

Make your power of discrimination powerful.

What is Baba especially seeing today? How does Baba see the transformation? Within this group, who is clever at giving the answer? To what extent have you got the power to see and to recognise? Achcha, who constantly remains in a stage of yoga? Who seems to be the image of divine virtues in the inculcation of those divine virtues? Why is Baba asking this? It is so that when you must go into the world outside to do any task for which you have to maintain a relationship with the devilish community, then through the practice of discrimination, you can become victorious in many aspects. Baba was only asking a few questions to see to what extent you can recognise those within your own family. If you do not have the power of discrimination you cannot be victorious. In fact, each jewel is more elevated than the other, but even then, the practice of discrimination is definitely needed. Do not think that the practice of discrimination a small thing. You can claim a number with this, also. You need the practice of the discrimination of the present and the future of any situation or of souls with any kind of thoughts. The Pandav Army especially needs to have the power of discrimination because many situations will come in front of you brothers. In order to face them, this type of intellect is absolutely essential. How can you develop the power of discrimination? What is the main method for that? What is the main method to make the power of discrimination powerful? What should be the method to discriminate? Are you able to discriminate anyone who comes in front of you? (Each one gave his own idea.) The essence of what all of you said is the same. The avyakt stage, remembrance or the stage of soul consciousness is the same thing. However, together with the stage of soul consciousness, only those who do not have a lot of waste thoughts are able to discriminate others accurately. Those whose intellect is engaged in the remembrance of One, in the task of One and who are in a constant stage will be able to discriminate others very quickly. Those whose intellect creates a lot of thoughts will have a mixture of their own waste thoughts in recognising others. Therefore, they will not be able to recognise others as they are. Those who have cleanliness of the intellect will be able to maintain a yogyukt stage. Waste thoughts and sinful thoughts become an obstacle in creating an avyakt stage. The main reason why you are attracted to the body again and again is that there isn't cleanliness of the intellect. Cleanliness of the intellect means that it remains lost in the great mantra that it has received. Because of not having the remembrance of One and letting the intellect wander in many directions, it does not remain powerful. Generally, you must have experienced that when the intellect is engaged in many tasks, there is the feeling of the intellect being weak and tired, and so you are not able to make an accurate decision about anything. In the same way, waste thoughts and sinful thoughts make the intellect tired. Any soul who is tired will not be able to discriminate or make a decision accurately. No matter how clever someone may be, there is a great difference in his discrimination and decision making when he is tired. Because the intellect is tired by these thoughts throughout the day, it lacks the power to make decisions. Therefore, you are not able to become victorious. The main reason for experiencing defeat is that there isn't the cleanliness of the intellect. Just as those people have the cleanliness of their

palms, so you can also do so much with the cleanliness of the intellect. Those people are able to transform anything very quickly with the cleanliness of their palms; they do not take a long time. This is why they are called magicians. You will also have the power to transform. Now, you have learnt to transform, but you are not able to change it like magic, that is, you are not able to transform very quickly. It takes you time. In order to use your magic, you remember the mantra. That magic is successful for as long as they remember that mantra. If you also remember your great mantra, you will be able to work like magic. It is still taking time. So what will you emerge as from this bhatthi? (Magicians.) If so many magicians were to spread to every corner of Bharat, what would it become? A different scene would be visible within a month. Now, you will have to make preparations. What will you have to do if so many magicians begin the task of transforming? You, as well as BapDada, wish to witness such a scene of newness. The sound should spread of who has emerged from where. They should feel that at every place, an alokik soul has incarnated. Since one incarnation is able to do so much, all of you are so many incarnations! When you return from here, think that you have incarnated in that body for Godly service. If you go with this awareness, then uniqueness will be visible in your every activity. All those of your divine family and lokik family will experience that you have become different and totally transformed. When they experience your transformation, you will be able to transform the world. If there isn't the experience of transformation from all of you, you will not be able to transform the world. You have to change yourself in order to change the world. You must always move along whilst considering yourself to be an instrument who has incarnated into that body which is on loan for a Godly task for just a few days. When you have completed your task, you will go back. Create this stage with this awareness and this aim and continue to move along with that. This is a garden. BapDada comes into the living garden and He takes a little fragrance through your words, a little through your eyes and a little through the jewel in your forehead. BapDada sees the sparkle of the jewel on the forehead of each of you. In the same way, if all of you continue to see the jewel on the forehead of each one, then your drishti and attitude will become pure and satopradhan. The main reason why your drishti becomes mischievous is that you do not see the jewel on the forehead but you see the physical form instead. Do not see the physical form but see the jewel on the forehead. When you see the physical form, just think that you are looking at a snake. A snake has a jewel at the centre of its forehead. So you have to see the jewel and not the snake. If you look at anything with body consciousness, then understand that you are looking at a snake. If you look at the snake, it will bite you. A snake would carry out its task. A snake is poisonous. There are some special snakes that have jewels. How must you brothers kill the snakes? What will you do? Whilst looking at a snake, do not see the snake. Just see the jewel. The poison of the snake will not be so poisonous if you look at the jewel. If you see the snake which is the body, you will belong to the snake. You will become like that. But if you see the jewel, you will become a jewel in BapDada's rosary. You either become like a snake or you become a jewel of the rosary. If you want to become a jewel, you must see the jewel. Then your complaint will be transformed and you will become complete. You just need to use the discrimination of the intellect to see the difference between a complaint and being complete. There is the difference of night and day. If you write it in the Sindhi language, there is a difference of just two dots. Here also, it is the same. The two dots are: one of the self, and one of BapDada. If you remember these two dots, instead of complaining you will become complete. This is why you should promise this

to yourself from today. You have made many promises to BapDada. But today make a promise to yourself: From now on, I will not look at anything except the jewel, and that I myself will become a jewel of the rosary and sparkle amidst the whole world. Only when you yourself become a jewel will you sparkle. If you do not become a jewel you will not be able to sparkle. There will only be revelation when you make a promise. You are not able to fulfil the promise to yourself completely. This is why revelation does not take place fully. The reason why there isn't so much revelation is that you lack fulfilling the promise you have made to yourself. You make a promise instantly, and then you forget it instantly. However, now together with making a promise, make it firm that you will also bring about the revelation. Then your promise will definitely bring about revelation. The Pandav Army are enlightened souls and the Shakti Army are loving souls. Those who are loving are yogi.

At present, zeal and enthusiasm are sparkling on the forehead of each Pandav. This zeal and enthusiasm should always remain constant. You have to give the fruit of the effort that you have taken from others. If you do not settle for the effort that you have received here, you will have to give the return of that effort in satyug. This is why you have to settle for the effort you have received. There should be news from each centre about each Kumar that he is an incarnation on this earth. When there is such news, then understand that the fruit is emerging. At present, you need to create this stage. BapDada takes a body on loan. Now, both of them take it on loan. They come for just a little time. Why? In order to meet you. All of you must think that you have taken your body on loan for the sake of service for just a short time. When you have created such a stage, BapDada's influence will be visible to the world. Have you made both the calculations accurately, or have you just calculated for taking and not for giving? Will you remain constant for six months, or will you write after fifteen days: We wish to remain like that, but what can we do? This happened! There should be no such complaint. Then the task of Dadi and Didi will become light. If you become heavy, the entire task will become heavy. Call it BapDada's desire or pure thought. It is the only thought, and it will be the only thought, that each of you should be number one. However, compared to the entire kalpa, the stage that you create now will be number one out of the whole kalpa. Baba is referring to the true complete stage. All of you should have the aim to become number one. Do not think: How can everyone become number one? Do not be a great donor in this. Remember two main things: Firstly, you must look at the jewel. Do not see the snake which is the body. And secondly, consider yourself to be an incarnation. Perform all your tasks whilst incarnating in this body. And remember one slogan: Whatever BapDada says, and whatever He makes us do, however He makes us move, we will do it just like that. We will move along, speak and see only that. This is the main slogan of the Pandav army. We will think only about what BapDada says. We must not think about anything else. We must not see anything else with these eyes. We have also given the eyes. You are the complete moths, are you not? Do moths see anything except the Light? What else do your eyes see? When you see anything else, they deceive you. Do not deceive yourself. For this, moths should not look at anyone except the Light. This is the stamp of a complete moth. The result is good, but you must maintain that eternally. You should be able to create whatever stage you want whenever you want. You have to make the mind practise this drill. You must definitely practise coming into sound in one second and going

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

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