

The qualities and duties of a Maharathi.

want to speak today, or do you wish to go beyond speaking? Do you like the stage of being beyond speaking, or do you enjoy speaking? (Both) Which do you enjoy more? Is it possible to be in the stage of being beyond speaking even while speaking? Can both be together? Or is it that you can only go beyond speaking when you are not speaking? If it is possible, when will it happen? How much time do you need to stabilize yourself in this stage? Is it possible now? Or do you need a few months or a few years? Can you start to practise it now, or is it that while involved in your activity you are unable to practise it? If it is possible, can you do it from this moment? Those who are called maharathis should have both their practice and their practical application hand-in-hand. This is the difference between maharathis and horse-riders. The sign of maharathis is that as soon as they practise something, it becomes practical. Horse-riders will practise something and it will take a practical form later, whereas the infantry will simply keep on thinking about their plans. There is this difference. Children should not even say the words, "I am paying attention", or "I will practise it." You have now gone beyond that stage. Now whatever are your thoughts should be your actions. There should be no difference between thoughts and actions. Those are childish things. First to have a thought, then to create plans and then to carry them out: these are not the days for that. How far has the study progressed? It is now in the final stage. Pay attention to what the virtues and the task of maharathis are. Today, Baba has come to tell you just this and to give you a vision of the form of the final stage: what serviceable children can do and not do, what they can speak and not speak. Only by imbibing this

now will you become an image of it in the final form. You saw the proof of this in the corporeal form. Were Baba's practice and practical application of it the same or was there a difference? Whatever his thoughts were, so too were the actions. The children's duty is only to follow, to place your footsteps in the father's footsteps. A footstep means to place your step in his step. A person will follow someone who is similar to himself. When will that stage come? Maharathi would never use the word "sometimes". Will you do it sometimes or will you do it now? The word 'sometimes' does not seem right coming from you. The word "sometimes" proves that there is a weakness. One is definitely to do something, and the other is to say, "Yes, I shall do it, I should think about it." There is courage, but there isn't the faith. The words of those who are faithful are not like that. The meaning of faithful is to have faith in the intellect: to have faith in the intellect in thoughts, words and deeds, everything. It is not just to have faith in the intellect in knowledge and Baba's introduction, but to have faith in the intellect even in one's thoughts. There will be faith in their words. None of their words would ever lack courage. Such a soul is called a maharathi. To be a maharathi means to be great.

What plans have you made among yourselves? Have you made such a plan that through it the plan of the new world will take the practical form? For the plan of the new world to take the practical form means that nothing of the old world should happen again in a practical form. Everyone says this, some in their minds and others with words. Many plans have been made. Now we shall see what happens in a practical form. However, to finish even this thought for all time is the task of a maharathi. Everyone's vision at present is on the special jewels of Madhuban. So you have to show them such a vision that their vision only sees your transformed vision. You should not now have that old vision or that old attitude. Only then will the final drums beat. This is not a common gathering, this is a gathering that will perform wonders. You have to become such an embodiment that when you leave this gathering,

everyone will just experience BapDada's words in a practical way. BapDada's sanskars, not your own, should be visible in everyone's sanskars. After removing all the sanskars, what sanskars do you have to fill yourself with? Those of BapDada. So everyone should have a vision that you have emerged from here having become similar to BapDada. You have to make everyone experience this. None of the past sanskars or thoughts should come in front of you. First of all, compare: Are these BapDada's sanskars? If they are not BapDada's sanskars, do not even touch those sanskars. You should not touch them with your intellect, even in thoughts. Just as you would not touch anything that is criminal, in the same way, if those sanskars are not the same as BapDada's, do not even touch them. When you keep a discipline not to do something, then, no matter what situation comes in front of you, you would not break that discipline. Instead, you would face the situation because of the aim of what you have to do. In the same way, you must not touch at all the sanskars that are not the same as BapDada's. You must think like this. You have climbed the ladder of going beyond the body and bodily relations, but now your sanskars should not emerge even in your intellect. As your sanskars, so will be your form. If someone's sanskars are of easiness and sweetness, they have those sanskars in their practical form. When your sanskars become the same as BapDada's, everyone will see BapDada's form in you. Just as BapDada is, so you should have the same virtues, the same task, the same words and the same thoughts identically. Then it will emerge from everyone's lips: You seem the same. The features may be different, but the character would be the same. However, the character should be visible in the features. BapDada now has this hope in the children.

All are loving stars of success, effort-making stars. The efforts of serviceable children are successful. They would make effort just in name, but success is guaranteed for them anyway. Now, do you understand what you have to do? You have to do practically whatever you think and whatever you speak.

When Baba hears such words as, "I will think about it, I will see.., my idea is that..." Baba laughs. Why is it like this even now? Those matters seem the same as when an old person is playing with dolls. What does that seem like? So BapDada is smiling, because even though you are mature, you sometimes start playing the games of childhood. Do you know what the games with dolls are? They create a whole life-story: they bring it up from being small, then they marry it. In the same way, children also create a creation of some thoughts, and sustain it. Then they bring it up and then they themselves become distressed by it. So is this not dolls play? They even then become amazed at themselves. Now, you must not create such a creation. BapDada does not create any wasteful creation, but the children create a wasteful creation and then make effort to finish it and move away from it. Therefore, you must not create such a creation. You create a right creation very quickly, in a second, and you also create an inaccurate creation just as quickly. You have so many thoughts in one second. What need is there to create a creation, give it time and then try to finish it? Now you have to apply a brake to that creation. Those people have birth control. This is the creation of thoughts; and so this too is a birth. There, it is the human population that is ever increasing, whereas here it is the number of thoughts that are ever increasing. You now have to control these. Because of a weakness in effort, there is creation of thought. Therefore, you now have to finish the name and trace of it. The past things, the past sanskars should be experienced as though you don't know which past they belong to. Their name and trace should be finished to this extent. Your language now has to change. Some words, which are not according to the final stage, emerge even now. This is why you only have to have those thoughts, speak those words and perform those actions. After this bhakti, the sparkle of perfection should be visible on everyone's face. If you bring perfection close to you from now, others will also be able to bring it closer to themselves, numberwise. If you bring it about at the end, then what would the others do?

The corporeal form (Baba) brought about the complete, perfect stage in a corporeal form. You were able to see separately the complete and perfect one and the corporeal one. In the same way, your corporeal form should not be visible separately. Which virtue was clearly visible in the corporeal form, through which you were able to see perfection coming close? Which virtue was it that, on seeing it, everyone used to say that although Baba was in the corporeal form, there was the experience of him being avyakt? Which virtue was that? (Each one gave his own idea.) The significance of all the things you say is one. However, this stage is called being beyond: to be beyond even your own body, to be beyond and to be an observer. An example is given of one who becomes a detached observer. So a detached observer gives the proof of being an observer and appears in front of you in the form of an example. One thing is to be beyond with your intellect, but you should be beyond even in your sanskars: "These are my sanskars" - go beyond even this consciousness of 'I'. "I think that" - go beyond this consciousness of "I", "I think that". No, but think that this is BapDada's shrimat. If, after having knowledge in the intellect, there is the consciousness of "I", that consciousness of 'I' causes a loss. Firstly, you have to renounce thinking "I am this body", and secondly "I think this, I am an enlightened soul, I am wise!" - you also have to finish this consciousness of "I". Wherever you have been using the word "I", you should remember BapDada and wherever you have been using your own understanding, you should remember shrimat. Firstly, you have to finish the consciousness of "I" and secondly the consciousness of "mine" This also makes you fall down. You have to finish the consciousness of the four words: "I" & "mine", "you" and "yours". These four words have taken you away from perfection. Completely finish the consciousness of these four words. Did you check the words of the sakar form at the end? What did you hear in every situation? "Baba, Baba". In which aspect were you given a correction when there was no success in service? Baba used to explain: Whenever you speak, say, "Baba, Baba",

and the arrow will hit the target. When you remember 'Baba', 'I' and 'mine', 'you' and 'yours' finish. What will your stage become then? Everything will become plain and you will be able to stay in plain remembrance.

At present, you find there is effort in stabilizing yourself in the point form. Why? Because your stage throughout the day is not plain, you are not able to stay in plain remembrance. Somewhere or other, there is the consciousness of 'I' and 'mine', 'you' and 'yours'. You were told in the beginning that the golden chains are no less. These chains pull you towards themselves. Each of you should check that your intellect is completely beyond and absolutely plain. How long does it take you to reach somewhere when the road is clear? However, if there are obstructions on the same road, it takes longer to reach the destination. When there are obstructions, there are also obstructions in having plain remembrance. You now have to finish this. When you do this, others that see you will also do the same. You have to reach this stage numberwise. Only when you reach there will others reach there. You have such a responsibility. If there is a limited consciousness in thoughts, words, deeds, relationships or service, then those boundaries tie you in a bondage. When you have an unlimited stage, you will be able to stabilize yourself in the unlimited form. You now have to remove whatever alloy still remains. This bhatthi is for removing the alloy. Whenever there is a gathering, it should be a gathering of those who are the exact image of BapDada. You now have to be stamped with this perfection. You should have the stage of perfection from the present time. This is the duty of the maharathis. What else do you have to do now? Who can claim a scholarship? Others will now have visions of those who are to claim a scholarship. It shouldn't be that because BapDada is incognito, you children should also remain incognito. No, the children have to be revealed on the stage.

There has to be revelation of the children. Which ones are revealed on the

stage of service? So you also have to bring about the revelation of perfection on the stage. Do not think that you will remain incognito until the end. BapDada's part is incognito, not the children's. So, you now have to bring that about in a practical form. Do you know what service you now have to do? You have had a conference; is that alone service? Together with that, which other elevated service do you have to do?

Now, the main service is to change your attitude and your vision. It has been remembered: "To take someone beyond with just a glance." So you have to do this service in a practical form through your attitude and vision. Speech is just an instrument, but there should be the service through your vision and attitude in order to make someone completely loving and come into a relationship. You can serve many through this service in one second while sitting in one place. Now Baba will see that practical proof. Just as in the beginning you had visions of BapDada while sitting at home, in the same way, while sitting far away, your powerful attitude will perform such a task; it will be as though you have taken them by their hand and brought them here. No matter how much of an atheist or tamoguni person someone may be, you will see him completely transformed. You now have to do this service. However, there will only be success in this service when your attitude is clear in all other respects. All of you consider it your responsibility anyway. Even while having your own service, each of you has to consider the responsibilities of the yagya in exactly the same way as you look after the responsibilities of your centre. You have to offer yourself. Together with speech, there has to be so much power in your attitude and vision that you can transform anyone's sanskars in a very short time. If your attitude and vision do not match your words, there is no success. This is the main service. You have to attract the souls of the unlimited world with this unlimited service from now. The service that you think is service of creating subjects, that is happening by your subjects creating their own subjects, that is happening through exhibitions. You now have to give unlimited happiness;

only then will the entire world consider you to be the bestowers of happiness. People call the world emperors, "the Bestowers for the World". So, now, only when you give happiness will others consider you to be the bestowers of happiness. They will only accept you as this when you give happiness. Therefore, you now have to move forward. You can serve many in one second. To feel anything (to become over-sensitive) is a sign of failure. If you have any feeling in any respect, whether from someone's sanskars, whether in connection with others, or in anyone's service, it means to fail. That failure is then accumulated. Nowadays, there is a system to take exams every three months, and they accumulate pass or fail marks by the end. Those who fail again and again will also fail at the end. Therefore, you have to become completely flawless. When you become flawless, you can understand that you have passed fully. If there is any flaw, you will not pass fully. Achcha