

Three things are needed in life - nourishment, happiness and treasures.

Three things are essential in life. What are they? Whether in lokik life or in alokik life, three things are essential for both lives. What are they? Firstly, you need nourishment, secondly, happiness and thirdly, the treasures. All these three things are essential. Nothing is possible without the treasures. Life is not a life without any happiness, and nourishment is also essential. So these three things are essential here also. What would you call the nourishment? The happiness is that of attainment, but what is the nourishment and what are the treasures?

The treasures are those of knowledge and the nourishment is the power with which the self is filled through remembrance. Nourishment is energy for life. Have you had all the three attainments, or are you still attaining them? You have also received the complete treasures, have you not? You have received the nourishment, and you have the happiness anyway. You have received limitless treasures, have you not? Achcha, if you were to tell someone of the limitless treasures you have received, in what way would you count them? If you tell others about them, tell them in such an easy way that all the treasures are easily included. Merge the ocean into the urn and show it to them. You tell them about the treasures that you have by counting them off: one, two, three etc. Here also, you can tell others about all the treasures by counting up to five: one, two, three, four and five. All the things of one are included together. There is only the one Father, and the one knowledge. So many points would be included if you were to speak of just

the one. When you speak of two, there are so many points of two. Speak of three and then also, there are so many points. So, you can speak about the entire knowledge in one, two, three, four and five. Just as someone counts treasures on his fingers, in the same way, you can speak about the treasures of knowledge by counting up to five. You can conduct a class on this. Then see whether all the points are included in counting up to five. You should churn in such a way that knowledge becomes easy, and that same knowledge also becomes entertaining. Speak about the entire knowledge by counting up to five. This is also an easy method to speak of the treasures. Little children are also taught: one, two, three etc. So speak of the entire knowledge in just counting up to five, and the more you speak about and churn the treasures, there will definitely be that much more happiness. And by churning the treasures, you automatically reach the stage where you are totally lost in love. You then receive happiness and nourishment and you also have the awareness of the treasures. If you have all the three things in your awareness, then this life is said to be the most elevated life.

Can you achieve miracles by staying on the pilgrimage of remembrance? (We have the attainment of the powers.) Would you say that the attainment of the powers is a miracle? Those people practise many things and achieve miracles by occult power. Would you call this attainment a miracle? Would you call the power with which you perform tasks a miracle? (You wouldn't call that a miracle.) You do not use the powers considering them to be a miracle, but you use the powers for a task considering it to be your duty. It is your duty to carry out the tasks. Because of this, you would not accept it as a miracle. Here, it is not a question of miracles. You consider this to be the practical task of shrimat. Those people have miraculous powers, whereas shrimat would enter your intellects. So there is a difference between shrimat and miracles. If you have attained the powers, it will be in your

consciousness that you reached this stage through shrimat, that is, through these directions. You would not consider it to be a miracle, but shrimat. You would not use the powers considering them to be a miracle. You will use the powers considering it to be your duty. You will definitely receive the powers. There will be no need to say anything through your lips; you will be able to carry out a task successfully through your thoughts. In the beginning, you had to speak a great deal through your lips in order to prove your tasks, for only then did you attain success. Now, you are even able to carry out your duty by speaking less. Later, you will have this practice: your thoughts will carry out a task. You will be able to call anyone through your thoughts. You will be able to inspire someone for a task through your thoughts. You have these powers also, but you have to use them considering it to be your duty. You received this attainment through following shrimat. Just as you press a button and have an entire scene on a television, in the same way, you would have a thought here and the entire picture would be clearly drawn in the other person's intellect. You will have such a connection. You will have the attainment of all these powers. For this attainment, all other things have to be removed from the intellect, and you have to continue to follow the directions you have received through shrimat; nothing else should be mixed with it. Wasteful thoughts are not shrimat; they are the dictates of your own mind. So when you have such an intellect in which there is nothing but shrimat, you will then receive the powers. You are coming close, are you not? There is greater praise for the shaktis. The shaktis are praised in connection with the duties, because the final completion in the corporeal form is carried out by the shaktis. This is why there is a greater awareness of the duties and memorials of the shaktis. Day by day, there will be less and less memorials and worship of the form of the deities, whilst the worship and praise of the shaktis will increase. You will be revealed whilst being praised in this way. Achcha.

## BapDada meeting Dadi Nirmalashanta:

You have established a place for service in Calcutta, but just as you have established a place for service, in the same way, the form of sustenance should now increase also. How can all souls receive the blessing of peace through the museum in Calcutta? There is a great deal of peacelessness in Calcutta. So you should spread so much sound that it reaches the Government that peace can easily be attained through this place. Through the Government, peace can also be offered to all. You are invited to go and give lectures in jails because you have the method to make sinful souls into charitable souls. This is why they invite you. In the same way, if there is peacelessness anywhere, they should consider the Shakti Army and invite them. There will also be such an offer from the Goverment. Only then will you be praised. Make such plans that the sound spreads. Amidst peacelessness, peace is an instrument for safety. You will be very well known through this. Just as the furnace (bhatthi) is remembered because that particular place remained a place of safety even though there was a fire burning all around it, so there will be fire in all four directions, but they will experience that this is the only place for peace. They will feel they can only receive safety and peace through this place. Increase this task of sustenance. This will only happen when you create one place especially for the practice of yoga, so that as soon as people enter that place, they have the experience of not knowing to where they have come. Even the place can make someone's stage move forward. The place of Madhuban also makes your stage move forward. So create such a place that any soul who is distressed and troubled, experiences from the moment he arrives, where he has reached. Create such plans.

Do you consider yourself to be the embodiment of success? In order to be the embodiment of success, what main virtue is it essential to imbibe? In order to be the embodiment of success, you need the main virtue of tolerance. Tolerance and easiness will make any task successful. Just as when a patient person carries out a task after careful consideration and so receives success, in the same way, those who are tolerant, are able to make those who have strong bitter sanskars cool, or make a difficult task easy, with the power of their tolerance. Those who have the power of tolerance will also definitely be deep and mature. Those who are mature go into the depth, and those who go into the depth will never be afraid of any task. They will attain success by going into the depth.

Those who have the power of tolerance will not allow either the vibrations of extroversion, or the thoughts that are created in the mind to confuse them or make them afraid. With their power of tolerance, they will be able to face that also. What is visible from the face of those who have the virtue of tolerance? The face of those who have the virtue of tolerance constantly reveals them to be content. Their eyes and features will never be those of discontentment. So those who themselves remain the embodiment of contentment will make others content, and whilst walking and moving, they will be experienced as angels. The virtue of tolerance is a very important dharna. The more you see the power of tolerance within yourself, accordingly, you should consider yourself to be content with yourself, and also others to be content with you. To be content means to attain success. There are those who are able to tolerate anything: to tolerate something means to go into the depth of it. Just as when you go to the bottom of the ocean, you emerge with jewels, in the same way, those who are tolerant go into the depth, and through this depth, they are able to attain many powers. Only those who are tolerant can attain the power of churning. Those who are tolerant will constantly remain busy in

their own internal churning. And those who are engaged in churning have a stage where they are lost in love. The power of tolerance is very essential. Their faces will be the embodiment of virtues. You have to pay this much attention to the inculcation of tolerance. Only those who are tolerant are able to hold the shield of the drama. If you are not tolerant, it is difficult to get hold of the shield of the drama. Only those who are tolerant are able to be detached observers, and are able to hold the shield of the drama. Do you pay that much attention to this? Constantly keep one or another virtue in front of you and go into the depth of it. The more you go into the depth, the more you will know the value of that virtue. And the more you know about the value of any particular virtue, the more easy it is to imbibe it and to speak about it. There is so much depth in each virtue: however, only those who know this can become as valuable. Only they are praised as being those who are complete with all virtues, that is, only on the basis of virtues is there this much value. So there would be that much value in each virtue, and it is on that basis that you become as valuable. Go into such depth, and the more you know about the value of something, the more you will be able to relate it to others with that value. Achcha.

Just as you call BapDada, Trimurti, in the same way, is there a vision granted of three images through the image of each of you? Baba is called Trimurti because of His being the Creator of the three deities, but is there a vision granted of three images through the image of each of you? What are these three images? Of which three images do the shaktis grant a vision? Do you carry out three tasks at present? Many souls inspire the creation and sustenance of divine sanskars in others. So you carry out the task of establishment. And, many souls have such weak sanskars that they are not able to reveal their own sanskars nor are they able to use their sanskars for service. To give them help and to make them move forward is sustenance.

When giving sustenance, you have to make something that is small grow big. And, there are other souls who are not able to finish their old sanskars with their own power. Do you become their helpers and help them to destroy their sins? Are you carrying out all three tasks? What are the three images for these three tasks? At the time when you create new, divine sanskars in another soul, you become the embodiment of knowledge. And at the time when you give sustenance, there is the need of being the embodiment of both mercy and love. If you do not have mercy, there cannot be any love.

So at the time of giving sustenance, you must be merciful and the embodiment of love. And, at the time when you are inspiring the destruction of the old sanskars of someone, you must be the embodiment of power. And secondly, instead of being authoritative, you must have spiritual authority. Until you stabilise yourself in spiritual authority, you will not be able to inspire them to destroy their sins. On the path of ignorance, in order to make others renounce their weaknesses, you become authoritative. Here, you must not become bossy, but you have to stabilise yourselves in spiritual authority. If you do not stabilise yourselves in this spiritual authority, you are not able to inspire them to destroy their old sanskars. You especially have the inculcation of this spiritual authority in the form of power. You carry out these three tasks through these virtues. If you are lacking spiritual authority, although you are able to give sustenance, you are unable to destroy their sanskars. If there is just love and mercy, you cannot carry out the task of destruction. If there is no love or mercy, you cannot carry out the task of giving sustenance. If there is greater spiritual authority and less mercy, you are not such a great helper in giving sustenance. However, if someone is a helper in helping to destroy the sins of others, and yet is not knowledge-full, he is not able to inspire the creation of new sanskars. Some have one special virtue and others have another special virtue. However, all three are

needed. If there is equality in all three in a practical way, you can very easily attain success. Otherwise, if something is lacking, it takes time to attain the complete success that you should attain. In order to carry out all three tasks, you must have the aim of being the embodiment of all these main virtues. There shouldn't be anything lacking in that. Then you will be able to bring the time closer. You have to bring about this equality. Baba has equality in all the virtues He has, whereas some of you have the speciality of one virtue, and others the speciality of another virtue. So there is a difference.

What gift has BapDada come to give? What is the gift from the incorporeal Father and what is the gift from the corporeal father? You have received both the gifts. Is the gift from each of them the same, or are they different gifts? All of you have received the gift. You have received a gift from both Bap and Dada. The gift for all the souls, the fortune of the kingdom of heaven, is received by all the souls, but those special children who are very loving and are co-operative in all tasks receive their own special individual gifts from both fathers. What is the one special gift that all of you have received from corporeal BapDada? This gift is only received by the loving and co-operative jewels. You receive the gift of heaven as a blessing. Each of you has received special blessings as well as a gift from the corporeal and the Incorporeal. Many of you have received your own individual blessings through which you are able to attain success without any effort. You know of your own blessings.

Some have received the blessing of one special power, and others have received the blessing of another power. Each of you has the experience of those blessings. Some have even received the blessing of constantly remaining co-operative with all. Some received the blessing of being loving

with everyone. Some receive the blessing of interacting with others. Some have even received the blessing of the power of being able to face any problem that comes in front of the soul. So each of you has received your own blessing. Together with this, you have also received a gift. If you look at all the powers that someone has, you will find that out of all the powers, there is one elevated power received in the form of a blessing. You do not have to make any effort for this; it is attained naturally. When you come into contact with one another, you experience those powers. Just as you speak of one another's virtues, in the same way, you can also know about the blessings each one has received.

However, there is special love for a personal gift. What is that gift? Think about this. And also think about what special attention is needed in order to keep the personal gift with you all the time. Churn this at amrit vela.

Achcha.

The soul develops will-power by staying on the pilgrimage of remembrance. The more you imbibe will-power, the more you will be able to stabilise your mind and intellect wherever you want and for whatever length of time you want. How can you develop will-power? (By willing everything.) You can understand the sign of your being able to will something through your will-power. If you will all the powers, Baba also wills all His powers to you. Then the Almighty Authority, the One with all powers, becomes your Companion and all the powers also become your companions. Then you will have total victory. On the path of bhakti, when people carry out a task, they think: I don't know whether it will be accomplished or not. Therefore, they leave it up

to God. "Hey God, You know about Your task". So the sanskars you have on the path of bhakti are now being fulfilled practically. You have done it practically. On the path of bhakti, it was just for the name sake. Here, on the path of knowledge, you have done it practically. On the path of knowledge, you have the power to do something practically, whereas on the path of bhakti, you just have the power to speak about it. There is the difference of day and night.

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