

Are all of you stabilised in your unshakeable, immovable and constant stage? Are you stabilised in the stage of the mahavirs that is remembered from the previous kalpa? Are you coming close to your final stage of being a detached observer, cheerful, detached and extremely loving? Or, is that stage still far off? You are able to closely see the signs and qualities of anything that is coming close to you. So what do you people experience? Is that final stage coming close? What other stage is even closer than that of being close? Are you coming close to the Father? What are you experiencing? You are coming close, are you not? You do not come to a standstill whilst moving along, do you? You do not stop on seeing a sideè²žcene, do you? Are you experiencing the stage of ascent? It is not the stopping stage, is it? When people go on a physical pilgrimage, they continually keep on moving, they do not stop anywhere. This is also a spiritual pilgrimage, is it not? You must not stop here either. You have to continue to move whilst being tireless, unshakeable and firm¼ then, you will reach your destination. This is the aim you have kept, is it not? If your aim is firm, then you also develop the qualifications. By your having that strength, any compulsion is finished. If there isn't any strength, then many types of compulsion are also visible. You do consider yourselves to be mahavirs, do you not? A mahavir will not consider any type of compulsion to be a compulsion. In one second, on the basis of his strength, he will finish the compulsion. In the same way, you have to stabilise the foot of your intellect in the remembrance of the one Father, so that, just like Angad, no one is able to make you fluctuate. You became this a kalpa ago also, did you not? Do you remember this? Since you became this in the previous kalpa, what is difficult in repeating that same part? Is it difficult to repeat a part that you have played many times? So, you are multiè¼«ultimultimillion times fortunate!

Out of the entire world, there are so few who know the Father and claim their birthright. There are not countless of these $\frac{3}{4}$ they can be counted. You are also amongst those few who know this, are you not? So, does this not make you multimillion times fortunate? At present, the world is sleeping in the sleep of ignorance, whereas you, out of the many, are claiming the right to the Father's inheritance. When all of those have awakened, and they try to take even a few grains, what will happen then? Will they be able to take it then? When it becomes too late, what will they be able to take? At that time, all of you souls will also have a vision of your elevated fortune in a practical form. At present, it is incognito. Now, because of it being incognito, they neither know the Father, nor do they know you elevated souls. They consider you to be ordinary. But the time is not far off when they will awaken and cry out in distress $\frac{3}{4}$ they will cry and repent, but even then, they will not be able to attain anything. At that time, all of you will have so much pride in yourselves, that you recognised Baba earlier and claimed the right. You should maintain such happiness. What have you received? Whom have you found? What is going to happen? Whilst knowing all this, you must continue to dance in supersensuous happiness. Do you have such a stage or do the papers sometimes make you fluctuate? You do not fluctuate, do you? You do not become afraid, do you? Or, is it that when you hear things from one another, waves of fear come, and that you then put yourself right? What do you think the result is? What is the result of the Madhuban niwasis?

Madhuban niwasis are lighthouses. A lighthouse is high up and it shows the path. You are all moving along according to the directions of Madhuban, and so it has become a lighthouse, has it not? And there is also the elevated stage. As it is said of the Father that His task is elevated, in the same way, Madhuban is also the elevated place. So, the name and the task would both be elevated, would they not? The very name is Madhuban. This is the

speciality of the Madhuban niwasis, is it not? The images of sweetness and those who have unlimited disinterest: on the one hand, you have sweetness and on the other hand, you have just as much an attitude of unlimited disinterest.

With the attitude of unlimited disinterest, would you simply remain serious and mature? No, in fact, a truly mature and serious nature has an entertaining nature merged within. Perhaps, when those who do not have any knowledge have a serious nature, they are so serious that there won't be any name or trace of being entertaining. However, the accurate virtue of being serious and mature is completed with the virtue of being entertaining. You explain to people that the soul is an embodiment of peace. However, the soul is not just an embodiment of peace, but within that peace, bliss, love and knowledge are also all merged. In the same way, the speciality of the Madhuban niwasis is that they are the images of such unlimited disinterest but that they also have sweetness. Do those who maintain an attitude of unlimited disinterest ever become afraid? Can they ever fluctuate? Can they ever shake? No matter how strongly others may try to make them fluctuate, those who have an attitude of unlimited disinterest are the conquerors of attachment and the embodiment of remembrance. So, are you the conquerors of attachment and the embodiment of remembrance? Or, when you see even a little something, do you have love, or call it attachment? Call it whatever you will, but what is the form of love? You know this, do you not? You become co-operative with the one you love. But, to let the form of love emerge as a custom or system: would this be called love or attachment? So have the Madhuban niwasis passed in this subject? Because the Madhuban niwasis are lighthouses, their attitude and vibrations spread into the atmosphere in all four directions in one second. Do you play every part considering yourselves to be such instruments? Or, do you become little

children at that time? What is the result? Nothing has happened as yet. A lot more is still to happen. You may think that because something happened suddenly, only a little has happened. However, a paper comes suddenly^{3/4} it does not give advance warning. You have already been told that you will be given such papers. At that time, they will happen suddenly. So, if there is the slightest fluctuation in your thoughts because of a paper that comes suddenly, then are you like Angad? Have you not yet reached that final stage? You were asked what is the stage that is even closer than that of being close? That is, of being able to see it in front of you. Whilst coming close, that thing comes right in front of you. So, do you experience closeness or are you able to see that stage right in front of you? Today, you are this and tomorrow, you will become this: do you experience it to be right in front of you in this way? You saw in the experience of the sakar form how his future form and his final complete form always used to be clearly in front of him. Similarly, you have to follow the father. Just as the perfect stage and the future stage constantly stayed in front of the father, in the same way, are you also experiencing this, or are you thinking: I don't know what the future will be? It is never clear^{3/4} it is never announced. However, the mahavir effortèj«akers will always have it clear in their intellect. So, are you able to see it clearly, or is there a thin veil inè«etween? Nowadays, they also have transparent veils. You are able to see everything through it, yet it is still a veil. However, there would be a difference in seeing something clearly without a veil inè«etween and seeing something through a veil, would there not? So, according to your effort, there isn't a transparent veil inè«etween still remaining, is there? Everything is absolutely clear, is it not?

So, Madhuban niwasis are unshakeable, are they not? Or, do you have the thought: What is happening? You do not have any questions of why and what, do you? Whatever part is being played, a very deep significance is

contained within each part. What was that significance? You were told earlier that in order to warn you of the time, a bell is rung every now and then. This is why people ring the bells in front of your nonè; ìiving images. They awaken you by ringing the bells¼ they put you to sleep by ringing the bells. Here also, because the scriptureè¼riters have shown a long duration of the time and put everyone to sleep, you are given a warning of the time by the ringing of bells. Everyone is sleeping in the sleep of ignorance because they think that they still have a lot of time. So here also, Maya makes the souls of the divine family careless with her various colours and forms and her customs and systems, and makes them distant from the recognition of time and puts them in the sleep of the slackness of effort. When people are careless, they are comfortable in that, but when they have a responsibility, they have to pay attention that they get up on time and do something. If there is no responsibility, they become careless and go to sleep. So this is also a carelessness they develop. When they become careless and are lost in the sleep of being slack in effort, what do you then have to do? You have to shake them. You have to create some sort of upheaval so that they wake up. As is the sleep they are in, so is the kind of noise you make. If they are in a deep sleep, you have to shake them, but if they are light sleepers, they awaken with the slightest movement. At present, you haven't yet shaken anyone¼ only a little movement has taken place. You use something else as an instrument to shake that person so that he awakens. Here, in the drama also, when the images that were the form of a warning were shaken a little, and a little movement was created, everyone awoke, because they were in a light sleep. They definitely did awaken, but did they cry out as soon as they awoke? When someone is suddenly awakened, he becomes afraid and wonders what happened. Some awaken properly and some become conscious after having become a little afraid. However, it should not be like this. There shouldn't be the slightest trace of any kind of fear visible on your face. There shouldn't be the slightest change even in your sound. If there is

a difference in your sound or on your face, then would you call this a pass? In fact, this is nothing. Many more difficult papers are still to come. When a paper is not to be given until after a long time, the students become careless in their study. Then, when the examination days come closer, they pay attention. So, as yet, you have seen nothing. However, such papers are to come that you wouldn't even have thought or dreamt of. You should have such a practice that it will be as though you are seeing a limited drama as a detached observer. Then, whether a scene is of pain or of laughter, you observe both parts as a detached observer. There won't be any difference in either scene because you will consider it to be a drama. So, you should have such a constant stage. Whether the part is of being entertaining or of a serious and mature part of a loving soul, see that also as a detached observer. You should have the stage of being a detached observer. Your stage should not be that of being afraid or of battling. Some are not afraid, but they are still engaged in battling. There must definitely be some benefit. However, the stage of being a detached observer is completely separate. This is known as the constant stage. That will only happen when you constantly remain absorbed in the remembrance of the one Father: Baba and the inheritance, that is all, nothing else. Whilst seeing, listening or coming into connection or relationship, you will consider it to be playing your part as a detached observer. The intellect should be lost in that love. Let there be the intoxication of the Father and the inheritance. This is why you must now create such a stage. Therefore, in order for you to judge yourself, these papers come to you. How else would you know? Each of you receives a thermometer to recognise your own stage through which you can judge your own stage for yourself. There is no need for anyone to tell you anything. Do not become afraid. When you go into the depth, all fear will be finished. Because of not going into the depth, you become afraid.

Baba has especially come to meet the Madhuban niwasis. You are the ones with the most elevated fortune, are you not? Others continue to make programmes, but you attain everything without programmes, and so this is a speciality, is it not? Baba Himself comes running to Madhuban. The result is good. That was only a little upheaval. You have now understood that little upheaval, have you not? Now, you have to remove even that. Even the slightest flaw will make you fail. If there is the slightest flaw in the last, final paper, then you fail. This is why, in order to make you strong, papers are given in advance. However, the result of the present time is very good. All of you are very good and loving and co-operate with one another.

You were also told earlier that the machinery of subtle service is always working, and so the machinery of Madhuban niwasis is always working. So, the subtle machinery of the Madhuban niwasis has now started to work. At other service centres also, there is subtle service taking place, but according to the present result, Madhuban niwasis are number one in this service. This is why you are given congratulations. Until now, you have been giving the proof of love and co-operation. That proof is reaching wherever you want it to reach in the form of a medicine. Yours is a powerful medicine, is it not? As your powerful medicine reaches everywhere, accordingly they are becoming healthy through that. If you continue to send even more powerful medicine, then they can become all right in even one week. There is a margin to make this fast. Even so, the result is good. When such a good result is seen, the light of the lighthouse reaches all four directions. Through this, other places are also being influenced by the influence of the lighthouse. Achcha.

To those who constantly move along in one direction and with a high speed, who constantly stay in the remembrance of One¼ to the Pandav Army and

the Shakti Army, love, remembrances and namaste from BapDada.

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