

Do you consider yourselves to be everè`feady? The practical form of those who are everè`feady is that they will be everè™ □ appy. No matter what type of paper comes, whether through situations, or natural calamities, or even if a paper of the physical suffering of karma comes to them, they will pass with full marks in all types of papers. Do you consider yourself to be everè`feady to this extent? Or, do you experience yourself to be everè™ □ appy which is the sign of being everè`feady? Have you made such preparations for yourself that whatever paper comes at any moment, you are ready for it? Are you everè`feady to this extent? Very little time remains for the souls who are going to claim their inheritance, numberwise, from you elevated souls.

The speed of time is moving fast. Just as time does not stop for any obstructions, but continues to move on, in the same way, ask yourself whether you stop due to the obstacles of Maya. If any subtle or gross storm comes due to Maya, or if there is any attack from Maya, then if you stabilise yourself in your elevated pride, you are able to hit the target of Maya, the enemy, very well. If you are not stabilised in your elevated pride, then because of not hitting the target, you become distressed. Are you distressed now? If even now, there is some kind of distress, then how will you remove the distress of the many souls? Are you those who finish the distress of others or those who are distressed themselves? Whenever you have a bhatthi, you have a final ceremony of the bhatthi or the transformation ceremony. In the same way, when will you celebrate the final celebration or the transformation ceremony of this unlimited bhatthi? Is there a fixed date for this? Will the drama enable it to happen? The drama will enable the final ceremony of all the souls to take place in this old world. However, you

elevated, intense effort; making souls have to celebrate the ceremony of finishing all the weaknesses in advance. It is not that you will also celebrate it at the end with all the souls. Just as when you hold a seminar, you fix a date, you make all preparations, and you accomplish that task with total success, in the same way, can the date not be fixed for holding a seminar to finish all the weaknesses? Is it possible to hold this seminar? When anyone creates a sacrificial fire, sacrificial offerings are made during it, but at the end, everyone together puts in the final, complete sacrifice. So, can all of you not meet together and sacrifice the final offerings? Can you not sacrifice all your weaknesses? Until you all get together and put in the final sacrifice, how will the atmosphere, the consciousness and the vibrations of the entire world be transformed? How will you fulfil the responsibility you have taken of transforming the world and renewing the world? So, in order to fulfil your responsibilities or in order to fulfil your task, you will definitely have to make the final, complete sacrifice. In order to make yourself ever-ready to this extent, what yukti should you adopt so that you attain liberation from all weaknesses? You have been given many yuktis, but today, you are being given another yukti.

Who has the greatest number of memorials built? Who has the greater variety of memorials created: the Father or the children? There is only one form of the memorial of the Father, but many memorials in many forms are created of you elevated souls, according to the systems and customs. Many memorials have been created of the different actions of you elevated souls. So, you have even more varieties of memorials created to you than the Father. How? The memorials have been created of your practical, elevated actions and elevated stage. Check that whatever thought you create, action you perform or word you speak is such that it becomes your memorial. A memorial is of an action or words carried out whilst in remembrance. When

something is dug deep, or when you dig a flagpole deep, that is, when you lay a foundation, it is said: Dig this thing very deep. In the same way, actions performed whilst in remembrance become a memorial for all time. Whenever you have to present something to the world, you make it so beautiful and clear. You would not place anything ordinary in front of everyone. Only when something has a speciality do you place it in front of everyone. Each action and word of yours is going to come in front of the world as a memorial.

Whilst paying such attention and having such a consciousness, speak every word and perform every action so that it is worthy to be a memorial. If it is not worthy to be a memorial, then do not perform that action. Always have the awareness: How could a memorial be created of any wasteful thoughts or words or ordinary actions? In order to make it into a memorial, perform every action whilst staying in remembrance. You saw how sakar Baba performed every action whilst staying in remembrance and this is why those actions have today become a memorial in the hearts of all of you. In the same way, make your actions a memorial in front of the world. This is easy, is it not? Since you have the faith that all these different types of memorials are yours, then is it difficult to repeat the elevated actions performed and the memorial of many times? You simply have to repeat that which you have done kalpa after kalpa. So become master trikaldarshi and keep your memorials of the previous kalpa in front of you and simply repeat them. You have constantly been making the effort of staying in this consciousness, and so how can it be difficult? Does Maya put a lock on this consciousness even now? What happens when a lock is applied? It makes you crazy. Even those who open the locks of everyone become crazy. Why is there a lock applied to your consciousness? You forget your luck (fortune) and so a lock is applied. If you look at your luck, then there can never be a lock. So what is the key for the lock? Consider yourself to be lucky. You are lovely and lucky.

If you forget your luck and just become lovely, then you also remain incomplete. You are lovely and lucky: When you have both in your consciousness, Maya will never put a lock on you.

Therefore, stay in remembrance and repeat your memorials of the previous kalpa. Even now, when someone has created an inaccurate memorial, then seeing such memorials, the thought will arise that this is inaccurate. If the idols of the goddesses and the Shaktis are inaccurate, then when everyone sees them, they have the thought that they are not accurate. In the same way, look at your actions. Look at your form and intoxication of every moment: what will be the memorial of my form and intoxication of the present moment? Will it be an accurate memorial? When something is an accurate memorial of an image, then that image has so much value. So, check whether your every image of every moment has such value. If not, then the image of the memorial will not be valuable either. Do you understand? So, such a time has now come close whereby an image of a memorial will be created of your every thought. Your every word will be praised through the lips of all souls. So, consider yourself to be such worshipè¶orthy and praiseworthy souls as you perform every action. Achcha.

To the lovely and lucky stars who perform every action whilst staying in remembrance and so make memorials, love, remembrances and namaste from BapDada.

An extract from an avyakt murli.

Nowadays, everyone wishes to see the practical proof. No one just wishes to listen because from the copper age onwards, souls have been listening all the time. One becomes tired when one hears a lot, and so the majority are now tired of listening. They heard a great deal on the path of bhakti, and even the political leaders of today speak a great deal. Everyone is tired of just listening. Now, they wish to see something. Everyone says: Show something practically. Give us the practical proof, then we can understand that you are doing something. So, your every activity is the practical example. There is no need to give an example of that which is practically visible. So now you have to perform practical actions. The great destruction that is to take place and the new world that is going to come in the future should both be visible from your features. When people see these, they will automatically develop disinterest. On one side, they will have disinterest and on the other side, they will have the zeal and enthusiasm to create their future. You say that there should be mukti in one eye and jeevanmukti in the other eye: destruction is the gate to mukti and establishment is the gate to jeevanmukti. So these should be visible in your two eyes.

Your eyes and your forehead should say that this old world is about to finish. The forehead speaks a great deal. Your fortune is revealed through your forehead. They would think: This one is very fortunate. When you do such service, there will be the cries of victory. So now, you have to become an example in front of the world.

Although there are many centres, all of you are united. All of you have an unlimited intellect, you are the unlimited masters and children. You must not just become the masters'¾ you are the masters and the children, the child and so the master. You should give regard to each one's advice. Whether

someone is young or old, whether someone is a student who comes everyday or your companion who lives with you, you must definitely give regard to each one's advice. To disregard the advice of another means to disregard your own self. So first, you must give regard. And then, even if you give a correction, that is acceptable. You must not cut someone off from the beginning, saying: This is wrong, this is not possible. This is having disregard for their advice. Through this, the seed of having disregard is sown in them also. Just as children naturally develop sanskars from copying their parents, the parents do not actually teach the children, here also, these are children in their alokik birth. The seniors are equal to parents.

Therefore, if you disregard their advice today, tomorrow, they will have disregard for you. So who sowed the seed? Those who are instruments. A mouse first blows and then bites. So too if you wish to cut off that which is wasteful, then first give them regard, and do not cut them off. And they would then feel that they are being given shrimat. By your giving regard and making them move forward, they will become happy. It becomes easy to get someone to do something once you have pleased him. Do not ever cut off one another's suggestions. "Yes, why not?"

This is very good." These words will give regard. If you first say no, you will become an atheist. First of all, always say yes. No matter what something is like, if its container is good, people are impressed. In the same way, when you come into contact with someone, your words and your form should be the same. It should not be that your form suggests disagreement. When you have mercy and beneficial feelings, there will never be a change visible on your face, and the words that emerge will be accurate. When BapDada gives teachings to anyone, He first gives them that respect and then gives the

teachings. So nowadays, all those who come want regard. Those who have been given disregard for a long time now need regard and respect. Therefore, do not ever disregard anyone. First of all, give them regard and then cut them off. First of all, speak of their speciality and then speak of their weakness. When someone performs an operation, he first makes the patient lose consciousness by giving him an injection. And so, first give that one regard and stabilise him in that intoxication, and then no matter how much you operate on that one, the operation will be successful. This is also a method. When you develop this sanskar, you will receive regard from the world. If you give less regard to souls now, you will receive less regard as your reward. Achcha.

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