

The highest stage of surrender is to have remembrance in every breath.

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

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

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

Divine Messages from the subtle region (through Dadi Gulzar)

1.) Today, when I went to give BapDada an invitation to come to Madhuban, there was the feeling from BapDada's signals that Baba does not want to come today. And then, Baba suddenly said, "Achcha child, all the children have called Me and so BapDada is the children's Servant." Hearing this, I had the thought that just a moment ago BapDada was saying no and now He is saying yes. Why? Knowing the thoughts in my heart, Baba said, "Baba is deliberately doing this in order to teach the children that they should give regard to one another's advice and ideas. Even if someone gives his idea and you don't like it, you should not instantly reject it. First of all, give him regard, saying, "Yes indeed, why not? It is very good." By doing this, the force of his idea will be reduced. Then he will be able to understand whatever you explain to him. If you instantly cut him off, there will be conflict between the two forces and as a result, there won't be success. This is why it is necessary to give regard to one another's ideas and advice. By doing this, love amongst yourselves and the gathering will continue to grow.

2) Today, I went to the subtle region and as soon as I reached there, although BapDada was there in front of me anyway, what I saw was that there were many garlands around the neck of Brahma. Then Baba said, "Take off these garlands and have a look at them." As I looked at them, I saw some were long and others were short. I asked, "Baba, what is the significance of this?" Baba said,

"Child, these are the garlands of everyone's complaints. Because when each child sits in solitude, he lovingly complains to Baba. Each child has definitely placed a garland of complaints around Baba's neck." Baba said, "Although children are aware of the drama, Baba is definitely the most loved, and so, suddenly seeing the wonderful drama, each child is complaining within his heart. Children have knowledge anyway, but together with knowledge there is also the love, and so the complaints are not wrong. Then I asked, "Baba, what response did You give? So Baba said, "As is the child, so is the response." Baba said, "In response, I also adorn the children with a garland of complaints. What are they?" Then Baba spoke about them, "The hopes that the father had in the children were not shown practically when Baba was in the sakar form. You now have to show them whilst he is in the avyakt form." Baba said, "These complaints are a sweet heart-to-heart conversation. This is also a game with the children. All the decorations that BapDada decorated you with whilst in the sakar form will be seen by BapDada in the avyakt form." This scene then finished.

I offered bhog to Baba, and then asked: "Baba, what do you do all day in the subtle region?" Baba said, "Come and I'll show you the museum of the subtle region. You make plans before you build a museum, but Baba's museum is created within a second." What did I see then? There was a very big hall. In this one hall, many of us children were standing there in the form of models. I said, "But Baba, this is all of us in the museum." Baba said: Child, this is Baba's museum. Now, go and have a look at what BapDada has decorated them with. Just as an artist decorates the idols with decorations, just look at what BapDada has decorated them with." As I went closer to the models, I didn't see anything special. A fully decorated idol was visible. Baba said, "I have already placed the gross decorations on the children whilst in the corporeal form, but in the avyakt form, what am I decorating them with? All the decorations are there, all the jewellery is there, but I am placing the final jewel in the centre of the jewellery." As soon as Baba said this, it was as if there were a few extra jewels visible on some of them. Baba said, "The main teaching for the children is that they should come into the corporeal form whilst being stable in the avyakt stage. When you sit in solitude you are able to remain stable in the avyakt stage, but you don't achieve stability in the avyakt form whilst in the corporeal form. This is why there are very few jewels who have a constant karmateet stage. Whatever weakness I see in whoever's life; I am removing that. Just as I used to carry out this task in the corporeal form, I am doing the same task in the avyakt form. So when you go back, ask the children, "Do you children have the feeling throughout the day that Baba is decorating you?" Children who are yog-yukt will have the feeling that Baba is now talking to me and decorating me. The children who are in the avyakt form have the experience that Baba in the subtle region is meeting them and playing with them. Achcha."

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