

Do you consider yourselves to be world transformers and world benefactors? Whilst considering yourselves to be the ones who give the message to every soul of the world, do you ever calculate to what extent you have been able to give the message to the world? Are you creating new plans for the places where you still have to carry out the task of giving the message? One always thinks of plans for one's own duty and responsibility.

Wherever you put the plans for giving the message, or for spreading the sound of the Father's introduction into a practical form, the main effort you make is that, in whichever land or whichever place you have to give the message, you first create a stage. Then, you prepare your speech, and you also adopt various means of publicising the programme through which you carry out the task of giving the message to the souls of that place. However, up to now, with this method, you have only been able to give the message to a few souls of the world. Now, you have to give the message to the whole world in a short time^¾ you have to introduce them to gyan and yoga. You have to carry out the task of giving them the recognition of the Father, and, together with that, you also have to purify matter^¾ only then will world transformation take place. What future plans have you created in order to carry out this great task in a short time? Does the blueprint of those plans enter your intellect? Is it the same form as that which you are doing now, or is it something different? Do you see in advance what that form is? Or, will you see it as you move along? If it is clear, then relate it to Baba in two words.

Since the time is short, you also need to have short plans. They should be

short but powerful. What are those two words? The future plans are to take practical shape on the basis of just two words. You have been told these two words before also. One is to practically and visibly be an image of the Father (sakshat Baap murat) ¹/₃/₄ and secondly, to be a detached observer (saakhi) and an image that grants visions (sakshatkar murat). Unless you become these two images, you will not be able to transform the whole world in a short time. Just as you prepare your speech and the physical stage, in the same way, in order to put these plans into a practical form, you also have to prepare your internal stage.

Just as you prepare the stage whilst thinking of a variety of points, in the same way, in order to grant a vision of the future through your features, you have to grant a vision of the divine activities (charitra) of the Father, His acts and His virtues through the main senses on your face. You have to prepare these various points. You should be able to take someone beyond with a glance through the eyes. That is, through your vision, you should be able to transform the vision, attitude, consciousness and actions of others. Give everyone a clear vision of your own form and the form of themselves. With a spiritual smile on your lips, give the experience of imperishable happiness. Through your whole face, grant them a vision of the present elevated position and the future position. With your elevated thoughts, draw away that flood of wasteful and sinful thoughts of other souls. And, with your power, draw them away in a short time. Transform the wasteful thoughts into powerful thoughts. Through your one term, give desperate souls the experience of reaching their goal and the destination of their journey. What is that one term? Simply by saying, "Shiv Baba", they should be able to find their goal and destination. Through your every action, that is, every divine activity (and a divine activity is not just of the Father, but the elevated actions of every elevated soul are divine activities ¹/₃/₄ ordinary actions are not called divine activities) so, through

the divine activity of every elevated action, reveal the image of the Father. Now, only when you give such a practical, spiritual speech will you be able to transform the world in a short time. For this, you also need a stage.

What main equipment do you use for the preparation of a stage? You know this, do you not? This is the special sign of all of you. You make the whole stage white: this is the main sign or symbol of all of you. Your uniform is very well known. Whatever is the internal stage of the soul, so you present that form on the external stage. You try to put all these things on a physical stage. If you do not have the awareness of even one of these things, or, if it is not the accurate form, then the sparkle of the stage does not seem so good. In the same way, when you have to give a practical speech through your stage, then for this too, you have to prepare all these things. You need to have light, that is, you have to be in the stage of being double-light. You know this, do you not? There has to be both forms of light. If someone on the stage is not light, but is very heavy in sitting down and getting up, then instead of listening to the speech, people will be distracted into looking at that person. So here, too, you need a double-light stage. The mike should be so powerful that the sound reaches very far very clearly. So, there should be might in the mike. The moment you have one thought and give one glance, then that one thought and one glance should carry out the task of a lighthouse. Even whilst you are in one place, many souls should be influenced by your one thought and one divine drishti. You have to create such a powerful mike. So what is the mike? Thought and drishti. Divine and spiritual vision. In the same way, there has to be whiteness, that is, a clean intellect that hasn't the slightest stain on it. If there is a stain on the stage, if there isn't that whiteness, then against their conscious desire, everyone's attention would be drawn towards that stain. Then, there also has to be the decoration of the slogans. What slogans should be used as decorations for

the internal stage? The internal stage and then the speech of practical thoughts, words and actions: what slogans do you need for such a stage?

Firstly, I, the soul, am an instrument of the Almighty Authority Father for the elevated task of world benefit. This slogan should be in your consciousness. If you are not able to remember this slogan of this stage, then the stage would not seem beautiful. The slogans are of special inculcation. The second slogan is: I, the soul am a great donor and a bestower of blessings. Give a blessing to those souls, who do not have the courage to give or receive donations, through the blessings that you have received from the Father, the Bestower of Blessings and with the co-operation of your own stage. So the slogan is to be a great donor and a bestower of blessings. This is the clarification. Thirdly, I, the soul, through my divine activities, words and thoughts, have to grant all souls a vision of the image and character of BapDada. In this way, also keep in your awareness the slogans that are used to make the stage beautiful. Prepare such a stage and speech. Sit on a chair on the stage, that is, sit on the chair of your original status. So, the stage, speech and status are all necessary. Then, you will be able to transform the world in a short time. You know how to do this, do you not? But also make sure that the stage is very strong, unshakeable and so stable that no storm nor any kind of atmosphere is able to shake it. Make such preparations for yourself. Do you have this practice? Are you ever ready and ever happy to the extent that in one second, you are able to prepare your stage and give a practical speech according to the stage, place and land of the souls? Do you understand? This is the future plan.

To the elevated souls who constantly grant a vision of the perfect stage and the true, real status through their own stage and status $\frac{1}{4}$ to the world

benefactor souls, BapDada's love, remembrances and namaste.

Meeting a group.

Out of all the powers, do you know the main power? You consider yourselves to be master almighty authorities, do you not? Out of all the powers, which is the most elevated power. Just as in the study, there are many subjects, but out of those, there is one special, main subject, so too, all the powers are essential.

However, out of all these powers, which one power is the main power? A power that is so essential that it is difficult to become a maharathi or a mahavir without it? Of course, all the powers are essential. Each one is connected with another, but what is the number one power which will bring all the other powers close? (The power to discern.)

To have self-realisation is also the power to discern. Self-realisation means to discern and to know the self. Only when you first discern the Father will you be able to recognise Him. When you recognise Him, you will be able to come close to Him and become similar to Him. The power to discern is the number one power. In common words, to discern means the power to know. The first basis of knowledge is to recognise the Father, that is, to discern that this is the Father's task which is being carried out. First of all, the power to discern is essential. The power to discern is also known as the stage of being knowledgeable.

What is the detail of the power to recognise and what is the attainment through that? You can have a discussion amongst yourselves on this topic. When the players in a game are of an equal level, they enjoy playing that game. Whilst playing a game, there is a meeting. In that game, whilst playing the game, you become friends $\frac{3}{4}$ that is a physical game. Here also, whilst playing a game, there is a meeting in the closeness of souls. There is the meeting of the sanskars and nature of souls. Some are very firm in playing this game $\frac{3}{4}$ they fulfil this responsibility until the end of their life. Together with this spiritual game, they fulfil the responsibility of life until the end and this is why the sign of this meeting is the rosary. When, at the end, you come close to one another in all aspects, when there is the meeting, then each bead comes very close to the next and joins itself, and a rosary is created. The rosary is a sign of the meeting. Achcha.

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