

Avyakt BapDada 28th July 1972

What are the two main blessings that you received from the Father as soon as you came? Do you know these two main blessings? When you first came, you received these two blessings: May you be holy! May you be pure! You relate the essence of the knowledge of so many years, to the people of the world, in a second, with these words, do you not? The aim of your effort and your attainment is this, is it not? The perfect stage and the attainment of success is this. So, the blessings that you received as soon as you came - and the awareness that you were reminded of - are of the original form of you souls.

Whilst having the awareness of these first blessings, have you imbibed both things in your life? That is, has your life become holy and pure? Or are you still making it like that? Have you become an embodiment of this dharna? Or are you still imbibing it? It is something very common, is it not? You must be speaking of both these things many times throughout the day. So, have you imbibed these two things? Or are you still imbibing them?

If there is the slightest separation whilst being a yogi... you would not now be called a "bhogi" (one who constantly indulges in sensual pleasures) , so just two stages remain (that is: "yogi", and "viyogi"). So, sometimes, Maya separates you from being "yogi" (in union) . If together with being in yoga, there is "viyoga" (separation) , then would you be said to be a "yogi"? You yourselves tell others: "if there is the slightest impurity mixed in with your purity, then what would you call that?" Even now, are you separated? Or, do you become separated? Because of having the sanskars of the rulers of the

globe, and spinning around the globe, do you continue to circle around in both stages - sometimes in union (yoga) , and sometimes in separation (viyoga) ?

All of you are the ones who remove all souls of the world from this world, are you not? Or will the Father remove them from the cycle, and you are the ones who go around the cycle? You are the ones who liberate others from this cycle. If you yourselves continue to circle around, then how will you remove everyone from it?

You have moved away from the many cycles of the path of devotion. It is only then - on the basis of your faith and intoxication - that you challenge everyone to become free from the cycles of the path of devotion. Just as that is going around in circles with your body, this is going around in circles with your mind. So, you have now stopped going around in circles with your body, but have you stopped going around in circles with your mind yet? To sometimes have yoga, while sometimes being viyogi: this is going around in circles with your mind. Does Maya even now have so much power that she makes those who are master almighty authorities also go around in circles?

Having seen Maya so powerful, do you not know even now how to make Maya unconscious, or how to defeat her? Even now you continue to look at her, and you continue to observe that she is attacking you. It is now the time for the Shakti and Pandava Armies to become merciful and to have mercy. So, have you not had mercy for yourselves even now? Now the power of the Shaktis has to be used for the task of serving many souls. Now is not the time for you to use your powers for yourselves. Now, the duty of the Shaktis

is for world benefit.

Are you remembered as world benefactors or self-benefactors? What is your title and what is your work? Is it that you have one title, whereas your work is something else? In a lokik way, when you are young and careless - when you don't have any responsibilities - you use your time, power, and money just for yourself. But when you become limited creators, you use whatever time and powers you have for your own creation. So, who are you now? Have you not become master creators, and world mothers? Have you not become images of support for the world? Have you not become images of support for the world?

It is remembered of the Shaktis that they destroyed the devils with a seconds' drishti (divine vision) . So, have you not destroyed your devilish sanskars (habits) and impurity, in a second? Or, are you destroyers for others and not for the self? Now, what would the condition of Maya become if she were to oppose you? You would have seen a "touch-me-not" plant: if a person touches it even slightly, it loses its strength; it doesn't take any time. So, with the power of one second's pure thought, Maya should become unconscious like a "touch-me-not" plant. Have you not yet created such a stage?

You should now think that you have little time left for world benevolence. Otherwise, souls of the world will complain to you, that "you have been taking sustenance for so many years, but, in spite of that, you are still saying that you are becoming holy and pure! Yet you tell us to claim our inheritance in such a short time!" Your complaint will then come back to you. So, what

will you say then? You say that you are becoming that, or you say that you will become that and you will do that. That language also has to change now. Now become master creators! Become world benefactors! The time for using time for your own effort has now passed. Now, use your time to inspire others to make effort.

Since you say that it is your stage of ascent day by day, then keep the aim in your awareness every second: due to the stage of ascent, there is benefit for everyone. If you use the time that you use for yourself to serve others, then you will automatically be able to serve yourself.

In order to progress, you have to change the old methods. As time continues to change, the problems continue to change, and the conditions of the elements continue to change. In the same way, you now have to change yourself. The same customs and systems, the same speed, the same language and the same way of speaking: all of these now have to change. If you don't change yourself, then how will you change the world?

You have the experience of how the "tamo" (impure) quality is going into its extreme. You then have to stay in super-sensuous joy. They are going towards extreme degradation, whereas you are going towards extreme progress. Theirs is the stage of descending, whereas yours is the stage of ascending. You now have to change happiness into super-sensuous joy. That is why the memorial of the final stage is the super-sensuous joy of the gopes and gopis (companions of Krishna) . When there is extreme happiness, then any waves of sorrow will also come to an end.

So, do not now say that you will do it or that you will become that. You have become that, and you are now making others that. You are now sitting in this old world for service alone. Otherwise, when Baba became avyakt he would have taken you with him too. However, the responsibility of the Shaktis and the part of the final task are fixed. It is just for this part that Baba is in the subtle region and you are in the corporeal world. It is the duty of you souls to liberate souls who are trapped in the corporeal world in corporeal feelings, from their corporeal feelings. Now engage yourselves in fulfilling the task for which you are still in the corporeal world.

Until then, the father (Brahma) is invoking all of you to the subtle region, because all of you are going to return home together. The father cannot go back home alone without you. Therefore, now quickly fulfil the task of the corporeal world, and we will then return home together, and then come and rule in our kingdom. For how much longer will he invoke you to the subtle region? Therefore, become equal to the father.

Did the father not make himself perfect by becoming a world benefactor? He did that, did he not? Just as the father used his every thought and deed for the children and souls of the world, similarly you have to follow the father. Achcha.

To those who use their every thought and deed for world benefit.. to the children who become equal to the father: love, remembrance, and namaste.

(to the brothers and sisters of Punjab)

In the land of Punjab, just as the Kaurava Government is proud, the Pandava Government is also proud. The speciality of Punjab is that most helpers who have emerged to help in BapDada's task are from Punjab. The jewels from Sindh - who emerged and became instruments - have made you jewels emerge. It is now the duty of all of you to make such good jewels emerge. They should not be those who create complications. The proof that should emerge from you should emerge now. Now check yourselves!

Do you become fed up with your own creation? This has also continued from the beginning. It is easier for all of you. You don't have to give any physical sustenance, only spiritual sustenance. However, when the first group emerged, they had both responsibilities. It is easy to fulfil one responsibility. When you have both responsibilities, you have to give your time. Nevertheless, the first group at least emerged. Now, the aim of all of you should be to quickly make those emerge who are going to be close to you and your subjects — to reveal both types of souls. That practical fruit should be visible.

You are now working hard, but still not that much practical fruit is visible. What is the reason for this? What is the main difference between the sustenance that BapDada gives, and the Godly sustenance that you give - due to which the moths that should surrender themselves to the Flame are not able to do so? For this to be a part of the drama is a different matter, but you have to become equal to the Father, do you not?

“Practical fruit” does not mean that you become heirs in one day. To the extent that you make effort and have hopes, if your result is also to that extent, then that is also practical fruit. Why does that not emerge?

BapDada does not have any desires for the fruit of action. Firstly, as he is incorporeal he has no reward, and so he cannot have any desires. And even when he played a practical part in the corporeal form, because of having the awareness of the Father in his every word and deed, he didn't have the slightest thought of receiving any fruit.

However, what happens here? Whatever any of you do, you want to attain the fruit of that here. It is just as a tree definitely bears fruit. However, if you begin to eat it there and then, you will never be able to get completely ripe fruit, because you will have eaten the unripe fruit. So, this is also like that. Whatever you do, you definitely have a desire for the fruit of that, even in a subtle form: you did something and ate its fruit, and so how could the practical fruit be visible? It would be unripe, would it not?

There are different types of desire for fruit. Just as there is a list of limitless sorrow, in the same way, there is definitely a desire for the fruit, or a subtle thought to receive some type of response to that. There is definitely 1% or 2% desire to receive a result: you do not find it possible to have a completely altruistic attitude. You lack the stage of having the knowledge of the reward of your effort whilst yet having no attachment to it.

For example: you served some people; you explained to eight people. Out of those, some praised you, whereas others neither praised you nor defamed you, but remained mature and quiet. Out of the eight, your attention will go more to those who praised you. You will not be able to recognise the maturity of those who remained quiet. Your sanskars of accepting the external praise will be more visible. In other words, you would say your nature and sanskars are the same as that person's, and that such-and-such a person's sanskars are not the same, and that is why he remains distant. However, in fact, that is also accepting fruit in a subtle way.

The main reason is that, when you do something, you then wait for the result. First of all, there is the attention: "What did this one say about me? I gave this lecture, and what did everyone have to say about it?" Your attention will be drawn to that. To accept the result with the aim of making yourself move forward - to know the result of your service, to know it for your own progress - is a different matter from having a desire for something good or bad.

If you do something and instantly accept its fruit, then you accumulate nothing: you simply earned and ate it. There isn't any will-power in that. Such souls will always remain weak internally. They will not be powerful because they are empty inside. Anything that is full is powerful. So, this is the main reason. This is why it is very rare that the fruit ripens and comes in front of you. When this finishes, you will then be able to see the result of all three — incorporeal, egoless, as well as viceless - that is, all three subjects will be visible in your thoughts, words, and deeds. While in the body, the incorporeal soul-conscious form will be visible.

You saw the sakar form: he was elderly, but, you still didn't see the body; you only saw the soul. The corporeal disappeared, and you only saw the subtle one. Because of his having the incorporeal stage while in the corporeal form, only the incorporeal and subtle were visible. Such a stage will be practical. At present, you yourselves come into body consciousness again and again, and this is why others are not able to have a vision of the incorporeal or angelic form. There should be all these three — the incorporeal stage for your thoughts, egoless in your words, and viceless in your deeds.

There should not be the slightest vice. "Mine" and "yours", pride and prestige: these are also vices. When there is the slightest trace of it, a whole progeny is created. There should be no trace of vice even in your thoughts. When you have all these three stages, then the subjects and heirs that are to emerge through your influence will emerge very quickly. You are sowing the imperishable seeds of your efforts now, and the fruit of those - and some influence of the practical - will emerge together. Then you will see quick service taking place.

So, you have now understood the reason, have you not? Find a solution for that. Do not let it be just in words. What will happen then? You will become an image that grants visions. All three stages will be visible practically.

Nowadays, everyone wants to see the practical proof. They don't want to hear anything. They have been hearing things from the Copper Age

onwards. One gets tired from hearing a lot, and so the majority are now tired. You heard on the path of devotion, and politicians nowadays also speak a lot, and so everyone is tired of hearing: they now want to see. Everyone says: "Demonstrate it by doing something. Give us some practical proof because only then can it be said that you are doing something." The practical activity of all of you is the practical proof. There is no need to give proof for that which is visible practically. So, you now have to have practical activity.

The great destruction that is to take place in the future and the new world that is to come should be visible through your features. When they see this they will have disinterest automatically. On one side, there will be disinterest. And on the other side, they will have the enthusiasm to create their future.

It is said: "There has to be liberation in one eye, and liberation-in-life in the other eye". So, destruction is the gate to liberation, and establishment is the gate to liberation-in-life. Both should be visible through your two eyes.

This old world is now about to finish. Your eyes and forehead should say this. The forehead says a lot. When someone's forehead shows their fortune, they think he is very miraculous. When you do such service, there will be cries of victory. So, you have to become a sample in front of the world. Achcha.

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

