

THE ORIGINAL VIRTUES OF THE SOUL



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Abu Road, Rajasthan
India

published by
Brahma Kumaris Ishwariya Vishwa Vidhyalaya,
Pandav Bhawan, Mount Abu, Rajasthan - 307051

Printed at
Om Shanti Press
Gyanamrit Bhawan
Shantivan
Talheti
Abu Road, Rajasthan
India

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Ishwariya Vishwa Vidhyalaya,
Pandav Bhawan, Mount Abu, Rajasthan – 307051

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PREFACE

Today, BapDada was singing praise of the children. Whilst singing their praise, He saw that, within the drama, it is the children who have the greatest and most elevated part. Even in that, throughout the entire kalpa, it is at the confluence age that they become praiseworthy. In this age, God Himself sings praise of you most elevated souls. It is only at this time that you claim a right to double praise. Firstly, you become master oceans, equal to the Father, and secondly, whatever the Father's virtues and powers are, you become masters of those. Together with that, there is also praise of the elevated stage of the soul: Complete with all virtues, sixteen celestial degrees complete (Avyakt 12.10.75).

Whomsoever you see, whenever you see, they are an embodiment of virtues, an embodiment of powers and an embodiment of knowledge, not ordinary (Avyakt 1.2.94, group 4).

ACCURACY

If there is success for the self but not for others, that is not accurate service. If others experience success and the self doesn't, that is not accurate service either (Avyakt 8.4.92).

The mind, the intellect, the heart and the body, all four should sit together with the Father in a stage equal to the Father. This is accurate spiritual endeavour (Avyakt 25.3.90).

The dharna of purity automatically brings accurate thoughts, words, actions and dreams. What is the meaning of 'accurate'? First, accurate means yukti-yukt (filled with wisdom and accuracy). Secondly, accurate means there will be significance in every thought, accurate significance. It will not be without significance. Words will not be spoken or emerge like: "It was just done, it just happened". Such a pure soul is constantly accurate in every action, that is, in every action of the daily timetable the soul is full of knowledge. Therefore, every action of the day's timetable is worshipped. Visions are given of all their direct actions from the time they wake up till the time they go to sleep. If an action is not performed accurately or constantly according to the timetable, their worship is also inconsistent. For example, **if someone does not follow the timetable of waking up at amrit vela in an accurate way, then their worshippers will also fluctuate in worshipping them accurately. The worshippers will not wake up for worship on time either. They will worship whenever they feel like it. Or, if a soul does not experience the stage of being fully awake, if he sits in yoga out of desperation or is sometimes lazy and sometimes alert, then the worshippers will worship him out of desperation or with laziness, not with an accurate method.** In this way there is an influence of every activity of the timetable in becoming worthy of worship. Do you understand? Not to move along in an accurate way or to fluctuate in following the timetable is considered to be a trace of impurity because laziness is a vice as is carelessness. An action that is not accurate is a vice. So that is a trace of impurity, is it not? Due to this reason the status of being worthy of worship is numberwise. So what is the foundation? Purity

(Avyakt 17.10.87).

When you come into connection with someone, if you do not discern their feelings or emotions, or if after discerning you do not make an accurate decision, then you cannot achieve success in either task. You have to come into connection with people and you also have to overcome situations; both these things have to be faced in life.

How clearly and for how long have the account of success and the account of the method used been accumulated in an accurate way? The basis of your method is an elevated attitude. If your attitude is elevated, the method is accurate. If the method is accurate, the result is successful. And so, the seed of the method and success is the attitude (Avyakt 6.12.87).

Nothing is accurate in any of the scriptures. Only when the Father comes can He give you the accurate knowledge (Sakar 18.4.96).

Accurate faith is: I now belong to the Father, the Supreme Soul, and I recognise, accept and move along considering myself to be a soul, and know the Father as He is. This is accurate faith (Avyakt 4.12.95).

ADAPTABILITY

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. 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 (Avyakt 25.12.69).

To mould yourself means to become real gold, to mould others means to be mixed gold (Avyakt 1.2.80).

Your habit should be such that you are able to adjust to everything. The power to adjust constantly makes you victorious.

You saw father Brahma: with the children, he would become a child and adjust himself. He would become an adult with the adults and adjust himself. Whether it is a "beggary" life or a life with all the comforts, you should be able to adjust yourself to both with happiness, not after thinking about it. You do not become unhappy here but, instead of experiencing happiness, you begin to think about it a little. "What happened? How did it happen?" Those who think too much take time to experience the pleasure of adjusting themselves. Check yourself: No matter what the circumstances are, whether they are good or

those that make you fluctuate, are you able to adjust yourself at every moment to every circumstance? Double foreigners like being alone and they also like companions very much. However, whether you are in someone's company or alone, Brahmin life is being able to adjust yourself to both. It should not be that within a gathering, your head becomes heavy and you say: "No, I prefer to be in solitude. I don't like this chaos. I need to be alone." The mind can be alone, that is, from being extroverted, just become introverted, for this is solitude. Some say that they want a room to themselves, that they cannot share with anyone. Even if you receive a room for yourself, sleep with pleasure and even if you have to sleep in the same room as ten others, sleep with pleasure. Are the foreigners able to sleep with ten others in the same room? Is it difficult? Are you able to sleep? (Ha ji.) Achcha, next year, twenty will be put together in one room.

When something happens even a little, when there is even a little sound, they become disturbed. This is called a delicate stage, a delicate nature. So you should not have a delicate nature. You should be able to adjust yourself according to the time. This practice will be very useful to you at the end, because the situations will not constantly be the same. And your final paper will take place during a very delicate time. It will not take place during a very comfortable (peaceful) time; it will take place during a delicate time. To the extent that you have the power to adjust yourself now, to that extent you will be able to pass with honour. The paper will not take a long time, it will last for a very short time, but you will have to take the paper in delicate circumstances which will be in all four directions. Therefore, make yourself powerful in your nature too. "What can I do? My nature is like this, my habit is like this." It

should not be like this. This is known as a delicate nature (Avyakt 26.2.95).

Even if the five elements or however many souls oppose, they will oppose you, but because you have firm faith, you will be able to face their opposition with the power to accommodate (Avyakt 31.12.95).

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 bhatti to learn to mould yourself.

The power to mould is one thing 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 bhatti in such a stage that each of your thoughts and words takes a practical form (Avyakt 6.12.69).

Those who have a subtle intellect will be able to mould themselves in any circumstance. They will be able to mould themselves according to the circumstances. 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 moulded. If either is missing, it will not be

moulded. Whatever it is, it is heated and made soft, and it can be moulded. What is the warmth and the 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 (Avyakt 20.12.69).

Create a mould for an elevated future in souls who are fearful. This is golden service for the Golden Jubilee. Have the aim to be real gold by moulding yourself to every task (Avyakt 30.12.85).

What particular power do you need to make your gathering powerful and united through which all waste thoughts would finish? For this, you need faith and the power to accommodate. The thread to connect the gathering is faith. Even if someone has done something wrong, whatever he did

according to his sanskars and the time was meaningful according to the gathering. There is benefit wherever there is a collective form of service when you move along whilst seeing the sanskars of others with a merciful vision and not keeping their sanskars in front of you. Only when the gathering has such faith in one another can there be success. You should not have waste thoughts in advance. Some souls may even be able to realise their own mistake. However, they would not spread that mistake around, but would instead merge it within themselves; if others were to spread the knowledge of that mistake of theirs, they wouldn't like it. In this way, you should consider the mistakes of others to be your own and not spread them around. You should not create waste thoughts, but should instead accommodate their mistakes. There should be that much faith in one another. You should be able to put everything right with the power of love. By having both these types of faith, you should interact with one another; only then will there be success within the gathering. For this, you need the power to accommodate to a greater extent. You have to merge waste thoughts. Never compare the sanskars of the past with those of the present time, that is, do not make the past your present. It is when you mix the present with the past that you create a long queue of waste thoughts. And, as long as there is this queue of waste thoughts, there cannot be a steady, united stage within the gathering.

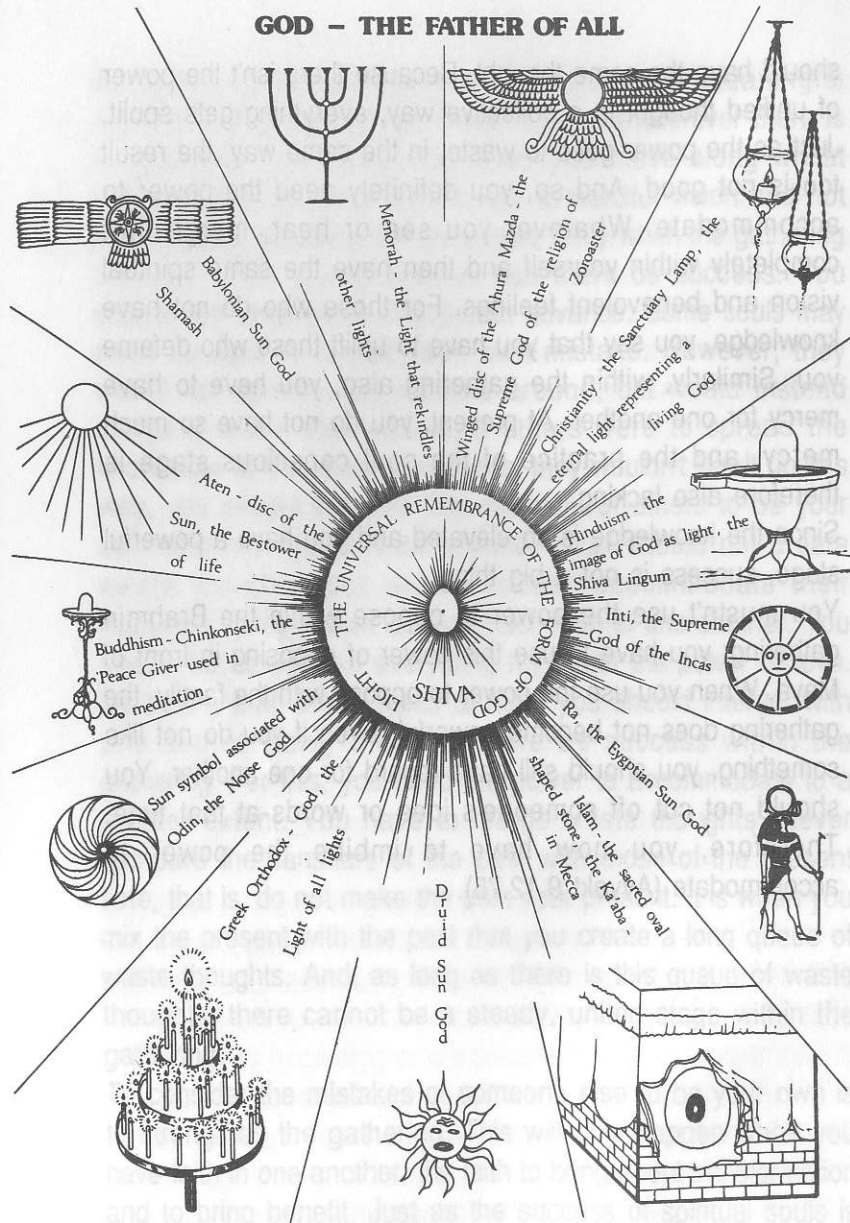
To consider the mistakes of someone else to be your own is to strengthen the gathering. This will only happen when you have faith in one another: the faith to bring about transformation and to bring benefit. Just as the success of spiritual souls is remembered, in the same way, everyone within your gathering

should have the same thought. Because there isn't the power of unified thought in a collective way, everything gets spoilt. Just as the power goes to waste, in the same way, the result too is not good. And so, you definitely need the power to accommodate. Whatever you see or hear, merge that completely within yourself and then have the same spiritual vision and benevolent feelings. For those who do not have knowledge, you say that you have to uplift those who defame you. Similarly, within the gathering also, you have to have mercy for one another. At present, you do not have so much mercy, and the practice of the soul conscious stage is therefore also lacking.

Since the knowledge is so elevated and you have a powerful stage, success is not a big thing.

You mustn't use the power to oppose within the Brahmin gathering; you have to use this power of opposing in front of Maya. When you use the power to oppose with the family, the gathering does not become powerful. Even if you do not like something, you should still have regard for one another. You should not cut off someone's idea or words at that time. Therefore, you now have to imbibe the power to accommodate (Avyakt 9.12.75).

GOD - THE FATHER OF ALL



BENEFACTOR

Everybody knows how to get on well with those who get on well with them. However, transform those who have the attitude of causing harm with your attitude of bringing benefit, that is, forgive them. You may not be able to transform them, but you can forgive them, can you not? You are the master oceans of forgiveness, are you not? Your forgiveness will become a teaching for that soul. Nowadays, no one learns when you give them verbal teachings. Do this and it will become a teaching for them. Forgiveness means to give them blessings of good wishes, to give them co-operation. Now the time of giving verbal teachings has passed. Now give them love, give them respect, forgive them and have good wishes. This is the method of giving teachings (Avyakt 13.2.91).

The vibrations of the good wishes of all of you will very easily transform the atmosphere and the attitude of the jewels of worry.

Therefore, you jewels, the souls who have good wishes for others, are extremely loved by the world. Once they come into contact, they experience that there is no one else visible in the world who has such good wishes for others. To have pure thoughts is the special basis needed to become the one who constantly has good wishes for others.

The souls who have good wishes for others are the ones who finish the waste thoughts of others, and also finish the waste thoughts that they have about others.

When there are pure thoughts, worry finishes automatically.

Just as the support like that of a straw makes the heart of a drowning person happy, it gives him hope, in the same way

your stage of having good wishes will give them an experience of hope. Your stage will give them an experience of support (Avyakt 10.11.87).

This time, that is, the confluence age, is called the beneficial age. This is the beneficial age and you souls are the benefactor souls. So, do you constantly remember your self-respect of being a benefactor soul? The special duty at the confluence age is to bring about benefit. First, there has to be benefit for the self, and together with that, benefit for others. So, do you experience in yourself the power to bring benefit? You do not get affected by the influence of the atmosphere, do you? The atmosphere in the world is of causing harm and loss, whereas your atmosphere is of bringing benefit. So, is the atmosphere of harm and loss more powerful or the atmosphere of bringing benefit more powerful? So, the atmosphere of others cannot influence you. That is weak whereas you are powerful. The powerful ones attain victory over those who are weak, the weak ones do not attain victory over those who are powerful. **No matter how impure the atmosphere is, you are the companions of the Almighty Authority Father. Where there is God, there is victory.** So you are those who transform the atmosphere. You have issued a challenge that you are the world transformers. The age is the beneficial age, you souls are the benefactor souls and the Father is also the Benefactor. So, there is so much power. You have the power of time, you have the power of your own self, and you also have the power of the Father. So just remember, for the world, it is a time of harm and loss, whereas for you, it is a time of benefit. People of the world are only able to see the destruction whereas for you, together with

the destruction, you have the establishment in front of you. **Let the elevated thought always remain emerged in your heart that establishment has already taken place.**

So constantly remember the self (swayam) and the time (samay). The self is a benefactor and the time is also beneficial. With this awareness, you will constantly remain a conqueror of Maya and nature. There should not be the slightest fluctuation. You should be unshakeable, immovable, and stable. No one can make you fluctuate from this faith (Avyakt 2.12.93 group 6).

There is benefit wherever there is a collective form of service when you move along whilst seeing the sanskars of others with a merciful vision and not keeping their sanskars in front of you (Avyakt 9.12.75).

Do all of you experience yourselves to be the world-benefactor souls, the children of the Father, the World Benefactor? What is the speciality of worldbenefactor souls? A soul who brings benefit to the whole world will first of all be complete with all treasures. So, are you overflowing with all treasures? How many treasures do you have? You have many treasures, do you not? Only souls who are overflowing with all treasures can give them to others. If you have the treasure of knowledge, it should be total knowledge; only when there is nothing lacking would you be said to be overflowing. Worldbenefactor souls constantly remain busy in service at every moment, whether in their thoughts, their words, their actions or their connections and relations (Avyakt 18.2.94, group 1).

BRAVERY

Shaktis are known as those who ride over the devils, that is, those who ride over devilish sanskars. And so, are all the shaktis so brave? (Avyakt 10.1.94)

The children who remain engaged in service day and night are brave (Sakar 10.4.96).

CAREFREE

You are carefree because the eternal rights are predestined. Where something is predestined, you remain carefree. When something is not fixed, then there is the worry of not knowing what will happen. If you have given everything to the Father, you remain carefree (Avyakt 1.2.94)

Just as the sign of having faith in the intellect is guaranteed victory, in the same way, such souls will be carefree. They cannot have any type of wasteful thinking. Apart from having pure thoughts, there will be no name or trace of any type of wasteful thoughts. It would not be that waste thoughts came and that they had to be chased away. **No waste can come to those who have faith in the intellect.** After all, what is wasteful thinking? "How? Why? What?" etc.; these are the wasteful thoughts that are created.

If you have unshakeable faith in the drama, if you are knowledgeable and powerful, then would wasteful thoughts have any courage to make you fluctuate?

Experience the sign of having faith, which is the carefree stage. "Will it happen? Will it not happen? What will happen? We are doing it, but we shall see what happens". Would you call this being carefree? Then, when you are not able to do anything, what do you do in front of the Father? You complain and beg, saying: "You are our Helper. You are our Protector. You are this, You are this." **To beg means to lose your right.** Those who have all rights would never beg and say: "Do this, or let this happen". **To have an intellect that has faith means to be carefree.** Only when you are carefree will the final moments that you speak of be easy. Otherwise, wasteful thoughts will come to you in the form of evil spirits and demons of death. No other demons of death come, but these wasteful thoughts and your own weaknesses come in the form of demons of death.

No matter what happens, even if the whole world becomes angry with you, one who is a master ocean of love will not be concerned about the world. You are carefree emperors. You will not be concerned about anything else. You attained whatever you were concerned about. You attained it, did you not? Now, you are carefree emperors of these wasteful things. Be concerned about checking yourselves, be concerned about changing yourselves, but now become carefree of the wasteful. Can you do this, or when you return home will there be other feelings of love when your children or grandchildren or great-grandchildren become a little angry or create upheaval? When you go to work or to business, when you have such a servant, when you have such an atmosphere, you must still remain carefree emperors of the wasteful. Do not be carefree in terms of the powerful. Be a carefree emperor of the wasteful. Some take it wrongly when it comes to the code of

conduct; they say: "BapDada has said: Become a carefree emperor. However, do not become carefree in the code of conduct (Avyakt 9.1.95).

One with a satisfied heart remains satisfied because of being knowledge-full about the drama and does not ask questions. Whatever questions arise about the self or others, you yourself get the answer first. Baba told you before, did He not, not to ask what or why, but to put a dot. Change that which the detail inonesecond into the essence in the next second. One who is satisfied to such an extent always remains carefree (Avyakt 17.3.91).

Those who spin the discus of self-realisation are the ones who remain liberated from the spinning of sorrow and who liberate others. They are not ones who come under an influence, but the ones who perform actions through the sense organs by right, as masters. They are not ones who are deceived, but the ones who liberate others from deception (Avyakt 29.12.89).

This gathering of kings is the most unique gathering in the entire kalpa. There have been many kings, but this unique gathering of carefree kings only takes place at the confluence age. This gathering of carefree kings is even more elevated than the gathering of the kings of the golden age. Why? There, there is no knowledge of the difference between worry and intoxication; they don't know about the word "worry". But now, when the entire world is worried about something or another, from the moment they awaken they will have some worry or another about their family, work or business, the world or friends and relations. All of you begin the day by becoming

carefree kings at amrit vela and fulfil your tasks as carefree kings. As carefree kings, your sleep is a comfortable rest; your sleep is blissful and peaceful. Have you become such carefree kings?

If you hand over the responsibility to the Father you will become carefree. There is worry when you consider yourself responsible. "The responsibility is Baba's and I am the instrumental server. I am an instrumental karma yogi. Baba is Karankaravanhar (the one who works directly and through others and who inspires others). I am the instrument that performs." **If this consciousness is maintained constantly then you will automatically be a constant, carefree king.**

If, even by mistake, you take upon yourself the burden of a wasteful attitude then, instead of the crown, there will be numerous baskets of worry on your head. If you do not, then you are constantly a carefree king with a crown of light. Just Baba and yourself, and no third person. This experience makes you a carefree king very easily. So, who are you? Do you have a crown, or baskets, on your head?

There is such a difference between taking up baskets on your head and wearing a crown. If someone with a crown stands in front of you and another with baskets on his head, which will you like? The crowned one or the one with baskets? Baba has come and removed innumerable baskets of the burden of innumerable births and made you light. You become the carefree kings, that is, constantly double light. So, are you double light (Avyakt 10.3.86)?

Intoxication means spiritual intoxication. Those who stay in spiritual intoxication do not worry about anything; they become carefree emperors. They become emperors now, and they also

claim the kingdom in the future.

Someone who has any worries cannot experience the pleasure of a carefree kingdom. You will have the kingdom of the world for twenty births, but you receive this carefree kingdom and the heart-throne for one birth, during this age only (Avyakt 25.12.89).

When the Father is with you, you are the carefree emperors. You have given all the worries to the Father, have you not? You are clever in giving them, are you not? Or are you clever in looking after them? You are clever in giving and also clever in receiving. Sometimes, you say by mistake that your mind is a little sad. Is it really yours? Or has it become "Yours"? Or does it belong to yourself at that time? **"My mind does not feel like it. My mind doesn't think this."** These words are **wasteful words**. To say that it belongs to yourself means to fall into difficulty. So, have you given your mind or kept it with yourself? Or, do you sometimes take it back? What is the language of Brahmins? Mine or Yours? So, why do you then still have to think? This is not the language in the vocabulary. By saying it is yours, you make it dirty. You have given your mind, you have given your body, you have given your wealth. You are a trustee and so it does not belong to you. Are you a trustee or a householder? To be a householder means to have the consciousness of 'mine' and to be a trustee means to have the consciousness of it belonging to You. So, do you have this trust in yourself (Avyakt 18.2.94, group 4).

CHARITY

Tapasya means transformation. So accept the sorrow they give you in the form of happiness. Bring about transformation, only then will you be called a tapaswi. Consider defamation to be praise. Then you will be called a charitable soul. Mother Jagadamba always underlined this lesson for all the children. See the souls who defame you or give you sorrow with the vision of being the embodiment of mercy. Don't see them with the vision of defamation. They may defame you but you must offer them flowers, then you will be called a charitable soul. Embrace with your heart those who defame you. Don't embrace them superficially but with your heart. So, this is the aspect that becomes an obstacle in your being able to accumulate in the account of charity. "I must not give sorrow, but I must not take sorrow either". Since it is not anything good, why do you accept it? Why do you accumulate rubbish? When you accept sorrow, you accumulate rubbish. What accumulates in rubbish? Germs in the form of traces of sin. You don't commit big sins. Now a trace of sin remains. However, there shouldn't even be a trace (Avyakt 10.4.91).

CHEERFULNESS

When there is truth, the soul continues to dance. True souls will constantly dance in happiness. Their happiness will not be less at some times and greater at other times. Day by day, at every moment, their happiness continues to increase. The sign of royalty is to constantly dance in happiness. You speak of the

heart and the features; so then the meaning of royalty is that you will constantly be cheerful in your heart and also in your features, not just external cheerfulness, but cheerfulness even in your heart. A cheerful heart and a cheerful face, both should be cheerful (Avyakt 11.12.91).

If someone has all attainments, and not a single attainment is lacking, then what speciality would be visible in his activity and on his face? Constant cheerfulness. No matter what happens, someone who has all attainments cannot let go of his cheerfulness. Wherever there is sadness, check whether you experience a lack of attainment or whether you have all attainments (Avyakt 22.12.95).

Surrender means to have remembrance in every breath; you should not forget Baba for even 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 (Avyakt 25.01.69).

The fortune of the mind is that it always remains cheerful. The sign of attainment of fortune is to remain cheerful. One who is overflowing is constantly cheerful in the mind. Those who are fortunate in the mind are ignorant of all desires. They have this stage of ignorance (Avyakt 19.11.89).

The deities are also cheerful and entertaining. However, the kingdom is very large; everyone cannot be cheerful to the same extent. Even then, some children are definitely very entertaining. Who can be cheerful? Those who always stay in happiness; those who have divine virtues.

Because the Father is cheerful and entertaining, the deities that He created are also cheerful and entertaining.

You should always have the virtue of constantly remaining cheerful. As much as possible, remain cheerful. You can always remain cheerful when you stay in the remembrance of Baba, Alpha. Then you will also be able to remember Beta and through that you will become even more cheerful. (Sakar 11.4.96)

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 (Avyakt 25.10.69).

May you be an embodiment of knowledge who constantly remains cheerful, letting your original sanskars emerge.

The children who churn knowledge and become embodiments of knowledge constantly remain cheerful. Constantly remaining

cheerful is the original sanskar of Brahmin life. Divine virtues are your property and defects are Maya's property, which you have taken upon yourselves due to the influence of bad company. Now, turn your back on them and set yourself in the position of an almighty authority and you will constantly remain cheerful. Then, no devilish or a wasteful sanskar will have the courage to come in front of you (Sakar 18.6.96).

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 (Avyakt 17.11.69).

CLEANLINESS

Who is the most dangerous person, of whom every one 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 (Avyakt 28.9.69)..

To constantly be without a flaw in body, mind and heart means to have cleanliness. No matter how clean and pure some may be in body, which is the external, if they are not clean and pure in the mind, what would you say? First of all, keep the mind clean. The Lord is pleased with those who have a clean mind and a clean heart, and together with that, fulfils all the desires of those with a clean heart.

The cleanliness of the body means to keep your body clean by considering and having the consciousness of your body being the temple of the soul.

Baba has made you a trustee of your temple. You have given your mind, body and wealth; everything. By becoming trustees, you automatically become free from attachments and take cleanliness and purity into yourself.

Cleanliness is also a sign of spirituality.

If the mind runs towards anyone else, then that wandering means there is no cleanliness.

The third aspect is cleanliness in the heart. You know that honesty is cleanliness. Keep your self-progress, that is, your effort, honestly in front of Baba.

The fourth aspect is cleanliness in relationships. In essence,

especially check this: to what percentage is there cleanliness in the form of contentment?

Cleanliness in relationship means contentment. This relationship is honest and clean (Avyakt 6.1.90).

Whenever there is cleanliness, divine virtues are imbibed very quickly. The method of imbibing divine virtues, that is, of invoking them, is cleanliness (Avyakt 28.2.88).

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 (Avyakt 28.9.69).

There should not be the slightest impurity of anything wasteful. If there is anything wasteful, you cannot be said to be completely clean. To finish the wasteful means to become a holy swan. Let there be the churning of the jewels of knowledge at every moment. If there is the churning of knowledge, then there would not be anything wasteful. This is known as picking up pearls. The wasteful is like stone (Avyakt 25.1.94).

The sign of a yogi soul is constantly to have a clean and clear intellect. It should be clean and clear. A yogi would never say, "I don't know, I don't know." His intellect would always remain clear (Avyakt 4.12.95).

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 of 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 (Avyakt 16.10.69).

CONSTANCY

To have a constant stage means to experience the sweetness of all attainments and all relationships with One (Avyakt 18.1.94).

Do you experience yourselves to be the souls who stay in the remembrance of the one Father and have a constant stage? The basis of maintaining a constant stage is that you belong to the one Father and none other. If there is a second or third person, you cannot maintain a constant stage. Even in the

mind, in the form of remembrance, there should only be the one Father. Where there is the company of the Father, the actions are already successful. So, if there is only one Father and none other in all three - thoughts, words and actions - then your stage will remain constant, will it not? Your stage will not fluctuate then. It will be unshakeable and constant. It is unshakeable and constant. What do you say? The immovable, unshakeable fortune of the kingdom of satyug (Avyakt 17.3.91).

Specially underline one word in particular....constant. Constantly underline this word in thoughts, speech, in the pilgrimage of re-remembrance, as the embodiment of knowledge, in imbibing, and in service. Underline this word constantly in all four subjects. Take this as a blessing. The method for stabilising in a constant stage is to have One strength and One support. Those who remain lost in that One strength and One support will be constantly stable. There is nothing that can attract the attention of such souls. Such souls themselves will be free from obstacles like lighthouses, and will become the instruments for showing the path to many others. And so check....for how many souls do you illuminate the path each day. This is the task, the business, the activity of Brahmins (Avyakt 10.11.79).

One kingdom means that I, the soul, **constantly** control the kingdom of the physical organs which carry out the activities of the kingdom.

The sign of self-sovereignty is that you **constantly** experience yourself to be the elevated one with all rights.

So check: Is your happiness, peace and wealth based on

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

In the same way, for wealth: the wealth of self-sovereignty is knowledge, virtues and powers. Are you the self-sovereigns who are complete with all these types of wealth? The sign of being complete is that wherever there is fullness, there is **constant** contentment and no name or trace of any lack of attainment (Avyakt 18.11.93).

CONTENTMENT

Today, BapDada is seeing His elevated jewels of contentment from all four directions. The confluence age is the age for remaining content and making others content. Contentment is the personality of purity of Brahmin life. With this personality you easily become a special soul. If there isn't the personality of contentment, you cannot be called a special soul. Nowadays, two types of personality are praised. One is the bodily personality and the other is the personality of position. The personality of contentment is visible in the expression of

a Brahmin soul who has the greatness of contentment in his Brahmin life. And only the personality of the position of his elevated stage is visible. **The basis of contentment is to be complete with all the attainments that have been claimed from Baba, that is to say, the soul is overflowing.** Any lack of attainment is the reason for discontentment. Having all attainments brings about contentment.

There is no name or trace of discontentment in Brahmin life. This is known as experiencing the pleasure of Brahmin life through this personality. This is the life of pleasure, the life of enjoyment. The meaning of tapasya is that the personality of contentment should be visible in your eyes, in your face, in your expression and your activity. Baba was creating the rosary of such jewels of contentment.

A jewel of contentment means a jewel without any flaw. The sign of contentment is that a contented soul will experience the self to be satisfied and others would be satisfied with that soul. In the stage of being satisfied, the heart is not asking questions. One is a heart that is satisfied (prasann), and the other is a heart that is asking questions (prashan). Prashan means questions. One with a satisfied heart remains satisfied because of being knowledgeable about the drama and does not ask questions. Whatever questions arise about the self or others, you yourself get the answer first. Baba told you before, did He not, not to ask what or why, but to put a dot. **Change that which in one second is the detail into the essence in the next second.** One who is satisfied to such an extent always remains carefree. So check: "Are there such signs of a jewel of contentment in me?"

BapDada has given the title "jewel of contentment" to everyone. BapDada is asking all the jewels of contentment,

"Hey, jewels of contentment, are you content?" (Haji). Achcha, are you always content with yourself, that is, with your effort, with the effort of transformation of your sanskars, in the percentage of your effort and your stage? You didn't say "Haji" when the aspect of "always" comes. Second question: are you always content with your mind, words and connections? In all three, not just in one type of service, but are you always content with all three types of service? So what would you say? Are you always content with yourself and with others when coming into connection and relationship with all souls? Are you? Or are you thinking about it? Because, during the year of tapasya, this is the fruit of success of tapasya that you have to attain. There should be contentment with the self, with service and with others, with everything.

Just as you have had the aim to have eight hours yoga, in the same way, keep a clear and elevated aim to achieve the result of these three types of contentment. Some children consider themselves to be content out of their own cleverness. Don't be content in this way. One is when your heart accepts and the other is when your head accepts. You are content with yourself, with your head thinking, "What worries do we have? We are carefree." **To consider yourself to be content with your head is not contentment.** You have to understand this in an accurate way. The signs of contentment should be experienced by the self. Is your heart always satisfied, is there that personality? If you consider yourself to have that personality but others don't consider you to have that personality, it means you consider yourself to be clever. So there shouldn't be contentment of this kind, but you have to become a contented soul with accurate experiences. Contentment means that the heart and the head will **always** be

at rest. They will be in the stage of comfort and happiness. There will not be restlessness. They will be happy and comfortable. Such jewels of contentment always sparkle as the jewels of Baba's forehead. Check yourself. Contentment enables you to receive blessings from Baba and all others. A contented soul will experience himself to be flying on the viman of the blessings of Baba and all others, from time to time. These blessings are the flying vehicle for that soul. He will not ask for blessings, but blessings will come to him automatically. To be such a jewel of contentment means to be a tapaswi who is the embodiment of success.

To all the great contented souls in all four directions, to the elevated souls who constantly have a satisfied heart, those who remain carefree, to the souls who are servers, who do service with a fast speed with all three types of service at the same time, to those tapaswi souls who are seated on the seat of an elevated stage, BapDada's love, remembrance and namaste (Avyakt 17.3.91).

Limited attainments impose limitations in the heart. Therefore, there is the experience of discontentment and then limitations are imposed in service. Why? Because there isn't the attainment of the fruit of limited desires, the desired fruit. However, the fruit of limited desires is the temporary fruit.

The sign of contentment in those who are content in the mind and heart with others, with Baba and drama, is that the wave of satisfaction will constantly be visible in their mind and body. No matter what the situation may be, whether a soul keeps coming to oppose, whether it comes to settle karmic accounts, or even if suffering of the body comes to oppose, the soul who is free from limited desires is visible as a sparkling star

constantly sparkling with satisfaction due to contentment. The mind that is satisfied will not be the mind that questions any aspect. The mind that asks questions means that there are question marks. If there is a question it means that there is no satisfaction. **The sign of those with a satisfied mind is that they will constantly be selfless, and will always experience others to be blameless. They will not put any blame on others. They will not blame the Bestower of Fortune saying, "You created my fortune in this way". They will not blame drama saying, "My part is such in drama". Nor will they blame any individual saying, "This one's sanskar is such". They will not blame nature saying, "The atmosphere of nature was such", nor will they blame the karmic accounts of the body saying, "My body is such". To be satisfied means to be constantly selfless, with an attitude and vision that does not blame others.** The speciality of the confluence age is contentment and the sign of contentment is satisfaction (Avyakt 5.10.87).

The more facilities you have, the more you have to use your intellect. Whatever you are, wherever you are, may you constantly remain happy. Those who remain content with just a little have the experience of all attainments. Contentment is the greatest treasure of all. Those who have contentment have everything. Those who do not have contentment do not have anything even whilst having everything, because a discontented soul is always under the influence of desires. One desire will be fulfilled and ten desires will emerge (Avyakt 16.12.93).

Contented souls are loved by the self, they are loved by

everyone, and of course, they are loved by the Father anyway. Because, in this elevated Brahmin life, there is no mention of any lack of attainment. You are the souls who are full with all attainments. So, where there are all attainments, contentment exists automatically and naturally. The natural nature is of contentment. **The form, nature and original sanskars of contentment are so elevated that through the contented environment, the vibrations and atmosphere of contentment are able to transform a discontented soul into a contented one.** Contentment is the special gift from BapDada at the confluence age. The one speciality of contentment easily brings other specialities close to you, but you must be constantly content. No matter how much the situations change, the stage of contentment cannot be changed by the situations. The external situations are those that are going to change anyway, but the stage of contentment of the self is one that constantly brings progress. For such souls, no matter how much a situation may try to shake you, it will be experienced as though it is a puppet show. So this is also a show of Maya or nature which you should continually observe as a detached observer whilst being the embodiment of contentment. To have all attainments, relationships and wealth is especially essential. In relationships too, if even one relationship is missing, there will not be complete contentment. So, in terms of relationships, you need all relationships eternally. If any relationship is perishable, then there is automatically a lack of attainment and discontentment. However, it is only at the present confluence age that you can experience all relationships and all eternal relationships with the one Father. In satyug also, you have very few relationships, you do not have all relationships. However, at the present time, whatever

relationships attract you, whatever relationship you wish to experience, you can experience it through God at this time. Each one prefers different relationships in his life. Some would not like the relationship of the father, but would prefer the relationship of a friend much more. However, do you have all relationships with One at the same time? Do you have this or is something still missing?

If, together with physical wealth, you do not have the wealth of all virtues, the wealth of all powers, and the wealth of elevated, complete knowledge, then contentment cannot remain for all time. However, all of you have this elevated wealth, do you not? (Avyakt 3.4.94)

First of all, be a detached observer and check your own self. Are you yourself content with your own chart with a true mind and a true heart? Secondly, according to the percentage in the accurate method of remembrance that BapDada wishes you to have, did your chart remain according to that method in your thoughts, words, actions and relationships? That is, Baba should also be content. Thirdly, is the Brahmin family content with your elevated yogi life? To experience all three types of contentment means to be worthy to claim a prize. If you follow the instruction of keeping an accurate chart, then such obedient ones receive marks. However, those obedient ones, who together with keeping a chart and claiming marks will, through the accurate method of effort and progress, claim full marks. Those who have followed this discipline and have accurately maintained their chart are worthy to receive congratulations from BapDada and the family. But only those who are worthy to receive congratulations for the contentment of everyone are worthy to claim the prize.

The power of the stage of the original self finishes the influence of any situation as though it was just an entertaining scene that appeared in front of you and went away. You should not experience any upheaval of the situations in your thoughts (Avyakt 31.12.91).

You should constantly be free from obstacles in service, be constantly content with your virtues and also be one who makes others content. **The virtue of contentment is the mirror which shows the inculcation of all other virtues.** You have to claim a certificate of contentment for yourself and from others in terms of your virtues. This is a sign of those who pass with honour, a sign of the eight jewels (Avyakt 30.3.85).

Those who themselves remain the embodiment of contentment will make others content, and whilst walking and moving, they will be experienced as angels. The virtue of tolerance is a very important dharna. The more you see the power of tolerance within yourself, accordingly, you should consider yourself to be content with yourself, and also others to be content with you. **To be content means to attain success** (Avyakt 8.6.71).

When the soul is healthy, the karmic accounts or the illness of the body are changed from an experience like that of a crucifixion to that of a thorn and, due to that stage of the soul, there is an experience of health.

Such souls neither experience the pain of the sickness nor do they speak of their pain so spreading a wave of pain. In fact, they will transform pain into contentment, with the power of transformation. By being contented they bring

about a wave of contentment in others. That is, they are master almighty authorities, and they make use of the powers of tolerance and the power to merge at the appropriate time from the blessing of powers that have been received. To make use of the blessing of all powers, that is, the inheritance, at a time of need becomes a blessing for them. That blessing does the work of medicine for them (Avyakt 29.10.87).

Baba told you earlier also, that in the chart of tapasya, there are many who gave themselves marks, who gave themselves a certificate, but only some claimed the certificate of contentment from all.

BapDada has told you earlier also, that many children say, "We are fine, but other souls have such severe karmic accounts with us that no matter how much we try to make them content they do not become content." BapDada said earlier also, if there are such severe karmic accounts, you should still receive a certificate of 95% marks from everyone else. Put aside the five per cent that have severe karmic accounts, that is forgiven, so 95% should give you blessings from the heart (Avyakt 8.4.92).

There are three varieties of relationships: first with the Brahmin family, secondly with souls who are students, and thirdly with the lokik family. The sign of your contentment, and that of all the three varieties of souls who come into relationship with you throughout the day, is that you yourself will be light in the mind and remain happy, and that others will also remain happy with you. The sign of discontentment is that you will be heavy in the mind. Thoughts will keep entering your mind even against your wish, again and again: "I should not have said this"; "It would

have been better if I hadn't done this"; "It would have been better to say this and to do this". This burden will not allow you to remain happy; it will not allow you to remain light. **Cleanliness in relationship means contentment** (Avyakt 6.1.90).

The sign of a soul who has a right to a successful kingdom is that he will constantly be content with his own effort and, together with that, all the souls that come into relationship and connection with that successful soul will constantly be content with him, and thanks will emerge from their heart for that soul. With the music of everyone's heart there will constantly be songs of Baba being played. In his ears he will constantly hear the songs of wonder (Wah, wah) and thanks from everyone. This song is automatic (Avyakt 25.2.91).

The soul who has good wishes can easily claim the certificate of contentment from all (Avyakt 10.11.87).

Who can receive blessings? Those who remain content and make others content. **Wherever there is contentment, there will be blessings.** Even if you do not know anything else, it doesn't matter. If you don't know how to give lectures, it doesn't matter, if you find it a great effort to imbibe all the virtues, if you find it an effort to control all the powers, leave that aside, but just imbibe one thing: **I have to give blessings and receive blessings.** You will not have to make any effort. Just try it and see. One day, from amrit vela until the night, just do this task: I have to give blessings and receive blessings. And at night, check your chart and see whether it was easy effort, or whether you had to labour. Do not do anything else

but give blessings and receive blessings. This one thing is easy, is it not? Everything is included in this. The divine virtues and powers will come automatically. If someone gives you sorrow, even then, you have to give blessings (Avyakt 30.11.92).

To be an angel means to remain content and to make others content. Do you remain content or do you become discontented in some matters? If there is any upheaval, do you become discontented? Would you remain content even if someone were to insult you? Would you remain content when some-one else tries to cause fluctuation? Are you sure? If anything is lacking, would you still remain content? Think carefully before you reply. If a teacher doesn't speak to you so much or doesn't ask about you, do you remain content or do you become discontented? Shall we ask for your record? **No matter what happens, the children of the Bestower are bestowers, and so you cannot become discontented in any situation. Contentment is the special quality of Brahmins: to remain content with the self and with others.** To remain content with the part you have received is to move forward. Are you content to this extent? The mothers are the goddesses of contentment, are they not? The goddesses of contentment are worshipped. **Keep the determined thought that you must never let go of contentment, and then success will always stay with you.** There should be determination in your thoughts, words and actions. It should not be that you had a determined thought, but that there was fluctuation in your actions; no. This year, to constantly remain content means to remain successful. Do not let go of your success. **No matter how difficult the paper that comes may be, you have to**

remain content and make others content, because your title is that of world benefactors (Avyakt 18.1.94 group 6).

The sign of performing elevated actions is that you yourself remain content and others would also be content. It should not be that you yourself are content and that it doesn't matter whether others are content or not. Those with a yogi life would naturally influence the lives of others. If you are discontented or others are discontented with you, then you should understand that you are lacking in being yog yukt. So, are all of you content, or do you just please yourselves and think yourselves to be completely all right? Are all of you content or are some content and others not content? Do you remain content with yourself? Or do you become discontented when any weakness emerges? Do you feel this sometimes or have you become complete? **Contentment is the main aim of those who have a yogi life.** So should we ask your companions whether or not they are content with you? Will they say yes or will they spoil their face? Those who have a yogi life should have three certificates. One is to be content with the self, the next is that Baba should be content with you and the third is that your lokik and alokik family should be content with you. Do you have all three certificates or do you have to claim them (Avyakt 10.1.94, group 4)?

COOLNESS

First the coolness of the Mother will make the soul worthy and then the power of truth, the Sun of Knowledge, will make the

soul a yogi. The power of coolness of the Moon of Knowledge makes the soul worthy to be able to come in front of the Father. If it isn't yet worthy it cannot become a yogi. Before the truth can be understood there has to be coolness. There has to be power in order to be able to inculcate truth (Avyakt 21.2.85).

Tolerance and easiness will make any task successful. Just as when a patient person carries out a task after careful consideration and so receives success, in the same way, those who are tolerant, are able to make those who have strong bitter sanskars cool, or make a difficult task easy, with the power of their tolerance (Avyakt 8.6.71).

Have the experience of benefit even within the scene of upheaval, have such faith in the intellect. Even if the atmosphere is one to shake you, even if the problem is a fearsome one, let there be the faith in the intellect constantly. Such a soul is victorious. On the basis of faith, the fearsome problem will also become cool (Avyakt 5.12.79).

The praise of coolness is remembered in the form of the goddess of coolness. To have a gentle nature means to have a cool nature. The situation may be one that has force, but if you remain gentle, then you would be called a successful teacher (Avyakt 26.11.94).

CO-OPERATION

The basis for receiving co-operation from everyone is the stage of having good wishes. The one who has good wishes for everyone receives co-operation from everyone automatically. Feelings of good wishes for others automatically and easily create feelings of co-operation in the hearts of others. **Love emerges from the hearts of everyone for souls who have good wishes and that love then makes them co-operative.** Wherever there is love souls are constantly ready to surrender time, wealth and co-operation. So good wishes will make them develop love and love will make them surrender all varieties of co-operation. Therefore, be full of pure thoughts constantly. Be the ones who have good wishes and make every one develop love and make them co-operative. In order to create a better world, that is, an elevated world, we will become co-operative through having elevated feelings for all. We will finish all waste thoughts and wasteful thoughts about others, that is, we will put a full stop to the things of the past and become a dot. We will be a jewel and give light to the world with the rays of our elevated feeling, elevated thoughts, feelings of love and make them become powerful. **Before you make the world co-operative, you are instruments to give co-operation first** (Avyakt 10.11.87).

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 (Avyakt 28.9.69).

Godly love makes souls co-operative and ties souls together to move forward in unity. You experience this. First of all love makes souls co-operative, then after making them constantly co-operative, in time, it will automatically make them easy yogis. The sign of having become co-operative is that today they are co-operative and tomorrow they will become easy yogis. This Godly love is the foundation for transformation.

You also saw the two leaves of the tree of making souls co-operative with pure thoughts and pure feelings in a practical way. Now this trunk will grow and show practical fruits (Avyakt 1.10.87).

You co-operate with one another, become companions, and enable other to progress. Don't be each other's life companions, **but companions in the task** (Avyakt 31.12.87).

Together with love, you are constantly co-operative. In what aspect are you co-operative? You are constantly co-operative in following the Father's directions. **You are constantly co-operative in following shrimat** and in being a constant server (Avyakt 18.11.93).

Check: am I constantly co-operative in Baba's task, am I constantly co-operative with body, mind and wealth - all three - or do I co-operate only sometimes? Just as in lokik work there are some who work full-time and others who work part-time, and there is a difference. So there is a difference between those who co-operate sometimes and those who co-

operate constantly. Don't be co-operative simply, when there is time or when there is enthusiasm or when your mood is good whilst at other times, instead of co-operation, you turn in the opposite direction. So check: am I completely co-operative in all three forms, that is, in body, mind and wealth, or only half? (Avyakt 16.12.85)

Be co-operative and a natural yogi in this way: Let this be not just for the self but the waves of hope and enthusiasm of your co-operation should make others become co-operative as well. Secondly, with the speciality of your co-operation, all souls should have the feeling that this soul is co-operative with me, that this is the one who constantly gives co-operation and gives me the method for moving forward, no matter how weak the stage of consciousness may be or whatever the external difficulty may be. There should be the experience of the speciality of co-operation with all souls from you, the soul. This is said to be the stage of using your speciality in service. You are co-operative with Baba but Baba is the One who gives co-operation to the world. Inside each soul should be these words of the experience of you children: "They are also like the Father and are co-operative with everyone". Don't be co-operative personally with one or two because that would be co-operation with a selfish motive. Then you would be limited and you would be giving limited co-operation. Real co-operation is unlimited co-operation. What is the title of all of you? Are you world benefactors or just the benefactors of just your centre? Are you the benefactors of the land or just the students of one class? That isn't your title, is it? Are you the ones who are going to become the world benefactors and the masters of your own world or are you going to become the

masters of your own palace? The one who stays within the limit of one centre will be the master of just their own palace. So claim the unlimited inheritance from the unlimited Father, not the limited. One who uses the speciality of co-operation with everyone in the task is said to be a soul who is co-operative (Avyakt 21.6.93).

Those who have an easy nature will also be co-operative with others. Those who have love for all will always receive co-operation 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 (Avyakt 6.12.69).

COURAGE

How much courage do you have? You don't ever become disheartened, do you? Past is past, however, don't do the same thing in the future. **You have to have the determined thought like father Brahma that you will never become disheartened.** You must constantly keep your heart happy. You have this much courage for the future also, do you not? You will not fluctuate even if Maya tries to make you, will you? What will you do if Maya comes? You will become the conquerors of Maya, will you not? If you have the determined thought to become the conquerors of Maya, Maya will not do anything. Always have this awareness: No matter in how big a form Maya comes, it is nothing new. How many times have you been victorious? (Countless times.) So, it is not a big thing to

become that once again. Is it like that? You will not be afraid if Maya comes to you in a big form, will you? (No.) Are you sure? If she comes in a form as big as the Himalayas, what then? (We will find a way, we will fly.) You must not find a way, but just fly. Do you know how to fly in the flying stage in one second? Do you know or will it take time? What will the mountain become for those who have the flying stage of a second? It will become like cotton wool. No matter how big the form of Maya is, you must not be afraid. That is just a paper tiger, a paper mountain. So such powerful souls who follow father Brahma will be close and become equal. So what will you remember? To follow the father. In your every thought, word, and action, first check if you are following the father in that. So you will then definitely fulfil the aim you have kept. You have shown good courage. However, you must not leave courage here, you must take it with you (Avyakt 17.3.91).

One step of courage by the children enables each child to receive multi-million steps of help from the Father. The first courage was that you made that which is impossible, possible. With the courage of imbibing purity you had the determined thought that we must become pure. **When you have courage you can take as much help as you want.** It is not given sparingly. Whether someone is a child of one year or a child of fifty years, whether surrendered or living in the household, the right is equal. However it is attained through the accurate method. So do you understand the Godly law? You have had good courage so far. You reach even as far as here because you have had courage. You have also had courage in belonging to Baba and this is why you belong to Him. There is a difference between moving along with the

method of having constant courage and becoming worthy of help and achieving success by applying the method only sometimes. Achieve the aim of becoming number one by having constant courage at every step and be worthy of receiving help. Only the one Brahma will become number one but there is a large number in the first division. This is why it is said: Become number one. Do you understand? You can come into the first division, can you not? This is known as becoming number one (Avyakt 22.11.87).

You do not become confused about the present or the future. In fact, the circumstances are nothing in front of the stage of the self. No matter how big a mountain may be, when you are up above it, the mountain seems small. When any huge difficulties come, experience the flying stage, and the difficulty will seem like a toy. Whatever it is, however it is, it is nothing in front of one who has the flying stage.

So, what are the two wings of the flying stage? (gyan and yoga). Along with gyan and yoga, there is also courage, zeal and enthusiasm. If you have courage, then because of that courage, you can do whatever you want. This is why it is remembered: Where there is courage, the child receives help from the Father. So, do you have courage, zeal and enthusiasm, because it is necessary to have zeal and enthusiasm in order to attain success in any task? If there isn't zeal and enthusiasm, then the task cannot be successful. Why? Where there is no zeal and enthusiasm, there will be tiredness, and the one who is tired will not be successful. You can only experience the flying stage constantly on the basis of courage, zeal and enthusiasm (Avyakt 25.11.93).

Those who maintain courage receive help. First, there has to be the child's courage and then the Father will help. But you lose courage and then think that you didn't receive Baba's help, that Baba doesn't do anything at the moment of need. So don't just remember half the sentence. Baba is a helper, but to whom? You forget half of it and remember the second half and think that Baba only helps the maharatis and that He doesn't help you, that He doesn't even see you. In fact, it is you first and the maharatis second. Don't be disheartened. When there is the consciousness of mine then no matter how much you try to solve a problem, it becomes even more confusing. Therefore, what must you not become in any situation? You must never ever become disheartened. You have made a firm promise that you are God's children, haven't you? Even Maya cannot make you shake from this. You have made a firm promise and you have the faith that you are God's children, and if even God's children become disheartened, then who would be the one's who have a big heart? Would it be someone else apart from you? It is you who would be this. So what will you do? Now become powerful and make the lesson of "son shows the father" firm. Don't be weak in this, but make the lesson very firm. All of you are courageous, aren't you? Do you have this courage? Many souls are experiencing a lot of sorrow because of tension but they just don't have any courage to move forward. So you master almighty authorities should give them courage and they will be able to come. For example, when someone doesn't have a leg, he is given a wooden leg, and so at least he is able to walk. So you should give the leg of courage. Don't give a wooden leg, but a leg of courage. They are experiencing a lot of sorrow and so be merciful (Avyakt

18.1.96).

You are clever in becoming loving but in becoming detached, you think twice about it, and also you need courage.

You have maintained courage, and you always receive Baba's help anyway. Therefore, you experience the right to Baba's help through courage and continue to fly easily. Baba gives help, but those who want it must accept it. The Bestower gives, but those who take, take it according to their capacity. So you must not become those who are according to their own capacity, but be those who are constantly all-powerful (Avyakt 13.12.90).

The victorious one inspires courage in others. He will not try to make others seem less because a victorious jewel is a bestower, the master support like Baba, one who uplifts others. The one with faith in the intellect always remains at a distance from waste, whether it is waste thoughts, waste words or waste actions. To move away from waste means to be victorious. It is because of waste that there is sometimes defeat and sometimes victory. If waste is finished, defeat is finished. The ending of wastefulness is a sign of victory (Avyakt 25.11.85).

A kumar means the one who has courage, and is able to achieve whatever he chooses, and so BapDada always advises you to use all the methods available in order to attain success. A kumar means a constant yogi, because the world of kumars is the world of Baba alone. Since Baba is the world, then the intellect cannot go anywhere else except this world. Since there is only One, then there is always the remembrance

of One. It is very easy to remember just one, and the result is that you are liberated from many others. Everything is merged within One (Avyakt 10.4.84).

What newness do you have to bring in your relationships and connections? This year, let there be the experience of the consciousness of being master bestowers, the children of the Bestower. Whichever soul you come into connection and relationship with, whether he is a Brahmin soul or an ordinary soul, that soul should experience attainment through a master bestower. They may receive courage, they may receive zeal and enthusiasm, they may receive peace or power, they may receive happiness or they should find an easy method to experience themselves to be growing in their experience. You have to give something or other to each one. You must not take, but give. The receiving is merged within the giving (Avyakt 31.12.90).

Do you have the courage to make the promise, or are you still trying to maintain that courage? What is the sign of the 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 of your transformation. It is very easy (Avyakt 25.10.69).

Let every word have a powerful effect of giving courage and enthusiasm and not be wasteful.

When the aim and the activity become the same there is equality with the Father (Avyakt 1.1.86).

What was the first step of courage that Brahma Baba took for this, the step through which he experienced himself to be multi-million times fortunate from the beginning? That first step was the surrender in every aspect. He surrendered everything. He didn't think about anything like "What will happen? How will it happen?" Within a second, according to Baba's elevated direction, Baba spoke it, he gave a signal, and as soon as Baba gave the signal Brahma Baba carried out the action and took the step. This is known as the first step of courage. He surrendered his body, he also made his mind the embodiment of success through the method of manmanabhav. This is why the mind, that is every thought, brought success, brought results. He became carefree and surrendered his wealth without any future worries. Why? Because he had the faith that this is not giving, but it is receiving multi-millionfold. In the same way he surrendered relationships, he transformed lokik relationships into alokik ones. He didn't leave them but brought benefit to them. He transformed them. He surrendered the intellect of the consciousness of "I"; the intellect of arrogance. This is why with his mind, body and intellect he remained clean, cool, and gave happiness. No matter what difficulties came through his lokik family or through the ignorant souls of the world, he did not shake with doubt, even in a subtle form, or have any trace of it in thoughts or dreams. The wonder of Brahma was the speciality of this aspect. Brahma was the corporeal example in front of all of you but there was no corporeal example in front of Brahma. He simply had unshakeable faith and the support of Baba's shrimat (Avyakt

22.1.88).

You only receive such love now during this birth. God's love at this time creates the reward of lives full of love for many births. However, now is the time of that attainment. Now is the time to sow the seed. There is so much importance of this time. Those who are loved by the One with a true heart constantly remain merged in love. No one has the courage to come close or to oppose such souls who are merged in love. If you are merged in love, no one's attraction can attract you. Just as the power of science takes human beings away from the attraction of the earth, in the same way, the stage of being merged in love takes you very far from all attractions. If you are not merged in love, there can be fluctuations, because, although there may be love, you are not merged in love. Baba's help constantly gives you zeal and enthusiasm, as well as courage and the power to be tireless. When there is zeal and enthusiasm and tirelessness for a task, how is that task accomplished? It is accomplished successfully, is it not? So Baba does not work with hands, but He does the work of giving you help. So the life of being a karma yogi is a life that carries out the task with a double force.

Where there is courage, Godly courage, which is not the courage of an ordinary soul, where there is this Godly courage, there is help. A soul who has become an instrument automatically develops courage. Those who experience such company, those who experience such help, what thoughts do they have? **Nothing is new, victory is guaranteed, success is guaranteed. This is the experience of the true lovers** (Avyakt 13.2.92).

You become the ones who are worthy to receive help from Baba on the basis of your courage. You overcame many types of bondage of Maya, and crossed the many types of boundaries of customs and systems and reached here. This courage is not little.

One method is to keep only one point in the intellect and the other is to become the embodiment of the point and to use the point in action. You should be the embodiment of the point and be the point (Avyakt 25.2.91).

All of you stay in Baba's heart, do you not? You cannot be separated from the heart. No one can have the courage to separate you from the heart of the Comforter of Hearts. You even sing the song that you cannot be separated. Even if the entire world tries to separate you, even then, you cannot be separated, because you are the only ones who are the few out of multimillions. Those people are nothing compared to you. This is the sign of being a group that moves fast. Seeing the courage of the children, the Father even sacrifices Himself (Avyakt 18.2.94, group 4).

CREATIVITY

The soul is known as one who is able to be creative to the extent to which the intellect is humble. It will be an intellect that creates the new (Avyakt 27.12.87).



DETACHMENT

The lotus throne is the symbol of a stage like that of Brahma, of being extremely loving yet extremely detached. So you Brahmin souls follow the father. Therefore you, like Baba, are seated on the lotus throne. The sign of a soul being extremely detached is that the soul will be extremely loved by Baba and the entire family. **Detachment means detachment from all four sides. First of all, detached from the consciousness of one's own body.**

Secondly, detachment from all the relationships of the body, through your drishti, your attitude and actions; in every way. Whilst seeing the relationships of the body there should naturally be the soul conscious stage.

So detachment means detachment from the body, bodily relationships and the perishable objects of the body. If any object makes the sense organs mischievous, that is, it creates desires, it means that there is no detachment. It is still easy to be detached from relationships but detachment from the desire of all objects, that is, the attraction to them, remains in a royal form while becoming free from attractions. You have also heard previously that a clear form of attraction is desire. However, the subtle form of desire is "I like this". It is not that there is a desire but, "I just like it". This subtle form takes the form of desire (ichcha) instead of it being "good" (achcha). So let there be good checking for this.

At the moment you have all instruments, you have them even more so. There is nothing lacking, but whilst having these instruments and using them, the stage of your yoga should not fluctuate. To be a yogi and to make use of them is called detachment. If you don't have something you cannot say you

are detached. You should be able to make use of them only as instruments. You should not use them with any desire or because you like them. You must definitely have this checking. **Where there is a desire, no matter how much effort you make, it will not allow you to become good.**

The stage of a yogi means the stage that is detached even whilst making use of things.

The fourth thing is detachment from the old sanskars and nature. It is seen that the sanskars and nature of this old body are very bitter. This also takes the form of huge obstacles in becoming the conquerors of Maya. Sometimes BapDada sees that the snake of the old nature and sanskars finishes but a line (trace) still remains. Then, when the time comes, it deceives the soul again and again. This bitter sanskar makes the soul come under such an influence of Maya that it does not consider something that is wrong to be wrong. The power of realisation finishes. Become detached from this as well. This also requires good checking. When the power of realisation has ended the soul has to speak a thousand lies in order to prove one lie. That is how dependent one becomes. So to prove the self to be right is also a sign of being under the influence of your old sanskars. It is one thing to clarify something for accuracy, but another thing to prove it by stubbornness. Those who prove things by stubbornness cannot become the embodiment of success. So check as well whether there is any old sanskar or nature left hidden away. Samja (understood)? To be detached from all four things means to be detached from all four directions. Such a soul is loved by Baba and by the family. So have you become the ones who sit on such a lotus throne? This is what it means to follow the father. Brahma Baba sat on the lotus throne, this is

why he became the child who was number one loved by Baba and loved by the Brahmins, in corporeal form as well as the subtle form. Even now what is it that emerges from the heart of every Brahmin? "Our Brahma Baba". You don't have the feeling that you did not see him in the corporeal form because your heart has seen him. You have seen him through the eye of the intellect. You have experienced him through the divine eyes. That is why every Brahmin says from the heart, "My Brahma Baba". So this is the sign of being loved. Being detached from all four directions made him become loved by the entire world. You have this experience, do you not? So in this way become detached from all four directions and so, loved by everyone (Avyakt 25.10.87).

Whether nature fluctuates or shows you beautiful games, the souls who are the masters of nature observe both these games as detached observers. You do not become confused by the games. You experience pleasure, you do not get confused (Avyakt 16.3.92).

To become detached from the body means to die a living death. When you die, the whole world is dead for you. That means that you have renounced all your friends and relatives (Sakar 10.4.96).

To have disinterest means to have no attachment. One with unlimited disinterest is constantly loved by Baba, and this love makes the soul detached. To be loved by Baba, to be detached and then to carry out a task, is known as having unlimited disinterest. If you are not loved by Baba, you cannot become detached but are pulled into attachment. **It is not**

possible to be loved by Baba and to also love an individual or an object. To constantly go beyond attraction means to be detached. This is known as the stage that is beyond influence, not the stage of being influenced by limited attraction. It means that the soul is beyond influence. Make use of the creations and the instruments but use them without being influenced (Avyakt 27.11.87).

The meaning of being a karma yogi is, "I, the bodiless soul, am detached from the bondage of the body. I come into action simply in order to perform action, I complete the karma and become detached from the relationship of the karma." You stay in relationship, you do not stay in bondage. So what is this? You come in order to perform action, and then you become detached and leave. You don't come into action under the influence of bondage, but you make the sense organs subservient; you become karma yogis and perform actions with authority. You are not under the influence of actions or the senses. If some-one comes under an influence, then that soul who is under the influence becomes desperate. A soul who becomes a master never becomes desperate about anything. That soul is strong with self-respect. What is the essence of the study, that is, of knowledge? You have to become karmateet and return home, and then you have to go into your kingdom to play the part of ruling; this is the essence of knowledge. Gyan and yoga are coming and going. You are engaged in this practice day and night. In the intellect there is the happiness of returning home and then of going into the kingdom, is there not? Stabilise yourself in the bodiless stage whenever you choose and become a karma yogi whenever you choose. This

practice should be very deep. It should not be that you wish to be bodiless, but that the bondage of the body, the bondage of karma, the bondage of an individual, the bondage of possessions, or the bondage of nature and sanskars attract you towards themselves and do not allow you to become bodiless.

In the same way, the pull of any bondage will pull you towards itself. Bondage makes the soul tight. Therefore, BapDada always teaches this lesson: be free and uninfluenced. Be free and let there be no influence, that is, be detached and loving. There has to be this practice for a long period of time.

In order to bring you close to the karmateet stage, Brahma Baba gave you the experience of the instant fruit of his practice of being detached and loving in physical life before becoming karmateet. **All the children share their experience of this. He was detached whilst listening, he was detached whilst doing anything and detached whilst speaking. He did not stop doing service. He did not stop any action and he completed serving the children, with detachment, until the last day.**

Detachment brings an easy experience of success in every action. Try it and see; call some-one, speak for an hour and make effort to make him understand. In contrast to that, whilst listening and speaking to another soul for fifteen minutes, stabilise yourself in the stage of detachment and give the vibrations of detachment to the other soul, and see.

The success that you achieve in these fifteen minutes would not be achieved in one hour. Brahma Baba practised this and showed it to you. So did you hear what you have to do?

Eat, drink, play and do service, but do not forget detachment. How many will you serve? Now spread spiritual vibrations, the

vibrations of the stage of being bodiless, the powerful vibrations of being detached and loving, into the atmosphere. This is the method for the fast speed of service. Before serving others, if you are accurate in this method yourself, you will achieve success in service.

Your original practice is that of the soul becoming detached. It was detached, it is detached and it will be detached from the body. It is just that attachment does not allow it to become detached. The original nature of the soul is to remain detached, it is separate. The body is not the soul, and the soul is not the body, they are separate things. So it is detached, is it not? It is just that the habit of attachment has been instilled for sixty-three births. That which is original always remains original (Avyakt 29.12.89).

The sign of remaining detached is to experience Godly love, and the more love you experience, the more you cannot be separated: you will constantly remain in the Company. Love is when you constantly remain together. So, to experience Godly love is to constantly experience the company of God. You do not ever consider yourself to be alone, do you? The Father is with you (Avyakt 31.12.93).

If you are living in a household, you are living there for **service**. Do not ever think that you have karmic bondages, that you have an account to settle, but that you are there for service. By your being tied in the bondage of service, the karmic bondages finish. Unless you have the feeling of service, the karmic bondage will continue to pull you.

The sign of whether it is a karmic bondage or a bondage of service is that, if it is karmic bondage, there would be waves

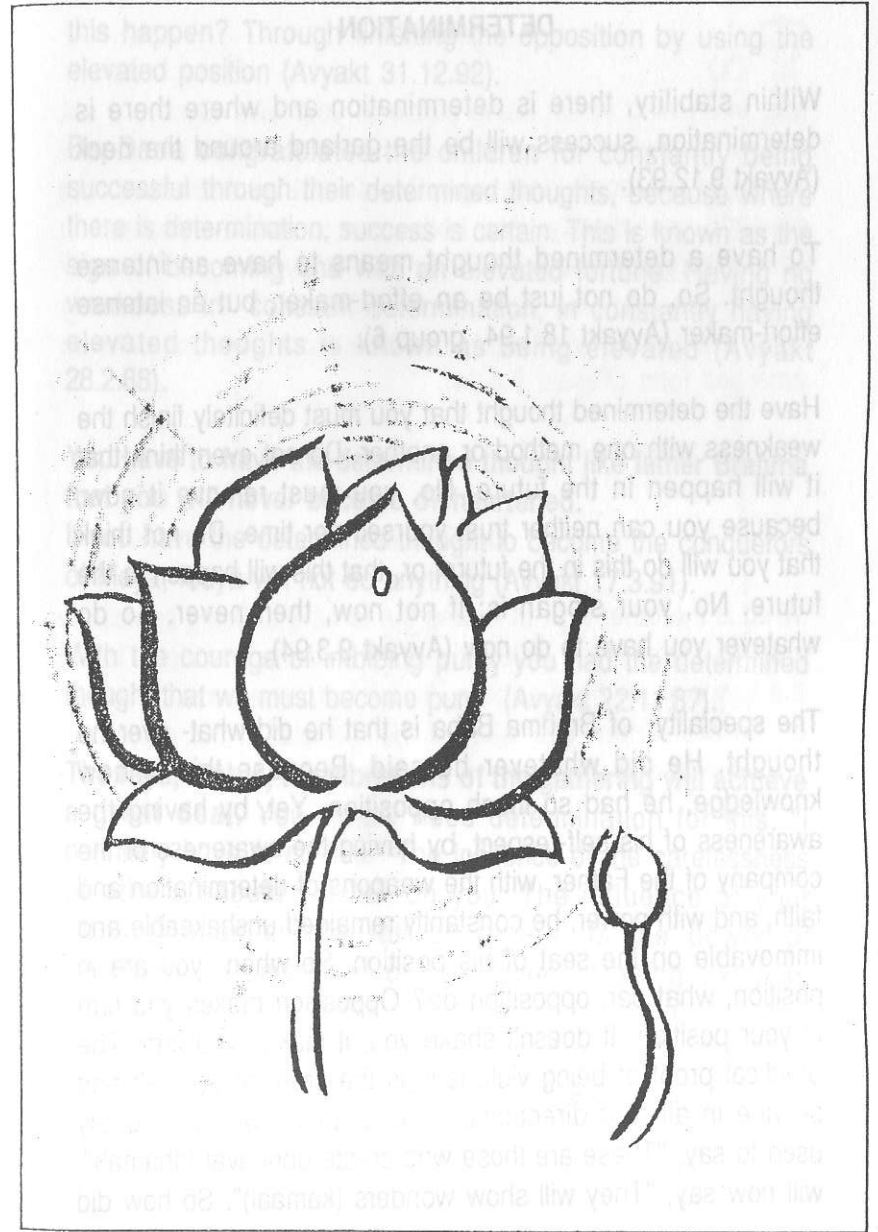
of sorrow, whereas if it is a bondage of service, there would not be any waves of sorrow, but of happiness. So whenever any waves of sorrow come, then understand that is a karmic bondage, and that you have not changed your karmic bondages into bondages of service. You are the world servers, and so wherever you are in the world, you are there for the sake of service. Do you remember this firmly or do you sometimes get trapped in karmic bondages? A server would never get trapped. He will remain loving and detached. You understand you have to remain detached, so that, when any situation comes in front of you, you remain detached at that time. You are able to remain detached from the 'lokiks' when there are no situations. However, in your alokik life also, constantly remain detached. Do not be detached only sometimes, but all the time. Those who are this only sometimes will receive the kingdom only sometimes. If you wish to rule the kingdom for all time, then you have to remain detached for all time. Therefore, underline the words, 'for all time' (Avyakt 31.12.93, group 2).

At the appropriate time, according to shrimat and according to the signals from the instrument souls, in one second, the intellect should become detached from being loving. In this aspect you don't become detached as quickly as you become loving. You are clever in becoming loving but in becoming detached, you think twice about it, and also you need courage. To be detached means to leave the shore (Avyakt 13.12.90).

As you walk, as you move, check this: Am I a charioteer, that is, am I stable in the stage of being detached and loving, the one who makes everything move?

A charioteer is naturally an observer. Whatever you do, you will do it after seeing and thinking about it as an observer. You will see it, think about it and then do it. You will do all of this in everything and remain beyond any influence. That is, you will be detached from the effect of Maya (Avyakt 9.12.89).

The easy method of having a correct attitude of disinterest is: Even whilst coming into contact with souls, whilst using facilities, or whilst receiving the fortune of being a chancellor in getting a chance for service, when coming into connection with every one, you should remain loving to the same extent that you are detached. There should be this balance (Avyakt 5.12.94).



DETERMINATION

Within stability, there is determination and where there is determination, success will be the garland around the neck (Avyakt 9.12.93).

To have a determined thought means to have an intense thought. So, do not just be an effort-maker, but an intense effort-maker (Avyakt 18.1.94 group 6).

Have the determined thought that you must definitely finish the weakness with one method or another. Do not even think that it will happen in the future. No, you must remove it now, because you can neither trust yourself nor time. Do not think that you will do this in the future, or, that this will happen in the future. No, your slogan is: If not now, then never. So do whatever you have to do now (Avyakt 9.3.94).

The speciality of Brahma Baba is that he did whatever he thought. He did whatever he said. Because this is new knowledge, he had so much opposition. Yet, by having the awareness of his self-respect, by having the awareness of the company of the Father, with the weapons of determination and faith, and with power, he constantly remained unshakeable and immovable on the seat of his position. So when you are in position, what can opposition do? Opposition makes you firm in your position. It doesn't shake you, it makes you firm. The practical proof of being victorious is the proof of yourself and service in all four directions. That is, those who previously used to say, "These are those who create upheaval (dhamal)", will now say, "They will show wonders (kamaal)". So how did

this happen? Through finishing the opposition by using the elevated position (Avyakt 31.12.92).

BapDada congratulates the children for constantly being successful through their determined thoughts, because where there is determination, success is certain. This is known as the sign of becoming one with an elevated fortune. Having no weakness in constant determination, in constantly having elevated thoughts is known as being elevated (Avyakt 28.2.88).

You have to have the determined thought like father Brahma that you will never become disheartened.

If you have the determined thought to become the conquerors of Maya, Maya will not do anything (Avyakt 17.3.91).

With the courage of imbibing purity you had the determined thought that we must become pure (Avyakt 22.11.87).

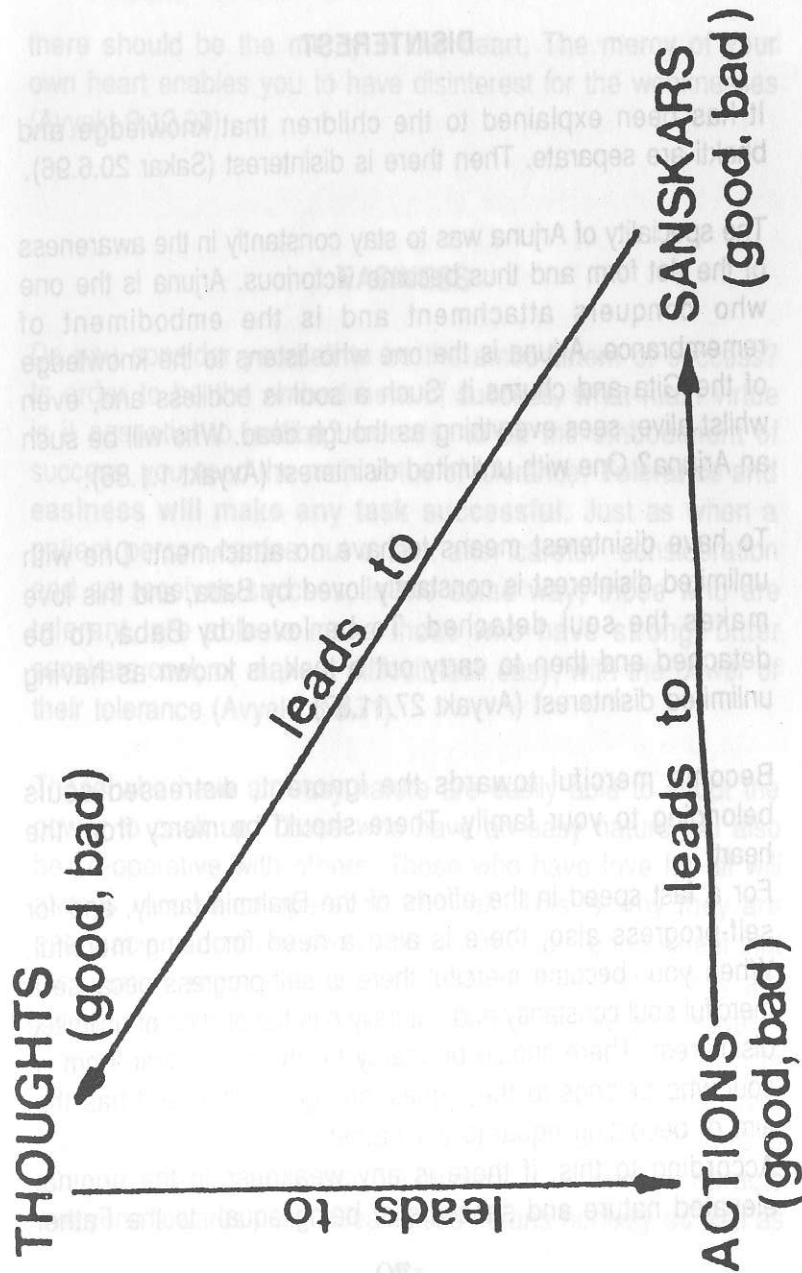
The rays, that is, the vibrations of the gathering will achieve a great deal. You simply need determination for this. "I definitely have to do this." The influence of the carelessness of others should not fall on you. The influence of your determination should fall on others. Is the power of determination elevated or the power of being careless elevated? It is the power of determination, is it not? And BapDada has given the blessing that wherever there is determination, there will definitely be success (Avyakt 1.2.94).

DIGNITY

See everything whilst being stable in your own dignity: I am a jewel of contentment, I am a contented soul. This is elevated dignity of the confluence age. So, do not be distressed, but maintain your dignity. You know how to stabilise yourself in your dignity, do you not? Or do you enjoy being distressed? Should you become distressed sometimes? So, constantly keep the speciality of contentment in your awareness in an elevated form (Avyakt 3.4.94).

DISCIPLINE

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 (Avyakt 29.9.69).



DISINTEREST

It has been explained to the children that knowledge and bhakti are separate. Then there is disinterest (Sakar 20.6.96).

The speciality of Arjuna was to stay constantly in the awareness of the dot form and thus become victorious. Arjuna is the one who conquers attachment and is the embodiment of remembrance. Arjuna is the one who listens to the knowledge of the Gita and churns it. Such a soul is bodiless and, even whilst alive, sees everything as though dead. Who will be such an Arjuna? One with unlimited disinterest (Avyakt 1.1.86).

To have disinterest means to have no attachment. One with unlimited disinterest is constantly loved by Baba, and this love makes the soul detached. To be loved by Baba, to be detached and then to carry out a task, is known as having unlimited disinterest (Avyakt 27.11.87).

Become merciful towards the ignorant, distressed souls belonging to your family. There should be mercy from the heart.

For a fast speed in the efforts of the Brahmin family, and for self-progress also, there is also a need for being merciful. When you become merciful there is self-progress because a merciful soul constantly and naturally has the attitude of unlimited disinterest. There should be mercy for the self in that 'I am a soul who belongs to the highest-on-high Father, and has that aim of becoming equal to the Father'.

According to this, if there is any weakness in the original, elevated nature and sanskars of being equal to the Father,

GOD AND HIS DIVINE ACTS

there should be the mercy of the heart. The mercy of your own heart enables you to have disinterest for the weaknesses (Avyakt 9.12.93).

EASINESS

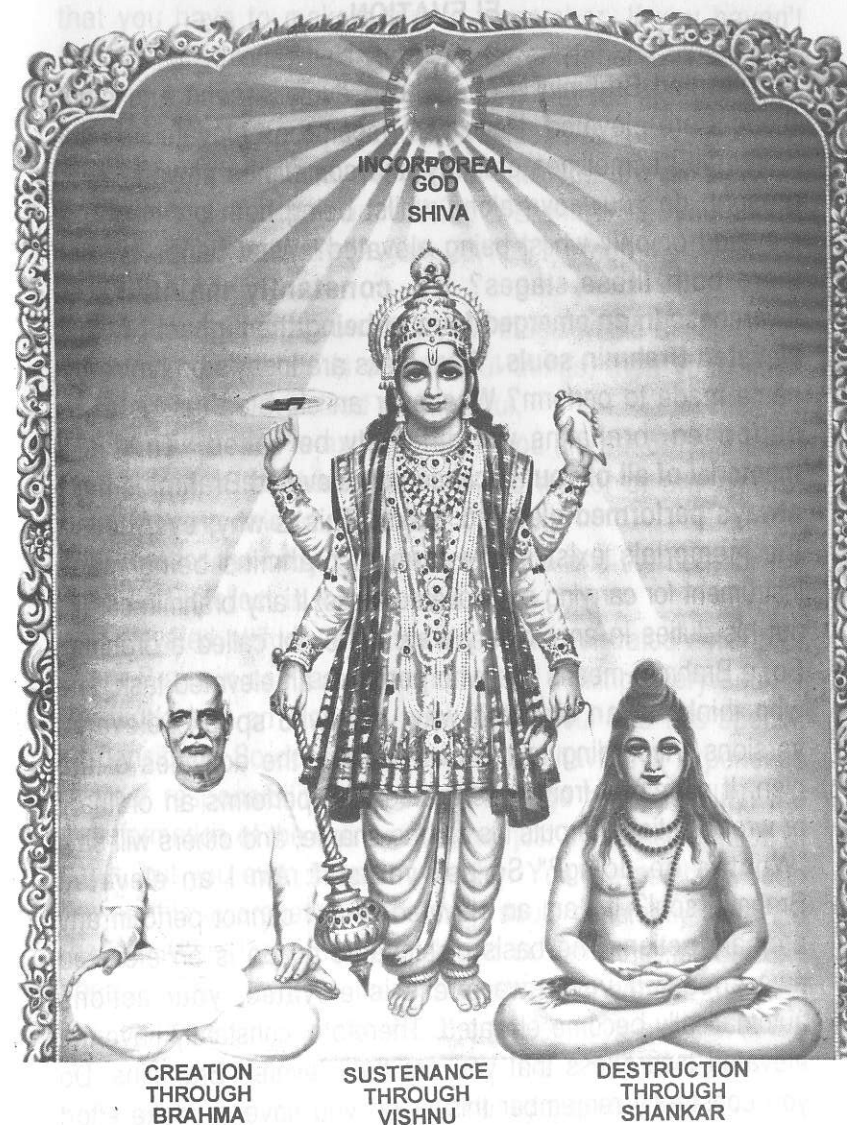
Do you consider yourself to be the embodiment of success? In order to be the embodiment of success, what main virtue is it essential to imbibe? In order to be the embodiment of success, you need the main virtue of tolerance. **Tolerance and easiness will make any task successful.** Just as when a patient person carries out a task after careful consideration and so receives success, in the same way, those who are tolerant, are able to make those who have strong, bitter sanskars cool, or make a difficult task easy, with the power of their tolerance (Avyakt 8.6.71).

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 co-operation 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 who have 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 (Avyakt 6.12.69).

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 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 recognize 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 becomes easy. When you yourself do not become easy, neither effort nor service becomes 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 (Av. 17.11.69).

GOD AND HIS DIVINE ACTS



Shiva, the incorporeal God is known as Trimurti (Trinity) because He is the creator of the Divine Triad—Brahma, Vishnu and Shankara

ELEVATION

An elevated Brahmin is one whose every second and every thought are elevated. Have you become as elevated as this or are you sometimes ordinary and sometimes elevated? At present, do you move along whilst being both ordinary and elevated or only whilst being elevated? What happens? Are there both these stages? **So, constantly maintain the awareness in an emerged form of being the highest-on-high elevated Brahmin souls.** What tasks are today's brahmins-by-name made to perform? Whenever an elevated task is to be performed, brahmins will definitely be called. **This is a memorial of all of you, because you elevated Brahmins have always performed elevated tasks.** This is why, even today, the memorials exist in the form of brahmins being made instrument for carrying out elevated tasks. If any brahmin carries out his duties in an ordinary way, he is not called a brahmin. So, a Brahmin means one who performs an elevated task, one who thinks in an elevated way, one who speaks elevated versions. According to the clan, so are the activities of the clan. If someone from an elevated clan performs an ordinary or wrong action, he puts his clan to shame, and others will say: "What is he doing?" So ask yourself: Am I an elevated Brahmin soul? If I am an elevated soul, I cannot perform any ordinary action. The basis of elevated action is an elevated awareness. If your awareness is elevated, your actions automatically become elevated. Therefore, constantly have the elevated awareness that you are the elevated Brahmins. Do you constantly remember this or do you have to make effort to remember it? Do you ever remember your body and think: I am this and this? In fact, it is only when you have forgotten

that you have to make effort to remember. If you haven't forgotten anything, would you have to remember it? Therefore, you should also automatically remember that you are a Brahmin soul; you should not have to remember this. So you should naturally and constantly remember that you are an elevated Brahmin soul. Whilst you are living a Brahmin life, you should remember this naturally (Avyakt 23.12.93, group 4).

If your awareness is powerful, your stage would be elevated. If your remembrance is of wasteful things, then your stage would be wasteful instead of powerful.

The elevated seat is experience. If you are set on your seat, then no weak sanskars, no souls, no matter or any type of royal Maya is able to upset you.

The seat for the body is a physical place and the seat for the mind and intellect is the elevated stage.

The elevated attitude, elevated drishti and elevated actions of every Brahmin soul are instrumental in making every soul of the world into an elevated soul. Each soul has this special responsibility. So does each one of you have this experience of your responsibility? It is such a huge responsibility: the transformation of the entire world; not just the transformation of souls, but you even transform matter. You are numberwise in having this awareness. All Brahmin souls constantly have the thought within them that they should become the number one special souls. However, there is a difference created between their thoughts and their actions. The reason for this is that at the time of performing actions, you do not stabilise your consciousness in the stage of being experienced (Avyakt 9.12.93).

The stage of being a Master Almighty Authority is not an ordinary stage. This is the most elevated stage and it is also the supreme title which is received directly from God.

The power of the mind means the power of elevated thoughts. Each thought of a Master Almighty Authority is so powerful that it can achieve whatever is desired at whatever time there is need, and it can also enable achievement for others because the thoughts of such souls are constantly pure, elevated and beneficial. Where there is an elevated thought, a thought of benefit, that definitely becomes successful. And because they are Master Almighty Authority the mind can never deceive the master, it can never give sorrow. The mind is concentrated, that is it remains stable at one destination. It does not wander around. You can stabilize your mind wherever you wish. The mind can never be sad because every server becomes your slave.

The treasure stores of kings are always overflowing. So a Raj Yogi means the one who has the treasure- store of all powers constantly full. Do you understand? This is known as an elevated, Brahmin, alokik life (Avyakt 29.10.87).

To receive love from the heart, regard from the heart, means to become worthy of worship at the confluence. Such a worship-worthy soul will not allow the consciousness of 'I' to be mixed with the fruit. One must accept someone as an elevated one with the heart, for an elevated one is known as a worship-worthy one (Avyakt 26.1.88).

Do you constantly have the experience that you are elevated souls? You have made the Bestower of Fortune your Father, so what would your Father, who is the Bestower of Fortune,

give to you as an inheritance? He would give you fortune as the inheritance, would He not? So what do all of you say with intoxication? Fortune is our inheritance. You have the inheritance at every step. Fortune has become your companion. The Bestower of Fortune is your Companion and so you also have the fortune. Can they be separated? So you should have such intoxication in your awareness. It should not be in a merged form but it should be experienced in an emerged form.

You are the elevated souls of the elevated confluence age of this drama. Do you experience yourselves to be this? Do you clearly have the praise of the confluence age in your intellects? The confluence age has been blessed. It is only at the confluence age that Baba, the Bestower of Blessings fills your aprons.

Do all of you experience yourselves to be the elevated souls who have the right to self-sovereignty? Do you have self-sovereignty? Have you received it already, or are you yet to receive it? (We are receiving it now). Now, until you receive it, are you Raja Yogis or praja yogis? To be a Raja Yogi means to be a king. So have you received the kingdom? If you do not have the right to a kingdom now, how will you have a right to a kingdom in the future? This is why you must experience the faith and intoxication of having the right to a kingdom from now. Baba has given you the kingdom in the form of a birthright. So self-sovereignty is your birthright. So have you received your birthright? You have received your birthright, haven't you?

BabDada has told you to be ones with a right to self-sovereignty and to hold your court every day (Avyakt groups 17.3.91).

The sign of performing elevated actions is that you yourself remain content and others would also be content. It should not be that you yourself are content and that it doesn't matter whether others are content or not. Those with a yogi life would naturally influence the lives of others. If you are discontented or others are discontented with you, then you should understand that you are lacking in being yog-yukt (Avyakt 10.1.94, group 4).

Do all of you experience yourselves to be the most elevated confluence-aged souls? To be the most elevated means to be the most elevated human beings out of all human beings. So, you are no longer ordinary, you are the most elevated, because to be a Brahmin means to be elevated. Brahmins are always shown as elevated. They are shown as the mouth-born progeny. So, to have become a Brahmin means to have become elevated. Ordinary beings worship you elevated souls because Brahmin means to have become pure. It is your purity that is worshipped. When ordinary souls imbibe purity, they are called great souls. All of you are pure souls, are you not (Avyakt 18.1.94)?

The attainment of such an elevated study is an elevated fortune. BapDada is seeing the elevated line of fortune of all the children. The children don't experience as much fortune as BapDada saw in them. Everyone has attained the mine of fortune. But what is the difference? Some don't know how to use it as much as they should. This is why, although everyone has received the treasure to the same extent, there is a

degree in using it and experiencing Baba's treasure to be your own treasure. Baba has not given it numberwise. Baba has given everyone the number one fortune but a number is created by the self making use of it (Avyakt 3.10.92).

What will you become when you finish all complaints? You will become allah (elevated). The more you become allah, the more your name will be glorified even if you don't want it to be.

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 (Avyakt 28.9.69).

Through your elevated attitude, you hold a fast that you will constantly finish any weak attitude and have a pure and elevated attitude. When your attitude is elevated, the world will also be visible as being elevated, because your attitude has a connection with your vision and actions. Anything good or bad is first inculcated in your attitude, and then it enters your words and actions. For your attitude to be elevated, it means that your words and actions will automatically be elevated. Your special service of world transformation is also brought about through having a pure attitude. **You create the vibrations and the atmosphere through your attitude.** Imbibe this fast of an elevated attitude. This is what it means to celebrate Shiv Ratri (Avyakt 1.3.92).

When you stabilise yourself in the stage of being an elevated soul, an immortal image, seated on the throne of immortality, then this stage is so elevated. The sparkle of this most

elevated stage makes the face into that of an angel; not an ordinary face, but an angelic face (Avyakt 18.2.94).

How clearly and for how long have the account of success and the account of the method used been accumulated in an accurate way? The basis of your method is an elevated attitude. If your attitude is elevated, the method is accurate. If the method is accurate, the result is successful. And so, the seed of the method and success is the attitude. What is an elevated attitude? You know very well. An elevated attitude is that of brotherhood, an attitude of soul consciousness. This is the main thing, but as well as that, while coming into connection with every soul there should be the attitude of benefit, of love, co-operation, selflessness, and that of no vicious thoughts; an attitude of mind that is not wasteful (Avyakt 6.12.87).

BapDada congratulates the children for constantly being successful through their determined thoughts. Because, where there is determination, success is certain. This is known as the sign of becoming one with an elevated fortune. Having no weakness in constant determination, in constantly having elevated thoughts, is known as being elevated (Avyakt 28.2.88).

Do you all experience yourselves to be those who are the few, elevated souls out of multi-millions? Or, is it that the saying, "few out of multi-millions" refers to other souls? (Avyakt 25.11.93, group 2)

Any soul that has renunciation and tapasya is an elevated soul (Avyakt 22.3.86).

Whatever you receive easily is elevated fortune. If you claim something by having to pull it, that is not called elevated fortune. There isn't any success in that. There is greater effort and less success in that because you do not receive everyone's blessing in that. Whatever you receive easily is filled with everyone's blessing (Avyakt 30.3.85).

You will become elevated through following shrimat (Sakar 12.6.96).

Every thought and every action of a special soul will be special, that is, they will be elevated (Avyakt 18.6.73).

I make you children even more elevated than I am Myself (Sakar 11.6.96).

Elevated action means service (Avyakt 10.3.96).

FAITH

Spiritual intoxication is the mirror of faith. Faith will not just be intellectual; the soul will be able to experience it in the clear spiritual intoxication, at every step of its actions.

Faith in the intellect means intoxicating happiness in life. A soul who has this spiritual intoxication will be constantly full of happiness in every thought. There will be this experience in all three - thoughts, words and actions. The intoxication will be visible from the sparkle of happiness on

their face. It will be seen in their behaviour. The proof of faith is intoxication and the proof of intoxication is happiness.

The detail of how many forms of 'intoxication' there are is very long. **In essence the first source of intoxicating happiness is that of the form of the bodiless soul.** Do you understand the detail of this? Everyone is a soul but spiritual intoxication will be experienced when you maintain the awareness of which soul you are. **The second intoxication is of the unique life of the confluence age.** Think about this in detail: What is life at the moment?

Thirdly, the intoxication of the angelic stage. Think about the detail of this: What is meant by 'angel'? And, the fourth is the intoxication of the future. Of these four types of spiritual intoxication any one of them will make you dance with happiness.

If there is faith but not happiness what is the reason? There isn't intoxication. Intoxication makes you forget old sanskars and the old world. In this life of effort, these two things come as obstacles; sometimes the old world, sometimes sanskars. The relations of the body and the possessions of the body are all included in this aspect of the world. And together with the world are the old sanskars that come as an obstacle, sometimes even more strongly. The world may be forgotten but sanskars cannot be forgotten.

The method for transformation of sanskars is to be the corporeal embodiment of these four types of intoxication. Do not only have it in thought but bring it into corporeal form and then nothing can become an obstacle. This is the reason that sanskars have not yet been transformed: the intellect has it as knowledge, and there is even some intoxication, but then an

old sanskar emerges. And what is the language you use? You say, "I understand everything. I even realise I must change". But it mustn't only be on the level of understanding: it must come into action, i.e. life. This is what is meant by bringing it into corporeal form.

Anyone who looks at your forehead should see the attitude of spiritual intoxication in it and, whether you speak of it or not, it is your consciousness spreading vibrations into the atmosphere. Your attitude should inspire others to experience an atmosphere of happiness and the vibrations of happiness. This is the stage of stability in intoxication. From your drishti, from the smile on your lips, the words, let there be the experience of the practical, corporeal form of spiritual intoxication. Then it will be said that this is a victorious soul, with faith in the intellect and maintained intoxication.

Don't be incognito in this. The one who has spiritual intoxication will not be able to hide this spiritual sparkle. The sparkle will be in a clearly visible form and their vibrations will automatically attract others. The vibrations of one who stays in spiritual intoxication serve as a canopy of protection for both the self and for others.

First, reveal yourself then you will be able to reveal Baba, because it is through you that the Father will be revealed (Avyakt 27.11.85).

Those who have good faith in the intellect never forget to stay in Baba's remembrance (Sakar 15.6.96).

Everything depends on your stage. This is why you have to die a living death. It takes effort to have the faith that you are a soul. Children become body conscious again and again and

forget this. You will be able to remain soul conscious when you surrender yourselves completely. "Baba, all this belongs to You. I also belong to You. It is as though this body is not mine. I am now renouncing it. Baba, I belong to You." Baba says: Belong to me and remove your attachment from everyone else (Sakar 6.6.96).

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.

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 having doubts. Thoughts of weakness are doubts.

The more you have faith in yourself, the more BapDada will definitely become your Helper (Avyakt 28.9.69)

Those who constantly have faith in the intellect and who remain victorious are able to purify the atmosphere. They are able to serve through the mind because whoever sees these souls with faith in their intellect will realise that they have found something. No matter how arrogant they may be, they may not even listen to the knowledge, but internally they realise that they have made something of their lives. Those who have

unbroken faith in the intellect from the beginning are able to carry out this service of the mind (Avyakt 17.12.79).

The sign of happiness in the mind of the children with faith in the intellect is that, "I have found what I had been searching for; nothing more remains."

Do you constantly experience yourself to be full of all treasures, that is, full of all wealth from Baba? Just as Baba is constantly complete, so too, are you complete like Baba; full of all treasures? There should be nothing missing from your treasure-store. Is there the sound of happiness emerging from your mind that I have found all that I had been searching for? The sound of the lips cannot be constant but the sound of the mind is constant, imperishable, and so is there the sound from the mind that I have found what I had been searching for? Is this the thought within or is there the feeling that, "Yes, we will attain" or, "Yes, we are continuing to claim"? Have you become the children with unshakeable faith in the intellect? To be the child means to claim all rights. Let there never be doubt in the self. "Will I become or will I not? Will I become part of the Sun Dynasty or will I belong to the Moon Dynasty?" Constantly have faith in the intellect. Just as there is faith in Baba, so too, let there be faith in the self. If there is the thought of weakness arising in the self then it will become a sanskar of weakness. Just as if once the physical body becomes weak and is not made healthy within a short space of time, then the germs of weakness become firm, so too, the germs of wasteful thoughts of weakness remain if once they enter. Do not allow them to enter, otherwise it will be difficult to destroy them. Whatever scene of drama you witness, whether one of upheaval or one of steadiness, have faith in both. Have the

experience of benefit even within the scene of upheaval: Have such faith in the intellect. Even if the atmosphere is one to shake you, even if the problem is a fearsome one, let there be the faith in the intellect constantly. Such a soul is victorious. On the basis of faith, the fearsome problem will also become cool (Avyakt 5.12.79).

Can there be a percentage of faith in the intellect? If faith is a percentage can it be called faith? The eight jewels are ones with faithful intellects and so also are the sixteen thousand, one hundred and eight.

The sign of an intellect that has faith is victory. This is why it is said (in bhakti) that an intellect with faith is victorious. If there is faith, there is definitely victory. It is not possible that sometimes there would be victory and sometimes not. No matter what the circumstances, children with faithful intellects will experience victory. Those who become victorious jewels, that is, those who become a bead of the rosary of victory or become a garland around Baba's neck, can never be defeated by Maya. People of the world, or those merely in connection with the Brahmin family, may think so, but it is not defeat, it is victory. They misunderstand a soul who is humble, or who is practising the lesson of "haji" (saying yes to others), and they think it is defeat. For them it appears to be defeat but in fact it is victory. But because others are saying so, or because the atmosphere does not improve, you start to doubt. You no longer know whether it is defeat or victory. Do not have this doubt. Remain firm in your faith. Today, people may say it is defeat. Tomorrow they will offer flowers in praise. A victorious soul will never doubt their actions. "Am I right or am I wrong?" What others say is something else. Others may say it is right

or it is wrong, but have faith yourself that you are victorious. Together with faith in Baba there should also be faith in the self. An intellect that has faith is a victorious one. Because the power of thoughts is very clean in the mind of a victorious one, judgements for the self or others, whether it be yes or no, will be easy, truthful and clear. This is why there will not be any confusion. The sign of a faithful intellect, a victorious jewel, is that, because the judgement is truthful, there will not be even a little confusion in the mind. They will always experience pleasure. There will be the waves of happiness. Even if the circumstances are like fire for them, that fire, that test, will give the experience of the happiness of victory. In the lokik world also, if anyone becomes victorious in something, they celebrate. They laugh, dance and applaud. These are the signs of their happiness.

An intellect that has faith will never experience loneliness during a task. There will not be the thought that everyone is on one side and I am alone on the other side. Even if a victorious jewel were alone in something, they would not consider themselves to be such. There will be the feeling "Baba is with me." **And compared to Baba, others are nothing. Where there is Baba, there is the whole world.** If there is a seed then the tree is also within it. A soul who has a victorious intellect and who has faith, will always consider himself to be supported. The Bestower, who gives support, is with me. There will be this natural experience. At the time of difficulty there won't be the question, "Baba, You are with me, aren't You? You are my helper, aren't You? You are the only one". Do not take support only out of self-interest. "You are there, aren't you?" What is the meaning in this? Can this be called faith? There is a reminder to the Father that He is the

support. But the one with an intellect that has faith will not have such a thought. In their minds there will not be the experience of being alone or being without support. Because they are the ones with victorious and faithful intellects, they will constantly dance in happiness. They will never come under a wave of depression or have temporary distaste. Sometimes there is a very forceful attack of Maya which causes temporary distaste, but this is limited. It is neither unlimited nor eternal. The attitude of distaste arises out of desperation. So, for a while they say, "It is better to leave all that". There is distaste, but not unlimited distaste. The victorious jewels always experience victory within defeat and victory within victory. To have limited distaste means to retreat. It is called distaste but it is actually retreat, withdrawal. **A victorious jewel will never withdraw from any task or individual.**

While performing each task and being able to face and cooperate, they will have unlimited verag (distaste), which is eternal. **A victorious and faithful intellect will never speak about its victory.** He will not complain to others by saying, "You see, I was right!" To complain in this way, or to speak about it, is a sign of emptiness. Something that is empty clatters a great deal. The fuller it is the less will be the clatter. **The ending of wastefulness is a sign of victory.**

As has been said, one with faith in the intellect always speaks the truth. Some have faith in the intellect in knowing, some in believing and some in being. Everyone believes that we have found God, we belong to God. To believe and to know is the same thing but in being you become numberwise. So you know, you also believe but the third stage after knowing and believing is becoming. At every step the sings of being victorious should be visible in a practical form. Because there

is a difference in this, there is a number. Do you understand how numbers are created? This is what is meant by being free of attachment.

An intellect with faith is the ladder to become free from attachment (Avaykt 25.11.85).

The special signs of faith are that as is the faith, so will be the actions, words and spiritual intoxication visible on the face. **The sign of faith is that there is the experience of easy victory in the form of instant fruit in each action and in each thought. There is the experience of victory, in the form of instant fruit and a right, not in the form of an effort. The sign of faith is that there isn't even one percent doubt either in thoughts about the elevated fortune of the self, of the elevated life, or when in contact or relationship with Baba and the family. The sign of a soul who has faith in the intellect is that the question marks are finished, and so the soul is able to become a dot and apply a full stop.** The soul who has faith in the intellect easily and automatically has the experience of being a carefree emperor. To have this experience automatically means that the soul does not have to make the effort of reminding the self again and again, "I am an emperor. I am an emperor". He doesn't have to make this effort. The soul is constantly stable on the elevated seat and the throne. In a lokik life, the stage is created according to the circumstance, whether it is one of sorrow or one of happiness. The soul is naturally able to remain in the experience of that stage. He doesn't have to make effort again and again, "I am unhappy" or "I am happy". There is an experience of being a carefree emperor naturally and easily.

To have faith in the intellect means to constantly sacrifice the

self to the Father. To sacrifice means to totally surrender so that not even the slightest trace remains. To surrender without even a slight trace remaining means to surrender the progeny of vices that bring the soul into body consciousness, the progeny of the relations of the body, and the progeny of desire for material objects for the body.

A soul who has faith in the intellect is constantly carefree and free from worry. In the same way, he experiences the intoxication of guaranteed victory and so he definitely has the experience of faith and certainty at all times. **The sign of a soul who has faith in the intellect is that he is constantly intoxicated** and when others see his intoxication they will also experience spiritual intoxication. This soul will also give others the experience of spiritual intoxication with the help of the Father and through his own stage.

What is the speciality of the life of one who has faith in the intellect and who remains in spiritual intoxication? Firstly, this soul will have a feeling of being an instrument in every activity of his life to the extent to which he has this elevated intoxication. Because of the speciality of the awareness of being an instrument, the soul will have a humble intellect.

What would be the language of a soul who has faith in the intellect? Sweetness in the language would be a common thing, but it will also have generosity. **Generosity means the generosity of enabling all souls to progress.** That soul will say, "First you", and will not constantly say "I, I". Generosity means to keep others ahead. As you have already heard, Brahma Baba always kept Jagadamba and the children in front. He would say, "Jagadamba is cleverer than I", "The children are cleverer than I". This is the language of generosity. Whenever there is generosity, and no desire to

keep the self in front, then according to drama that soul automatically achieves whatever fruit the heart desires. The extent to which a soul remains stable in the consciousness of being free from even the slightest trace of desire, to that extent Baba and the family will consider that soul to be good, to be worthy, and will keep him in front. Therefore the soul who says, "First you", from the heart does not get left behind, he is automatically put first by others. This is not possible for one who has desires. And so the language of a soul who has faith in the intellect will always be of generosity. It will be the language of contentment, and the language of bringing benefit to everyone. Those souls who speak this language are called victorious ones who have faith in the intellect.

If you do not receive limited respect and glory, if storms of Maya come in the form of wasteful thoughts, if the expectations you have are not fulfilled - expectations means desires - then at that time do you have the faith that you are a powerful soul of the powerful Father?

Limited name and fame and the consciousness of "I" bring the soul down from spiritual pride. Any limited desire brings the soul down from having the faith of being completely free from desires. To have faith does not simply mean to have the awareness that you are a soul and not a body, but to have the awareness of the type of soul you are. You should experience that intoxication and that self-respect at the appropriate time. This means to have victory with an intellect that has faith (Avyakt 27.12.87).

"Brahmins" means those who have faith in the intellect, and faith in the intellect means victory. So to what extent does each Brahmin have faith in the intellect and to what extent has he or

she become victorious? The foundation of Brahmin life is faith and the proof of faith is victory. Are the percentage of faith and victory the same or is there a difference? So what result would Baba have seen? Everyone experiences a greater percentage of faith; the per-centage of victory is experienced to be less compared to that of faith. When you ask everyone how much faith they have, what does everyone reply? One hundred per cent. And what is the percentage of victory as a result of faith? Would they reply one hundred per cent in that? Why not? Your slogan is: When there is faith in the intellect, there is victory. Why is there then the difference between faith and victory? The two signs of faith and victory should be equal, should they not? But why is there then a difference? What is the reason for this? Do you know the reason? When any foundation is made firm, attention is paid to all four sides of the foundation so that it is made firm. If out of the four, one corner remains weak, will the foundation be firm or will it continue to shake? In the same way, the foundation on all four sides, that is in four specific aspects, has to be that of complete faith.

The first aspect is: To have complete faith in the Father, whatever He is, however He is; to understand the shrimat that Baba has given in the way that He has given it and to follow it. The second aspect is: To know the form of the elevated fortune of your soul with complete, elevated self-respect, to accept it and to follow it. The third aspect is: To know your elevated Brahmin family accurately, according to the method, to accept it and to be part of it. The fourth aspect is: To recognise this age, this time, as elevated and the most auspicious in the entire kalpa, to accept it and to move with it.

What else do some children say? They say, "Baba, we have

faith in You, but we don't have so much faith in ourselves. Sometimes there is faith in the self and sometimes it reduces." What is the language of such souls at that time? They only sing one song. Which song do they sing? "I don't know, I don't know... I don't know why it's like this. I don't know what my fortune is. I don't know whether I will receive Baba's help or not. I don't know whether there will be success or not." So what is the song? The song of 'I don't know.' You are master almighty authority, but since faith is lacking in this aspect, it is then that you sing the song "I don't know".

What is the greatest difference between the other religions and the original eternal religion? There, just a religion is established, whereas here, you are establishing both a religion and a kingdom.

This Brahmin life is a life of pure relationships, the life of being part of the rosary. The meaning of a rosary is a gathering. **So if there is any doubt in the Brahmin family, if there is any waste thought, then that makes your faith fluctuate.** It brings you into upheaval. "Baba is good, knowledge is good, but these Dadis are not good, the teachers are not good, the family is not good." Are these the words of one who has faith in the intellect? They are not. Then why do you say them? So what happens at that time? At that time would you be called one who has faith in the intellect or one who only has thoughts in the intellect - waste thoughts- not an intellect that is content, but an intellect that has many questions? So do you understand the speciality of faith (Avyakt 15.4.92)?

The sign of having faith in the intellect is to be victorious. So, are you constantly victorious?

You know about all four types of faith. Faith in the Father, faith

in the self, faith in the drama and faith in the Brahmin family. You must not just have faith in knowing all four of them, but in accepting and moving along with them.

On the one hand, you think that you are a master almighty authority, that you are a world benefactor, and on the other hand, you are not able to attain victory over a small situation. If, at that time, you are told that by not bringing about transformation in the self, you are not a self-transformer, then what response do you give? You are world benefactors but you find self-transformation very difficult. "It is difficult to change this".

So, in terms of the self, according to the circumstances, according to the time, according to your connections and relations, you should be the embodiment of faith.

You have the faith that you are an elevated soul. This is firm in everyone, is it not?

Defeat is impossible and victory is guaranteed. When any type of situation comes in front of you, and it is also certain that things will come in front of you till the end, there should be a faithful intellect in all four aspects. The faith should be firm in all four aspects simultaneously. If you have faith in three and not in one, then victory is not guaranteed, but you would attain victory through having to make effort. **Those who have guaranteed victory will not have to make any effort.**

Whenever you do not attain success in any task, then understand that you are lacking in faith. Check all four sides, not just one side. And, secondly, just as the sign of having faith in the intellect is guaranteed victory, in the same way, such souls will be carefree.

To have an intellect that has faith means to be carefree.

Do not remain careless thinking: I have faith in the intellect

anyway. Check which faith you are weak in and then change it.

To check means to be able to change yourself in one second (Avyakt 9.1.95).

For how many births is this fortune created? The fortune has been created for birth after birth. Not only for twenty-one births, but you remain fortunate for the entire kalpa. For twenty-one births, you are worship-worthy and then from the copper age onwards, the worshippers worship you.

Who are the double foreigners? The sun dynasty. Not a single one is part of the moon dynasty. Have you considered this carefully? You are not just saying it for the sake of saying it, are you? Say with intoxication that if you do not become this, then who would? Is there anyone else? You are the only ones. Have the intoxication that you were this, you are this and you will be this. You have this faith for all three aspects of time (Avyakt 2.12.93 group 3).

What particular power do you need to make your gathering powerful and united through which all waste thoughts would finish? For this, you need faith and the power to accommodate. The thread to connect the gathering is faith. Even if someone has done something wrong, whatever he did according to his sanskars and the time was meaningful according to the gathering. There is benefit wherever there is a collective form of service when you move along whilst seeing the sanskars of others with a merciful vision and not keeping their sanskars in front of you. Only when the gathering has such faith in one another can there be success. You should not have waste thoughts in advance. Some souls may

even be able to realise their own mistake. However, they would not spread that mistake around, but would instead merge it within themselves; if others were to spread the knowledge of that mistake of theirs, they wouldn't like it. In this way, you should consider the mistake of others to be your own and not spread them around. You should not create waste thoughts, but should, instead, accommodate their mistakes. There should be that much faith in one another. You should be able to put everything right with the power of love. By having both these types of faith, you should interact with one another, only then will there be success within the gathering. For this, you need the power to accommodate to a greater extent. You have to merge waste thoughts. Never compare the sanskars of the past with those of the present time, that is, do not make the past your present. It is when you mix the present with the past that you create a long queue of waste thoughts. And, as long as there is this queue of waste thoughts, there cannot be a steady, united stage within the gathering.

To consider the mistakes of someone else to be your own is to strengthen the gathering. This will only happen when you have faith in one another: the faith to bring about transformation and to bring benefit. Just as the success of spiritual souls is remembered, in the same way, everyone within your gathering should have the same thought. Because there isn't the power of unified thought in a collective way, everything gets spoilt. Just as the power goes to waste, in the same way, the result too is not good. And so, you definitely need the power to accommodate. Whatever you see or hear, merge that completely within yourself and then have the same spiritual vision and benevolent feelings. For those who do not have

knowledge, you say that you have to uplift those who defame you. Similarly, within the gathering also, you have to have mercy for one another. At present, you do not have so much mercy, and the practice of the soul conscious stage is therefore also lacking.

Since the knowledge is so elevated and you have a powerful stage, success is not a big thing.

You mustn't use the power to oppose within the Brahmin gathering; you have to use this power of opposing in front of Maya. When you use the power to oppose with the family, the gathering does not become powerful. Even if you do not like something, you should still have regard for one another. You should not cut off someone's idea or words at that time. Therefore, you now have to imbibe the power to accommodate.

Within the gathering, the language you use with all Brahmin children should be of avyakt feelings; as though angels are speaking to angels, souls to souls. You should not accept in your thoughts anyone's mistake you may have heard about nor should you make others accept them. Only when you have such a stage will you be able to put the pure desires of the Father into a practical form. When there is even one powerful gathering, then by pulling one another, a gathering of the rosary of one hundred and eight will be formed. The thread should be of unity and there should be closeness in sanskars, only then will the rosary seem right. If the beads are distant from one another or there are many threads, the rosary would not be right (Avyakt 9.12.75).

FEARLESSNESS

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 inculcate completely 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 (Avyakt 26.5.69).

You do not become confused about the present or the future. In fact, the circumstances are nothing in front of the stage of the self. No matter how big a mountain may be, when you are up above it, the mountain seems small. When any huge difficulties come, experience the flying stage, and the difficulty will seem like a toy. Whatever it is, however it is, it is nothing in front of one who has the flying stage (Avyakt 25.11.93).

With the power of truth, imbibe divinity. No matter what you have to tolerate, do not be afraid. The truth will automatically be revealed according to the time. You say: The boat of truth may rock, but it will not sink. In that case, it will take you to the shores therefore, be fearless! If you have to face anything, then keep Brahma Baba's life in front of you. There were many situations of the world in front of Brahma Baba, and there were a variety of situations concerning the children. However, whilst remaining within the gathering and having responsibilities, with

the power of truth, he was victorious (Avyakt 27.2.96).

Not everyone will go to heaven. Those who make effort will go there, and all the rest will go to the land of liberation. Because none of them know this, they are afraid (Sakar 14.6.96).

When someone who challenges fearlessly in this way, someone who isn't even afraid of the storms of Maya and constantly issues a challenge to be victorious takes the initiative in the army, others can also follow (Avyakt 19.10.75).

FIRMNESS

When there is the consciousness of mine then no matter how much you try to solve a problem, it becomes even more confusing. Therefore, what must you not become in any situation? You must never ever become disheartened. You have made a firm promise that you are God's children, haven't you? Even Maya cannot make you shake from this. You have made a firm promise and you have the faith that you are God's children, and if even God's children become disheartened, then who would be the one's who have a big heart? Would it be someone else apart from you? It is you who would be this. So what will you do? Now become powerful and make the lesson of "son shows the father" firm. Don't be weak in this, but make the lesson very firm (Avyakt 18.1.96).

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 (Avyakt 28.9.69)

It should remain in the intellect that whatever belongs to you, your body, your wealth, your relations etc., you have to forget every one of them and everything else; just as when you die you forget everything. The destination is **so** high! I am a bodiless soul. You have to make this firm. It isn't that you leave your body and die. No, the soul has not yet become completely pure (Sakar 6.6.96).

The speciality of Brahma Baba is that he did whatever he thought. He did whatever he said. Because this is new knowledge, he had so much opposition. Yet, by having the awareness of his self-respect, by having the awareness of the company of the Father, with the weapons of determination and faith, and with power, he constantly remained unshakeable and immovable on the seat of his position. So when you are in position, what can opposition do? Opposition makes you firm in your position. It doesn't shake you, it makes you firm. The practical proof of being victorious is the proof of yourself and service in all four directions. That is, those who previously used to say, "These are those who create upheaval (dhamal)", will now say, "They will show wonders (kamaal)". So how did

this happen? Through finishing the opposition by using the elevated position (Avyakt 31.12.92).

FORGIVENESS

Everybody knows how to get on well with those who get on well with them. However, transform those who have the attitude of causing harm with your attitude of bringing benefit, that is, forgive them. You may not be able to transform them, but you can forgive them, can you not? You are the master oceans of forgiveness, are you not? Your forgiveness will become a teaching for that soul. Nowadays, no one learns when you give them verbal teachings. Do this and it will become a teaching for them. Forgiveness means to give them blessings of good wishes, to give them co-operation. Now the time of giving verbal teachings has passed. Now give them love, give them respect, forgive them and have good wishes. This is the method of giving teachings (Avyakt 13.2.91).

BapDada has told you earlier also, that many children say, "We are fine, but other souls have such severe karmic accounts with us that no matter how much we try to make them content they do not become content." BapDada said earlier also, if there are such severe karmic accounts, you should still receive a certificate of 95% marks from everyone else. Put aside the five per cent that have severe karmic accounts, that is forgiven, so 95% should give you blessings from the heart (Avyakt 8.4.92).

You will have the power to tolerate, will you not? You will have

the power to merge, will you not? You will have tolerance, will you not? It is understood. This seed is merged in the seed of giving and receiving blessings, the tree is automatically merged in this, and the method of this is to remember two words. One is "shiksha" (correction, teaching) and the other is "kshama", "reham" (forgiveness, mercy). You make a lot of effort to give correction, but you do not know how to forgive. You have to forgive. To forgive will be the same as giving a correction. When you give a correction, you forget to forgive. But if you forgive, then the correction will automatically come. It is very easy to be a teacher. You become a teacher immediately after the weekly course. You have to forgive, you have to be merciful. You must not just be a teacher. If you forgive - and only if you imbibe this sanskar from now - will you be able to give blessings. If you make the sanskars of giving blessings strong from now, then people will continue to take blessings from your non-living images (Avyakt 30.11.92).

On this foundation of purity, for every sin there is a hundred fold, multi-million fold, punishment from BapDada through Dharamraj. There can never be forgiveness in this. Baba cannot be merciful because it is when the relationship is broken with the Father that the soul is influenced by someone else.

Where there is sin there is no Father.

Achcha, it isn't just a question of Brahmacharya (of celibacy), the vice of lust also has many children. BapDada is amazed about one thing in particular: they call themselves Brahmins and then have wasteful or vicious vision or attitude towards another Brahmin soul: This is something that destroys the respect of the clan. They say "Sister", or "Brother" and yet,

what is their behaviour? Even if there is bad vision for a lokik sister, or if a thought arises then it is considered to be a defamation of the clan, and so what would it be called here? This would then be a defamation not just for one birth, but for innumerable births (Avyakt 12.4.84).

GENEROSITY

The gathering is special to the extent that there is the feeling and the words of being the ones with a generous heart, a generous mind. To have a generous mind means constantly to have a big heart in every activity. In which respect should there be a generous heart? To have a big heart means constantly to have good wishes for others, and to enable others to move forward through this. "Whatever I have is yours, and yours is mine." Why? Because it belongs to One Baba. Have a generous heart with this unlimited attitude. To have a generous heart means to have the feeling of being a bestower, to have a generous heart in being a great donor and to donate the specialities, virtues and powers that you have attained. It has been said previously that it is not a great thing to donate wealth of knowledge through speech, but become co-operative in donating or giving virtues. This word "donation" is not appropriate for Brahmins. To become co-operative in enabling others to become virtuous through the virtues of the self, to become co-operative in filling others with specialities; this is what it means to be the great donor, the one with a big heart, the philanthropist. To become the one with such a generous mind and a generous heart means to follow Brahma

Baba. What will be the signs of those who have such a generous mind? Do you know what the signs will be? All of you know them. There will be three special signs. Such a soul will be free from these three things: jealousy, hatred and nature of criticising others. You call it taunting someone. To be free from these three things forever is known as having a generous mind. Jealousy brings distress to the self and disturbance to others. Just as anger is called the fire, in the same way jealousy also works like fire. Anger is called a great fire; jealousy is a smaller fire.

Hatred never allows the experience of the state of being the one who has pure thoughts, or the one who has good wishes for others. Hatred makes the self fall and makes others fall as well. In the same way, to criticise someone - whether as a joke or to do it seriously - also means to give sorrow. It is as if someone is walking along, and you push them over or trip them up, and make them fall. If someone is made to fall in this way, whether the injury is a great one or a small one, they will lose courage, they will continue to think about that injury. As long as that injury lasts they will continue to remember the one who has inflicted that injury. This is not a small thing. It is very easy to speak about someone, but even the injury inflicted as a joke takes the form of sorrow. This also comes in the list of giving sorrow. Do you understand?

Just as you are the foundation, you are also the instruments who become the image of generosity, the ones who have a generous heart and a generous mind. Have you understood the signs now? The one with a generous mind will not have these three things. The ones with a big heart will be the children of the Bestower, the master bestowers. So do you

understand what is being seen? The gathering is very good. All the eminent ones have come. Very good plans have been made. You are the instruments for bringing plans into practice. Just as the plans are good, you yourselves are good. Are you good? You are very good. Baba also considers you to be good. There is great love for service. The basis for having constant success in service is generosity.

BapDada is happy: happy to see the children with a broad intellect. Just as the intellect is broad, let the heart be large. All of you are the ones with a broad intellect, this is why you have come to make plans (Avyakt 11.4.85).

What would be the language of a soul who has faith in the intellect? Sweetness in the language would be a common thing, but it will also have generosity. **Generosity means the generosity of enabling all souls to progress.** That soul will say, "First you", and will not constantly say "I, I". Generosity means to keep others ahead. **As you have already heard, Brahma Baba always kept Jagadamba and the children in front. He would say, "Jagadamba is cleverer than I", "The children are cleverer than I". This is the language of generosity. Whenever there is generosity, and no desire to keep the self in front, then according to drama that soul automatically achieves whatever fruit the heart desires. The extent to which a soul remains stable in the consciousness of being free from even the slightest trace of desire, to that extent Baba and the family will consider that soul to be good, to be worthy, and will keep him in front. Therefore the soul who says, "First you", from the heart does not get left behind, he is automatically put first by others. This is not possible for one who has desires. And so the language of a soul who has**

faith in the intellect will always be of generosity. It will be the language of contentment, and the language of bringing benefit to everyone. Those souls who speak this language are called victorious ones who have faith in the intellect (Avyakt 27.12.87).

Seeing the children's generous hearts, Baba, the Bestower of Blessings, gives blessings to be constantly generous: He gives blessings for a generous heart, a broad intellect, unlimited service and sanskars of generosity. To have a generous heart means to be the embodiment of an unlimited consciousness. To be unlimited in every aspect means to be generous. When there is a state of the unlimited, nothing can attract the soul towards itself. This is known as the stage of being equal to Baba, karmateet, and of an angelic life (Avyakt 28.2.88).

Facilities for service is the fortune through renunciation. However, if you keep this fortune within the boundary of the consciousness of "I", it will not increase. Constantly make others co-operative and distribute the fruit of the fortune of renunciation and continue to move forward. Do not simply say, "I, I", but invite others also. Distribute it, share it with others and continue to move forward. Sometimes, that other vibration is visible in service. So now become generous-hearted in this. This is known as the one who takes the initiative becomes Arjuna. Do not look at one another. "This one is also doing this. This happens all the time." However, let yourself become an instrument to show a speciality. What was Brahma Baba's speciality? He constantly placed the children at the front. "My children are clever. My children will do this." He renounced so much, he even renounced the fortune he received through

renunciation. If someone praised Brahma because of love or attainment, he used to remind them of the Father (Avyakt 30.3.85).

GENTLENESS

A successful teacher is one who has a gentle nature. Now, especially underline having a gentle nature. No matter what happens, your nature should always remain gentle. This gentle nature is a sign of humility. So now underline 'a gentle nature'. Completely cool: The praise of coolness is remembered in the form of the goddess of coolness. To have a gentle nature means to have a cool nature. The situation may be one that has force, but if you remain gentle, then you would be called a successful teacher (Avyakt 26.11.94).

All of you know that the foundation of the present elevated life is faith. From the beginning until now, to the extent that your foundation of faith is firm, to that extent you constantly experience in a natural form being an easy yogi, having a gentle and pure nature, an attitude of good wishes and soul-conscious vision. At every moment, this is experienced from the sparkle on your face and from your activity (Avyakt 9.1.95).

GREATNESS

At the time of every thought you create and every action you perform, do you consider yourself to be a great soul? The aim is to understand something, but the practical form is to do it. With the consciousness of being a most elevated soul of all souls, what will you experience when you go in front of someone? Everyone will bow in front of your greatness. No matter how great a position someone may have today in the iron age, what happens when he goes in front of your non-living images? He bows his head. Since he bows his head in front of the non-living images, will he not bow his head in front of the living images who are equal to the father in all virtues? Or, do you think that this is a result in the future? Will it happen now? When? How much time will you have until the end? It is nothing big if you make them bow down after you have had to bow down. The aim that you have of having to bow down in order to do some service is wrong. That aim is filled with weakness. If the seed itself is weak, what will the fruit that emerges be like? Anyone who newly establishes something does not think that he will have to bow down. If ordinary souls are able to make others bow down in front of them by keeping the aim of bowing down, compared to that, this task of the establishment is so elevated. After all, whose directions are you following? All souls will have to bow down. See what the result is when you go in front of others whilst keeping this aim and imbibing this spiritual intoxication. In order to bring about greatness you have to go into depth of knowledge. The more you go into the depth of knowledge, the greater you will be able to make yourself. If greatness is lacking, it means you are lacking in the experience of knowledge. So check

yourself. What is the task of a great soul? Keep that in your awareness. In fact, a great soul is one who performs a great task. If someone performs ordinary tasks, he is not called a great soul. So the task of the great souls has to be great. **Check your activity of the whole day: In regard to being a great soul, what great task did I perform today? Did I become a great donor?** Generally, the task of a great soul is to give donations and perform charity. So all of you, the greatest of all souls, to how many did you give a donation, and what donation did you give? Just as the food and drink of great souls are elevated, in the same way, check whether the food of your intellect was elevated. Did you accept pure food? If those who call themselves great souls accept impure food, what would people say when they see this? They would question whether that one is a great soul. So check yourself. Today, did I accept any impure food through the intellect? It is the food and behaviour of the great souls that is observed by others. So what was the food of the intellect throughout the whole day? If the intellect imbibed any impure, sinful or wasteful thought, you should understand that you had impure food. **Those who are great souls have the aim of giving happiness to others through their action and interaction.** They give happiness and receive happiness. So check yourself in this way. As regards to being a great soul, did I give sorrow to anyone, or did I take sorrow from anyone? What is an act of charity? Charity means to give someone something so that that soul gives blessings. This is called an act of charity. The one to whom you give happiness will internally bless you. So this is an act of charity, and the main virtue is that of non-violence (Avyakt 18.4.71/1.6.92).

The sign of greatness is humility. The greater the humility, the more the soul will automatically be great in everyone's heart (Avyakt 26.3.93).

Greatness should be visible in your simplicity, since your non-living images even now give the experience of your greatness. Even now, no matter what type of souls they dress up as Lakshmi and Narayan or Rama and Sita, or as goddesses, people still experience greatness in an ordinary individual and bow their head. They know that in fact those people are not goddesses, that they are not Narayan or Rama, that they are fake. Even then, for that time, they still bow their head to that greatness. They bow to them and worship them. However, you are the souls of the living gods and goddesses. There should be the experience of such greatness in your living souls.

Is it experienced? They should bow to your elevated fortune with their mind; not just with their hands or their head, but with their mind. They should experience your fortune and begin to dance in happiness themselves (Avyakt 3.10.92).

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 (Avyakt 28.9.69).

To whatever extent someone is great, so the signs of greatness are visible to whatever extent he is great, and to that extent he will be humble. Because he is a soul who is full and complete. It is the same as what is said for a tree: to whatever extent it is full, to that extent, it will bow down and do service with humility. The fact that the tree bows down is that

it is doing service. If it doesn't bow down, then it cannot do service. So, on the one hand, there is greatness and on the other, there is humility. Those who remain humble receive respect from everyone. If you become humble, then others give respect. None give respect to those who are arrogant, they will move far away from them. Whether you are great and humble or not, the sign of it is that those with humility will give happiness to everyone. Wherever they go, whatever they do, it will be that which gives happiness (Avyakt 25.11.93, group 2).

Will you also now fulfil all promises and elevated thoughts, or will they only remain thoughts? Each year you make very good promises. Now, let there be equality in thought and form. This is greatness.

In this greatness whoever accepts responsibility is Arjuna (Avyakt 1.1.86).

The personality of contentment is visible in the expression of a Brahmin soul who has the greatness of contentment in his Brahmin life. And only the personality of the position of his elevated stage is visible (Avyakt 17.3.91).

Always have the aim of having the experience of self progress, attainment for the self, contentment and greatness through service. Where there is the greatness of contentment there will be the experience of eternal attainment (Avyakt 13.1.86).

Today, the highest-on-high Baba is seeing all His great children. All the children have become great souls because

they have adopted purity which is the main basis of becoming the greatest of all. All of you keep a fast for purity in the form of a vow. To fast in the form of having a determined thought means to transform your attitude (Avyakt 23.12.93).

HAPPINESS

To be happy means that happiness is constantly in a revealed form. If there isn't happiness there is definitely some kind of impurity, that is, thoughts or actions are not accurate. This is why there isn't happiness. Impurity is not just in the form of the five vices, but for complete souls, for those who are to become deities, to have inaccurate, waste or ordinary words or actions is not complete purity. Because you are coming close to your complete stage there should be checking and changing so that there are no waste or ordinary actions. If there are powerful and elevated thoughts, words and actions there will be constant happiness. There will be the experience of a wave of your happy fortune. This will be experienced by others also.

You have become Brahmins to live a life of happiness, not to labour in making efforts, nor to experience upheaval. You have become Brahmins to experience spiritual, internal happiness and super-sensuous joy which is not attained at any other time in the cycle.

Whether it is an individual or a physical object, the attainment of happiness on the basis of these is not real happiness; it is not eternal happiness. If any of these supports shake, the happiness also shakes. You have not become Brahmins to

attain such happiness.

True service constantly gives the experience of the unlimited stage; it gives the experience of unlimited happiness. If there isn't such an experience then such service is mixed service; it is not true service. Always have the aim of having the experience of self progress, attainment for the self, contentment and greatness through service. Where there is the greatness of contentment there will be the experience of eternal attainment. To do service means to bring the garden of flowers into blossom. To do service means to experience the garden of flowers, and not to become trapped in the jungle of thorns. Upheaval, lack of attainment, confusion of the mind, fluctuation; all these are thorns. To move away from all these thorns means to experience happiness.

The sign of eternal happiness is that one is constantly receiving blessings of happiness (Avyakt 13.1.86).

When you perform an elevated action, you receive happiness first. And if your heart is happy, the whole world is happy.

To be a Brahmin of the confluence age means that there is no name or trace of sorrow, because you are the children of the Bestower of Happiness. So, the children of the Bestower of Happiness would be master bestowers of happiness. How can those who themselves are master bestowers of happiness experience any sorrow? With your intellect, you have moved away from the land of sorrow. You yourselves are the embodiments of happiness, but you are also master bestowers of happiness who give happiness to others. Do you give happiness to others or do you just keep yourself happy? You are bestowers. Whatever is the Father's task is also the task of the children. Baba constantly gives happiness

to every soul (Avyakt 25.1.94).

You can now understand how far you have come out of the bog of Maya, Ravan. The further you come out of that, the greater the happiness you have (Sakar 27.6.96).

No matter what happens, even if someone is about to die, your happiness should not decrease. Even if you die, your happiness should never disappear. It does not matter if the body goes, because you have the guarantee that if you go with happiness, you go to give happiness to many others. So, is it firm, that even if you leave your body, your happiness should not disappear? Brahmin life means a life of happiness. If you are a Brahmin and do not have happiness, then it is not a Brahmin life.

No matter where you may be living, your happiness cannot disappear. It is impossible. You say this with such intoxication. You know very well that it is impossible for happiness to go away from Brahmin life. So, the face of each one should be cheerful and sparkling with the fortune of happiness (16.12.93).

If you give happiness, you will receive happiness (Sakar 21.5.96).

May you always be healthy by eating the nourishment of happiness (Avyakt 7.11.89).

When hopelessness changes into hope, there is happiness (Avyakt 10.11.87).

We have pleasure and happiness because we know that our

sins will be destroyed by remembering the Father. We are now claiming the inheritance of purity, peace and happiness from the Father, and so we should have that happiness. This is the land of sorrow; there cannot be any happiness here (Sakar 27.6.96).

There cannot be any happiness here. There can only be happiness in the pure land (Sakar 1.6.96).

Whether you are great and humble or not, the sign of it is that those with humility will give happiness to everyone. Wherever they go, whatever they do, it will be that which gives happiness.

If there is less humility, you are not always able to give happiness (Avyakt 25.11.93, group 2).

Spiritual intoxication is the mirror of faith. Faith will not just be intellectual; the soul will be able to experience it in the clear spiritual intoxication, at every step of its actions.

Faith in the intellect means intoxicating happiness in life. A soul who has this spiritual intoxication will be constantly full of happiness in every thought. There will be this experience in all three - thoughts, words and actions. The intoxication will be visible from the sparkle of happiness on their face. It will be seen in their behaviour. The proof of faith is intoxication and the proof of intoxication is happiness.

The detail of how many forms of 'intoxication' there are is very long. **In essence the first source of intoxicating happiness is that of the form of the bodiless soul.** Do you understand the detail of this? Everyone is a soul but spiritual intoxication

will be experienced when you maintain the awareness of which soul you are. **The second intoxication is of the unique life of the confluence age.** Think about this in detail: what is life at the moment?

Thirdly, the intoxication of the angelic stage. Think about the detail of this: what is meant by "angel"? And, the fourth is the intoxication of the future. Of these four types of spiritual intoxication any one of them will make you dance with happiness.

If there is faith but not happiness what is the reason? There isn't intoxication. Intoxication makes you forget old sanskars and the old world. In this life of effort, these two things come as obstacles; sometimes the old world, sometimes sanskars. The relations of the body and the possessions of the body are all included in this aspect of the world. And together with the world are the old sanskars that come as an obstacle, sometimes even more strongly. The world may be forgotten but sanskars cannot be forgotten.

The method for transformation of sanskars is to be the corporeal embodiment of these four types of intoxication. Do not only have it in thought but bring it into corporeal form and then nothing can become an obstacle. This is the reason that sanskars have not yet been transformed: the intellect has it as knowledge, and there is even some intoxication, but then an old sanskar emerges. And what is the language you use? You say, "I understand everything. I even realise I must change". But it mustn't only be on the level of understanding: it must come into action, i.e. life. This is what is meant by bringing it into corporeal form.

Anyone who looks at your forehead should see the attitude of spiritual intoxication on it and, whether you speak of it or not,

it is your consciousness spreading vibrations into the atmosphere. Your attitude should inspire others to experience an atmosphere of happiness and the vibrations of happiness. This is the stage of stability in intoxication. From your drishti, from the smile on your lips, the words, let there be the experience of the practical, corporeal form of spiritual intoxication. Then it will be said that this is a victorious soul, with faith in the intellect and maintained intoxication.

Don't be incognito in this.

The one who has spiritual intoxication will not be able to hide this spiritual sparkle. The sparkle will be in a clearly visible form and their vibrations will automatically attract others. The vibrations of one who stays in spiritual intoxication serve as a canopy of protection for both the self and for others.

First, reveal yourself then you will be able to reveal Baba, because it is through you that the Father will be revealed (Avyakt 27.11.85).

Newness in action means that every action should give the experience of attainment for the self and for other souls. There should be the experience of instant fruit as well as accumulation of the future fruit of karma. The experience of instant fruit is constant happiness, peace and contentment (Avyakt 31.12.90).

HONESTY

An honest soul means the soul will be honest in following shrimat in every action. Honest means faithful and honest; honest in following shrimat, that is, faithful. An honest soul automatically takes every step according to shrimat.

There should be honesty in the heart and honesty in the head.

When there are all types of honesty, then even if there is a lack of trust, if not today, then tomorrow, there will be trust.

There is the saying, "The boat of truth may rock, but it will never sink." So the boat of truth is trust. If there is honesty, although it will rock, to be worthy of trust means your boat will never sink. Therefore, **with the courage of truth, you can become worthy of trust.** You heard previously that truth cannot be proved. Truth is self-evident. Do not prove anything, but become the embodiment of success (Avyakt 18.12.91).

Who is the most dangerous person, of whom every one 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 bhatti. 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 impure 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 strong 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 every one. So become honest (Avyakt 28.9.69).

HUMILITY

The soul is known as one who is able to be creative to the extent to which the intellect is humble. It will be an intellect

that creates the new (Avyakt 27.12.87).

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 (Avyakt 20.12.69).

Constantly have the awareness of being the instrument, and in this way move forward, and inspire others to do the same. The awareness of being an instrument will always allow you to attain success. Always the instrument and always the speciality of humility. Constantly keep these with you. It is with this speciality that you will become special souls (Avyakt 10.4.84).

To whatever extent someone is great, so the signs of greatness are visible to that extent, and to that extent he will be humble also, because, he is a soul who is full and complete. It is the same as what is said for a tree: to whatever extent it is full, to that extent it will bow down and do service with humility. The fact that the tree bows down is that it is doing service. If it doesn't bow down, then it cannot do service. So, on the one hand, there is greatness and on the other, there is humility. Those who remain humble receive respect from everyone. If you become humble, then others give respect. None give respect to those who are arrogant, they will move far away from them. Whether you are great and humble or not,

the sign of it is that those with humility will give happiness to everyone. Wherever they go, whatever they do, it will be that which gives happiness.

If there is less humility, you are not always able to give happiness (Avyakt 25.11.93 group 2).

Those souls who constantly conduct themselves with the speciality of humility have been experiencing success easily. Remember, that to be humble is to maintain self-respect, and that it is the easy method to receive respect from everyone. To be humble does not mean to bow down, but to make everyone bow down to your speciality and love (Avyakt 20.12.92).

The sign of greatness is humility. The greater the humility, the more the soul will automatically be great in everyone's heart. Without becoming humble, you cannot become a master bestower of happiness for all. Humility easily makes you egoless. The seed of humility automatically enables you to attain the fruit of greatness. Humility is the easy method of claiming blessings from the heart of everyone. A soul with humility is easily given a place of love in everyone's heart. Humility automatically makes you worthy of praise. The special sign of becoming egoless is humility. There is humility in your attitude, humility in your drishti, humility in your words and also humility in your connections and relationships.

It should not be that you say, "It wasn't in my attitude, but the words just emerged." No, whatever is in your attitude, your drishti will be accordingly.

Whatever is your drishti, your words will be according to that, and whatever is in your words will also be in your connections

and relationships. There has to be humility in all four. If there is humility in three and not in one, then there is a margin for allowing arrogance. (Avyakt 26.03.93).

Wherever there is arrogance, there is a greater feeling of insult. Sometimes there is arrogance and sometimes there is insult. You continue to play with both of these. When someone hasn't any arrogance, if that one is insulted, he will not feel it to be an insult. He will also remain humble and busy in the task of renewal. **Only those who are humble can renew something.** To celebrate Shiv Ratri means to be humble and to engage yourself in the task of renewal. Do you understand (Avyakt 1.3.92)?

The sign of manners is humility. The one who proves something false to be false will always remain humble and will interact with manners.

To say, "I am right and this one is wrong," is not humility (Avyakt 15.4.92).

No matter what happens, your nature should always remain gentle. This gentle nature is a sign of humility (Avyakt 26.11.94).

Become merciful towards the ignorant, distressed souls belonging to your family. There should be mercy from the heart.

For a fast speed in the efforts of the Brahmin family, and for self-progress also, there is also a need for being merciful. When you become merciful there is self-progress because a merciful soul constantly and naturally has the attitude of unlimited

disinterest. There should be mercy for the self in that "I am a soul who belongs to the highest-on-high Father, and has that aim of becoming equal to the Father".

According to this, if there is any weakness in the original, elevated nature and sanskars of being equal to the Father, there should be the mercy of the heart. The mercy of your own heart enables you to have disinterest for the weaknesses (Avyakt 9.12.93).

INNOCENCE

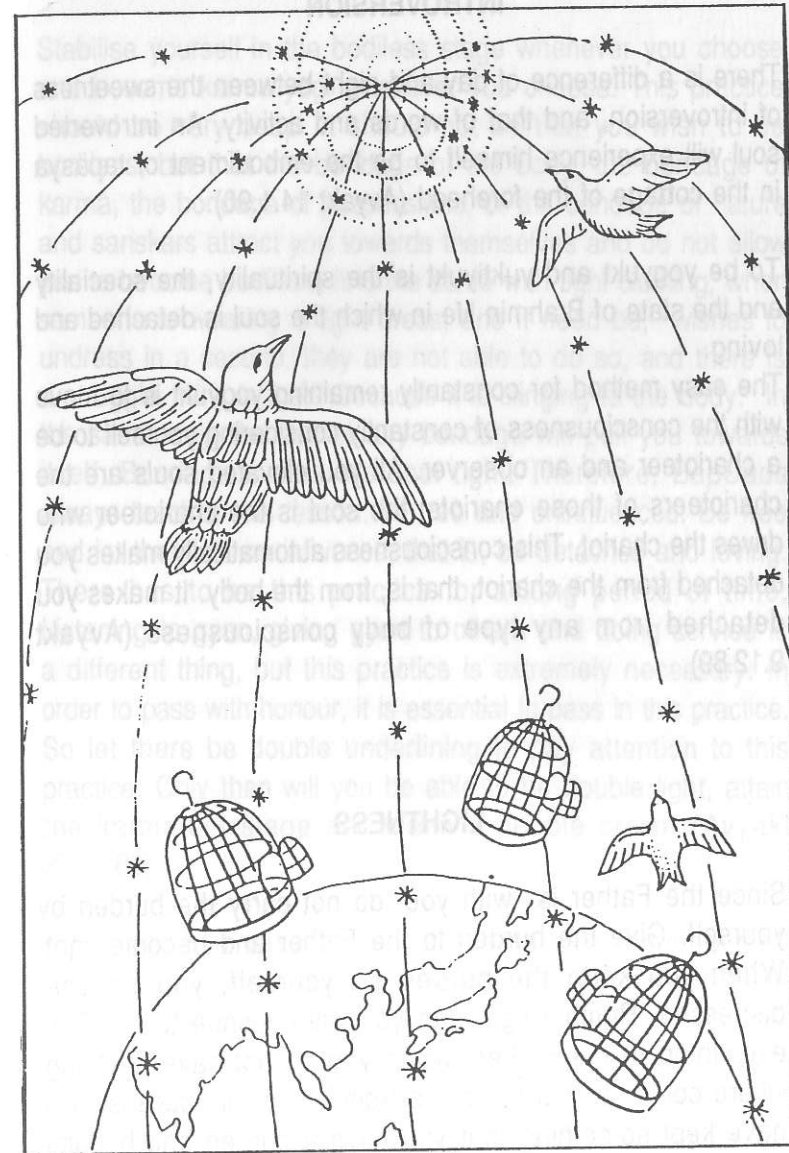
Many children become very innocent with BapDada and have a heart-to-heart conversation saying, "We have full faith, Baba. I am Yours; You are mine. This is certain, there is not only one hundred per cent faith, but five hundred per cent faith. But...there is also upheaval." So then what can BapDada do? Then in order to console Baba, you underline it for Baba, saying, "You are mine, are You not?" You say very innocently, "I am Yours. Whatever I am, I am Yours." So Baba also says, "Whatever you are, however you are, you are Mine." However, is Baba yours as He is and whatever He is? It is good to be innocent, but be innocent in your heart, and be good. Don't be innocent in your words and your actions. Those who are innocent in their heart are loved by the Innocent Lord. If you are innocent in your words, you deceive yourself and you deceive others, and when you are innocent in your actions you cause damage to yourself and you also cause damage in service. Therefore, be innocent in your heart. Be as a total saint. Be as innocent as that. A saint

means a great soul (Avyakt 15.4.92).

BapDada is seeing the innocence of those who attain so much. Those who, to the world are so ordinary, have been made responsible. Why? According to the people of the world, it is the ones with knowledge of the world, or of science, or have the authority of a kingdom, or are religious leaders, who are special. So which speciality does BapDada see?

First of all, you Brahmin children have the speciality of knowing the self and the Father; the famous ones do not have this. Though innocent and ordinary you claim blessings from the Bestower and become worshipworthy. The famous ones of today also bow and pray to the worshipworthy. You have become such special souls. Do you experience the spiritual intoxication of this?

What emerges from your lips, your heart? "We have found him." You have become complete and those clever ones are using up the time in trying to find Him. This is why He is praised as the Lord of the Innocents. The speciality of being able to recognise has made you special souls (Avyakt 30.12.85).



Mothers, who were yesterday birds in a cage, are today flying birds in the flying stage (Avyakt 1.2.94 group 3).

INTROVERSION

There is a difference of day and night between the sweetness of introversion, and that of words and activity. An introverted soul will experience himself to be the embodiment of tapasya in the cottage of the forehead (Avyakt 14.1.90).

To be yogyukt and yuktiyukt is the spirituality, the speciality and the state of Brahmin life in which the soul is detached and loving.

The easy method for constantly remaining yogyukt is to move with the consciousness of constantly considering yourself to be a charioteer and an observer. All you elevated souls are the charioteers of those chariots; the soul is the charioteer who drives the chariot. This consciousness automatically makes you detached from the chariot, that is, from the body. It makes you detached from any type of body consciousness (Avyakt 9.12.89).

LIGHTNESS

Since the Father is with you, do not carry the burden by yourself. Give the burden to the Father and become light. When you keep the burden on yourself, you become distressed. Remain light and you will continue to fly. Give everything to the Father. When you do not have anything, where could the burden come from? It is only because you have kept something that you have a burden and become distressed (Avyakt 31.12.93, group 2).

Stabilise yourself in the bodiless stage whenever you choose and become karma yogi whenever you choose. This practice should be very deep. It should not be that you wish to be bodiless, but that the bondage of the body, the bondage of karma, the bondage of possessions, or the bondage of nature and sanskars attract you towards themselves and do not allow you to become bodiless. It is the same with tight clothing, when someone is wearing a tight dress, and if need be, wishes to undress in a second, they are not able to do so, and there is a struggle. Why is that? Because it is clinging to the body. In the same way, the pull of any bondage will pull you towards itself. Bondage makes the soul tight. Therefore, BapDada always teaches this lesson: be free and uninfluenced. Be free and let there be no influence, that is, be detached and loving. There has to be this practice for a long period of time. Listening to gyan, giving gyan to others and doing service is a different thing, but this practice is extremely necessary. In order to pass with honour, it is essential to pass in this practice. So let there be double underlining to pay attention to this practice. Only then will you be able to be double light, attain the karmateet stage and claim a double crown (Avyakt 29.12.89).

All of you are easy yogis, aren't you? To remember all relationships means to become a natural, easy yogi. If there is a relationship, it is easy. **To remember that I the soul, am an easy yogi means that all problems finish**, because to be a natural, easy yogi means to have Baba's company constantly. Where there is the companionship of the Father, the Almighty Authority, there is also the experience of all powers,

and so the problem changes its form and becomes the solution. Then Baba understands the problem and is responsible for it. With the right of relationships the problem finishes. So no longer have the thought: "What can I do?". Baba knows what to do, he knows about the problem. I am the one who is detached and loved by Baba, and so the whole burden belongs to Him. Then you become light.

When you yourself become light everything else also becomes light. If there is the slightest worry, then there is heaviness, and everything else also becomes heavy. And so let the soul be light, detached, then there is lightness in everything. This is the method and with this method, success is achieved, and then too, even as the accounts of the past are being settled, there is no experience of burden. You will be the detached observer watching how the accounts of before are finishing.

The method of lightening the account of the past is to make the present powerful. The present is powerful, and by always keeping the attainment of 'now' in front of you, everything will become easy. The past will then change from a crucifix into a tiny thorn. There will no longer be the questions, "What is it? Why is it like this?" It is the past, and so what is the purpose of seeing the past? If there is love, then the obstacle does not seem heavy, it just seems like a game. With the blessings and the medicine of happiness of the present, all accounts can be settled (Avyakt 10.4.84).

To the extent that you remain detached, accordingly, you will be loved by the Father. No matter what the circumstances are, or what problems there are, you are not one who is subservient to the problems, but whilst being one who has

complete rights, you overcome all the problems as though you are just playing a game. There is constant happiness whilst playing games. No matter what type of game it is, then, because it is a game, no matter what part you have to play, you experience internal happiness, do you not? Even if externally, it is a part where you have to cry, there is the internal awareness that it is all a game. So, in this way, whatever comes in front of you is an unlimited game which you also call the drama, and all of you are the hero actors of the drama.

Do you sometimes forget that this is a game and experience the problems to be problems? No matter how difficult the circumstances that come in front of you are, by considering everything to be a game, even the difficult circumstances become light. So, because of being light, those who are loving and detached will constantly remain double light. They will not experience any burden, because to belong to the Father means to give all the burdens to the Father.

When thugs are aware that someone has some wealth and that they would gain something from him, they come to steal. If they are aware that they shall gain nothing, why should they come to steal? If the children even keep a little, then the thug, that is, Maya would definitely come. She would take whatever belongs to her, but she would also take the powers you have received from the Father. This is why you must not keep anything. You have already given everything. To be double light means to give everything to the Father (Avyakt 23.12.93).

You are double light, are you not? Or do you sometimes experience a burden? BapDada tells all the children, "All of you are carefree emperors." When you become carefree emperors, there cannot be any burden.

To be a child means to be free from worry. So you are the children, are you not? Or have you grown up? What worries do children have? If anything comes up, give it to Baba. Those who know how to give it to Baba constantly remain double light (Avyakt 26.10.91).

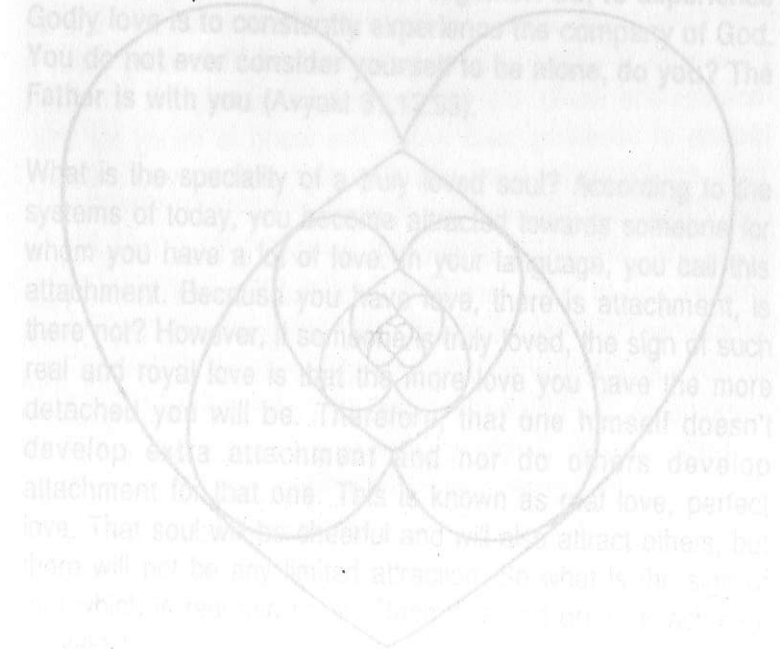
The sign of the flying stage is to constantly be double light. **If you are not double light, you cannot have the flying stage.** Then, even a little burden brings you down. It is just as when you take a plane, if there is the slightest dirt in the machinery or the petrol, then what would happen? From the flying stage, it goes into the stage of descent. So here, too, if there is any kind of burden, whether from your own sanskars, the atmosphere or when coming into connection and relationship with another soul, if there is any type of burden, then from the flying stage, you come into upheaval.

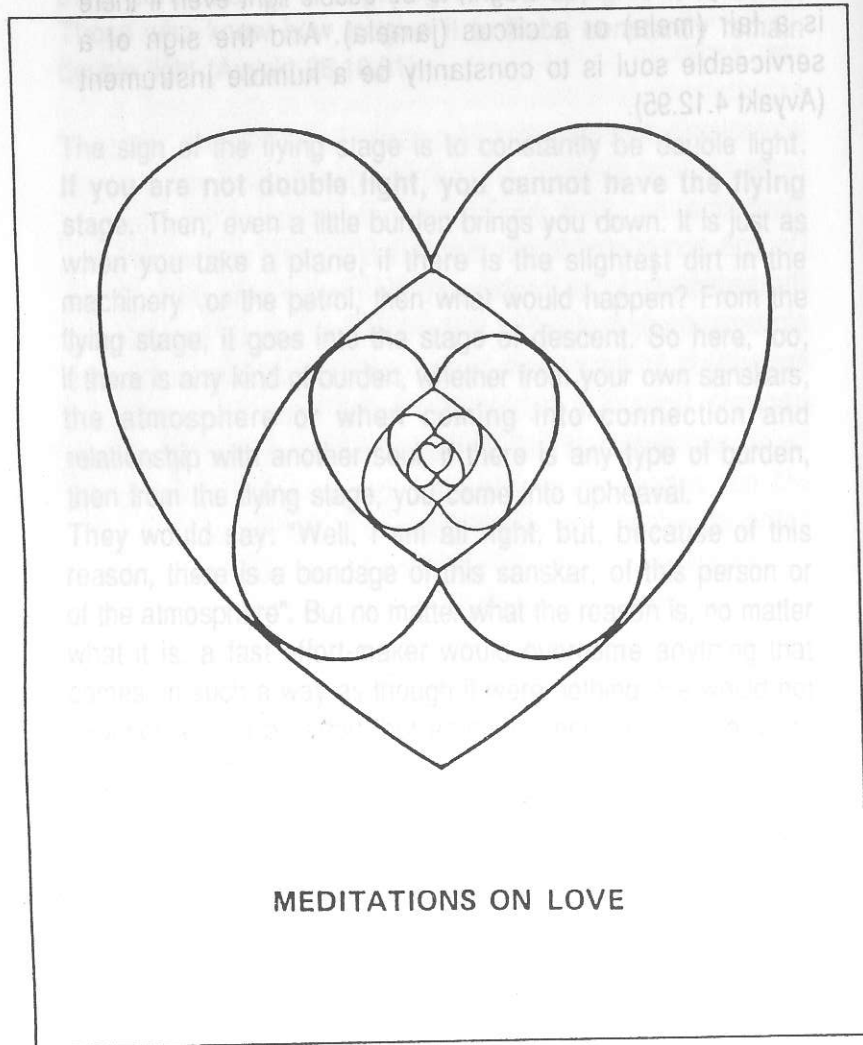
They would say: "Well, I am all right, but, because of this reason, there is a bondage of this sanskar, of this person or of the atmosphere". But no matter what the reason is, no matter what it is, a fast effort-maker would overcome anything that comes, in such a way as though it were nothing. He would not experience it to be effort, but entertainment. So, such a stage is called the flying stage.

A rocket can also fly fast when it is beyond the pull of gravity. Otherwise, it is not able to fly high. It will come down against its wish. Any type of attraction will not allow you to fly high. It will not allow you to become complete. So check that there isn't any attraction even in your thoughts. Apart from the Father, there should not be any attraction (Avyakt 9.12.93, group 1).

The sign of being an embodiment of dharna is that you are

constantly double light. No matter how big a responsibility you have, you are constantly an embodiment of dharna and you constantly remain double light; to be double light even if there is a fair (mela) or a circus (jamela). And the sign of a serviceable soul is to constantly be a humble instrument (Avyakt 4.12.95).





LOVE

The sign of remaining detached is to experience Godly love, and the more love you experience, the more you cannot be separated: you will constantly remain in the company. Love is when you constantly remain together. So, to experience Godly love is to constantly experience the company of God. You do not ever consider yourself to be alone, do you? The Father is with you (Avyakt 31.12.93).

What is the speciality of a truly loved soul? According to the systems of today, you become attracted towards someone for whom you have a lot of love. In your language, you call this attachment. Because you have love, there is attachment, is there not? However, if someone is truly loved, the sign of such real and royal love is that the more love you have the more detached you will be. Therefore, that one himself doesn't develop extra attachment and nor do others develop attachment for that one. This is known as real love, perfect love. That soul will be cheerful and will also attract others, but there will not be any limited attraction. So what is the sign of that which is real and royal? Deep love and great detachment (Avyakt 11.12.91).

Yogis are souls who are loved by God. The souls who are loved by God are also the ones who become the souls loved by the world.

Does everyone feel constantly, that we are the souls who are loved by the God who is loved by all, and so are now the souls who are loved by the world?

You are the ones loved by God. How great is this fortune!

What is it that every soul seeks from childhood until death? **Even a child, without understanding, desires the experience of love in life. The desire for money comes later. First there is the desire for love. Life without love is life without hope or sweetness.** All the souls have received love from, and are loved by, the Supreme Soul. Is there anything greater than that? Love is the world; it is life. If there isn't love, then it is as if the soul is without life, without a world. Receiving love, it receives the world. Do you experience having the elevated fortune of receiving such love? The world is thirsty for this. They are thirsty for even one drop of it, and for you children, God's love has become your property. All of you are being sustained by God's love. That is, it enables you to move forward in your Brahmin life. Is this your experience? Do you constantly stay merged within the Ocean of Love or do you only hear and know about it? Are you standing on the shores of the ocean, and just thinking about and watching it? Simply to listen to it and just to know about it means to be standing on the shore. But to accept it and then to merge within it is to be lost in the love of the Ocean of Love. Become loved by God and merge into the ocean. If there isn't this experience, then even after belonging to God, you haven't become worthy of His love. Instead you are still thirsty.

Just consider who it is that has made you belong to Him! Who are you now loved by? Who is now sustaining you? If you think like that, what will happen is, that by being constantly merged in that love, there will be no influence from any problems or any form of upheaval. You will constantly have the experience of being the destroyer of obstacles, the embodiment of solution, the conquerors of Maya. Some children say we are

not able to remember the deep subtle aspects of knowledge, but are you able to remember just this one thing: that I am a soul, loved by the Supreme Soul, that I have claimed the right to God's love! Just simply with this awareness, you will constantly become powerful. This is easy, isn't it? But if this is forgotten, then you are trapped in a maze. Just this one aspect gives you the right to all attainments, and so constantly remember it, and experience it; I am a soul, loved by God, loved by the world. Do you understand? It is easy, isn't it? (Avyakt 10.4.84).

The power of love makes labour easy. Where there is love, there is no labour, and labouring becomes a form of entertainment; it feels like a game.

The power of love makes you forget the body and the bodily world in one second. You can forget whatever you want and remember whatever you want and merge in that in one second.

The power of love easily makes you surrender.

The power of love makes you similar to the Father.

Love constantly gives you the experience of the company of the Supreme at every moment.

Love makes you experience the canopy of the hand of blessings over yourself.

Love makes the impossible possible so easily that it is as though the task has already been accomplished.

Love makes you free from worry at every moment. Love gives you the experience of a stage of guaranteed victory in every action.

BapDada does not like it when the children have to labour. You experience something to be laborious when you forget

the power of love.
No matter how big a situation may be, with love even a mountainous situation is transformed and becomes light as water. **Love can change stone into water. No matter how much the fearsome form or the royal form of Maya comes to oppose you, merge in the Ocean of Love and Maya's power to oppose will finish in one second.**

Love is easy yoga. To become absorbed in love is complete knowledge.

Love is the important thing for today.
Since amrit vela, with which special wave have you been moving along? You have been moving along with the waves of BapDada's love.

The confluence age is the age for experiencing the love of the Supreme, and all the other ages are the ages for the love of human souls. This short age is the age of love of the Supreme. So realise the importance of the age and experience the different experiences of love. The Ocean of Love is giving you trays full of pearls and diamonds of love. So, constantly make yourself overflowing.

When anything difficult comes in front of little children they become merged in the lap of their mother and father. In the same way, **become merged in the lap of love and you will be saved from labouring. Within one second, reach BapDada with the flying stage, so that no matter in which form Maya has come, she will not be able to touch you, even from a distance.** Because, not only can she not come under the supreme canopy, but not even the shadow of Maya can touch you from a distance. So to be a child means to protect yourself from Maya. It is good to become a child, is it not? To become a child means to merge in love (Avyakt 18.1.94).

Love enables the mind and the body to grow alokik wings to bring the soul close. Spiritual love has such attraction that it attracts the children to the Father and becomes the instrument to enable the soul to celebrate the meeting. Both the experiences of celebrating a meeting in the heart and in the corporeal, take place through the attraction of love (Avyakt 7.11.89)

Today, the Father, the Ocean of Love, has come to meet His loving children. This spiritual love makes the children easy yogis. This love is the easy method for forgetting the whole world. This love is the most powerful method for making a basis of sustenance, which makes life powerful.

BapDada saw three types of loving children.
Those who are constantly loving are above effort and difficulties. They neither have to make effort nor do they experience difficulties. Why? Because of their constant love Maya and the elements are already subservient to them. This means that the constantly loving souls have become masters; Maya and the elements are their servants. Maya and the elements do not have the courage to take up the time or thought of the constantly loving souls. Every thought and moment of the constantly loving soul is applied solely to remembering Baba and service. This is why Maya and the elements know that such constantly loving children can never be influenced by them, even in thought. It is this stage of the souls who have the right to all powers, the constantly loving souls, that is praised! One Father and none other. The Father is their world. Such souls are the constantly loving souls.

The second number are the loving souls. Loving souls definitely remain loving but, because it is not constant, sometimes their thoughts, and so their love gets directed elsewhere. Sometimes they experience effort in transforming themselves and sometimes slight difficulties. Whenever there is even a subtle war with Maya or the elements, because of their love, they remember Baba very quickly and because of their power of remembrance, they are able to transform themselves quickly. But a little time and thought is still taken up in overcoming the difficulty, or in making effort. Not a great deal, just a little, but it means that their love is not unbroken. Sometimes their love becomes ordinary, whilst at other times they are really lost in love. There is a difference in their stage but time and thoughts are not wasted for long. This is why, although they are loving yet not constantly loving, they take the second number.

The third number are those who have a relationship of love only according to the time. Such souls understand that one cannot experience true love from anyone other than the Father and that He alone makes spiritual love constantly elevated. Their knowledge and understanding is complete and they also like this life of love. They understand and they like it but, because of some sanskars of attraction to the body, or because of some particularly old sanskars, or because of some sanskars of waste thoughts and then, due to a lack of controlling power, there is a burden of waste thoughts, or because there is deficiency in the power of the gathering or family which makes them unsuccessful in the gathering, the state of the gathering finishes their love and pulls them towards itself. At one moment they will be flying very well and the next moment, if you were to see them, they have even lost

hope in themselves. So the sanskar of losing hope in the self also prevents you from becoming constantly loving. A sanskar of one sort or another attracts them towards matter or the situation at hand and, because they are now in a state of disturbance, they then remember the Father. They then attempt to lose themselves in the Father's love again. Because they fluctuate according to the time and situation, sometimes they remember Baba and sometimes they spend time battling.

The number one constantly loving souls are always like lotus flowers, detached, yet with deep love for the Father.

Love makes difficulties easy (Avyakt 27.3.86).

The story of true life will continue in a practical form. All of you say, "Baba, we have a lot of love for You." Do you really have love for Baba? Do you say this and also have love for Baba? What would you say? Sometimes you say this, and sometimes you have love for Baba. Baba gave the practical proof of the Father's love: "Whoever you are, whatever you are, you are Mine". But now, the children have to give the proof. What proof do you have to give? Baba says, "Whoever you are, whatever you are, you are Mine," and what would you say? "Whatever it is, You are everything for me." Do you understand? It shouldn't be that there is a little something else also. No. You have love for Baba (Avyakt 24.9.92).

Because of their bhavna (loving feelings), the children who are the embodiment of loving feelings constantly stay in remembrance. As a result of their loving feelings, they experience love for the Father, and they also experience power.

Loving souls, or the souls who are the embodiment of loving

feelings, are moving forward through their love, but they are not constantly victorious. Loving souls constantly have "Baba, Baba," in their mind and on their lips, and therefore they receive co-operation from time to time. They definitely receive the fruit of their love from BapDada according to the time. However, the gyani-yogi souls are nearer in becoming the same as the Father. This is why as well as having feelings, you must also keep the aim of being the embodiment of knowledge (Avyakt 1.4.92).

You must not have love for any bodily beings. They are the creation. You cannot receive the inheritance from them (Sakar 2.6.96).

The sign of love for the Father is to become karmateet.

Therefore, perform actions as karavanhar, and enable actions to be performed: let it not be that the physical organs make you perform actions, but that you make the physical organs perform actions. Enable actions to be performed whilst being completely detached. Let this consciousness be in an emerged form, not in a merged form. When you have this in a merged form, then sometimes, instead of being karavanhar, you become influenced by the organs, which are the mind, the intellect and the sanskars. What is the reason for this? "I, the soul, am karavanhar, I am the master, I am a special almighty authority soul." This awareness gives you the awareness of being a master. Otherwise, sometimes, the mind rules you and sometimes you rule the mind. This is why you are not constantly able to have the manmanabhav stage in a natural way. I am totally separate. I am not just separate, but I am the master. When I remember the Father, I am a child, and when

I am the soul who is enabling the actions to be performed, I am the master (Avyakt 10.3.96).

The special foundation of Brahmin life is love. At the present time, the easy method for success in every service is also love. The foundation of a yogi life is faith, but the foundation of the Brahmin family is love. This love can bring the heart closer. In the service that is being done either abroad or in Bharat, the success of that service and the method of service is also spiritual love. People have heard about knowledge and yoga, but the speciality and newness are that they experience elevated thoughts and love through drishti. And, this is what the world especially needs today. No matter how body conscious one may be, love will even bring such body conscious souls close to Baba. Those who are beggars of peace are also beggars of love. You can give them the experience of peace through the drishti of spiritual love, because this love brings a natural experience of peace, it enables them to experience peace, because they are lost in love (Avyakt 2.9.85).

Today, BapDada the Ocean of Love has come to meet his loving children. This spiritual love, Godly love, is altruistic true love. This love of a true heart is that which enables all you souls to become loving throughout the entire kalpa, because this Godly love, soul love, eternal love, spiritual love, is the foundation of Brahmin life. If there isn't the experience of spiritual love, the true bliss of Brahmin life cannot be experienced. Godly love is the magnet which is able to transform even an impure soul. It is the easy method of transformation. Love is that which enables you to claim all

rights. It is the foundation for enabling you to have the experience of spiritual intoxication. If there is love, then Brahmin life is entertaining. If there isn't love then Brahmin life is dry and it becomes a life of labour. Godly love is the love of the heart. Worldly love breaks the heart into many different pieces because it has to be distributed; there has to be the responsibility of fulfilling love with innumerable souls. Alokik, spiritual love is that which brings together all the broken pieces of the heart and links them to one. If there is love for the one Father, then automatically the soul becomes co-operative with all because Baba is the seed. By giving water to a seed every leaf automatically receives water and then there is no need to give water to each leaf individually. To be linked in love with the spiritual Father means to have love for all, and this is why the heart isn't broken into pieces any more. It is love that makes every task easy and liberates the soul from labour. Where there is love, remembrance comes automatically and easily. **It is difficult to forget the one you love, to remember that one isn't difficult.** No matter how much knowledge or understanding there may be in the intellect, **accurate knowledge means that knowledge which is completely filled with love.** If there is only knowledge and there isn't love, then knowledge is dry. It is love that gives the experience of all relationships from the heart. If one is only an enlightened soul, a gyani soul, then there is remembrance just with the head, only on an intellectual level. But one with love has remembrance from the heart.

If there is knowledge but there isn't love of the heart, there will be no fruit of attainment. This is why there is labour. Love means that the soul is merged with the ocean of all experiences, of all attainments.

In fact, the love of the heart is able to settle all past accounts (Avyakt 6.1.88).

All the loving souls have one deep desire: an elevated thought that we must be equal to Baba, that we must be merged in love. To merge in love means to be equal to Baba.

To become equal to Baba means to give the return, and everyone can do this.

You must give the return and you must also return with Baba. This is why your love and remembrance are unique in the world, and they make you loved by Baba (Avyakt 22.1.88).

Just as Baba is the Ocean of Love, so too, anyone who comes in front of you, the master oceans, whether they are enlightened, gyani souls or agyani souls, should have the experience of a wave of love coming from you, the master oceans of love. Just as when someone goes to the shore of the natural ocean they automatically experience coolness and peace, in the same way, on coming to the master oceans of love, they should have the experience of spiritual love and feel they have come to the place of attainment, of real love. There should be the fragrance of spiritual love in the atmosphere. Everyone says they have love for Baba and Baba also knows they have love for Him but now the fragrance of love has to radiate into the world. Let every soul have the experience of this fragrance. Let every soul mention this, "This elevated soul has love not only for the Father but constant love for everyone." When they have the two experiences, that is, that there is love for all and that it is constant, then they will say that the soul is the master ocean of love. Today's world is

hungry for the real love of the soul. Having seen selfish love again and again the heart is disenchanted with that love. That is why they feel that the experience of spiritual love, for even just a few moments, is the support of life.

The system of speaking has been in existence since the copper age but the speciality of Brahmin life is that speaking should be the giving of something. On the path of bhakti speaking means taking something but **now speaking means to be giving something**. You are children of the Bestower, the children of the Ocean, so, whoever comes into contact should have the experience that they are taking something with them, not just that they have listened to something, but that they are going with their hands, that is, their intellects, full, either with the wealth of knowledge, the wealth of love, the wealth of yoga power, the wealth of the powers or the wealth of co-operation. That is called true service. Be true servers so that with a second of drishti or with two words or with powerful vibrations through your attitude or your connection, you become the bestower and serve. Ones who always give in this way will constantly have the experience that there is progress, that at every moment there is further growth taking place. Otherwise there is the feeling that, though I am not moving backwards yet I'm not moving forward in the way that I should. And so, be the bestower and let others have an experience (Avyakt 11.12.85).

BapDada's love is merged in all the children. Every-one is flying ahead with the power of love. This flight of love is making all the children come close to the Father, in their mind, with their body and also in their heart.

Love means to remain close, to pass (to be victorious) and to pass through all external situations very easily.

However, as time goes on, to pass with the power of love is becoming so easy and it will become easier. Just as it is easy to remain close, so too when it becomes constantly easy to pass through everything, you will not then have to pass, you already will have passed. **You have the firm faith that you have already passed. You simply have to repeat it** (Avyakt 14.04.94).

Angels are loved so much. In fact, if an angel comes to people in their dreams, how much happiness do they experience? The life of an angel means a lovely life. Baba is most beloved and so the children are also loved by all. You are not the ones who are loved by your children and grandchildren. You are not those who are loved on a limited scale, but loved on an unlimited scale, because all souls are your family, not just a family of 10 or 12. How big is the family? Unlimited. Loving to all. No matter what type of soul it is, you are loving to all. It is not that you only have love for those who have love; no, but loving to all. It is not that you don't love those who fight, or even those who say something. No, loving to all. How much did you defame the Father since the copper age? Then, did Baba get angry or did He give love? He gave you love, didn't He? And so, follow the Father. No matter what type of soul it is, your drishti and feelings should be of love. Now think, who are you? What will the mothers say? The mother-in-law is very bad, the sister-in-law is very bad. No, loving to all. There are no other feelings towards anyone. No matter what they say, or what they do, your feelings should be pure. You should bring benefit to them. There should be the feeling of benevolence for everyone; such a soul is called an angel (Avyakt 10.01.94, groups).

Constantly remain absorbed in God's love and you will forget the world of sorrow (Sakar 21.6.96).

This meeting is a spiritual meeting. This meeting is the meeting between Baba, the Comforter of Hearts, and the children with a true heart. This meeting is one that removes all types of distress. It is one that gives an experience of the stage of spiritual honour. This meeting easily transforms the old life. This meeting is one that makes you completely experienced in all the elevated attainments. All of you multi-million times fortunate souls have arrived to celebrate such a unique meeting of love. This meeting with God is a meeting for all attainments and a meeting to have the experience of all relationships. It is a meeting that makes you complete with all treasures. It is the meeting of the elevated alokik world of the confluence age.

In fact, you remain in this meeting with God constantly. Why is this? You have love for Baba, and Baba has love for you. So how do those who have love remain? They constantly remain in celebrating the meeting of love.

When you remain with Baba, what happens between Baba and you? It is a meeting, the celebration of the meeting, is it not? If someone were to ask you where you reside, you would reply with a sparkle, **"We remain in the celebration of a meeting with God."** Is that so? This is called love. True love means that there is no separation between the two, either physically or in the mind. They can neither be separated nor can anyone separate them. Even if souls of the entire world, the millions of souls, or if matter, Maya or any situation try to separate you, none of them has the power to separate

this meeting of God's love. This is called true love. Those who try to finish that love may themselves finish, but love can never finish. Are you such strong and true lovers?

You only receive such love now during this birth. God's love at this time creates the reward of lives full of love for many births. However, now is the time of that attainment. Now is the time to sow the seed. There is so much importance of this time. Those who are loved by the One with a true heart constantly remain merged in love. No one has the courage to come close or to oppose such souls who are merged in love. If you are merged in love, no one's attraction can attract you. Just as the power of science takes human beings away from the attraction of the earth, in the same way, the stage of being merged in love takes you very far from all attractions. If you are not merged in love, there can be fluctuations, because although there may be love, you are not merged in love.

You do have love. Don't just stop at this but become merged in love. It is because of this elevated stage that people consider the stage of being merged to be very elevated.

To become merged means to be liberated from bondage. This is why the stage of being merged is considered to be very elevated. To be merged means to become lost.

In their stage of being merged, there is neither any experience nor is there any attainment. Whereas when you become merged, you have an experience and an attainment. You can challenge and tell them that, whereas they are trying for the stage of becoming merged, **you are now experiencing the stage of being merged whilst alive.** When you become merged in love, when you become lost in love, do you remember anything else? You experience Baba and yourself to have become equal. You are merged in love. There is nothing

except Baba, and so you become one. **To meet together and become one, to become equal means to become merged; to become one.** Is it that although you have it sometimes, it is still to become constant? At the time of performing actions, are you able to experience being merged? Are you able to do this? Or is that you have to sit specially to be merged. What do you think? Are you able to become merged in the stage of being a karma yogi or is it difficult? Is it possible to perform action and be merged at the same time? Would you not have to come down in order to perform actions. Is it possible to become merged whilst performing actions?

"Baba and I". With this love, you will not feel anything to be difficult, nor will there be tiredness. Love means that everything is accomplished, it means to forget the questions, "How will it happen? What will happen? Will it be right or not?" Everything is guaranteed.

Balance means to remain equal. There should be equality in remembrance, tapasya and service. **There should be equality in power and love,** equality in having love and in being detached. There should be equality in being detached at the time of performing actions and in being detached whilst sitting separately. Someone who claims a number in the art of maintaining a balance of equality will become great. So the entire confluence age is the Day of Love when Baba and the children have especially become companions. It is not just today that is the day of love, but every day is the day of love. There are the small games within the game of the unlimited drama.

Children have so much love that they feel that nothing is complete without Baba. Therefore, in order for this love of the

heart to be expressed, this game of today has been created (Avyakt 13.2.92).

In return for the love, Baba, the Bestower of Blessings is giving this blessing: May you always be the image of love with every soul, in every situation. Never let go, never forget your loving image, the loving face, the loving interaction, the loving relationship and connection. Whether it is an individual or nature, or whether it is a fearsome form of Maya that comes in front of you in the form of fire, keep transforming it with the coolness of love. During this new year, especially accept love and give love. You have to create the loving world through loving vision, a loving attitude and actions that are filled with love. Even if someone does not give you love, you, the master loving souls, must be the bestowers and keep giving spiritual love. Nowadays, many human souls are thirsty for love, that is, for true love. They are thirsty for one moment of love, that is, they are thirsty for one drop. Without true love they are wandering around in distress. They are searching for true spiritual love. You are the master oceans of love who support such thirsty souls. Ask yourselves: what has been the special basis for transforming you, and attracting you to be part of the Brahmin family? This true love, the love of the Mother and Father, the love of the spiritual family, this love has transformed you. You understand gyan afterwards, but the basis of the first attraction is the true selfless love of the family.

There are many millionaires and multi-millionaires in the world, but they are begging for God's true love. Why is that? This love cannot be experienced through having multi-millions. Look how the scientists have given so many instruments of temporary happiness to the world! However, the greater the

scientists, the more they are searching for something else. They remain lost in this search. They do not experience contentment.

They do not experience life to be loving and complete as you do. Look how the political leaders are so busy in guarding their position! They are worried about what will happen tomorrow, whereas you Brahmins constantly swing in the swing of God's love. You don't have any worries about tomorrow. The sign of love is to become equal. What do each one of you say? "My love is greatest". You say this, do you not? If you were to ask anyone, whose love is the greatest for Brahma, what would they reply?

Everyone will say, "Mine." When it comes to love, you think your love is the greatest. Become the same in making intense effort: "I want to be number one with Baba. I want to be threaded as the bead next to the dual bead." This is known as giving the return of love (Avyakt 18.1.92).

You have received a right to Godly love, and where there is love, there is everything, whereas where there is everything but no love, there is nothing. You are so lucky that you have become worthy of Godly love, and that too was so easy.

All love is merged in Godly love.

Whatever love you need, you can experience the love of that form. However, it is not love of souls, but Godly love. So, you have received such a right, have you not? Have you claimed all rights? You are not those who are going to be happy with just a little. When the Bestower is giving you fully, why do you only take a little (Avyakt 23.12.93)?

All of you stay in Baba's heart, do you not? You cannot be

separated from the heart. No one can have the courage to separate you from the heart of the Comforter of Hearts. You even sing the song that you cannot be separated. Even if the entire world tries to separate you, even then, you cannot be separated, because you are the only ones who are the few out of multimillions. Those people are nothing compared to you. This is the sign of being a group that moves fast (Avyakt 18.2.94, group 4).

Love from the heart is the main foundation for elevated attainment.

Make effort with love. Love is such a thing that under its influence, those who would say, "No", say "Yes". If they do not have time, they will make time. There is always elevated fruit from pure feelings (Avyakt 30.11.85).

MANNERS

Both the face and the activity of a royal soul will give the experience of the manners of truth. In any case, royal souls are known as the goddesses of manners. Their speaking, their walking, their eating and drinking, sitting and standing, their every action will automatically reveal the manners and the truth. It should not be that you prove the truth, and yet you do not have any manners. Many children say, "I don't normally get angry, but when someone speaks lies, I get angry." Someone speaks lies and you speak with anger; who is right out of the two? Those who prove the truth will always have manners. Some are clever and say, "I don't get angry, but my voice is

loud, my voice is sharp." With the instruments of science, one can reduce or increase the sound, so can you not, with the power of silence, reduce or raise your sound (Avyakt 11.12.91)?

What other cleverness did Baba see? Nowadays, you use a very special language. What do you say? We cannot bear to see falsehood, we cannot bear to hear about any falsehood, and this is why when we see something else, there is a great force (agitation) inside us. When we hear something false, there is great force inside us. So is this right? Is this language right? There should be force when there is something false, should there not? If that is false and you become forceful seeing that which is false, is your force true or false? What is it? So, the force is false, is it not? "I will do this and show them." "I will finish falsehood and show them." To challenge in this way is right, is it not? Is it not right? You are doing something good when you finish it, are you not? So always remember what the sign of falsehood is. The one who is following the truth, and wants to finish falsehood, has a good aim that he wants to finish falsehood. However, in order to finish falsehood, you also need the power of truth. So are force and anger signs of truth? Will there be force when there is truth? Should there even be a little bit? There should not be any. If I feel angry seeing that which is false, if I am angry seeing that which is wrong, is that right? It is not right. Would you not feel the heat if someone starts a fire? Or can you remain heat-proof? If you have the knowledge that this is the fire of falsehood, and you can feel the heat of that, then what will you do for yourself? Your will keep yourself safe, will you not? Or would you say that you cannot escape from the heat of the fire? You will keep

yourself safe, will you not? Or is it all right to get slightly burnt by the heat of the fire?

So always remember that the sign of truth is manners. If you are true and you have the power of truth, then you will never let go of your manners. Prove truth but with total manners. If you let go of your manners, and then wish to prove the truth without manners, you will not be able to prove the truth. In fact, what happens is that you wish to prove the truth, but if you let go manners and prove the truth, then the proof will become stubbornness, not proof. The sign of lack of manners is stubbornness and the sign of manners is humility. The one who proves something false to be false will always remain humble and will interact with manners. So did you hear about the second type of cleverness? So don't be clever in this way. This is also homework. Let go of such cleverness and become humble, completely humble. To say "I am right and this one is wrong" is not humility. People of the world also say that if someone tries to prove the truth, then there is something or another not quite right. This has become the language of some children. "I am telling you the complete truth. I am telling one thousand per cent truth." But there is no need to prove the truth. **Truth is like the sun, which cannot remain hidden.** No matter how many walls may come in front of it, the light of truth cannot be hidden. A truthful person will never say, "I am telling the truth", although others may say that you are speaking the truth (Avyakt 15.4.92).

Be a carefree emperor of the wasteful. Some take it wrongly when it comes to the code of conduct; they say: "BapDada has said, become a carefree emperor." However, do not become carefree in the code of conduct (Avyakt 9.1.95).

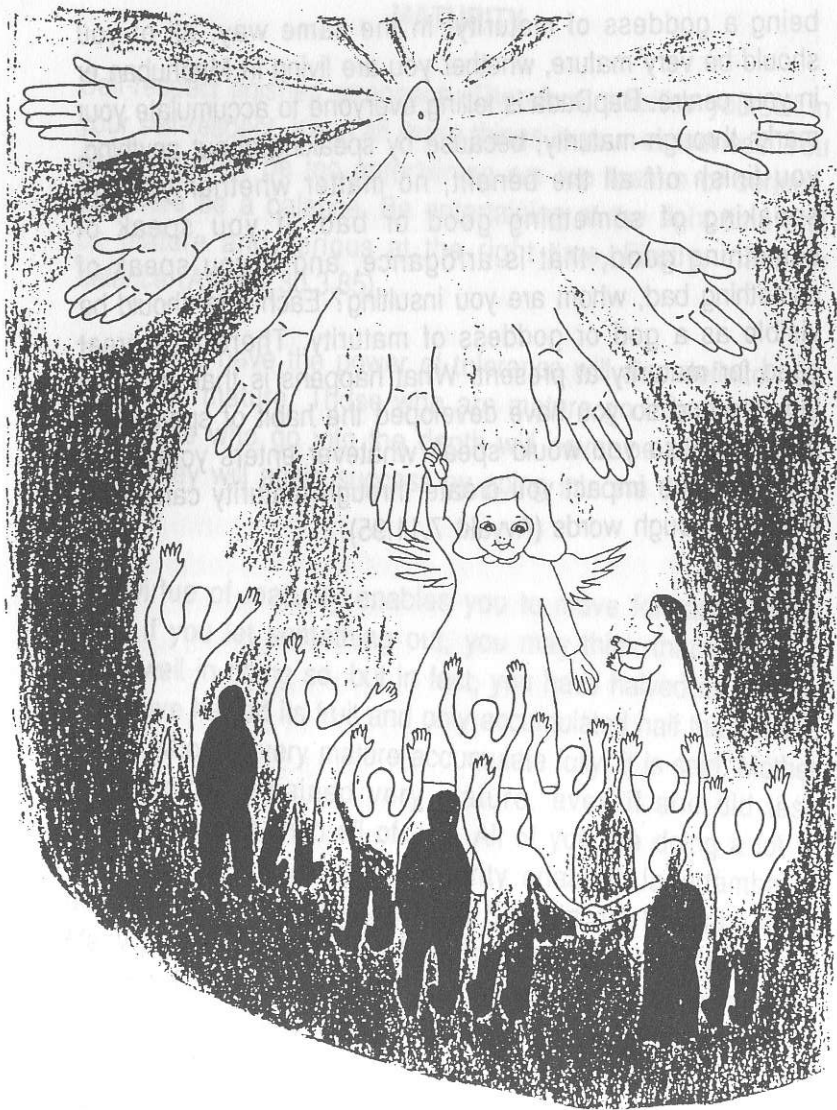
MATURITY

Self-respect finishes arrogance. Therefore, stabilise yourself in your self-respect. Keep all these things in your awareness. You should neither be too entertaining nor too mature or serious. Let there be a balance. Be entertaining at the right time and be mature and serious at the right time. Firstly, maintain balance (Avyakt 30.3.85).

Those who have the power of tolerance will also definitely be deep and mature. Those who are mature go into the depth, and those who go into the depth will never be afraid of any task. They will attain success by going into the depth (Avyakt 8.6.71).

The virtue of maturity enables you to move forward a great deal. If you let something out, you may think that you have done well in doing so, but in fact, you have halved its benefit. You have halved its fruit and only accumulated half the benefit. Those who are very mature accumulate fully. It is said: Mother Jagadamba remained very mature, even if she did less physical service than all of you. All of you are doing a lot of service, but the virtue of maturity enabled Jagadamba to accumulate in her account fully. She did not lose any of it. Many people do a lot, but they lose half or three-quarters of the benefit from it. You do something, but when something happens, you either lose all its benefit, or, if something minor happens, you lose three-quarters of the benefit from it. In the same way, if you speak about something of your own self, you lose half the benefit, so what remains? So, since the speciality of Jagadamba is to accumulate in the account by

being a goddess of maturity, in the same way, all of you should be very mature, whether you are living in Madhuban or in your centre. BapDada is telling everyone to accumulate your marks through maturity, because by speaking about anything, you finish off all the benefit, no matter whether you are speaking of something good or bad. If you speak of something good, that is arrogance, and if you speak of something bad, whom are you insulting? Each one should be visible as a god or goddess of maturity. There is a great need for maturity at present. What happens is that you give lectures and so you have developed the habit of speaking a great deal, so you would speak whatever enters your mind. However, the impact you create through maturity cannot be created through words (Avyakt 7.11.95).



The realization in the heart enables you to claim blessings from the Comforter of Hearts (Avyakt 2.11.87).

MERCY

At the present time, the special task of you, the children of the merciful Father, is of having mercy for all souls. You have special mercy for those who are ignorant and who do not have knowledge. What do those who are ignorant do? **Mercy means to give courage in any way, to give power to weak souls. This is being merciful (Avyakt 10.12.92).**

Have mercy on yourself and on others. Don't speak about the things that you see and hear, don't think about them. **Not to think about that which is wasteful means to have mercy on the self, not to see it means to have mercy on the self.** Constantly have mercy, have compassion for those who do things or say things. This means, to have good wishes and mercy for the soul from whom you heard and saw wasteful things. You don't have mercy in any other way, you don't give blessings with your hand, but by not keeping what you saw in your mind means to have mercy for that soul. If one speaks about wasteful things that are seen or heard, it means that the seed of a wasteful tree is growing. When you spread waste into the atmosphere it becomes a tree. Because anyone who sees or hears something bad is not able to contain it within his mind, he will definitely speak and tell others about it. And what happens when one and one come together? Many others collect from one. So when a rosary is created one after another, the one who started it all then becomes even more stubborn to justify the waste. So what is spreading in the atmosphere? The waste has spread, it is smoke that is spreading. Is this a blessing or smoke? Therefore, merge the waste that you see, with love. While listening to it, merge it with

the pure feelings of love. Don't extend it further. This is known as having mercy on others, of giving blessings (Avyakt 31.12.87).

Become merciful towards the ignorant, distressed souls belonging to your family. There should be mercy from the heart.

For a fast speed in the efforts of the Brahmin family, and for self-progress also, there is also a need for being merciful. When you become merciful there is self-progress because a merciful soul constantly and naturally has the attitude of unlimited disinterest. There should be mercy for the self in that 'I am a soul who belongs to the highest-on-high Father, and has that aim of becoming equal to the Father'.

According to this, if there is any weakness in the original, elevated nature and sanskars of being equal to the Father, there should be the mercy of the heart. The mercy of your own heart enables you to have disinterest for the weaknesses. You are the embodiment of the points, but what is especially needed for becoming the embodiment of a point? Mercy for the self and mercy for others.

On the path of knowledge also, those who are accurately merciful do not fear three things, but they have the power to step away from these things. These are: carelessness, jealousy, and hatred. Ninety percent of the reasons for any weakness or defects are these three aspects.

The mercy in their heart finishes their carelessness. And when there are feelings of mercy for the self, so then, as are the attitudes and the awareness, in the same way, they automatically become merciful for the whole Brahmin world. And this accurate mercy is based on knowledge. Mercy

without knowledge can sometimes create a loss, but mercy based on knowledge does not allow the feelings of jealousy or hatred to emerge from the heart.

Together with mercy based on knowledge, there is also the intoxication of the spirituality of the self. There isn't simply mercy, but as well as the mercy, there is also the intoxication. There is the balance between the two. Because if it isn't mercy based on knowledge, if it is ordinary mercy, there is then the possibility of becoming influenced by that soul, whether in the form of attachment or in any weak-ness (Avyakt 31.3.90).

Only those who are merciful can bring benefit to others (Avyakt 9.12.93).

Are you able to hear the subtle call of time and of all the souls according to the time? Or, do you constantly remain busy with your own self? All your devotee souls of the previous kalpa are invoking you, their special deities. They are chanting, "Come! Come!".

Whilst enhancing their invocation with beautiful music, that is, whilst playing a lot of musical instruments, they call out very loudly. They adopt many different means to make all of you happy. Whilst listening to them in the living form in an incognito way, do you not have mercy for them? Or, are you still busy in having mercy for your own self? Only by stabilising yourself in the form of a world benefactor, a great donor and a bestower of blessings will you be able to feel mercy. You will only have mercy when you experience yourself to be the form of a world mother or world father. Then, you would not be able to tolerate the sorrow or wandering of any soul. However, you remain stable in this form for a very short period. According

to the time, the form of service has to be vast and unlimited. What is the unlimited form of service? Would you call what you do at present unlimited? That you had an unlimited mela? In comparison to the early days, you may call it unlimited, but what is the final unlimited form? (Avyakt 3.10.75)

People of all religions ask for mercy, they definitely ask for this. It doesn't matter which religion some-one belongs to, they may not all ask for happiness, but they all want mercy. So who will give them this? You are bestowers, are you not? Or, are you those who take? You are those who receive and then give to others. You are children of the Bestower. Therefore, become merciful towards your brothers and sisters. And, when you do service whilst being merciful, there will automatically be the feeling of being an instrument. No matter how bad someone is, if you have mercy for that soul, you would never have any feelings of dislike, jealousy or anger towards that soul. The feeling of mercy easily brings about the feeling of being an instrument. It should not be mercy based on selfishness, but true mercy. Internally, you may have attachment towards a certain soul, but you think that you are having mercy for that soul. Therefore, that is selfish mercy, not true mercy. There cannot be any attachment in true mercy. There is no body consciousness in it. The soul has mercy for another soul. There would not be any body consciousness or name or trace of any physical attraction.

Now check: Do you have selfless mercy? Do you have mercy that is free from attachment? (Avyakt 10.3.96)

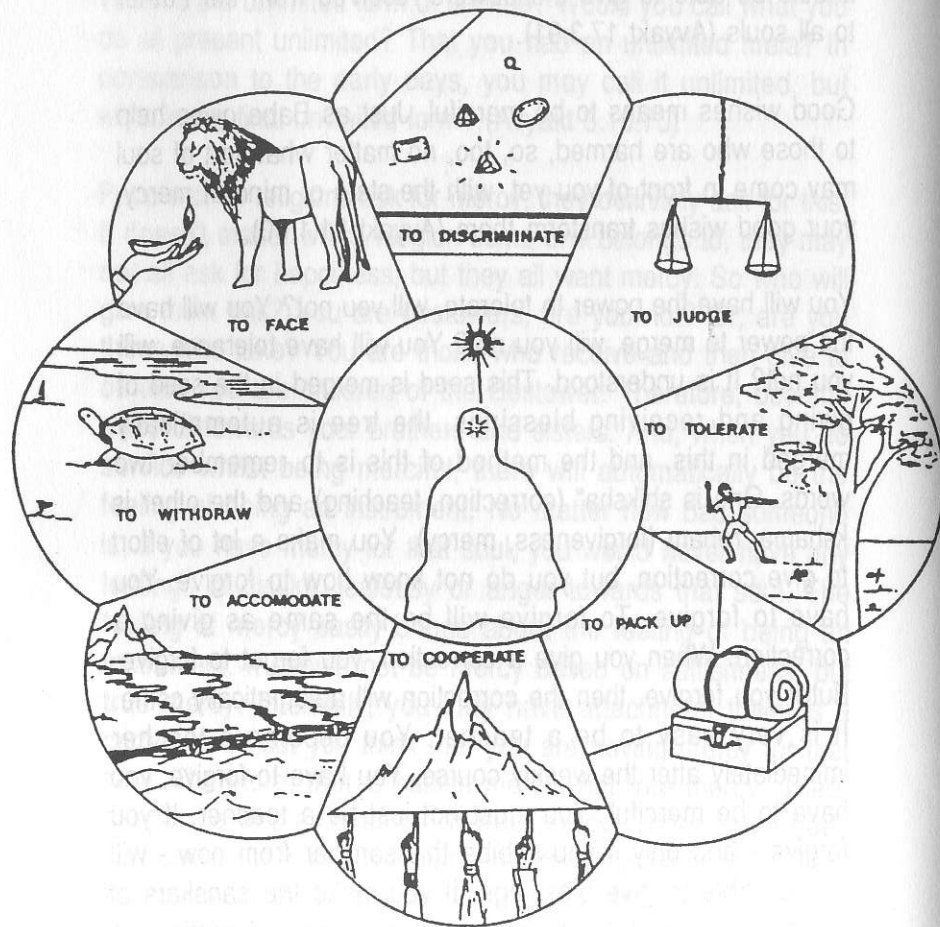
Always check: "Having become a child of the Merciful Father, for how many souls have I become merciful?" Not just through

words, but through your thoughts, attitude and atmosphere, you should be able to give the powers received from the Father to all souls (Avyakt 17.3.91).

Good wishes means to be merciful. Just as Baba gives help to those who are harmed, so, too, no matter what sort of soul may come in front of you yet, with the state of mind of mercy, your good wishes transform them (Avyakt 21.1.80).

You will have the power to tolerate, will you not? You will have the power to merge, will you not? You will have tolerance, will you not? It is understood. This seed is merged in the seed of giving and receiving blessings, the tree is automatically merged in this, and the method of this is to remember two words. One is shiksha" (correction, teaching) and the other is kshama, reham (forgiveness, mercy). You make a lot of effort to give correction, but you do not know how to forgive. You have to forgive. To forgive will be the same as giving a correction. When you give a correction, you forget to forgive. But if you forgive, then the correction will automatically come. It is very easy to be a teacher. You become a teacher immediately after the weekly course. You have to forgive, you have to be merciful. You must not just be a teacher. If you forgive - and only if you imbibe this sanskar from now - will you be able to give blessings. If you make the sanskars of giving blessings strong from now, then people will continue to take blessings from your non-living images (Avyakt 30.11.92).

Mercy is normally for the ones who are experiencing sorrow (Avyakt 13.1.86).



THE EIGHT POWERS

OBEDIENCE

The children are sometimes obedient because they have remembered and at other times the instruction is remembered only after the action has been carried out. Why is this? Because the soul is not the embodiment of the remembrance of those instructions, there isn't the experience of visible fruit from an elevated thought or elevated action. After having performed the action, the soul remembers why the result was such.

The number one stage is when there is easy and automatic awareness of being obedient, and the second number is what you heard about, that is, of those who sometimes remember the instruction and then perform action, but sometimes only remember after the action has been performed.

Number one obedient ones do not labour in each action because in activity throughout the day, from amrit vela to night time, they constantly carry out every action according to instruction. Therefore, they experience special blessings from Baba in the form of fruit, because the blessings of BapDada's heart are in every step of the obedient children. Because of the blessings from the heart every action is fruitful. Action is the seed, and because action is the seed the attainments from it are the fruit. So because the seed, that is every action, of a number one obedient soul is powerful, that soul attains the fruit of every action, that is he achieves contentment and success. There is contentment with the self and also with the result of the action, as well as with the connections and relationships with other souls. The number one obedient soul constantly and automatically experiences these three types of contentment (Avyakt 14.1.88).

OBEDIENCE

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.

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 (Avyakt 28.9.69).

Those who take every step according to Baba's shrimat, those who say, "Yes, my Lord" to the Father, the Almighty Authority, the One who is known as the Lord and the One who is now present in front of you, that is, those who follow orders in a practical way are the ones who experience every power to be present in front of them. That is, the power says, "Yes, my Lord" to them. **If someone is able to follow shrimat or an order easily and does it, but does not do that which he finds difficult, if he follows some orders but does not follow others, sometimes saying, "Yes, my Lord," and sometimes, "No, my Lord," the practical proof, the practical example, is that not all the powers become present for such a soul at a time of need (Avyakt 20.12.92).**

In order to claim a right to all virtues and powers, be obedient (Sakar 12.4.96).

Those children who fulfil the instructions of the Father's great

versions are called obedient children. Baba's blessings always go to obedient children. The obedient children are automatically worthy of blessings. Samja (understood)? (Avyakt 10.3.86)

Why did father Brahma become number one? He constantly obeyed the orders of the Father, the Teacher and the Satguru. He said, "Yes, my Lord", to every order. You saw how he put the Father's orders, to be full in the inheritance of all treasures and to make others the same, into practice. He used all the treasures of knowledge, powers, virtues, the importance of the elevated time, and the treasure of elevated thoughts from the first day to the last day.

The Father's order is that you must not even waste one breath, one thought or one second. So, did you follow this order practically throughout the day? Or, did you sometimes put it into practice and sometimes not? If you are obedient sometimes and not at other times, then in which list would you be?

Constantly say, "Yes, my Lord", and the Lord is ever-present. Did Father Shiva ever become separated from father Brahma? He remained ever-present, did He not? The child said "Baba", and the Father said, "sweet child", and so he remained ever-present. He always said, "Yes, my Lord", for service. Whether it was day or night, as soon as he received the order for service, he put it into practice. And, in performing actions also, he always said "Ha ji"(Avyakt 26.1.95).

What was the first step that father Brahma took in following the Father's shrimat? The first step is that he became obedient; he put the instructions he received into practice. So check: are

you following the Father in the first step of being obedient. From amrit vela until night, are you moving along according to the instructions you have received for your thoughts, words, actions, connections and relationships? Or, are you able to fulfil some instructions and not others? Are your thoughts according to the instructions received or are they mixed? If they are mixed, are you fully obedient or half obedient? You have received clear instructions for your thoughts at every moment. At every moment, and in every moment, are you placing your every footstep in Baba's footstep? Or, are the footsteps of the Father one thing and the footsteps of the child something else? That would not be called obedient, would it? Whether in connection with God, or in your interaction with others, check the percentage of how much you are following the instructions you have received for both. Do you know how to check? The first step is that he became obedient, and this is why those who are obedient automatically receive blessings from the Father. Together with this, you also have blessings from the Brahmin family. So check: Whatever thought you had, whether for the self, for service, for physical actions, or for many other souls, **if you remained obedient, the sign of that is contentment within the heart.**

If you are accurately obedient, if you have blessings, then you yourself as well as others will remain double light (Avyakt 19.1.95).

If you become angry with someone, you accumulate one hundred-fold punishment and your stage will fall, because you are not obeying the orders of God. You receive the order from Dharamraj that you must become pure. If, after belonging to God, you disobey His orders, you accumulate one hundred-

fold punishment (Sakar 9.6.96).

Constantly to follow His directions at every step means to fulfil the responsibility of companionship. Are you those who fulfil this responsibility or those who simply have love? Those who are able to have yoga for a short time and then break their yoga are said to be those who are still developing love for the Father. Those who fulfil the responsibility of love are absorbed in love. They are totally unaware of the body and bodily relations (Avyakt 19.10.75).

PEACE

Baba says: You souls are embodiments of peace. If you wish to sit in peace, you must consider yourself a soul and a resident of the land of peace. You can sit in peace for a short time.

So Baba explains: Peace is your original religion.

When we become detached from these organs, the soul is peaceful. The soul can stabilise itself in its original religion for as long as it wants, whether we work through this body or not. So you can sit in peace. This is true peace (Sakar 16.6.96).

This spiritual shakti army is a unique army. It is called a spiritual army, but its special power is the power of silence. It is an army that brings about non-violence and peace. So today Bapdada was seeing every child, He was seeing those who are the bestowers of peace. He was seeing to what extent each one has accumulated the power of silence. The power

of silence is the special weapon of this spiritual army.-
The power of silence changes the entire world from peacelessness to peacefulness. It not only transforms the human souls but it also transforms nature. You still have to understand and experience this power of silence more deeply. The more powerful you become with this power, the more you will experience the greatness and importance of this power of silence.

However, the power of silence is even more elevated than the power of speech and physical instruments for service. The instruments of the power of silence are elevated as well. Just as the instruments for service through speech are the pictures, the projector or the video that are prepared, in the same way the instruments of the power of silence are pure thoughts, pure feelings, and the language of the eyes. Just as through the language of the lips you give the introduction of Baba and the creation, in the same way on the basis of the power of silence, **through the language of the eyes, you can give an experience of Baba with the power of silence.** Just as an image is visible through a projector, in the same way through the power of silence, your image, as well as the sparkling image of the Father, can clearly be shown on your forehead. **If you are stable in the stage of pure feelings and the feelings of love, those same feelings will also emerge in others. Your pure feelings will create their feelings.** Just as one light is able to ignite another one, in the same way your powerful pure feelings will easily emerge elevated pure feelings in others. At the moment through words you carry out physical tasks easily. In the same way, with the elevated instrument of the power of silence, that of pure thoughts, you can easily carry out physical tasks and even inspire others to

carry them out. Just as the telephone and the wireless are the instruments of the power of science, in the same way these pure thoughts will give you an experience of accomplishing the task as though conversing personally through a telephone or wireless.

Therefore, hey, bestowers of peace, elevated souls, experience this power of silence. With this practice you have become powerful in your speech, so in the same way increase the practice of the power of silence. As the time goes by, you will not have time to do service through speech or physical instruments. At such times the instruments of the power of silence will be necessary, because if the weapon is powerful it does more work in less time. That which is extremely subtle is very powerful. So pure thoughts are more powerful than words. Therefore, the influence of the subtle is powerful.

Where words cannot accomplish a task the instruments of the power of silence, pure thoughts, pure feelings, and an experience of mercy and love through the language of the eyes can accomplish the task. **For instance, if someone argues a lot then with words they will argue even more, so what do you do with such a person? You make him sit in remembrance and give him an experience of the power of silence, don't you? And if they experience silence through remembrance for even one second, they themselves surrender their argumentative intellect in front of that experience of silence. So increase the power of silence. Hey, bestowers of peace, your bhagats experience temporary peace from your non-living images. Mostly they ask for peace because with peace comes happiness. BapDada was seeing how many souls have an experience of the power of silence. How many simply speak about it and how many**

experiment with it? For that experience one needs to be introvert and to be in solitude.

To be in solitude does not mean to draw away from everything.

Whilst living in the household of service there can be so much time in between when you can experience being in solitude.

To be in solitude means to be stable in any one powerful stage. Stabilise in the stage of being a seed, stabilise yourself as a server in the stage of being a lighthouse and a mighthouse, that is the one who gives light and might to the world.

Through the stage of being an angel, give an experience of subtle stage to others. If you become concentrated and subtle in this stage, even for one minute or one second, this stage of one minute can bring benefit to you and to others.

To be in solitude means to stabilise your mind and intellect in one powerful stage. You saw sakar Baba. **The sign of his closeness to the complete stage was that even while listening to the news of service he used to be in solitude.**

So you experienced the sign of his complete stage of introversion and solitude while moving, listening, and eating.

Even when all other instruments for service are available there will also be a need for service through the power of silence, because the power of silence is the power that gives experiences.

You will then take them beyond with a glance through the instruments of the power of silence. **With your pure thoughts you will finish the waste thoughts of other souls. With your pure feelings you will create in them feelings of love for Baba. In this way you will make souls content with the power of silence,** and then they will sing praise in front of you

souls, the living bestowers of peace, saying, "Bestowers of peace! Bestowers of peace!" (Avyakt 18.11.87)

PURITY

Purity does not just mean celibacy. Complete purity means that none of the vices should be touched even in thought. Just as in life, brahmin people consider any physical attraction or physical touching to be impure, in the same way, if the mind or the intellect is attracted to or touched by the thought of any vice, that is also considered to be an impurity. Those who have the personality of purity, who have the royalty of purity will not touch that which is bad, even through their mind or intellect.

The personality of purity means greatness and speciality in every action. Personality means to constantly remain busy in serving the self and others, that is, not to waste your energy, time and thoughts, but to use them in an worthwhile way (Avyakt 4.12.91).

Accurate faith is: I now belong to the Father, the Supreme Soul, and I recognise, accept and move along considering myself to be a soul, and know the Father as He is. This is accurate faith.

If you have number one faith, then as you progress, you should not find it difficult to imbibe the main subject of purity. If purity makes you fluctuate even in your dreams, if it causes fluctuation, then understand that your foundation of the number one faith is weak. This is because the original religion of the soul is purity. Impurity is an external influence and purity is your

original religion. So when you have the faith of your original religion, no other religion can make you fluctuate (Avyakt 4.12.95).

The foundation is purity. However, the definition of purity is very deep. Where there is purity, all the things that you all spoke about - having a faithful intellect, honesty and cleanliness etc. - all these things are included in that. However, BapDada sees that the deep definition or significance of purity is not very clear in your intellect. To have waste thoughts or to enable waste thoughts to be created, to have waste thoughts yourself or to be an instrument to create waste thoughts in others; is it purity to have these waste thoughts? Are waste thoughts purity? So all of you should put the significance of purity in thoughts into practice. If you examine it, out of all the five vices, from lust to attachment - the first vice is lust and the last is attachment - when any vice comes, where does it first come? It first enters your thoughts, does it not? Or, does it come in your actions first? It first comes in your thoughts. Would you not call those thoughts, waste thoughts? You would. Anger also creates waste thoughts. Lust means to have wasteful vision. If you have wasteful vision towards any soul, would that be accepted as purity? It would not. So, why do you not surrender your waste thoughts out of love for the Father? Are you able to do this? It is very easy to say, "Ha ji". However, BapDada has everyone's chart. Even now, the majority of you have thoughts based on the five vices, no matter what vice it is. "Why is this like this? Why is it like that? It should be like this." And, something common that BapDada tells you about is that gyani souls either have arrogance of their virtues or their specialities, and the more

they progress, the more their weakness in a particular aspect is seen. It is not a weakness in terms of making effort, but a weakness in terms of wanting name and fame, regard, in being consulted, in being put forward, in being made a centre-in-charge, in being given a special part in service: the waste thoughts of this weakness cause a lot of damage especially in gyani souls. And, nowadays, these two are the main basis of waste thoughts. Just look at your timetable for one day. At present, you are sitting in Madhuban, and nothing as such happens in Madhuban. However, when you return to your service place, check yourself. In one day, check these two aspects. Arrogance and, in other words, feeling insulted. "Why did I receive so little? I should also have this status. I should also be put forward." You do understand this to be arrogance also, do you not? The reason for waste thoughts nowadays are the two aspects of arrogance and of feeling insulted. If you surrender these two, then it is not difficult to become like the Father. So, do you have the power to surrender them? Achcha (Avyakt 7.11.95).

Each child has the determined thought to become pure not only in action, but in mind, speech and action; in all three. This elevated, determined thought to be pure cannot exist anywhere else. It will not be imperishable and it will not come with ease. But all of you consider imbibing purity to be so easy. This is because you have received knowledge from BapDada and through the power of knowledge you have understood, "The original, eternal form of I, the soul, is pure". Once you have recollected that your original and eternal form is pure, and you strengthen that consciousness, you experience it with ease. Once you experience that your real

form is pure and that the form of the company is impure then it becomes easy to adopt reality, does it not? The religion of the self, the land of the self, the Father of the self, the form of the self and the action of the self - you have received the knowledge of all these. Through the power of knowledge that which was difficult has now become extremely easy for you. That which the so called great souls of today also consider impossible - they consider it 'unnatural' - you, the pure souls, have experienced that 'impossibility' with such ease. You can challenge the entire world by telling them that purity is your intrinsic form. Wherever there is purity, because of that power of purity, there peace and happiness are automatically present. Purity is the foundation. Purity is the mother, and happiness and peace are its children. So where there is gyan, peace and happiness are automatically present, which is why you are also happy. You can never feel sad. You are the ones who remain ever happy. Where souls are 'holy' they are also definitely happy.

It is impossible to attain peace and happiness without purity. Where there is purity and the power of peace and happiness, there can be no wave of sorrow or peacelessness even in dreams. Sorrow and peacelessness cannot maintain courage in the face of a powerful soul. Pure souls will always be cheerful souls. Always remember this (Avyakt 22.3.86).

The dharna of purity is a very subtle matter; the method and result of performing action are on the basis of purity. Not purity in a gross way, to only stay celibate, or to be free of attachment is not called purity. Purity is the decoration of Brahmin life. So the decoration of purity should be experienced by others through your face and your activity. The

decoration of purity should constantly be visible in your drishti, your lips, your hands and your feet. Anyone who looks at your face should experience purity from your features (Avyakt 17.10.88).

There is spirituality in the features of every Brahmin child. It is in everyone's features, but it is numberwise, because the basis of spirituality is purity. To the extent that there is the inculcation of purity in thoughts, words and actions, accordingly, the sparkle of spirituality is visible on their face. The sparkle of Brahmin life is purity. Purity is the main basis of imperishable, that is, constant, supersensuous happiness and of sweet silence.

If purity is number one, the attainment you receive from Baba is also number one. The constant sparkle of purity is naturally visible on the face. The eyes with the spirituality of purity are constantly visible as clean and pure. There is constantly the experience of the sparkle of the spiritual soul and the spiritual Father in the eyes (Avyakt 25.3.90).

Today, the highest-on-high Baba is seeing all His great children. All the children have become great souls because they have adopted purity which is the main basis of becoming the greatest of all. All of you keep a fast for purity in the form of a vow. To fast in the form of having a determined thought means to transform your attitude. A firm vow changes your attitude. This is why, on the path of bhakti, people take a vow and they keep a fast. To take a vow means to have this thought in your mind and to keep a fast means to take precautions in a physical way, whether in your food and drink or in your activity and behaviour. The aim of both, through this

vow and fast, is to change your attitude. All of you also took a vow for purity and made your attitude elevated. What attitude did you create? With the attitude of all souls being brothers, that is, the attitude of brotherhood, you Brahmins became the great souls. All of you have taken this firm vow, have you not? The meaning of Brahmin life is to be a pure soul, and this purity is the foundation of Brahmin life. The foundation is strong, is it not? Or, does it fluctuate? To keep this foundation constantly unshakeable and immovable is to attain the happiness of Brahmin life.

You have become number one knowledgeable, but you become careless in just one thing. This is in transforming the self from wasteful thinking, seeing, speaking and doing, by applying a full stop in one second. You even understand that this weakness brings about a difference in experiencing happiness.

To apply a full stop means to apply a dot. You can only apply a full stop when you have the awareness of Baba, the Dot, and of the soul being the dot.

The meaning of purity is to imbibe at every moment the importance of the three dots in your thoughts, words, actions, connections and relationships. When any situation comes, you must first offer yourself in applying a full stop in a second. "I have to do this." Those who offer themselves in this way receive blessings in three ways. Firstly, you receive blessings from your own self: to experience happiness means to receive blessings. Secondly, from the Father, and thirdly, you also receive blessings from the elevated souls of the Brahmin family. So, does this mean to die or to attain (Avyakt 23.12.93)?

At this time also, you become completely pure, that is, holy. The definition of complete purity is very elevated and also very easy. The meaning of complete purity is that impurity should not touch your mind or intellect even in your dreams.

You are those souls who develop purity easily. Why? Why is it easy? Because children have courage and Baba, the Almighty Authority, gives help. This is why that which was difficult and impossible has become possible and it is becoming possible numberwise. So you Brahmin souls experience the elevated stage of being holy, that is, of purity (Avyakt 7.3.93).

He makes us pure in an unlimited way. There is limited and unlimited purity. You are making effort to become pure and satopradhan in an unlimited way. To have unlimited purity means not to remember anyone except the unlimited Father (Sakar 15.6.90).

Feelings of love and co-operation in souls emerge due to your speech. In the same way if you are stable in the stage of your pure feelings and the feelings of love, those same feelings will also emerge in others. **Your pure feelings will create their feelings.** Just as one light is able to ignite another one, in the same way your powerful pure feelings will easily emerge elevated pure feelings in others. At the moment through words you carry out physical tasks easily. In the same way, with the elevated instrument of the power of silence, that of pure thoughts, you can easily carry out physical tasks and even inspire others to carry them out. Just as the telephone and the wireless are the instruments of the power of science, in the same way these pure thoughts will give you an experience of

accomplishing the task as though conversing personally through a telephone or wireless. Such are the specialities of the power of silence. As the time goes by, you will not have time to do service through speech of physical instruments. At such times the instruments of the power of silence will be necessary, because if the weapon is powerful it does more work in less time. That which is extremely subtle is very powerful. So pure thoughts are more powerful than words. Therefore the influence of the subtle is powerful. You experience this even now. When a task is not successful through words what do you say? This one will not understand in words but will change through our pure feelings. **Where words cannot accomplish a task the instruments of the power of silence, pure thoughts, pure feelings, and an experience of mercy and love through the language of the eyes can accomplish the task.**

With your pure thoughts you will finish the waste thoughts of other souls. **With your pure feelings you will create in them feelings of love for Baba.** In this way you will make souls content with the power of silence, and then they will sing praise in front of you souls, the living bestowers of peace, saying, "Bestowers of peace! Bestowers of peace!" (Avyakt 18.11.87).

Through the power of purity one can transform all three: the vision, the attitude and the activity of any soul. Not even an impure thought can make war in front of this great power. Only when you yourself have been defeated in thoughts, words and actions can there be defeat through an individual or vibrations. To be defeated in any relationship or connection means that the soul has already been defeated in being able to link all relationships with the Father. This is why there is defeat in other

relationships or connections. The seed of being defeated in purity is to be impressed by any individual, or by an individual's virtue, nature, personality or speciality. To be influenced by any individual or by any gross feelings means not to be influenced but to be destroyed. The special quality or virtue or nature of that individual is a speciality given by Baba, that is, a gift from the Bestower, and so, to be impressed by that individual means to be deceived. To be deceived means to take up sorrow. The power of impurity is a power that is like a mirage, and so, in connections or relationships it is experienced as being very good. It attracts and the individual thinks, "I am impressed by something good". This is why they also use the words or have the thought, "I like this person" or "I like this one's virtue or nature. The knowledge that this one gives is very good. The way this one conducts yoga seems very good, I receive power from him", or "I receive co-operation", or "I receive love". This is temporary attainment and in fact they are being deceived because the One who is giving, the Bestower, the Seed, the Foundation, has been destroyed and the soul has caught hold of a colourful branch and is trying to swing from it. What will be the result? Without a foundation, will they be able to swing from the branch or will they fall? As long as there is no experience of the sweetness of all attainments and all relationships with the Seed, that is, the Bestower, the One who bestows fortune - sometimes from a human being, sometimes from material possessions, sometimes from vibrations or atmosphere the soul will draw temporary benefit from these different varieties of branches, and so, will continue to be deceived. To be impressed means to be deprived of imperishable attainment.

With the power of purity whatever stage you choose, whatever attainment you choose, whichever task you wish to be successful in, will all be present in front of you like servants. Impurity will not just bow in front of this elevated power of purity, but it will be crushed under its foot. They have shown the power of impurity in the form of a devil being crushed under the feet of the one who is the embodiment of Shakti (the one who has God's power).

If having become a Brahmin, there isn't the experience of all attainments and the blessings of all powers and the inheritance then what would the soul be called? Is it a deprived soul or a Brahmin soul? Recognise clearly this purity in all its different forms and by yourself maintain a very stern eye on the self. Don't be lax.

On this foundation of purity, for every sin there is a hundred fold, multi-million fold, punishment from BapDada through Dharamraj. There can never be forgiveness in this. Baba cannot be merciful because it is when the relationship is broken with the Father that the soul is influenced by someone else.

Where there is sin there is no Father.

Achcha, it isn't just a question of Brahmacharya (of celibacy), the vice of lust also has many children. BapDada is amazed about one thing in particular; they call themselves Brahmins and then have wasteful or vicious vision or attitude towards another Brahmin soul: This is something that destroys the respect of the clan. They say "Sister", or "Brother" and yet, what is their behaviour? Even if there is bad vision for a lokik sister, or if a thought arises then it is considered to be a defamation of the clan, and so what would it be called here? This would then be a defamation not just for one birth, but for

innumerable births (Avyakt 12.4.84).

The signs of pure love, the relationship of pure love, and the pure vision and attitude of a pure life are sparkling on everyone's forehead. The crown of light is shining on the forehead of everyone as a symbol of these times. The speciality of the Brahmin life of the confluence age is this sign of purity, this crown of light, which is attained by every Brahmin soul through Baba. This crown of light is extremely elevated, more so than the crown embedded with jewels. This crown is the sign of a great soul, a Godly, fortunate soul, and a most elevated soul.

If there is no purity, there is no Brahmin life. From the beginning of the establishment up till now obstacles have come due to the aspect of purity, because the foundation of purity is the foundation for twenty-one births. The achievement of purity is the easy basis of taking you Brahmin souls into the flying stage.

Purity is the canopy of being saved from the innumerable obstacles of Maya. Purity is called the mother of peace and happiness. Impurity of any variety gives an experience of sorrow or peacelessness. So check throughout the day. If at any time there is a wave of sorrow or peacelessness, then its seed is impurity, no matter whether it is due to one of the main vices or due to the subtle form of the vices. A pure life is where there is no trace of sorrow or peacelessness. If there is even a slight experience of sorrow at any point, there is a lack of complete purity. A pure life is a life of blessings achieved through BapDada. Brahmins should not have the thought nor utter words such as, "Because of this reason, or this person's activity, I felt sorrow". Brahmin life means a life

of happiness at every second. Even if there are scenes of sorrow, where there is the power of purity the soul will not experience sorrow. At the time of an atmosphere of sorrow, he will give blessings of happiness and peace to unhappy people, like Baba the Remover of Sorrow and Bestower of Happiness, and give souls the support of happiness and peace. He will be a master bestower of happiness and will transform sorrow into an atmosphere of spiritual happiness. This stage is known as that of the remover of sorrow and bestower of happiness. If the power of science can finish people's sorrow and pain for a temporary period, can't the power of purity, that is, the power of silence, finish pain and sorrow? As time goes on and today's people are distressed by medicine for one reason or another, when sickness reaches the extreme, then in time they will come to you pure, deity souls to take blessings saying, "Remove all sorrow and peacelessness for all time". The attitude and drishti of purity is not an ordinary power. This powerful attitude and drishti during this short time brings attainment for all time. Where will souls go when all the temporary supports finish? Those with temporary success attain that success with the method of some sort of temporary purity. That does not last for all time. The souls who are at their golden-aged stage, that is souls who have come from up above at the end, because they have just come from the land of mukti and according to the rules of drama, because of their satopradhan stage, they attain temporary success as the fruit of their purity. However, they are souls who go through the stages of sato, rajo and tamo in a very short time, therefore they do not achieve success for all time. Their success is not through the method given by God. This is why selfishness or arrogance brings their success

to an end. However you pure souls are constantly the embodiment of success, the ones who bring about success for all time. You are not the ones who simply show a sparkle but you make others the embodiment of sparkling light. You make them the imperishable sparkling stars of fortune. So all these supports are for a short time, and in the end they will come only to you, the pure souls, for support. So have you become souls who are the mothers of happiness and purity? Some children even now ask Baba from time to time saying, "Give us blessings in this one aspect, give us a boon". So how can those who ask become bestowers? Therefore, recognise the greatness of the power of purity and become pure worshipworthy deity souls now. Don't have the consciousness that we will become this at the end. This power, accumulated over a long period of time, will be used a lot at the end. So do you understand what the depth of purity is? **Constantly be a soul who is the mother of peace and happiness. This is the depth of purity. It is not an ordinary thing. You remain celibate, you have become pure, but purity is the mother. Whether in thoughts or in attitude, in atmosphere or words or connections, become the mother of peace and happiness.** This is known as being a pure soul (Avyakt 14.11.87).

Baba says: I Myself come every kalpa and make you into the masters of the world. You will become heirs if you belong to Me. So the more you remain in yoga, the purer you will become (Sakar 6.6.96).

Purity does not just mean celibacy. You do not have to become elevated in just the fact that you have adopted

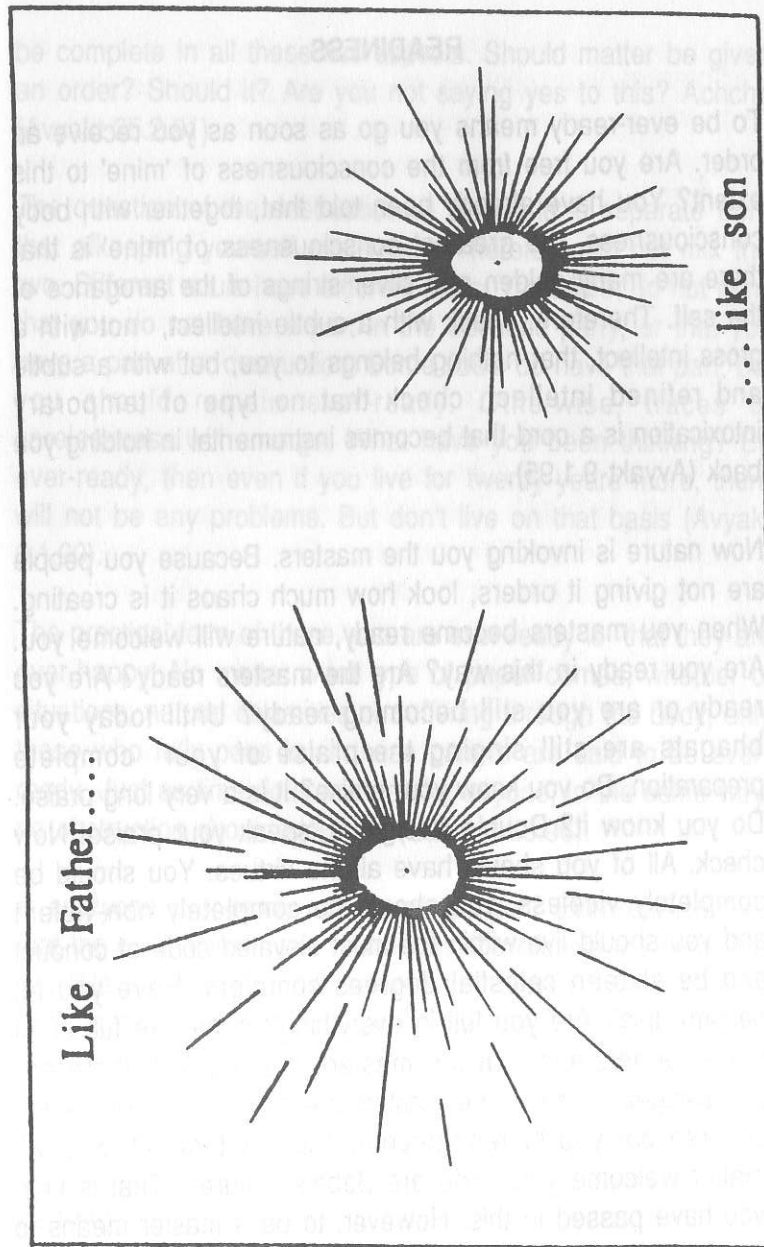
celibacy. That is of course elevated, but together with that, there is further purity. If there are any negative thoughts in the mind, that is not called purity. Therefore, let there not be any negative thoughts about anyone. If, even in your speech, you speak words that are not right, then that too is not called purity. If your thoughts and speech are correct but there is a difference in your relationships and connections, that is, you have a very good relationship with some and not such a good relationship with others, then neither can that be called purity. So, are you so pure in your thoughts, words and actions, that is, in your relationships and connections (Avyakt 10.1.94 group 3)?

Peace and happiness come automatically to a pure soul. Just as children are drawn automatically to their mother, no matter how many times you attempt to separate them, they will still run to their mother. So, too, purity is the mother of peace and happiness.

Where there is worry there cannot be rest, and where there is fear, there cannot be peace.

Sorrow and peacelessness cannot maintain courage in the face of a powerful soul. Pure souls will always be cheerful souls. Always remember this.

Souls who are constantly free of obstacles experience the intense speed of effort in the flying stage (Avyakt 22.3.86).



Like Father.....

... like son

READINESS

To be ever-ready means you go as soon as you receive an order. Are you free from the consciousness of 'mine' to this extent? You have already been told that, together with body consciousness, the greatest consciousness of 'mine' is that there are many golden and silver strings of the arrogance of the self. Therefore, check with a subtle intellect, not with a gross intellect, that nothing belongs to you, but with a subtle and refined intellect, check that no type of temporary intoxication is a cord that becomes instrumental in holding you back (Avyakt 9.1.95).

Now nature is invoking you the masters. Because you people are not giving it orders, look how much chaos it is creating. When you masters become ready, nature will welcome you. Are you ready in this way? Are the masters ready? Are you ready or are you still becoming ready? Until today your bhagats are still singing the praise of your complete preparation. Do you know your praise? It is a very long praise. Do you know it? Double foreigners, speak your praise! Now check. All of you should have all the virtues. You should be completely viceless, you should be completely non-violent and you should live within the most elevated code of conduct and be sixteen celestial degrees complete. Have you all become this? Are you full in everything? If you are full in all these, understand that the masters are ready. If there are percentages in these, the masters are not ready. You are the children but you haven't become the masters yet. So, will matter welcome you? You are Baba's children. That is fine, you have passed in this. However, to be a master means to

be complete in all these five aspects. Should matter be given an order? Should it? Are you not saying yes to this? Achcha (Avyakt 25.2.91).

The question of the destruction of the world is separate from that of keeping yourself ever-ready. Therefore, do not mix the two. Different souls have different parts. Therefore, do not think that you do not have a part in the advance party, or that you have a part after destruction. Some souls do have that part, but you should remain ever-ready. Otherwise, traces of carelessness will emerge. What have you been thinking? Be ever-ready, then even if you live for twenty years more, there will not be any problems. But don't live on that basis (Avyakt 6.1.90).

The practical form of those who are ever-ready is that they are ever-happy. No matter what type of paper comes, whether of situations, natural calamities or suffering through the body, only those who fully pass in all these papers are said to be ever-ready. Just as time does not wait for anyone, in the same way, no obstruction should stop you (Sakar 14.6.96).

Is everyone ever-ready and an all-rounder? Ever-ready means that the order comes and you move. You receive the order and say "Ha Ji - Yes", not "What will I do? How will I do it? What will happen? How will it happen? Will I be able to, or will I not?" If such thoughts come, then the title ever-ready cannot be given. The speciality of the intense effort-maker is ever-ready and all-rounder. Whether there is the chance to serve through mind, speech or action, be first in each subject (Avyakt 23.1.80).

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 anyway, 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 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 becomes easy. When you yourself do not become easy, neither effort nor service becomes 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 (Avyakt 17.11.69).

To be ever-ready means to be a fast effort-maker. Do not think that destruction will still take some time and so you will be ready by then. Do not wait for the final moment. You cannot know when your final moment will be, and therefore, be ever-ready. Are the double foreigners ever-ready? What else do you have to do? Whatever happens even now will be good. Are you ready to

this extent, or will you have to think that you still have to do this and that? No; may you constantly be free from attachment, free from sinful thoughts and free from any wastage. There should not be the slightest wastage. This is known as being ever-ready (Avyakt 2.12.93).

RESPECT

Self-respect and the respect of others are related to one another. Those who have claimed self-respect stay in their stage of self-respect, and in this way claim respect from others. And such a soul speaks, sees and has a connection with others, with respect. The meaning of respect for the self is to give respect to everyone. Baba is the One who receives respect of all the souls, of the entire world. Everyone gives Him so much respect, but the more respect Baba receives, the more respect He gives to all the children. **One who does not give, does not become a deity.** You become deities for many births and your deity forms are worshipped for many births. You become Brahmins for one birth, but you rule in the form of deities for many births and become worthy of worship. **A deity is one who gives. How will you become a deity if you do not give respect during this birth?** How will you receive respect for many births? Follow the father (Avyakt 1.12.89).

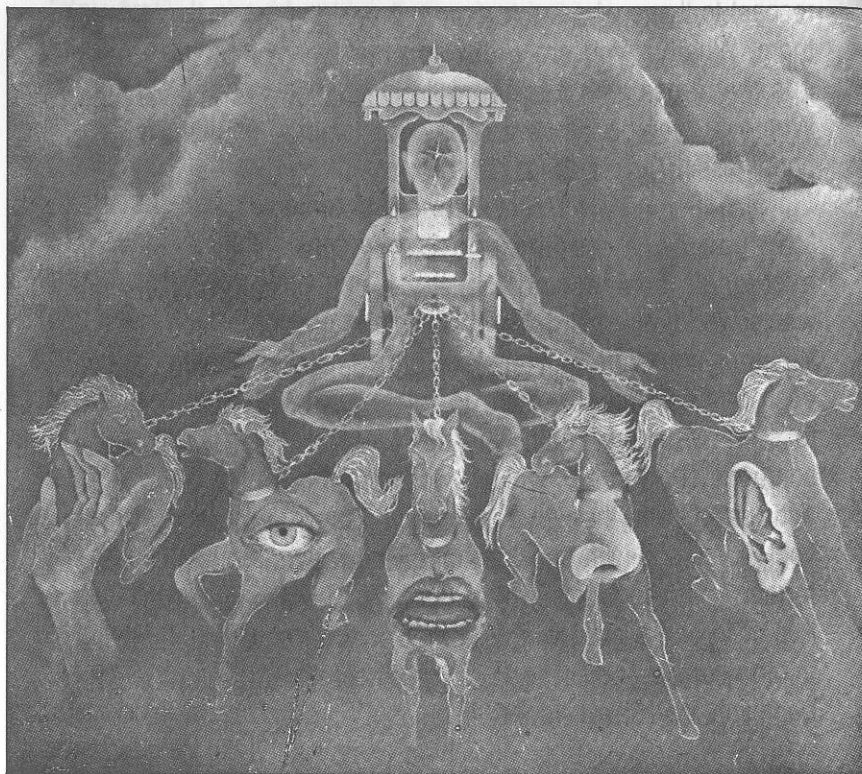
The greater the authority, the more they give respect to others. They don't just have authority; the way to recognise someone with authority is through his giving respect (Avyakt 10.1.91).

To say "You first", means to be constantly stable in the state of self-respect, and to give respect to others means to say, "You first". It should not be that you simply say with your lips, "You first", while the actions are different. Be stable in your state of self-respect and give respect. And what is the sign of giving respect to others while in the stage of self-respect? Constantly check two things: One is the attitude of the ego (abhiman) and the other is the attitude of insult (apman). The one who is stable in the state of self-respect and is the bestower who gives respect to others, does not have those two attitudes neither ego nor insult. What is this attitude of, "This one does this anyway. This happens any-way?" This also insults the soul in a royal form. To be stable in the stage of self-respect and give respect is known as saying "You first." Check these two: there should be no attitude either of insult or of ego. When these two are absent, self-respect is achieved. Whether you ask for it or not, whether you think about it or not, both nature and people will constantly and automatically give you respect. You will not receive respect if there is a slight desire for respect even in thoughts. To be humble means to say, "You first". The stage of humility automatically enables you to gain respect. To say "You first", in situations that bring respect, means to become like the father. In giving respect Brahma Baba constantly said, "Jagadamba first, Mother Saraswati first, then father Brahma". Even though Brahma was the mother, at the time of giving respect, he kept the mother Jagadamba in front. He kept the children in front in every task, and in the stage of making effort he constantly kept himself first in the form of an engine (Avyakt 6.12.87).

Those who remain humble receive respect from everyone. If you become humble, then others give respect. None give respect to those who are arrogant, they will move far away from them. Whether you are great and humble or not, the sign of it is that those with humility will give happiness to everyone. Wherever they go, whatever they do, it will be that which gives happiness (Avyakt 25.11.93, group 2).

May you be a master and child, who gives regard to everyone's advice, and thereby receives regard from the whole world.

Whether someone is young or old, definitely give regard to each one's advice, because to reject any-one's advice means to reject your own self. Therefore, even if you want to cut someone short from speaking waste, first give that one regard and respect and then give correction. This is also an art. When you fill yourself with sanskars of giving regard, you will receive regard from the whole world. For this, become a master who is a child and a child who is a master. Your intellect should be in the unlimited stage and full of good wishes and benevolence (Sakar 11.6.96).



First of all, give the power of knowledge to the sense organs and change them (Avyakt 25.2.91).

ROYALTY

Just as the physically royal souls never give their intellect or their time to trivial matters - whilst seeing something, they do not see it and whilst hearing about it, they do not hear it - so such spiritually royal souls will never give their intellect or their time to any soul in trivial matters which are not royal.

To have a royal attitude means to constantly inter-act with every soul with an attitude of pure feelings and good wishes. Royal drishthi means to have an angelic form and constantly to see others in their angelic form (Avyakt 3.11.92)

The royalty of such purity is reality. This is the sign of royalty. If you do not have this sign, then understand that you do not have the royalty of purity yet, or that you only have it to a certain percentage, not fully.

Another speciality of royalty is that the soul will not have the sanskar of asking for anything, whether physical or subtle. Why is that? A royal soul is always complete; full. One is to be full externally, full with physical things, full with physical instruments, and the other is to be full in the mind. One who is full in the mind will never experience himself to be lacking in anything, even if he is not full with physical things and instruments, because the mind is full. Even if something is not there, he will experience it to be there. But, no matter how full a soul may be with physical things and instruments, if his mind is not full, he will never consider himself to be full. Even though the soul has everything, he never considers himself to be full. Such a soul constantly sings the song, "I want, I want", because of desires. At all times, the soul sings the song, "This should happen. This should be done. This should be

received. This should change." The soul constantly sings these songs. And the soul who is full in the mind constantly sings the song, "I have found. I have attained." To say, "This should happen, this should be done", are the sanskars of royal asking. One is to think for the sake of unlimited service, where you think, "This should happen. This should be done." To think about wanting something for the unlimited, for the sake of service is a different matter, but to have the thought of wanting for a limited attainment of the self is royal asking. The desire for name, the desire for respect, the desire for honour, the desire for love, to want to be consulted, all these are limited matters. A royal soul does not even have the trace of the sanskar of asking. Do you understand the signs of royalty? (Avyakt 11.12.91)

The Unlimited Father comes and gives us the fortune of the unlimited kingdom. He makes us worthy to rule the kingdom. He makes us pure (Sakar 18.6.96).

In this one alokik birth, you are experiencing the supreme love and affection. You have become the beloved, royal children through this divine affection.

Beloved, royal (Raj Dulare) children means the kings of the present time and also of the future. You have a double kingdom, not just the kingdom of the future. Before becoming the future kings, you have claimed the right to self-sovereignty at the present time.

One kingdom means that I, the soul, constantly control the kingdom of the physical organs which carry out the activities of the kingdom.

The sign of self-sovereignty is that you constantly experience yourself to be the elevated one with all rights.

For those who are self-sovereigns, any storms of peacelessness, whether large or small, are there to make them experienced, and so they become a gift for the flying stage. They become a gift of a lift. This is known as constant peace. So check: Do you have the self-sovereignty of constant peace?

The wealth of self-sovereignty is knowledge, virtues and powers. Are you the self-sovereigns who are complete with all these types of wealth? The sign of being complete is that wherever there is fullness, there is constant contentment and no name or trace of any lack of attainment. To be ignorant of limited desires is known as being wealthy.

Check, is your self-sovereignty that of one kingdom, one religion and complete with peace and happiness? (Avyakt 18.11.93)

SELF-RESPECT

You are the elevated souls who will reveal the Father through all relationships and who also give the Father's introduction to others. You are the ones who play the highest-on-high part with the highest-on-high Father every kalpa. **The greatest self-respect is that, at the confluence age, you souls tie the Father with the string of your love and relationships.**

You are the ones who make the Father become corporeal the same as yourself. The Father makes you the same as He is in the incorporeal form, whereas you make the Incorporeal the

same as you in the corporeal form, and **you become the same as the Father in all His praise**. This is why, even the Father says, "You are masters." So now, do you understand who you are? "Whatever I am. However, I am"; by knowing yourself according to that, you will constantly be able to maintain your self-respect and automatically go beyond body consciousness (Avyakt 22.9.75).

Are all of you stabilised on the throne of your elevated stage of self-respect? Do you know the form of your elevated self-respect? At the present time, you are the direct creation of the Creator of the world, the first creation, the most elevated creation, the jewels of BapDada's eyes who are the children and so the masters, the ones seated on the heart-throne, the jewels of the forehead, BapDada's helpers in His task, the world benefactors, the image of support for the world and the most elevated examples in front of the world. Do you maintain the awareness of such self-respect? Do you constantly remain stabilised on the throne of self-respect (Avyakt 18.6.73)?

If you have an elevated nature, then you are like the Father. **Self-respect finishes arrogance. Therefore, stabilise yourself in your self-respect. Keep all these things in your awareness. You should neither be too entertaining nor too mature or serious. Let there be a balance. Be entertaining at the right time and be mature and serious at the right time. Firstly, maintain balance** (Avyakt 30.3.85).

Think: Why should I not claim number one? Why should I not follow Mama and Baba and claim their kingdom (Sakar 1.6.96)?

The stage of being a master almighty authority is not an ordinary stage. This is the most elevated stage and it is also the supreme title which is received directly from God. So how much intoxication do you maintain? This title makes all tasks successful. This is a title given by God. It is filled with so much power and happiness. If you remain set on the seat of this one title you will experience having all powers for service always. You will constantly experience them to be present. They will be waiting in anticipation of your order. So make use of your blessing and your inheritance. If you do not stabilize yourself in this stage of self-respect, that of being a master almighty authority, instead of using the powers on order you keep making requests to Baba, "Give me this power; accomplish this task for me; this should happen; that should happen". An application is made in this way. Those who keep making applications to Baba can never remain constantly content. One thing will end and something else will begin. Therefore, be a master, be योग्य, युक्ति-युक्त, and take service from the servers and then you will automatically have the experience of constant health. This is known as attaining the power of the body (Avyakt 29.10.87).

Always keep the stage of self-respect of being a master almighty authority. Constantly remain stable on this seat of self-respect. As is your seat of position, so are the qualifications you develop. When any such situation comes up in front of you, then stabilise yourself on this seat. When you are not set on your seat, then even the powers do not accept your orders. Orders given by someone in a position are always obeyed (Avyakt 18.11.93).

Do you experience yourselves to be the worshipworthy souls of every kalpa?

The basis of performing actions is purity. Purity makes you worshipworthy.

Just as the Father is the Highest-on-High, in the same way, do you souls move along considering yourselves also to be the highest-on-high? Because for the world, the Father is the most elevated, the Highest-on-High, and after Him are the deities. But you Brahmin souls are even more elevated than the deities; you are angels (Avyakt 10.1.94).

To say "You first" means to constantly be stable in the state of self-respect, and to give respect to others means to say "You first". It should not be that you simply say with your lips "You first", while the actions are different. Be stable in your state of self-respect and give respect. And **what is the sign of giving respect to others while in the stage of self-respect? Constantly check two things: One is the attitude of the ego and the other is the attitude of insult. The one who is stable in the state of self-respect and is the bestower who gives respect to others, does not have those two attitudes, neither ego nor insult. What is this attitude of: "This one does this anyway, this happens anyway"? This also insults the soul in a royal form. To be stable in the stage of self-respect and give respect is known as saying "You first".**

To say 'myself first' means to implement the slogan that you already have. The one who accepts responsibility is Arjuna. Arjuna means a special soul, a uni-que soul, a spiritual soul, unique out of all others. Brahma Baba became Arjuna, he constantly practised the slogan, "myself first". That is, he

became the number one soul.

Check these two: there should be no attitude of insult or of ego. Where these two are absent, self-respect is achieved. Whether you ask for it or not, whether you think about it or not, both nature and people will constantly and automatically give you respect. You will not receive it if there is a slight desire for respect, even in thoughts. To be humble means to say, "You first". The stage of humility automatically enables you to gain respect. To say, "You first", in situations that bring respect, means to become like the father. In giving respect Brahma Baba constantly said, "Jagadamba first. Mother Saraswati first, then father Brahma". Even though Brahma was the mother, at the time of giving respect he kept the mother Jagadamba in front. He kept the children in front in every task, and in the stage of making effort he constantly kept himself first in the form of an engine (Avyakt 6.12.87).

There is greater value in incognito donation and incognito service. Such a soul will constantly be full in the self, will be a carefree emperor and will not care for name or glory. They will be carefree emperors in these aspects. They will be constantly seated on the throne of self-respect, not on the limited throne of other's regard. They will be seated on the throne of self-respect, an eternal throne, the throne of unshakeable and constant attainment (Avyakt 22.2.86).

Make a list of your stages of self-respect. It is such a big list. Throughout the entire kalpa, no famous soul would have so much respect or so many titles, whether he is a ruler, an actor, a dharamatma or a mahatma. If you were to count their titles, could they be more than the list of your stages of self-respect?

Do you not know how to put on the switch of self-respect? No matter how much a dark cloud may hide the light of the sun, you have an automatic direct connection of light with the Supreme. A direct line is so powerful. Do you have a direct or an indirect connection? It is direct, is it not? Does everyone have this line? Has everyone received a direct line? Then, let alone one cloud, but even if there were many clouds, could they create darkness? As soon as you turn on the switch of consciousness with a direct line, what happens? There is so much light that not only are you in light, but you also become a lighthouse for others.

In fact, if you even remember the stage of the self-respect of being an almighty authority, then there is no question of any effort at all (Avyakt 18.2.94).

If someone comes under an influence, then that soul who is under the influence becomes desperate. A soul who becomes a master never becomes desperate about anything. That soul is strong with self-respect (Avyakt 29.12.89).

You now sing the praise of the Father. He is the Truth, the Living Being, the Ocean of Knowledge and the Ocean of Bliss. Your soul also becomes like His (Sakar 15.6.96)

Hey children, you too are embodiments of peace. You too are purifiers. No one else can say this. It is said: As is the Father, so are the children. You children know that you are the same as the Father.

The Unlimited Father comes and gives us the fortune of the unlimited kingdom. He makes us worthy to rule the kingdom. He makes us pure (Sakar 18.6.96).

May you be an embodiment of success who stabilises in your stage of self-respect and thereby finishes body consciousness.

The children who remain stable in their stage of self-respect are easily able to fulfil the Father's orders. Self-respect finishes the many types of body consciousness. However, when you forget the word "self" from self-respect, you become trapped in wanting regard and respect. Then, through the mistake of one word, you start making many other mistakes and thereby have to labour a lot and yet receive very little success. However, by constantly stabilising in your self-respect, you will easily become an embodiment of success in your effort and in service (Avyakt 23.10.75).

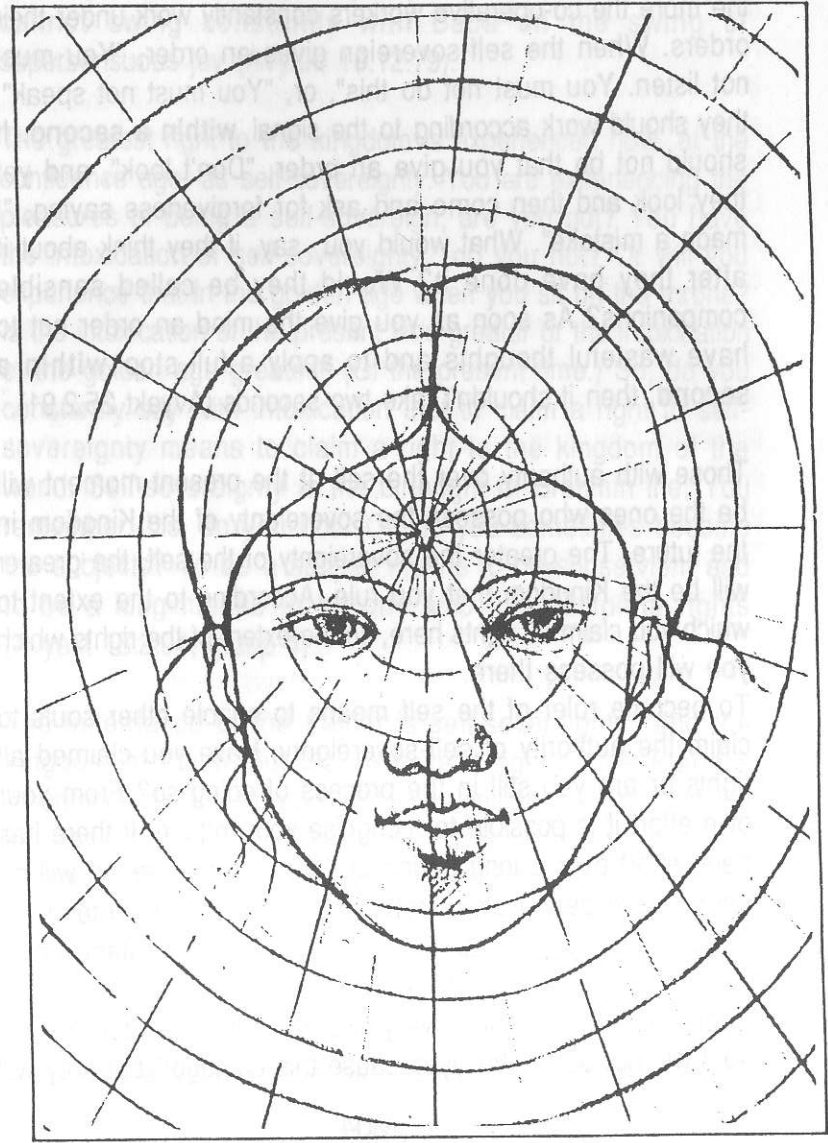
This time, that is, the confluence age, is called the beneficial age. This is the beneficial age and you souls are the benefactor souls. So, do you constantly remember your self-respect of being a benefactor soul? The special duty at the confluence age is to bring about benefit. First, there has to be benefit for the self, and together with that, benefit for others. So, do you experience in yourself the power to bring benefit? You do not get affected by the influence of the atmosphere, do you? The atmosphere in the world is of causing harm and loss, whereas your atmosphere is of bringing benefit. So, is the atmosphere of harm and loss more powerful or the atmosphere of bringing benefit more powerful? So, the atmosphere of others cannot influence you. That is weak whereas you are powerful. The powerful ones attain victory over those who are weak, the weak ones do not attain victory over those who are powerful. **No matter how impure the**

atmosphere is, you are the companions of the Almighty Authority Father. Where there is God, there is victory. So you are those who transform the atmosphere. You have issued a challenge that you are the world transformers. The age is the beneficial age, you souls are the benefactor souls and the Father is also the Benefactor. So, there is so much power. You have the power of time, you have the power of your own self, and you also have the power of the Father. So just remember, for the world, it is a time of harm and loss, whereas for you, it is a time of benefit. People of the world are only able to see the destruction whereas for you, together with the destruction, you have the establishment in front of you. **Let the elevated thought always remain emerged in your heart that establishment has already taken place.**

So constantly remember the self (swayam) and the time (samay). The self is a benefactor and the time is also beneficial. With this awareness, you will constantly remain a conqueror of Maya and nature. There should not be the slightest fluctuation. You should be unshakeable, immovable, and stable. No one can make you fluctuate from this faith (Avyakt 2.12.93, group 6).

For how many births is this fortune created? The fortune has been created for birth after birth. Not only for twenty-one births, but you remain fortunate for the entire kalpa. For twenty-one births, you are worshipworthy and then from the copper age onwards, the worshippers worship you (Avyakt 2.12.93, group 3).

Self Realization



SELF-SOVEREIGNTY

The more powerful those who have a right to sovereignty are, the more the co-operative workers constantly work under their orders. When the self-sovereign gives an order, "You must not listen. You must not do this", or, "You must not speak", they should work according to the signal **within a second**. It should not be that you give an order, "Don't look", and yet they look and then come and ask for forgiveness saying, "I made a mistake". What would you say, if they think about it after they have done it? Would they be called sensible companions? As soon as you give the mind an order not to have wasteful thoughts and to apply a full stop **within a second**, then it shouldn't take two seconds (Avyakt 25.2.91).

Those with authority over the self at the present moment will be the ones who possess the sovereignty of the Kingdom in the future. The greater the sovereignty of the self, the greater will be the Kingdom that you rule. According to the extent to which you claim all rights here, so the extent of the rights which you will possess there.

To become ruler of the self means to enable other souls to claim the authority of self-sovereignty. Have you claimed all rights or are you still in the process of doing so? From your own effort it is possible to recognise your fortune. If there has been effort over a long period of time then the reward will be over a long period also. Baba gives an equal inheritance to all, but each one is able to look after that inheritance only according to the limits of their own power.

If there is authority then everything will move to order and the soul will not say, "The eyes cause this damage!" but they will

give the order and the eyes will see only that. This is the difference between one who is in bondage and one who is in authority. To possess authority only sometimes means that you cannot swing constantly with Baba on the swing of supersensuous joy (Avyakt 10.12.79).

The greatest right to the kingdom is experienced now, at the confluence age, as self-sovereignty. You are experiencing the pleasures of being a self-sovereign, are you not? You have the intoxication of self-sovereignty, do you not? Or will you experience that in the golden age when you sit on the throne? Is the intoxication of the present time greater or the intoxication of the golden age greater? (Of the present time.) So, do you constantly say with intoxication that to claim a right to self-sovereignty means to claim a right to the kingdom of the world. Self-sovereignty is the birthright of Brahmin life. You remember this, do you not? Or, do you sometimes become the subjects? To be a subject means to be subservient and to be a king means to be one who has complete rights (Avyakt 18.2.94, group 4).

The inheritance of the Father is self-sovereignty and the kingdom of the world. So, to have a right to the Father's inheritance means to have a right to self-sovereignty and the kingdom of the world. This world is to come into your hands. When it comes into your hands, the upheaval will finish and there will be stability. Do you remember how many times you have ruled the world? Do you have the experience that you have done this many times (Avyakt 25.1.94, group 2)?

You have a double kingdom, not just the kingdom of the

future. Before becoming the future kings, you have claimed the right to self-sovereignty at the present time. So, do you check the activity of your self-sovereignty kingdom? Just as you sing the praise of the future kingdom, that it is one kingdom, one religion, a kingdom of complete peace, happiness and wealth, in the same way, do these things constantly exist in the self-sovereign kingdom of those involved in the activity of the kingdom?

One kingdom means that I, the soul, constantly control the kingdom of the physical organs which carry out the activities of the kingdom. However, in-between, instead of being a self-sovereign, you are not claiming a right to someone else's kingdom, are you? The kingdom belonging to someone else is Maya's kingdom. The sign of the kingdom belonging to someone else is to be dependent on that someone else. The sign of self-sovereignty is that you constantly experience yourself to be the elevated one with all rights.

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

elevated sanskars of this time. So the sanskars of the present time, of one kingdom and one religion, are the foundation of the future world.

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

In the same way, for wealth: the wealth of self-sovereignty is knowledge, virtues and powers. Are you the self-sovereigns who are complete with all these types of wealth? The sign of being complete is that wherever there is fullness, there is constant contentment and no name or trace of any lack of attainment. To be ignorant of limited desires is known as being wealthy. And to be a king means to be a bestower. If someone has limited desires or any desire for attainment, then instead of being a king, such a soul becomes a beggar.

If you definitely wish to claim the fortune of the kingdom for a long period of time, it is the fruit of self-sovereignty which is the kingdom for a long period of time. The basis of claiming a kingdom for the full span of time is to constantly have self-sovereignty at the present time (Avyakt 18.11.93).

When you have self-sovereignty, your mind, intellect and

sanskars are under your control; there cannot then be any attachment.

If you have attachment, it is like having your feet in two boats: a little in the old world and a little in the new world. Therefore, belong to the one Father and none other. What happens to those who have their feet in two boats? They neither belong here nor there (Avyakt 2.12.93).

SIMPLICITY

If there is the slightest interest in wearing good clothes or eating good food, if you wear beautiful clothes, the intellect continues to wander in that, and you become body conscious. These things cause many obstructions to reaching the destination. This is why Baba says: You have to maintain simplicity. You have to forget everything. You should not even remember your body.

You renounce the old world. There is so much difference in their simplicity and yours. You have to remain free from any attraction. You have to break body consciousness. If you wear a very expensive saree, you will very quickly become body conscious. At this time, you are living in simplicity. To be in simplicity and to be in the stage of retirement are the same thing (Sakar 18.4.96).

Is there any temptation to wear good things or eat good food? If you wear good clothes here, it will be reduced there.

There, we have to remain in simplicity. Baba says: You must even forget that body of yours. It is a tamopradhan body. You

are becoming the masters of heaven. You have to be ignorant of the knowledge of desire. Baba says: You must not wear any jewellery here (Sakar 27.6.96).

Greatness should be visible in your simplicity, since your non-living images even now give the experience of your greatness (Avyakt 3.10.92).

STABILITY

The power of remembrance means to be able to stabilise your intellect wherever you wish. Do you have such power? Are you able to focus your intellect on something as and when you wish or does it take time? In how much time are you able to stabilise it? No matter what the atmosphere is like, in how much time are you able to stabilise your mind and intellect? (In one second.)

If the situation is that of upheaval, the atmosphere is tamoguni and Maya is trying to make you belong to her with her courage, then would you be able to stabilise yourself in one second or would it take time? Continue to have this practice constantly and you will be able to use the power at the time of need. This is known as being able to stabilise yourself as and when you wish. No matter how many storms of wasteful thoughts there may be, they become a gift to move forward in one second (Avyakt 18.01.94).

Be stable in your state of self-respect and give respect. And what is the sign of giving to others while in the stage of self-

respect? Constantly check two things: One is the attitude of the ego and the other is the attitude of insult. The one who is stable is the state of self-respect and is the bestower who gives to others, does not have those two attitudes, neither ego nor insult (Avyakt 6.12.87).

Souls who have one strength and one support constantly stay in a stable stage. A stable stage means to be constantly unshakeable; never any fluctuation.

When you have attained all powers from the one Father, there should be one strength and one support. It is when you forget the One that there is fluctuation.

Whenever there are any circumstances of upheaval, remember your memorial, the home of stability (Avyakt 18.1.94, group 2).

Become so powerful that your mind and intellect constantly remain under your control, and thereby, according to your orders, do not fluctuate for a second even in your dreams. The mind should not bring its master under the influence of others. The sign of a soul under another influence is that such a soul will not be able to experience happiness, comfort or bliss even when he wants to. Brahmin souls can never be under the influence of another; not even under the influence of their sanskars or weak nature.

Whenever you think of your nature or your sanskars whilst under the influence of your weaknesses, such as, "What can I do? My nature is like that", then what type of soul is saying this? These are the words and thoughts of a soul under an external influence. So whenever you think that your nature is like this, then stabilise yourself in the elevated meaning of the word. If your sanskars come in front of you, then ask yourself:

"Are these the sanskars of I, the special soul, that I am saying that these are my sanskars?" Because you call them your sanskars, because of having the consciousness of "mine", you do not let go of even weak sanskars. It is the law that where there is the consciousness of "mine", there is the feeling of belonging, and where there is the feeling of belonging, there is a right. So you have made weak sanskars your own, and so they do not let go of their right. Therefore, whilst being under another influence, you request the Father to set you free. **When you use the word 'sankar', remember that your sanskars are the original and eternal sanskars.** Those are the sanskars of Maya, not your own. So, with the power of stability, transform the stage under another influence and stabilise yourself in the seat of being in the stage of a master (Avyakt 9.12.93).

To prove the self to be right is also a sign of being under the influence of your old sanskars. It is one thing to clarify something for accuracy, but another thing to prove it by stubbornness. Those who prove things by stubbornness cannot become the embodiment of success (Avyakt 25.10.87).

To constantly go beyond attraction means to be detached. This is known as the stage that is beyond influence, not the stage of being influenced by limited attraction. It means that the soul is beyond influence. Make use of the creations and the instruments but use them without being influenced (Avyakt 27.11.87).

You don't come into action under the influence of bondage, but you make the sense organs subservient; you become karma

yogis and perform actions with authority. You are not under the influence of actions or the senses. If someone comes under an influence, then that soul who is under the influence becomes desperate. A soul who becomes a master never becomes desperate about anything.

The pull of any bondage will pull you towards itself. Bondage makes the soul tight. Therefore, BapDada always teaches this lesson: be free and uninfluenced. Be free and let there be no influence, that is, be detached and loving (Avyakt 29.12.89).

Constantly keep your various titles in your intellect and stabilise yourself in that stage as you move along; then see how much pleasure you experience (Avyakt 31.12.93).

Your stage is your seat. It is as though your constant stage has become your seat. So, you remain stable on your seat, you sit on your seat, that is, you stabilise your stage. **To stabilise yourself in an elevated stage means to be set on the seat.**

The physical body sits on a physical seat but you have to make the mind and intellect sit on the seat of an elevated stage. To stabilise yourself in a stage through the mind and intellect means that you sit in that stage. You have found a good seat, have you not? Here, you have the seat and in the future, you will receive the throne. To the extent that you remain set on the seat, so accordingly, you will receive the throne in the future.

If there is sometimes fluctuation and sometimes stability, then you receive the throne sometimes and not at other times (Avyakt 2.12.93)

You need to have the awareness of Karavanhar in a double

way. One is that Baba is Karavanhar, and that, secondly, I, the soul, am the one who performs actions through these physical organs. Through this, whilst performing action, you will not be influenced, neither in a good way nor in a bad way. This is known as the karmateet stage (Avyakt 10.3.96).

They have from time to time developed the habit of making the easy, difficult. The sanskars of labouring make them helpless, instead of experiencing easiness, and because they become helpless, because of the lack of imbibing this, they become influenced (Avyakt 7.11.89).

SURRENDER

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.** Those who are totally surrendered will think about nothing except BapDada's virtues, task and relationships with their

mind. 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 (Avyakt 3.10.69).

You made a promise: When You come, we will break away from everyone and have a relationship with You alone. We will surrender ourselves to You. A wife surrenders herself to her husband and the husband surrenders himself to his wife. Here, you have to surrender yourself to the Father. When a couple gets married, they surrender themselves to each other. Baba now says: You must not surrender yourself to any human being. You made a promise: I will surrender myself to You. So, surrender yourself to Me! Baba says: If you surrender yourselves to Me, I will make you constantly happy for twenty-one births. It is such a huge inheritance! You will become elevated through following shrimat. Do not forget this (Sakar 12.6.96).

At Shiv Ratri, there is the sacrifice of this "I, I". The poor bhagats offer the sacrifice of a goat that bleats, "meh, meh", ("I, I"), but it is this "I, I". Sacrifice this. They celebrate the memorial of all of you in a different way. Have you sacrificed this, or does the sacrifice of the consciousness of "I" still remain a little? What is the result? Have you sacrificed it already? Is there full surrender?

If you want to make a promise, make a full promise.

Baba also says: You are those who have true love and that you have passed in this. What is renunciation when there is love? Make a promise with your mind and let it be a determined promise (Avyakt 18.2.93).

Birth of the Love

I am born to love you

- Birth of Love -

*through bodiless, pure, selfless love,
Godfatherly love.*

I am born to live in your heart.

Your heart is my home.

- Birth in Love -

I am born to merge in the Ocean of Love.

- Birth of Love -

I am born to be sustained by You.

- Birth with Love -

*I am born to fly with the wings of love
above all mountains.*

- Birth out of Love -

*I am born to die alive out of love
in the arms of my beloved.*

- Birth of the Angel -

I am born to give birth of the love.

- Birth of the Love -

What happens when something is completed? There is a ceremony at the time of completion. And what happens in spiritual matters? There is a sacrifice.

Sacrifice one special thing with the mind and the intellect; not just with words. Do not just read it out, but sacrifice it with the mind and intellect, and then see how progress takes place in the self and in service with a fast speed. So today's wave is to sacrifice the wasteful vibrations for any soul. Do you understand?

Are you able to sacrifice this, or will a little still remain? Do not think, "This person is like that anyway, so the vibrations will remain." **No matter what the other person is like, if you change your negative vibrations and have positive vibrations, that soul will definitely change from negative to positive.** Whilst there are these wasteful vibrations in the mind and intellect in service, there cannot be service with a fast speed. Through spiritual vibrations and your attitude, whilst sitting in one place, you can bring about as much powerful transformation as you wish, because attitude is like a rocket. It is a spiritual rocket. You can reach as far and to as many souls as you wish with your powerful attitude, vibrations and atmosphere.

Even if they are wrong in reality, you must not absorb their wrong. You understand that it is wrong, so why do you absorb that which is wrong? Is this shrimat? It is one thing to understand it, by all means, be knowledgeable, but together with being knowledgeable, be powerful and do not absorb it inside you, but finish it. It is one thing to understand it but something else to absorb it and something different to finish it. So you understand that this is wrong and this is right, that this one is like this, but do not absorb it inside. You know how to absorb

it, but you don't know how to finish it (Avyakt 26.3.93).

The teachers especially have the fortune of being surrendered. Even if those in the household are surrendered with the mind, the teachers have special fortune. Their work is remembrance and service. What else is there? Whether you prepare food or you wash clothes, they are also yagya service, they are also service in the alokik life. Those in the household have to fulfil responsibilities on both sides (Avyakt 6.1.90).

TOLERANCE

Do you consider yourself to be the embodiment of success? In order to be the embodiment of success, what main virtue is it essential to imbibe? In order to be the embodiment of success, you need the main virtue of tolerance. **Tolerance and easiness will make any task successful.** Just when a patient person carries out a task after careful consideration and so receives success, in the same way, those who are tolerant, are able to make those who have strong, bitter sanskars cool, or make a difficult task easy, with the power of their tolerance. Those who have the power of tolerance will definitely also be deep and mature. Those who are mature go into the depth, and those who go into the depth will never be afraid of any task. They will attain success by going into the depth. Those who have the power of tolerance will not allow either the vibrations of extroversion, or the thoughts that are created in the mind, to confuse them or make them afraid. With their power of tolerance, they are able to face that also. What is

visible from the face of those who have the virtue of tolerance? The face of those who have the virtue of tolerance constantly reveals them to be content. Their eyes and features will never be those of discontentment. So those who themselves remain the embodiment of contentment will make others content, and whilst walking and moving, they will be experienced as angels. The virtue of tolerance is a very important dharna. The more you see the power of tolerance within yourself, accordingly, you should consider yourself to be content with yourself and others to be content with you. To be content means to attain success. There are those who are able to tolerate anything. To tolerate something means to go into the depth of it. Just as when you go to the bottom of the ocean, you emerge with jewels, in the same way, those who are tolerant go into the depth, and through this depth they are able to attain many powers. Only those who are tolerant can attain the power of churning. Those who are tolerant will constantly remain busy in their own internal churning. And those who are engaged in churning have a stage where they are lost in love. The power of tolerance is very essential. Their faces will be the embodiment of virtues. You have to pay this much attention to the inculcation of tolerance. Only those who are tolerant are able to hold the shield of the drama. If you are not tolerant, it is difficult to get hold of the shield of the drama. Only those who are tolerant are able to be detached observers (Avyakt 8.6.71).

Those who stay in remembrance in 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 (Avyakt

25.01.69).

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, you must 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, take the example of a mother and a 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, 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 (Avyakt 26.5.69).

You say, "Baba, I am Yours. I will not go anywhere else. I like the gyani and yogi life very much." But then, what is left? Sometimes in one or another aspect, there has to be a little tolerance. At that time, the mind and intellect come into a little upheaval. "How long will this carry on? How will this happen?" There is this upheaval from time to time. Sometimes it is with the self, sometimes with service and sometimes with service companions. This upheaval makes a difference in your being constant. The percentage of the power of tolerance sometimes

reduces very slightly. You are strong, but even the strong ones are sometimes shaken by these things (Avyakt 13.2.91).

At this time some even insult you because your work is incognito. When its significance becomes apparent, then these same ones will come to bow in front of you. As much as they have insulted you, so the number of flowers they will offer. Baba had to endure so many insults and yet he receives so much worship. Similarly, you will become worship-worthy according to the extent of the insults which you have to endure. And so don't be afraid. The garlands are being prepared (Avyakt 14.11.79).

TRUTHFULNESS

When there is truth, the soul continues to dance. True souls will constantly continue to dance in happiness. Their happiness will not be less at some times and greater at other times. Day by day, at every moment, their happiness continues to increase (Avyakt 11.12.91).

If, instead of the one Father, you accept, even in your thoughts, that any soul or any instrument of nature belongs to you, if you accept that support, then this automatic Godly machinery works with such a fast speed, that the second you make any other your support, at that second, the mind and intellect step away from the Father. And because the intellect has stepped away from the true Father, it starts to accept that which is false to be true. It begins to accept wrong as right. It

begins to give wrong judgement. No matter how much others explain to them that that is not right, they will prove that which is accurate and true to be untrue with the power of falsehood, and prove those who are explaining to them to be wrong.

The victory of falsehood is short-lived. Why? The kingdom of falsehood is for a temporary period. The defeat of truth is short-lived and its victory is for all time (Avyakt 24.9.92).

The foundation of truth is purity, and the practical proof of truth is divinity on your face and in your activity. Many souls in the world call themselves true or consider themselves to be truthful, but the only real basis of truthfulness is purity. If there isn't purity, there cannot be constant truthfulness. Being the embodiment of truth on the basis of purity is constant and easy. Truth is not just speaking the truth and doing that which is true, but the first truth is that through which you receive the power of purity or the power of truth. Therefore, the first aspect is to know your true form: I am a soul. You did not know this true form previously. So the first truth is to know yourself in the true form. Did you have the form of truth on the basis of, "I am so-and-so", or, "I am such-and-such?" To know the true form is to firstly know your own form and then to have the introduction of the Father. Do you know your own true form very well and do you have the Father's true introduction? Thirdly, you also know the world cycle in its true form, what this cycle is and what your part in it is?

You can only have the power of truth constantly when you have the awareness of the true form of yourself and the Father. So then, your every thought will constantly be true.

In order to prove the truth, there is no need to prove it. If you prove your own truthfulness with stubbornness, that divinity

would not be visible. It would only be something ordinary, because everyone in the world also does that. BapDada gives the definition of the sign of truth in one slogan which you also heard from sakar Baba. How would the truth be visible? "Where there is truth, the soul dances". The soul will constantly dance in happiness.

The meaning of truth is to be stable in your form of truth and then create thoughts, speak words and perform deeds.

In order to imbibe the power of truth, you also need the power to tolerate.

With the power of truth, imbibe divinity. No matter what you have to tolerate, do not be afraid. The truth will automatically be revealed according to the time. You say: The boat of truth may rock, but it will not sink. In that case, it will take you to the shores; therefore, be fearless! If you have to face anything, then keep Brahma Baba's life in front of you. There were many situations of the world in front of Brahma Baba, and there were a variety of situations concerning the children. However, whilst remaining within the gathering and having responsibilities, with the power of truth, he was victorious (Avyakt 27.2.96).

There is so much fashion, don't even ask! Wealthy ones destroy all truth in the self.

The poor ones are good (Sakar 19.6.96).

Today, the true Father, the true Teacher and the Satguru is seeing in all directions his children who are the embodiment of the power of truth.

Nowadays, you use a very special language. What do you say? We cannot bear to see falsehood, we cannot bear to

hear about any falsehood, and this is why when we see something false, there is a great force (agitation) inside us. When we hear something false, there is great force inside us. Is this language right? "I will do this and show them. I will finish falsehood and show them." To challenge in this way is right, is it not? Is it not right? You are doing something good when you finish it, are you not? So always remember what the sign of falsehood is. The one who is following the truth, and wants to finish falsehood, has a good aim that he wants to finish falsehood. However, in order to finish falsehood, you also need the power of truth. So are force and anger signs of truth? Will there be force when there is truth? If I feel angry seeing that which is false, if I am angry seeing that which is wrong, is that right? It is not right. Would you not feel the heat if someone starts a fire? Or can you remain heat-proof? If you have the knowledge that this is the fire of falsehood, and you can feel the heat of that, then what will you do for yourself? You will keep yourself safe, will you not? Or would you say that you cannot escape from the heat of the fire? You will keep yourself safe, will you not? Or is it all right to get slightly burnt by the heat of the fire?

So always remember that the sign of truth (satyata) is manners (sabhyata). If you are true and you have the power of truth, then you will never let go of your manners. Prove truth but with total manners. If you let go of your manners, and then wish to prove the truth without manners, you will not be able to prove the truth. In fact, what happens is that you wish to prove the truth, but if you let go of your manners and prove the truth, then that proof will become stubbornness, not proof. **The sign of lack of manners is stubbornness and the sign of manners is humility. The one who proves something false**

to be false will always remain humble and will interact with manners. So, did you hear about the second type of cleverness? So don't be clever in this way. This is also homework. Let go of such cleverness and become humble; completely humble. **To say, "I am right and this one is wrong", is not humility.** People of the world also say that if someone tries to prove the truth, then there is something or another not quite right. This has become the language of some children. "I am telling you the complete truth. I am telling one thousand per cent truth." But there is no need to prove the truth. Truth is like the sun, which cannot remain hidden. No matter how many walls may come in front of it, the light of truth cannot remain hidden. A truthful person will never say, "I am telling the truth", although others may say that you are speaking the truth (Avyakt 15.4.92).

As has been said, one with faith in the intellect always speaks the truth. Some have faith in the intellect in knowing, some in believing and some in being. Everyone believes that we have found God - we belong to God. To believe and to know is the same thing but in being you become numberwise. So you know, you also believe but the third stage after knowing and believing is becoming. At every step the signs of being victorious should be visible in a practical form. Because there is a difference in this, there is a number. Do you understand how numbers are created? This is what is meant by being free of attachment.

An intellect with faith is the ladder to becoming free from attachment (Avaykt 25.11.85).

Those who prove the truth will always have manners (Avyakt

11.12.91).

UNSHAKEABLE

May you be completely unshakeable and immovable by having the stage of a detached observer through experiencing the knowledge of the drama. Those who have experienced the point of the drama remain constantly stable in the stage of a detached observer and thereby experience an unshakeable and immovable stage. A soul who has experienced the point of the drama would never see anything bad in something that may be bad, but would pick up goodness from it, that is, such a soul would be able to see a path of benefit for the self and the account of loss would finish. We are the children of the Benefactor Father and this is the beneficial age. By experiencing this knowledge, become unshakeable and immovable (Avyakt 27.9.75).

Those who create their stage according to the circumstances can never be immovable and unshakeable. You can see that souls in a life of ignorance are at one moment dancing in happiness, and in the next moment they are lying upside down. And so an alokik life should not be one of fluctuation, it shouldn't be based on circumstances (Avyakt 27.12.87).

No matter what happens, no matter what comes, even if the largest mountain of a difficulty comes, if the clouds of a clash of sanskars come, if nature tests you, be like Angad, and do not let the foot of the intellect or the mind shake. Remain

unshakeable. Even if you shook in the past, don't even bring that awareness into your thoughts. Put a full stop. Make the present life elevated like that of Baba. Make it easy, and see the future with the right of having constant success. Achieve success with this method. Don't do it from tomorrow, but do it from now (Avyakt 31.12.91).

How do you receive the immovable and unshakeable kingdom? Through the stage of the present time. If there is one Father and none other from now, then in return for the unshakeable, immovable stage, you receive the kingdom. If you do not have this stage now, you cannot claim the right to a kingdom either. What stage do you have? That of remaining unshakeable or of fluctuating? Do you like the unshakeable stage, or do you like it if there is fluctuation? You do not like that, do you? Since you have the aim of ruling an unshakeable kingdom, then only if you have such qualifications will your aim be fulfilled. So, at present, only if you imbibe the qualifications can you fulfil your aim (Avyakt 17.3.91).

There is no fluctuation of wasteful or other situations, or of the elements, is there? How can those who make the world unshakeable and stable come into fluctuation themselves? No matter how big the situation may be, in front of your original stage, what is an external situation? It is nothing at all. No one can shake a maharati. So, become unshakeable and make others unshakeable also (Avyakt 1.2.94).

At the end, when the haystack is set on fire, you will have become unshakeable (Sakar 2.4.96).

If your stage ever fluctuates, the reason is that you keep your intellect aside from the mela, that is, from the meeting, that is, you move away from the mela and do not consider it to be a khel (game). So, constantly remember the two words: mela and khel. Everything is included in a mela. You were told previously of the types of meeting which take place. When you remember the word mela, it means harmony of sanskars, the meeting of the Father with the children, and the meeting of all attainments through having all relationships with the Father; all are included in this. The main thing is that this world is a play. However, the different tests and stages of Maya that come are also a game for you. If you consider it to be a game, you would never be distressed by the game, you would constantly be laughing. And so, even the tests are a game. Thirdly, when you consider it to be a game, a part, it is the play of the players that you see with their various sanskars and is fixed in this unlimited game. When you have this awareness, your stage will never fluctuate (Avyakt 8.7.73).

It is a sign of good fortune if there are difficulties which come because they strengthen your foundation. Do you constantly remain unshakeable? Last kalpa also the army of Ravan tried to shake you and thus made you unshakeable. Difficulties will come and go, but you should constantly be increasing your stage of self-consciousness. If you shake in the face of difficulties then the stage of the self is lost. So, no matter what difficulties may come, take a high jump and move ahead. Difficulties only come to see if your faith can be shaken. But once you have made yourself strong they will salute you and go away. To begin with, they will come in a ferocious form, but

later they will come as your servants. And so issue this challenge "I am a Mahavir."

Just as there is no impression left on water, so, too, there should be no trace of difficulties on you, the master oceans of knowledge (Avyakt 26.11.79).

The greatest treasure is the treasure of the time of the confluence age. There are many treasures (jewels of knowledge, the powers through yoga, divine virtues through inculcation, happiness through service, blessings through the Brahmin family and others) but when you simply imbibe within yourself the power to merge the treasures you were just told about, then because of being constantly full, there will not be the slightest fluctuation. There is fluctuation when something is empty. Anything that is full will never fluctuate.

The more you use the treasures for the self or for the service of others - the more the treasures are used - the more they increase (Avyakt 30.11.92).

So constantly remember the self (swayam) and the time (samay). The self is a benefactor and the time is also beneficial. With this awareness, you will constantly remain a conqueror of Maya and nature. There should not be the slightest fluctuation. You should be unshakeable, immovable, and stable. No one can make you fluctuate from this faith (Avyakt 2.12.93, group 6).

Do you experience yourselves to be souls who are overflowing with the treasures, that is, souls who are full? **The sign of fullness is that they will be unshakeable; they will not fluctuate.** The emptier something is, the more fluctuation

there is. So, if there is any type of fluctuation, whether through thoughts or words, relationships and connections, then it proves that you are not full with all the treasures. **You should be unshakeable in your thoughts and in your dreams. The more you have the awareness of being a master almighty authority in an emerged form, the more the fluctuation will be merged.** The awareness of being a master almighty authority should be in an emerged form in a practical way. Just as the occupation of the physical body remains in an emerged form, it does not become merged, in the same way, the occupation of Brahmin life should remain in an emerged form. Check whether it remains in an emerged form or a merged form. If it remains emerged, the sign of this is that there will be that intoxication in every action, and others will also experience you to be a powerful soul. It is said: This one is beyond any fluctuation, he is unshakeable. Achal-ghar (home of stability) is your memorial. Constantly remember your occupation. You are master almighty authorities.

They only relate things of their weaknesses, do they not? They are not able to do what they wish. This is because they are weak, **whereas you are able to put your thoughts into action. The sign of your being a master almighty authority is that your thoughts and actions are both the same.** It should not be that your thoughts are very elevated but when it comes to putting them into action, you are not able to put those elevated thoughts into action. This is not called being a master almighty authority. So check whether you are able to put elevated thoughts into action or not. The sign of a **master almighty authority is that, at the time when you need a particular power, you should be able to use that power at that time.**

You should be able to use whatever power you need at the time you need it. Do you have such controlling power? You do not think that you did not wish it to happen, but it happened, do you? Whilst constantly checking your controlling power, continue to become powerful.

When any obstacle comes, how long does it take for you to become victorious? Does it take time? You are knowledgeable and so you also have knowledge of the obstacles. With your power of knowledge, the obstacles will not attack you, but instead they will be defeated. This is known as being a master almighty authority. So let this occupation remain in an emerged form from amrit vela, and then check continually throughout the day (Avyakt 2.12.93, group 2).

When you come into fluctuation, the reason is because of listening to, thinking of, speaking of, or doing something negative. Do not think, speak, listen to or do anything negative. Can the power of silence not change something negative into positive? Your mind and intellect should become such that they do not touch anything negative. There should be transformation in a second. Can you experience such a fast speed? The mind and the intellect should become such fast weapons (Avyakt 26.2.95).

WORSHIPWORTHY

You will become worshipworthy according to the extent of the insults which you have to endure. And so don't be afraid. The garlands are being prepared (Avyakt 14.11.79).

You, the ones with a spiritual personality, not only become well known, that is, not only do you become worthy of praise, but you also become worthy of worship.

The attainments that everyone has, the blessings of the attainment of happiness, of support, of the wings of courage, of zeal and enthusiasm, make some become heir children whereas others become bhagats souls. This is why they become worthy of worship for innumerable births. The one who has good wishes is the soul who is worthy of worship for a long period of time (Avyakt 10.11.87).

As saligrams you are supremely worshipworthy and as Brahmins, and therefore deities, you are worthy of praise and worship.

BapDada knows that a soul may be weak in imbibing the knowledge, in service, or in remembrance, but he has the speciality of recognising Baba, he has the broad intellect of belonging to Baba and the divine vision of seeing Baba. That which famous scholars of today are not able to recognise and not able to understand, is understood by these souls. At least they are in the list of the lucky handful out of multi-millions. Therefore, they have become special souls out of millions.

To receive love from the heart, regard from the heart, means to become worthy of worship at the confluence. Such a worship-worthy soul will not allow the consciousness of "I" to be mixed with fruit. One must accept someone as an elevated one with the heart, for an elevated one is known as a worshipworthy one.

Just as those souls have sacrificed themselves to Baba, in the same way, when others see those souls, they have the

enthusiasm to sacrifice themselves to Baba. Those souls constantly and automatically receive the garland of sacrificing themselves to Baba. Such souls constantly wear the tilak of remembrance. They become the worship-worthy souls at this time with the alokik method.

On the path of bhakti souls experience peace, power and happiness by having a connection of two moments with the worshipworthy souls simply by coming in front of those images. In the same way, by receiving drishti for one or two moments through the worshipworthy souls of the confluence age, when they come in front of them, or even by receiving a glance, souls experience peace and happiness and the power of zeal and enthusiasm.

Do you understand what you have to become? The one who is worthy of worship in the present is the one who will be worthy of worship in the future. Such souls are known as the number one special souls (Avyakt 26.1.88).

Do you experience yourselves to be the worshipworthy souls of every kalpa? Do you have the awareness that you were the worshipworthy souls, that you are this and that you will become this? What is the special method to become worshipworthy? Who can become worshipworthy? Those who perform elevated actions. And the basis of performing elevated actions is purity. Purity makes you worshipworthy. Even now, those who only become pure in namesake also become worshipworthy. However, purity does not just mean celibacy. You do not become elevated in just the fact that you have adopted celibacy. That is of course elevated, but together with that, there is further purity. If there are any negative thoughts in the mind, that is not called purity. Therefore, let there not be

any negative thoughts about anyone. If, even in your speech, you speak words that are not right, then that too is not called purity. If your thoughts and speech are correct but there is a difference in your relationships and connections, that is, you have a very good relationship with some and not such a good relationship with others, then neither can that be called purity. So, are you so pure in your thoughts, words and actions, that is, in your relationships and connections? Have you become so worshipworthy? If something is missing in someone, then that one is called an imperfect idol. An imperfect idol is never worshipped. So, do not be imperfect in your thoughts, words or actions, that is, there should not be any impurity, for only then would you be called a worshipworthy soul. Have you become worshipworthy to this extent? Even when an idol becomes imperfect (damaged), it is not worshipped. That would only be considered to be stone, not an idol. They would place such an idol in a museum, not in a temple. So, check the foundation of your purity in this way. Whenever you have any other thought, then have the awareness that you are a supremely worship-worthy soul. Do you remember this, or do you forget it when something happens and you then remember it later? And you then repent, thinking: If I hadn't done this, it would have been better. So constantly remember: I am a pure soul, I am a purified soul. Purity means cleanliness. Everyone loves cleanliness. If there is a temple and an idol, but there isn't any cleanliness, would you like it? So constantly have the awareness in your life. I am a worshipworthy soul present in the temple of this body. Do not just think about it, but have this awareness in your practical life. You think a great deal, "I am this. I am this", but let there be the practical experience of this. So what will you remember?

I am a completely worshipworthy soul. Not eighty per cent worshipworthy and twenty per cent damaged. To be one hundred per cent worshipworthy means to be one hundred per cent pure. Does everyone like cleanliness or does someone like dirt? So ask yourself whether your mind and intellect have become clean. Or, are they a little clean and a little unclean? If there were some dirt here, would you sit here? You would not like to sit on it. So too, think that where-ever there is the slightest bit of dirt, Baba does not like it. If there is any dirt, then you are not the ones loved by the Father. You have become Brahmins in order to be loved by Baba. Worshipworthy souls are loved by everyone (Avyakt 10.1.94, group 3).

Ordinary beings worship you elevated souls because Brahmin means to have become pure. It is your purity that is worshipped. When ordinary souls imbibe purity, they are called great souls. All of you are pure souls, are you not (Avyakt 18.1.94)?

To receive love from the heart, regard from the heart, means to become worthy of worship at the confluence. Such a worshipworthy soul will not allow the consciousness of 'I' to be mixed with the fruit. One must accept someone as an elevated one with the heart, for an elevated one is known as a worshipworthy one (Avyakt 26.1.88).

WORTHINESS

The sign of a worthy ruler is that there is a shower of flowers of contentment and songs of his praise from everyone. Have you claimed such an authority of ruling? First of all, check your close companions in action, your physical senses. Are they working to order with me, the soul, the king, with love and power, that is, with love and law? Are they always in working order or only sometimes? Are you making them work by compulsion or are you making them work with love? Are you only superficially working with them or are you working with them with your heart? In the same way, check your whole day's timetable, your relationships of karma and your companions in karma. Together with that, check all the souls who come into connection with you. How many and to what percentage do souls remain contented and cheerful through me, the soul, who has the authority of ruling? This is the accurate experience of having the authority of ruling (Avyakt 10.1.91).

What is the sign of worthy children? Just as it is remembered about the Father that the Father's treasure-store is constantly full, in the same way, the worthy children's treasure-store constantly remains full with the blessings of love from the heart, with the experience of co-operation from everyone and with all treasures. They will never experience themselves to be empty of any of the treasures.

You saw how father Brahma constantly experienced himself to be in a combined form with the Father and also gave this experience to others. No one can separate a combined form. In the same way, worthy children constantly experience themselves to be in a combined form with the Father; there is

no power that can separate them. Just as in satyug, the elements are the servants of the deities, that is, they constantly remain co-operative according to the time, in the same way, because of the elevated stage of the worthy children, all the powers and all the virtues constantly remain co-operative with them according to the time. That is, they remain sovereigns over all the powers and all the virtues.

Together with this, what is the special form of service of such worthy children? Just as all of you continually do service through words and through the mind, they also do such service, but their special service is that they do not just give the donation of the powers and virtues from the Father to all the souls, they also give the experience of co-operation and attainment. **They give donations to the souls who do not have any knowledge and they give co-operation and attainment to the Brahmin souls, because the greatest donation is the donation of virtues and powers. To make those who are weak powerful is the greatest donation and co-operation.**

Start to give and your taking will automatically become complete because Baba has given everything to everyone. He has not kept anything for Himself, He has given everything. It is that those who take (from Baba) do not know how to look after it or how to use it. **So the more you continue to give, the more you will have the experience of becoming complete.** You are such worthy children, are you not? You are in the line of those who are worthy, are you not? Or, are you in the line of those who are becoming worthy? Just as in a lokik way, the parents of a worthy child make children dance with him, that is, they constantly keep him happy, full of zeal and enthusiasm, in the same way, worthy children will make

others dance with zeal and enthusiasm and make them fly in the flying stage (Avyakt 9.1.93).

First the coolness of the Mother will make the soul worthy and then the power of truth, the Sun of Knowledge, will make the soul a yogi. The power of coolness of the Moon of Knowledge makes the soul worthy to be able to come in front of the Father. If it isn't yet worthy it cannot become a yogi. Before the truth can be understood there has to be coolness. There has to be power in order to be able to inculcate truth (Avyakt 21.2.85).

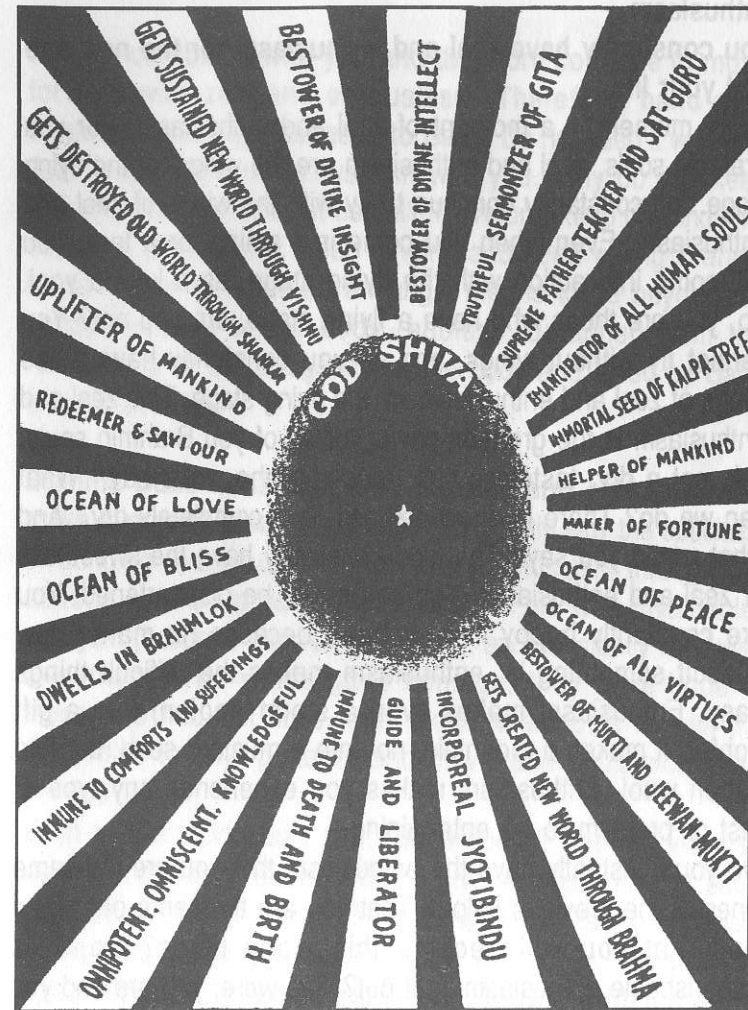
BapDada constantly sees the children as worthy children. Which children are called worthy children? Those who are obedient in every action and give the proof to the Father. To be worthy means to be one who gives the proof. You are eating the instant, visible fruit, are you not? Or, is it only being accumulated for the future, and not the present? When you take one step of service or stay in remembrance, you receive power and also happiness. Do you have this experience? To eat the instant, visible fruit means to remain healthy, wealthy and happy. A worthy child means one who constantly experiences the hand of Baba's shrimat and His company. Where there is the Father's hand, success is guaranteed. Baba's hand of shrimat means the hand of blessings. Whenever you carry out any task, always have the awareness that you have the hand of shrimat, the hand of blessings, over you. This hand of blessings can never be removed (Avyakt 18.2.94, group 3).

Do not delay any auspicious task. Claim the full inheritance

from the pure Father. Make yourself worthy to stand on your own feet. Have complete love for the one Father (Sakar 28.8.96).

INCORPOREAL GOD & HIS ATTRIBUTES

निराकार परमात्मा और उनके दिव्य गुण



परमात्मा का रूप ज्योतिर्बिन्दु है, गुणों से वह सिन्धु हैं।

ZEAL AND ENTHUSIASM

Constantly to celebrate a festival means that you stay in zeal and enthusiasm. Brahmin life means to have zeal and enthusiasm.

You constantly have zeal and enthusiasm for the new age and your life.

Every moment is a moment of zeal and enthusiasm. For you Brahmin souls, zeal and enthusiasm are the wings for the flying stage. You constantly continue to fly with the wings of zeal and enthusiasm. Even when you come into action for a task, you still come into action with the flying stage, as a karma yogi. So, you are those who have a flying stage, are you not? You cannot fly without wings, and so you constantly have these wings of zeal and enthusiasm for the flying stage. This zeal and enthusiasm is the greatest power for all of you Brahmin souls. It is not a dry, tasteless life. People of the world say, "What can we do? There is no sweetness. It is completely dry." And what would you say? That you constantly have the sweetness of zeal and enthusiasm. You can never be disheartened. You are constantly happy in your heart because no matter how difficult something is, enthusiasm makes the difficult things easy. Enthusiasm makes even a storm (toofan) into a gift (tohfa). It makes a mountain, not into a mustard seed, but into cotton wool. Enthusiasm makes you experience any type of test or problem to be entertaining.

Do you constantly have the enthusiasm that you are the same ones of the previous kalpa? That you are the same ones now and that you will become this many times? So, it is imperishable enthusiasm, is it not? You were, you are and you will always be.

BapDada is seeing whether souls who maintain imperishable zeal and enthusiasm are numberwise or number one. You are number one. You are victorious souls (Avyakt 31.12.93).

Baba is combined with you and therefore continue to move forward with zeal and enthusiasm. Therefore, hand over weakness and hopelessness to Baba. Do not keep it with you. Just keep zeal and enthusiasm with you. Why do you keep with you that which is not useful? Therefore, keep dancing with zeal and enthusiasm. Keep singing and keep eating Brahma bhojan. To constantly be an angel means to be beyond the consciousness of the body, egoless, detached from the relationship of the arrogance of the body and loved by Baba (Avyakt 26.3.93).

Brahma Baba constantly had the zeal and enthusiasm to make everyone else special. You constantly saw the speciality of bringing every soul into zeal and enthusiasm through the attitude in a clear way. Every word of his was invaluable, yuktiyukt (accurate according to need), and constantly filled with sweetness. The words gave courage, they gave hope to those who had lost hope, they made weak souls fly with the method of the flying stage, and they made souls worthy for service.

Even a little child would say: "Baba doesn't love anyone else as much as he loves me". So to give so much love to each one that everyone thinks, "This is my Baba", is the speciality of relationship and connection. With this vision, **he saw the speciality and virtue of each soul. In this thinking, even knowing that souls were going to be the last bead of the**

rosary he constantly had pure thoughts for such souls to inspire them to move forward (Avyakt 22.1.88).

Do all of you experience yourself to be the souls who constantly fly with zeal and enthusiasm? Does your zeal and enthusiasm constantly increase? Or, does it sometimes increase and sometimes decrease? The more zeal and enthusiasm you have, the more you will make others fly with zeal and enthusiasm. You are not flying just by yourselves, but you are those who make others fly also. Zeal and enthusiasm are the wings with which to fly. If your wings are strong, you are able to fly fast.

You are the souls who are responsible for making many other souls fly.

Responsibility finishes laziness and carelessness (Avyakt 16.12.93, group 2).

The intoxication of perishable titles is also perishable and for a temporary period. The intoxication of the spiritual titles is eternal. Someone who has imperishable intoxication constantly has the song playing in his heart, "Wah, my elevated fortune!" It plays automatically, you don't have to play it. The other machinery may be working all right today, but tomorrow it will go wrong, whereas the song in the heart constantly keeps playing. Do you know how to sing this song? Which song? "Wah, my elevated fortune!" Just as you automatically know your physical occupation, once you know it you don't forget, so too, you should not forget your eternal occupation of being an elevated soul. This is the occupation for every birth and the other is an occupation for one birth (Avyakt 1.2.94, group 2).

A soul who has a right always maintains spiritual intoxication, and this intoxication easily enables you to forget this old world (Avyakt 25.1.94, group 2).

They have from time to time developed the habit of making the easy, difficult. The sanskars of labouring make them helpless, instead of experiencing easiness, and because they become helpless, because of the lack of imbibing this, they become influenced (Avyakt 7.11.89).

Every day at amrit vela, let the variety of points for zeal and enthusiasm emerge, and through this consciousness you will stay in zeal and enthusiasm throughout the day.

Every day in the murli, there are different points for zeal and enthusiasm. Note down the special points for zeal and enthusiasm from every day's murli. You can make a very big list. Note it down in your diary as well as in your intellect. When they do not emerge from your intellect, recall them from your diary, and a variety of points will increase your zeal and enthusiasm every day (Avyakt 19.3.90).

All the true co-operative companions are moving forward in remembrance and service according to their own zeal and enthusiasm (Avyakt 30.3.85).

So, what are the two wings for the flying stage? (gyan and yoga). Along with gyan and yoga, there is also courage, zeal and enthusiasm. If you have courage, then because of that courage, you can do whatever you want. This is why it is remembered: Where there is courage, the child receives help from the Father. So, do you have courage, zeal and

enthusiasm? Because it is necessary to have zeal and enthusiasm in order to attain success in any task. If there isn't zeal and enthusiasm, then the task cannot be successful. Why? **Where there is no zeal and enthusiasm, there will be tiredness, and the one who is tired will not be successful.** You can only experience the flying stage constantly on the basis of courage, zeal and enthusiasm (Avyakt 25.11.93).

All of you should remember the beginning of your Brahmin life. Do you remember what your effort was like then? Were you loose in your effort or were you able to pay attention to making effort? It was with attention and with zeal and enthusiasm. So check yourself against your efforts, your service and your zeal and enthusiasm of the beginning (Avyakt 26.1.95).

All the instrument servers of foreign lands are busy day and night in trying to reveal Baba with zeal and enthusiasm. The sound that echoes in their ears again and again is that Baba has to be glorified in Bharat with a loud sound from foreign lands. This sound constantly moves their steps forward in service. The reason for their zeal and enthusiasm for special service is that they have love for Baba from their heart (Avyakt 10.11.87).

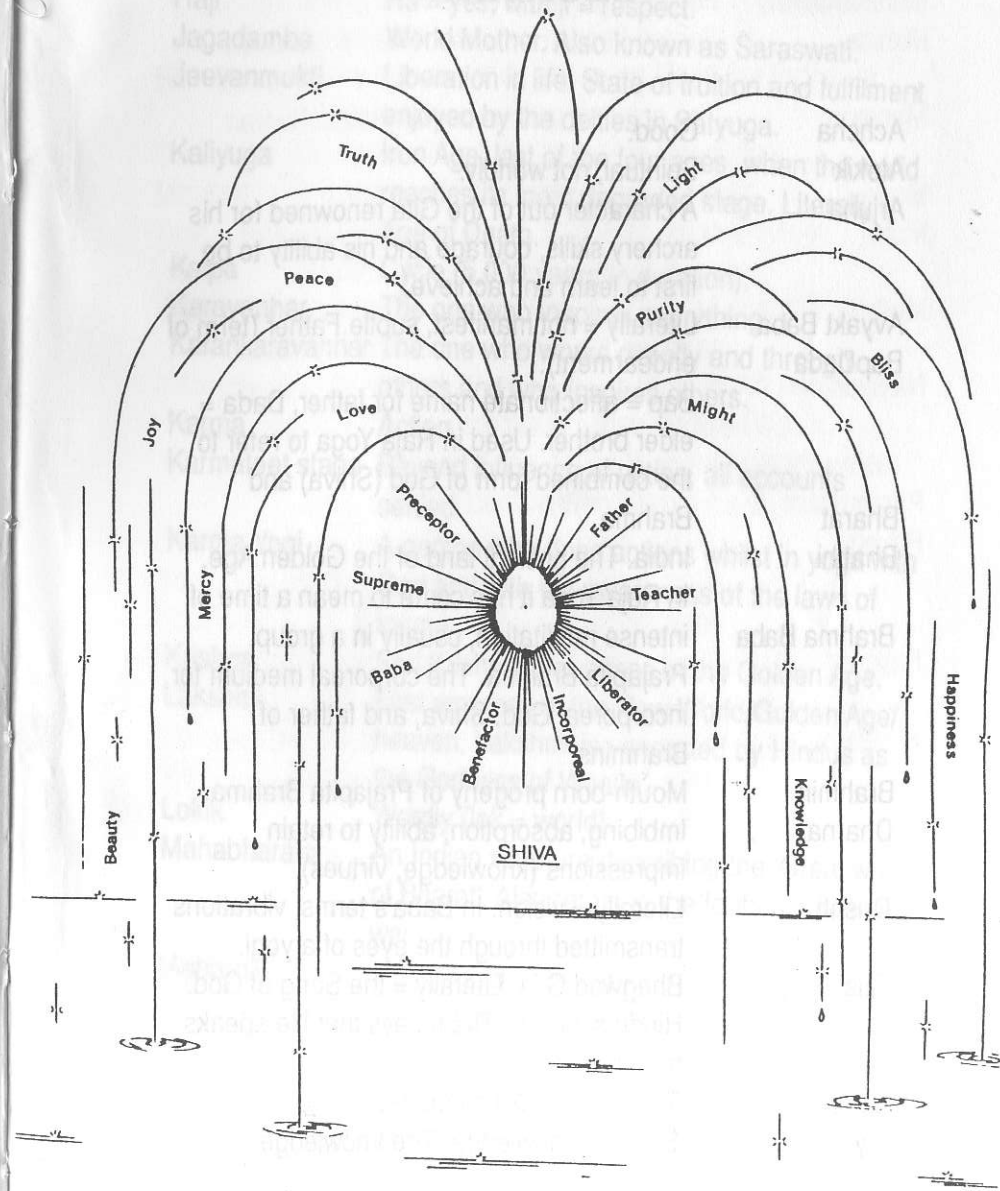
Baba's help constantly gives you zeal and enthusiasm, as well as courage and the power to be tireless. When there is zeal and enthusiasm and tirelessness for a task, how is that task accomplished? It is accomplished successfully, is it not? So Baba does not work with hands, but He does the work of giving you help. So the life of being a karma yogi is a life that carries out the task with a double force (Avyakt 13.2.92).

Let not a single member of your family be left without receiving blessings. Do you maintain such zeal and enthusiasm in your heart? Is there such enthusiasm? Or have you become absorbed with your own families? To be stable on the unlimited stage and have elevated thoughts of serving souls is an easy method for success (Avyakt 30.12.85).

The breath of Brahmin life is zeal and enthusiasm. If you stopped breathing, would you have life? You would be finished in one second, would you not? So, in Brahmin life too, if there isn't the breath of zeal and enthusiasm, then there is no Brahmin life. Even when you say it, your language sometimes changes. Those who have zeal and enthusiasm would constantly say with spiritual intoxication that they are Brahmins full of zeal and enthusiasm. When someone's zeal and enthusiasm have decreased, his words change. What would he then say? "It's true, it should be like this; it will happen". So, there is so much difference in this language and that language. In the other language (of words), there will definitely be the words "**It should be; they should be Brahmins, but.....**". **So when you use these words, "It should be, it should be"; when the pressure of your zeal and enthusiasm has reduced, what words emerge? Words of weak-ness emerge.** Therefore, your zeal and enthusiasm should never decrease.

Why does your zeal and enthusiasm decrease? The first word that comes up in any circumstance is not "**Wah! wah!**", but "**Why?**" BapDada says that you have to say "Wah, wah.", and others say "Why? why?" If the word "why" comes up, the pressure of zeal and enthusiasm decreases. Last year also,

BapDada especially told the double foreigners to change the word "why" in the Brahmin dictionary. When the word "why" comes up, remember the word "fly" and the word "why" will then finish. When any insignificant circumstances seem to be very big, the word "why" comes up; "Why is this like this? Why is that like that?" And, when you begin to fly, what happens to the circumstance? It becomes a small toy. So whenever the word, "why" comes up in your mind, say to yourself, "This word, 'why' doesn't exist in the Brahmin dictionary; instead, it's the word 'fly'." "Are you able to do this, or are you only able to listen to it? From the copper age you have been saying "Why? why?". "Why, why" makes you "Hai, hai" (cry out in distress). BapDada is amused, because, on the one hand, you say, "No one's fortune is as elevated as mine"; one minute, you will say this, and as soon as your enthusiasm decreases, you say, "I don't know, my fortune is like this, I only have this much in my fortune". And so, this is crying out in distress, is it not? So when any scene of "Hai, hai" comes in front of you, say instead, "Wah, wah", and the scene will change and you will also change (Avyakt 26.2.95).



GLOSSARY

Achcha	Good.
Aloik	Spiritual, not worldly.
Arjuna	A character out of the Gita renowned for his archery skills, courage and his ability to be first to learn and achieve.
Avyakt Baba	Literally = not manifest, subtle. Father (term of endearment).
BapDada	Bap = affectionate name for father, Dada = elder brother. Used in Raja Yoga to refer to the combined form of God (Shiva) and Brahma.
Bharat	India. The ancient land of the Golden Age.
Bhatthi	In Raja Yoga it has come to mean a time of intense meditation, usually in a group.
Brahma Baba	Prajapita Brahma. The corporeal medium for incorporeal God, Shiva, and father of Brahmins.
Brahmin	Mouth-born progeny of Prajapita Brahma.
Dharna	Imbibing, absorption, ability to retain impressions (knowledge, virtues).
Drishti	Literally = vision. In Baba's terms, vibrations transmitted through the eyes of a yogi.
Gita	Bhagwad Gita. Literally = the Song of God. Hindu scripture. Baba says that He speaks the true Gita.
Guru	Teacher or spiritual guide.
Gyan	Spiritual knowledge. The knowledge re-

Haji	vealed by Shiv Baba who is Gyaneshwar. Ha = yes, with ji = respect.
Jagadamba	World Mother. Also known as Saraswati.
Jeevanmukti	Liberation in life. State of fruition and fulfilment enjoyed by the deities in Satyuga.
Kaliyuga	Iron Age, last of the four ages, when the world reaches its most degraded stage. Literally = Age of Death.
Kalpa	Cycle (5,000 years in duration).
Karavanhar	The one who inspires everything.
Karankaravanhar	The one who works directly and through others and who inspires others.
Karma	Action.
Karmateet stage	Beyond influence of action, all accounts settled.
Karma Yogi	A person who does actions whilst in yoga with God and with the awareness of the laws of karma.
Krishna	Shri Krishna, first prince of the Golden Age.
Lakshmi	First empress of the New World/Golden Age/heaven, Lakshmi is venerated by Hindus as the Goddess of Wealth.
Lokik	Wordly (lok = world).
Mahabharata	An Indian scripture describing the 'Great war of Bharat'. Also refers to the forthcoming world war.
Maharati	The great warriors or Kings who used to ride the elephants into battle. Spiritually, one who is so powerful as not to even notice obstacles in the way.
Mahavir	One with tremendous valour, a brave warrior.

	warrior.
Manmanabhav	Be mine with your mind'.
Mantra	Sacred formula or verse. (Man = mind; tra = free)
Maryada	The spiritual principles of elevated human beings.
Maya	Five vices, human weaknesses.
Mukti	State of perfect peace and liberation that souls experience in the Soul World.
Murli	Murli = flute. In Raja Yoga the murli has come to mean the classes given by BapDada.
Narayan	First emperor of the Golden Age/Satyuga. Shri Krishna takes the name of Narayan when he is crowned emperor.
Paramdham	Eternal home of the Supreme Soul.
Ravan	Satan, synonymous with Maya. Remembered in the scriptures as an evil king with ten heads.
Saligram	In bhakti, a small oval stone representing the soul.
Sangamyuga	The Confluence Age, which lasts from the time of Shiv Baba's coming until the establishment of Satyuga.
Sanskars	Personality, character traits, tendencies, records of action and habits of a person.
Satguru	True Guide, the One who takes souls home.
Satyuga	Golden Age. First of the four ages, when the world is new and pure. Literally, the age of truth.
Shakti	Literally = power, the power within female deities, also refers to female Raja Yogis.

Shiva	God. This means 'the universally benevolent one', 'the supreme benefactor', 'the seed of human world tree'.
Shiv Baba	Shiva is also called 'Baba' as He is the Father of all souls.
Shrimat	Supreme Directions given by Shiv Baba.
Tapasya	Intense meditation, penance, ascetism.
Tilak	Mark applied to the forehead for religious or ornamental purposes.
Vishnu	Subtle deity (= combined forms of Lakshmi and Narayan).
Yagya	In Indian culture it means a fire in which people can make a sacrifice to God. In Raja Roga it means the Institution of the Brahma Kumaris where the students sacrifice the vices to God.
Yoga	Union, yoke.
Yogi	One who practises Yoga.
Yog yukt	Using the right tactic whilst in Yoga.
Yukti	A method, technique or trick of achieving something.
Yukti yukt	Using the right yukti at the right time.
Wah	Wonderfull