

Do you consider yourselves to be pearls or beads? What is the value of a pearl or a bead based on? Why is the value of the pearls or beads less once they are separated from the necklace? They are valuable when they are threaded in the necklace. Why is the value reduced when they become separated? What is the reason for this? Because of being collected within a collection those pearls or beads become powerful.

When two come together, that becomes 11. One by itself would only be called one, but two together become 11. So there is such a difference between 1 and 11 that its value is increased as much. Instead of two, you would say 11. It is explained like this in order to reveal the power of the gathering. What kind of pearl do you consider yourself? Are you a pearl of the necklace or an independent pearl? Whilst seeing your value and your power, do you experience yourselves to be the beads of the garland? Do you consider one another to be valuable pearls threaded together in a gathering? Do others also consider you to be this? Or, do you yourself consider yourself to be this? When someone carries out a special task, or when someone returns victorious, he receives a medal. In the same way, in order to claim a certificate, in a practical way, for the effort you have been making until now, this gathering takes place every now and again. Has everyone in this gathering received a medal for moving along with the gathering and for the value of the power of the gathering? You have come to the university, have you not? So, you have to claim a certificate for the effort and Godly service you have done up to now. To what extent are you content with one another and how close are you to one another? You have to claim a certificate for this.

One is a medal or a prize to remain cooperative within a gathering and for your loving interaction with others. The second prize is for bringing about the maximum glorification through your effort in Godly service. The third prize is for being content with all the souls of wherever you are the instruments and for being content with yourself. If you yourself are not content, then that is a weakness, and if even one person is not content out of all those who come, then that too is also a weakness. Is everyone content with the teacher? Is everyone content with the teaching or relationship, that is, the handling, given by the teacher? There is a prize for this also. In the beginning, you used to create a garland. What for? In order to increase your zeal and enthusiasm. Whatever stage you are at, when you find someone else at the same stage, you experience happiness. This method was used to increase your zeal and enthusiasm and to look after one another. This did not mean that that was the medal for the final stage. That was the medal for the greatness of the time and of the effort. There was zeal and enthusiasm through this, and you could know your results who was making what effort, or, who was paying attention to their effort, or, who had claimed a right having passed with honour. You experienced happiness seeing all of this. Even now, you still give prizes to some in your class, do you not? The prize may not be a big thing it may just even be a handkerchief, but it is valuable. It has the value of the effort one has made the object itself does not have that value. When you give a prize for even a little bit of service they do, or announce their names in class, then those souls are stamped with that for the future, and the tilak of zeal and enthusiasm is applied.

Some special souls continually carry out special tasks, but even then, there are those who are instruments. They must have some greatness or some speciality, and this is why, according to the drama, after surrendering and

being a complete renunciate, they have become instruments for serving others. Each one definitely has some speciality. You should all be familiar with one another's specialities, not of the weaknesses. When you have a gathering amongst yourselves, why do you listen to the news of each one's place? In order to adopt for yourself the specialities that each one has. Each one definitely attains a special virtue from BapDada. "It is not mine, it is not my virtue, but something I have attained through knowledge". Then, through this, there will not be any arrogance. If it were your virtue, you would have had it from the beginning. However, you have become virtuous after receiving knowledge.

Previously, in bhakti, you used to sing: We are without virtue and do not have any virtues. So these are not your own virtues, but you are filling yourself with them through knowledge. This is why, whilst speaking about the virtue or speciality, have the awareness that you have attained it through knowledge. So this is the greatness of the knowledge and not your own. It is the greatness of the Knowledge of the Full Being. If you speak with one another in this way, then by taking one another's benefit in this way, there is benefit. First of all, you had the discipline of speaking about whatever subtle effort you were making at that time. Not just the superficial, gross things, but you used to talk to one another about which effort you were making to be victorious over the subtle weaknesses. Because of being familiar with one another, because of speaking of the specialities of one another, the attention would automatically be drawn away from the weaknesses of that one, and it would be drawn towards the specialities. Previously, you used to have discussions on such a subtle level. So now, talk to one another about the specialities of the effort of the present time and the atmosphere will become very good. When this becomes the topic, all other topics will automatically be dismissed. So, this should be the form of your meeting with one another.

And, if you look at each one's speciality, it is very good. It is not possible for someone to think that he does not have any speciality. This would prove that he does not know himself. Your drishti and attitude should become as natural as the example you give to others, about where the vision of a swan is drawn. Whilst seeing the stones, it will look for the pearls. In this way, your vision and attitude should be so natural that whilst you are seeing or hearing anything of anyone's weaknesses, it does not penetrate you. Instead, when you see or hear of someone's weakness, you should understand that that is not that one's weakness, but your own weakness, because you all belong to the same Father and the same family. You are the beads of the same garland. If there is just an ordinary bead within a necklace, then the value of the whole necklace is reduced. So when all of you are the beads of the one rosary, what should be your attitude?

That that is also your weakness. A fast effortèj«aker would, with the support of the yuktis received, very quickly remove whatever weaknesses he sees within himself. He would never speak about them. When you do not wish to reveal your own weaknesses, why do you speak of the weaknesses of others? "This one was not in agreement with me", or, "this thing was not done and this is why service does not expand". Or, "this thing or this one is an obstacle to my effort". This is just your own intellect trying to take the support of some excuse. But that support is without a foundation and therefore, it cannot be accepted.

After a little while, that same support becomes damaging. And so, you are holy swans, are you not? So what is the activity of the holy swans? To pick up the specialities of each one and to try to finish their weaknesses. So, are you making such effort?

Are you making effort whilst having the awareness that all of you are one? This is the speciality or the uniqueness of this gathering which does not exist in any other gathering throughout the whole world. What does anyone who comes here and sees this, who listens to whatever happens here, speak of? That the way of walking, sitting and speaking etc. of each soul is the same. This is the speciality they speak of. So check yourself according to the praise they speak: of the unity, one destination, one method, one discipline. According to the effort of the present time, the word, "excuse", should finish. What is an excuse? Now, you are moving forward, are you not? Since you are those who have maintained the courage of taking on the responsibility of transforming the world and of transforming matter, you are those who issue a challenge. So what is an excuse then? Where is the excuse created? What is the seed of an excuse? There is weakness in one way or another: in your thoughts, in your words or in your coming into connection or relationship with one another. The excuse begins with that weakness. So, the creation is a wasteful one. What would the creation of a weakness be? As is the seed, so is the fruit. So, when the creation is wrong, should you finish it there and then, or should you take its support and move forward? "I can only move forward if this thing can be solved."

"If this thing is resolved, service will increase and the obstacles will be removed." Now change this language. You are those who give solutions to others, are you not? People who do not have any knowledge come to you for a solution to their problems, do they not? How can those who themselves are to bring about solutions to many types of problems take the support of this? When all this support is finished, then this body consciousness and all its sanskars will automatically finish. These things bring you into body consciousness. When these things finish, then the consequences of them

will also finish.

Because of being caught up with little things, you come into different types of body consciousness. So have you, even now, not let go of body consciousness? Do you love it so much? Now, change your language and your attitude. When you see anyone at any time, in any stage or situation, if your attitude and your feelings are accurate, you will not be influenced by them. You should have a benevolent attitude and the feelings of good wishes. If you constantly maintain this attitude and feelings in an accurate way, these things will not happen. No matter what others do, even if they become obstacles for you, your feelings for such souls should be those of a well-wisher. This is known as being a fast effortaker or a holy swan. It is not a big thing when you have good wishes for those who have good wishes for you. You must perform such wonders that they are remembered. There is praise of those who uplifted the ones who defamed them. To have mercy for those who are merciful is not a big thing. When someone tries to make you fall again and again, and tries to make you fluctuate in your mind, even then, you should maintain good wishes with stability: your feelings should not change because of the situation. You should constantly have unshakeable and firm feelings only then will you be called a holy swan. Then you will not even see any of these things. Otherwise, a lot of time is wasted in this. Time is wasted in childhood anyway. If a child is wasting time, others would say: He is only a child. However, if a sensible person wastes his time, what would others say? A child wasting his time would not be noticed as much, because that is his work anyway. So, the service for which you have become instruments requires the stage of being a world mother. You are world benefactors, are you not? There are many who will benefit the limited. The stage of being a world benefactor is that of being a world mother. Achcha.

OMSHANTI