

22/06/71 - 24/08/92

Signs of an intense effort-maker

When you have finished all other thoughts and only one pure thought remains, do you experience the stage of being the embodiment of pure thoughts? Are you experiencing this stage? This stage is said to be a powerful stage that is free from all karmic bondages and extremely lovely. Whilst stabilising yourself in such a lovely and unique stage you come down just in order to perform actions. Someone may be living high up, but he has to come down in order to carry out a certain task. Even whilst coming down, he doesn't forget his original place. In the same way, why do you forget your elevated stage, that is, your real place? Always think that you have just come down for a temporary period in order to perform a task, and that you have the same original stage permanently. Then, no matter how many tasks you perform, whilst performing karma like a karma yogi, you will not forget your original stage or place. This consciousness changes your authority. If the awareness is lacking, then the power is also lacking. Authority means power. What is the birthright of those who are master almighty authorities? All the powers are the birthright of those who are master almighty authorities. So you should constantly have the stage of this consciousness in the form of it being your birthright. Do you experience your birthright to be constantly with you? Do you consider yourself to be worthy? No matter what happens, do all of you consider yourselves to be worthy? (Some said: We are worthy, whereas some said: We are becoming worthy.) Are you to become worthy (saput) or are you becoming the proof (sabut)? (Both). If you are not worthy, then you are probably not able to stay on the pilgrimage of remembrance either. If you have to continue to make effort to become worthy until the end,

when will you give the proof of it? Will you become worthy in two to four years, and then give the proof of it, two to four years after that? You are worthy. If you did not consider yourselves to be worthy, would you consider yourselves to be surrendered? Have you surrendered yourselves, or do you still have to surrender yourselves? Is it not being worthy to have surrendered? Do you understand?

You are moving along on the basis of shrimat and according to the directions. You are moving along considering yourselves to be trustees. So you would be called worthy, would you not? In some cases, too much thinking changes the result. For instance, at the time of an examination, instead of answering the question, you spend too much time in thinking about the question and so the question remains unanswered. So do not go into too much thinking. Baba explains that you are worthy children and this is why you are following shrimat. But there now remains just the question of giving the proof. Each of you is showing the proof of that according to your own capacity, and you will continue to show it. The extent to which Baba has faith in the children, accordingly, the children do not have that much faith in the intellect for themselves. This is why the result of being victorious in every task is only visible sometimes. Just as you do have faith in Baba and faith in the study, in the same way, you are lacking faith in the intellect for the self at every moment and in every thought. When will you remove this weakness? In two to three years time? Do not think about two to three years even in your dreams. What should you say? Now. Those who are fast effort-makers will never allow the word "sometimes" to emerge from their lips. They will always say, "now". Not only will they say, "now", but they will practically do it now. Such a soul is a fast effort-maker. You are ascending and so you should be close. If you have kept a margin of two to three years, would you be counted within the line of those who are fast effort-makers? To be a fast

effort-maker means that whatever weakness is visible or whatever is lacking should be finished at this moment. When you have awareness, then because of having power at the time of having awareness, to remove any weakness feels as though an ordinary task is automatically being carried out without thinking about it. This becomes natural. In order to make such effort, continue to make the teachings that you receive, day by day, your practical form. Do not keep the teachings in your intellect in the form of teachings, but make every teaching your form. What will you then become? The original stage which is praised: your stage will become that of the embodiment of knowledge, the embodiment of bliss. Do not keep it in your intellect in the form of points, but make the point your practical form, then your stage will constantly be that of a point. At present, the majority of you imbibe the point in the form of points, and you speak about them. However, when you put the point into your practical form, then instead of just speaking about it, you will become an image that grants visions. So continue to make this effort. It is very easy to speak about it, and it is also easy to churn it. Whatever you churn, whatever you speak, become the embodiment of that and give other souls the experience of that form. Such souls are called worthy souls who give the proof. Worthy children are called faithful and obedient. Do all of you consider yourselves to be obedient? Since you have the blessing of victory, through what do you attain victory? If you are following one order, you are obedient, are you not? Do you constantly obey the directions? What is the main direction? To constantly stay in remembrance and to have purity in your thoughts, words and actions. You tell others to be pure yogis, and so whatever you tell others must be the main direction. There should not be impurity or uncleanness even in your thoughts: this is called complete purity. You have become such obedient children, have you not? Is the entire Shakti Army pure and yogi, or do you still have to become that? You are constant yogis: constant means that you do not have any impurity even in your thoughts. If you are touched by the old impure sanskars in your

thoughts, it cannot be called complete purity. For instance, a Vaishnav would not accept physical food from anyone anyway, but even if he touches it, he would not call himself a true Vaishnav. If you allow the slightest impure thoughts or old sanskars to touch the intellect in the form of thoughts, would you then be called a real Vaishnav? It is said that if someone sees a wrong action being performed, there is an impact of that even by just seeing it. An account is created of that too. If you think in these terms, then if the old sanskars and impure thoughts even touch the intellect, you would not be called a real Vaishnav or one with complete purity. To what extent have you kept this as the aim of your effort? Just think: since you have to reach that stage, do these little things seem right even at this time? You are even now playing games of childhood. Do you still sometimes have a desire to play childhood games? You create something, you sustain it and you destroy it: what sort of game is this? It is the game of blind faith of the path of bhakti. Maya will definitely come, but according to your stage now and according to the time, she should not come in that form, but come to take leave. She should come to salute you. Do you not have to prepare to go back home now? Will you see her saluting you for some time or will you just go like that?

The Shaktis now have to have all the experiences. BapDada even renounces this fortune and gives it to the Pandavs and Shaktis as a blessing. This is why the Shaktis are worshipped a great deal. The bhagats have started to call out to the Shaktis from this time. Can you hear their sound? The further you progress, the more you will have the experience of bhagats lighting incense and singing praise in front of the idols. You will smell that fragrance practically and experience their call as though they are in front of you and calling out to you. Just as with binoculars, you are able to see a distant scene very closely, in the same way, your divine stage will work like binoculars. There will be this success through the consciousness of

the Shaktis. Because of attaining this final success, the bhagats of the Shaktis have the desire of attaining occult powers from the Shaktis. Only when they see this result of success will they fill themselves with these sanskars.

So does this form of your being the embodiment of success through your consciousness come in front of you? Just as it is said: Son shows the Father, in the same way, in return you reveal the Father. BapDada does not see this part in a practical form, but this is the part of the Shaktis and the Pandavs. So you have to become faithful and obedient to such an extent that you do not let even one second or one thought go by without it being ordered: this is called being obedient. And what do you mean by being faithful? Someone who is completely faithful would not have anyone except the Father in thoughts and dreams, and would not see anything except the Father's task, the Father's praise and the Father's knowledge. Such souls are called completely faithful. One Baba and none other: nothing else is visible in their dreams or in their consciousness. Such souls are called completely faithful. What is the practical sign of those who are obedient? Honesty and cleanliness: there should be honesty and cleanliness even in your thoughts, not just in your words. You have to check yourself to see to what extent you have become faithful and obedient. If the love of the intellect is constantly with One, you cannot be coloured by the company of others. The reason for lacking love in the intellect is that the attraction of the many other types of company pulls you. So break away from everyone else and connect yourself with only One: this is the first promise. To fulfil this promise means to be completely faithful. Do you understand? Achcha.

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