

What would this group be called? What are the Madhuban niwasis called? Do all those who are sitting here, move along whilst considering themselves to be multimilliontimes fortunate? Madhuban is praised because of the Madhuban niwasis. Who creates the atmosphere of Madhuban? Do all of you experience in your lives the praise of Madhuban which has been remembered?

Madhuban is known as the great land. Therefore, the souls who reside in the great land must definitely also be that great. So, do you stay in the spiritual intoxication that you are those great souls? Every thought and every action of a great soul is great. Therefore, are you so great that not even one thought is ever ordinary or wasteful, and that not a single action is ordinary or meaningless? Every action of a great soul is meaningful. Are you such great souls who are the embodiment of such meaning? Such souls, that is, the great souls, are Madhuban niwasis. Your name is Madhuban niwasis, and so your name would also definitely be filled with the significance of the meaning. Would it not? So, every day, do you check your chart as to whether the actions you performed through your physical organs were meaningful? Was the time you spent, spent in a worthwhile way, that is, was it used for an elevated task? Do you check your chart in this way? Or, do you just check the gross things? Those who think that they check themselves in this way, raise your hand. Every action of great souls is praised as a divine activity. The image of being happy, the image that attracts and the avyakt image of the great souls are remembered in the form of an idol. In the same way, check yourself throughout the day as to whether your face is such that it can be used as an idol for worshipping and whether your actions are such

that they can be praised as the form of some divine activity. This is your aim, is it not?

When you come here to learn and study, what is your final aim? What is the aim of the confluence age? It is this, is it not? The actions of the confluence age are praised as divine activity. The practical life of the confluence age is worshipped in the form of a deity. So, when will that happen? It is the praise of this time, and so it should exist at this time, should it not? Will you become like this in the golden age? There, everyone will be happy, and so who would say that a particular one is always happy? It would only be said at this time, would it not? Those who are not always happy would themselves say that a certain one is always happy. Are you such an image who is performing such actions in a practical way?

You are smiling now as you are listening to this, that is, as you are realising this. However, to what extent are you smiling? It is because you realise this that you are smiling. So, in the same way, because of your realisation and of checking your actions every day, when you are asked anything, you can instantly give a reply. At present, you still have to think whether to raise your hand or not. Why do you not raise your hand with intoxication? Why do you have to hesitate? What is the reason for this? So, in the same way, when anyone comes in front of you, put your perfect form into practice ³/₄ not just into words, but into practice. When they go in front of your nonliving images, they consider those to be elevated, and very easily consider themselves to be degraded sinners. In one second, they are able to have a vision of themselves. The image doesn't tell them that they are degraded, but they themselves have a vision. In the same way, those who come in front of you should experience for themselves the difference between what you

are and what they are. You have to create this stage, do you not? When will you have this stage? Will it be when the course of knowledge finishes? It is now the revised course. Is it being revised in theory or in practice? The course should also be completed in a practical form, should it not? Or, will the practical form be visible when the revised course finishes? What do you think? Are you waiting for this? Do you think that when the time comes everything will be all right? When did you have this class? In order to intensify your efforts, do you create plans according to your capacity?

Or will you continue to move along as you receive ready-made plans?

BapDada always sees that the Madhuban niwasis are a sample in front of everyone. A sample is prepared first. Are Madhuban niwasis samples or are the samples still to be prepared? They still have to be prepared. When a sample has been prepared, it is shown as an example of the goods that are being manufactured. Only when others see the sample do they make a deal. When the sample is ready, BapDada should be able to give a signal and say that this is what they have to become. The effort to become a sample is not difficult. The effort is very simple. The simple effort in one word is that you must always keep the symbol of the Father in front of you. The effort of one word is very easy, is it not? If the symbol is constantly in front of you, the effort becomes very easy. When the effort is simple, you will become a sample.

How many engines do the Madhuban niwasis have? (Someone replied: Four). Then you should reach your destination within a second. You accept that the Madhuban niwasis have received the benefit of the easiest effort

and the golden chance, do you not? You are clever in knowing and accepting this. You are clever in speaking anyway. But, why is it taking time to be accepted by everyone? The more you are accepted and respected here, the more worshipworthy you will be there. If those who see your actions do not consider you to be elevated, then how could the worshippers accept you as being elevated and become your worshippers? The more worthy you are of respect, the more worthy you will be of worship. Those who see the worshipworthy ones become happy on seeing them. Now, is it you who have to become this, or do you simply have to become happy on seeing them? To the extent that you play the music, (saazyukt) to that extent, you have to be those who understand the full significance of it (raazyukt). You are clever in playing music, are you not? There are so many who desire to hear music. You have passed in that, have you not. To the extent that you are saazyukt (one who is musical), to that extent, become raazyukt (one who understands the significance of everything). Those who are raazyukt have every action filled with significance. You have to remain well balanced in being raazyukt and saazyukt. Madhuban niwasis are the most lucky stars. To the extent that you are lucky, to the same extent, you have to be loved by everyone. Don't just be content with your luck. Luck is recognised by how much someone is loved. Those who are lucky will definitely be loved by everyone. Now, whilst seeing everything and doing everything, you have to perform the task of giving love to everyone. You have passed the stage of giving and receiving knowledge. Now exchange love. Whoever comes in front of you or in connection with you, just give and receive love. This is known as being loved by love. Knowledge does not have to be donated to Brahmins $\frac{3}{4}$ that will be donated to those who do not have knowledge. So, in the Brahmin family, be the great donors of this donation. It is remembered that when you give a donation, the omens are removed. When you give this donation, all the weaknesses that remain, all those bad omens, will be removed. Do you understand? Now, we shall see who becomes the great donors in giving this

donation. Love is not just in words, but it is also in thoughts. You should not have anything except love for anyone. When you have love for everyone, then the response of love is cooperation and the result of cooperation is success. Where there is everyone's cooperation, there will easily be success, and so all of you will become the embodiment of success. Now, we shall see this result.

Blessing: In order to be an image that grants blessings, may you be one who holds the urn filled with good wishes. With the urn of nectar filled with good wishes, make yourself so complete that you are able to play the part of being one who grants blessings. Because, souls now do not have the power to listen or the courage to move along. They are simply thirsty to receive something. Many such souls are wandering in the world, and you have to give them legs to walk with, that is, you have to give them courage. This is why you must become an image that grants blessings to everyone, that is, be one who has the urn of nectar and who gives lectures as showers of blessings.

Give everyone blessings through your thoughts and words. Slogan: To uplift even those who defame you is the task of a gyani soul.

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Valuable points for inculcation from classes conducted in Madhuban
Contentment and satisfaction. Baba says: Stay in dead silence and become the embodiment of satisfaction. Remain content in every aspect and make

others content also. What is the difference between contentment and satisfaction? Those who are satisfied do not feel a lack of anything. To remain contented is a virtue. To remain satisfied means to become complete. You can only become complete with virtues when you develop the habit of staying in dead silence. One is to remain quiet and the other is to go into deep silence. The third is go into dead silence. To go into silence means to quieten the sound $\frac{3}{4}$ to control the organs of the mind. If the organs of the mind are not under control, you cannot experience peace. Then, against your conscious wish, your actions become wrong, because your physical organs are not under your control. The mind and the physical organs have a deep connection with one another. We can only go into dead silence when we do not see anything with these eyes. Others should also feel that although this one's eyes are open, he is not seeing anything, his ears are open but he is not listening to anything. If we have the desire to see, listen and speak of other things, then we won't enjoy listening to what Baba is saying. Then we get bored. There are some children who never get tired of listening to knowledge from morning to night, of listening to the sweet things that Baba says. They have the desire to experience what Baba tells them. I have to maintain soul consciousness and become an embodiment of bliss. When there is the understanding that I, the soul, am the truth, the living being, and that the other things are false, then I can become an embodiment of bliss. This is why Baba says that you remember the One who does not enter rebirth. Only the one Father is eternal and He never comes into the cycle, yet He gives you the knowledge of the cycle. Understand this clearly, have yoga and then the organs of the mind will become peaceful. Then there isn't fluctuation of sometimes being peaceful and sometimes being peaceless. The soul within has this experience. There are three reasons for peacelessness. Firstly, we became body conscious, secondly, we became separated from Baba and thirdly, the vices attacked us. The main reason is body consciousness. Then you became distant from Baba, and you started to

search for Him on the path of bhakti, and you became atheists. You became bhagats with blind faith. The vices attacked you through which you experienced a lot of sorrow. Many become very depressed as they continue to move along and they become unhappy. What is the reason for this? The sorrow that has been inside for a long period has not yet finished. In fact, knowledge is such, the understanding is such, that it finishes all the sorrow within. But for this, firstly, you need a stage of soul consciousness, and secondly, whilst celebrating a meeting with Baba, you have to draw the power of all relationships from Him. That power finishes the sorrow. You receive limitless happiness from the relationships with Baba. Thirdly, I have to conquer sinful actions and become vikarmajeet (the conqueror of sinful actions). I have to be courageous. I must never be defeated. The relationship and the power of remembrance make me into a conqueror of sinful action. Because of this, you can never forget supersensuous happiness and the happiness experienced by conquering the physical organs. However, the sorrow is forgotten. So, each one should check within to see whether the sorrow has finished or not. Has all trace of sorrow finished? Do I constantly consider myself to be a carefree emperor of the land that is free from sorrow? By staying in the land free from sorrow, it is as though I am an emperor. Our residence is where there is no sorrow and no pain. By considering ourselves to be the residents of that place, we are not dependent. Dependency makes us unhappy. The soul has a desire to remain free. Really and truly, the soul becomes satisfied when all its desires are fulfilled. The desire of the soul is to become free. Achcha.

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