

22/01/71 - 27/01/92

The signs of souls seated on the heart-throne.

What would you call this gathering today? What name would you give to this gathering? This is the gathering of the arms of father Brahma, and this is why this gathering is called the gathering of BapDada's faithful helpers who are seated on BapDada's heart-throne, the master almighty authority group. So, do you now understand that this group has so many titles numberwise, according to effort? What is the sign of those who are seated on the heart-throne? Baba is asking questions because this is a group of teachers. What is the sign of those who are seated on a throne? The sign of being seated on a throne is that they have both the tilak and the crown. Both these are the signs of those seated on a throne. This is why this is also the sign of those who are seated on the heart-throne. They always have the sign of the imperishable stage of the soul (the tilak) shining on their forehead, visible even from a distance. Secondly, the pure feelings of benefit for all souls will constantly be visible on their face and in their eyes. All these signs should be clearly visible on their face. Thirdly, their thoughts, words and actions will be the same as those of the Father. Fourthly, they have the power to fill the souls they serve with the three virtues of love, power and co-operation. These four aspects are their sign. Now, you can check your own result, as to what extent these four signs are visible. One makes others the same as oneself. Today, Baba is relating all this because this is a gathering of teachers. You must fill all the souls you serve with all these aspects. What is the result up to now? Each of you can see your own result. What is the majority? Some have the speciality of love, and some have the speciality of being co-operative. But the inculcation of being the form of power is lacking.

What is visible as a sign of this? Do you know? What is the sign of the lack of power? What is the sign of a lack of the power of discrimination? You were told one aspect, that there will not be success in service. In a few words, a clear sign of this is that they will have many questions of what, how, and why in every aspect. It will be very difficult for them to apply the full stop of the drama. This is why they themselves will be in a confusion of what, why and how. Secondly, they will never be able to make other souls come close. They will bring them into a relationship, but not into a close relationship. Do you understand? They will not be able to make others into the embodiment of all the maryadas of the Brahmin clan. They themselves are lacking power, and so they cannot put sufficient power into other souls for them to be able to follow all the maryadas. They would definitely go outside the line of one or another maryada. They understand everything, they are not lacking in this understanding. They will have the full understanding of the maryadas, but they will lack the power to follow those maryadas. Because of this, the souls they serve will also lack power, and so they will not be able to take a high jump. They waste a lot of time in finishing their sanskars. Now, check your form in all these aspects. There can only be very good and beautiful fruit when attention is paid to the tree in all aspects. You must pay attention to making the land fertile, then sowing the seed and then watering it; you have to pay attention to all this. In order to prepare such elevated fruit, the power of finishing sanskars, that is, the power to plough the land is essential. Together with that, just as someone who sows seed has to pay attention to everything, in the same way, you should make souls loving, co-operative and the embodiment of power. If even one is lacking, what happens then? You were told in the beginning that they will not be able to be seated on the heart-throne. This is why teachers have to pay attention to each and every one.

When you tell people your aim and object, what do you tell them? That you want to become deities. This is the aim you give them. The praise of the deities is that they are complete with all virtues, etc. So you should keep this aim. You should make effort to fill each soul with all the virtues. You teachers have to make so much effort on each and every one that not a single soul complains that their instrument teacher did not draw their attention to any particular aspect. Whether they do something or not is in their fortune, but you have to make effort on everyone. Otherwise, according to the present result, there are complaints even now. This is lack of service.

Therefore, you were told, that when you fill that soul with everything, that fruit will also be as worthy. Just think about the fruit you would put in front of important people. It would be big and beautiful. What did you used to see when you brought something to Baba in the corporeal form? So now, those who prepare such fruits can bring them in front of BapDada. Therefore, pay attention to this. The more you yourself are full with all virtues, the more you will be able to fill others with them. The face of each creator is visible from his creation. Service is the mirror for all of you through which you can see your internal stage. Just as you can see your face easily and clearly in a mirror, in the same way, through the mirror of service, you can have an easy and clear vision of your character, not your features. That is the mirror for the face, and this is the mirror for the character. Do each of you have a clear vision of yourself? You should be able to. If even now you do not have a clear vision, how will you be able to make yourself complete? Only when you know about your weaknesses will you be able to fill yourself with power. Therefore, if you do not have a clear vision of your own self, you can definitely make effort

and take help from the instrument sister to have a clear vision of yourself. This is not the task of BapDada. BapDada's task is only to give a signal.

What should the features of the teachers be like? Teachers should do service through their angelic features. The words, 'this is my nature', should not emerge through the features of the teachers. To say this is a sign of a lack of power. You do not use the word 'effort' with the meaning of effort, but you have made the word 'effort' into an instrument to free yourself from making effort. Therefore, your words come in front of you through your creation. Therefore, just as an echo always comes back to you, so you must pay as much attention even to your own thoughts. Sometimes, Baba receives the news that students do not listen to anyone these days. They make effort but are not moving forward. They are still standing where they were. Why is there this result? This is a return of your own stage, because students, whilst moving along, also recognise the weaknesses of the instrument teachers and take advantage of that. Achcha.

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