



**OM SHANTI**

**Avyakt Murli  
Revision Course**

## Divine Message Received Through Dadi Gulzar After Pitashriji Became Avyakt

### 1. Finish the upheaval of the body and mind and become soul conscious.

Today, when I went to the subtle region, Shiv Baba said: The soul of sakar Brahma has the sanskar of going around the cycle of 84 births from the beginning to the end. So today also, Baba went on a tour around. Some scientists had reached the moon in a rocket and as they came close to the moon, earth's gravity stopped pulling. When they arrived, they experienced a lot of lightness, and just as when you children come to the subtle region, all physical attraction finishes. There too, there is no pull of the gravity of the earth. This is through trance and that is through science. BapDada was also telling you about one more difference: When those scientists think about coming down, they are directed by those down on the ground. But here, it is in your hands as to when you come down and how you come down. After this, Baba showed a scene.

There was a very high mountain of light. At the bottom of the mountain were the Shakti Army and the Pandava Armies. BapDada was standing at the summit. A huge crowd had gathered together. All of us standing there were like the temple idols who give visions, and not like corporeal humans. Everyone was trying to look up above, but they were unable to. It was as if everyone was thirsting for this vision. After some time, a voice came from the ether: "Benevolence comes only through the Shaktis and Pandavas." At that moment our faces were filled with very merciful feelings. After that, some people had visions of Brahma and others had visions of Shiv Baba through we Shaktis and Pandavas. That was a scene worth seeing! Some were laughing, some were trying to hold on to something, and others were shedding tears of love. However, all the Shaktis were stable in a very powerful tapaswi form like globes of fire.

Baba explained this, saying: "At the end, even this corporeal body of yours will become completely still. Now, because there are still some outstanding karmic accounts, your body draws your attention. However, at the end, it will become completely still and peaceful. There will be no further upheaval either in your mind or your body. Baba calls this the stage of soul consciousness." When this scene finished, Baba said: "Now, tell all the children to make effort to become soul conscious. As much as you pay attention to service, pay just as much attention to this main subject of becoming soul conscious."

### 2. Finish off all the leaves of the old sanskars and create the seed stage.

Today, when I went to the subtle region, BapDada was standing there in front to welcome all of us children. When I reached there, I had the same feeling as when Baba would receive remembrance through drishti in the sakar form. However, in today's drishti, His form of the Ocean of Love was specially emerged. The remembrance of each and every child was merged in Baba's eyes. Baba said: "All the children have sent remembrance, but there are two types of remembrance. Some children are remembering the aviyakt form and some are remembering with mixed feelings for the avyakt and vyakt (physical) forms. The remembrance of 75% of the children was of the avyakt form and the remaining 25% had mixed remembrance." Then Baba gave all the children drishti filled with love and power, and fed them. Then another scene emerged. I saw a gathering of all the children and a heavy shower of flowers falling from above. In all directions, you could see nothing but flowers. Baba said: Child, BapDada has already given all the children love and power, and together with that, Baba has also showered you with the flowers of divine virtues through teachings. However, all the children have imbibed the teachings of the divine virtues according to their capacity. Then Baba showed yet another scene.

There were three types of rose. One was an iron rose, the second was a light weight copper rose and the third was a real rose. Baba said: "The children's results are also like this. The iron flower is a sign of the children's hard sanskars. Iron has hammered a great deal and unless it is heated and hammered it cannot be moulded. In the same way, the sanskars of some children as hard as iron, so that regardless of how long they stay in the furnace (bhatthi), they are unable to change. The second type is made up of those who can change a little

with some effort. The third variety are natural roses. These children did not require any effort to become like roses." Saying this, Baba picked up the real rose and began to spin it slightly. As soon as He turned it, all the petals fell off and just the head was left in the middle. Baba said: "Look child. The petals of this rose became separated so quickly and easily. Children must make effort in this way so that all the leaves of the old sanskars and the bodily relations of the past can easily be shed, and you can stabilise yourself in the seed stage. Give all the children this message: Check yourself that when the time comes, none of the leaves of the old sanskars get stuck so that you have to struggle. Will the karmateet stage come easily or will some karmic bondages create any barriers? If there is any weakness, check yourself and try to fill in that gap."

### **3. Give regard to one another's suggestions in order to maintain love within the gathering.**

Today, when I went to the subtle region to invite Baba to come, from BapDada signs I felt that Baba did not want to come. Then, just as quickly, Baba said: "OK child, all the children have called and so BapDada is a Server of the children." Hearing this, I thought that just now BapDada said no, and immediately after, He said yes. Why? Knowing the thought in my heart, Baba said: "Baba purposely did this to teach you that you must give regard to one another and to each other's suggestions. Even if someone gives an idea and you don't like it, do not immediately reject their suggestion. First give regard to his ideas: "Yes, why not? It is very good." By doing this, the force of their insistence is tempered a little. Then, when you explain, he or she will understand. If you instantly cut down their ideas, then there will be conflict between the forces of you both, and as a result, there will be no success. Therefore, it is essential to first give regard to each other's suggestions. Only through this will the gathering continue with love.

### **4. Even while living in the corporeal form; remain introverted in order to become the form of light and might.**

"Today, when I went to the subtle region, I felt as though I was going to the subtle region by crossing through clouds of light. The light of the clouds was like the red sky at sunset. As soon as I reached the subtle region, I saw that BapDada's face sparkling like the sun and moon in the midst of the clouds of light. It was a very beautiful scene, but today the atmosphere was completely silent. Even meeting BapDada, I experienced total peace and power. Then Baba smiled and said: "Although you children are in the corporeal world and in a corporeal body, yet even while being in your corporeal form, remain the form of light and might so that seeing you anyone would experience you as angels wafting. However you will attain that stage when you sit in solitude and check yourself in deep introversion. Only when you are in this stage will souls have visions through you children. Today, in the subtle region, on the one hand there was complete silence and on the other, BapDada was also in the form of deep love. What did I see? All the children were merged in Baba's arms. Baba was also the Ocean of Love already. Baba said: "You Shaktis must bring all souls close to you in this way. When you have both love and power in your drishti, like the Father, then souls will come close."

After this, Baba showed a third scene. I saw many cards in front of Baba. Baba said: Put up these cards in such a way that they create a scene." Each card had different designs on it. Some were pictures of objects and some of people. I tried to put them together but they were sometimes the right way and sometimes upside down. BapDada was laughing a lot. There were very beautiful scenes of the golden age. One was a picture of Krishna in his childhood, swinging on the swings with his maid, Kanta, pushing the swing. In another picture, his friends were playing. In fact, they were all pictures of a day's schedule in the golden age. Then, at the time of bidding farewell, Baba said: "Child, give everyone the message: May you be an embodiment of power. May you be an embodiment of love."

### **5. Souls who have gone in advance are the foundation of the new world.**

Today, when I went to the subtle region, I saw a gathering and a class was being conducted. At first, I began to move forward slowly. BapDada welcomed me with His eyes. Then He said: "Child, come and meet everyone and feed them bhog." What did I see then? Baba was giving a class to the souls who had shed their bodies and gone into the advance party. Then everyone was offered Brahma bhojan from Madhuban. All the souls in that gathering were those who had shed their bodies and gone into the advance party. Then I saw another scene. Many buildings were being constructed. When a roof is being erected, it is given a lot of supports, then when the cement dries and it becomes strong, all the wooden supports are removed. So the activity of erecting the roof of the building was going on very intensively. I just continued to look at these buildings and Baba disappeared. Baba showed that at first support is given to build a building, but then that support is taken away. Seeing this scene, I came back here.

## **6. The practical form of the decorated corporeal form is to demonstrate your avyakt stage.**

Today, as soon as I reached the subtle region, BapDada was in front of me, and what did I see? There were many garlands around Brahma Baba's neck. Then Baba said: "Take off these garlands and look at them." I took off the garlands, and some were long and others were short. I asked: "Baba, what is the significance of this?" Baba said: "Child, these are all garlands of complaints. When children sit in solitude, out of love they only make complaints. Each child has definitely garlanded the Father with a garland of complaints. Baba said: Although children remember the drama, there is something else they love the most. So, seeing the suddenness of the wonderful drama, the children all have complaints in their hearts. Children have knowledge, but as well as knowledge, they also have love. So these complaints cannot be called wrong. Then I asked: "Baba, what response did you give to these?" Baba replied: "As was the child, so the response." Baba said: "In response, I am also garlanding the children with a rosary of complaints." What is that? Then Baba said: "While Baba was in the corporeal form you did not fulfil the hopes that Baba had in all the children, so now you must show that to the avyakt form." Baba said: "This is a sweet heart-to-heart conversation of complaints. This is also the children's wonderful game. Through the avyakt form, BapDada will now see the decoration that BapDada put on you in the corporeal form. This scene merged. Then I offered bhog to Baba. I asked Baba: "Baba, what do you do in the subtle region all day long?" Baba said: "Come, I will show you the museum of the subtle region. You made plans for the museum before you built it. Baba's museum gets ready in one second." What did I see then? There was a very big hall. All of us children were standing in that hall in the form of models. I said: "Baba, this is us standing in the museum". Baba said: "Child, this is Baba's museum. Now, go and see one of the models and look how BapDada has decorated it". It was as an artist would decorate an idol. Then Baba said: "Look and see with what BapDada has decorated them." When I came closer to the model, I saw nothing special. I could just see a fully decorated idol. Baba said: "The gross decoration was put on the children while Baba was in the corporeal form. But how is Baba decorating them through the avyakt form? All the decorations are in place. There are all forms of jewellery, but Baba is setting the gems in into the jewellery." After Baba said this, it was as if extra jewels became visible in some of the jewellery. Baba said: "The main teaching for the children is that you come into the corporeal form while being stable in the avyakt stage. When you sit in solitude you adopt an avyakt stage, but you fail to remain stable in the avyakt stage when coming into the corporeal form. This is why there are very few jewels of the constant karmateet stage. So whatever I see missing in someone's life, I am putting that into the decoration. Just as I was carrying out this task in the corporeal form, I am now doing the same through the avyakt form. So go and ask the children whether they have the feeling of Baba decorating them throughout the day. Children who are योग्युक्त will have the feeling that Baba is talking to them and decorating them. Children who are stable in the avyakt stage would experience that I am meeting them and entertaining them in the avyakt subtle region. I too remember the special children at special times. Children must be receiving such touchings." I said: "Baba, why don't you call all the children in the subtle region? Open a big centre here. Now, all the children have gone beyond." Baba said: "You should have this stage of remaining beyond. You should always remain ready. You receive this power of the pilgrimage of remembrance. This stage of remaining beyond is an easy method of remembrance. Now tell the children that there isn't a lot of time. Baba will call anyone at any time."

## **7. The gift of the return of love is to become pure and yogi.**

Today, when I went beyond this body and the world of this body, to our subtle region, which is also called the region of Brahma, the Father, the Supreme Soul, showed me a scene. I saw a very big crowd. Then I saw that someone was distributing tickets and everyone was trying to get a ticket. However, in just a short time, I saw that some had received tickets and others were left without a ticket. Those who received a ticket were very happy in their hearts and those who didn't receive a ticket were looking at one another. Then I saw another ticket for which the tickets were. There was a very big beautiful door which opened suddenly. Those who had tickets were able to pass through the door, and those who had no tickets were watching with great repentance. Written on the door was: Gates to heaven. Baba told me the significance of this: God, the Father, is giving tickets through the children to go to the golden-aged new world of heaven. However, some children were thinking that they won't take it now, that they will take it later. However, it shouldn't be that you avoid receiving a ticket and then get deprived of going to heaven. Baba then said: Some souls listen and wonder about the task that is being carried out. So, BapDada is giving you children the teachings: Do not lose your fortune while thinking about it.

Then I saw another scene. A river was flowing. People were coming from far-away to bathe there. Some were very close yet they were not bathing in the river. People were asking those who lived close to the river where the river was, so that they could go there and bathe in it. However, those who were living close did not know the importance of bathing in the river, and they were diminishing the importance that the thirsty people were giving to the importance of bathing in the river. Then Baba said: Child, this is the Ganges of knowledge, and those who are close to the Ganges are the residents of Abu. People come from far away to bathe here, but the people here don't know the importance of this, so they try to dissuade those who come from far. So, make sure that you do not make this mistake. All are BapDada's children. Although, all are not obedient, Baba loves His children. So Baba is giving the children the teaching: Do not waste this invaluable time that is given to you to bathe in the Ganges of knowledge. Then, in a short while, I saw that some had bathed, and some had filled an urn with water and kept it aside. However, after a short time, the river changed its course. Those who didn't bathe or even keep some water with them were asking others for a drop of water and were desperate. Then Baba said: That time will come. Then Baba gave all the children a gift of a great mantra. Baba said: Firstly, stay in the remembrance of I, the Supreme Father, the Supreme Soul, and make your life pure and yogi. BapDada gave everyone this great mantra as a return of love.

## **8. A unique experience - victory of the power of yoga over settlement of karma.**

Today, when I went to the subtle region, as soon as I reached there, Shiv Baba and our Brahma Baba were both sitting together and there was something like a small mountain in front of them. What was that? There were so many letters, so many letters, it was like a mountain. As soon as I reached there, Brahma Baba saw me and said: Where is Ishu? So many letters have collected. I replied: Baba, I have come. Baba said: You have also brought child Ishu with you, have you not? Just see, child Ishu, how I finish all these letters in just two minutes. Shiv Baba was smiling as a detached observer. In just a few moments, I saw that Ishu was also emerged there. Ishu's face was completely peaceful. Baba asked: Child, what are you thinking? Today, I have to reply these letters. At that time, Baba's sanskaras of the corporeal world were completely emerged. Mama was standing there watching us. Just then, Shiv Baba said to Brahma Baba: Where are you? Are you sitting in the subtle region? Then, in just a second, the form changed. Baba didn't say anything. There was dead silence. Then, Baba said to me: Child, open this letter and see. I replied: Baba, there are many letters. Baba said: Child, this will take just one second, because all of them have written the same thing. After that, Baba said: All the letters have the children's complaints. Now, just see how Baba responds to the children. Just see, I will respond to all of them in just one second. Then Baba wrote a letter with red ink like he used to do here. In the letter was written:

The news for the decoration of the Brahmin clan, the spinners of the discus of self-realisation, the light of His eyes, is that Baba received in the subtle region all the letters of complaints of the children. In response, BapDada is telling all the children that all souls are tied in bondage to the destiny of the drama. All are playing their part. According to the sweet bondage of the drama, I am also playing my part in the subtle region. All the children should accept lots and lots of love and remembrance from the depths of the heart of the avyakt form. As is the father's stage, the children must keep their stage the same as the father's.

This is BapDada's letter. Then Baba offered me bhog. Baba said: Child, today some new children have also come. First I will feed them. Then Baba made all the children emerge in the subtle region. Baba was quickly giving each child drishti and feeding them a piece of Bhog at the same time. Each second's drishti that Baba gave to all the children had a lot filled in it. Then I saw a third scene. I told Baba that everyone told me to ask Baba a question. Baba said: Whatever is your question, you can ask that. Baba will give you a response in just one word.

**Question:** Everyone is asking that in your final moments, you didn't say anything. We have all heard of what happened externally, but we also want to hear what happened internally.

**Baba said:** Yes child, why not? Baba will tell you his experience. Achcha, you may hear it now. Child, it was a game of just 10 to 15 minutes. There were many games in just those few minutes. I had many different experiences in that time. The first experience was that there was a very strong battle going on inside. Of what? The power of yoga and the settling of karma. The settling of karma was pulling towards itself with full force, and the power of yoga was also in full force. I was feeling as though all the remaining karmic accounts of the body were being burnt in the fire of yoga, and I was watching everything as a detached observer, just as you would watch a wrestling match in the ring. In essence, both were in full force. After some time, the force of settling karma became completely weak and all pain completely disappeared. It felt as though eventually the power of yoga has conquered the force of settling karma. At that time, three things were taking place simultaneously. What were they? Firstly, I was talking to Baba saying: Baba, You are calling me to You. Secondly, there was no remembrance of any particular child, but the remembrance of all the children in the form, of pure attachment. There was no other thought apart from pure attachment. There was no thought that I had not taken leave of the children nor any other thoughts. Thirdly, I was experiencing how the soul was leaving the body. It was the unique karmateet stage which Baba had spoken about in the murli earlier, of how there is dead silence. In the same way, I was experiencing dead silence and I was watching how the power of the soul was leaving every part of the body one by one. I was experiencing the karmateet stage and what death is. This was my experience.

Then I said to Baba: Baba, all the children were saying that if they were in front of Baba, they would have kept Baba here. Baba replied: Child, if you were to keep Baba here, how could that be the drama? I said: Baba, this scene seems artificial; it doesn't feel like the real drama. Baba said: Child, because the string of sweet love is connected, you will continue to see this wonder till the end and even now, you still have a relationship. Although the corporeal chariot has gone, he is now playing the avyakt part in the form of Brahma. Baba said: Even I sometimes come in the subtle region. Then Shiv Baba asks: Where are you sitting? Whilst sitting here, I go and see the progress of the building's construction. I said: Baba, sometimes, it feels as though Baba is going around everywhere. Baba said: I do go around everywhere and so the children would have that feeling. In this way, there was a heart-to-heart conversation going on.

Then Baba showed me a scene. Many circles were visible, one inside another. The form of the circle was such that there were four or five exits from the circle, but you couldn't come out of it. For Brahma Baba alone, it was shown that whilst moving around the circle, he then came to stand at the central point, but he too could not come out of it. Baba explained that this is the bondage of the drama. Even Brahma cannot come out of the bondage of the cycle. No one can come out of the bondage of the drama. Even though Baba reached the zero point, at the top of the cycle, there is still the bondage of the sweet drama. This sweet

bondage is shown in the form of a play. Then Baba fed me almonds and (Mishri) sugar lumps. Baba then gave me leave and said: Child, it is now time for you to go.

### **9. The gathering is a means of your safety.**

Today, when I went to the subtle region, I could see noone. I could hear a sound from a distance and it felt as though some special task was being carried out. I hesitated at first, but then I moved forward and saw that Shiv Baba, Brahma Baba, Mama and Vishwa Kishor were talking to each other. They had many plans in front of them with some signs written on them. Mama was asking the welfare of all the children. I said: Mama, you even called Baba. Mama replied: Mama also didn't want the Mother and Father to be separated from the children in the corporeal form, but drama. Then I asked Baba: Baba, what are these plans? Baba replied: Child, just as a Marshall has all the plans of what is happening where, and what is to happen in the future, in the same way, we were also talking about the establishment. I will tell you about it later. Then Baba showed me a scene.

There were three gatherings. Firstly, I saw red ants were gathering together like a ball. It was a scene similar to what Brahma Baba saw in the beginning. The second gathering was of all the souls in the incorporeal world in the form of a flame. And the third gathering was of us Brahmins who were sitting in a circle with BapDada in the middle. In the middle, BapDada looked like the head of a flower and all the rest were like the petals. Baba explained the significance of this: Child, when revelation began, it was in the form of a gathering, at the end also, souls have to remain in a gathering and now, in the middle also, there is the gathering. When there is the power of the gathering, no one can shake you. Look from where BapDada has selected all of you and created this gathering. So when the children move along in a gathering, you won't be attacked by Maya. Just as a rose or any other flower is placed in worthy a place, and if you have simply the petals of a flower, then they would quickly wilt in your hands. So too, if the gathering of the children is like a bouquet then you will continue to be victorious and no one will be able to attack you. Saying this, Baba said: Tell all the children that a gathering is the means of their safety.

### **10. The beauty of flowers is when they are with their leaves, therefore, prepare your subjects, the leaves.**

Today, when I went to the subtle region, both Bap and Dada were very busy. What did I see? There were many flowers and leaves in front of both of them, just as you would use flowers as well as leaves in a bouquet. There were two or three varieties of flowers. They were looking at them and selecting them. Both Bap and Dada were busy in that task and they didn't see me. As I came closer to them, Baba looked at me and smiled and said: I remain busy throughout the day. Look child, such large scale activity is going on. We have separated out these three qualities of flowers and leaves. Baba showed me the first flowers, which were very few. Then Baba showed me the middle quality flowers of which there were many and they also had a few leaves with them. The flowers were very good, but those which had leaves on them appeared to be defective. In the third quality, there were few flowers but many leaves.

Baba explained this to me: This first quality is those who are seated on Baba's heart, and there are very few of such specially beloved children who are seated in Baba's heart. The second number children are very good, but they have a few weaknesses. They have become flowers, but they have a few weaknesses. The third quality are the subjects. Among them, some are flowers who are to come later, but the rest are subjects. So, the first two qualities are the children. BapDada is now decorating the bouquet. When a bouquet is prepared, it doesn't look good to have just flowers, some leaves are also needed in it. You are flowers, but you also need the leaves with you. When you become kings, subjects are also needed. So, the flower looks beautiful amid the leaves of the subjects. So, while sitting here, I am making a bouquet of you children and seeing how many subjects each flower has created. The bouquet of those who have created many subjects is beautiful. Then Baba asked a question: When you offer flowers to a deity, do you remove all the leaves and

offer just the flower? The leaves are the beauty of the flower, so why do you remove the leaves? Then Baba said: These systems and customs have started from you children. When you first surrendered, you were alone. However, if you want to keep a flower for some time, then you will only be able to keep it when it also has leaves on it. In any case, when you first surrendered yourselves, then you flowers surrendered yourselves alone, Then, you also have to move along immortally for 21 births, and so the leaves of the subjects are also added. When you first came, there were no subjects, but now the beauty of you flowers is enhanced by the leaves of the subjects. This is why BapDada is asking you to create the subjects.

### **11. Together with love, also become an embodiment of power and there will be success.**

Today, when I went to the subtle region, I felt as when someone comes close to the sun and feels the heat and the powerful current of the sun. In the same way, today, when I went to the subtle region, I felt as though I was going in front of a furnace. Today, Baba was visible as bright red light with avyakt features, and rays were emerging from Him like the sun. I saw a very big gathering down below. Such a gathering of Brahmins has never occurred in the corporeal form. The rays were falling on all the Brahmins, and when I went to the subtle region I saw that the rays of light and might were also falling on me. After some time, I met Baba in that form and said: "Baba, today, I have brought bhog." Baba accepted the bhog and was teaching me how to remain in the form of light and might whilst eating. Then I asked Baba: "You will give love and remembrance to the children, won't You?" Baba said: "You have often seen the very loving form of Baba. Now together with the form of love, that form of power that Baba also wants to see in you children is slightly less. So, today, together with love, Baba was filling you with power. Baba said: It is through this that there will be success in service. Baba also gave the message that there should not be only love, but you must also fill, yourself with power. Baba Himself also showed through this scene that children have to give rays of light and might to the world. For so long you have been meeting Baba through His loving form, but today, together with the form of love, there was also the form of light and might. I was engrossed in just taking that and then I came back to the corporeal world.

### **12. Together with the stage of love, make your foundation of knowledge strong.**

Today, when I went to the subtle region, I could not see Baba. I saw Baba after some time and I asked: "Baba, where did You go? Baba said: "Today, it is Thursday and so I had gone on a tour to see all the children. In the corporeal form, I could not reach so many places in such a short time, but now in the subtle region, through the rocket of the avyakt vehicle, I can reach everywhere quickly." I said: Baba, "You toured around everywhere, so what did You see?" Baba replied: "The majority of the children are moving along very well with love. There were also many children who had thoughts about not knowing what was going to happen now. But they are moving along very well with the support of the gathering." Baba said: "The children who are still here because of love, can easily be affected by the atmosphere if their foundation of knowledge as well as love becomes even slightly slack. Therefore all the children should check themselves. Even so, you are in your corporeal bodies and so at first the force of love is very good, but then as the days go by, the atmosphere can quickly start to affect you. Out of love you may say that Shiv Baba is benevolent or that whatever Baba did was fine. You have put a stop to your thoughts out of love. The best result of all is because of love. Only when you are not affected by the atmosphere, but the atmosphere is affected by you can you move forward systematically." I said: "Baba, we only talk about things of knowledge." So Baba said: "Child, there are very few children who keep themselves content with the foundation of knowledge." So today, Baba showed this result and told me to tell everyone that we have to change the atmosphere and not allow the atmosphere to change us. After Baba accepted bhog, Baba showed me a scene.

There was a very big hall. A very bad odour was coming from every part of the hall. Two or three very fragrant incense sticks were burning there. Gradually, the fragrance of the incense sticks suppressed the bad odour. Baba said: "Look child, everywhere there was the atmosphere of bad odour, but just these two or three incense sticks have changed the atmosphere. So when you see that you are being affected by the



atmosphere, remember the example of the incense sticks, and think: I am a child of the Almighty Authority Father. If I am affected by the atmosphere, then the incense sticks are greater than me. When you children become powerful and fragrant, this atmosphere will be suppressed." Baba said: "Now, all the children have received teachings. All of you listen to the teachings very sweetly. However, just as you listen to them very sweetly, so too, you must imbibe them sweetly. Sweetness clings to you very quickly. The sweeter you become, the more you will cling to the Father. If there isn't remembrance and sweetness, then you will remain separate just as sweet and savoury things don't mix. Those who are like this will not have a yogyukt stage. If children imbibe exactly what you have heard, you will receive a lot of power.

### **13. To be able to watch the final scenes of destruction, make your stage unshakeable and immovable.**

Today, when I went to the subtle region, both Bap and Dada were standing just ahead. As soon as I went there, I met Baba through the eyes and gave Baba love and remembrance that everyone had sent. Just as I was conveying the love and remembrance, sakar Baba caught hold of my hand. There was such magic in Baba holding my hand. I felt as when someone is bathing in the ocean. For some time, I just became merged in the ocean of love. Then I looked at Almighty Baba and Baba said: "Through the corporeal form, the children experienced the two main virtues of the Father. What are those two virtues? As much as Baba is the embodiment of knowledge, so too, He is the embodiment of love. So children also must imbibe these two virtues in every activity". Then I asked Baba: "Baba, what is the significance of the scene you showed me last time of the big gathering of all the souls who have gone into the advance party?" Baba replied: "Baba will tell you the full significance later. However, Baba had called the children Who have gone for service or to settle their karmic accounts in the corporeal form, to meet them. Baba was asking them about their welfare and what each one is doing and how they are doing it". I replied: "Baba, in which way are all of them busy in the task of the establishment?" Baba replied: "Child, I will clarify this later. Nevertheless, Baba will tell you briefly. Baba said: Child, when a war takes place, then the army that wants to win has to send its army in all directions and completely surround the enemy. Through this gathering, understand that all the children who went, have gone in all directions. Now, the foundation of the establishment has been laid in all directions. But now, it is just necessary to issue an order." Then Baba showed me a ladder of four different stage The first stage Baba showed was: to listen to knowledge, to think about it, understand it and to have faith in it. Some think about it and some churn it. The second stage Baba showed was: how destruction was happening at the final moments. Some were drowning in floods and other scenes were happening elsewhere. However, the Shakti and Pandava Army were standing there, completely unshakeable. The third stage that Baba showed was: how souls were shedding their bodies and going towards Paramdham. Then, Baba also showed me a scene of Paramdham. The fourth scene Baba showed me was of heaven, and how souls are entering the bodies of little children. So, all these stages were shown as a picture of a ladder. While showing the significance of this ladder, Baba said: "Children's intellect should always be aware of what their stage is at present. If you keep the aim of the final stage that you have to adopt in your intellect, then your effort will become intense. In the scene that Baba showed of the destruction, you children should have an unshakeable stage. Then Baba put a lot of diamonds in my hand and said: "Apply tilaks of all these diamonds on all the children. Why am I giving these diamonds? Because the soul like a diamond resides in the forehead. So, each soul should become a real diamond and continue to sparkle.

\*\*\* OM SHANTI \*\*\*

**Divine Message Received at Amritvela**

Today, when I went to the subtle region, I gave Baba love and remembrance on behalf of all the children and made a request. I also made a request to Brahma Baba. Brahma Baba said: "Shiv Baba has my hand. Whatever He makes me do, I will do just that." I told Shiv Baba: "Baba, so many of Your children have come. You are the One who fulfils everyone's desires. Baba, fulfill one desire of ours." Baba instantly showed me a branch on which was written: Destiny cannot be prevented. I said to Baba: "If this is destiny, then all the children who have gathered together, want to meet both Shiv Baba and Brahma Baba." BapDada said: "Just as BapDada always meets the children, in the same way, Baba will also meet the children." Then Shiv Baba said to Brahma Baba: "What is your advice?" Shiv Baba said: "When a child grows up, the father and child become equal. So, I too cannot do anything without the advice of the special beloved child. At first, it was the Father first and then the child and now it is the child first and then the Father." So, I saw in the subtle region that both were equal and they had great love for one another. I was seeing a scene of Bap and Dada conversing like two friends. Brahma Baba said: "Whatever is Your order." Shiv Baba said: "Whatever is the child's advice." Both were smiling. I said: "Come and meet the children just for one second." At that time, I looked at both of them and from their eyes, it appeared that Brahma Baba agreed with what Shiv Baba said.

**Just then, BapDada entered the body of Gulzar, the trance messenger and spoke:**

Bap and Dada are always with you even now in order to make you avyakt and will always remain with you. BapDada is now meeting you spiritual jewels and saying farewell, and will then meet you again some time. There is benefit in whatever happens. BapDada and benefit." There are no other words.

**BapDada simply spoke these two sweet words and went back to the subtle region and said to the messenger:**

"Love and remembrance. Just as at this time, Baba saw love and remembrance in each one, in the same way, let there be love and remembrance all the time. This love and remembrance is like a string. You have to keep this string all the time. We will continue to meet in the middle through this string." Baba said: "The task of the establishment will continue till the end as it has been continuing from the beginning. There will be no difference. BapDada will continue to give directions only through the children who have been made instruments by Baba. And children will experience how Bap and Dada's directions will be together. At the confluence age, both Bap and Dada will not become separated." Baba said: "Tell everyone these two words: Unshakeable and constant. This is a gift from both Bap and Dada. When important people go somewhere, they give a gift. In the same way, both Bap and Dada are giving you a gift of the two words: Unshakeable and constant. Keep this in the locker of your intellect in such a way that no matter how much someone tries to steal it, the gift remains with you." Then Baba said: "Now, for a short time, I am taking leave from you. Then, as the task continues, I will continue to give directions."

\*\*\* OM SHANTI \*\*\*

### **Baba Renounced the Body, But Not His Hand and His Company**

Are all of you sitting in the avyakt form? Whilst in the corporeal form, you have to stabilise yourself in the avyakt stage. When you remain stable in the avyakt stage, there will not be any upheaval in that stage. The part being enacted at the present time is the method to make all of you avyakt very quickly. There is no need for fluctuation. At the beginning, the establishment of the yagya took place suddenly. When you came at the beginning of the establishment of the yagya, all of you were made to write a letter of your faith. You used to write about having the faith that even if Brahma were to go away, your stage and your faith would remain unshakeable. Do you remember those letters of faith? Faith means there isn't the slightest form of doubt in any situation or at the time of any obstacles. Situations have to change and they will continue to change. But all of you sing the song, "Even if the world changes, we will remain constant." And so, do all of you who are sitting in today's gathering have such faith in the intellect? Your Mama always used to tell all of you that all the supports that your faith has had up until now will be removed, and that even after having had them removed, the foundation should still be strong. If the foundation is not strong, the supports are necessary. Which supports? You must not let go of Baba's support, the family's support or that of the disciplines of the family. Faith must not be broken by the testing scenes that come in front of you. Faith is unbreakable; it cannot be broken even if someone tries break it. Those with such faith in the intellect are the garland around Baba's neck.

Is Brahma your most beloved one? It isn't that he was, but that he still is. Did he not say this to all of you? All the things have been said. To remember them at the right time is fast effort. Just remember them. He used to tell all of you children that to make you strong. BapDada has decorated the children so much, and so, have the children not yet worn all the decorations? A day had to come when you would remember those decorations from BapDada. That time is now. Because he is egoless and humble, he himself used to tell many children, "I have not yet become complete. I have not yet become constantly soul conscious." All of you must have noted something else through your own experience of his last three to four months. You must have attained the fortune of meeting him personally and experiencing that Brahma was no longer a corporeal being but that he had attained the avyakt angelic form. A few years ago, Brahma would listen to little matters, he used to give you time, but what did you see recently? The reason for him not listening to these little matters was that he was spending that time in constant remembrance. Didn't you children notice that a shining star was visible sparkling on his forehead? Those who were stable in the avyakt stage knew and recognised the avyakt form. Those who themselves were not stable in the avyakt stage did not fully recognise the invaluable jewel.

Even now, the task of establishment is Brahma's, not yours. Even now, you children will be sustained through Brahma. Brahma's part will continue until the end of the establishment. You children must now be wondering how there will be study through Brahma now. In fact, because of your stage, the questions of why and what etc. should not arise. Never mind just questions, within some children, an ocean of upheaval has begun. Only a few have passed this first paper. Have a little patience. Since the knowledge is imperishable and the study is imperishable, why is there the fluctuation of questions? All this is being explained to you to finish the upheaval.

Class will continue as it has been up to now. What will be spoken? The body of Brahma had been fixed and so the murlis that were spoken through that body will always be the murlis. The little service that takes place through the trance messengers cannot be called murlis. That does not have the magic of the murlis. There is magic in the murli of BapDada. So you have to revise all the murlis that have already been spoken. Post will continue to be sent to the main centres from Abu as always. Do you remember the murli that was spoken a year ago? You probably do not even remember the murli you read yesterday. Some points are such that even though you read them many times, they don't stay in the intellect. This is why the connection through murlis and letters will remain as it was. You will come to Madhuban to be refreshed as you have been. Now the question arises: What will you do? Who will you come to meet? How will you be refreshed? You must have

a close connection with the lucky stars (those who are the main instruments) and bring the results of your centre, any problems, whatever progress there has been to those instruments in Madhuban, and also bring to Madhuban the new flowers that have blossomed in the garden in order to give them a vision of the gathering. Together with this, BapDada will serve fully through the trance messenger who is fixed. Are there any more questions?

You must be thinking that people will say that your Brahma has gone away in less than a hundred years. This is a very easy question; it's not difficult. His age was nearly a hundred. The fact that a hundred years have been mentioned is not wrong. If there are any left, he will complete them in the angelic form. The part of establishment through Brahma is for a hundred years. Those hundred years have to be completed, but until then, after the part of physical Brahma, the part of the Brahmins has now to continue. Why did Brahma create Brahmins? Will Brahma not see his own creation in the future? Will he not give you the crown of responsibility at the confluence age? Otherwise, how will you become the deities of the golden age? All the responsibility here lays the foundation for there. This is why give the reply to whoever asks you children questions that the establishment through Brahma has to continue.

The time of the end of the children's study has come very close. This signal has been given to you in each murli since Mama left. Is one given the date or moment of a paper beforehand? If you were told about this beforehand, would that be called a paper? A paper is that which takes place suddenly. What did Baba see in the result? No one passed fully. There was a little weakness seen in each one. Even then, it's very good because this is still the time for efforts. According to that, the result can only be said to be good. But both Bap and Dada were pleased about one thing. What was that? Children gave the proof of both a gathering and of love. Brahma was seeing from the subtle region how everyone was when they came, the intoxication with which they came and in what stage they were meeting. Both Bap and Dada together were seeing this result. So each one should see the self and remove the weaknesses from within the self.

And all of you know who is the instrument for all of you from today. Didi is the main one already, and Kumarka is her helper. All the administration will be carried on from the headquarters as it has been. Both of them will continue to look after all of you. If there is a need, they will continue to tour your centres. But what is the paper now? That paper came suddenly, but now you are being told about the paper that is yet to come. Now, come into relationships with unity, whilst being introverted and stable in the avyakt stage. BapDada will see the result of the paper He is telling you about. Everyone must have heard and must also remember the teachings given at the end through the body of Brahma. So today, you have come into this gathering to give something and to take something. So, are those who have come to take ready to give something? Those of you who have the thought in your heart that you don't know what is going to happen, that nothing serious will happen, raise your hands! If all of you are content, then those who take something will also be content in giving. Today, you have to give the donation of two things in the midst of the gathering. What are those two things? One main thing is that from today, you must not see, hear or keep within your heart the defects of others. If your attention is drawn to something about any sister or brother, you can ask the ones who are the instruments to give them a signal. Secondly, in order to shake your faith some people will say things and raise the sound that now they will see how this institution carries on. However, those people do not know that your support is imperishable. And when anyone tries to shake you, you must also pay attention to this: there is the praise of a kalpa ago, of your being unshakeable like Angad, they were unable to move even his foot. Only those children who have such faith in the intellect, and who are unshakeable and constant, will pass in the last paper that is yet to come. There are all these Brahmins that have been created through Brahma, so does a father not retire when the children have grown up? So now, just think that Baba in the retired stage is with you. Having given you children the task, he will continue to observe. He left the body, but he did not let go of the hand and the company. He has not let go of the hand and company of the intellect. That will remain constantly and eternally. The two things that you have been told are firstly, to give the donation of not fluctuating, and secondly, to give the donation of not seeing defects. If all the children pay attention to these two things, then because you have had the thought,

that is, you have given them away, and anything that is given away in thought is never taken back, even if Maya tries to make you take it back, you check yourself and then you will pass.

**Your attention is being drawn to one more thing:** The teachings that you have received in the last murli that BapDada spoke, about having too many visions and too much trance being a waste of time. This is why that should not happen. It shouldn't be that you are not able to verify the parts being played by the trance messengers at the centres. This is why you will receive directions through whichever trance messenger Didi and Kumarka, who are the instruments, appoint as instruments. For this part also, the significance will be clarified by whoever they make the instrument. In the last murli, there was the direction that to go into heaven at the time of offering bhog is a waste of time, because that isn't the time to be wandering around. Now, you have to give the proof of constantly staying on the pilgrimage of remembrance and inculcating the teachings that you have received into your practical life.

If you have love for Brahma Baba, what is the sign of love? To shed two tears is not love, but for you to have love for the things loved by Brahma can be called love. He had love for service. He gave the proof of service even at the end. And so love means to have love for service, and to have love for his directions. This is called love. However, none of you should have the thought of not knowing why Baba called sakar Baba into the subtle region without his taking leave from you. For if he had taken leave, would you have let him go? Therefore, consider this to be the system of the Brahmin clan within the drama; whatever system was fixed in the drama continues. Baba understands that all of you had a lot of love for sakar Baba. It isn't just that you had, but that you still have. If you did not have love, how could you be in this gathering? In the corporeal form, you only had his body to follow, and so why should you not have love? You had love then and you also have love now. This is the sign of the relationship between the father and the children. Because of this, sakar Baba is smiling in the subtle region. Since the children have love, don't I have love? But he knows that whatever part takes place in the drama is beneficial. He does not get disturbed. He was the one who was completely perfect, unshakeable, immovable and stable and he remains that. But he has a thousand fold greater love than you children have. You now have to give the proof of love. This is a game to remain hidden.

So churn the ocean of knowledge, do not churn the upheavals. Put the power that you have received into a practical form. The slogan at the end is, "The Mothers of Bharat are the incarnation of shakti". Son shows the Father: whatever is fixed in the drama will make this happen. Sakar Baba said that he will come to celebrate a meeting with the children. If he had come today, you would be shedding tears. Achcha.

\*\*\* OM SHANTI \*\*\*

**News from the Subtle Region at the Time of Offering Bhog in the Afternoon**

Today, when I went to the subtle region Brahma Baba met me like he used to meet me in the corporeal form. Baba said: "According to the hour of children's lunch time, you have come late." I replied: "Baba, your time of taking lunch was around 1.00 - 1.30 pm." Baba replied: "When Baba used to eat with the children, he would eat at the time the children would be having lunch. According to that time, you have come here a little late. Then Baba said to Brahma Baba: Take this." What did I see? Just as Baba would be sitting in his office on a chair and writing a letter, I saw that same pad and pencil. I was troubled to see all these things and wondered how they came in the subtle region. Then Baba gave me a letter written in his own writing. I read that and written in it was: "To the jewels of the eyes, the spinners of the discus of self-realisation, after giving love and remembrance, Baba is today meeting the children who are stable in the avyakt stage through the avyakt form." On another page was written: "Children, continue to go into the depth of the teachings that you have received from BapDada through the corporeal form. Now, do not forget and do not remember."

After farewell, there was also a signature like Baba used to sign. Baba said: "I even wrote a letter at the time I used to write and then I was waiting for the food." Then I fed Baba. Baba said: "Although the things come to the subtle region, the taste of the food of the yagya is very good." Then Baba accepted the food. When I was coming here, Baba showed me a scene... There was an ocean with very strong waves. Baba said: "Go to the middle of the ocean." I was a little afraid and wondered how I would go in the middle of such strong waves. Then, according to Baba's orders, I put my feet in the ocean. Wherever I placed my feet, the waves began to become calm and peaceful. Then I saw that both Bap and Dada placed small boats in the middle of the ocean. Some boats disappeared when the waves of the ocean came to them. Some continued to rock about with the waves and some remained as they were. I remained busy in seeing this. Then that scene finished.

**BapDada said:** "Baba has created this game in a practical way. The children whose boat of their life is with the Father will not shake. You are now moving in the middle of the ocean of tests. So, the boat of life of those who have a connection, that is, who have their hand in BapDada's hand will neither shake nor sink. If you children continue to move along continuing this to be a play of the drama, you will not fluctuate. Those whose hand and company of the intellect is slack will continue to rock about. This is why children have to pay special attention to keep the hand of the intellect strongly in Baba's hand."

\*\*\* OM SHANTI \*\*\*

### The Ashes Are To Remind You of the Stage

Today, I have come in the avyakt form to meet all of you children. Only my children who are stable in the avyakt stage will understand this. Whilst all of you children are stable in the avyakt stage, whom are you seeing? Are you seeing him (Brahma Baba) in the vyakt (corporeal) form or the avyakt (subtle) form? Are you in the corporeal or the subtle stage? If you look whilst in the vyakt stage, you will not be able to see the father. Today, I have come from the subtle region to meet you. There is no sound in the subtle region, but I have come here into sound. What thought is inside all of you? This is now the avyakt meeting. It is as though the heart-to-heart conversation with the children continues like a kalpa ago. • Sweet Baba has sent me to have a heart-to-heart conversation with you children and to meet all of you. The one who was here is still here.

Two or three days ago, there was a heart-to-heart to conversation with sweet Baba. What was the heart-to-heart conversation? Do you know that? Baba asked, "Are you ready to experience the subtle region?" What would I have replied? I simply replied, "Whatever is Baba's direction; as You make me move, wherever You make me sit, in whatever form You make me sit, I am ready." There must be the thought within the children, "Why did BapDada not take leave?" This was also said to Baba. Baba replied, "If I had sat all the children down and asked them to let you take leave, would they have given it? Seeing the children and the service, you would have been affected by that love." And so whatever Baba made me do is said to be the destiny of the drama.

If not in a corporeal form, you are still meeting in the avyakt form. The expansion of service is the same, the remembrance of the children is the same, but the difference is that whereas that one was avyakt whilst in the corporeal form, this one is only subtle. Those who know about the meeting with the eyes will take the directions and the teachings for themselves through their eyes in this short meeting. All of you have to come to the subtle region anyway. Baba is always ready at all times to have a meeting with the children. Now, the children will be able to have the experience of an avyakt meeting to the extent that their intellects are clear. Are you stable in your form of power?

**To Didi:** Baba is still with you just as he was; not separated. Now, you have to show the part of being the embodiment of power in a visible way. The teachings you have received from the Father have to be shown in a practical form. There is a large army of shaktis, but now you have to become the complete embodiment of power. Up to now, you have been progressing through the love of the child and Father. Now, you have to make others powerful through the powers that you yourself have received from the Father. Only such loving children will remain with the Father till the end. Sweet, sweet Baba was showing a scene of you children just now where you were carrying the ashes. Do not just see the ashes, see the stage. The ashes themselves remind you of his stage. There was the powerful stage in every vein. So although externally you kept the ashes, you must not take the meaning of that to be the same as on the path of bhakti. Always see the stage with which the ashes were filled. Ordinary people will not be able to understand these things so clearly.

Children have love and it will constantly remain for twenty-one births. Will all of you not come into the golden- aged world with me? Will we not claim the kingdom together? We are together now, and we will remain together for many births. Now also, do not think that Baba is here and Dada is not, or that Dada is here and Baba is not. Both of us are one; we cannot be separated from one another. In the same way, consider yourself to be the trimurti. This is why Baba says: Always keep the badge of the trimurti with you. When you see the three, Brahma, Vishnu and Shankar, you are reminded of your trimurti stage, that is, you are reminded of your form and the remembrance of BapDada: this stage of the trimurti is very well known. There is benefit for all of you children in this. Whatever the Father, the Benefactor says and inspires you to do, there is benefit in that. In each supreme version and in each drishti, there is a lot of benefit. But there are very few special maharathi children who now recognise the physical part. Now, you must also make fast efforts to stabilise yourself in the karmateet stage. Just as you used to spend all your time with BapDada, in

the same way, keep Him with you in every action at every moment. Children, remember these teachings; do not ever forget them. Continue to have success in your relationships, in being loving, in being the embodiment of remembrance and in having an easy nature by surrendering and being co-operative. Success is shining in the centre of the forehead of all you children. Now, it has been too long, is there anything else that you want to say?

Whilst sitting in the subtle region, each child's daily timetable and chart are always in front of me. They are even more clearly visible now than in the corporeal form. And so, Baba continues to see each one's results. The more you are stable in the avyakt form, the more the actions performed by the senses will be according to the advice given by shrimat. Children will have this experience. Now, on the basis of your avyakt stage, perform actions as you have been doing according to shrimat. To have the same love for the things that Baba has love for means to make yourself a hundred-fold fortunate. In his every vein, what did Baba have love for? Not the five elements. Love is always for the virtues. It isn't that he had love, but that he still has love. Until the future new world is created, this love will remain unbroken. Love is for the souls and the task. Would this body have been your companion till the end? This is why have such love and become loving. No matter what kind of Maya confronts you, you must become the conqueror of Maya. Just as you put on a badge, now put the badge of victory on your forehead.

The map of Madhuban should be in front of the whole world like a museum. It is the imperishable treasure store. It has to be revealed even more. Continue to write letters here as all of you have been doing. Take directions in the same way as you used to. The question of the body is something else, but the service is the same. And so, whatever it is, write to Madhuban about it. Maintain a constant connection. Give others the evidence of your stage. Seeing you, others will do the same.

#### **At the time of taking leave:**

You children know that whatever is the role in the drama, there is an incognito significance in that. Whatever further significance there is will be told to you according to the time. Now, the memorial of you is in the sky; people of the world will see with their eyes whose shrimat these stars of the earth are following. Baba has said: Do not sit there for too long. Achcha.

\*\*\* OM SHANTI \*\*\*



### **The Highest Stage Of Surrender Is To Have Remembrance In Every Breath**

Whilst being stable in the avyakt stage, see the avyakt in the corporeal form. Today, Baba is asking you a question: Have you completely surrendered? (We are already surrendered.) Is this everyone's thought, or does someone have another thought? What is total surrender? The consciousness of the body is also included in everything. If the body is taken away, another one will have to be given. But you have to break the consciousness of the body and become surrendered. What do you think? Have you totally surrendered even the consciousness of the body? Have you died, or are you still continuing to die? You are bodiless in terms of the relations of the body and the thoughts of the mind. Only when the consciousness of the body is totally finished can it be said that your life is totally surrendered. There is praise for the perfect stage of only those who have renounced everything and have a totally surrendered life. When you have become perfect, you go with Baba, but will it be with the body or as the soul? You had thought about this, so why did you not do it practically? In the beginning, you had the thought that if Baba goes, you will also go with him. So why did you not do it? This is also a sign of love; it is a sign of breaking all other relationships and forging all relationships with One. It is a sign of the final time. Since you had said this, why did you not renounce your body? Are you able to renounce it? You cannot renounce it now whilst there are still the karmic accounts with your body. You definitely have to settle all karmic accounts either by yoga or suffering. If there are any severe karmic accounts, this body will remain; it cannot be renounced. In the same way, you are surrendered anyway, but now the stage of surrender has become even higher.

Surrender means to have remembrance in every breath; you should not forget Baba even on one breath. Each breath should be in remembrance, and so what would be the sign of someone who does this? What will be visible on his face? What will be on his face? Do you know? (Cheerfulness) Will there be anything else apart from cheerfulness? Whatever is the extent of someone's tolerance, his power increases accordingly. Those who stay in remembrance in their every breath must definitely have the virtue of being tolerant. And because of being tolerant, their cheerfulness and power will be visible, there won't be any signs of weakness on their face. Sometimes, the words emerge from your mouth: How can I do this? What will happen? These words of weakness should not emerge. Only when they come into the mind do they emerge in words. But they should not enter the mind. Manmanabhav and madhyajibhav! The meaning of manmanabhav is very deep. Just as the drama continues to move second by second, in the same way, the stage of the mind should move in a straight line following the rails of the drama. It should not fluctuate even a little bit. Whether in thoughts or in words, your stage should be like that. Sometimes whilst moving on the rails of the drama, you come to a halt. Sometimes the mouth says something. Sometimes the stage of the mind fluctuates and then only later do you catch hold of the stage. This also becomes like a stain. Achcha.

There is something else that until now has only been spoken of in words, but has not yet happened practically. What is it that has only been spoken about but not yet happened practically? You just heard about the shield of the drama. Baba was also telling you something else. The time is close. And so according to the time, the stage of being introverted, of going beyond sound, of being avyakt whilst engaged in action, should be visible and that is still lacking. Your business has to continue but developing this stage should also continue. Both these should happen together equally. At the moment, they are not. Now, sakar Baba is stable in the avyakt form, but you children will only be able to have the alokik experience of an avyakt meeting if you are stable in the avyakt stage. There is one other main thing: at present, your attention is being drawn to it, and so there should be this to a greater extent within yourself. What is that? Does anyone know? You were told of it by the corporeal form also to wake up at amrit vela. The atmosphere of amrit vela will remain the same. In the sakar form, at amrit vela, even though the children were far away, they used to experience a meeting with Baba, but now, when Baba went on a tour at amrit vela, he didn't see that atmosphere. Why? Have you become tired? Tiredness is removed by this alokik experience of amrit vela. Yet, this weakness is sometimes visible. It is BapDada's pure desire that children quickly experience these avyakt experiences. When you used to meet the sakar form in the corporeal form, your stage used to become angelic. Now, you will have alokik experiences to the extent that you remain stable in the avyakt angelic form. Achcha.

\*\*\* OM SHANTI \*\*\*

### The Method for Experiencing the Avyakt Meeting

All of you are the embodiment of love, are you not? Love that is based on knowledge is real love. The sweetness of your love even pulls BapDada here. One desire is visible within the hearts of all the children. What is that? Many children have sent a message that Baba should give them the experience of His subtle region. The time to fulfill this desire of all the children has now come. Would you say that all of you will become trance messengers? No. Children will have the experience of the subtle region, but on the basis of a divine intellect. The alokik experience you have now will be all the more beneficial, alokik and unique when it is based on a divine intellect. And so, all the children who have a desire to meet avyakt BapDada can do so. How can you do that? The method for this is simply to sit in remembrance at amrit vela and have the thought that you are now going to have a meeting with avyakt BapDada. Just as when you knew the time for meeting sakar Baba beforehand you never used to feel sleepy, instead your intellect would keep that awareness before the meeting, in the same way, if you want to have the experience of an avyakt meeting, a very easy method for this is to become stable in the avyakt stage and have a heart-to-heart conversation. You will then experience as though you are truly talking to the Father. And in this heart-to-heart conversation, just as the trance messengers are shown some scenes, in the same way, you will have the experience of deep, entertaining, significant aspects through the yoga of the intellect. But one thing is essential in order to have this experience. What is that? Do you know? Only those who are stable in the avyakt stage and introverted throughout the day will be able to remain stable in the avyakt stage at amrit vela. Only they will be able to have this experience at amrit vela. If you have love and the desire to meet BapDada, this is a very easy method. Those who want to do it can do it, and can attain the experience of a unique meeting.

The sounds from the hearts of some children reach Baba whilst He is sitting in the subtle region. You must be thinking that Shiv Baba is very hard, but whatever happens is beneficial and significant. This is why on hearing the sound that reaches here, I smile. Is BapDada free from attachment? Are all of you children free from attachment? Have you become free from attachment? How can there be a meeting if BapDada is free from attachment and the children have pure attachment? Does BapDada have pure attachment? (Sakar Baba had pure love for the children.) Does Shiv Baba not have it? Does BapDada have it? (It is not the same as ours.) BapDada has even greater pure attachment than the children have, but there is a difference between BapDada and the children. When children have pure attachment, they become the embodiment of it; they either become loving, or they become detached. But BapDada is both loving and detached at the same time. When this difference that remains is finished, what will you become? Introverted, avyakt and alokik. Now there is still some feeling of being lokik that gets mixed in. But when you remove this difference, you will be seen as the alokik and angelic subtle angels.

You can become angels even whilst staying in this corporeal world. You may then say, "Why did you go and become an angel in the subtle region? You could have become that here." But no. Whatever is the task of the children suits the children best. Whatever is the Father's task is done by the Father. Children now have to reveal the results of their study to others. Does a teacher not have to reveal the study? A teacher has to teach the study and the students have to reveal that study. It is the shaktis and pandavs that have to be put into a showcase. BapDada is incognito anyway.

There is the thought in everyone's heart that the scenes of the drama should now pass and the drama should come to an end very quickly. But will it move fast? Is this possible? Will it? Is it possible? Whatever is destined will remain destined, but this much is visible in the predestined destiny: if there is the thought like a kalpa ago, then together with the thought, you must definitely have made fast efforts. And therefore, there is also the thought that we should complete the scenes of the drama very fast and become residents of the subtle region. You definitely have to become that, but do you children have so much power that you are able to pull the subtle region into the corporeal world? Can you create a map of the subtle region in the corporeal world?

Each one of you has many desires. All of these reach BapDada. Just as there is a very big telegraph and telephone office in the corporeal world, in the same way, the telegrams of pure thoughts reach BapDada in the subtle region. What has to be done now? Some children even ask questions for the welfare of others. Some children become confused because they were told through sakar Baba that the subtle region does not exist. So where has Baba gone? From where does he come to meet us? Where are the messages sent to? Why is bhog offered? There is significance in this also. Where and why did he go? The main reason for this is that, as all of you must have seen, when little children like something very much and they chase after it, even though it is a very good thing, when they like it beyond limits and they chase after it, what are they then told? That thing is hidden from their vision and they are told that it does not exist. They are told this so that the extra love they have for that thing is then put right. In the same way, at present, many children cling to these things. And so, in order to free them from that, they were told by sakar Baba that the subtle region does not exist. This was told to the children in order to move their intellect away from these things. But this doesn't mean that when something is hidden away from the children that thing finishes. No, this is a method to free you from something that you cling to. This was a method also. If the subtle region does not exist, where do you offer bhog? Why is this system still maintained? When there was any task about to take place, why did Baba himself also ask for a message? It doesn't mean that the subtle region does not exist. The subtle region does exist, but instead of going to and coming from the subtle region, you now have to become a resident of the subtle region. This is BapDada's hope in the children. There shouldn't be a lot of coming and going; this is not accurate. Instead of coming and going to and from the subtle region, you yourself must become a resident of the subtle region.

So in what is there an income? Baba observes the income of the children and makes them worthy of earning an income. This is why you have been told everything of significance. So do you now understand why you were told this, and what it actually is? Experience the subtle experiences of the subtle region, experience the subtle stage. The desire for coming and going is temporary. Instead of this temporary desire, why do you not constantly make yourself a resident of the subtle region? You will have many wonderful experiences by being a resident of the subtle region. And you yourself will say that there is such a lot of difference between this experience and the experiences of the trance messengers. Theirs is not an income. Yours is an income and also an experience. So is it better to attain two things at once, or do you still have the desire for only one thing?

Some children even have this question in their mind: "BapDada used to say that He will take all the children with Him, but now He has gone away." But has Baba gone away? He cannot go to the land of liberation without the wedding procession and the children. Can Baba go alone without the wedding procession? Is the wedding procession ready? Until now you have only heard that He will go with the wedding procession. The wedding procession is now getting ready and so how can Baba go alone? Now the task of establishment will continue from the subtle region in a subtle form. Until the task of establishment is complete, Baba will not return home without having attained success in the task. Baba will go with you and then what will he do afterwards? Do you know what he will do? He will go with you and stay there with you and then come into the world with you. Children have a song that they will never let go of the hand and the company. This is the children's promise as well as the Father's promise. Baba cannot break his promise.

Are there any more questions? In fact, as time goes by, everything will be clarified. Some children even have the question in their mind whether Baba will take another birth. Will he take another birth? Will he take a birth like your Mama did? What does the reasoning of your mind say? Can you see the destiny of the drama? Can you see it even slightly? Since all of you say to everyone that you are the children of the Father who knows the three aspects of time, Can you not see what is in the future? What should happen according to the reasoning of your mind? Become stable in the avyakt stage and say yes or no and you will get the answer. (In this way, BapDada asked three or four people. The majority thought that Baba would not take another birth.) Do you want a reply today or later? There isn't any upheaval, is there? This is also a game that is created. Little children throw stones in a pond and play with the ripples. And so this is also a game.

Baba is throwing stones in the form of questions into the churning of you children, and is creating ripples in the ocean of your intellect. BapDada is watching the game of these ripples. Now together with all of you, Baba will be engaged in the task of establishment in the avyakt form. Whilst there is the part of establishment Baba is with you in the avyakt form. Have you understood?

Baba also projected Mama into the subtle region. Do you know what conversation took place? Just as in the corporeal world, in the corporeal form, Mama used to tell Baba to remain sitting and they would finish all the work, in the same way, she said the same thing in the subtle region: "We will do all the work that remains for the establishment. You must simply continue to entertain the children." She used to say this in the corporeal form also, The same heart-to-heart conversation took place in the subtle region. There must be this question in the minds of all of you: Where has our Mama gone? It is not the time for this secret to be revealed. You will be told after some time where she is what is doing. She is a helper in the task of establishment, but with a different name and form. Achcha, it is now time to go.

Today, in the subtle region, there was a fragrance from a distance from the early morning. Baba was seeing how the things were being prepared with a lot of love. Did you see it? Did you tour around the bhandara (kitchen)? It wasn't the fragrance of the food, but it was the fragrance of love. This love becomes eternal. Your love is eternal, isn't it? Everyone's remembrance reaches here, but a certain stage is needed in order to receive the response. You receive an instant response, just as when Baba was in the corporeal form and when children used to say, "Baba", they instantly received a response. So, even now, you receive a response instantly, but in-between you have to let go of the corporeal form, and then you will be able to hear the response. Now, there is the experience of doing even more service in all four directions. Now, because of being avyakt, one quality has increased. Do you know what that is? Previously, Baba used to know of the external things only, now he knows of the things inside everyone also. In the avyakt stage, there is no need to know anything. Everyone's chart is automatically visible within a second. This is why it is said that one virtue has increased from before. In the avyakt stage, the stomach is filled simply by having the fragrance. Achcha.

Today, one main advice is being given to the children. You have to do service anyway; this aim is in the intellects of all the children, and you will definitely fulfill that aim, but in that aim being fulfilled, there will be an obstacle in-between. Do you know what that is? What is the main obstacle that creates an obstruction in service? It doesn't come to everyone, but to the majority of you. Baba is telling you of that obstacle beforehand. Always pay attention whilst doing service, to the thought, "I did this. Only I can do this." To have this consciousness of I is called the arrogance of knowledge, the arrogance of the intellect, and the arrogance of service. As you go further, there will be obstacles in these forms. Therefore, from the beginning, do not let this main obstacle come. So constantly remember one term, "I am an instrument." Only by being an instrument can you maintain a stage of being incorporeal, egoless, humble and free from waste thoughts. If there is the thought that I did this, if there is "I, I", do you know what will then happen? Just as by being an instrument you are able to create a stage of being incorporeal, egoless, and free from waste thought, in the same way, when there is the feeling of I, there will be arrogance, the feeling of wilting and depression. What will the result of that be? The result of that would finally be that you die even though you are alive. This is why always keep this main teaching with you, "I am an instrument." By being an instrument, there won't be any arrogance. Otherwise, if there is the feeling of I you will come into the spinning of differences of opinion. This is why, in order to be free from this spinning, remember the discus of self-realisation. Because just as you become a maharathi, Maya will also come to you in a maharathi form. Baba, in the sakar form, showed you by performing actions till the very end. What actions did Ike show you? Do you remember? What teachings were you given? To be incorporeal and humble and to relate to one another with love. Create a gathering of mothers. Just as the training classes for the kumaris have been created in the same way create a gathering in Madhuban of the mothers who can become helpers and who are helpers. There should be a gathering of mothers along with the gathering of kumaris. Baba has to come at the time a gathering takes place.

Seeing the love, you remember the drama. When the drama comes in-between, you become silent. What would be the state if you were affected by the love? A river would be created. But no, drama! Whatever actions I perform, everyone else will perform the same. This is why you become silent. If everyone were to be together, then the experience of Baba's karmateet stage according to the drama would have been something else. But it was destined to be like this, and this is why there were very few in front of Baba (at the final moment). Even though they were in front of Baba, it was as if they were not in front of Baba. Baba has love even while he is in the subtle region and he will continue to have love. It is imperishable. But you heard how the drama takes your love into silence, and this silence brings power.

We will meet again in the corporeal form there. We are now meeting in the avyakt form and then we will meet in the corporeal form in satyug. You are able to remember that scene, are you not? We will play, go to school, and meet one another. You, the light of the eyes continue to see the scenes of satyug in the subtle region. Whatever the Father sees, the children also see that and will continue to see it.

You now have to become the form of volcano. The form of the volcano is your memorial. Do you know who the goddess of the volcano is? All you shaktis have to become the goddesses who are like the volcano. You have to ignite such a fire in which the iron-aged world burns away. Achcha.

\*\*\* OM SHANTI \*\*\*

### Stop Listening To Praise and Become Great

Are all of you on the pilgrimage of remembrance? You have now understood the essence of the study. Put that essence into your life and tell the world of its significance. You have understood the knowledge of the Creator and His creation. You have heard a lot and now you have to show everyone by becoming the embodiment of all that you have heard. How will you show it? Through your every activity the divine activity of Bap and Dada should be visible. Only that Father should be seen in your eyes and only His knowledge should be heard in your speech. Every divine activity should be merged in your every activity. It isn't just the Father's divine activities, but on seeing the Father's divine activities, children should also become ones who perform divine activity. People should see that alokik image in your image; the avyakt image should be visible in your corporeal image. By making such efforts you have to show the results of all the efforts that BapDada made. On the path of ignorance also, it is as if their father is visible in some children. Through their words and behaviour, there would be the experience of their father. In the same way, Baba's virtues should be revealed and will be revealed by each one of Baba's very special children. How will this happen? What is the main effort for this? The main thing is what you were also told by the corporeal form to stay on the pilgrimage of remembrance and to perform actions whilst being stable in the avyakt stage. Children will now have to face a lot, but the All Powerful One is with you, and so there is no difficulty. Everyone must simply pay attention to one aspect. There will be many obstacles that you have to face. What is the obstacle that you have to face? Do you know (body consciousness.) Body consciousness is the main thing, but desires will create obstacles in-between by opposing you. Which desires? "My name should be glorified. I am like this, why wasn't I consulted about this? Why wasn't I given any value?" All these various desires will come in the form obstacles to oppose you. So remember I must not have any desires. I have to face everything. If I have any desires, I will not be able to face situations." Baba has been telling you about remembering one thing in order for you to become elevated by having the avyakt stage. If you imbibe it, you will very quickly and easily be able to remain stable in the avyakt stage. What is it? At present we are guests because we all have to return home via the subtle region. By considering yourself to be a guest, you will be able to remain stable in the high (mahan) stage. If instead of considering yourself to be a guest (mehman), you create the slightest difference in this word, you will fall. What is that word? You have to consider yourself to be a guest, and not be influenced by praise (mahima). If you are influenced by praise, you will not be able to become a guest. If you consider yourself a guest, you will become elevated. It is a very slight difference: mehman and mahima (to be a guest and praise), but even the slightest difference brings about a lot of fluctuation.

What knowledge do you give to everyone? That of the trimurti. Just as you give others the knowledge of the trimurti, in the same way, keep the knowledge of three things with you. Renounce three things and imbibe three things. Only when you renounce these three things, will you be able to remain stable in the stage of the self and there will be success in service. What are the three things that you have to imbibe? Tyaag, tapasya and seva (renunciation, intense meditation and service) are needed in your dharna. Tapasya means the pilgrimage of remembrance, and a life cannot be created without service. There cannot be success in these two things without renunciation. And you have to renounce three things that become an obstacle in service. Firstly, never make excuses. Secondly, never wait to be told to do service. Thirdly, never wilt whilst doing service. Making excuses, waiting to be told. You have to renounce these three things. If you renounce these three things and you imbibe the three things, what will you become? You will become the form of your praise. Here in Abu also, what is the form of your praise, and in which form is there your memorial? Together with tapasya, is there any other form of a memorial? Those who have looked at the Dilwala temple carefully will remember it. The images are the embodiment of tapasya, they also have the third eye. Together with tapasya, there is also the memorial of being trimurti. Just as there is your memorial of being trimurti, become the same. Which is the third eye? That of knowledge; the third eye of knowledge is shown in the form of the memorial. The embodiment of tapasya and having the third eye of knowledge: only when you constantly have the third eye of knowledge can you become the embodiment of tapasya. If the third eye of knowledge disappears, you cannot have tapasya. This is why if you continue with dharna whilst

remembering the word 'trimurti', you will become like the praise that is sung of the shaktis. The influence you have will then be visible. At the moment, it is incognito. Why are the shaktis still incognito? Because until now, your self-respect, your service and your greatness are incognito even to yourself. Because it is incognito to yourself, it is incognito to the world also. When it is revealed to you, it will be revealed to the world.

The festival of Shiv Ratri is approaching. You must celebrate it with even greater pomp and splendor now. You must give everyone the introduction with a lot of zeal and enthusiasm because the children's introduction is included in the introduction of the Father. When children give the Father's introduction, then the Father also continues to give the introduction of the children, visions of the children in a subtle form, to all the souls. So, at this time of Shiv Ratri, show some newness. What newness will you bring? Until now you have been giving lectures according to your capacity of yoga and power, but now you have to give lectures specially in the form of a shakti. What are lectures given by the form of a shakti? To challenge people. How will you challenge them? Give them the recognition of time even more greater force and tell them again and again that this task of the Father is not going to continue for long. You have lost some time already, now do not lose the little time that remains. Give the recognition of time with such force. Nowadays, scientists are creating such bombs that as they sit at their own place, they are able to direct the bombs far away to wherever they want. However, the power of silence is greater than that of science. Just as they create bombs through science, in the same way, you shaktis now have to project bombs of silence. In the beginning, the shaktis constantly challenged everyone. Now, there isn't so much challenging done by you as there was in the beginning. Now you've become involved with expansion. By your being engrossed in the expansion, the challenging form has become incognito. Now become stable in the seed stage once again and challenge people. The seed can be planted in many through that challenge. Only if you remain stable in the seed stage will the seed of the recognition of time and the Father's introduction be planted in many souls. And what will happen if you do not remain stable in the seed stage but simply go into a lot of expansion? If there is too much expansion, there is no value. It will be wasted. This is why you must remain stable in the seed stage, in the remembrance of the Seed and then sow the seeds. Then see how easily the fruits emerge and how good they are. Until now you have made a lot of efforts, but there has been little instant fruit. Now make less efforts and show greater visible fruit.

Everyone has love, but you also have to show the form of love. In fact, you should always be in this stage. However, especially at Shiv Ratri, every child must consider himself to be in a bhatthi just as you used to have programmes for bhatthis in the beginning. In this way, each one of you must consider yourself to be in the bhatthi of the pilgrimage of remembrance until Shiv Ratri. Pay attention to having a totally avyakt stage and also to checking yourself. Then just see how great will be the effect of your avyakt stage. It isn't difficult, it is very easy. Even as you come into action, this bhatthi can continue; this is an internal stage. The internal stage has a greater effect. Do all of you have a meeting at amrit vela? Until now, such an atmosphere has not reached Baba. Even the residents of Madhuban have not yet given the proof of love. There are very few children from all over who have given the proof of love. Baba had so much love for the children. For how long did he give the practical proof of love? What did he give you? Do you remember? Even not considering his own health, what proof did he give? Not considering his own physical state, for how long did he continue to give a searchlight? For how long did he give the proof of love? You used to say that there will be an effect of this on the body, but did Baba stop to consider his body? This was the proof of his love. Now in return, children also have to give the proof of love. You have to perform the actions that Baba demonstrated to you. Just as Baba showed you about amrit vela whilst in the corporeal form, children should also do the same. For until now, the result has been that children try and satisfy their own heart and just wake up and sit there. There isn't that intoxication or awareness of being the embodiment of power. Instead of your being the embodiment of power, what has been mixed in? Laziness. So although children have a meeting, because laziness is mixed, and because the line is not clear, they are not able to have the experiences that they should have in the meeting. There is a mixture. If you start this here, when everyone



sees the Madhuban niwasis, everyone will start to do the same. Madhuban niwasis are specially loving and so they should specially sacrifice themselves. One always sacrifices oneself out of love. Achcha.

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**Avyakt BapDada's Elevated Versions on Shiv Ratri  
(Spoken Through the Body of Santri Dadi)**

Whose day of welcome is it today? (That of Baba and the children.) However, some children have forgotten themselves, and so they have also forgotten the Father. Today, it's the same welcome as it used to be previously. Baba used to receive so many telegrams. (No one sent any telegrams after Baba became avyakt.) So you had forgotten the father, had you not? Since Baba exists all the time, till when will you continue to forget the Father? This is faith, this is study. Since the study is for all the time, that task will also continue as it has been. If there isn't this faith, there will be fluctuation in the task also. Do children understand the status of whom they belong to? Since the Father exists all the time, so do the children. Baba says: All souls are brothers. Body consciousness makes you forget your original religion. How can the task continue if you keep on forgetting? How can you move forward? Since Baba has given His introduction, children have also received their own introduction. How much effort has been made to make this aim firm? Up to when will you continue to experience the fruits of that effort? Baba is telling you this simply to remind you.

Today, I haven't come to speak the murli. I have come just to meet you children. The child said, "Baba, all the children are remembering you a lot. Baba, will You come? Will You refresh us? You are refreshed anyway if there is the faith. Even then, Baba had to come to meet the children for a little while. Baba has come to remind you of the awareness of self-respect. Children, always consider yourselves to be a hundred times fortunate. Someone who has deep love for and full connection with the Father, Teacher and Satguru is said to be a hundred times fortunate. What happens when a kumari gets married? She develops love for her husband and therefore she is called one who is always fortunate. (In this context, the word fortunate refers to always having a husband.) But for how long will she be always fortunate? What is inside her? A kumari is considered to be more elevated than a hundred brahmins. After she gets married, because she becomes impure, she is automatically considered to be unfortunate. No one knows this. Only Baba can tell you who is always fortunate. Someone who always has deep love for the Supreme Soul is considered to be always fortunate.

This is now the time for studying. Baba is carrying on with His task. Whilst giving you directions, He is also teaching you. He will continue to teach you for as long as He has to. Destruction is standing in front of you, and that is connected with the Father. Do not think that it is separate from the father. This isn't a separation, nor is it saying good-bye. Until destruction takes place, Baba is with you. Baba has gone to the subtle region for a specific task. All that will continue to happen according to the time. There is no separation nor is there good-bye in this. Do you feel a separation? Did you give leave? If you had given leave to Baba, you would also feel a separation. As you did not give leave, you won't feel a separation either. This part within the drama continues to be enacted. Baba's game continues. The game within the game will continue. As you go further, you will have to witness many such games. Do you have such courage? When you maintain courage, you will be able to witness a lot more. You will have to witness a lot more in the future. But you must be very cautious at every step. If you are not cautious and you come across a hole, there may be an accident.

I have come to meet the children for a short time. A lot more has to be accomplished. I have to do a lot from the subtle region. I have to fulfill the desires of the children as well as of the devotees. All tasks take place at the confluence age. You have received Baba's introduction and that is like a treasure store, a lottery. I have completed serving the children, now I have to serve everyone from the subtle region. There are real children and also step-children. I have to serve everyone. I came and gave everyone My introduction through drishti. It is Baba's task to give you children a searchlight through drishti. Now, everyone has to serve in the museum. Give everyone Baba's introduction. You have to do service using the pictures that Baba created for service. A mountain is lifted by giving a finger. This is remembered as the memorial of the gopes and gopis lifting the mountain. If you do not give a finger, the mountain will not be lifted. I have to uplift the souls here on this earth, lift the mountain and take them with Me. A group gets together. At the end, you will have

to live together and form a group. First of all, you had a vision of something red and at that time you did not understand it, but now you know that it was a group of those souls. A programme is fixed in the drama to take them with Me. Everyone has to do service. Achcha. Wake up early in the morning and stay in Baba's remembrance, because at that time, Baba remembers everyone. At that time, some children are not visible. Baba has to search for them. Even though you may remember Baba individually, you also have to be part of the gathering. The more you stay in remembrance, the closer you will come. You become confused by forgetting the Father. If you always keep the Father with you, you will not forget Him. Achcha.

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### On The Auspicious Festival of Holi

Is it a special Holi for you today? How is Holi celebrated? Do you know how to celebrate Holi? What is the Holi of the confluence age? How will you celebrate Holi according to the present time? According to the present time, what aspect of Holi has to be celebrated? Many things have to be done at Holi. There is the colouring, the burning, the decorating and also the finishing. All these things that have to be done at Holi are happening at the present time. What do you have to burn? What do you have to finish? What do you have to colour? And what do you have to decorate? To do all of this means to celebrate Holi. If anything is lacking in these four aspects, it cannot be called celebrating Holi. People dress and decorate themselves very beautifully at Holi. How are they decorated? Like the deities. Are all of you decorated? There isn't anything lacking in the decorations, is there? What is the main decoration of Holi? The fancy images; they create them and first put a bulb on the forehead. They have copied this from this time. Your main decoration at the confluence age is the lighting of the light of the soul on the forehead, and so they light a bulb as a symbol of this. But in order for all of this to happen, remember the meaning of "ho li." "Ho li" means that which has happened is already passed; it is the past. Whatever scene has taken place is now the past. The point you need to pay attention to at present is the point of the shield of the drama, that is, that everything is the past. When you become so strong you can be coloured permanently. If you do not put the meaning of Holi into your practical life, the colour fades away. In order to be coloured permanently, think at every moment that everything has already passed. Whatever happens has already happened. Are you celebrating such a Holi? Or, is there sometimes some churning taking place on seeing the scenes of the drama? To churn the knowledge is one thing, but what is the churning about the scenes of the drama with the questions of why, what and how? When yoghurt is churned you are able to get butter. But what will you get when you churn water? Nothing at all. The result will just be that firstly, there will be tiredness, and secondly, it will be a waste of time. Therefore, the questions are just the churning of water. Instead of churning this, churn the knowledge. What was the main yukti for service given to you in the final days of the corporeal form? To encircle everyone; you have to encircle everyone in two ways. Firstly, through words while doing service and secondly, through the subtle, angelic attraction. Let the encircling be such that no one can get away. The main method of encircling them is with the subtle, angelic attraction. Let there be such encircling that neither you nor anyone else can get away. You have not yet shown the practical method of encircling. It is easy to build a museum. To build a museum is not encircling, but to be pierced by the subtle, angelic attraction means to be encircled. That is to happen now. You will not have a lot of time for service now. There will be such circumstances in front of you that will create the possibility of obstacles in your service. This is why, with whatever time someone has available, whatever service someone is able to do should be done to the maximum extent now, otherwise even the time for service will have been and gone, that is, it will have passed away. This is why you tie yourself to the maximum extent in the bondage of service. All the many other bondages will be finished through this one bondage. Become engaged in Godly service. Don't wait for someone to tell you to do something. What will happen if someone has to tell you? You will receive only half the fruit because the one who told you or gave you the inspiration also becomes a partner in that. When there are two partners in a shop, everything is shared out between them. If it belongs to only one, he is the master. This is why when you do something you have been asked to do, the reward of that is then distributed. If you do it as a master, you claim a right to the entire property. This is why everyone must do everything as a master. But together with being a master, you also have to be a child. Sometimes, when you become a master you are caught up in that, and when you become a child you become irresponsible and leave everything aside. You must not leave anything aside nor must you hold on to anything. To be trapped by something means to hold it tight with stubbornness. When you hold something very tightly, the form of it changes. What will be the state of a flower if you hold it very tightly? Hold it, but to what extent? And how? This also has to be understood. Either you become trapped when you catch hold of something tightly or you let go of it. Make the effort of being equal in both. Those who continue to move along being a child as well as a master will have the main sign of firstly being creative and also egoless at the same time as being humble and the embodiment of love. You will be able to see all these four aspects in their every activity. If any one out of the four is lacking, there is something lacking in the stage.

Do you know how Holi was celebrated in the subtle region today? It was only with the children. All of you are also celebrating Holi, are you not? When the trance messenger came, we played a game. What game did we play? (If you take us there, we will be able to see it.) You have the vehicle of the intellect. The vehicle of the intellect is even better than divine vision. That game is not possible here. Those things do not exist here. Today, it was the day of festivity. So when the trance messenger came to the subtle region, the corporeal form was hidden away. A very beautiful mountain of flowers was created and the corporeal form was hidden within that. Seen from a distance, it appeared to be just like a mountain, and so when the trance messenger went there, she did not see the sakar form. She searched everywhere, but he was not visible. Just as one plays the game of hide and seek, she saw the form in this way. Sitting amidst the flowers was the corporeal form. That scene was very beautiful. Achcha.

**Then Avyakt BapDada gave everyone nectar and bhog and had a special meeting with each one and gave special instructions to those who look after the museum to fill the museum with the subtle, angelic attraction so that whoever comes there is totally attracted by it.**

\*\*\* OM SHANTI \*\*\*

### Equality in the Virtues of Love and Power

Are you sitting in soul consciousness whilst on the pilgrimage of remembrance? In which main virtue have you stabilised your consciousness whilst on the pilgrimage of remembrance? Although you are on the pilgrimage of remembrance, which main virtue are you the embodiment of? What is your main virtue at this moment? (All of them gave their ideas). At present all of you are especially in the stage of being the embodiment of love. But as well as being the embodiment of love, according to the situations of the present time, you also have to be the embodiment of power to the same extent. Have you seen the images of the goddesses? What is the main speciality in the images of the goddesses? Have you never examined your image with attention? When the images of the goddesses are created, apart from Kali, they are all portrayed with moist eyes. Their eyes are portrayed as being lost in love, and together with that, when the face is created, the sanskars of power are visible on their faces. Love, compassion and coolness are visible in their eyes. The sanskars of motherly love are visible in their eyes, and their posture or whatever vehicle they are riding and the weapons they are holding epitomize the form of power. In the same way, there should be the balance of both these virtues in you shaktis. You should be the embodiment of love just as much as you are the embodiment of power. As yet, you do not have both. Sometimes you have the waves of love and sometimes you stabilize yourself in being the embodiment of power. Both should be simultaneous and equal. This is the sign of the final perfect stage of a shakti.

What is visible to BapDada on the foreheads of you children now? Have you seen what is on your forehead? Are you seeing the reward, or are you seeing the sparkling star of the present fortune? Or, are you seeing something else? (All gave their own ideas). Three things are visible with all three relationships. This is why you were given the trident as a gift. All three stars are visible. One represents the future, the second the present fortune and the third, the perfect stage of you, the soul when you are in Paramdham; it is the star of the perfect stage of the soul. All three stars are visible. Continue to observe these three stars. Sometimes clouds come in front of the stars, sometimes stars change their position and sometimes they even fall. Here also, sometimes they change their position and sometimes they even fall. Sometimes, when you see them, they are very high, sometimes they are in-between, and sometimes they are even lower than that. So, do not change your position. If you do change your position, it should be to move forward, not to come down. Constantly continue to climb to the eternal, perfect and complete stage. Become such a star. Here, there is no question of anyone falling. All sitting here are good effort makers. But finish your habit of changing position.

What is the result of the kumaris? What do you think your result is? In which special aspect do you think has there been progress for you? (All gave their ideas). There is weakness in the pilgrimage of remembrance. This is why there is not so much realization; there is not so much experience at amrit vela. Therefore, just as in sakar days, when you used to go for walks in the fresh air, and you were given the aim and experiences of yoga, in the same way, the teachers who are the instruments for the kumaris should also take them out for half an hour, for a walk in solitude. In the beginning, you used to go and sit separately. Some would go to the shore of the ocean, some would go and sit in one place, and some in another place. Let them practise this. There are many big terraces here. And from 7.00 - 7.30 in the evening is a specially good time. Just as the hours of amrit vela are satoguni (pure), in the same way this time of the evening is also satoguni. People also go out for a walk at this time. At that time, have yoga within the gathering, and now and then someone should speak in a subtle, angelic tone so that if the yoga of the intellect of some is pulled in other directions, their attention will be drawn back again. There is a big weakness in the subject of yoga. Nowadays, you can give training for one week to the kumaris in a school and they can give lectures and explain at the exhibitions. But this is a question of experiencing super sensuous joy within your life. At that time, think that you are going to BapDada on His invitation. Just as BapDada goes touring, in the same way, with the power of your intellect's yoga, you can also go touring. When you have the experience of the pilgrimage of remembrance, the influence of your subtle, angelic stage will be visible through your eyes and activity. Then, create a rosary, just as you (the teachers) used to do at the beginning. The zeal and enthusiasm of this

group are good, but you have to pay special attention to one thing: know one another's sanskars and live in harmony with one another with a lot of love. When you have special love for someone, you mix very easily with that person. In the same way, all of you should mix with one another. When the kumaris give the practical proof of this, others will become instruments for the service of the kumaris. And one who becomes an instrument also receives the fruit of that. You are the showcase to inspire zeal, enthusiasm and progress in many other kumaris. The corporeal and the Incorporeal have made this programme with a lot of enthusiasm, and so show the result to the same extent. You can become instruments for the progress of many kumaris. You can save those who are equal to you from falling. BapDada has a lot of love for the kumaris. BapDada is supremely pure and the kumaris are pure and the purity attracts purity.

The speciality needed at the present time is that it is the duty of all the maharathis to fill others with their virtues. Just as the donation of knowledge is given, in the same way, there also has to be the donation of virtues. You are called maharathis because you donate the jewels of knowledge. In the same way, the donation of virtues is also very great. It is easy to give knowledge, but it takes a little effort to give the donation of virtues. Who is the number one among all the maharathis in donating the virtues? (Janak). She has this special virtue. And so you should pick up this virtue from each other.

**(BapDada asked about the preparations for the Abu museum.)**

Whilst preparing the museum, be far-sighted and have a broad, unlimited intellect. Think about the future beforehand and imbibe the virtue of using time in a worthwhile way, and also get it ready on time. It will be a wonder if you prepare it quickly and make it perfect. If anything is lacking or there is a defect, everyone's vision will be drawn to that defect. Let there be no defects. Only the words 'It is a wonder', should emerge from everyone's mouth. The whole divine family will see your face in the mirror of the museum. Achcha.

\*\*\* OM SHANTI \*\*\*

**Renounce Seven Things and Imbibe Seven Things**

In which awareness are all of you sitting? In which world are all of you sitting? Are you in the corporeal world or the subtle region? Have you brought the avyakt one into the corporeal world or have you become avyakt? Where are you experiencing the present meeting? You invited the avyakt One into the corporeal world, and so avyakt BapDada is meeting you in the corporeal world through the avyakt form. How much time do you need to bring your avyakt form into the corporeal world? (We are now making preparations, we are making effort.) How much time do you need? How much time do you need to bring your perfect and complete stage into the corporeal form? You can see that in the mirror, can you not? Have you seen the image of the perfect and complete stage in the corporeal form? Was the corporeal body not an example of the complete karmateet stage? Compare yourself with that and tell Baba. You have to become like that. You simply have to imbibe the virtues. So how much difference do you think there is in Baba's final stage and your present stage? How much time do you need for that? You saw the proof of the corporeal one with your eyes. Compare your actions and speech with every virtue and every action of Baba's and you will know. According to the present time, even a difference of 25% is a lot. There is very little time for effort, and so just as you keep a chart of remembrance, together with that, you also have to keep this chart. Whatever actions sakar Baba performed, whatever stage he had and consciousness he maintained compare yourself with that. Achcha.

Today the kumaris are going to take the exams. In the effort you are making, imbibe seven main things and renounce seven things. What are they? (Each kumari gave her thoughts.) You tell everyone to renounce the five vices, and together with that, the sixth thing is laziness and the seventh is fear. Fear is also a big vice. The main virtue of a shakti is fearlessness. Therefore, you also have to renounce fear. Achcha, what do you have to imbibe? Know your original form. So, know your original form, your original religion, your original home, pure actions, your aim, the qualities for that aim, and you also have to spin the discus of self-realisation. Imbibe these seven aspects. What will you become if you imbibe these seven things? The goddess of coolness. Do not become Kali. You now have to become Sheetla, the goddess of coolness. Become Kali over the vices, Be Kali in front of the devils, but become Sheetla, the goddess of coolness, for your Brahmin clan. Achcha.

\*\*\* OM SHANTI \*\*\*



### The Inauguration of the Spiritual Museum in Abu

Namaste from Baba to the children who have love for all. Whom do you have love for? (Some said for the Father and some said for service.) What else do you have love for? One aspect still remains. Of course you have love for BapDada, but you should also have greater love for effort. You have love for the divine family, for service and for BapDada anyway, but according to the present time, there should be greater love for effort. Those who have love for effort will be loved by all. Each one of you should check how much love you have for effort. You have love for BapDada because He inspires you to make effort. You will have love for the reward only when you first have love for effort. You cannot give or take love from the divine family until there is love for effort. If you have love for effort, you can then become worthy to claim love from each other. You have gathered here because of love. However, it is love for BapDada. Now have love for effort because it is this effort which creates the reward of the whole cycle for you children. BapDada has even greater love than you children have. To the extent that someone is loving, accordingly he continues to receive the response of that love. Take love with the avyakt form. To what extent have you learnt the lesson of avyakt love? This is the lesson of the present time. Take love through your avyakt form and give the proof of service with love. To what extent have you made the lesson of avyakt love firm? What do you think the result is? Have you reached half way? Baba is asking the result of the majority. (Some said 25%, some said 75%.) There is such a vast difference between 25% and 75%. The majority think that it is 25%. Why is there such a result? What is the reason for this? If there is 25% avyakt love, what kind of love is the remaining 75%? If the majority of you have a result of only 25%, how will you claim pass marks in the future? Now, avyakt love is the main thing. Avyakt love gives power to the pilgrimage of remembrance. Avyakt love helps in creating an avyakt stage. Why is there a result of only 25%? Have you thought of the reason? According to the time, you shouldn't have this result. According to the time now, it should be 75%. So what will you do to achieve such a result? What is the method for that? (Introversion.) You always say that you have to become introverted. But what is the reason for not being introverted?

You have love for BapDada and service anyway. But there is less love for effort. The reason for the lack of love for effort is that the majority of you become disturbed on seeing the circumstances. You create your stage (sthithi) with the support of the circumstances (paristhithi). You do not change the\* circumstances through your own stage. You think that you will be able to create your stage when you change the circumstances. Develop the power of the original stage of the self through which the circumstances can be changed. Those are external situations, whereas this is the original stage of the self (swa-sthithi). You become weak by being influenced by external circumstances. And by stabilising yourself in the original stage of the self, you receive power. And so, do not stop because you have been influenced by the external circumstances. The original stage of the self has so much power that it can overcome any kind of external situation. Because of your weakness in stabilising the self in the original stage, sometimes the external circumstances become powerful. The majority of the children always keep saying: Baba, put this right, then we will be able to become like this; there is a hindrance because of this aspect. There are very few who reveal their own courage, in that they will definitely overcome those circumstances. They request something, and that is good. However, together with that request, they do not put into practice the advice they receive. Many files of everyone's requests have accumulated. Just as Dharamraj has the accounts, in the same way, BapDada has many requests from you children. There is a file for each one of you. The main thing you have been told is to have love for making effort. What do you call yourself? (Effort-makers.) Since you are effort-makers, do you not know what effort is? Do you know your file? What is your effort? Do you know that? You saw the final stage of the corporeal form: how Baba demonstrated to you action in the corporeal form. And so, from that you came to know the final stage. According to the final stage, to remove instantly whatever weakness is visible means to have love for effort. Do not do that slowly. Did you see the main virtue of sakar Baba? He never left anything for later. It had to be done there and then. Just as he used to do it at that very moment, in the same way, you have to do it right now. You shouldn't say that you will do it sometime later, or that you will do it after ten or fifteen days. "We will practise that afterwards when we return home from Madhuban." There are many who wait in this way. They forget to make the

preparations. They do not make the preparations. Instead they wait for things. If you stop waiting and start making preparations, then your result will be 75%. The result of the effort of the present time should not be less than 75% for the majority of you. Baba is also telling you the result. Some are waiting for the time, and some are waiting because of obstacles, some because of their relationships and some because of their own body. But no matter what something is like, whatever is in front of you, whatever the situation, you have to become perfect in that same body. Keep this aim.

Now, because you take the support of something or another, you become dependent. You are dependent on things. Each one of you relates your own story at amrit vela. Some say: If I did not have this physical illness, I would make a lot of effort. Some say: Remove this bondage. But if one bondage is removed, another one will emerge. If the bondage of the body is removed, a bondage of the mind, a bondage of wealth, or bondage of relations will emerge. What will you do then? They will not remove themselves. You have to remove them with your own power. Some think that BapDada will remove them, or that they will be removed according to the time. But do not think in this way. The time has now come very close. Those who become slack in their efforts will let this time for effort slip through their hands. Do you know how many breaths you take? They are countless. And so each breath and each second should be used in a worthwhile way. Now the time is such that if there is any kind of carelessness remaining, then just as many children lost the great fortune of experiencing a sweet meeting with sakar Baba, in the same way, this fortunate time of making effort will be lost through your own hands. This is why you are being told about it beforehand. I love love for effort and increase your effort. Baba continues to watch the game from up above. You can also come up and watch it and you will enjoy yourself a great deal. Baba sees very entertaining games of the children. You can also see them. If you watch whilst being stable in your elevated stage, you will be able to see the games of others as well as your own. BapDada continues to watch them. They are games of great amusement. The great maharathis are not afraid of lions, yet they are afraid of ants. They are able to confront a lion easily, but they do not know the method of treading over an ant. This is the game of the maharathis. Do you know what the cavalry do? (They gallop.) Baba also watches the games of the cavalry. Baba has already told you about the maharathis. The cavalry have a lot of courage and enthusiasm. They even move forward in their effort, but whilst galloping... (They slip off.) They do not slip off, they do not fall or get tired, they are tireless and they even continue to move along very well, but they become attracted by the side-scenes that come along the path. Even though they continue to make effort, they have greater sanskars of just observing, "What is this one doing? How is he doing this? Even I can do that." They compete. The cavalry have a great attraction for observing others. There is an amusing aspect about the infantry also. Baba is telling you about the game. What do they do? It may be a very minor thing, but they turn it into a great mountain. They do not make a mountain into a mustard seed, but instead they make a mustard seed into a mountain and get themselves disturbed. It is nothing and they make everything out of it. And then looking at its height, they lose their courage. Even then, according to the present time, out of all the three, half of each quality are transforming themselves. This is why BapDada is smiling on seeing their courage and enthusiasm, and seeing them step forward. If each of you is asked, who is a maharathi, who is of the the cavalry and who is of the infantry, will you be able to answer? Achcha.

\*\*\* OM SHANTI \*\*\*

### The Main Sanskar of Brahmins - Complete Renunciation of Everything

Why has a gathering of all of you specially been called here now? Four main things are necessary for a gathering. 1) Love for one another. 2) A close relationship. 3) Responsibility for service and 4) The proof of the dharna of knowledge and yoga. Are you ready in all these four aspects? How do you have love for one another? What is the method to develop love for one another? The reason why you become distant with one another is that the sanskars and the thoughts of one another do not match. How can the sanskars and thoughts of all of you become one? (Each one of us has our own sanskars). What is the main sanskar of the Brahmins of the confluence age? What was the main sanskar of the corporeal form? The sanskar of Brahma is the sanskar of the Brahmins. What was the main sanskar of sakar Brahma? You saw that sanskar in Brahma Baba in its complete form, but among the Brahmins it is according to their yoga and power. Baba's main sanskar was of being a total renunciate. To be egoless means to be a total renunciate. Such souls surrender everything that belongs to them. When you become a total renunciate you imbibe all the virtues. Not to see the defects of others is also renunciation. If you have the practice of renunciation you will be able to renounce this also. To be a total renunciate means to also renounce the awareness of the body. And so the main sanskar of Brahmins is to be a total renunciate. Which main virtues come through this renunciation? Easiness (implying easiness, lightness and simplicity) and tolerance. Those who have easiness and tolerance attract others and they are able to have love for one another. If there isn't easiness, there cannot be love for others. This is the method to become loving towards one another. Firstly, be a total renunciate even of the body. By being a total renunciate, there will automatically be easiness and tolerance. The sign of being a total renunciate is that there will be easiness and tolerance. You saw this in the sakar form, did you not? Baba was easy and light to the extent that he was knowledge-full, which is known as having the sanskars of childhood. He was mature with elders and a child with children.

The behaviour of all of you should be such that the image of Bap and Dada is visible through that. The image will not be visible through your words, but through your behaviour. Do you have such behaviour now? Is the image of Bap and Dada visible through your behaviour? It is visible, but only sometimes. When you stabilise yourself in that stage and then do service, people understand from your words and your face that the One who has given knowledge to you is someone very elevated. They say that they do see the image of BapDada in your behaviour, but only sometimes. You are a camera. A picture of BapDada is printed in your camera. Yet you only show that sometimes. Why? Why do you not constantly show that picture? (This is the effort.) Until when will you keep on using the word "effort"? For how long do you still want to make effort? Will you keep on saying until the end that you are effort-makers? Will you continue to say it as you are saying now, till the end? The word "effort" now has to be changed. Although you will remain effort-makers till the end, that effort will not be what you are speaking of now. The meaning of effort is not to make the same mistake twice. Are you making such effort? You even have to put the meaning of effort into practical form. If you keep repeating the same mistake, how can you call that making effort? Make effort to keep the aim of being an effort-maker. Remove the use of the word "effort" in this way. Now, there is effort even in being an effort-maker. This should not happen.

How can you be loving towards one another? You won't become this simply by corresponding through letters or by having a gathering; that is a physical aspect. You can only be loving towards one another when you match the thoughts and sanskars of one another. You have even been told the method for that. (To be a total renunciate.) What are the signs of a total renunciate? (Easiness and tolerance). You will become loving when you imbibe these aspects. In order to bring about easiness, simply pay attention to one aspect at this time. It has been seen that at present your stage is based on praise. There are the two terms: Praise and defamation. So, at present, your stage is based on praise, that is, there is the desire or greed for fruit of the actions you perform. You have desire for the fruit of the task you perform to a greater extent. If you don't receive praise, you are not able to maintain your stage, and when there is praise, you are able to maintain your stage. If there is defamation you become orphans. You lose your stage and you forget the Lord and Master. So never think that you should be praised. Do not create your stage on the basis of praise. If your

stage is based on praise, you will keep on fluctuating. Day by day, there will automatically be an influence of the special children. But you must not be impressed by that yourself. If you accept the fruit here, you will finish your fruit for the future. The more you are making incognito effort and are an incognito helper, the more you create your incognito status. No matter how much others praise you, you yourself must not be influenced by that praise.

Whatever task you perform, stay at the confluence and judge it accordingly, because all of you belong to the confluence age. This is why whatever happens, there are always two sides to it. Stay at the confluence of both of these and then judge. Do not be on one side too much, nor on the other side too much. Stay at the confluence. The tasks you Brahmins of the confluence age perform are not being performed at the confluence: you go too much to one side or the other. You householders are also helpers in service, and so you have to stay at the confluence in order to look after both. Stabilize yourself in the stage in-between the two. If you stay at the confluence, you will be able to do both accurately. Your food, drink and clothes etc. are all moderate. Make a judgment in this way by being stable in the stage of being in-between and then continue to move along. In some aspects it is visible that you are either on one side or the other side to a greater extent, whereas you should be in-between. The stage of being in-between is the seed stage; to be just a point. Just as a seed is very subtle, the seed stage is also very subtle. You need courage and the method to remain stable in that stage. You have also been given the aim of when to be a child and when to be a master. Whenever you have to be a child, do not be a master and whenever you have to be a master, do not be a child. Many misunderstand this. Check this a great deal. Have the total consciousness of being a child and also a master. This is why you are told to stay at the confluence. Do not simply be a child nor must you simply be a master. By having both virtues, you will be able to do everything accurately. To be a child means to be free from waste thoughts. Simply follow the orders and directions you receive. To be a master means to give advice. You also have to observe at which place and in which aspect you need to give advice. Do not become a master everywhere. If you are a master when you have to be a child, there will be a conflict of sanskars. This is why in order to become each other's helper, imbibe both aspects. Otherwise there will be a conflict of sanskars. If you are a master when you have to be a child, then because there are two masters, there will be a conflict of sanskars. You have to be a master as well as a child. Be a master and give advice and then when it becomes final, be a child, and then be a master. Judgment by the intellect is needed for when to be a child and when to be a master. Think about which form you have to adopt at what time. Be one with many forms, do not always have just one form. As is the time, so should be your form. But don't become one with many forms in the wrong way; become this in the right way. Achcha.

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### **The Method to Make Your Thoughts, Words and Deeds Accurate**

Today, Baba has come for a special task. Do all those who are sitting here consider themselves to have faith in the intellect? (All are numberwise.) You may be. numberwise, but do you have faith in the intellect? Can you be given the title of the ones who have faith in the intellect? Is there a number in faith, or in effort? There can never be a percentage in faith, nor can faith ever be numberwise. There can be a number in the stage of effort; there cannot be a number in faith. There is either faith or there is doubt. If there is the slightest doubt in anyone's faith, whether in the mind, words or actions, if there is the slightest doubt in his mind, he is called one with doubts in the intellect. Do all of you have faith in the intellect to this extent? What is the main sign of those who have faith in the intellect? Is there a special sign for discerning them? When new ones come in front of you and you haven't heard their history etc., how will you be able to discern them? (We will receive the vibrations.) What vibrations will you receive through which you can recognise them? You now have to practise this, because at this time, a lot of subjects are to be created. And so a lot of practice is needed to discriminate between the close ones and the subjects. The main aspect of how to recognise them is that from their eyes you will have the feeling as though they are clearly focusing on the target. What are the eyes of a marksman like? The archers or the marksmen in the military keep a perfect aim. From their face, you will feel that they are marksmen. You people receive the main teaching of looking at just one target, which is to look at just one Point. So, to see the point means to see the target. So what is the sign of those who have faith in the intellect? They will have a perfect aim. If their aim moves even slightly, there is defeat. When you look at someone who has faith in the intellect, from his eyes you will have the feeling that although he is looking at one thing, he is seeing something else. And his words will also be accordingly. This is the sign of those who have faith in the intellect. The stage of a marksman is that of intoxication. And so, the sign of those who have faith in the intellect is that they will always aim at the target and their stage will be that of intoxication. Practise this now, and then judge whether your discrimination is accurate or not. And then, whilst practising this, your discrimination will become accurate. People say that the whole world is merged in the vision, and so you will be able to know their whole world from their vision.

In order to make your thoughts, words and deeds accurate, simply remember three words. What are those three words? These three words are mentioned in the murli every day. For the thoughts, become incorporeal; in your words, become egoless; and in your deeds, become viceless. This is the proof of the words and deeds of the deities. And so if you remember these three: incorporeal, egoless and viceless, your thoughts, words and actions, all three will remain very good. The more you stay in the incorporeal stage, the more you will be able to remain egoless and viceless. There won't be any bad odour of vice. This is the main effort. What will you become by remembering these three things? You will become the knowers of the three aspects of time, and you also become the masters of the world in the future. In the present, you become the lords of the three worlds and the knowers of the three aspects of time. You have understood the meaning of being the lords of the three worlds. Those who churn the knowledge of all three worlds are the lords of the three worlds, because you children are also with the Father. Achcha.

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### The Magic Mirror

Do you know the value of this avyakt meeting? Is there a difference between meeting the avyakt form and meeting the corporeal form? Do you know the value of the avyakt, invaluable meeting? The value of the avyakt meeting is in letting go of the corporeal feelings. The more you give value to this avyakt meeting, the more you experience the avyakt meeting. Now, each one of you should ask yourself: How much value do I give and how much time have I given for this? At present, there is a need to stabilise the self in the avyakt stage. Each of you can understand what your own result is and you can also judge what the result is of each other. Therefore there is a need for the avyakt stage to be accomplished. Do you know the signs by which one is able to discern the avyakt stage in the life of all of you? There will be uniqueness in each action and secondly, whilst they are performing every action, there will be the experience of super sensuous joy from every physical sense. Their eyes, features and activity will all always remain in super sensuous happiness. You will be able to see the sparkle of uniqueness and super sensuous happiness in every action through which you will know that they are stable in the avyakt form whilst in the corporeal form. If you are able to see both these aspects in your actions, you should understand that you are stable in the avyakt stage. If they aren't visible, then understand that they are lacking and that you have to make effort. In order to attain the avyakt stage, you have been told one slogan from the very beginning. If you are able to remember that, you can never be defeated by any obstacle of Maya. Does everyone remember such an elevated slogan? That slogan comes in every murli in different forms. "Manmanabhav, and I am a child of God, the Father", are there anyway. What is the slogan to attain victory over the obstacles created by Maya whilst making effort? "The self-sovereignty of heaven is our birthright." At the confluence age, the Father's treasure is our birthright. Have you forgotten that slogan? What will happen when you forget your right? You know what things you have a right over, for all these things are your birthright. When you consider yourself to have a right, you will not be dependent on Maya. In order to save yourself from being dependent, consider yourself to have rights. First of all, you have a right to the happiness of the confluence age. And then, you have a right to the happiness of heaven in the future. And so do not forget your rights. When you forget your rights, you become dependent on one thing or another. And those who are dependent on external things can never be happy. Those who are dependent on external things have the attainment of sorrow in every aspect; in their thoughts, words and actions. Those who have a right stay in the intoxication and joy of having the right, and because of this joy, the wealth of happiness is threaded around their neck in the form of a garland. Do you know about the happiness of heaven? What are the toys of satyug like? There, you will play with jewels. You people have already created a list of the happiness of satyug and the sorrow of kaliyug, but when you create a list of the happiness of the confluence age, it will become twice as long. Fill yourself with those sanskars of the golden age now. Just as little children are constantly busy in playing throughout the day, and do not have any worries, in the same way, churn the list of all the things of happiness and play with the jewels of knowledge in your intellect. That is, continue to play with the jewels of happiness, and you will never be defeated in the play of the drama. At the moment, you are defeated by one thing or another.

How much love does BapDada have for the children? BapDada's love is eternal, whereas the love of the children is sometimes of one type and sometimes another type; it is not constant. Sometimes, they are the embodiment of love. What image do you sometimes become, instead of being the embodiment of love? You are either full of love or difficulties. What should you keep with yourself in order to see your own image? A mirror; does each one of you have a mirror? If you have a mirror, you will continue to see your own face. And by seeing it, you will be able to remove all the weaknesses. If you do not even have a mirror, you will not be able to remove the weaknesses. This is why always, in every respect, keep a mirror with yourself.

However, this mirror is such that when you think you have it, it sometimes disappears in-between. It is a magical mirror; it disappears in one second. How can you keep the mirror eternally? For that, which main qualification should you have? What will be the special qualification? Those who are worthy of surrendering will have a mirror with themselves. If you are not worthy of surrendering, you will not be able to have the mirror eternally. In order to keep a mirror, you first have to surrender yourself totally. In other words, this

can be described as a total renunciate. A total renunciate has a mirror. Only those who are stable in the avyakt form are able to experience the avyakt meeting. At the present time, there is a greater lack in the avyakt stage. You are all right in two aspects, but lacking in the third aspect. One is to speak about something and the other is to churn it. You are all right in these two aspects; both of them are easy. The third aspect is a little subtle. In the result seen at present, there is greater speaking about something and less churning it. What is the third aspect? One is to churn something and the other is to become lost in that. That is the stage in which you are totally merged in love. And so, at present, there is greater speaking than even churning. You are victorious in the first number, second in churning and third in staying in the stage where you are totally lost. It is visible that you are lacking in this stage. From the activity of those who stay in a stage of being totally lost, the virtues of uniqueness and having super sensuous joy are visible. And so, you have to make intense effort to remove this weakness. All of you are effort-makers. This is why you have reached this far. But now is not the time to be effort-makers. It is now the time to be intense effort-makers. What will happen if you just become effort-makers when you need to become intense effort-makers? You will remain very far from your destination. It is now the time for becoming intense effort-makers. Are you taking as much benefit from this as you should be or not? Each one of you has to check this. This is why you are told to keep a mirror with yourself at every moment so that you can quickly know your weakness. Then by making your effort intense you will be able to move forward. Achcha.

Today is the day for giving the kumaris the tilak for service. Just as you people have a picture of the coronation in the museum, just look how big a gathering has gathered on the day that you receive a tilak for service. Do you have so much happiness? But you must remember that all those in front of whom you accept the tilak, will be watching you. You must not forget that the tilak is being applied in front of everyone. You must have that much courage. You must maintain the honour of this tilak. The honour of the tilak means the honour of the Brahmin clan. What is the code of conduct of the Brahmin clan? You have been told about it. Those who have such courage to become the most elevated human beings can accept this tilak. This tilak is not ordinary. There also, such a huge gathering will see you. All of you Brahmins have gathered together on the day of the kumaris receiving the tilak for service. Those who do service have to pay attention to one special virtue. Those who do all-round service have to especially pay attention to this aspect. No matter what the circumstance may be, their stage must always remain constant. Only then will there be success in all-round service.

**(Baba gave a tilak and toli to the kumaris who had come for the second training group.)**

Today, Baba had a meeting with everyone through the eyes. Even whilst being far, you are close to Baba according to your worthiness and power. No matter how far away someone may be sitting, he is merged in BapDada's eyes with his love. This is why they speak of the jewels of the eyes. Today, BapDada is meeting the jewels of the eyes with His eyes. Each one of you is more loved than the other, and therefore nothing special can be done. Children used to receive the warning from the sakar form from time to time that such a time will come when you will only be able to meet BapDada from afar. Now, you are seeing that time. Everyone has a desire, and BapDada also has the desire, but that time is now changing. Together with the time, even the fortune of meeting does not remain. This is why BapDada is now meeting all of you in the avyakt form. Achcha. Namaste and good-bye to everyone.

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### The Spiritual Astrologer of Knowledge and Yoga

Did all of you call BapDada, or did BapDada call all of you? Who called whom? Those children who are the instruments in the Father's task have to remember one aspect at all times: "We have to remain ever-ready and all-rounders at every moment in every situation." If these two things are imbibed by all of you, then the result of service can be very elevated. But these aspects are numberwise according to effort. You children who are the instruments have to remember the slogan: "Whatever actions I perform, others who see me will perform the same actions." At every moment consider yourself to be playing a part in the drama on the stage in front of everyone. One is to rehearse by yourself, and the other is to play a part on the stage in front of everyone. And so, imagine how much attention those who act their part on a stage have to pay to themselves. They have to pay attention to themselves at every moment whilst acting each act. They have to pay attention to their hands, their feet, their eyes, to everything. If anything is not right, it doesn't add beauty to the actor's performance. So you consider yourself to be an actor in this way and continue to move along. When a three minute record is being recorded, you pay so much attention to it. All of you are recording your record for twenty-one births, and so there should be so much attention paid at the time of recording it. If there is the slightest fluctuation in the record, it is erased for all time. Your record for the kingdom of the golden age is being recorded for twenty-one births, and so it shouldn't be spoiled. If it is erased, you distance yourself. And so you should think about this. Everyone's vision is on your every action. When actors are aware that everyone is watching them, they pay special attention to themselves. When there isn't anyone observing them, they become careless. So always think that even when you are doing something by yourself, you are in front of the world. The souls of the entire world are watching you from all four directions. If each flower were to become so perfect and beautiful, the fragrance of this garden would spread so much. But what is the reason that it doesn't spread? Together with the fragrance, in some cases, there is also something else that comes in-between. No matter how much fragrance there may be, a bad odour spreads even faster than fragrance, and so the slightest smallest incident finishes all the fragrance. A rose is said to have an eternal fragrance. An eternal rose is one thing; the rose is a second thing and the third is a spiritual rose. The first number is the spiritual rose. That remains in the stage of a spirit and is always close to a spirit. Such is a spiritual rose. And the second quality are very good in service, but they are lacking in the spiritual stage. They are good in service and in their dharna, and their sanskars are cool. What do you consider yourself? Which number flower are you? There cannot be any thorns here. All are roses, but there is a difference in the roses. What are the signs of the spiritual roses? Do you know how to judge the line on the forehead? Have you become fortune-tellers or not? What do you see in the fortune of knowledge and yoga that BapDada teaches you? You can tell from each one's face, eyes and forehead. And in that also, you can especially tell everything from someone's forehead and eyes. You can become the fortune tellers and recognise anyone. Those lines definitely exist in the eyes and on the forehead. Knowledge of astrology is needed to discern someone. This knowledge of discerning others is lacking in some of you. You learn knowledge and yoga, but you also have to know the knowledge of discerning others. When anyone comes in front of you, you should be able to know about his three aspects of time in one second. One is to know what his life was in the past, another what his vision and attitude are at present, and another, to what extent he can create his future reward. You need to acquire the practice of being able to do this. This knowledge of recognising others is lacking. You now have to remove this weakness. If you do not have this virtue in the time that is yet to come, if it is lacking, you will be deceived. Many such souls will come in front of you; internally they will be one thing and externally something else. They will come to test you, because many think that this is just something that you learn off by heart. So many will come to you in an artificial way in many different forms and colours in order to judge you. Therefore, you must pay attention to what each one comes for and what his attitude is like. Be very cautious with impure souls. Day by day, there will be many such cases. There are many sinful souls. Calamities, untimely death and sinful actions are increasing, and so because their desires are not fulfilled, they wander as impure souls, and therefore you have to be very cautious about this. When an impure soul has entered someone else, a special incense stick (dhoop) is lit to chase it away, something is heated in a fire and that person is touched with it. Or, that person is even fed red chilli powder. So all of you have to work with the power of yoga. You have to heat up each of your physical



senses with the fire of yoga so that no one can attack you. If there is the slightest slackness, if any of your physical senses become slack, then it can enter you. Those impure souls are also very powerful. Maya's power is no less. Pay a lot of attention to this. And even the elements of nature will carry on with their own work. In order to confront them, imbibe Godly power into yourself. At that time, you must not have love for it. At that time, you need to be the embodiment of power. You have to think about when you need to be the embodiment of love and when you need to be the embodiment of power. You need to be an embodiment of power in all these aspects. If such a person comes and you show him extra love, it can also cause damage. Have love for BapDada and the divine family. But with all the rest, you have to confront them with the form of power. Many children make mistakes and they are attracted by their love. That love increases and makes you weak, and therefore there is now the need to be the embodiment of power. The praise of the final slogan is of the mother of Bharat who is the incarnation of power. They do not say 'Gopi Mata' the loving mother. It is now the part of being the embodiment of power. The part of the gopikas was in the corporeal form. Now, it is the part of the shaktis in the avyakt form. When each one of you is stable in being the embodiment of power, the power of all of you put together will show wonders. What is the last picture shown as a memorial? That of giving a finger to lift a mountain. You have to give the finger of power. The mountain of the iron age will be finished only through that. Everyone's finger is needed in that. That finger is not yet given fully. You lift that finger, but some people's finger is sometimes straight and some people's finger is sometimes bent. When you give your whole finger, then you will create an impact. All of you have to give a finger to the same extent. You must quickly give a finger to lift this mountain of the iron age and bring about the golden-aged world. You have love for the corporeal form and so you must quickly make preparations to go from this old world. All of you must become stable in being the embodiment of power, and all your long-lost and wandering devotees will be attracted to the magnet against their conscious wish and come. It will not take long. Achcha.

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### The Sign of One Who is Completely Loving

Which stage are you sitting in? Are you sitting in the experience of love, or are you lost in love? Which stage are you in? Do you spend more time in trying to develop love, or do you remain lost in love? Do you check yourself? Each of you has the desire to know the result of your paper. This is the special thought in everyone's heart. And so, today you are being given all the results. The result is that all of you have attained yoga and power according to your capacity. The total result of what you have all written according to your yoga and power is that there is faith in the intellect for the Father. However, the result of the effort to have as much faith in Baba's elevated versions and directions, and also to follow them is seen to be only fifty per cent. There is one hundred per cent faith in the Father, but there is only fifty per cent faith in accepting Baba's orders and instantly putting them into practice with an intellect that has faith in His orders and directions. The result of the majority of you is fifty per cent in having faith in His orders. In the same way, there is faith in the Teacher, but there is a percentage in the result of fully following the study that He teaches. In the same way, there is the full faith that as the Guru, He is the Satguru, but the total result is only fifty per cent in following His shrimat. Don't just have faith in the Father, Teacher and Satguru, but together with that faith, also follow His orders, His teachings and His shrimat with an intellect that has faith. This is still lacking and has to be accomplished.

What is the sign of love? What is the sign of someone who has total love? What is that person's main aim? Whatever all of you spoke of is there anyway. But even so, to clarify that, when someone has love for a person, the face of the one he has love for is visible in his own face. That same light will be visible in his eyes. And there will only be words of love for that person emerging from his mouth. The image of love is visible from his every activity. Only that person would be visible in his eyes, and the image of the one he has love for would be merged in him. You should have such a stage. At present, there is a great difference in the sanskars of the Father and the children. When you become equal, your sanskars will not be visible. Only He will be visible. Others will see the Father in each one of you. Everyone will have visions through all of you. But that is still lacking now. Ask yourself: Have I developed such love? It is easy to develop love, but to become the embodiment of love is the final stage. So you heard the result of your paper. This aspect is still lacking. And secondly, what all of you wrote about in your result: there is not enough power of tolerance. The greater the power of tolerance, the greater will be the success in service. The power of tolerance is also needed to stay within the gathering. The power of tolerance is needed for the final paper of destruction also. For the majority of you, the percentage result of the power of tolerance is very low. Therefore, now increase that.

How will you develop the power of tolerance in yourself? The more you become loving, the more love you have for someone, the greater the power is in that love. Have you experienced how you are able to increase the power of tolerance through love? For instance, the example of a mother and child: when an obstacle comes to a child, because the mother has love for the child, because of that love, she has the power to tolerate anything. She is prepared to tolerate anything for the child. At that time, she does not worry about her own body or the circumstances etc. So also, if you have constant love in the same way, then it is not difficult to tolerate anything for the one you love. Because there is a lack of love, there is a lack of the power of tolerance. This is the result of the paper of all of you. Now, Baba will see the result after one month. In the world outside, they have examination papers every three months. Here, the result of the extent to which you have become the embodiment of love will be seen after one month.

The virtue of fearlessness is the main one, and it was not included in the paper because there is a great lack of this. Within one month, try to completely inculcate into yourself the virtue of fearlessness. How can there be fearlessness? What is the main method for that? To be incorporeal; the more you remain in the incorporeal stage, the more you will remain fearless. There is fear when you are in the body.

Baba is telling you beforehand the chart for one month. When the training class for the kumaris is over, you will be asked to what extent there are the powers of tolerance and fearlessness and the recognition of faith, as has already been mentioned. A paper will be given about these three aspects. Why does BapDada have special love for the kumaris? What is the aspect which makes BapDada have special love? BapDada feels that if they do not receive Godly love, they will become trapped in another type of love. Baba is merciful. Because of His mercy, He has love. BapDada has special love for their future safety. Now BapDada will see how they respond to BapDada's love. You have to save yourself. This is the response to BapDada's love. Do you know which aspects you have to keep yourself safe from? Firstly, there has to be purity in the mind. There should be no doubt in the mind, and secondly, you should maintain such control that no inaccurate word emerges from your mouth. There should be control over your words and control over the mind. Your words should be like those of BapDada in the corporeal form. The actions that you perform should be the type of actions that were performed through the corporeal body. Your actions should be such that seeing you, others do the same. This specially applies to the kumaris. What else do you have to keep yourself safe from? You must also keep yourself safe from the influence of company. There is another special aspect. At the moment, many different forms will come to entertain you, in the form of the soul, and also in the form of the body. But don't be entertained by them. Many examinations will come but they are nothing. Who can pass the examination? Those who have the accurate power of discrimination. The greater your power of discrimination, the better you will pass the examination. You lack the power of discrimination. If you are not able to discern what type of obstacle it is or see in which form Maya has come and why that obstacle has come in front of you, what will the result be? Because of the lack of this power of discrimination, you will fail in the examinations. If your power of discrimination is good, you will pass.

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### Laziness - The Sweet Form of Inactivity

Are all of you stable in the avyakt stage whilst in the corporeal form? What do you call the avyakt stage? Do you recognise it? First there is the recognition of the avyakt stage, then there is the discernment of it. Do you have knowledge of both these aspects? What do you call the avyakt stage? (The absence of the awareness of the corporeal form.) How can there not be the awareness of the corporeal form whilst performing actions with the corporeal form? How much experience do you have of the avyakt stage whilst being in the corporeal form? Today, Baba wants to ask all of you this. What is the longest time you should spend in this stage? What should the longest time be, do you know that? (Eight hours.) According to the complete stage, even eight hours is insufficient. According to your present effort, is eight hours too much? (Not a single person raised his hand.) Achcha. Those who have reached six hours, raise your hands. (Again, not a single person raised his hand.) Achcha, those who have reached four hours of remembrance, raise your hands. (Some raised their hand for four hours remembrance and some for two hours.) According to this result, how much time do you need to make effort? The course has finished. You are now doing the revised course. But even then, the result for the majority of you is ....(not so good). What is the reason for this? All of you are making effort, you have the enthusiasm, and you have the aim; then why are you not able to do it? (Lack of attention.) In which aspect is there a lack of attention? Everyone has the attention to be worthy and come close, but which aspect of attention is still lacking? What causes the lack of practice of the avyakt stage? All sitting here are effort-makers. Is there anyone sitting here who would say that he is not an effort-maker? Since you are effort-makers, why is this lacking? What do you have to do? Why are you not able to remain introverted when you want to? Why do you become extroverted? All of you have become enlightened souls. Whilst being clever, enlightened souls, why do you become senseless? You have received understanding. The course for understanding has also finished. And since the course is finished, it means that you have become sensible. Why are you still senseless? It has been seen that the main reason is that some of you become careless, and this can also be called laziness. The sweet form of laziness is lethargy. There are many forms of laziness. The majority of you have laziness or carelessness in one form or another. There is the desire and also the effort to do it, but because there is carelessness, you are not able to make the kind of effort that you should be making. When there is greater knowledge in the intellect, there is greater carelessness because of it. Those who consider themselves to be less clever are making intense effort, those who consider themselves to be very clever become more careless. The desperation to show and do something that there previously used to be in your effort has now finished. You have become content. You have become content with yourself. "We have understood the knowledge, we are doing service anyway." You must not become a contented soul in this way. There should be that compulsion and enthusiasm in your effort, just as when the ones in bondage are desperate, they make intense effort. However, those who are not in bondage become content and so become careless. This is the result seen in the majority of effort-makers. Always think that you are becoming a number one effort-maker, not that you have become that. When there is the knowledge of all the three aspects of time in the intellect, you consider yourself to be even more clever. You were also told previously how you become a master when you should become a child, and how you become a child when you should become a master. So you are making sweet effort in the form of a child. You have claimed a right to the kingdom and you have also received the tilak. However, this slack and sweet effort will not do any more. The more you remain stable in the form of shakti, the more powerful your effort will be. At present, your effort is not powerful; it is slack. All of you are effort-makers, but there isn't the power that there should be in the effort; it isn't powerful effort. In order to fill your effort with power, you must keep a point in front of you in the morning. Just as you have a heart-to-heart conversation at amrit vela, in the same way, in order to make your effort powerful, especially retain one or another point in the intellect. Now you need to make special effort. The days of making ordinary effort have now passed. Just as you hold special functions, in the same way, you must now understand that because there is very little time, you have to have a programme for making special effort. You have to keep the aim of making special effort and move forward. If you still continue to move along with this poor result, what will be the result of the exams that are yet to come? Much more difficult exams are yet to come, and so in order to face

them, you have to make hard effort. If the effort is ordinary and the exams are difficult, what will the result be? Achcha.

**Today, Baba is meeting the brothers.** Are you content with your effort? You are continuing to move along, but to what percentage? Those who consider themselves to be following shrimat by 75%, raise your hand. (Many raised their hand.) Achcha, what is the main shrimat? The main shrimat is to stay on the pilgrimage of remembrance for as long as possible. Because it is through this pilgrimage of remembrance that there will be success in purity, the divine virtues and service. What is the chart of remembrance like for those who follow shrimat by 75%? Their chart of remembrance should also be 75%. Such a soul is called one who follows shrimat completely. Today, the brothers have specially been put in the front. The sisters have been asked to come back later, because whenever a meeting is to take place, the sisters quickly come running whereas the brothers remain watching. The brothers have to be given a responsibility also. In fact, it has already been given. It has been shown in your pictures that after the copper age, you lose your crown. In the same way, you have been given the crown of responsibility, but sometimes, you knowingly take it off, and sometimes Maya takes it off. In satyug, the crowns are so light that you cannot even tell there is a weight on your head. Do the scenes and scenery of satyug come in front of you or not? Do the scenes of satyug come in front of you by themselves, or do you make them emerge? As you progress further, the scenes of satyug will come in front of you even when you do not have a conscious wish that they should come. There will be no need to make them emerge. As you come closer, the scenes will also come closer. You have to go into satyug and play there. This is fixed. Out of all those who are sitting here, who thinks that he will come with Shri Krishna in his first birth? That you will come into his family, or become his friend, or be his class-mate? Who has the faith in the intellect that he will definitely be one of the three things? (All raised their hands.) What is the sign at the confluence age, of those who are going to come close? Who considers himself to be close? Those who are close in the service of the yagya, or in BapDada's task, will be close to him in playing etc. The closer you are in the responsibility of the yagya and in the responsibility of BapDada's task, the closer you will be there. How can you recognise yourself as being close? Each one of you should ask yourself: Are you giving your intellect, mind, body, wealth and time here to the same extent as you are to your lokik responsibilities? You should give more here. If not greater, is the weight equal? If both sides are equal, you will still be considered to be close. Recognise yourself through this account. Until now, it is seen that there is a heavier weight of the lokik responsibilities. The main brothers should especially pay attention to this aspect: throughout the day, how much time did I give to the lokik responsibilities and how much to the alokik and parlokik responsibilities? How helpful was I? If you continue to check this, you will know which side is empty. Whilst living amidst all circumstances, at the least, both sides should definitely be equal, one side should not be less. It doesn't matter if there is less on that side, but it shouldn't be less on this side. Then you will be able to fulfill the lokik responsibilities accurately also. Your relationships are also visible through your activities for God. Some say: We should first make our interaction with others good, and then become busy in effort. This is not good. So you have to pay special attention to this. BapDada has special hopes in the brothers that only the brothers can fulfill. The sisters cannot do that. What are those hopes? There are many types of people and many types of tests that will come from time to time, and they do come also. So the main task of the Pandavas is to discern the people and the tests: this is the task of the brothers. The main task of the Pandavas is to look after the Shaktis. The task of the Shaktis is to shoot the arrow, but it is the task of the Pandavas to discern the people, the tests and to protect the Shaktis. Can you take on such a responsibility? In some cases, it has been seen that the Pandavas seek protection from others. But the Pandavas have to protect in all four directions as well as protecting themselves. Your vision should be on the unlimited, not on the limited. If you are unable to protect yourself, it will be difficult to protect others. Achcha.

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### The Greatest Renunciation is the Renunciation of Vices

In what form are you all sitting? Are you sitting here as the embodiment of love or the embodiment of power? What is your form at the moment? Is there power in love? Can there be both of these at the same time? Why don't you say that you are the embodiment of both? Why do you have love for BapDada? What is BapDada's main title, the one in which you have to become like Him? BapDada's main title is the Almighty Authority. If you simply have love, that love can sometimes be broken; but where there is the combination of both love and power, the meeting of the soul with the Supreme Soul remains eternal and constant. In order to make your meeting eternal, what method must you adopt? You have to have the combination of love and power within yourself. Only then can you say that the soul and the Supreme Soul have met. You are sitting in the gathering, but whilst sitting in the gathering, some forget the meeting between the two. Achcha, today BapDada has come especially for the kumaris. What day is it for the kumaris today? (Day for celebrating a meeting.) The result for all of you has been given. Are you able to know your own result? Have you become the knowers of the three aspects of time? Who is the number one kumari in this group? What is the main task of someone who is number one? To make others number one like himself or herself. Kumaris have to take one more paper. It is a practical paper, not a written one. You are now number one in the one month's training, but can you be number one in the final result? Which main aspect do you need to keep in your intellect for that? You have renunciation and service, but which other main aspect is needed? What is the greatest sacrifice and what is the greatest renunciation? To renounce seeing the defects of others is the greatest renunciation. Which is the greatest service? What is the main service that an elevated server would do? What is the proof of the intense effort of an intense effort-maker? To enable anyone who comes in front of him to experience a living death. It is said: You must die a living death at one stroke, which is called to die at a stroke (jatku). You must not leave them incomplete (half dead). Elevated service is to make them instantly die a living death at one stroke. At present, you shoot the arrow, but when they go outside, they become alive again. But a time will come when you will enable them to go beyond in a second with drishti, and then there will be success in service and you will also have an impact. At present, although you make them experience death whilst alive, you are not able to do that instantaneously. Two things are lacking. If you imbibe these two things, you will be able to colour others with your colour. Are you those who have died instantly? You have to make a promise that from today you have died instantly. You will not become alive to the old world again. Those who are courageous receive extra courage. Because you have courage BapDada has love for you. So you were being told about two things that are lacking. One main weakness is that you lack the practice of staying in solitude. And the second is that there isn't unity. There is very little difference between the words unity (ekta) and solitude (ekant). Solitude can be on a physical level as well as on a subtle level; both are needed here. If you experience the bliss of being in solitude, you will not enjoy being extroverted. At present, everyone's interest is drawn more towards extroversion. These two things are lacking within the majority of you. In order to increase the practice of the subtle stage, this is very essential. You have to maintain a greater interest for being in solitude. Kumaris are now going to take a practical course. So they are going to be given three gifts. Gifts are a sign of love. And so, Baba in the three relationships, is giving you three gifts which you must never forget. Always keep the gifts from BapDada with you. Gifts have to be kept hidden away. And so, always remember the gift from the Father, of His teachings, and the teachings that the Father gives are that you always remain obedient and faithful to BapDada, the instrument sisters and the divine family members. This is the gift of Father's teachings. And then, what is the gift from the Teacher? Teachings must always be imbibed. Wherever you go, always remember the teachings of the Teacher and they are: Imbibe knowledge and imbibe virtues. And the teaching from the Guru is that you must always remain in unity. You must remain constant and in the remembrance of One. In the form of shaktis, imbibe the ornaments that Vishnu has been shown with. Always keep these ornaments in front of you. These are the gifts of teachings from the three relationships of the Father, Teacher and Guru, given especially to the kumaris. Now, Baba will see which ones keep these gifts with them.

Those people are preparing refined bombs. You now have to drop the refined bombs of knowledge. You have done a lot of service at the crawling speed of ants. When bombs are dropped, everything is wiped out very quickly. In the same way, do the special service of spreading the sound all around, and that is called dropping a bomb. The more refined someone is, the more refined the bombs he will drop on others. You now have to become all-rounders. The more you become this, the closer you will come to the family in the golden age. The result of the training is only seen when you reveal yourself by having gone all around. Baba will see the result after the practical course. Now, when you come back to Madhuban after a month, do not come alone. Your training is not yet complete. The practical paper begins now. No one must return here alone. Come as a guide of someone or another. Bring pilgrims with you. BapDada has many hopes in these kumaris. BapDada merges in His eyes those jewels who fulfill His hopes. Achcha.

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### In Meeting Different Groups

1) What is the first lesson of this school? To die a living death. To die a living death means to be dead to your body, your friends and relations and the old world whilst alive. Have you made this first lesson firm? (Do we not die a living death to our sanskars?) When someone dies, his past sanskars also finish. So here also, why should you remember your past sanskars? Since it is another birth, all the things of the past should have finished. This is the first lesson in dying a living death. You must make this firm. Your past old sanskars should appear to be as though they were the sanskars of someone else, not your own. Previously, they were of a shudra, now they are of a Brahmin. And so you must not have the old sanskars of the shudras. Why do you make someone else's sanskars your own? What would you call someone who makes other people's things belong to him? A thief. So why do you steal this? Why should Brahmins accept the things of a shudra? If someone's clothes just touch an untouchable person, he goes and takes a bath. And so what should you do if the sanskars of a shudra are adopted by a Brahmin? You have to make effort for that. Just as one never touches dirty things, in the same way, you must keep yourself safe from your old sanskars. You must not touch them. Only when you pay so much attention will you be able to draw the attention of others to this.

2) What is the main virtue for success in service? Humility. The more humble you are, the more success there is. One becomes humble when there is the consciousness of being an instrument. You must do service whilst considering yourself to be an instrument. When you have the virtue of humility everyone will bow down to you. Everyone bows down to those who themselves bow first. You must carry out all tasks whilst considering yourself to be an instrument. Just as the Father only takes the support of the body as an instrument, in the same way, you must consider that you have adopted this body only as an instrument. The first thing to consider this body to be an instrument, and the other is to consider yourself to be an instrument for service. Then there will be humility. Then watch success come in front of you. Just as BapDada enters a body temporarily, in the same way, consider the body to be a support, an instrument. Does BapDada have attachment to the body? When you consider it to be a support, you will not be dependent. At present you are dependent on the body, whereas then, you will control the body.

3) There is the praise that a world is created through vision. What kind of world is created and when is it created? Why is it that just the world and the vision are praised? Why isn't there any praise for the mouth? What do you change first of all at the confluence age? What is the first lesson that you are taught? To see each other with the vision of brotherhood. To have the vision of brotherhood means to change the vision first, and then everything changes. This is why there is the praise that the world is created through vision. When you see the soul, this world appears to be old. The main effort is to change your vision. When your vision is changed, your stage and circumstances also change. When your vision changes, your virtues and karma also change. This soul conscious vision should become natural.

4) Those who become their own king at the confluence age can also become a king of the subjects. Those who are not their own king here cannot become a king of the subjects. The seed of all the sanskars is sown at the confluence age. Without the seed of this time, the tree cannot be created in the future. If you do not sow the seed here, where will the fruit come from? What will happen when you become your own king? You will consider yourself to have all rights. In order to be one who has all rights, you need to have the virtue of a generous heart. The more generous-hearted you are, the more you will have all rights. Achcha.

5) The main duty of Brahmins is to study and teach others. If you remain busy in this, your intellect will not be drawn to other things. So keep yourself busy in studying and teaching others. BapDada has told you that you can serve with the attitude of your mind and your avyakt drishti. There is no bondage in serving through your attitude and vision. You should do service through that in which you are completely free.

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### The Form of Giving Teachings through Your Form

Whom is Baba seeing today? He is seeing the children. What did you hear in the murli today? Whom do all of you remember? (The Father, Teacher and Satguru.) So BapDada also is not just seeing the children, but He also sees the children in the form of the three relationships. All are the children, but in the form of the Teacher, whom does He see? He sees the students, numberwise. In the form of the Guru whom does He see? Do you know that? He sees those who follow Him numberwise. He is seeing both: those who have followed Him and those who are going to follow Him. What is the main thing you have to follow? In the teachings that He gives as the Guru, what is the main thing that you have to follow? (The pilgrimage of remembrance.) The pilgrimage of remembrance is just the method. Why are you even made to do that? What do you have to follow first in order to grant salvation to others? Why are you taught the pilgrimage of remembrance? The main teaching of the Guru that you have to follow is to be bodiless, to be incorporeal and to be detached. You have the pilgrimage of remembrance so that even whilst in the corporeal form, you can remain incorporeal, detached and bodiless. Only when you become bodiless will you be able to return with the Guru. This is the main aspect that you are following and have to follow.

Is the part in the form of the Teacher still continuing or has it finished? Is the Teacher giving you the revised course, or are you doing it yourselves? (With Baba's help.) Baba is not teaching you the study, but you have His help. During revision, you take leave from school and study at home. This is called homework. You have a connection with the teacher, but the teacher is not with you - there's just a connection. The connection lasts until the final paper. The teacher is not always with you for the revision course. So even now, the Teacher is just looking after you from a distance. If you have any difficulty you can ask Him. But He is not with you now in the same way that He used to be when He was teaching you. Now, He sits up above and watches you all very carefully to see who is doing the revision course and with how much effort, and to what extent you have zeal and enthusiasm.

The scene is more beautiful when you see it from up here (sitting on a gaddi) than when you see it sitting down there. If someone were to sit even higher than that and watch the scene, there would be so much difference. You can experience that with the power of the intellect. What do you experience? Baba is relating to you the experience today. The system of listening to and relating the experiences has continued from the beginning, and so what is the experience of staying in the subtle region? Although Baba (Brahma) is in the subtle region, because he has a connection with the Teacher he sees that some are revising the study with an alokik consciousness. Some are wasting their time and some are using their time in a worthwhile way.

Do you know what Baba feels when he sees that the children are wasting their time? Baba has mercy anyway, but together with mercy, the relationships that exist also pull him. Then there is the desire of taking leave from Baba, of taking on a corporeal form and drawing the children's attention again. However, the part of the corporeal form has finished, and therefore he gives a current from a distance. Just as Baba used to show a red flag, there was a flag in the subtle region also. But it has been seen that very few souls are able to taste the avyakt sweetness and take subtle help. Which main power is needed to overcome any obstacles that come in front of you when crossing this path? (Power of tolerance.) Which main power is needed even before the power of tolerance? What is it that causes obstacles? (Maya.) You were told previously that in order to face any obstacles, you first need the power of discrimination. Then you need the power of making decisions. When you have decided that this is Maya, that it is not right; when you have decided whether something is of benefit or loss, whether it brings temporary attainment or permanent attainment, only after having made the decision will you be able to imbibe the power of tolerance.

First, there has to be discrimination, and then a decision about it can be made. Those who have clear decision-making power will never be defeated. In order to be saved from defeat, increase your power of discrimination and the power of decision-making. What effort do you have to make in order to increase the

power of making decisions? You quickly say: The pilgrimage of remembrance. But what is the knowledge, the understanding, that gives power to the pilgrimage of remembrance? That should also clearly be in your intellect. You have kept the overall factor in mind, but sometimes it brings a loss. In a school, some children are able to give the overall result, but when their teacher asks how they arrived at the result, they get confused. And so, all of you speak of the pilgrimage of remembrance as the outcome, but you should also know the method from which the outcome is derived. So which main aspect is essential to increase the power of making decisions? (Churning the ocean of knowledge.)

What if you drown in the ocean whilst churning? Some sit to churn the ocean of knowledge in this way, but sometimes there are such waves that they get carried away by them. If any physical strength is lacking, nourishing food is given to that person. In the same way, the main nourishing food to increase the power of making decisions is that which you have already been told about: to be bodiless, incorporeal and detached in action. The incorporeal and the bodiless stages are a state of the intellect, but you should also be able to be detached whilst performing actions, and also remain unique so that seeing your every action, people feel that you are unique; that you are not mundane (lokik), but extra-ordinary (alokik). So this is most essential in order to increase the decision-making power. The more you imbibe these aspects, the more you will be able to finish your obstacles and be saved from the obstacles that will come in the world. You have received many teachings, but what must you do now? You have to become the embodiment of the teachings. The teachings and your original religion should not be different. Your form itself should be the teachings. Teachings are given through being the embodiment. In many cases, teachings are not given through words, but through your form. And so, you now have to be the form of the teachings and give these teachings to others through your form. You have received many teachings.

The course has now finished. Children have asked a question: When BapDada incarnates into a different body, why does He not conduct murli in the same way as He used to in the sakar form? Can He not conduct murli in the same way? Why did He change the language? Why did He change the style of the murli? Many people have such questions. Since you are able to give lectures, why should it be difficult for BapDada to speak a murli through anybody? But why does Baba not conduct it through anybody? (Two to four people gave their ideas.) The course of study through the body that had the part of teaching has finished. Now Baba does not come to teach you. That was a course and the part through that body has now been completed. Now Baba just comes to meet you and entertain you. And what is the other main aspect? What did Baba do when he became bodiless and karmateet? He became a bird and flew away in one second. He flew away from the sakar body in one second. And so the study has now finished. But one task still remains: that of taking you with Him. This is why Baba now just comes to meet you, to entertain you with avyakt teachings and to make you fly. The points of study, the form of the study, can no longer continue. The course is now being revised. But how much time will you take to revise it? To what extent has the course finished? Now, all of you have to make a decision as to up to what extent the course has been revised. How much time do you need now? You have to compare your every action and your stage with the sakar form. Whilst seeing that, and keeping the aim, check yourself and then you will know how far you have reached. You have been told the aim in relation to which you have to assess yourself; do that and then give a reply.

Now Baba asks you a question. As you are now doing your homework anyway, Baba is specially drawing your attention to something related to that. Why was it fixed in the drama that the sakar form should become avyakt? Is there some deep significance in that? Go into the depth of this. Do not keep bathing in the waves of the ocean, but go to the very bottom of the ocean. Then bring up the jewels that you find there. Think about it. What was the significance of this being fixed in the drama? Is there some deep significance up above? Nothing can happen without having some significance. Achcha, it is now time to go.

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### Avyakt BapDada's Elevated Versions for the Teachers

In whose remembrance were you all sitting? Was it the remembrance of One or two? Those who were in the remembrance of One, raise your hand, and those who were in the remembrance of two, also raise your hand. Who were the two? Are they the residents of the subtle region or the corporeal region? All of you are teachers, are you not? When students come to you, what destination do you show them? What teachings do you give to everyone? You teachers reveal your Teacher, do you not? The way in which you give sustenance and show the destination to the students will reveal your Teacher. If you give a student the destination of the subtle region, how will he reach there, if he hasn't even seen the way? Which address do you give first? What do you explain at the museums? What introduction do you give to the students? Which path and what destination do you show them? Teachers should speak in a yukti-yukt manner. You are not little children. Little children need to be taught things from the beginning. You have now learnt all of this. You have taken sustenance and have now come to take an exam. You study and take an exam at the same time. You do both tasks simultaneously. The father became a resident of the subtle region, and so all of you also have to become residents of the subtle region. In which world was he when he became a resident of the subtle region? Where do you have to become that? (In the corporeal world.) The world is round, and the entire tree is within the world. But the destination of the world is the confluence age. Thanks is given to the confluence, because it is this that has made all of you reach here. What will happen if you forget your destination?

You will also forget the One who shows you the destination. Remember your destination very well, and also imbibe the teachings that you have received from BapDada. With this dharna, you will remain patient and introverted. You will develop patience, and with that you will be able to finish the iron-aged kingdom of Ravan.

So now, as well as this being the time to study, it is also the time to take the exams. This is the first thing. Secondly, look carefully at the actions that you have performed for so long while you have been receiving sustenance from BapDada's lap. Some have even kept those actions hidden from BapDada because of shame. It is not that they have recognised the Father and put everything in front of Him. No, those who have made such mistakes, not deliberately from their hearts, but sometimes it happened due to carelessness, have to write their life story. This is the final time. The accounts of eighty-four births are settled here. You use the words 'with honesty and cleanliness', but what is the difference between honesty and cleanliness? You have not understood the meaning of this accurately. Now, you must go into the depth of it and write about everything.

BapDada has come from the subtle region to serve the children and to cleanse them. Baba does service. Baba is your Server from the beginning to the end; He is ever-ready to do service. Baba has so much intoxication that His children are crowned with peacock feathers and are the stars of His eyes. He is preparing you to make you the residents of heaven, the heaven that is now being established. Children think they will become Lakshmi or Narayan, and yet whilst keeping such a high aim, they still continue to make mistakes. Therefore, BapDada has come to serve you. Your final thoughts will lead you to your destination. There is no more time remaining. The time has come very close. You shaktis, the lionesses, have to prepare your arms, only then will you be able to battle with your enemy. If you do not have faith in yourself, and you do not have BapDada's full introduction, you will neither be able to become the shakti army, nor will you be able to adopt the ornaments of being a shakti. If you have instilled shakti into yourself, then those who are yet to come will be able to find their destination and be able to join the shakti army. In order to make yourself into real jewellery you have to remove all weaknesses and become clean. How many types of gold are there? Some is 9 carat, some is 12 carat, but that which is pure is pure. The word carat should be removed. You have to correct yourself. You have been given time for correction. Pay full attention to this aspect. Even if someone is violent against you, you will not renounce your religion. Which religion? Which life? Do you know? Once you have made a promise to the Father, once you have given your hand to the

Father, you must not then renounce your religion. A wife who is faithful to her husband remains very firm in her religion. You are the true Lakshmis and Sitas. What is the aim of those who are going to be Mahalakshmi? If you have moved away from your aim, take a jump and stabilize yourself in it once again. In order to serve you, BapDada has become the Server and is giving you teachings. He is not giving you orders, but is giving you teachings, because as well as the Father, He is also the Teacher and the Satguru. It would not be right if He gave orders to the children and they did not accept them. This is why He gives teachings instead.

Today, the foundation is being laid. A tilak is applied to little children. They have to be shown the way, that is, they have to be shown what has to be done and how it has to be done. All of you have now found the way. Therefore you have become instruments to show the path to others. If there is something wrong on that path, if there are any if's and but's, you have to remove them. If you do not remove them now, then consider the power that the shaktis have received to be finished. BapDada is seeing this in some cases, and this is why all of you have been called to unite all your hearts and to accurately show the path. All of you must be very happy. When small children are to be taken to a function, they experience a great deal of happiness. They think: We will go there, and wear new clothes. What new clothes and decoration do all of you have to put on? On the one hand, you have to be a server; to be a server means to uplift impure souls. Continue to do that service constantly. How are all of you going to uplift the souls that are yet to come? How will you remove the obstacles? If the arrow is filled with power, it will hit the target in one shot. That soul will be uplifted. Whom will the little kumaris uplift? What mountain have you lifted? Who are the instruments to lift the mountain? The gopes and gopis (those who have love for God). You are a gopi only when you complete a task. You can only lift a mountain when you complete a task. You can only lift a mountain when you have that much power. So Baba had to come to enlighten you about all these aspects.

BapDada has already given you a tilak once. Is it a red tilak or a sandalwood tilak? A red tilak is for the beauty of the face, and a sandalwood tilak is for the beauty of the soul. You must not wear jewellery for the beauty of the face. You must not wear beautiful clothes just to show the world. But internally you have to decorate yourself in such a way, you have to wear jewellery that is accepted by the people and also by yourself. To please people is to be extroverted, and to please the self is to be introverted. So you have to decorate yourself whilst being introverted. You may give a lecture to please people, and you do please them. However, there is beauty in that lecture only when the essence of it penetrates the sense organs. The divine virtues are revealed through actions. Classes on divine virtues are given so that you can decorate yourself. You have to pass through the confluence age being fully decorated. First you have to decorate yourself at the confluence age, and then return home. Where do you have to go from there? To your in-laws' home. When a kumari goes to her in-laws' home, if she is not educated and clever, her in-laws' say that she doesn't have any sense of walking, sitting, or moving around etc. You now have to go your in-laws' home. Baba is not looking at each step that you take. Instead, He is looking at all your sense organs. The word 'step' (kadam) is gross, and it rhymes with multi-millions (padam). That is for your own benefit. You have to decorate your physical senses. You have to return home wearing your jewellery. To whom have you come to be decorated? You have come to BapDada's home, which is also your home. Who is decorating you? When someone gets engaged, one person makes the jewellery and someone else puts it on the person for whom it is intended. The expenses are paid by those whose daughter-in-law she is. Those who take her away decorate her. So now, you have to return fully decorated. Do you understand? You are sensible and clever teachers anyway. Now you teachers have to make effort and become experts. Then when you open centres, you must show others the golden-aged world through your drishti. That will only happen when you have worn your jewellery very well. If any of your jewellery falls off due to carelessness, there will be a loss and the beauty of the decoration will also finish. Therefore, you must not finish the beauty or remove the jewellery. It is not a big thing. You will be able to understand it easily if you consider it to be a little thing. If you say the knowledge is very high, no one will come. If you say that there can be the attainment of jeevanmukti in seven days, then all will come to claim a lottery. Everyone puts something into a lottery and when someone wins something, it is considered to be his fortune. They like to take a chance to see whose

fortune opens. Some receive a huge lottery and others receive a small lottery. The paper will be given at the end and there will be three numbers given. Whatever effort each of you makes, accordingly, you will claim a number. It is in your own hands to create your fortune, so now don't wait for a lottery. Continue to make effort. You may have a complete aim for yoga, but only those who are free from waste thoughts are considered to be true yogis. You have to imbibe this aim. Achcha, you have received many treasures. Now accumulate all of them and continue to chew the cud like a cow. All of you are cows as well as gopis. The task of how to lift the mountain and how to become a cow and chew the cud has to be performed in this bhatthi. You have to adopt many forms and perform many tasks. As is the effort you make, so is your result. What is the method to attain the perfect stage? What is your aim? You have to know that. If you have found the method, you will be able to reach your aim. Achcha, only a jeweler can recognise the value of the jewellery. If it isn't sparkling, who will buy it? When all of you are fully decorated, buyers will also emerge. Then you will run out of jewellery. Then you will become residents of the subtle region. Achcha.

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### Spiritual Heart-To-Heart Conversation of Avyakt Bapdada with the Brothers of Madhuban

Why have you invited Baba today? Have you invited Baba to meet you, or is there another aim? On what invitation have all of you come here? With what aim has this gathering of the Madhuban brothers been created? BapDada has come to celebrate the ceremony of the transformation of all of you. So you have come for the ceremony of transformation. Why were you sitting in the bhatthi? For transformation. So today, you are meeting BapDada in the ceremony of transformation. All of you have this eagerness for transformation. You also have enthusiasm and courage. This is what is seen from the chart of today's bhatthi. What are you (Dadi Kumarka) able to see in these brothers from their zeal for transformation? Just as when you see the strong winds you know that it is going to rain, in the same way, what do you understand from this enthusiasm for transformation? What does transformation make you realise? Enthusiasm for transformation especially gives the recognition that the time for revelation is very close. First there will be the revelation, and then heaven will be clearly visible on this earth. So it gives the recognition of the revelation. It has been seen that at the present moment all the children are bringing their own glorification into a practical form. Previously, they were incognito. The stars remain hidden due to the light of the sun, and when the sun goes to the other side, the sparkle of the stars is revealed. In the same way, the Sun of Knowledge has now left the corporeal side and is standing in the subtle region, and so the revelation of you, the stars of the corporeal world, is now visible. You recognise each other more now than before. They say that there is a world in each star, but they do not know what that world of each star is. There is no world in the stars in the sky, but there is a world in each star of this earth. You continue to have a vision of your own world. In a little while you will see the perfect form of all of you at the confluence age. Do you know what your perfect form of the confluence age is? It is the form of shaktis and pandavs. So all of you will experience within yourself the perfect form of the confluence age. You will know who your bhagats are and also who your subjects are. Those who are your subjects will come close to you and those who are your bhagats will eventually bow at your feet. So now the kingdom, or the world, that is in each star will take a practical form. When that revelation takes place, everyone will beat the drums of the wonders of God. That time is now coming close, you must therefore bring about quick transformation. You are the creators, are you not? As is the creator, so will be his creation. A creator has to look after his creation. At this moment even BapDada is very happy. He is smiling on seeing both love and courage. Each one of you has love and courage. There isn't just the seed of it, but its instant fruit is also visible. BapDada is smiling seeing that fruit visible. However, once the fruit has emerged, you have to look after it very carefully. So all of you must look after this fruit very carefully because you first have to offer it to BapDada. You have to remain very cautious that Maya in the form of a sparrow does not spoil this fruit before you offer it. When the fruit is ripe the birds make a lot of effort to taste it. So Maya will also try to taste this fruit. But for whom have you ripened the fruit? So you have to look after it very carefully. The fruit has only just emerged, BapDada will accept it only when it is ripe. Until then, you have to look after it. What will you do to look after it? What method do you have for that? Once that fruit has been even slightly tasted, you cannot offer it to Baba. You have very good hopes. The soul is sparkling on the forehead of each of you, but what else is also sparkling on your forehead? BapDada is seeing the shining star of hope, (Just don't allow the clouds to come in front of this star. Otherwise, the star will be hidden. Continue to sustain the shining star of hope that is now visible. In any task, whether it is gross or subtle, firstly you must never lose courage and secondly, always maintain love for one another. Then there will be victory for the pandavs. You will be able to hear the cries of victory. At present, there are different things happening. When there is victory, the play comes to an end. Then you will be able to see the flag of the subtle stage from a distance. The entire world will be able to see the flag of your avyakt and constant stage flying. The commitment you have made today, in the form of tying a bracelet, as a promise for transformation, has to be kept eternally. You must never take off the bracelet of commitment. It cannot be removed until the task is successfully accomplished.

So you must never take it off. As you go further, many beautiful scenes will come in front of you, but only your transformation will bring those scenes closer. You will also know your value then. When you fully know your own value, there will be that intoxication. At present, sometimes you give yourself one value and

at other times another value. You continue to fluctuate in your evaluation. Just as when something is new on the market there is a lot of fluctuation in its cost, then later it becomes stable, so you do not know your final value as yet. Sometimes you think that you have great value and at other time times you don't give yourself so much value. But now you will all very quickly know what your accurate value is. What is Madhuban, where you are sitting, within the whole world? Madhuban is a showcase in the midst of the world created with a lot of love by BapDada. Beautiful things are placed in a showcase. The things that are the best of all are placed in a showcase. So Madhuban is a showcase. Do you realise that you are the invaluable jewels in the showcase of Madhuban? Whatever is placed in a showcase is looked after very carefully. So all of you are the important jewels in the showcase. Seeing you, everyone will understand what more treasures there are inside. If you remember one thing, you will reveal yourselves through the show-case: Whatever actions I perform, others will see me and do the same. Each one of you should understand: I am not alone. The entire kingdom is in front of me and also behind me. My subjects and my bhagats are observing me. I am not alone. You do not think so much about the actions you perform when you are alone. Now you must consider yourself amidst your subjects and your bhagats. All of them will follow you. Your bhagats and your subjects will also be filled with the sanskars of all the steps that you take at every second. When a foetus is in a mother's womb, the mother is very attentive to whatever she does, whatever she eats, because she is filling the foetus with those sanskars. So all of you also have to pay as much attention. Whatever action I perform, my subjects and my bhagats from the copper age to the iron age will also do the same. My temple will be created accordingly. My image will be created accordingly, and my temple will be positioned accordingly. Therefore, always have the awareness that you are not alone. We are the creation and also the master creators. Parents can do whatever they like when they are alone, but they pay so much attention when they are in front of their creation. So all of you are also creators. Whatever the creators do, the creation will do the same. When responsibility falls upon you, by your having that responsibility, carelessness and laziness finish. Which responsibility? Whatever actions I perform... Each star has to perceive its own world. Some have a small world, and some have a big world. A ceremony is performed so that a memorial is created for a lifetime. This ceremony is also for the same purpose. Today is the day for your ceremony. A gift is given at a ceremony. What gift is BapDada giving you? BapDada is giving a gift of two things especially to the Madhuban niwasis. You have received the teachings that you must never let go of courage and love. What gift is BapDada giving you? 1) Stay in the love of the One at all times. Mine is One and none other. 2) To be economical. The remembrance of One, and being economical. These are the two gifts from today's ceremony. No matter how much others may try to pull you towards themselves, there shouldn't be anyone else for you. This is in context of the mind, and economy is in the context of action. So when your thoughts and actions are right, your words will also be right. You have to pay special attention to these two aspects. You saw that in the sakar form, Baba had love for One (ekanami) and was economical (economy). Do you remember the mantra that Baba used to tell you? Let there be greater glory through less expense. Together with being economical you must not forget this mantra. Let there be economy and together with that, there should be generosity to the same extent. Generosity should be merged in economy. This is known as greater glory through less expense. You are extra fortunate, more than anyone else. Why? It is said that those who have a lot of guests are very fortunate. So you are also extra fortunate because the greatest number of guests come here. So you have to offer such hospitality that they become guests in their own home for life. Your hospitality should make them guests forever. BapDada used to demonstrate this through the sakar form how to make someone a guest for life by offering them hospitality for one day. You have to give such hospitality. This is called son shows the Father. Achcha, who makes the most effort in this class? Who is number one? Each one of you is better than the other. This is a wonder. This is the group in which everyone has claimed the number one because some have made special effort in one thing and others have made special effort in something else, this is why all of you are number one. This group has given itself the stamp of being number one.

**Don't forget this stamp of being number one. You mustn't forget four main things:**

1. Teachings. 2. Caution. 3. The stamp and 4. To make one another move forward and to progress. Never forget these four things. Achcha.

\*\*\* OM SHANTI \*\*\*



### Methods to Create the Avyakt Stage

Do you like the avyakt stage, or do you prefer to come into the corporeal stage? Is there sound in the avyakt stage? Do you wish to stay beyond sound? When all of you are trying to stay beyond sound, and you also like that, then why do you call BapDada into the corporeal world? What effort should you make in order to constantly remain in the avyakt stage? Give an answer in just one word through which you can maintain the avyakt stage. Which one word should you remember so that you are able to create the avyakt stage? Give one word through which your thoughts, words and actions remain avyakt whilst being in the corporeal stage. (To be soul conscious.) Soul consciousness means an avyakt stage. So what should you remember for that stage? What effort should you make?

Gradually, all of you will have the stage when you will be able to know beforehand what is inside each one. This is why you are made to practise this. The more you stabilise yourself in the avyakt stage, whether someone speaks through the mouth or not, the more you will be able to know that one's feelings beforehand. Such a time will come. This is why you are made to practise this. So Baba was asking you first: What one word should you remember? To consider yourself to be a guest. If you consider yourself a guest, you will be able to become the final, perfect stage that has been remembered. If you consider yourself a guest, then whilst being in the corporeal form, you will be able to remain in the avyakt stage. A guest does not have any attachment to anyone. We are guests even in this body. We are also guests in this old world. Since we are guests in this body, why should we have attachment to it? You have to use this body for just a little while. What will you become there if you become a guest here? The more you are a guest here, the greater a master of the world you will be there. You are not the masters of this world. You are guests in this world and masters of the new world. The reason you come into the feeling of the corporeal is that you do not consider yourself to be a guest. You consider yourself to have a right over things, this is why you have attachment. If you consider yourself a guest, all these things will finish.

All of you have to note your bank balance. Do you use up all that you earn, or do you also accumulate some? Have you made a total of how much you have accumulated? According to how much you have accumulated, are you content with yourself? No! Is there going to be another time for accumulating? How much time is there? There isn't time and you are not content, so what will happen then? You should all pay special attention to this. You have to increase your balance. You should at least have enough so that you yourself remain content. If you yourself are not able to remain content with your earnings, how will you make others content? Each one of you has to accumulate that much. Do you want to accumulate enough just for yourself, or for others also? Do you not have to accumulate enough to donate to others?

Now, such a time will come that others in the form of beggars will beg from you. So, will you not give them anything? You will have to accumulate that much. You have to accumulate for yourself, but together with that, such a scene will come in front of all of you when all those who today consider themselves to be full will come in the form of beggars and beg from you. How will you be able to give them something? Only when you have accumulated that much. The children of the Bestower are all bestowers. Those people will remain thirsty for a second's drishti and a few invaluable words from you. Make effort keeping such a scene of the final moments in front of you. A hungry soul that comes to your doorstep should not go away empty-handed. What did sakar Baba demonstrate to you? Not a single soul should go away discontented. No matter what kind of a soul someone is, he should go away contented. So you should think about such things, and not just for yourself. You are now the creators. Behind each creation of yours, there is further creation. When parents do not have any children, their earnings are just for themselves. But when they have a creation, they have to look after their creation very well. You have used and enjoyed the earnings that were just for yourself for a long time. Now you also have to look after your creation. Have you seen your creation? How big is your creation? Is it a small creation or a big one? BapDada is seeing the result of each one, and is speaking on the basis of that. How big is the creation of each star? The bigger the creation here, the greater will be your kingdom there. How many have you created here? Have you seen your creation? Do

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you know the future? All of you are creators, but have you created a big creation or a small one? (We have the hope that it is a big one.) With a big creation, there is a bigger responsibility. Achcha.

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### Become Zero and Hero

Why have you called Baba today? (In order to make us powerful.) if you have called Baba to make you powerful, in what aspect do you feel there is a lack of power? In which special aspect do you wish to be made powerful? How will you make service powerful? You have to check how powerful you have made yourself. All of you are called Shiv Shaktis. So do the shaktis already have power or are they still becoming the embodiment of power? BapDada has come to see which ornaments are ready to decorate BapDada's world. Now, the ornaments are ready. But what happens to that which is ready? It is then polished. Now, it just remains to be polished. The main thing that has to be polished is just this: Everyone has to create extra time for staying in the avyakt stage for a longer period. Only the polish of the avyakt stage now remains. Whilst talking to one another, see each other as souls. Whilst being in the body, see the soul. This is the first lesson which is now essential. In order to put all the things of dharna that you have heard about into your life, you have to make this first lesson firm. This practical stage of the vision of soul consciousness is still lacking. For greater success in service, the main method is just this: To do service in soul consciousness. The first lesson has to be polished. This is essential. Have you ever noted for how long you maintain the vision and awareness of soul consciousness throughout the day? You can perceive the result of this stage through the result of your service. This stage is like a flame. Moths are drawn to a flame against their conscious wish.

All of you are teachers. But what else have you come to become in this bhatthi? All of you think too much, but it is very easy. You have been called here to make you the same as Baba is. To make you the same as Baba means to make you into a zero. A seed and a point are included in a zero. And together with that, when any task is carried out, you have to add a zero after. So you have been called here specially to be reminded of a zero. The form of a teacher is large, but Baba has come to make you very small from being large. The smallest form of all is the form of the Father and of yourselves. So when you remember the zero, you will become a hero. A hero is an actor as well as someone loved by BapDada. A diamond in Hindi is called a hero and a main actor is called a hero. So, now do you understand why you have been called here? You have been called here to remember just two words: zero and hero. If you remember these two words, you will become complete with all virtues like the Father. All expansion can be merged. BapDada is telling you about the expansion in its seed-form; you may forget everything else, but you cannot forget this. Remember just this, and then see how quickly there is a change in service. It is the desire of all of you to change, and also for the time to change, so you can return to your home. Since you have the desire to return home, remember these two things. And then, instead of the weaknesses, you will show wonders. The weaknesses will finish and wherever you look, and whatever you hear, you will only see wonders. So, now what will you return as from this bhatthi? A zero; there is nothing associated with a zero. There are no sanskars of the past. You came here to renounce something, so have you completely renounced it, or are you still taking a little of it with you? What have you renounced and to what extent have you renounced it? You also have to see whether you have renounced it temporarily or permanently. Have you renounced it through the power of the gathering or with your own power? The power of the gathering gives you support, but you also need your own power as well as the power of the gathering. Whatever you have renounced at any time, let it be renounced permanently.

BapDada has love for all of you anyway. Because the Father is getting His work done with the help of you children, and those who are helpers in a task are always loved. But in some cases, together with being helpers, you are not courageous. You lose courage. If you maintain courage, you will definitely receive help. So, as well as being helpers, you must also be courageous. Do not lose courage in little matters. When you are courageous, the desires of all of you will be fulfilled. Now, courage is needed. How will you develop courage? By surrendering yourself at every moment, at every step in every thought. Those who surrender themselves have greater courage. And so, the more you surrender yourselves, the more you will come close in the garland around Baba's neck. You now surrender yourself and then you will become a garland around

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God's neck. If you surrender yourself and then perform actions, you will make others surrender. They are the ones who are called heirs. So now, make plans to create heirs. Achcha.

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### The Basis of Success is the Power of Discrimination

What does BapDada see when He look at each of you? BapDada is seeing four things in each of you. What are those four things? (Each one shared his ideas.) Firstly, He is seeing the crown, secondly, the throne, thirdly, the effort and fourthly, the fortune. He is seeing these four things in each one. What is the crown of the confluence age? Do you know that? So today BapDada has come into the gathering of the children who are seated on the throne and who are also wearing a crown. Only those who are wearing a crown have been invited to this gathering, but each one's crown is different and according to his own capacity. Baba was seeing who had which crown and which throne at this confluence age; who is wearing a crown and whether it is a large crown or a small one; and whether they constantly wear it, or whether they take it off and leave it aside sometimes. All of you know yourselves because you are the ones who are the specially chosen jewels, and so you must have at least that much recognition. Can you discern your effort and your fortune? Can you fully discern yourself? For instance, if you went into the advanced party, what would your fortune be according to your present effort? Do you understand that? Do you know your present effort and your fortune? Only when you can recognise yourself can you recognise others. It is essential to know this, because such a time is coming for which there will be a greater need for the power of discrimination. This is the method to attain success in service. As your power of discrimination becomes powerful, you will continue to have success. Because of your not being able to recognise fully, and because someone does not receive the method through which his fortune could open, there isn't so much success in service. What result is visible of those who do less service? Many subjects are created, but not so many heirs are created. Very few heirs being created means that you were not able to perceive their pulse. When you are able to perceive a patient accurately, you are then able to give him the right medicine, and the disease then finishes. What happens when the disease is finished? The pandavs who are the instruments especially need the power to perceive whatever is to happen in the future. They also need the power to take decisions. After the power to take decisions, there has to be the power to solve problems. Then you will be able to face anything, and after you have faced everything, you will attain the success of the revelation of the yagya. Why has Baba invited you? Everything has to be accounted for. You have been invited here so that you can learn the knowledge of going up and down a ladder. In which aspect do you have to climb up and in which aspect do you have to come down? You have caught hold of seniority, but even whilst being a senior, you are not able to instantly come down the ladder and be a junior. It is essential to be able to become a master in one second and a child in one second. In some cases, it is seen that when you have to be a child, you become a master. How can you become the form that is needed at any particular moment? You have been invited here to learn that. For example, when you are in a gathering for when something is to happen, at the time of giving your ideas it is good to be a master. However, in the gathering, when there is the question of something being made final by the instrument brothers and sisters, you should make your intellect like that of a child. What is the qualification of being a child? He will speak with great force about something, and then he will be totally free from waste thought about the same thing immediately. So in the same way, you should make your intellect a master and give your ideas to those who are the instruments, and then instantly let your intellect become like that of a child. There is benefit in this. However, what is the result when someone becomes a master? Firstly, time is wasted, and even power is wasted. Then, instead of love for one another increasing, there is a margin for it to decrease. Therefore, as your responsibilities increase, it will be essential for you to climb up this ladder and then come down again. So Baba is giving you these teachings in advance for success in the future. All of you are experienced in this. Whether someone is young or old, from time to time he tries to maintain his power and self-respect. As you progress further, there will be more obstacles, and this is why those who have become instruments will have to be very humble. To be humble means to renounce regard for the self. Through renunciation, you receive greater fortune. The more you renounce, the more you will receive respect. The more you try to seek respect, the more it will become a means of losing respect. This is why you must increase the practice of going up and down the ladder, of being a master and a child. This is why you have been invited here. There will be success in this when you have the power to perceive situations. When you have perceived situations, the result will be good. When you don't perceive them, the result is going to be wrong. What is the effort to increase the power of discrimination? More than

just cleanliness of the heart, you need cleanliness of the intellect. You should have the power to apply a brake to the power of thought. Whatever thoughts you have in the mind, or whatever the intellect judges, both need a powerful brake, and they also need the power to bend. Both these powers are most essential. This is called the power of remembrance or the angelic power. If you are not able to apply a brake, it is not good, and if you are not able to bend, that also is not good. So if you have the power to apply a brake and to steer, you will not waste the power of the intellect. Energy will not be wasted, instead it will accumulate. The more you accumulate it, the more your powers to discriminate and take decisions will increase. You should also practise this in the bhatthi. To what extent are you able to apply a brake and steer your mind and intellect? You have to check yourself. These are the two reasons why there are accidents. BapDada is giving this signal especially to the pandavs. Achcha.

You must have heard a lot in the bhatthi. It isn't that because you have heard a lot, it is difficult to stabilise yourself in the point-form. The weakness of not being able to stabilise yourself in the point-form is that the first lesson is not firm. You should experience yourself to be a bodiless soul whilst performing actions. This practice throughout the day is very much needed. You have to be detached from practical matters and then come into action. The more experience you have of this, the more you will stabilise yourself in the point-form. However, not so much attention is being paid to this. You say that you don't have the time, but you can make the time. If you have the aim, then just as when someone has to go somewhere for a special task, he pays special attention to make the time for it. This is the one special task for the short time of the confluence age that remains. If you consider it to be a special task and make the time in-between, it can be possible. But because you don't have this practice, your time passes by in just thinking about it. If you pay attention, then as are your circumstances, accordingly you can increase this practice. All of you are weak in this practice. In fact, it is not difficult to stabilise yourself in the form of a point. Practise becoming detached; the point-form is of being detached anyway. It is incorporeal and detached. When you stabilise yourself in the stage of being incorporeal and detached, you will have the experience of the point-form. Whilst walking and moving around, you will be able to experience the angelic stage. Your practice will become such that you will be able to remain in the avyakt stage whenever you wish. You will then be able to fill yourself with a lot of power in just one second's experience. And you will also experience the powers of applying a brake and steering. To experience the point-form is not difficult. It is just thoughts that bring you down. If you have the power to apply a brake to your thoughts, you will be able to remain in the avyakt stage for a longer period. You have to consider yourself a soul and remain stable in that stage. When you stabilise yourself in your original stage, you will then experience your virtues. You are able to experience the virtues of a place that you visit against your conscious wish. When you visit a cool place, then even if you don't want to, you experience the coolness of that place. This is the same. Soul consciousness means remembrance of the Father. It is not possible for there not to be Baba's remembrance in soul consciousness. Just as Bap and Dada are not separate, in the same way, a soul conscious intellect that has faith is not separate from Baba's remembrance. Can you not stabilise yourself in the point-form in one second? If you were all told to practise that drill now, would you be able to do it? When you stabilise yourself in the point-form, firstly there is the experience of the point-form and you also experience the original virtues of the soul. Practise this also because there is now very little time and you have a lot of work to do. At the moment you take a lot of time to do a little work. As you progress further, such a time will come that the lives of all of you will become very busy, and it will be as if you have very little time. You will experience the day and night to be like two hours. From now on practise doing a lot of work in a short time. It is a great power to be able to use your time in a worthwhile way. Just as it is not good to waste your energy, neither is it good to waste your time. The subjects of each of you will be revealed. When your subjects are revealed, your status will also be revealed. Each one's subjects and bhagats will be revealed. Before your future status is revealed, the memorial of the form of success in service will be revealed. The future status will then be revealed. Such a time will come when you will not be able to earn an income for yourself, but you will become very busy for others. Now, there is very little time for your own income, so you will earn your income through serving others. Now, take the maximum benefit from the little time that remains. Otherwise you will remember this time. Therefore, whatever you are like, whatever stage you have reached, the circumstances are not going to

change. Do not think that you will earn an income when there aren't so many difficulties. They will adopt an even larger form day by day. But even whilst being in these situations, your stage needs to be very strong. This is why you have to pay attention to the time. Achcha, Baba has told you about the crown of responsibility. So what is the throne? The throne of humility; when you sit on it, you will be able to do all your work accurately. The shakti army was given the throne of remaining constant, and the pandavs were given the throne of being humble. Be seated on the throne and by wearing the crown of further responsibility, create your future status. Do not come down from this throne. If you do your task whilst sitting on the throne, the task will be successful. Look at the whole day: what are the four things that are always with you? Baba is asking you about common physical things. Firstly, you have to have a chair with you, secondly, a pen, thirdly a file and fourthly, all the running around that you do. Change all of these four things from lokik into alokik. When you sit on a chair, remember the throne. When you pick up a pen (kalam), remember the lotus flower (kamal); use the pen whilst being a lotus flower. When you see the file, remember your account: what would BapDada be signing in my file now? And the running around is going up and down the ladder. Have this practice and you will be able to stabilise your intellect wherever you wish. Just as you are able to direct your feet wherever you want, in the same way, your intellect will become like your feet. Now, you have to transform the intellect from thinking of lokik into alokik. Then there will be transformation in your stage also. What is the speciality of the jewels in this gathering? One is that all of you are loving. And secondly, the majority of you have a surrendered intellect. Thirdly, you remain ready for service all the time, this is why you are ever-ready. Now, put the jewels of all these specialities onto the crown of responsibility you have received. Only then will you be able to accurately fulfill the responsibilities. These virtues are the jewels of the crown, that is, they are the beauty which you must keep eternally. Whatever actions you perform, others seeing you will do the same. It is essential to remember one slogan: Give love to the young ones and regard to the older ones. You have to give love and you then receive regard. Do not ever forget this. This gathering is like gold already, but further beauty is always added to gold. For that, now and then, Madhuban should be the place for a gathering. With the advice of the instrument sisters, there will be gatherings from time to time.

There should be newness in the exhibitions. At the moment people just think that the knowledge is good. When they see whatever you have to tell them, they should think without asking any questions that they have found an easy path. Keep this aim whilst making the exhibitions, and the topics should also be attractive. It can be the introduction to the Supreme Soul. You have to bring the people who run away from you closer; whether they are religious people or any other kinds of people. You must follow up the exhibitions. Just as you have done service in the museums, you have to follow that also. You must maintain contact with them. You must call them from time to time. You must maintain a good relationship with them so that they have the feeling of a family. Only then will there be success in service. Achcha.

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### The Practice of Being a Point

Whom are the sweet, sweet children sitting in front of, and in what awareness are they sitting? Baba has come to make you children the form of a point. I, the soul, am in the form of a point. The point is so tiny and the Father is also so tiny! Does such a small matter not enter the intellects of you children? The Father is now in front of you children, not far away. You can forget something that is far away. It doesn't seem right that you children forget that which is in front of you. If children forget even the form of the point, with which support will you continue to move along? It is with the support of the soul that the body functions. I am a soul. You should have the intoxication that I, the point of light, am a child of the Point of Light. Love emerges as soon as you say that you are a child. So today, you are being made to practise being stable in the form of a point. I am a soul. There is no need to forget this. In the same way, do I the Father ever forget? Yes, at the time of giving an introduction, I definitely have to say what My name, form, virtues and tasks are and also when I come, as well as whose body I enter. I simply give My introduction to you children. So, does the Father forget His own introduction? The children cannot remain stable in that stage for even one second. So do you know your name, form and land? This is the first thing that you explain to others: I am a soul and not a body. When you make them sit and consider themselves as a soul, the body is forgotten. If you do not make them sit in the awareness of a soul, do they forget their body and bodily relations? Since you have to make them forget that, can you not become detached from your body, and sit in the remembrance of the Father who is detached?

Now, all of you children must sit considering yourselves to be souls. Whom do you see in front of you? The Father of the souls. By remaining in this stage, you will be able to become detached from the corporeal and stabilise yourself in the avyakt. Can you not remember: I the soul am a point? Do you not know how to sit as a point? If you continue to increase your practice in this way, you will be able to stabilise yourself in that stage not for just a second, but for many hours and you can then experience the sweetness of that stage. There will be no need to speak anything when you are stable in that stage. To sit as a point is not a non-living stage. Just as a whole tree is merged in the seed, in the same way, Baba's remembrance is merged in me the soul. When you sit in that stage, you will experience all sweetness. And together with that, you will have the intoxication of the One in front of whom you are sitting. Baba is also taking you back there with Him. Baba does not leave you children alone. Baba's home is also the home of you children, and He will take you there with Him. All of you have to go together. Considering yourself to be a soul, you also have to come into a body and perform actions. However, whilst performing actions, you have to be loving and detached. Baba is observing you children. Even whilst observing you, Baba is loving and detached, is He not? Achcha.

\*\*\* OM SHANTI \*\*\*



**Courage is the Means to Receive Help  
(Through the Body of Santri Dadi)**

Today, Baba has come to tour around the small garden. Baba has come to meet the spiritual children. Baba considers you to be the light of His eyes. Children who are the light of His eyes constantly spread fragrance like spiritual roses. Do the children have as much courage as the faith Baba has in them? Today, the children have not called Baba. Baba has come without being invited. This is the eternally predestined law: Baba has to come without permission in order to decorate you children at the confluence age. Baba is asking you children a question today: All of you who are sitting in the garden now; do you consider yourselves to be flowers who are worthy to give beauty to a bouquet?

Have all of you tied a rakhi? To climb uphill and then come down, and then climb again: Whose task is this? The spiders always do this anyway. They make a web and come down and then go up again to sit in the web. Are you children trapped in the web, or have you come out of it? Do you remain in the aim that you have received? Do you imbibe self-respect and inspire others to do the same? What is the significance of the bondage of rakhi that you have tied? BapDada has come to meet you children today. He has taken up a great responsibility. When someone takes up even a small responsibility, he gets so tired. On whom is the burden of the entire world? You have to carry a burden on your head and you have to remove it also, but you must not get tired. Why do children feel tired? Because they do not consider themselves to be spiritual roses. If they consider themselves to be spirits, they can remain detached from the body and be very loving. As is the Father, so are the children. To the extent to which you maintain courage, Baba gives that much help. With courage you receive help and with that help, you can lift a mountain. You have to lift the mountain of the iron-aged dust and create gold for the golden age. And then there is a margin for just the question of how to do that?

So today, Baba had to come for a little while to meet you. Does Baba ever have a desire? He is beyond desires, He is free from desires, and so why did He have this desire? All of you became free from desires, and so Baba had a desire. You children do not know how Baba used to look after others, and He is still looking after them in the same way. He fulfilled all this responsibility with tact, and also fulfilled Baba's desires. He is now also fulfilling the desires of the children. Baba is called the Clever Entertainer, and He has to fulfill the desires of each child. Sometimes, he has to use his own discretion whilst fulfilling the desires of the children. Why does He fulfill the children's desires? Because all the children are the light of His eyes. This is why the children are first and then there is the Father. The children who are crowned with the peacock feathers are made to sit on the head sometimes. Children have to be made happy. Whilst making effort, you sometimes become cold in that, and so you must try to increase your effort. This is why Baba is asking: Have you tied the bondage fully? Even if you have to die, you will not renounce your religion. Today, even enemies who used to oppose each other become friends. The pandavs have been remembered. They have become friends from enemies. Do not look at the night, but constantly remain in the day. If you look at the night, the enemy of the five vices who do their work at night will come. Children have to constantly move forward. Keep your vision focused on the crown and throne that you are going to receive. It shouldn't be that you just say that you will become this, but now your dharna should also be practical. How do Lakshmi and Narayan walk, how do they take their steps, how do they raise their eyes? When your behaviour is like theirs, you will be able to become Lakshmi and Narayan. It shouldn't be that when you raise your eyes, you become body conscious thinking that there is no-one like you, and that you come into the consciousness of mine and yours. On the path of bhakti, it is said that humility makes you lower your eyes. So each one of you has to decorate yourself. Constantly continue to give fragrance. You have to become Lakshmi or Narayan like the aim that you have been given. You have to follow the right path. You must take steps to move forward.

**When the trance messenger took bhog to Baba, Baba said:** Children have become princes whilst sitting here. You have forgotten Baba's toli of the beggary days. You will receive all the luxuries there. At the

confluence age, remember the toli of the beggary days. Baba loves that toli. The handful of rice of Sudama has great value for the children. This toli is filled with love. The one who has prepared it has filled it with love, and so Baba fills it with extra love and feeds the children with it. (They were fed with Karachi Halwa.)

**To Didi:** Is everything okay? Is everything functioning accurately? There is no need to be afraid. This time is to be praised. Seeing the time, you have to accomplish the imperishable sacrificial fire. Children have to make effort in every aspect. You have to sacrifice everything. The yagya has to remain eternally. The other sacrificial fires last for ten to twelve days and then they become like whatever they were. This is the imperishable yagya. Shiv Baba's treasure store is full and all sorrow is removed. Sorrow will be far away when you go into the new world. Everything will continue to function very well. Children's intellects should remain alert and far-sighted. Baba has already given you the crown and the throne in order to make you far-sighted. Achcha.

\*\*\* OM SHANTI \*\*\*

### Memorial on the Basis of Remembrance

Do you have to go beyond sound, or do you have to bring the Father into sound? All of you are going beyond sound and you are then bringing BapDada into sound. Even whilst coming into sound, you can stay in super sensuous happiness, so why are you trying to stay beyond sound? If you stabilise yourself in the incorporeal stage beyond sound and then come into the corporeal, you will be able to bring others into that stage also. You must become incorporeal in one second and corporeal in one second. You have to learn such a drill that you become incorporeal in one second and corporeal the next. When your stage becomes like this, then whilst you are in the corporeal form, everyone will have a vision of your incorporeal form. Have you had a vision of yourself? You are now Brahmins. Since you have had a vision of yourself, have you had a vision of your number? Do you have any other form of which you have had a vision? Have you forgotten your original form? Through which form are you able to do service in a yuktiyukt manner at the present time? In the form of a world mother. Today, it is a special programme for the mothers, is it not? You have to remain a mother, but you simply have to become a world mother. You cannot give sustenance without becoming a mother. Why have the mothers been called today? Have you already claimed a right to the inheritance, or do you still have to claim it? Have you become the heirs, or have you come here to become that? An heir always has the inheritance, or is it that you have become an heir but not yet received the inheritance? You have claimed a right to the inheritance, so what task have you now come for? BapDada must definitely have called you here for a special task. You continue to study at your own centres anyway. You have finished the course; you even know about the main aspects of knowledge. What else is now remaining?

Mothers have one special practice, and you have been called here to make that practice firm. So what is the practice that the mothers have which the kumaris do not have? That of becoming a sati (women who used to sacrifice themselves on the pyre of their late husband). To become a sati means to completely sacrifice yourself. What is the main virtue in becoming a sati? She sits there with deep love. After that deep love, she has to show the practical form of that deep love. In order to become a sati, renunciation is also needed. You also need to be a destroyer of attachment. You can only become a destroyer of attachment when you have true love. Only those who have true love can become a sati. They become a sati only after they have burnt away in the fire. In which fire do you have to burn yourself? After something burns in a fire, it is transformed. When you put something in a fire, it completely changes its colour and form. So whatever few devilish qualities are remaining, the code of conduct of the lokik clan, the strings of karmic bondages, the threads of attachment that are still tied, all of these have to be burnt. When all of these fall into the fire of love, they will all be broken. You have developed that deep love in order to become a sati. However, when there is love, you have to burn all of these in the fire of that deep love, that is, you have to bring about transformation. You have to change your form and colour etc. Are you ready to fall into the fire of that deep love and bring about transformation? Anything that is burnt is finished. It is not even visible then. Do you have courage to bring about such transformation within yourself? The memorial of all of you is imperishable even now. What is the basis of your memorial? To the extent that you have remembrance, accordingly there is your memorial. It is imperishable even now. Everyone's memorial is created on the basis of your remembrance. If there is less remembrance, your memorial will be accordingly. If you are trying to make your memorial constant for all time, then you first have to make remembrance constant, and then the memorial will be created on the basis of that. Everyone's attention should be drawn to each one's special virtue. If all of you imbibe the special virtue of each one, what will you become? Complete with all virtues, just as you see the form of the soul. When you come into action, if you look towards each one's special virtue, you will then forget all the other things. You have to make effort to make yourself complete with virtues.

Today, a tilak in the form of the moon has been applied to the mothers. You have to take the virtue of the moon into yourself. However, the moon has a very deep relationship with the sun also. So you have to adopt

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relationships and virtues similar to the moon. And what is the task of the moon? Together with coolness, it also gives light. So you have to give light to everyone. Achcha.

\*\*\* OM SHANTI \*\*\*

### Methods to Become Trinetri, Trikaldarshi and Trilokinath

Whom are you seeing? Are you seeing the physical form or the avyakt? If you do not see your own physical form or that of others and instead see the avyakt form, you will become the image that attracts. When you see the physical form, you will not become an image that attracts. If you want to become an image that attracts, do not see the physical form. Only when you see the attractive form that is in the physical form, will there be an attraction by yourself and by others. So now only this subtle service remains. Why do you come into the corporeal? What is the reason for this? Since you like becoming avyakt, why do you come into the corporeal? There are useless thoughts and wasteful actions only when you come into the corporeal form, so why do you find it difficult to become avyakt from corporeal? You quickly come into the corporeal form, but it is with great difficulty that you stabilise yourself in the avyakt form. What is the reason for this? You forget. Why do you forget? Why do you become body conscious? You know about it, you recognise it, you have also experienced what the difference between the corporeal and the avyakt is. You also know what the benefits are and what the loss is. When you sit in remembrance, how do you stabilise yourself from being body conscious into being soul conscious? What do you say? It is a very easy thing. All the things that you have all spoken about are also the things of effort. But even whilst knowing it and believing it, the reason you come into body consciousness is that there is the attraction of the body. In order to move yourself away from this attraction, you have to make effort. What do you do when something that is used to pull is being pulled away? A magnet attracts towards itself even when you don't want it to. If you want to keep someone away from that attraction, what will you do? If something is pulling someone even when he doesn't want to be pulled, and if you want to keep that person away from that pull, what will you do? You will either take him far away, or you will place something in-between so that it isn't able to attract anymore. This happens in two ways: you either take that person far away, or you place something in-between, so that he goes far away. In the same way, like a magnet you become body conscious, or come into the corporeal feeling when you don't wish to. What will you place in between? What do you need in order to know yourself? Something through which you will be able to know yourself and the Almighty Father accurately? It is only one word. In order to know the self and the Almighty Father accurately, you need discipline. When you forget discipline, then you also forget the Almighty Authority. Why is there the sanskar of laziness? Because you forget one or another discipline. Discipline brings the self closer to the Almighty Father. If discipline is lacking, there isn't that closeness of the soul to the Almighty Father. And so the thing in between is discipline. When you let go of one or another discipline, you forget to remember Baba. If your disciplines are accurate, the stage of the self also remains accurate. And when the stage of the self is accurate, everything is accurate. So it is the attraction of the body that draws you again and again. If you place discipline in-between, the attraction of the body will not attract you. For this, pay attention to three things:

#### 1) Remembrance of the self, 2) Discipline, and 3) Time.

Remember these three things, and what will you become? Trinetri, Trikaldarshi and Trilokinath. You will attain all the titles that you have been given at the confluence age. When you know yourself, the Almighty Authority comes in-between anyway. So pay attention to these three aspects. Whenever you see any image (chitra- body), do not see the image but see the living being (chetan) within the image. See that and the activities (charitra) of that image. When you see the living being (chetan) and the activities, because your attention is towards the activities, you will move away from the image, that is, from the consciousness of the body. There is definitely one or another divine activity in each of you, because only the decorations of the Brahmin clan are full of divine activities. There aren't the divine activities of just the Father, but each activity of those who are Baba's helpers is a divine activity. So see the activity, and the living being, that is, the one without an image (vichitra).

If you see the one without an image and the activities, then the attraction that pulls you, even when you don't want it to, will be removed. This is the main effort you should be engaged in at the present time. Since you say that you have changed, all these things should also have changed. So why are there still old sanskars and

old things? In order to change yourself, you first have to change your feelings. When you change your feelings, everything else will change. But there is still attraction (asakti). If instead of being attracted, you consider yourself a shakti, attraction will be finished. When you don't consider yourself a shakti, many types of attractions come. If any type of attraction, whether to the body, or to the comforts for the body, are created, at that time remember: I am a shakti. How can a shakti be attracted? Because of being attracted, you cannot come into that stage. So finish all attractions. For this, just think: I am a shakti. What is the obstacle that comes mostly in front of the mothers? (Attachment). Why is there attachment? Attachment is created through the consciousness of 'mine'. But what is the promise that all of you made? When all of you came at the beginning, what was the promise that you made? I belong to You, and so everything belongs to You. This was your first promise. I belong to You and so everything that belonged to me, now belongs to You. So even then, where did the consciousness of 'mine' come from? You mix mine with Yours. This shows that you have forgotten the first promise you made. The first promise that all of you made was: Whatever You say, that we will do. Whatever You feed us..., wherever You make us sit.... So do you remember this promise? Baba is making you sit in the subtle region. So why do you come into the corporeal region? You did not fulfill your promise very well then. Your promise was: Wherever You make us sit, there we will sit. Baba did not say: Sit in the corporeal region. Whilst being in the corporeal world, remain avyakt. If you forget the first lesson, what kind of training will you have? In your training, at least make the first lesson firm. Remember that you will definitely fulfill the promise that you have made. Are all of you mothers who have come for training surrendered? If you are surrendered, where did the attachment come from? When something burns and crumbles away, does anything remain? Nothing at all. If something still remains, it means that although the matchstick has been lit, you did not completely burn away. You have died but not yet burnt away. They first kill Ravan and then burn him. So you have died a living death, but you have not yet turned to ashes by being burnt away. The meaning of surrender is very great. Nothing of mine remains in that. When you surrender, you surrender the body, mind and wealth. Since you have surrendered your mind, how can you create the thoughts that you wish to? How can you perform sinful actions through the body? This shows that you gave it to Baba and then took it back. Since you have given your body, mind and wealth, you have received shrimat about what you should have in your mind, and you have also received shrimat about what you have to do through your body. You know what you have to do with your wealth as well. You have to follow the directions of the One to whom you have given everything. What will be the stage of one who has given his mind? Manmanabhav. His mind will be fixed on that One. He will never forget this mantra. Can there be attachment in someone who is always in the stage of manmanabhav? In order to become a conqueror of attachment, remember your promises. Everyone will emerge from this training, and so what will you stamp yourself with before you go from here? (Of being a conqueror of attachment.) If the stamp of being a conqueror of attachment has been applied, the post will directly reach its destination. And if the stamp is not correct, it will not reach its destination. Therefore you must definitely apply the stamp. Then we will have a surrender ceremony for the mothers. In that, we shall only call those who have applied the stamp. We will have a gathering of just those who have conquered attachment. Therefore, prepare yourself quickly. Achcha.

\*\*\* OM SHANTI \*\*\*

### **The Essence of the Whole Course Is To Make Your Words and Actions Equal**

In which form are you meeting Baba? In the avyakt form, in the form of love or the form of shakti (power)? Baba is in the form of the Father anyway, but are you meeting in the form of love, in the form of shakti or in the avyakt form? At the present time, what special form do you experience throughout the day? In which form do you stabilise yourself for the longest period? Which is the most elevated out of all three? (All gave their own ideas.) At the moment, Baba is only asking you a question; He will clarify it later.

What is the most powerful point you have taken from the training course that you have all taken, a point which finishes all obstacles in one second? Each of you has spoken of the different points, but now, all those who spoke of these points must write and send their experience of how much time it took for them to be able to remove an obstacle by using that point. For instance, when a medicine is used on one person, it is easy for many people to benefit from that. So remember the essence of all the points that have emerged in just two words, those in which everything you have mentioned is included. Remember two words of the course that you have just done: You have to do what you speak about. You say that you are Brahma Kumaris: We, BapDada's children are obedient and His helpers. You have to do in a practical way all that you speak about. To say something means to do it. There should not be a difference between what you say and what you do. This is the essence of your course. You have been saying for many years that vice is a bad thing. You even tell others about this, but you yourselves are not able to be detached from a household life, and so whatever you do is different from whatever you say. Therefore, from today onwards, remember this aspect: We will do whatever we say. We have to put into practice and show the world exactly what we think about and what we say. We must not just speak about it, we must also do it. The service that remains will not be done by just speaking about something, but will be done through your actions. People speak about what is said, what is done and about behaviour. Whatever actions you perform throughout the day, that is, whilst living in your home, whatever you say, whatever you do and however you behave should all be the same. Only then will you quickly be able to attain your karmateet stage. Check at every moment: Am I doing what I am speaking? You say that you are a child of the Almighty Authority, and what do you do? You speak about the things of weakness. So from today, make it firm that you will do whatever you speak about. When others see those who become like this, they themselves will do the same automatically. You will not have to labour. Until now, Baba has been receiving complaints about how you say one thing and you do something else. So now you have to finish the complaints. What will you become when you finish all complaints? You will become allah (elevated). The more you become allah (elevated), the more your name will be glorified even if you don't want it to be. So this is the essence of the course you have done.

Who is the most dangerous person, of whom everyone is afraid? The aspect of the world outside is a different matter, but within this divine family, the most dangerous person, and the one who causes a lot of damage is the one who has one form internally and another form externally. He is even more dangerous than one who gossips about others, because he is not able to come close to anyone. He is not able to have love for anyone. Everyone tries to remain distant from him. This is why you have received this teaching from this bhatthi. This is called honesty and cleanliness. Cleanliness in which aspect? Honesty in which aspect? There is deep significance behind this also. Honesty means to speak only that which you do; to speak only that which you think. There shouldn't be any artificial form. There has to be honesty in your thoughts, words and actions. If a thought is created within the mind, there has to be honesty in that also, and then there will be the aspect of cleanliness. Internally, there shouldn't be any rubbish of sins. There shouldn't be any rubbish of one's nature, feelings or old sanskars either. Those who have such cleanliness will be honest. What is the sign of those who are honest? Those who are honest are loved by all. First of all, they will be loved by God. The Lord is pleased with those who are honest. So, they will first be loved by God, and then they will also be loved by the divine family. No-one will see them with any bad vision. There will be such firmness and strength in their drishti, words and actions that they will neither fluctuate nor will they make others fluctuate. Those who are honest are loved. Some think: I am honest, but no-one understands me. A true

diamond can never remain hidden. This is why, when you think: I am like this, but no-one understands me in that way, that is not honesty.

Truth can never remain hidden, and those who are honest are loved by all. Some even think that because they are not so close, they are therefore not so well known. However, those who are honest and firm cannot keep their identity hidden even if they are far away. No matter how far away someone is, he will be close to BapDada. Those who are close to BapDada are close to everyone. So become honest. The proof of cleanliness is visible in one's activities. You do not just have to understand it, but you also have to show it in your practical actions. Whatever actions you perform should be instrumental in the service of others. Check your thoughts, words and actions. What do you call yourselves? And what title does BapDada give to all of you? Do you remember that? Serviceable children. Each thought, each word and each action of serviceable children will do service. Service isn't just in giving lectures or giving the knowledge to someone, but those who are serviceable do service at every second. So check yourself: Is my activity serviceable at every second? Or, is your activity that which sometimes causes disservice? Since you are called the serviceable ones, your actions should also be such. This is why you have to do only that which you speak about. By remembering this, you will easily attain success in your effort. Some become very happy thinking that they have explained to so many students, that they have given so many lectures, that they did a lot of service, but even that service is limited. Now, you have to do unlimited service. When there is unlimited service through all three forms, those of thoughts, words and actions, it is called being serviceable. So now check yourself to see if you have become serviceable. Such serviceable souls will also be very loving. So have all of you stamped yourself in this way, or are some of you still trying to maintain courage to do that? Since you have to do it, it means that you have already stamped yourself. Why do you have doubt in yourself as to whether you will pass or fail the exams? Clever students always say with faith: We will claim the first number. If you have any doubt in yourself from the beginning, what will the result of that doubt be? You will not be able to be victorious. If you have the slightest doubt, then until you have that faith, you will not be able to become victorious. All of you have said that it is right and that you will definitely claim the inheritance. Or did you think that you will see what happens? To make a promise means to become that. Since you call yourselves the ones with an intellect that has faith, there should not be any doubt or sinful thought about the Father, His knowledge or His family. We belong to Shiv Baba, and the children of the Almighty Authority are those who have faith in their intellects. Who is saying this? The children of the Almighty Authority are saying this. Even if internally you think that you don't know what will happen, even then, there will be victory in faith. By maintaining faith, there will be victory. If there isn't faith, your actions will continue in that same manner. If you have the faith that you have to do something, then your actions will also be accordingly. If you have the thought: Okay, I will see in the future, I will do it in the future, then your actions will also be slack. You must never have any feeling of being weak or of having any doubts. Thoughts of weakness are doubts. Till when will you keep these old sanskars and thoughts? There shouldn't be old sanskars; sanskars are the gross form, but even the old thoughts should be finished. Then it can be said that you are being baked in the bhatthi (furnace) and coming out accomplished. What is the meaning of a bhatthi? Everything burns and completely finishes in a bhatthi. Even the form is transformed. Whatever is put into a bhatthi totally changes its form and virtue etc. You also have a bhatthi, and so your form and virtue should change. Prior to a brick being baked it is just clay. After it is baked, its form and virtue have changed and its task has also changed. In the same way, you must continue to change your form, virtue and task. This is the result of the bhatthi. Now, tell Me, have you changed these things, or will you change them? Together with your own enthusiasm, you also have BapDada's help. The more you have faith in yourself, the more BapDada will definitely become your Helper. One who is loving definitely receives co-operation. In order to receive co-operation from someone you must become loving. One who is loving does not have to ask for co-operation. When you have love for BapDada and love for the family, you will automatically receive co-operation from everyone. There are two main things: to have an intellect that has faith and to be a destroyer of attachment. You have already applied this tilak to your forehead. You have to remember the slogan: we will do what we say. This is the decoration of the mothers. Mothers apply greater decoration. So these mothers are decorated with the jewels. The most sparkling decoration is that of the jewels. When gold is studded with jewels, there



is a greater sparkle. So BapDada has decorated these mothers with jewels because at the confluence age, you have to become more a diamond than gold. The more you decorate yourself with the jewels, the more the vision of the world will fall on you even when you don't want it to. You will not have to tell the world: Look at us. This decoration of the jewels of knowledge will even draw the attention of those who are far away. This is why you must constantly and eternally keep the decoration of these jewels. You have to have such faith.

Today at amrit vela, Baba especially remembered those children who stayed with sakar Baba for a long time. Today, Baba especially remembered them because nowadays, the effort of those who are living together is very good when compared with their effort before. This is why Baba remembered them with the present wave of effort. At the present time, there is a special transformation taking place in the residents of Madhuban. A jewel from each place is sparkling and going to a difference place. Now Baba will see how you sparkling jewels from each place go and make others like you are. You should never speak words that are lacking courage. The days of being one who does not make effort or one who does not maintain courage are now over. Now, you have to become a helper, and show everything in a practical form. Now, it is in everyone's heart that you want to go quickly also. Previously, you used to say: The longer we stay in the confluence age, the better it is, because the beauty of the confluence age was being with sakar Baba. Now you travellers (rahi) wish to go where your Rehbar (the One who shows you that path) is. The activity of you children will do greater service than your words. When there is success in double service, you will receive the double crown. So, do you want to become the ones with a single crown or a double crown? Or have you already become that? What is the method to become the embodiment of shakti? You will be able to become the embodiment of shakti when you have an avyakt stage. Even if you come into the corporeal form whilst being in the avyakt form, that is just for the sake of service. When that service finishes you have to remain in the avyakt stage. You have to maintain such a practice. What do those who sacrifice themselves receive in return? Those who sacrifice themselves receive a lot of Godly power. Those who completely sacrifice themselves are the ones who are fortunate enough never to be widowed. Their fortune of remaining married never finishes. Those who are so fortunate as to always remain married have the imperishable tilak. The tilak of being constantly married is the tilak of remaining stable in the form of a soul. You remember that in the forehead at every moment. What is the other sign of having the fortune of being constantly married? One is the tilak and the other is the bracelet. That is the bracelet of the discipline. You must never take off either of the two. When you take off the bracelet of the discipline, your fortune of being constantly married finishes. Now, you have to do service of performing special wonders. Colour everyone with your company in such a way that that colour never comes off. When people come to the museums, they go away with just a message. But now you must pay attention that the colour of your company becomes imperishable to the extent that at least it never comes off. Now, you have to take a jump and progress further. Previously, it was a time of just walking along. Then there was a time to go running. Now, it is the time to take a jump. If you now try to reach there by running, you will be too late. It doesn't take time to take a jump.

In order to maintain the constant stage, you have to remember one pure thought. What is that thought? Firstly, you have to become loving, and secondly, serviceable. That is all. There should be no other thoughts apart from this. Serviceable children only have thoughts of service. Always remember the aim of the bhatthi: I will change myself and then change others. This is the stamp of faith. What have you been stamped with? Being one with a faithful intellect, a destroyer of attachment and serviceable. You have been stamped with the stamp of this trimurti. Always keep this sign with you. You have to make others like you are, and even more elevated than you are, not less. It is your own greatness when you make others more elevated than you are yourself. Achcha.

\*\*\* OM SHANTI \*\*\*

### Signs of Being Completely Surrendered

Whom are you seeing? Who is seeing whom? (Two or three people gave their ideas.) Today, BapDada is seeing His complete moths because He has come to see to what extent each one has become a moth. Generally, the moths go to the light, but here, the Light has come to meet the moths. Do you know what the characteristics and the signs are of those who are complete moths? (All gave their own ideas.) Whatever all of you spoke about is accurate. The main essence that emerged is that those who are moths will have love for the Light, they will be close and they will have all relationships with that One. So those who are complete moths will have all relationships with One; they will be loving, close and maintain courage. These four things will be visible in them. So why have all of you been called to this bhatthi? You have to imbibe the four things that you heard about to their fullest percentage. It shouldn't be less by even one per cent. Many children say that they are that, but only to a certain percentage. So when there is some percentage missing, they cannot be called complete moths. Those moths are of the second quality that simply circle around. One are those who instantly sacrifice themselves to the Light once and for all, and the others are those who take their steps after thinking about and understanding something. So those who take their steps after having thought about and understood something are called the ones who simply circle around. The second quality of moths simply circle around in having many types of thoughts, obstacles and actions.

Today, the Pandav Army has been called to this bhatthi. There may be many types of factories, but a stamp is applied of the factory that is very good. If there isn't the stamp of that factory, then that thing is not so popular. In the same way, all of you who have come to the bhatthi have come here to be stamped. There is a trade mark. Which stamp have you come to be stamped with? With the stamp of total surrender: do you know what will happen if this stamp is not applied? Just as the value of something that is not stamped is less, in the same way, the value of such souls will also be less in heaven. So you will definitely have to apply this stamp in order to come close in your own kingdom. Mothers have received the mantra of being the destroyers of attachment and the pandavs have received that of being totally surrendered. There is the memorial of the pandavs that they melted away and were finished. It was not on the mountains, but they melted with an elevated stage and brought themselves to the very top from being at the very bottom. They melted in the avyakt stage, that is, they attained perfection in that avyakt stage. There is this memorial of the pandavs. You are having this bhatthi in order to be reminded of that memorial and to put it into a practical form. Who are called those who are totally surrendered? Those who are totally surrendered; that is, those who have totally surrendered their body, mind, wealth, relationships and time.

If you have surrendered your mind, you cannot use it without shrimat. It is easy to use your wealth according to shrimat; it is also easy to use the body, but the stage where the mind does not create even one thought without shrimat is what is called the perfect stage. This is why manmanabhav is the main mantra. If the mind is totally surrendered, then you will instantly be able to direct your body, mind, wealth, relationships and time towards that One. So the main thing is to surrender the mind, that is, to surrender wasteful and vicious thoughts. This is the sign of a complete moth. Those who are totally surrendered will think about nothing except BapDada's virtues, task and relationships with their mind. So now, have you applied such a stamp? When you people work in the office nowadays, you sometimes use the things that belong to the office for yourself; however, whatever you have surrendered is no longer your own, it belongs to the One you have given it to, and so you cannot use His things for yourself. But because you have that sanskar, you sometimes mix shrimat with the dictates of your own mind, the dictates of your body consciousness and the dictates of a shudra. This is why you are not constantly able to maintain the karmateet stage or the avyakt stage. The mind is tasting the different tastes and so its stage is also different all the time. If it is constantly tasting the same thing, it will constantly remain in one stage. BapDada makes the children light and yet you children knowingly carry the burden for yourselves. This is because you have developed the habit of carrying the burden of sinful actions and the burden of your clan's code of conduct for sixty-three births. This is why you carry the burden and then leave it. Whatever habit someone has, he is compelled by that habit. And therefore, because you have that habit, you take the responsibility upon

yourself. What would happen if each pandav emerged as totally surrendered? When the pandav army is ready, the kauravs and the yadavs will come onto the battlefield, and what will happen then? You will attain your kingdom. Until you fulfill the promise that whatever happens you will not think, speak, hear and do anything against shrimat, you will not be able to take benefit from this bhatthi. You have come here with such zeal and enthusiasm in yourself, have you not? We will definitely become something here. We will definitely change here. You have come here with this thought, have you not? You are not afraid, are you? The more you go into the depths, the more the fear will disappear. Until you go into the depths of something, there will be fear. There is fear because of the waves at the top of the ocean, but when you go to the bottom of the ocean, what happens in the depths? Together with the total stillness and silence, there is also attainment. Therefore, whenever there is any fear, go into the depths, and that fear will disappear. What aim and characteristics of that aim do you have to adopt now? What will those who are number one in this receive? Of course, you will receive a kingdom in the future, but you will also receive a gift here. This is why everyone should try to claim number one. Those who claim number two will not receive it. Those who win will claim number one. Try to win and you will claim number one. Achcha.

Do you have to apply the bindi (dot), or are you stable in the form of the dot? How many types of tilaks are there? Today, you are being given a double tilak: to be free from disease at the confluence age, and that of the fortune of the kingdom in the future. A tilak is applied in order to remind you of the dot. Whilst applying the dot, you will become a dot. When you have any waste thoughts, apply a full stop to them and you will become a dot.

\*\*\* OM SHANTI \*\*\*

### Make Your Power of Discrimination Powerful

What is Baba especially seeing today? How does Baba see the transformation? Within this group, who is clever at giving the answer? To what extent have you got the power to see and to recognise? Achcha, who constantly remains in a stage of yoga? Who seems to be the image of divine virtues in the inculcation of those divine virtues? Why is Baba asking this? It is so that when you must go into the world outside to do any task for which you have to maintain a relationship with the devilish community, then through the practice of discrimination, you can become victorious in many aspects. Baba was only asking a few questions to see to what extent you can recognise those within your own family. If you do not have the power of discrimination you cannot be victorious. In fact, each jewel is more elevated than the other, but even then, the practice of discrimination is definitely needed. Do not think that the practice of discrimination is a small thing. You can claim a number with this, also. You need the practice of the discrimination of the present and the future of any situation or of souls with any kind of thoughts. The Pandav Army especially needs to have the power of discrimination because many situations will come in front of you brothers. In order to face them, this type of intellect is absolutely essential. How can you develop the power of discrimination? What is the main method for that? What is the main method to make the power of discrimination powerful? What should be the method to discriminate? Are you able to discriminate anyone who comes in front of you? (Each one gave his own idea.) The essence of what all of you said is the same. The avyakt stage, remembrance or the stage of soul consciousness is the same thing. However, together with the stage of soul consciousness, only those who do not have a lot of waste thoughts are able to discriminate others accurately. Those whose intellect is engaged in the remembrance of One, in the task of One and who are in a constant stage will be able to discriminate others very quickly. Those whose intellect creates a lot of thoughts will have a mixture of their own waste thoughts in recognising others. Therefore, they will not be able to recognise others as they are. Those who have cleanliness of the intellect will be able to maintain a yogyukt stage. Waste thoughts and sinful thoughts become an obstacle in creating an avyakt stage. The main reason why you are attracted to the body again and again is that there isn't cleanliness of the intellect. Cleanliness of the intellect means that it remains lost in the great mantra that it has received. Because of not having the remembrance of One and letting the intellect wander in many directions, it does not remain powerful. Generally, you must have experienced that when the intellect is engaged in many tasks, there is the feeling of the intellect being weak and tired, and so you are not able to make an accurate decision about anything. In the same way, waste thoughts and sinful thoughts make the intellect tired. Any soul who is tired will not be able to discriminate or make a decision accurately. No matter how clever someone may be, there is a great difference in his discrimination and decision making when he is tired. Because the intellect is tired by these thoughts throughout the day, it lacks the power to make decisions. Therefore, you are not able to become victorious. The main reason for experiencing defeat is that there isn't the cleanliness of the intellect. Just as those people have the cleanliness of their palms, so you can also do so much with the cleanliness of the intellect. Those people are able to transform anything very quickly with the cleanliness of their palms; they do not take a long time. This is why they are called magicians. You will also have the power to transform. Now, you have learnt to transform, but you are not able to change it like magic, that is, you are not able to transform very quickly. It takes you time. In order to use your magic, you remember the mantra. That magic is successful for as long as they remember that mantra. If you also remember your great mantra, you will be able to work like magic. It is still taking time. So what will you emerge as from this bhatthi? (Magicians.) If so many magicians were to spread to every corner of Bharat, what would it become? A different scene would be visible within a month. Now, you will have to make preparations. What will you have to do if so many magicians begin the task of transforming? You, as well as BapDada, wish to witness such a scene of newness. The sound should spread of who has emerged from where. They should feel that at every place, an alokik soul has incarnated. Since one incarnation is able to do so much, all of you are so many incarnations! When you return from here, think that you have incarnated in that body for Godly service. If you go with this awareness, then uniqueness will be visible in your every activity. All those of your divine family and lokik family will experience that you have become different and totally transformed. When they experience your transformation, you will be able to transform the world. If there isn't the

experience of transformation from all of you, you will not be able to transform the world. You have to change yourself in order to change the world. You must always move along whilst considering yourself to be an instrument who has incarnated into that body which is on loan for a Godly task for just a few days. When you have completed your task, you will go back. Create this stage with this awareness and this aim and continue to move along with that. This is a garden. BapDada comes into the living garden and He takes a little fragrance through your words, a little through your eyes and a little through the jewel in your forehead. BapDada sees the sparkle of the jewel on the forehead of each of you. In the same way, if all of you continue to see the jewel on the forehead of each one, then your drishti and attitude will become pure and satopradhan. The main reason why your drishti becomes mischievous is that you do not see the jewel on the forehead but you see the physical form instead. Do not see the physical form but see the jewel on the forehead. When you see the physical form, just think that you are looking at a snake. A snake has a jewel at the centre of its forehead. So you have to see the jewel and not the snake. If you look at anything with body consciousness, then understand that you are looking at a snake. If you look at the snake, it will bite you. A snake would carry out its task. A snake is poisonous. There are some special snakes that have jewels. How must you brothers kill the snakes? What will you do? Whilst looking at a snake, do not see the snake. Just see the jewel. The poison of the snake will not be so poisonous if you look at the jewel. If you see the snake which is the body, you will belong to the snake. You will become like that. But if you see the jewel, you will become a jewel in BapDada's rosary. You either become like a snake or you become a jewel of the rosary. If you want to become a jewel, you must see the jewel. Then your complaint will be transformed and you will become complete. You just need to use the discrimination of the intellect to see the difference between a complaint and being complete. There is the difference of night and day. If you write it in the Sindhi language, there is a difference of just two dots. Here also, it is the same. The two dots are: one of the self, and one of BapDada. If you remember these two dots, instead of complaining you will become complete. This is why you should promise this to yourself from today. You have made many promises to BapDada. But today make a promise to yourself: From now on, I will not look at anything except the jewel, and that I myself will become a jewel of the rosary and sparkle amidst the whole world. Only when you yourself become a jewel will you sparkle. If you do not become a jewel you will not be able to sparkle. There will only be revelation when you make a promise. You are not able to fulfil the promise to yourself completely. This is why revelation does not take place fully. The reason why there isn't so much revelation is that you lack fulfilling the promise you have made to yourself. You make a promise instantly, and then you forget it instantly. However, now together with making a promise, make it firm that you will also bring about the revelation. Then your promise will definitely bring about revelation. The Pandav Army are enlightened souls and the Shakti Army are loving souls. Those who are loving are yogi.

At present, zeal and enthusiasm are sparkling on the forehead of each Pandav. This zeal and enthusiasm should always remain constant. You have to give the fruit of the effort that you have taken from others. If you do not settle for the effort that you have received here, you will have to give the return of that effort in satyug. This is why you have to settle for the effort you have received.

There should be news from each centre about each Kumar that he is an incarnation on this earth. When there is such news, then understand that the fruit is emerging. At present, you need to create this stage. BapDada takes a body on loan. Now, both of them take it on loan. They come for just a little time. Why? In order to meet you. All of you must think that you have taken your body on loan for the sake of service for just a short time. When you have created such a stage, BapDada's influence will be visible to the world. Have you made both the calculations accurately, or have you just calculated for taking and not for giving? Will you remain constant for six months, or will you write after fifteen days: We wish to remain like that, but what can we do? This happened! There should be no such complaint. Then the task of Dadi and Didi will become light. If you become heavy, the entire task will become heavy. Call it BapDada's desire or pure thought. It is the only thought, and it will be the only thought, that each of you should be number one. However, compared to the entire kalpa, the stage that you create now will be number one out of the whole kalpa. Baba is referring to the true complete stage. All of you should have the aim to become number one. Do not think: How can

everyone become number one? Do not be a great donor in this. Remember two main things: Firstly, you must look at the jewel. Do not see the snake which is the body. And secondly, consider yourself to be an incarnation. Perform all your tasks whilst incarnating in this body. And remember one slogan: Whatever BapDada says, and whatever He makes us do, however He makes us move, we will do it just like that. We will move along, speak and see only that. This is the main slogan of the Pandav army. We will think only about what BapDada says. We must not think about anything else. We must not see anything else with these eyes. We have also given the eyes. You are the complete moths, are you not? Do moths see anything except the Light? What else do your eyes see? When you see anything else, they deceive you. Do not deceive yourself. For this, moths should not look at anyone except the Light. This is the stamp of a complete moth. The result is good, but you must maintain that eternally. You should be able to create whatever stage you want whenever you want. You have to make the mind practise this drill. You must definitely practise coming into sound in one second and going beyond sound in one second. Practice coming into thoughts about service in one second, and going beyond thought and stabilising yourself in your original form in one second. This drill is absolutely essential. It shouldn't be that you are not able to come away from the physical consciousness. Come into physical consciousness for the sake of a task in one second and then become bodiless in one second. Those who have made this drill firm will be able to face all situations. Just as you are made to practise physical drill in the morning, in the same way, you must especially practise this avyakt drill at amrit vela. You have to do it throughout the day, but the time for this special practice is amrit vela. When you see that your intellect is very busy, at that time practise this. Even whilst being in a situation, are you able to make your intellect detached? You will be able to remain detached when you perform all your actions in a detached stage. If you have attachment to that task, you will not be able to become detached in one second. This is why you must practise this, no matter what the situation is. The final paper will be of many fearsome situations, and you will be amidst situations which you would not wish to be in. Compared with that, the situations of today are nothing. The final paper will take place amidst the final situations. You must prepare for that beforehand. This is why when you see that you are very busy, that the intellect is very busy in a physical task, that the circumstances are such that they pull you in all directions, at that time, practise this. Then you will know to what extent you are able to practise the drill. This aspect is most essential also. If you continue this drill, you will achieve success. There is a number for each subject. This is the main thing. If you are good in that, you can claim a good number. If you are lacking in this subject, you will not be able to claim a number ahead, in the final result. This is why you were told that together with being an enlightened soul, you also have to be a loving soul. Those who are loving receive love. When you have a lot of love for someone, it is said: This one has totally forgotten consciousness of everything else. The meaning of forgetting consciousness of everything else is that you forget the awareness of even your own form. The love of the intellect should be only towards that One and none other. Those who are like this are called loving. The special virtue of this group is that they are the chatraks (kind of bird thirsty for rain-water only) for learning and imbibing all aspects and in making themselves move along in that stage in the future. You have become chatraks, but you also have to become charitravan (one with a good character). The speciality of this group is that they are chatraks. However, the task of a chatrak is to remain thirsty for this One. Only when this image (chitra) is visible in the activity (charitra) will you be called worthy (patra) as well as being chatrak. Now, you are chatraks, but you will receive two titles after the result has been given. Now, you are chatraks, but then you will become worthy (patra) of coming close in the rosary of victory. If you eternally keep the slogan that you have heard and the stamp of the bhatthi that you have been given, you will then be able to adopt both the virtues. Achcha.

\*\*\* OM SHANTI \*\*\*

### **Perfection through the Awareness of a Bindu (Point) and Sindhu (Ocean)**

Into which gathering has BapDada come today? What would you call today's gathering? Today, it is the gathering of the Sun of Knowledge and the stars. Each star is one that reveals its own sparkle. BapDada has come to see the sparkle of each star. What have all of you come to make yourselves in this bhatthi? (Angels.) Are you not angels? We will emerge from this bhatthi being firmly stamped with the stamp of perfection. You are making efforts to become angels. However, you have come in this bhatthi to sacrifice any weaknesses that you have in order to become perfect. It is like that, is it not? What will you remember in order to remove the weaknesses? Something through which you will be stamped with the stamp of perfection? Today, BapDada is telling you something very easy. The easiest thing that you have to remember is: I am a point and Baba is also a point. But, together with being a point, He is also the Ocean. So a point (bindu) and an ocean (sindu) are the introduction of the children and the Father. If you remember these two words, you can easily become perfect. What are small children in a school taught first of all? First of all, they put a point. Then, as they progress, they are taught the number one or Alpha. So this is also just a point, and then you progress further. So the remembrance of the point is just the one thing in which everything is included. There is the remembrance of One, the constant stage, the direction of One and you are the helpers in just the one task. If you remember everything connected with one, you can make yourself move ahead very fast. Just apply a point (full stop), and there is no need to go beyond that. If you go into expansion, that is only for the sake of service. If you are not involved in service, there is no need to use your intellect for anything except the point and the One. Remember just these things and you will easily be able to attain perfection. Is it easy or difficult? It is an easy path but what makes the easy things difficult? (Sanskars.) Why do these sanskars emerge? By your forgetfulness, you create all these things. Whether they are the past sanskars or past karmic bondages, or the mistakes of the present time, the main reason for all these is your forgetfulness. Because of your forgetfulness, all these wasteful things make the easy things difficult. What will happen if you have remembrance? What aim have you come with? Remembrance means being perfect, and forgetfulness means being imperfect. When there is forgetfulness there are many obstacles, and when there is remembrance, everything is easy and perfect. If you continue to make the awareness of all that you have heard powerful, forgetfulness will automatically run away. If you do not let go of remembrance, how can you forget? There is darkness when the sun sets. If the sun does not set, how can there be darkness? In the same way, if you constantly maintain the sun of remembrance, there cannot be the darkness of forgetfulness. Do you know this alokik drill? Generally, those who practise that drill remain healthy. As well as being healthy, they also remain powerful. The extent to which someone practises this alokik drill, to that extent he remains healthy and free from the sickness of Maya, and he also remains the embodiment of power to the same extent. According to how much you practise this alokik drill of the intellect, to that extent you will attain the aim of becoming what you want. You have to use your hands and feet exactly as the drill-master tells you to, do you not? Here also, if everyone is told to become incorporeal from corporeal in one second, will you be able to do that? Just as you very quickly use your physical hands and feet according to the directions you receive in a drill, in the same way, do you have the practice of becoming incorporeal from corporeal in one second? How long does it take to become incorporeal from corporeal? Since it is your original stage, why are you not able to stabilise yourself in that stage in one second? (We have karmic bondages.) Are we still to continue to hear the sound of karmic bondages even now? Will we continue to hear about karmic bondages until you leave these old bodies? Who is the one who gives answers to the questions in this class? You have given many names, now who is the one who is able to go beyond the questions and answers? Have you imbibed the power of discrimination in this bhatthi? Each of you has to make effort to go from here having become perfect. Is that possible now, or will it only happen at the end? (It is possible.) What will you do till the end then? (We will create subjects.) You yourself will become the crowned ones and you will make others only into subjects! You also have to make others like you are. You do have to create subjects also. Otherwise, without the subjects, who will you rule over? So can it be understood that all these stars will go from here having become perfect? It is essential for each of you to have the enthusiasm and faith that you will become perfect and make others this also. If you constantly and eternally maintain this zeal and enthusiasm, then you will definitely attain your aim.

BapDada has the faith that you will emerge from this yagya kund (square vessel for the sacrificial fire, heart of the sacrificial fire) having become complete. Have you seen the memorial of the yagya kund? The yagya is the whole area where the sacrificial fire takes place, but special importance is given to the yagya kund (place where the fire is lit). You must have seen that both the river Ganges and river Jamuna have importance, yet their confluence has greater importance still. It is considered to be very elevated to bathe there. The Ganges and the Jamuna exist at many places, yet why do people especially go to bathe at the confluence of the two? What is its special importance? Do you know the importance of the confluence age very well? Just as special places have special importance, in the same way, the bhatthi in Madhuban has special importance. You receive the gift of perfection from the Father in this bhatthi. Children receive the special fortune of this meeting, or confluence. This meeting itself is perfection in the form of a gift. The confluence age is the memorial of this meeting and so this meeting is the gift of perfection. You will definitely go from this bhatthi having been stamped with the stamp of perfection. However, together with that, you must also learn very well how to calculate. In some cases, because you do not know how to calculate very well, you subtract instead of adding and add instead of subtracting. This is why your stage fluctuates. You have to learn to calculate accurately in which aspect you must add and in which aspect you must subtract. Because of living in a household, you even add where you do not have to add, and you subtract where you are not supposed to. This small calculation takes on the form of a great problem. This is why whilst living in the household, you have to learn accurately where to cut off and where to forge a link. And, if you have to forge a link, then to what extent, and in which form. You have been called to the bhatthi and so you will also be told about the task of the bhatthi. In which subjects of the study do you have to become strong? Firstly, in the subject of the alokik Godly drill, and secondly, in calculation: you have to learn both these things in this bhatthi. If you become perfect in both these things, what else remains? You will emerge from here having become perfect. You will become that, but the task of making others like that will still remain. You have to go from here because of this. You must not go because of your relationships, but only for the sake of service. Even if you have to go, it is just for the sake of service. Wherever you stay, consider yourself to be like this. Your stage will be loving and detached through this. Just as BapDada comes and goes for the sake of service, all of you also have to go just for the sake of service. You have to attain success in service and then personally come in front of Baba.

At the present time, which mantra does BapDada give from the subtle region to each child? Go soon, come soon. Go for the sake of service then quickly come back with companions, and then go back again. When you go soon, come soon quickly here, you will then be able to do that quickly with the intellect. The drill of the intellect is also 'go soon, come soon', is it not? You will be able to have that stage when you remember this physical mantra. This mantra is connected with that mantra. This is why you were told about the importance of the yagya kund. Here, you receive it as a gift and there you receive it in the form of effort. So there is special significance of the yagya kund. Here it is a blessing, and there it is effort. Since you can receive it as a blessing, why are you making effort? A faithful intellect is victorious. If you have the doubt in yourself that you do not know what will happen, then you will not be able to become that. Therefore, as your stage changes, your language should also change. You have to learn this language in this sacrificial fire and then go from here. You have to go after having become such samples that when others see you, they will be attracted and also sacrifice themselves in the yagya kund.

From each one's photo, BapDada sees each one's fortune and effort and to what extent each one is creating his fortune. When all of you see others, from each one's photo, you should be able to see their effort; you should see the special virtue of their effort. There is definitely a special virtue in each one's effort. You have to see that virtue. One is a virtue (gunn), and together with that, there are also termites (ghun). The words are very similar, yet there is such a vast difference between the two. If you do not see the virtues, the termites set in. You have to see each one's virtue, then the termites that have set in will be finished.

All of you are loving. Only the loving children can come close now and in the future. You are especially loving and therefore you are being given a double tilak today but it is a unique tilak. It isn't a tilak that is



applied in a lokik way. Which is the double tilak? One is that of being incorporeal and the other is that of being detached. Baba is applying this double tilak with the eternal stage so that it can remain on each one's forehead eternally. You must keep this imperishable tilak with you constantly. Achcha.

**\*\*\* OM SHANTI \*\*\***

### **Become Victorious in Order To Become a Bead of the Rosary**

What is the main aspect that BapDada sees when He sees the children? Today, BapDada has come to see what transformation each jewel has brought in himself. Today, BapDada has come to see the transformation. Each one has brought about transformation according to his own capacity, but which transformation does BapDada wish to see? You know that, do you not? Together with the transformation, BapDada also sees wishes to see the strength of that. BapDada has seen the transformation, but with the transformation, have you also got that strength in that? You call BapDada the eternal Truth, so have you brought about eternal transformation to such a Father? The treasures that you receive are imperishable. The reward that you receive is imperishable, so have you brought about eternal transformation, or are you still thinking that you will find that out when you return to your place? Are you thinking that you don't know what situations will arise, or whether you will be able to remain in the face of that? I am going from here having made a promise, but to what extent will I be able to fulfill that? Firstly, you think this, and secondly, those who have a faithful intellect, that is, those who have the full faith in themselves as the Father, that whatever transformation they have brought about, they will maintain that eternally, and the promise they make before they go will definitely be fulfilled. They are the ones who have a completely faithful intellect whilst the other poor things are still trying to maintain their courage. But if you continue to move along in this way even now, will you simply continue to make effort in this way? Are such effort makers called the ones who instantly sacrifice themselves? When something is sacrificed to the goddesses, the goddesses or shaktis do not accept that sacrifice if it is not an instant sacrifice. So will BapDada accept it just like that? If you are not accepted here, you will not be able to have the acceptance of a high status in satyug. This is why you were told that you must speak only what you think about, and you must do only what you speak about. Your thinking, speaking and doing should all be the same. But at the present time, there are many children who think a great deal, who speak a lot, and are lacking in actually doing it. This is why you were told that you must make yourselves strong in this bhatthi and then go. That is, make a firm promise and then return. First of all, do you have the courage to make the promise, or are you still trying to maintain that courage? What is the sign of courageous children. They will never be defeated. If all of you are courageous, then from today, you will definitely not experience defeat. Those who are victorious over a long period of time will become the beads of the rosary of victory. If you wish to be threaded into the rosary of victory, you will have to bring about the transformation of being victorious. You have to check the main aspects in your transformation. It is very easy. Just remember two words. Firstly, you have to become the image that attracts, and secondly, you have to remain cheerful. It is the spirit that attracts. You will be able to attract others only with the spiritual stage. If you have imbibed these two aspects, then you are completely victorious anyway. Today, Baba is also telling you about the main aspect in the majority of the children. You are the ones with a faithful intellect and this is why you have reached here. You have faith in Baba and in knowledge, but sometimes, faith in yourself fluctuates. The main weakness is that you do not have controlling power. Because you do not have this, whilst understanding everything and thinking about it, you even tell yourself off for something, and yet do that same thing again. Because of this, there is definitely the need for controlling power. In your thoughts, words and actions, and also in connection with the lokik relations and when coming into relationship with those of the divine family, because you do not have the full controlling power of what you must do, what you must say and what you cannot say, you are not able to have success. So how will you remove the weakness of controlling power. You brothers must have seen many times that when something is to be controlled very firmly, in order to control it properly, you sometimes have to keep it light. Have you ever flown a kite? What do you do in order to control it or to make it fly high? It is the same here. In order to control your intellect you must let yourself become light in many aspects. What is the lightest thing of all. The soul, the point. So when you have to control yourself, stabilise yourself in the point-form which is the lightest. In order to control anything, you have to apply a full stop. So you must also apply the point, the dot. Whatever has passed forget that completely. You may have seen something, you may have done something, but then finish it completely. To finish it means to apply a full stop. You know how to apply a comma and a question mark. You even know how to apply an exclamation mark, but you do not know how to apply the full stop. It is easy to make these signs on paper.

But why is there a difficulty in applying these signs in your actions? You apply these signs on paper, and that sign is put exactly where it should be. So that person is called an expert. If someone applies a comma instead of a full stop, he cannot be called an expert. He cannot be called an expert if he doesn't put a question mark where there should be a question mark. You are not able to become experts because you do not have the full recognition of where to apply the comma, the question mark, exclamation or the full stop. Now do you understand why you are not able to have control. Because at that time, there isn't so much petrol of knowledge. If there is the petrol of knowledge, you will be able to have control. This is why you must always have petrol in the tank of the intellect. Have you learnt the calculation of adding and subtracting? Have you also learnt how to balance? It isn't enough just to learn to add and subtract, but you also have to learn how to accumulate. If you haven't accumulated anything, you will not be able to give it to others. You will not be able to move yourself forward. One accumulates in order to give it to others and to be able to use it at a time of need. So you have to check to what extent you have accumulated. Are you just going to earn something and eat that, or are you also going to accumulate something? Have you ever calculated that? If you are accumulating only 25% that is very little. If you are accumulating only 25% then according to the present calculation, what responsibility will BapDada give you? When will you be able to accumulate the remaining 75%? When will destruction then take place? Since you tell others that they must not leave for tomorrow what they can do today, why do you think about all these years? The aspect of the world changing is something to happen finally anyway, but there aren't so many years in order for you to change. Intense effort makers will never say that they will change in this many years. If you have sanskars of perfection over a long period of time, you will be able to perfect. If you become perfect only at the end, then BapDada will also give you a little something just at the end. Those who do this from now, BapDada will tell them: Go into satyug from the beginning. BapDada has hopes in each jewel that this child will make many others into those who fulfill the hopes. How can one who makes others into those who fulfill the hopes of others, have the hope of doing something at the last moment? Achcha, Is this is the beginning, or the end of the bhatthi for this group? Did this group not give an examination? If you continue to keep the example that you have just seen, you will be able to give the exam. What do you do in order to make something very strong? In order to make the foundation strong, it is essential to have a support all around. The more there is something surrounding it, the greater will be the strength. There will not be that much strength by laying a foundation just on the top. You will have brought as much strength in yourself as the depth to which you have imbibed knowledge. Everyone has brought about one or another transformation. Why is it said: One or another? Because the final certificate will be given when you bring it into practical form. The certificate will not be given now. At the moment you remain cheerful that each child is very busy in making his effort progress with a lot of zeal and enthusiasm. But you will only receive the certificate when the result is given out in a practical form. Do not think that the bhatthi has finished. It has only just begun. At the moment, you have only heard all this, then you will have to do it practically. You will receive the certificate after you have done it practically.

The main speciality of this group is their unity, but together with that unity you have to add another word. Together with unity, you have to have love for solitude. Just as you are number one in unity, you have to become number one in the subject of solitude. If this group imbibes this, it will be able to go ahead of many. You also have to make yourself one who has love for solitude as well as being in unity. Only the one who yoga of the intellect is broken away from all other directions. I should be linked in only one direction. That is, there should be only One and none other. Those who have such a stage will be able to have love for solitude. Otherwise, even when he tries to sit in solitude, the intellect will wander in many directions. He will not be able to experience the bliss of solitude.

Only the one who has all relationships with One and tastes all the sweetness from One can have love for solitude. Since he can taste all the sweetness from just One, what is the need to go into other directions. However those who do not have the practice of tasting all sweetness from just One will try to taste the sweetness from everyone. And then there isn't any attainment. He will have love for only One. Because He

has love only for One, he will be able to stay in the remembrance of One. Because of having love for many, you are not able to stay in the remembrance of One.

The yoga of your intellect should be broken from many others. It should be linked to the One, that is, "belong to the One and none other". Those who have such a stage will have love for solitude. Otherwise, even whilst trying to sit in solitude, their intellect will wander towards many and they won't be able to experience the bliss of solitude. Only those who experience all relationships and all sweetness from the One will be able to have love for solitude. Since you are able to attain all sweetness from the One, what is the need to go to many others? However, those who don't have the practice of experiencing all sweetness from the One will try to take it from many others, and so they don't attain anything. And by connecting with the one Father, you have many attainments. If you simply remember the word "One", all the knowledge is included in this. Awareness, relationships and stage are all included in this. And whatever attainments you have becomes clear through this one word "One". You have remembrance of One, your stage is constant (ekras - ek-one), and all the knowledge you receive is for the remembrance of the One. The attainments you receive are also constant. When you have a lot of happiness today and then you experience sorrow tomorrow, there is no attainment in that. Then even the supersensuous joy you experience is not constant. Sometimes, there is a lot and sometimes very little. You are now going to take the paper of remaining stable in a constant stage. So we shall see how many marks you claim in this paper. Always try to demonstrate to others by doing it practically. Our actions and our activity should become a lesson for others. You should not fail in any aspect. Baba is telling you something easy for this. Remember one thing so that you don't fail in any aspect: Follow the Father. Follow the father in everything that he demonstrated through the corporeal form and you cannot fail in any aspect. Whenever you see a situation in which you think you will fail, then remember: Am I following the Father? All the actions that Baba performed through the corporeal form in all those years, all of those scenes also come in front of you. So when you are following the Father, then a brake will be applied in performing any wrong type of actions. You will be able to judge yourself: Am I able to perform this action? Follow the father. When you say father, both are included in this. When you remember that you are following the Father, you cannot fail. You will become flawless. BapDada wants to make the children flawless. Baba is showing you this easy method to make you come close in the rosary. So, just make sure that someone else doesn't put into practice the method first the method that Baba has shown you. BapDada has hopes in all the stars. This is why He calls you the stars of hope.

It is because Baba has special love that He has come at such a time. You have had renunciation. You renounced your sleep and so this is also an expression of your love. BapDada is giving you the return of love. Now, He will see the result when you go back. You go back so that you can come again. To go and then to come back. You have to go, but you go in order to come back. The more you develop the practice of the avyakt stage, the more you will be attracted to the avyakt Madhuban and come back here. This is now not the vyakt (gross, corporeal) Madhuban. Achcha.

\*\*\* OM SHANTI \*\*\*

### Methods to Know the Future

#### (Most Beloved Avyakt BapDada's Sweet Elevated Versions on the Auspicious Festival of Diwali)

Is BapDada seeing each child in just one aspect of time or in all three aspects of time? The Father is Trikaldarshi anyway, but is Dada trikaldarshi as well? Are you trikaldarshi, or are you still becoming that? If you are trikaldarshi, can you see your future, or do you know it? Do you know what you are to become? Do you know your future in the Pandav army? Do you clearly know what you are to become and in which kingdom? Which number Lakshmi and Narayan will you become? (Each one shared his ideas.) As you progress further, your future name, form, place and time will become clear as to which land you will rule in, with which name and form, and at what time. What you will become in the first kingdom; what you will become in the second kingdom will internally be clear to each of you, in your own horoscope. Whenever BapDada sees anyone, He sees him in all three aspects of time: what he was before, what he is now and what he is to become in the future. So He sees all these three aspects in each lamp. You know about two aspects of time very clearly: you know what you were and what you are. But what will you become in the future? The more you remain yog-yukt, the clearer your future will be to you, just as your present is very clear to you. You do not have any thoughts about your present, as to whether you are something or not. You never have the thought: I don't know whether I am this or not. In the same way, your future will also be clear to you. Each of you will have such clear intoxication numberwise in your intellect. In the sakar form, both the mother and father had their future very clearly in front of them. Their name, form, place and time were all clear. Is it as clear to you that you know in which relationship you will come? At present, this enters the hearts of some of you some of the time. However, after some time, you will have such faith in the intellect, that you will say that this has to happen. At present, even if you say something, others may or may not have that faith. But after a while, your behaviour and your effort will reveal your future form. At present, there is some difference between your effort and your future. But as your effort matches the time, you will not have any thoughts.

All of you celebrated Deepmala. What do you do at the time of Deepmala? You ignite many lamps with one lamp. Therefore, many lamps develop their love from one and this is Deepmala. If each lamp has developed love for One, then that is Deepmala. What is there in a lamp? Fire. So if there is that deep love, there will be that fire, and if there isn't that deep love, then there isn't that fire. You have to check whether you have become like fire with that deep love. How many types of lamps are very well known in the world? (Each one shared his ideas.) One is the gross lamp which dispels physical darkness and brings light. Secondly, there is the lamp of the soul. Thirdly, there is the lamp of the clan. What is the fourth lamp? People speak of the lamp of hope. Baba has hope in the children. So fourthly, there is the lamp of hope. These four types of lamps have been remembered. Out of these four lamps, how many lamps have each of you ignited? Have you ignited the lamp of hope that BapDada has in the children? You have been igniting the gross lamps during many births. Have you ignited the lamp of the soul? You can understand that you have celebrated Deepmala when you have ignited all four types of lamps. You should not perform any such action through which the lamp of the clan is extinguished. There shouldn't be any such activity through which the lamp of hope, which BapDada ignites in the children is extinguished. Are all the lamps burning constantly and steadily? Those whose lamp is ignited cannot stay without igniting the lamps of others. What is the main hope that BapDada has in the children? BapDada has the hope in the children that each child should become number one, that is, each one should become a victorious jewel. What are the signs of the victorious jewels? What all of you have spoken is only that which you have heard, and therefore it is correct. You have all spoken of the characteristics of those who are victorious, but together with that, a victorious one is not just someone who has himself attained victory, but it is someone who will also make others even more victorious than the self. Just as BapDada keeps the children in front of Him, in the same way, the sign of those who are victorious jewels is that they will colour everyone through their own company. All those who come in front of you should become victorious. What number do such victorious jewels claim in the rosary of victory? You yourselves have become victorious, but others should also become victorious through the colour of your company. This service is still remaining. It isn't that only a handful out of multi-millions will

become victorious. But whatever someone is like, he makes others become the same. Such victorious jewels who make others into victorious jewels are the main beads of the rosary. The sign of a victorious soul is that he makes others as victorious as he is. This service is still remaining. You have to make not just yourself victorious, but many others also. At Deepmala, the whole garland of lamps is lit. Since it is called a garland of lamps, has each of you worn a garland of ignited lamps around your neck? When each victorious jewel wears a garland of ignited lamps, then the drums of victory will be heard. Just as you have worn a garland of divine virtues around your neck, in the same way, you have to wear a garland of many ignited lamps around your neck. The more lamps you have in the garland around your neck, accordingly you will have your subjects there. Some garlands are very long. Some are just large enough to go around your neck. So which garland are you going to wear. A very long one; you have to decorate yourself with such a garland. How many lamps are there in the garland up to now? Can you count them, or are they countless? The lamps which are burning brightly are the ones which are very much liked. Those that just flicker are not so beautiful. Achcha.

What specialities should there be in the flowers of Madhuban? Its very name is Madhuban (Forest of Honey). So the first speciality is sweetness. Sweetness is such that it can make anyone smile. Those who imbibe sweetness become great here and also claim a high status there. Everyone see the greatness in those who are sweet. So you should have this special virtue of sweetness. It is only with sweetness that the name of the Lord will be glorified. This place is called Madhuban. Madhu (honey) means sweetness and what is the speciality of a forest (ban)? Those with an attitude of disinterest go there. So you also need an attitude of unlimited disinterest. Through this you will be able to imbibe anything and everyone will then come here to copy all of you. Everyone will wonder how you became this. From everyone's mouth, there will be the words: Madhuban is Madhuban, there is no other place like it. So you have to imbibe these two specialities: sweetness and an attitude of unlimited disinterest. In other words, love and power. The love all of you have for BapDada is greater than the love anyone else has for BapDada. BapDada has special love for those who are living in Madhuban because no matter what they are like they are total renunciates and this is why they attract. But as well as being total renunciates, you now also have to fill yourself with love and power. Do you understand? Kumaris have to show wonders. Each thought, word and action of the kumaris should be one that performs wonders. Because kumaris are pure, they can make their dharna very powerful. You have to display a work of such wonder that the words that emerge from everyone's mouth are: This is a work of great wonder. Just as when you listen to BapDada, you say: Today's murli was a great wonder, in the same way, each work of the kumaris should be one of great wonder. You have to follow BapDada. You must not say that you will try. All the time that you are still trying (koshish), there will not be that attraction (kashish). If you want to have that attraction, you will have to finish the word 'try'. Did BapDada ever say that He would try? So why do you say that you will try? When kumaris perform wonders, the Companion (Saathi) will give company (saath). Otherwise, the Companion will become a detached Observer (Sakshi). So do you like the detached Observer or the Companion? Those who make effort, receive the fruit of that here. You have to make effort to be loved by all. At a time of need, you remember those who love you. Sometimes you remember the effort for something. Why do you remember Baba? It is because he made effort that you have love for him. You have to become loving through your effort. The more effort you make, the more you will be loved by all. The fruit of effort is love. Everyone sees those who make effort with a vision of love. It is love that makes you perfect. Together with love, you also need power. When there is the combination of the two, then the stage of both love and power becomes extremely unique and extremely lovable. You have to become like the One you have love for. This is the proof of love. You have to check yourself in this to see, to what extent you have come close to being equal. The more you come close to being equal, the more you can consider yourself to have come close to your karmateet stage. This is the meter of being equal. You have to recognise your karmateet stage. You will not become karmateet simply by having that love. If together with that love, there is power, then you yourself will become perfect and make others perfect also. This is because you will have been filled with those sanskars with that power. So now, together with love, you have to fill yourself with power. Achcha.

**09/11/69**

**Madhuban Avyakt BapDada Om Shanti**

**09/11/69**

Always pick up virtues. You have to be content in praise and defamation, benefit and loss, victory and defeat, and you also have to be merciful. Achcha.

**\*\*\* OM SHANTI \*\*\***

### BapDada's Hopes

The practice of being bodiless and then coming into a body is being made firm. Just as BapDada enters a body from being in the bodiless state, in the same way, all of you children have to be bodiless and then enter a body. You have to stabilise yourself in the avyakt stage and then come into the corporeal world. Are you increasing your practice of this day by day? Whom does BapDada come to meet when He comes? (The souls.) Which souls? The souls of the whole world who are elevated; those elevated souls have a meeting with BapDada. Do you have such intoxication that you are the elevated souls of the entire world? Only elevated souls attain the fortune of meeting the Almighty Authority. So BapDada only sees the shining stars in the centre of the foreheads. What names are you stars called by? Firstly, you are the lucky stars, and you are also the stars of the eyes. What other stars are you? Have you forgotten being the stars of the task that still remains for the children? You have forgotten the task that takes effort. Remember your task. You are the stars of BapDada's hopes. The task for which you are remembered still remains. Have you accomplished the task for which BapDada has hope in you? BapDada has the hope in each of you stars that you will give Baba's introduction to many and make them worthy. Many will be created through one. Check to see if you have become like that. You have made many like that and so a quantity is being prepared. You now have to create quality. It is easy to create quantity, but BapDada has the hope in the stars that you will now create quality. This task still remains. You have to create quality. You are creating quantity anyway, but even now, the service of preparing such quality souls still remains. Even one soul of quality will automatically bring a quantity of souls. Even a single one of quality can bring many. Quality can bring quantity. You now have to accomplish this task that still remains. Are you yourselves content with the quality of your service? You become happy seeing the quantity of service you do, but you have to become content in service seeing the quality of your service. How will you bring about quality? The extent to which you have divine qualities, accordingly, you will bring about souls with quality. Some children have to labour a lot in every aspect: in their effort as well as their service. Some have to labour a lot and some less. What is the reason for this? Sometimes someone feels something to be difficult and at other times, the same person will find the same thing to be easy. Why is this? You find it to be labour because of the lack of your dharna. For some tasks, people say that it is not in that one's fortune. Here, no-one will say that. Due to which particular weakness, do you feel it to be labour? You have to follow shrimat, but even then, why are you not able to follow it? The reason why you find it hard work, whether in your effort or in service, is that although you have all the aspects in your intellect, you do not go into the subtle aspects. Those who have a subtle intellect do not find it hard work. However, those who have a gross intellect feel it to be a lot of hard work. You need a subtle intellect in order to follow shrimat. You have to practise going into the subtlety. In other words, it can also be said that you have to do what you have heard, that is, you have to go into the subtle aspects. Just as it is only when yoghurt is beaten and made smooth that butter can then be made from it, so too this is an aspect of going into the depth. Due to the lack of going into the subtle depth (mahinta), you find it to be hard work (mehnat). Instead of going into the subtle depth of something, you see it in its gross form. At the time of service, develop a subtle intellect and go into the subtle aspects of knowledge and relate that to others, and take them into the depth. Then neither will they have to labour, nor will you have to labour so much. This subtle aspect is lacking. You now have to make this effort. How do you develop physical strength? When you make the food you eat very refined, it turns into strength. What is created from the refined food? Blood. You have strength when it is turned into blood. So now, do not just see the external, superficial form, but try to go into the depth.

As you go into the depth of every aspect, you will be able to see the jewels, and you will know the value of everything. The more you know the value of knowledge and service, the more valuable a jewel you will become. Since you do not give so much value to the jewels of knowledge, you are not able to become so valuable either. Try and recognise the value of each jewel. You are the valuable jewels of BapDada, are you not? What is done with valuable jewels? (They have to be kept hidden away.) BapDada keeps His valuable jewels hidden away. You have to understand that He keeps them hidden from Maya. Where does He keep them in order to hide them from Maya? The more valuable a jewel someone is, the closer he will sit on the



heart-throne of BapDada. It is when you become seated on the heart-throne, that you claim the throne of the kingdom. So which is the throne of the confluence age? Do you have a throne or are you a beggar? What throne have you received at the confluence age? The throne of BapDada's heart. This throne is more elevated than the thrones of the whole world. No matter how big a throne you receive at the golden age, what is that compared to this throne? Maya will not be able to do anything when you are seated on this throne. You will not have to climb onto and get off this throne. By remaining seated on this throne, you will be liberated from all the bondages of Maya. Achcha.

\*\*\* OM SHANTI \*\*\*

### Methods to Go From the Ground to the Sky

Why have you come to this bhatthi? In order to practise remaining bodiless whilst being in the body. You should have this stage from the moment that you put your foot here. You need to have practice and attention in order to fulfill the aim that you keep. BapDada calls each of you to do something new. The half-kumars have especially been called here to make them come down the wrong ladder of the household that they have set up. And having come down the wrong ladder, what do you have to climb? From the earth to the sky, and then from the sky to the earth. You have been called here to make you ignorant of the little knowledge of the wrong ladder that still remains, and to give you the recognition of the true knowledge and to make you the embodiment of knowledge. First, you have to come down and then you have to climb up. Not until you have completely come down are you able to climb up. Are you ready to make yourself come down in all aspects? You have to come down such a big ladder. How tall is the wrong ladder? According to the effort you have made up to now, do you think that you have completely come down the ladder? Or, are you still coming down? When you have descended it completely, you will not take long to climb up. However, whilst coming down, you stop somewhere or the other. So, now do you understand why you have been called here? You have to completely come down the wrong ladder that you have been climbing in sixty-three births. Then you also have to climb up. Is it easy to come down or to go up? Is it easy to come down, or is it difficult even to come down? Is the effort you are making at present to come down and then go up, or is it just to go up? You are finishing something and you are creating something. You are doing both tasks, are you not? Do you know which is the last rung you have to come down? To renounce the awareness of your body. When you remove the clothes from your body, you remove them so easily. In the same way, you should be able to easily remove the costume of this body, and also be able to adopt it easily at the right time. Some of you still have to learn this practice fully. Why are some of you not able to break your body consciousness? Why does the costume of the body not come off easily? Those who have tight clothes are not able to take them off. This is the same. If this costume which is the body is stuck to any sanskar, that is, if it is tight, it does not come off. Otherwise, it is easy to come down and go up. That is, to shed the costume and to wear it again is very easy just as it is easy to take off and put on physical clothes. You have to see which sanskar the costume of the body is attached to. When you become detached from all sanskars your stage will become unique. This is why BapDada explains many times: Remain easy in everything. When you remain easy in everything, all tasks become easy. When you make yourself tight, there is tightness in the task also. In fact, those who have been engrossed in making effort for all this time should have that detachment in their task anyway. Now, in this bhatthi, you have to finish the tightness and come down the rungs of the wrong ladder that still remain and also go up in a lift. But what will you have to do in order to sit in the lift? Who can sit in a lift? The worthy children of the world are the elevated gift for the Father. So, in order to go up in a lift, you have to become a gift for the Father, and then you also have to give what you have as a gift. You will have to give a gift as well as becoming a gift for the Father, for only then can you sit in the lift. Do you understand? Now, check if you have carried out both tasks, that is, whether you have given a gift and you have become a gift. A gift is looked after very carefully. A gift is decorated and placed in a show-case. As is the gift, so accordingly it is placed at the front of the show-case. Each of you must also make yourself into such a gift that you receive a lift and you are also placed in front of everyone in the show-case of the world. So, in order to be placed in a show-case in front of everyone, the half-kumars will especially have to pay attention to two things. What is the speciality of anything that is placed in a show-case? One is that it is attractive and secondly, it is active. So you have to make yourself attractive and also become active. The half-kumars especially have to fill themselves with these two things. If you have both these virtues, then nothing else will remain. In some cases, it is seen that there is a weakness in being active, and so, in this bhatthi, what will you especially stamp yourself with? You heard these two words: attractive and active. If you stamp yourself with these, your activity will have changed. The more firmly you apply this stamp before you go, the more strongly visible will be the change in your activity. If the stamp is not so firm, then no change will be visible in your activity. You heard that to come to a bhatthi means to change both your form and your colour.

When something is placed in a bhatthi, all its weaknesses melt away. You have to take with you your original form and your original task. Which form is that? What will you change? At present, you continue to change your colours, but then you will be coloured with one fast colour that cannot be coloured by any other colour; it cannot be removed by anyone; it cannot fade away, nor can it be coloured by any other colour. You have to be active in everything. You have to remain ever-ready, at any time for any service. When a task comes up, those who are active are quickly able to understand that task and attain success. Those who are not active first keep on thinking about the task. They will waste their time thinking about it. They will not attain success either. To be active means to be ever-ready. They will be able to recognise each task. They will be able to involve themselves in that and also attain success. They will have all three things. Those who have heaviness are not called active. Those who are heavy in their effort or in their sanskars are not called active. Those who are active are ever-ready and easy. When you yourself become easy, all tasks become easy and the effort also becomes easy. When you yourself do not become easy, neither does effort nor service become easy. You then have to face difficulties. Service is not difficult, but your sanskars and your weaknesses are visible in the form of a difficulty. Effort is not difficult either. Your weaknesses make it difficult. Otherwise, why do some feel it to be easy and others feel it to be difficult? If it were difficult, then everyone would find everything difficult. But why do some find something difficult and others find the same thing easy? Your own weaknesses come in the form of a difficulty. This is why you have to imbibe these two aspects. You will only be able to become attractive when you have specialities in yourself. In order to become attractive (akarshit), you will also have to become cheerful (harshit). To be cheerful means to swing in supersensuous joy. You have to remain cheerful by churning knowledge. To experience the avyakt stage and to swing in supersensuous joy is called being cheerful. You have to remain cheerful in mind and body. Those who remain cheerful in this way attract others. You must not be dependent on nature or Maya, but you should control both. Because you are dependent (adheen), you lose your rights (adhikar). So you must not be dependent. You have to control them, then you will claim your rights, and the more you claim your rights, the more you will receive respect from nature and people. So in order to make them give respect, what will you have to do? You have to stop being dependent, and maintain your own right. By maintaining your right, you will become one who has all rights. However, you renounce your rights and therefore, you become dependent. You become dependent on little things. You become dependent on your own creation. Of course you have lokik children, but you become dependent on your own creation of thoughts. Just as you become dependent on your lokik creation, in the same way, you have now become dependent on the creation of your thoughts. You even become dependent on your creation of the physical senses. By being dependent, you lose your birthright. So as soon as you become a child, you become one who has all rights. People speak of the birthright of happiness, peace and purity. Ask yourself whether you have become a child and claimed the right to purity, peace and happiness. If you renounce your right, you become dependent on one thing or another. So, now stop being dependent and claim your birthright. You ask when your influence will spread. Why are you not able to spread your influence at present? What is the reason for that? You yourselves become impressed by many things, and so how can those who are impressed create an impression on others? If you wish to create an impression, you must not be impressed by anything. You can judge from your activity how long it will take to create an impression.

BapDada's love for the children is that He decorates you and places you in a show-case in front of the world. When you become complete and are placed in a show-case, that is, when you come in front of the world, you will be decorated so much. You must not decorate yourself with the decorations of satyug now. You have to imbibe the jewellery of virtues. In satyug, you will live with a lokik father, not with the Parlokik. You only receive such a fortune once in the entire kalpa. Achcha.

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### Methods to Transform the Worldly (Lokik) into Spiritual (Alokik)

What day of the bhatthi is it today? Today, it is the day for surrendering yourself completely. You consider it to be this day and this is why you have called BapDada. Are you ready to be surrendered completely, or do you think that you have already surrendered completely? Today, it is the celebration of those who have surrendered completely. Have all of you surrendered completely? What is the vision like of those who have surrendered completely? (Their vision and attitude are pure.) But with what yukti did their vision and attitude become pure? In just one word, it can be said that there is spirituality in their vision and attitude, that is, their vision and attitude become spiritual. When you do not see the body, the vision becomes pure. When you do not even look at the non-living things with your eyes, your attitude will not be drawn towards them. If your vision does not go towards them, neither will your attitude. Your attitude is drawn towards them when your vision is drawn towards them. Spiritual vision means that you have to see yourself and others as spirits. Even whilst looking at the body, you must not see it. You should have such a practice. For example, when someone is deep in thought, even while he is walking, eating, drinking or whatever he is doing, he does not realise how much he has already done that, or what he has eaten. In the same way, you will not see the body even whilst looking at it, but you will be busy in seeing yourself as a soul. And then, your stage will become such that when anyone asks you what was so-and-so like, you will not know. Your stage will be like that. But that will only happen when you transform the lokik things that you see into their spiritual form. In order to bring about transformation within yourself, you will have to change your way of seeing lokik things and lokik relations. You will have to have a spiritual awareness of lokik things. When you look at lokik relations, you must consider them to be the final generation of the children of Brahma Baba. They are part of the dynasty of Brahma. Brahma is the creator. So whether they are devotees, enlightened or ignorant souls, they are also part of that generation, are they not? So even lokik relations are part of the dynasty of Brahma; but some are in close relationship and others are in a distant relationship. It is the same when you see anything lokik: whether you are working in your office or doing your business, eating food or looking at or speaking about something, you should have a spiritual awareness about everything lokik. You have to continue to move for the activity of your body, but while going towards your lokik work with the feet of the body, at the same time, consider that you are moving towards your alokik land and bringing benefit through the intellect. The feet are walking here, but the intellect is engaged on the pilgrimage of remembrance. Just as you give food to the body, in the same way, continue to give to the soul the food of remembrance. This remembrance is food for the soul. At the time you give food to your body, also give the soul the strength and the power of remembrance. What do you have to do to bring about transformation within yourself? You have to change everything from lokik into alokik. Through this, people will realise that you are a special alokik soul. Even whilst living amongst the lokiks, you are different from them. With the awareness of the soul, you have to consider yourself to be detached. It is easy to become detached from your duties and your work. You will not be loved by the world through that. You will be loved by the world when you perform your tasks whilst considering yourself to be a soul, detached from the body. You must not be detached from just the things of the world, but you first have to be detached from your body. You will be loved when you become detached from your body. You will then be loved by your own mind, by God and by the world. Why are you not loved by the world at present? Because you have not become detached from your body. You simply try to become detached from the bodily relations. They then complain to you and say: How much have you changed yourself? You will continue to receive complaints until you become detached from your body first. Then, you will be loved by the world. Some look at themselves and also look at the things of the world outside. They first change those other things and then change themselves. This is why there is no impact. In order to create an impact, you first have to transform yourself. You have to bring about transformation in your vision, attitude and consciousness, as well as in the way you use your wealth and your time. Then you will be loved by the world. What do you have to do after you have become perfect? Baba is telling you what your walking and talking should be like. It should be like your memorial which has been shown in the scriptures. Who made whom surrender totally? And in how much time? Do you remember the memorial? (The example of King Janak.) That was inspired by the children, but there is also the memorial in which the Father made him surrender completely. They have

shown Vaman (an incarnation of the god Vishnu as a midget), that is, they have shown something small. What has the smallest form? The soul and the Supreme Soul. So the Father came and took everything from Maya, Bali. He (God) made the most powerful one completely surrender everything in three steps. All of you have to surrender completely. That is, you have to renounce the power of Maya. You must not become strong with the power of Maya, but you must become strong with Godly power. So just as they have portrayed the three steps, what are the three things that are spoken of through which there is complete surrender? What are the teachings for your thoughts, words and actions? If you remember these three things, you will become completely surrendered. What are these three things? One is to renounce your body and bodily relations, and remember Me alone. This is for your thoughts. What teachings do you receive for your words? Every second, just as you pick up pearls, in the same way, you must only let jewels emerge from your mouth. You must donate to others only the jewels of knowledge and never stones. And for your actions, you must remember that whatever actions I perform, others will see me and do the same. And also, those who do something will receive the return of that. Both these aspects give power in your actions, that is to say, those who come into connection with you receive power through this. Do you understand? If you remember these main things for your thoughts, words and actions, then you will be able to make your surrender complete and eternal. The intoxication that you have here of complete surrender should not decrease later. If you firmly remember that you have surrendered completely, this imperishable remembrance will then make you imperishable. If you fluctuate a little, then the obstacles will also make you fluctuate. People will ridicule your fluctuation and your obstacles. BapDada continues to see everything anyway.

Whom will you live with? What will you do if your Companion lets go of your finger? All of you must fulfill the responsibility of keeping company. BapDada tries to fulfill the responsibility of keeping your company in one way or another. That is to say, He tries to hold onto your finger to such an extent that He gives life to even those who are on their last breath. But if some do not let BapDada give them oxygen, or if they remove the tube, what can He do? If you want BapDada's co-operation, then in fact, you do not need to even ask for it. Those who are loving automatically receive co-operation. If you have love for BapDada, you will automatically receive co-operation. There is no need to ask for it. In the form of devotees you have been asking for half a kalpa. If you continue to ask, even now as a child, then what difference is there between the devotees and the children? You continue to ask for co-operation as ignorant souls. If you consider yourself to be one with a right, you do not need to ask for it. Whatever has happened is in the past. Now, you must also transform all the experiences you have had. Do not think about whatever has happened. Learn a lesson from whatever has happened and be cautious in the future. If you continue to think about whatever has happened in the past, that will become an obstacle. Many obstacles come, and this would be a new obstacle arising. In order to transform the past, and to fill yourself with strength, think about it in that way. But instead you think: Why did this happen? How did it happen? How will it happen now? Will I be able to take a high jump or not? Do not ask all these questions. Apply a full stop instead of question marks. It is easy to apply a full stop. Whether someone knows how to write a question mark or not, everyone here knows how to ask questions. Continue to apply a full stop and you will be able to stabilise yourself in the stage of a point.

Today, BapDada is asking the children: What will you do after the bhatthi? How will you make the task of the yagya progress? What will you adopt as a method for your progress? You have to imbibe the divine virtues and become loving anyway. But what will you do in a practical form? All of you related how you will be loving and cooperative to BapDada and the family, but in what aspects do you have to become that? Together with your thoughts, words and actions, you also have to check yourself in terms of your body, mind and wealth. It is when you are obedient and faithful that you will be able to be loving and cooperative to BapDada and the family. What is the sign of those who are cooperative? They will be close to the family and BapDada in their thoughts and actions. As you continue to come closer to one another in opinion, all conflict of opinion will finish. You have been given the method to become helpers and how to be faithful. Secondly, in what way should those who have surrendered completely use their mind, body, wealth and

time? Of course, you have to pay attention to your family, but do you have the accurate judgment of whether you are accurately using the four things that you have given? Is a totally surrendered soul giving his body, mind, wealth and time to the extent that he should? You must maintain the account of how you use your body, mind, wealth and time. Just as you maintain an account of your home, in the same way, those who have surrendered completely should also write this account. Where and how did you use your body? You have to write it in short, but clearly. There is detail also, but sometimes it is not clear. This is why it should be short and clear. The shorter and clearer you write it, so accordingly your internal stage will also be clear. If you keep your thoughts short, your news will be short and the line of effort will be clear. Then your news will also be clear. The entire account will be included in this. Thirdly, remember that whatever you have been continuing to do in your thoughts, words and actions due to lack of effort, that should be totally removed from the intellect, as though you have taken a new birth. In your effort, you have to leave behind all the things of weakness here. Then you will not write in your letters how such and such happened due to the sanskars of the past. Since you have completely surrendered, you must think that that was something you already donated. If you accept again what you have donated, what will be the result? When you maintain this awareness, all the four things will be transformed. You must never let such words emerge from your mouth. Why do obstacles come in front of you? Because you have imbibed the knowledge in the wrong way. If you make a mistake, you say: We have not yet become perfect; there is still time remaining; we are still effort-makers. Effort-makers do not have the freedom to make mistakes. But nowadays, most of you think that to be an effort-maker means that your mistakes are forgiven. This one is doing this; therefore I have to do this. This one has become agyani (one without knowledge) instead of being a gyani (enlightened) soul. What do you have to remember? Whosoever does something, he receives the return of that. Whatever I do, when others see me, they will do the same. I must not do what I see others doing. I should perform such actions that when others see me they will be inspired to do the same. You have imbibed these minor things in the wrong way. Instead of taking advantage of knowledge in the right way, you use it in the wrong way, and so there is weakness in your effort. Although these are things about not making effort, you instead think that these are things of a life of effort. And so you have been using, as an instrument, points of knowledge to hide the weakness in your effort. Finish all these methods and all your obstacles will finish automatically. You have to imbibe four powers. In fact, it is one and the same Godly power, but this is said in order to make it clear. 1) The power to pack up, that is, the power to make something short. 2) The power to accommodate. 3) The power to tolerate and 4) The power to confront. But whom do you have to confront? Not BapDada or the divine family, but the power to confront the power of Maya. If you imbibe all these four powers, you will be able to remain completely and eternally surrendered. It is said: Keep everything short and also sort out everything: I have to think this, and not this, I have to become this and not this. Continue to sort out everything and then make everything as short as possible. If whatever you say in ten words is made short, and then the essence can be told in two words. Then by making it short in this way, everything will become short. You have to make such effort after the bhatthi. The other thing you have to remember is that just as BapDada has revealed you to the world, so it is now the duty of you children to reveal BapDada to all souls through your every task and every aspect. This is your task. Also maintain your chart of how many souls you have given Baba's message to, and whether you have been revealing BapDada's love and relationship to those souls through that message. If not, then what service took place? You must not do incomplete service. You have now surrendered completely, and so you have to do complete service. Therefore, each of you has to check to how many souls and to what extent you have revealed BapDada's love and relationship, through your thoughts, words and actions. Just to give a message is not service. To give a message means to bring them into relationship. To make them your relations means to make them Brahma Kumars and Kumaris who belong to the clan of Shiva. This is what it means to make them your relations. You will only make them into your relations when you make them loving. When they become loving, they will become your relations. Just to give the message is the service of a crawling speed. The other is fast service. Spread the word in the whole world how BapDada is carrying out His task in an incognito way. Forge their love and relationship. All of them are your relations anyway. So just remind your relations of the relationship. Make the souls who have been separated, loving. At present, service is being done in an incognito way, not in a revealed way. When they come to the museums, the revealed, external

form is something else; but the form of service is at present incognito. Revelation will take place when the form of service is revealed. Create new plans for expanding service. How can you spread the sound? Go and give them the information and message fearlessly and without hesitation. Continue to hold exhibitions. But afterwards, you must do whatever you are telling them to do. Get together and think about how the world can come to know what the time is and what task is being carried out. The message should reach them in some way. The service that should take place through the papers is not yet being carried out. In the form of one gathering, and by understanding one another and giving co-operation, you have to bring about an unlimited form in the unlimited service.

The enthusiasm of everyone in this group in an emerged form is to do whatever BapDada wishes by one hundred per cent, just as it is in an emerged form that it will happen. It is in everyone's mind to surrender completely from their lokik work; that day is very close. But that will only happen when you have surrendered with the mind. Then it will not take long to surrender from your lokik work. This time, surrender with your mind. A number will be given according to whoever's result is good. Madhuban is a bhatthi anyway, whether there is a bhatthi programme or not. You will continue to come to Madhuban and give the proof of being immortal. The greatest surrender is that of being surrendered in thought. You should not have any waste thoughts. It is because of these waste thoughts that your time and energy are wasted. So you have to surrender completely even in thoughts. You now have to bring the enthusiasm of the mind into a practical form. Achcha.

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### **Make Your Intellect Infinite and Far-Sighted with an Easy Nature**

What special fragrance and what special attraction is there in today's gathering? Everyone's love is there anyway. Why have you been called? Should one think that all those that have come here today, have come prepared to go back home? Those who are ever-ready are always prepared. As soon as they are called, they are able to pack up everything and take a high jump. You saw in a practical form how much time Baba took to answer the call of the drama, did you not? On the one side, you have to pack up everything and on the other side, you have to take a high jump. You saw both these scenes. Why did this happen in the drama? In order to teach you. You will have to be ever-ready to this extent. Now, the line of those who are ever-ready has started. Anyone can claim a number in this line. Whatever is in everyone's thoughts will never happen. What is to happen will happen suddenly. This custom and system of the Brahmin clan has already begun. There is a very deep secret within the drama, as to why this custom and system has been created. So make such effort in advance so that you are instantly able to pack up and take a high jump. Who are the ones who have the power to pack up? Those who have an easy nature are easily able to adopt the power to pack up. Those who have an easy nature will also be co-operative with others. Those who have love for all will always receive cooperation from all. This is why they are easily able to confront everything or pack up. To the extent that their nature is easy, Maya will confront them less. They are loved by all. Those with an easy nature never have waste thoughts nor is their time wasted. Because of not having waste thoughts, their intellect remains broad and far-sighted, and therefore, no obstacle can confront them. The more there is easiness, the greater the cleanliness. Cleanliness attracts everyone towards itself. Cleanliness means honesty as well as being clean. There will be honesty and cleanliness only when you have an easy nature. Those who have an easy nature can adopt many forms. You can give any form to something that is soft. So, although you have become gold, you must now melt that gold in the fire so that it can be moulded. Due to weakness in this there is a lack of success in service. You have come to the bhatthi to learn to mould yourself. One is the power to mould and the other is the power to apply a brake. How much time should you take to mould yourself? Although you know how to mould, you sometimes take a long time. You have to have such thoughts that you don't take a long time. The moment you have a thought, it should take a practical form. You have to emerge from the bhatthi in such a stage that each of your thoughts and words takes a practical form. Those people attain occult powers, whereas here you attain powers through yoga. You have to learn what the powers of remembrance are. The thoughts, words and actions of those who attain success are successful. They will not have a single waste thought. They will only have thoughts that are successful. Those who are serviceable will not have any thoughts that are not successful, and they should not have any thoughts that are not going to be successful. Each thought of yours has value. But only when you give value to yourself will others recognise the value of you jewels. The face of each of you when you emerge from this bhatthi should be like a living museum. You have built many museums, but now each of you has to make your face like a living museum. How many images are there in this living museum of the face? Which images will you place in the living museum of this face? First of all, they position the images in the museums, and then they decorate them. Then they have an inauguration, and then they ask others for their opinions. So, there are three main images in your living museum: the forehead, the eyes and the mouth. It is only through these that others can know your consciousness, your attitude, your vision and your words. There are the three main pictures of the Trimurti, Lakshmi and Narayan and the ladder. Just as the entire knowledge is contained in these, in the same way, these images are eternally fitted in the face. The image should be decorated in such a way that it attracts others to itself from a distance, in such a way that others cannot stay without being attracted. When you people build museums you try to decorate the pictures in such a way that they attract from a distance, so that you do not have to call anyone to come. In the same way, each of you has to prepare your museum in this way. You have to think in depth about whatever you have heard and merge it into your every vein. To the extent that you think about it in depth, to that extent, you will bring it about in action and into your activity in a practical form. In order to reveal those sanskars, go into the depth of each aspect and merge each of those sanskars into your every vein. What do you have to do in order to incorporate one thing into something else? Firstly, you have to put it in very deep, and secondly, you have to press it down. You have to grind it in. To grind it means to make every aspect refined.



You have to emerge from this bhatthi with the promise of bringing about those sanskars in a practical form. To the extent that you reveal the Father, to that extent, you will reveal yourself. Included within your revelation of the Father is your own revelation. You have to become like this and make others the same. Do you understand? There is such power in this gathering that you can do whatever you want. If you just have the thought, you can even change the world. You are such powerful souls. But what powerful thought must you have now? You have to refresh yourself with that once again.

**It is for Madhuban that it is remembered:** Not just anyone can step inside. Madhuban is the line of fortune. No-one else can step inside. BapDada explains to all of you that this is the line of love, and BapDada lives within the boundary of this love. No-one else can enter, not even if he were to cut off his head. It is not a small thing to receive this love in the corporeal form. As you progress further, when you see others weep for it, then you will have value for it. They will fall at your feet, weeping. They will be thirsty for one drop of love and will fall at your feet. All of you have merged the Ocean of Love into yourselves, whereas they will remain thirsty for even one drop. Who can have such a fortune? No-one else can have the happiness and sweetness of all relationships with which your souls are filled. So within this drama always keep your elevated fortune in front of you. When you keep it in front of you, you will automatically be reminded about giving a return. Achcha.

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### Success in Plans through Plain Remembrance

What is BapDada seeing today? What has he come to see and do? Today, BapDada has come to make His extremely lovely children make a promise. You souls were clever at making a promise at the beginning. Just as you did not hesitate in making a promise at the beginning, so too, BapDada has come to take a promise from you now. Out of all the souls in the entire drama, you are known as the most courageous because you had courage and came close to BapDada and received love from Him. You took help from Him and also helped Him. So BapDada has come to test those sanskaras once again. All of you are ever-ready, are you not? The promise you have to make is that from now on, there will be unity, cleanliness, subtlety, sweetness and greatness in your thoughts, words and deeds visible to everyone at every step.

You were told that many were sent on service after the bhatthi. Do you remember those days? What did people say about you then? The words that emerged from everyone's lips were that all of you have come out of the same machine: "What all of you say is the same, and the attraction of all of you is the same." So whose influence was that? That was the influence of the subtle sustenance. Even whilst being in the corporeal form, you were visible to everyone as avyakt angels. In an ordinary form, you were visible as spiritual beings and as images that attract. Now, once again, just as that was the sixteen year bhatthis, this is the sixteen day bhatthi. But from now, everyone should come to know that you have come here transformed in order to transform the world. The entire divine family especially has an eye on this group. So the special souls have to reveal their specialities.

Whist speciality? You were already told of five things. Only when you remember these five things in your every thought, word and deed will you be visible to everyone as special souls. When you bring about specialities in yourself, you will be able to reveal the Father. You can only reveal the Father through your sanskaras of perfection. Now just through your service plans, but you can also reveal the Father through your sanskaras of perfection and your perfect Shakti-form. Although you have to create plans, those plans will only be successful when, together with the plans, you have total love. There should be plain remembrance; there should not be anything mixed in it. Only with plain remembrance can you be successful. Check before you create any plans. There should be plain remembrance. What was the promise you made at the beginning? Do you remember that song? You have to put that into practice now. That is, it should be visible to everyone that your love of the intellect is only for the One. Now, do you understand what you have come to do and see?

Baba likes variety. This is a heart-to-heart conversation. Some fail in this. At this time, you have become those who defeat everyone. You are not defeated; you do not allow yourself to be defeated. This is also good. However, you do become sensitive. If you want to learn the art of being victorious in whatever you are saying, then learn it from the children. When this little difference finishes, all these souls will surrender themselves to you. Just as all of you surrendered yourselves to Baba, so too, your devotees will surrender themselves to you Shaktis. However, these differences should finish. The most sensible ones that emerged are those who instantly struck a bargain. In front of the souls of the entire world, you are the most courageous and the most sensible. This is why BapDada says: This is the gathering of those who are the most sensible. You are also courageous. No matter how much courage others have, no one can have the courage that you have of giving an instant donation, which counts as great charity. Although everyone bathes in the rivers, you bathed in the Ocean. There is a difference between bathing in the rivers and bathing in the Ocean. You have passed in this. Now, it remains for you to pass in one other aspect. The marks are dependent on that one aspect.

No matter what direction you receive at any time in any form for anywhere; it can be given at any time, you can even be given a direction to be ready in one second; have all of you become ever-ready to this extent? When you were to leave the impure household, did you think about anything? You did not consider your jewellery, clothes or children. You did not consider anything. So, since this is a pure household, what need is there to consider those things? Previously, you were just lost in love, and you did all this out of love, not

with knowledge. Love along made you ever-ready to that extent. Now, as well as love, you also have power. Even whilst having love and power, why is there a delay in becoming ever-ready? In the beginning, it was announced that everyone had to go onto the field at that time. So too, this has to repeat now, but in various different forms. Because BapDada knows the future, He warns you in advance and yet it should not be that you all keep yourselves in the bondage of service. Even whilst having bondages, you must not stay in bondage. To be in bondage to any soul is not a sign of becoming free from bondage. This is why all of you have to pass this one subject with honour. You will be warned about that which you never thought or even dreamt about. Those who pass in such a paper will pass with honour. This is why BapDada is telling you in advance. You are being given a signal in advance. This is known as going into the depth. What would be the speciality of those who have a subtle intellect? Those who have a subtle intellect will be able to mould themselves according to circumstance. They will have the courage to confront anything. They will never be confused, but they will go into the depth of whatever the situation is and move according to that. Only when you are light will you be able to mould yourselves. Only when something is warm and soft can it be molded. If either is missing, it will not be molded. Whatever it is, it is first heated and made soft, and then it can be molded. What is the warmth and softness here? The softness is humility and the warmth is the form of power. Humility means the form of love. Those who have love for every soul will be able to remain humble. If there is no love, neither will they be able to become merciful nor will they be humble. This is why there has to be humility and the form of power. That is, to the extent that you are humble, there should be the feeling of being a master. There should be the feeling of being a master in the form of power; and in humility, there should be the virtue of serving. There should be service and also the feeling of being a master. You should be a server and also have the intoxication of being a master of the world. When you have both this softness and warmth, you will be able to mould yourself in every aspect. Each of you has to check that the intellect is equally balanced with warmth and softness. Sometimes, extreme humility causes damage and sometimes the extreme feeling of being a master causes damage. This is why there has to be the balance of both. There will be as much greatness as there is equality. Now, do you understand in which one aspect you will pass with honour?

The final paper is being announced in advance. You should be free from bondage at every moment. You should be free from any bondage even in terms of bondage of service. As soon as it is announced, you have to be ever-ready and come onto the field. This is the final paper which will be given to you at the right time in a practical way. If you pass in this paper, the others things are not big things. If you pass in this paper, it means you will have an avyakt stage. If you go beyond the consciousness of the body, the other things are not a big thing. It is through this that you can tell to what extent you have left the ropes of the boat of that life. One is the golden chain and the other is the iron chain. You have let go of the golden chain but now there are still the subtle golden chains. These are such that they are not visible to anyone.

This is why, just as you become free from any type of bondage, in the same way, you should be able to become free from the bondage of the body. Otherwise, it will be very difficult to be liberated from the bondage of the body. The final paper is of the final thoughts which lead you to your destination. To easily be free from the bondage of the body at the end is a sign of passing with honour. However, that will only be possible when your costume is not tight. If there is any tightness, you will not be able to be liberated easily. Tightness means attachment to someone. This is why, check one thing: has your costume become so loose that you are able to shed that costume in one second? If it is trapped somewhere, then there will be difficulty in shedding the costume. This is known as being ever-ready. Only those who are ever-ready in every aspect will be ever-ready to this extent. You saw in the practical form how Baba demonstrated being ever-ready so that when he was called, he-instantly left here in one second. Did he think: What will the children say? How can I go without meeting the children? Did Baba think this? As soon as he was warned, he was ever-ready. Because of being easy in the costume, it becomes easy to shed the costume. This is why you should try this at every moment. The praise of the confluence age is how Baba was detached even whilst being in the body. Only then was he able to be detached in one second. Only those who remain detached over a long period of time can be detached in one second. If there isn't detachment over a long period of time, then this love for

the body will make the soul repent. This is why you must not have love for it. The more detached you remain from this, to that extent you will be loved by the world. Therefore, this is the effort you have to make.

Do not think that only when a form of sickness is visible will you then go, or that you will put yourself right at that time. It is not like that. At the end, there will be such unique deaths of the children that the son will show the Father. It will not be the same for everyone. There are very few children who have the unique part of death remembered in the drama through which the son will show the Father. Only those who have the one special virtue will be able to do this. Only a few have this part. They will continue to reveal the Father till the end. This is also a very huge subject. The Father will continue to be revealed until the end by such souls. Such souls must definitely be powerful and must have the practice of being bodiless over a long period of time. They will become bodiless in one second. However, when something comes in front of you, when there are many complications of service in front of you, your practice should be such that in one second, even one second is too long, your thinking and doing should be simultaneous. You should not have to make effort after thinking about it. At present, it is only after you think about something that you can stabilise yourself in that stage. However, such souls will be thinking and doing at the same time. There will be no difference in their thinking and their stage. It will happen the moment they think about it. Those who have such a practice will be able to take the initiative for service. Only a few such souls are instruments. There isn't a majority, it is a minority. Flowers will be showered on them here. At the end, those who pass with honour in this way will be showered with flowers in the corporeal form at the end, by those who are the bhagats of the copper age. So even at the end, they will be those who show the Father. Even their death is serviceable to this extent. Service even takes place through their death. The children are the instruments for service. Or is it the Mother and Father? They are in an incognito form. In service, the Mother and Father are the backbone, and the children are in the front. The Mother and Father do not have a role in this part of service. Only the children will reveal the Father. You receive a medal for this service at the end. In the drama, only some children will receive such a medal. Now, each of you should judge yourself whether you can be an instrument to claim such a medal. It isn't that only the senior sisters will be able to become that. Anyone can become that. Even the new jewels will perform wonders.

Now, you must bring about newness in service. Just as you bring about newness in yourself, so you must bring about newness in service. Remember the five things to bring about newness. From everyone's lips should emerge, "Where have they come from?" Just as people used to say this in the beginning. But at the beginning, you did not have the power of these versions. Now, that you have the power of these versions, the power of your alokik stage has become incognito! It has become hidden. This is why you must now show everyone such spirituality that they feel that just as the souls who emerged from the bhatthi became instruments for so much service, so too, they have now become instruments to change the scene of the world. The service now is greater than of that time. So you must become such a form of love and power before you go. No matter how many thousands of people you may be amidst, from a distance, you should be visible as alokik beings. You speak of the corporeal form: Any person who did not know Baba would understand him to be a unique being. Amidst thousands of people he was a sparkling diamond. So follow the father. Do not take their vibrations into yourself. Make them alokik through your vibrations. This is the newness you have to bring about. Now, because of service, you appear to be mixed with worldly people. Do not forget the mantra that you have of being detached whilst coming into relationship because of service. You had the relationship that you had to have, but now, there is no need to have a relationship in that way. There is no need to make yourself loose because of service. That time has now gone by. Now, amidst the lokik, you should be visible as alokik beings. You should appear amidst many others as the avyakt images. You should appear to be the avyakt beings whilst you appear to be the avyakt beings. This is the transformation. In the beginning, you used to bring about transformation in yourselves in spite of someone else's vibrations or company. This is why they used to say that the Brahma Kumaris are very stubborn. However, the stubbornness was good. It was Godly stubbornness. This is why, even whilst being in the middle of those vibrations, you have to make yourself loving and detached. Will you not do this much

service? People will not surrender themselves just through your words. How did all of you surrender yourselves? Through internal spiritual love. You created many subjects, but you now have to enable other souls to surrender themselves.

This is the service that still remains. You have created few heirs and many subjects. Subjects are created through words, but heirs are created with Godly love and power. So you have to create heirs. This is the effort of the first stage. You will not be able to make anyone into water through words. But with love and power, you can enable them to surrender themselves in one second. You also receive these marks at the end. How many heirs have you created and how many subjects have you created? What variety of heirs have you created and what variety of subjects have you created? And in how much time? Today, you being told on which questions you will receive marks in the final paper. Firstly, there will be this question in the final result. Secondly, you were told about revealing the Father through service till the end. The third aspect is how many times you failed in your stage from the beginning to the end. The full account will be announced. How many times you were victorious and how many times you failed. And if you did attain victory, in how much time did you do it? How long does it take to confront any situation that comes in front of you? You will also receive marks on this. The service done throughout your entire life, the stage of the self, and the proof of service till the end: these three things will be considered.

Here also, you will see yourselves very clearly in front of the others. What was your account in these three things? And you can bring these in front of you and check your result in advance. Whatever weaknesses still remain can be revised and be removed. Even now, if you still have a weakness in these aspects, then remove them and make up for it. Even in half an hour, a train is able to make up time. It can even make up time for six hours in half an hour. Therefore, this is the last chance to make up the time. Now, we will see the result. In the beginning, Baba used to receive news that many elevated souls have come to them. Such news should come to Baba again. A bhatthi means to transform the self. Achcha.

\*\*\* OM SHANTI \*\*\*

### **In Order to Become Free from Being Attracted, Consider Yourself to be BapDada's Entrusted Property**

Where have you called BapDada and why? Where are you now sitting? You are in Madhuban, but where in Madhuban has Baba come? Are you sitting in a flower garden or a gathering? BapDada is seeing the spiritual spirits, and together with that, He is taking the fragrance of the spirit that has emerged from each flower. The essence that people extract from flowers is called the spirit. The fragrance of that is very sweet and good. So whilst being in Madhuban, Baba was on a tour of the spiritual world. All of you have to perform every action whilst in the stage of a spiritual spirit; only then will there be that sparkle in service and in your actions. You now wish to bring about newness, do you not? Or are you content to move along as you have been doing? There will be a new sparkle when there is spirituality in your every action, every thought and in your speech. How can you bring about spirituality? What do you have to do to maintain spirituality constantly? What do you have to change? (Every one gave a different answer.) These are the main things which are firm with everyone. But what is the reason for there not being spirituality? The question is, why are you not able to remain faithful and obedient. (A lack of relationship.) Why is there a lack of relationship? All of you have applied on yourself the tilak of an intellect that has faith. The question is, why isn't there spirituality constantly? The reason for there not being spirituality constantly is that there is a weakness whilst moving along in considering yourself and others, for whom you are instrumental in service, to be BapDada's property. The more you consider yourself and others to be BapDada's property, the more there will be spirituality. There is some weakness when you do not consider yourself to be BapDada's property. You should create thoughts in your mind whilst considering the mind to be given to you in trust. You must not misuse that trust. In other words, you explain to others whilst considering them to be trustees, do you not? You call them trustees, but you must consider your mind and body, and whatever else you have received for use as an instrument, whether it is a student, the centre or any physical object to be something that is given to you in trust. When you consider it to be given to you in trust, you will remain unattracted by it. Your intellect will not be drawn to it. It is only when you remain unattracted that there will be spirituality. You have to surrender yourself to the Flame to this extent. You have surrendered yourselves, but to what extent? "These are my sanskars." The words, 'my sanskars' should be erased. Where did "my sanskars" come from? You have to surrender yourself to such an extent that even your nature changes. When the nature of all of you changes, your images will become angelic. What are the images of the perfect stage of the confluence age? What is the speciality of angels? One is that there is total lightness. Because of that lightness, they are able to adapt their stage according to the circumstances. Those who are heavy cannot adapt themselves to any circumstance. So the main speciality of angels is that they will remain light in all aspects. They remain light in thoughts, light in their speech, light in their actions and light in their relationships. If there is lightness in these four aspects, then that is the stage of an angel. So now, check: To what extent is there lightness in these four aspects? Those who are light will be able to recognise the sanskars of any soul within a second. And they will also be able to make a decision, within a second, about whatever circumstance comes in front of them. This is the sign of being an angel. When all these virtues are practically visible in your actions, then understand that your perfect stage is close. In what aspects were you able to see the perfect stage of the sakar form? (Different ideas were given.) Achcha, what is the main virtue of this group? This group is of those who are co-operative with the yagya. All of you have passed in being co-operative with the yagya. What else do you have to do? There will also be such a stage in which whatever thought arises in someone else's mind, it will reach you in advance. There will be no need to speak or hear that. But it will only happen like that, that you can read the thoughts of others, when you fully apply a brake to your own thoughts. The brake should be powerful. If you are not able to merge your thoughts, you will not be able to understand the thoughts of others. This is why you were told to continue to finish the expansion of thoughts. The greater your power to merge thoughts, the greater the power will be to understand the thoughts of others. Because of going into the expansion of your own thoughts, you are not able to understand yourself. So how will you be able to understand others? This is why you will continue to reach this stage numberwise according to effort. This is also the sign of the perfect stage. You must check yourself in these aspects to see how close you have come to your perfect stage.

This is an "all-rounder" group. What is the aim of those who are "all-rounders"? You have the characteristics of that aim, but you must keep a higher aim. According to what you are in a practical form now, which of you will be qualified as a king? According to the result of service at present, which kings will you become? One's status is clear through one's effort. You may be part of the sun dynasty. However, one is to be the emperor of the world, but together with the world emperor, there are also the kings of your empire. Now, which kings are you? Who will come in the beginning? What are the methods to become a world emperor or to be a close relative of the world emperor? There will be world benefit anyway, but what are the signs now of those who will become world emperors? This is a world of Brahmins, that is, it is a small world. Those who are to become world emperors will have a relationship with the whole world, that is, with each soul of the Brahmin clan. Those who come into relationship with everyone in this small family are the ones who will become world emperors. Now, which kings will you become? One are those who seat themselves on the throne, and there are also those who will be closely co-operative with those who are seated on the throne. Even if you want to be the souls who are closely co-operative, what will you have to do for that now? You will have to be co-operative in one way or another with all the souls of the entire divine family. One is to be an instrument for the service of the whole clan, the other is just to be an instrument and to be co-operative with everyone in one way or another. They will be closely co-operative souls there in the same way. So now, check yourself. You will become world emperors, will you not? Day by day, you will continue to see who will become the world emperors numberwise. It isn't that you cannot become that now. You can take a jump even now. It is still possible to make up time, but there is very little time. There is very little time and therefore, you will have to make special effort. But you can make it up. What will the sanskars be of the world emperors? Today, BapDada is teaching you the education to become world emperors. So what will be their sanskars? Just as you saw in a practical form that Baba is loved by all and Baba has love for all, in the same way, flowers of love will be showered on those from within each and every one. When the flowers of love are showered on you here, then there will be showers of flowers on your non-living images. So check yourself: How much am I, the soul, being showered with the flowers of love here? That cannot remain hidden. To the extent that there are the flowers of love, to that extent, you will be offered flowers in worship in the copper age. People go to offer a flower in some places only sometimes, and in other places, there is a shower of many flowers every day. Do you know what the reason is for this? So keep the aim of being worthy of the flowers of love from everyone. How do you receive love? When you give co-operation to everyone, you will receive co-operation and you will be worthy of the love of those with whom you become cooperative. Only such souls can become world emperors. Therefore keep a high aim.

Today, Baba is remembering an image of the path of bhakti. Today, Baba was seeing you and was also smiling. Baba was seeing that all of you are those who give a finger. Have you given your finger, or do you still have to give it? How far has the finger reached? If you still have to give your finger, it means that you have not yet given it to the extent that it should reach. The mountain has not yet been lifted. Why? Is it that heavy? The fingers of so many have come together, why then has the mountain still not been lifted? The memorial of the previous kalpa was successful when the power of everyone came together collectively. This is why it is lifted slightly and then put down again. Each of you is giving your finger, but now there is a need to give it collectively. You have given your own finger, but there will only be that power within that gathering when there is that strength. Now, the Shakti Army is to be revealed. All of you have become flowers, but now, all of you have to come together collectively in the form of a bouquet. At present, some of the flowers sometimes reveal their own colour, some give their fragrance and others show their beauty. But when all these aspects of beauty, colour and fragrance come together in the form of a bouquet, then you will be revealed in front of the world. You must make such plans collectively that you show newness to the whole world. Because each of you is separate, you have to make greater effort. But as a gathering, there will be less effort and greater success. There will be success in service when you are successful in the gathering of the confluence age. You have all the specialities, but they still remain to be used. Now, with your specialities, make others worthy so as to bring them close to the Father.

This is a group of those who lay the foundation of forging the relationship of souls with Baba. Their life later on will be according to the foundation you now lay. In all aspects, to the extent that you are strong, accordingly, you will lay a strong foundation for others. According to all the qualifications you have within yourself, so there will be the quality. If you have less qualifications, so there will be a lower quality. Therefore, consider yourselves to be the ones who lay the foundation. You will be able to make others as yourself only when you make yourself equal to BapDada in His virtues. Achcha.

\*\*\* OM SHANTI \*\*\*