls the introduction of the Father.. to the souls who enable those souls who are separated from the Father to meet the Father.. to the souls who enable thirsty souls to be fulfilled for all time.. to such souls, who are free from all bondage (bandhan-mukt) , accurate in yoga (yog-yukt) , accurate in method (yukti-yukt) , and liberated in life (jeevanmukt) : love, remembrance, and namaste.

A mela means a meeting. What will be the last mela here? Relate the things of the Confluence Age. You will have the karmateet stage when you first have the mela. There will be the mela of having equality between the sanskars of the Father, the virtues of the Father, the speed of his task, and the avyakt and incorporeal stages.

When souls celebrate the mela of being equal to the Father, there will be the cries of victory, and destruction will then come close. Equality to the Father will bring destruction closer. What happens after you have a mela? There is extreme silence. So, souls will also celebrate the mela, and then go into the stage of retirement. Call it 'the stage beyond sound', or 'the karmateet stage', but there will first be this mela. Achcha.

*** OM SHANTI ***

Responsibilities of Confluence Aged Elevated Souls

Do all of you now know the Law-Maker (Vidhata also implies the Bestower of Wisdom), the law and the method very well? If you know the Law-Maker, then you automatically have the laws and methods in your intellect and in your actions. Through the Law-Maker, all you elevated souls have become law-makers also: do you perform every action considering yourself to be this? The elevated actions of you Brahmins at this time become the laws for the whole world throughout the entire kalpa. The actions of you Brahmins are of such importance. Do you perform every action whilst considering it to be of this much importance? You have to perform every action whilst considering yourself to be a creator of the laws. From when and through whom do all the systems that continue throughout the cycle begin?

Whatever the systems and customs of you Brahmins are at this time in your practical life, they become the eternal laws for all time. By performing every action with this awareness, there will never be any carelessness. You have to continue to move along, according to the right method, whilst being the embodiment of this awareness. Do you have the awareness that you have to perform actions whilst considering yourself to have such a huge responsibility? The speciality of the confluence age is that every elevated soul has a responsibility. It is not that just a few special souls have been given the responsibility and that you are the ones who follow those laws made by them. No, each soul is one who creates the laws now. With this faith, you will be able to attain complete success in every action, because, by considering yourself to be a creator of the law, you will perform every action with the accurate method. Through using the accurate method, you definitely receive complete success. In order to attain success, if you clearly have the understanding of one aspect in the intellect, then you can easily attain success. What is this one aspect? Why do you forget to have this awareness? What is the aspect that makes this happen? If you learn just one yukti, you can easily become free from forgetting for all time. What is that yukti? For anything that comes in front of you as an obstacle, if you learn the yukti to transform this thing that comes in front of you, you can become completely free from obstacles. Because of forgetting, there is wastage in your awareness, attitude, vision and connections. If you learn how to transform all these things, then there can be that firmness (strength). A wasteful awareness, that is, the awareness of the body and bodily relations, the awareness of material things for the body, becomes instrumental in making you forget the right awareness. If you learn how to transform the awareness of the body and bodily relations and the awareness of material things for the body, then can you not create a strong stage? In the same way, when you learn how to transform your attitude, vision and relations, then you will come close to perfection. You do not know the method to transform these things. Instead of having body-conscious vision, transform that into soul-conscious vision; transform the lokik relationships into alokik relationships. Because you are lacking in this, you are not able to reach the stage of perfection. You can see that even matter has the power to transform itself: science is a power of matter. Science, the power over matter, can transform things in one second: it can make cool things hot and hot things cool. Science has this power, does it not? It makes a cool atmosphere warm and a warm atmosphere cool. The power of matter is able to transform things, and so is your Godly power, that is, the power of you elevated souls, not able to transform your own vision and attitude?

Because of not being able to transform your own attitude and vision, you become an obstacle for your own self. Matter is your creation and you are a master creator. Then just think: My creation has this power, and if I, a master creator, do not have this power, then are these the qualifications of an elevated soul? Today, the power of matter is able to do whatever it wants within one second. This is why the wandering souls of today wish to see an example of the practical proof of the Supreme power, the Godly power and the power of silence. When someone defames you, you should transform that defamation into benefit within one second.

When others, who are under the influence of their sanskars and nature, come in front of you as a test, with the awareness of your elevated sanskars, you should imbibe the sanskars and nature of being merciful to such souls. When someone comes in front of you with body-conscious vision, transform his vision into soul-conscious vision within one second. Someone may come in front you with the intention of making you fall

or to bring you under the influence of his bad company. At that time, on the basis of your elevated company, you should remove him from the influence of bad company and colour him with the colour of your elevated company. By learning the yukti to bring about such transformation, you will never be defeated by any obstacle. On seeing this subtle, elevated service of yours, all of those who come into your connection will surrender themselves to you. Just as when the Father transforms your soul, you give thanks to Him, and you surrender yourself to Him, so too, all the souls who come into your connection will be thankful to you. It is an easy yukti, is it not? In any case, any type of vision, any scene, any thing has to be transformed. This drama is always changing. You tell people that transformation has to take place, and that everyone has to go to the land of liberation, and that if they destroy their sins before transformation on the basis of knowledge and yoga, then they can be liberated from experiencing punishment. Everyone has to return, but whatever each one does, they will receive the return of it. In the same way, everything is going to be transformed, but, if at the time when something becomes an obstacle in front of you, you are able to transform it on the basis of your own power within one second, you receive the fruit of your effort. Transformation has to take place, but by transforming something in the right way, in an elevated way, there will be elevated attainment. If transformation takes place on the basis of time, you will not attain anything. Any obstacle that has come will definitely go away according to the time, but if you transform it before that time with your power of transformation, then you receive the attainment. So, do not think that whatever has come in front of you will automatically go away, or that the karmic accounts of the soul will be settled anyway, or that time itself will teach each one the lesson. No, if I do something, I receive the fruit of it. If time does something, one does not attain anything. That would be the speciality of the time, not your speciality. Whatever happens according to the time is not remembered, but if someone does something without the support of time, then it is said to be a wonder. Fruit in season does not have as much value as the same fruit being found out of season. Do not think that time will automatically make you perfect. You have to become perfect and bring the time close. Time is the creation and you are the creators.

The creators are not dependent on the creation. The creators make their creation subservient to them. So, imbibe the power of transformation in this way. Today, one little piece of machinery can transform something so much. It makes something that is absolutely useless become useful; it makes an old thing new. So, can the subtle machinery of your most elevated powers not transform your own attitude and vision and the attitude and vision of others? Then, you will never let the words "this happened, and that happened etc.", emerge from your lips. You will not give any excuses. These are also excuses. There are many different excuses to keep yourself safe. You were told earlier that the game that Brahmins play the most at the confluence age is this one. You have to transform this. The sanskars of everyone have to be transformed: this aim is the foundation of Brahmin life. It should not be that you transform yourselves only when others transform themselves. But when I change, others will automatically change. You are the ones who will change; you are the world transformers. You are not those who only change yourselves in some aspects. Whilst constantly keeping such an aim in your awareness, make yourself strong. Time is now ringing the bells of closeness. You must also make intense effort to show the practical proof of the introduction of the Father. Show some fruit of the sustenance you yourselves have taken. You received teachings and sustenance from the physical, corporeal form. You have received a lot of sustenance through the teachings of the avyakt form also. So, what is it time for now? Do you still just have to continue to receive sustenance, or do you have to show the fruit of that sustenance?

This is now the part that the drama is revealing. In the golden age, the parents give sustenance and give you the right to the fortune of the kingdom; they enable you to sit on the throne of the kingdom, and give you the tilak of sovereignty, that is, they give you the tilak of responsibility and they themselves become detached observers. Even though they are with the children, they remain detached observers. So, where did this law begin?

Even now, BapDada gives you the tilak of responsibility of service and He Himself remains the detached Observer. He is the detached Observer, is He not? Even whilst being with you, He is the detached Observer.

This year, you now have to become even more of a detached observer. Till when will you continue to celebrate the avyakt meeting through the corporeal form? Therefore, in this new year, BapDada is teaching you the drill to experience that avyakt stage and stabilise yourself in that stage, so that you can become avyakt and celebrate an avyakt meeting with the avyakt Father. No part constantly remains the same; it constantly keeps changing to make you move forward. So now, BapDada in the corporeal form is especially giving you the easy blessing of celebrating the avyakt meeting.

According to the plan of the drama, the first month of the new year has a special blessing for any effort-making soul who makes the effort to create an avyakt stage or to have a sweet heart-to-heart conversation with the Father. That is, any soul who develops love for the Father and who wants to attain something from the Father with an honest heart, will easily have a unique and alokik experience of this in the form of a blessing. Therefore, even the avyakt meetings through the corporeal form will come to an end. What will you do then? Will you not celebrate any meeting? Instead of celebrating a temporary meeting, you will experience a meeting for all time. You will experience celebrating a meeting as though you are very close and personally in front of Baba. Do you understand? In this new year, according to the deep love and desire of each one, there can be many alokik experiences.

Therefore, be the destroyers of obstacles and remain absorbed in love. With love, even the obstacles will change their form. The obstacles will not be experienced as obstacles, but they will be instrumental in making you the embodiment of unique experiences. Even the obstacles will seem like a game. Big things will be experienced as minor things. The word "how" will be transformed into "in this way". The words "I don't know" will be transformed into "I now know everything", that is, you will become knowledge-full. So, celebrate this year as the special year for bringing about a fast speed in your effort. Transform yourself and celebrate the special task of transforming the world. Achcha.

To the fast effort-makers who know the laws, the methods and the Law-Maker; to the strong souls who bring about transformation, love, remembrances and namaste from BapDada.

*** OM SHANTI ***