

The basis of success is the power of discrimination

What does BapDada see when He look at each of you? BapDada is seeing four things in each of you. What are those four things? (Each one shared his ideas.) Firstly, He is seeing the crown, secondly, the throne, thirdly, the effort and fourthly, the fortune. He is seeing these four things in each one. What is the crown of the confluence age? Do you know that? So today BapDada has come into the gathering of the children who are seated on the throne and who are also wearing a crown. Only those who are wearing a crown have been invited to this gathering, but each one's crown is different and according to his own capacity. Baba was seeing who had which crown and which throne at this confluence age; who is wearing a crown and whether it is a large crown or a small one; and whether they constantly wear it, or whether they take it off and leave it aside sometimes. All of you know yourselves because you are the ones who are the specially chosen jewels, and so you must have at least that much recognition. Can you discern your effort and your fortune? Can you fully discern yourself? For instance, if you went into the advanced party, what would your fortune be according to your present effort? Do you understand that? Do you know your present effort and your fortune? Only when you can recognise yourself can you recognise others. It is essential to know this, because such a time is coming for which there will be a greater need for the power of discrimination. This is the method to attain success in service. As your power of discrimination becomes powerful, you will continue to have success. Because of your not being able to recognise fully, and because someone does not receive the method through which his fortune could open, there isn't so much success in service. What result is visible of those who do less service? Many subjects are created, but not so many heirs are created. Very few heirs being created means that you were not able to perceive their pulse. When you are able to perceive a patient accurately, you are then able to give him the right medicine, and the disease then finishes. What happens when the disease is finished? The pandavs who are the instruments especially need the power to perceive whatever is to happen in the future. They also need the power to take decisions. After the power to take decisions, there has to be the power to solve problems. Then you will be able to face anything, and after you have faced everything, you will attain the success of the revelation of the yagya. Why has Baba invited you? Everything has to be accounted for. You have been invited here so that you can learn the knowledge of going up and down a ladder. In which aspect do you have to climb up and in which aspect do you have to come down? You have caught hold of seniority, but even whilst being a senior, you are not able to instantly come down the ladder and be a junior. It is essential to be able to become a master in one second and a child in one second. In some cases, it is seen that when you have to be a child, you become a master. How can you become the form that is needed at any particular moment? You have been invited here to learn that. For example, when you are in a gathering for when something is to happen, at the time of giving your ideas it is good to be a master. However, in the gathering, when there is the question of something being made final by the instrument brothers and sisters, you should make your intellect like that of a child. What is the qualification of being a

child? He will speak with great force about something, and then he will be totally free from waste thought about the same thing immediately. So in the same way, you should make your intellect a master and give your ideas to those who are the instruments, and then instantly let your intellect become like that of a child. There is benefit in this. However, what is the result when someone becomes a master? Firstly, time is wasted, and even power is wasted. Then, instead of love for one another increasing, there is a margin for it to decrease. Therefore, as your responsibilities increase, it will be essential for you to climb up this ladder and then come down again. So Baba is giving you these teachings in advance for success in the future. All of you are experienced in this. Whether someone is young or old, from time to time he tries to maintain his power and self-respect. As you progress further, there will be more obstacles, and this is why those who have become instruments will have to be very humble. To be humble means to renounce regard for the self. Through renunciation, you receive greater fortune. The more you renounce, the more you will receive respect. The more you try to seek respect, the more it will become a means of losing respect. This is why you must increase the practice of going up and down the ladder, of being a master and a child. This is why you have been invited here. There will be success in this when you have the power to perceive situations. When you have perceived situations, the result will be good. When you don't perceive them, the result is going to be wrong. What is the effort to increase the power of discrimination? More than just cleanliness of the heart, you need cleanliness of the intellect. You should have the power to apply a brake to the power of thought. Whatever thoughts you have in the mind, or whatever the intellect judges, both need a powerful brake, and they also need the power to bend. Both these powers are most essential. This is called the power of remembrance or the angelic power. If you are not able to apply a brake, it is not good, and if you are not able to bend, that also is not good. So if you have the power to apply a brake and to steer, you will not waste the power of the intellect. Energy will not be wasted, instead it will accumulate. The more you accumulate it, the more your powers to discriminate and take decisions will increase. You should also practise this in the bhatthi. To what extent are you able to apply a brake and steer your mind and intellect? You have to check yourself. These are the two reasons why there are accidents. BapDada is giving this signal especially to the pandavs. Achcha.

You must have heard a lot in the bhatthi. It isn't that because you have heard a lot, it is difficult to stabilise yourself in the point-form. The weakness of not being able to stabilise yourself in the point-form is that the first lesson is not firm. You should experience yourself to be a bodiless soul whilst performing actions. This practice throughout the day is very much needed. You have to be detached from practical matters and then come into action. The more experience you have of this, the more you will stabilise yourself in the point-form. However, not so much attention is being paid to this. You say that you don't have the time, but you can make the time. If you have the aim, then just as when someone has to go somewhere for a special task, he pays special attention to make the time for it. This is the one special task for the short time of the confluence age that remains. If you consider it to be a special task and make the time in-between, it can be possible. But because you don't have this practice, your time passes by in just thinking about it. If you pay attention, then as are your circumstances, accordingly you can increase this practice. All of you are weak in this practice. In fact, it is not difficult to stabilise yourself in the form of a point.

Practise becoming detached; the point-form is of being detached anyway. It is incorporeal and detached. When you stabilise yourself in the stage of being incorporeal and detached, you will have the experience of the point-form. Whilst walking and moving around, you will be able to experience the angelic stage. Your practice will become such that you will be able to remain in the avyakt stage whenever you wish. You will then be able to fill yourself with a lot of power in just one second's experience. And you will also experience the powers of applying a brake and steering. To experience the point-form is not difficult. It is just thoughts that bring you down. If you have the power to apply a brake to your thoughts, you will be able to remain in the avyakt stage for a longer period. You have to consider yourself a soul and remain stable in that stage. When you stabilise yourself in your original stage, you will then experience your virtues. You are able to experience the virtues of a place that you visit against your conscious wish. When you visit a cool place, then even if you don't want to, you experience the coolness of that place. This is the same. Soul consciousness means remembrance of the Father. It is not possible for there not to be Baba's remembrance in soul consciousness. Just as Bap and Dada are not separate, in the same way, a soul conscious intellect that has faith is not separate from Baba's remembrance. Can you not stabilise yourself in the point-form in one second? If you were all told to practise that drill now, would you be able to do it? When you stabilise yourself in the point-form, firstly there is the experience of the point-form and you also experience the original virtues of the soul. Practise this also because there is now very little time and you have a lot of work to do. At the moment you take a lot of time to do a little work. As you progress further, such a time will come that the lives of all of you will become very busy, and it will be as if you have very little time. You will experience the day and night to be like two hours. From now on practise doing a lot of work in a short time. It is a great power to be able to use your time in a worthwhile way. Just as it is not good to waste your energy, neither is it good to waste your time. The subjects of each of you will be revealed. When your subjects are revealed, your status will also be revealed. Each one's subjects and bhagats will be revealed. Before your future status is revealed, the memorial of the form of success in service will be revealed. The future status will then be revealed. Such a time will come when you will not be able to earn an income for yourself, but you will become very busy for others. Now, there is very little time for your own income, so you will earn your income through serving others. Now, take the maximum benefit from the little time that remains. Otherwise you will remember this time. Therefore, whatever you are like, whatever stage you have reached, the circumstances are not going to change. Do not think that you will earn an income when there aren't so many difficulties. They will adopt an even larger form day by day. But even whilst being in these situations, your stage needs to be very strong. This is why you have to pay attention to the time. Achcha, Baba has told you about the crown of responsibility. So what is the throne? The throne of humility; when you sit on it, you will be able to do all your work accurately. The shakti army was given the throne of remaining constant, and the pandavs were given the throne of being humble. Be seated on the throne and by wearing the crown of further responsibility, create your future status. Do not come down from this throne. If you do your task whilst sitting on the throne, the task will be successful. Look at the whole day: what are the four things that are always with you? Baba is asking you about common physical things. Firstly, you have to have a chair with you, secondly, a pen, thirdly a file and fourthly, all the running around that you do. Change all of these four things from lokik into alokik. When you sit on a chair, remember the throne. When you pick up

a pen (kalam), remember the lotus flower (kamal); use the pen whilst being a lotus flower. When you see the file, remember your account: what would BapDada be signing in my file now? And the running around is going up and down the ladder. Have this practice and you will be able to stabilise your intellect wherever you wish. Just as you are able to direct your feet wherever you want, in the same way, your intellect will become like your feet. Now, you have to transform the intellect from thinking of lokik into alokik. Then there will be transformation in your stage also. What is the speciality of the jewels in this gathering? One is that all of you are loving. And secondly, the majority of you have a surrendered intellect. Thirdly, you remain ready for service all the time, this is why you are ever-ready. Now, put the jewels of all these specialities onto the crown of responsibility you have received. Only then will you be able to accurately fulfill the responsibilities. These virtues are the jewels of the crown, that is, they are the beauty which you must keep eternally. Whatever actions you perform, others seeing you will do the same. It is essential to remember one slogan: Give love to the young ones and regard to the older ones. You have to give love and you then receive regard. Do not ever forget this. This gathering is like gold already, but further beauty is always added to gold. For that, now and then, Madhuban should be the place for a gathering. With the advice of the instrument sisters, there will be gatherings from time to time.

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

*** O M S H A N T I ***