

Avyakt BapDada 24th June 1972

Do you consider yourself to be equal to the Father? Do you experience yourself to be close to the stage of being equal to the Father? How much difference still remains in your becoming equal to the Father? Is there a great deal of difference, or a little?

Everyone's aim is to become equal to the Father, and the Father's aim is for the children to become even more elevated than the Father. So what is it in the practical form? Have you not yet developed the power to face, in the same way as the Father? The difference is number-wise, according to effort. Some have a little difference, and some have a great difference. The difference is not the same in everyone. To have 50% difference is a great deal of difference. In how much time will you finish this difference? Why is there still this difference between the Father and the children?

You consider yourselves to be ever-ready, do you not? What does it mean to be ever-ready? Those who are constantly invoke the time. Those who are ever-ready also keep themselves prepared while invoking the time. You now have to be prepared to face the final moments, do you not? If that time comes now, the attainment would be 50%. What would be the attainment of being equal to the Father? To be ever-ready means to be one who is constantly making the self full of all virtues for the final moments. You have to become full, do you not? It is sung: "Full of all virtues, 16 celestial degrees full". So, "to be ever-ready" means to have the full and complete stage. You should have such a practical stage that you will only need to take one more step. How long does it take to take one step? There should be just this much

difference. This is known as the difference of 1% or 2%. There is a vast difference between 1% or 2%, and 50%.

In order to be ever-ready, and full of all virtues - the same as the Father - each one of you has received three main things . If you have attained all of these three things, then it does not take long to become equal to the Father. What are these three things that the Father has given? (“shrimat, surrender, and service”) . You have spoken of things you have to do, or that you consider yourself to be; but what does He give? You can do service, and you can also surrender yourselves, but on the basis of what? You have taken a birth, but what have you been given? What main thing does He give as an inheritance? (Each one gave his ideas) . Although you have mentioned the significance, in order to clarify it you are told of it in a different form. First of all He gives light, then He gives might, and, thirdly, He gives divine insight - that is, the third eye. If you do not have these three things, then you cannot be an intense effort-maker and become equal to the Father.

First of all, the souls that have gone into the total darkness of ignorance need enlightenment- that is, light. Then - together with light - if you do not have might, you are not able to take the help of the light that you should. Through the third eye - that is, the divine insight that you receive with this light and might - you can know your past, present, and future — all three aspects of time, and all three lives. Only when you have attained these three things can you then claim your birthright - that is, your inheritance. So first of all he gives light, might, and divine insight. Only through these things can you attain your birthright and also know your rights.

The word “right” has two meanings: one meaning is a birthright - that is, an inheritance - and the other meaning is that you have received the recognition of right and wrong, and that is why the Father is called the Truth - that which is true, or that which is right. The truth can only be recognised when you have attained all of these three things. Even if one thing is lacking, then you are not able to move to doing something right from doing something wrong.

Only when you have enlightenment will you be able to move along the path and intensify the speed of your effort. Just see: when there is a blackout in this old world, everyone has to slow down. They do not allow anyone to go at a fast speed, because there is the fear of an accident happening. So, in the same way, if you do not have full light you cannot intensify your speed - your speed will be very slow.

As well as this, if you do not have might, then you may be able to move along on the basis of light, but - because of not having might - you are not able to face the obstacles that come in front of you. This is why, because of your speed stopping, you are not able to face anything, and so you come to a standstill. Because of stopping again and again, you cannot have a fast speed - that is, you cannot make fast effort.

Thirdly, divine insight - that is, the third eye. The divine eye is not open. As you move along, Maya closes it. In order to catch someone - or in order to stop some upheaval - the Government releases tear-gas, so that they shut their eyes. They are not able to see because of tears: they are not able to do what they want. In the same way, if the dust or gas of Maya falls into the third eye that you have received, then - even whilst having the third eye - you

are not able to see whatever you wish to see.

All three things are essential. If all three are accurately attained, and you have imbibed them in the same way as the Father has given them.. if you are moving along on the basis of this, then you can never perform wrong or untrue actions. You would always move in the right direction. It would be impossible to do anything wrong, because you are able to know right from wrong with the third eye. If you knew this, you would not do anything wrong. But - because the dust of Maya enters - you are not able to recognise this. This is why you let go of the right, and go towards the wrong. So, if you ever perform a wrong action, or have wrong thoughts, or if untrue words emerge, then you should understand that one of the three things is missing. This is why you are not able to judge accurately.

You cannot claim your full birthright until you know right from wrong. You receive a full birthright by performing right actions. If you do not perform right actions - if sometimes they are right and sometimes they are wrong - then you will not receive the full birthright either. To the extent that you lack having right thoughts and performing right actions, you will miss out in claiming the birthright to that same extent.

To which main aspect should you pay attention, so that you have all of these three attainments all of the time? Something that is very easy and that everyone can do? That same easy method is being revised again and again in the revised course. Do you listen and study the revision course with attention? You do not think that you have become one who knows everything (janijananhar) , do you? You do not consider yourselves to be

janijananhar and become slack - because you think this is the revision course - do you? Today, you are being given a paper. Who does not miss a murli of the revision course for even one day? Or, does not pay attention to your dharna? You should raise your hands.

Sometimes, when travelling, you miss a murli. So, do you read it and catch up? Or do you miss it? You don't think that you already know the knowledge now, do you? Although you may know it, there is still a lot more to know. Those who revise the revised course very well also feel this themselves. When going through the revised course, do you feel it is the same old things? Or does it feel new? For the new ones, there will be many things that are new, but what do the older ones experience when going through the revised course again? Do you feel it to be new? Why is it being revised according to the drama? This was also fixed in the drama. Why is it being revised? When your attention is lost - or there isn't that much awareness, - then it is repeatedly revised. Similarly, this is also being revised, because it has not yet been put into the practical form. There isn't as much power in the practical form - to the extent that you listen and relate it to others - and this is why this course is being given again to make you powerful. This revised course is being given to make the old ones powerful, and also at the same time to make the new ones powerful, and to give them their full right too. So, now repeatedly revise paying attention to fill this gap. Through the revised course, the sanskars and nature that you want to be transformed will be transformed.

Achcha, this was just a test paper in between, but what was Baba first asking you? What is the easy method that is being revised in the revision course? It is to have a heart-to-heart conversation with yourself and with the

Father, and to give importance to amrit vela. As is the name, so that time has received a blessing. Whenever they perform any elevated task, then - in the memorials until now - they always consider the time first. Here, too, what is the best time for making effort and having easy attainment? Amrit vela. At amrit vela, by filling yourself - the soul - with nectar, your actions will be accordingly (full of nectar) , throughout the day. Just as the time period is elevated, and the nectar is elevated, in the same way, your actions and thoughts throughout the day will be elevated. But if you move along considering this elevated time period to be ordinary, then your thoughts and actions will also be ordinary throughout the day.

So, you should understand that amrit vela is the time for laying the foundation for the whole day. If the foundation is weak or ordinary, then the structure above will automatically be likewise. Therefore, just as you always pay attention to the foundation, in the same way, the time for laying the foundation for the whole day is amrit vela. If you move along understanding its' importance, your actions will also be according to the importance you give.

Why is that time called "brahm-muhurat"? Is it called "Brahma-muhurat" or "brahm- muhurat"? "Brahma-muhurat" is right, because all of you begin and establish the new day, just as Brahma does. That is also right, but what is the meaning of "brahm-muhurat"? The atmosphere at that time is such that the soul can easily experience himself to be a resident of the brahm element. At other times, you have to make effort or labour to detach yourself from the noise and the atmosphere. However, at that time, there is no need to make this effort. Just as your home of brahm is the land of peace, in the same way there is automatic silence at amrit vela. Because of that silence, you are

easily able to imbibe the stages of an embodiment of peace, and a resident of the land of peace. If you bring into your awareness at amrit vela the shrimat that you have received, you will then be able to have remembrance at “brahm-muhurat” or amrit vela.

For instance, those who are studying also try to do their revision in the morning, so that they are able to remember it, because you are easily able remember at that time. You have to make Your awareness powerful, and become a natural embodiment of remembrance. So, with the help of amrit vela, and by following shrimat, you will easily be able to make your awareness powerful. Just as you value time, do you also value this time? Or, is it that you value it sometimes and not at other times? Is it that the scale pan of value is sometimes high and sometimes low? What happens? This is a very easy method, but you just have to give that much value to this method. As is the shrimat, similarly recognise the time, and - if you do everything according to the time - you can very easily attain all attainments. Then you will become free from labouring. If you wish to become free, then continue to imbibe the means you have been given for it. Achcha.

To those who constantly move along as lighthouses and might-houses.. to the children who give all souls divine insight: BapDada’s love, remembrance, and namaste.

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