

Where are all of you sitting? Are all of you sitting in the mela? This is a mela in a practical way whereas the others are melas as a memorial. Many melas are celebrated in many different places with many different names because of this mela of the sweet meeting. A special meeting takes place in a mela. To have a mela means to have a meeting take place. Which mela does this meeting mean? At this time, the main mela taking place is of the soul meeting the Father, that is, the soul with the Supreme Soul  $\frac{3}{4}$  not just in one relationship, but in all relationships. To have a relationship with the Father in all relations means to have a mela where you have all attainments. By celebrating a meeting with the Father in all relationships in one second, you automatically have all attainments, whereas in the other melas, you receive something by spending money. This mela is for having all attainments whereas in the other melas, if you have some attainment, that is only after giving something. However, what do you give here? You only give those things which you are not able to look after, do you not? Do you give anything good here? You only give to the Father the things which you are not able to look after. And through doing this, what did you make the Father? You made Him into the Server, did you not? You normally keep a servant to look after your own things. You only give the Father the things which you cannot control. Is there anything else which you have given to the Father? If you attain multimillions after only giving rubbish, then would you call that giving or receiving? That would be called receiving, would it not? All the other melas are for giving, and so, if you receive something after giving, then what is the big deal? However, this mela is for attaining all attainments. You can attain as much as you want of whatever you want. So, have you seen any such mela where you have all attainments? You have all come to such a mela now, and one thing in a mela is a meeting, and what is the other thing? In

other mela, you become dirty, whereas what do you become here? You become clean. You have become clean, have you not? Or, are you even now still becoming clean? What happens after the cleaning? You are decorated and a tilak is applied. Now, are you applying the tilak of constant remembrance on yourself and decorating yourselves with the ornaments of the divine virtues? So here, in this mela, you meet and you also celebrate. Together with this, there are also fun and games in a mela. A fair (mela) and games (khela, khel) both take place together at the same time. If you constantly remember the two words mela and khela, then what stage would you create?

If your stage ever fluctuates, the reason is that you keep your intellect aside from the mela, that is, from the meeting, that is, you move away from the mela and do not consider it to be a khel (game). So, constantly remember the two words: Mela and khel. Everything is included in a mela. You were told previously, the things of which a meeting takes place. When you remember the word mela, it means harmony of sanskars, the meeting of the Father with the children, and the meeting of all attainments through having all relationships with the Father — all are included in this. The main thing is that this world is a play. However, the different tests and stages of Maya that come are also a game for you. If you consider it to be a game, you would never be distressed by the game — you would constantly be laughing. And so, even the tests are a game. Thirdly, when you consider it to be a game, a part, then it is the play of the players that you see with their various sanskars and is fixed in this unlimited game. When you have this awareness, your stage will never fluctuate. You will constantly have a constant stage. When you have the awareness that this is a variety part, that it is a variety part within the variety drama, a play, then, is it possible that there would not be variety within the play, since it is called the variety drama? In the limited

theatres, they have different plays with different names. For instance, if something is called unnecessary bloodshed without cause, and you see any fearsome and painful scene, then would you be disturbed by it? You would understand that the entire play is of unnecessary bloodshed. You would have this awareness before you see it. In the same way, when there are stories of fighting, battling or anger, then would you laugh or cry on seeing them?

You would definitely laugh, would you not? Because you know that that is a game. In the same way, the name of this unlimited game is the variety drama or play. So, would you ever be disturbed on seeing the variety of sanskars, the variety of natures and the various situations? Or, would you be a detached observer and observe it with a constant stage? So, if you consider and remember it to be a variety play, then whatever effort you consider to be difficult to make would not be difficult, would it? When you forget these two words, the mela and the khel, you cause distress to yourself, because you let go of the seat of remembrance, that is, the seat of being a detached observer. What would be the state of someone who watches a play after having let go of his seat? So, having set yourself on the seat and having the awareness of the variety drama, if you observe every part of every actor, you would always remain cheerful. You would say "Wah! wah!" through your lips, and say: Wah! sweet drama! You would not say, "What happened?" "Why did this happen?", but instead, you would say, "Wah! wah!", that is, you would constantly dance in happiness. You would constantly experience yourself to be a master almighty authority. Do you experience yourself to be this in a practical way? When you move away from the mela, you become distressed. And when you let go of the hand, then also, you get distressed. In this way, you let go of the Father's hand. Do you understand the meaning of, "Letting go of the Father's hand"? The Father does not have any physical

hands. Shrimat is the hand, and theyoga of the intellect is the company. So, when you let go of the hand and the company in the mela, that is, when you move away from the Father, you get distressed. If you did not let go of the hand and the company, you would constantly remain in happiness. Therefore, now constantly look at your own part and the part of others whilst considering this to be a mela and a khel (game). This is an easy and common matter, that is, it is an old matter. Have you made the old things constant or, at the time of need, do you sometimes forget this and sometimes remember it? You are told of this because, if you constantly remember the two words, you would constantly remain in happiness and be the embodiment of power. Now, the time is not for wasting in trivial matters or in the obstacles of ordinary thoughts. Now, the time has come for you to become master creators and give blessings to your future subjects and bhagats through the powers you have attained. Now is the time to give, not the time for the self to be taking. If, at the time of giving, you continue to take, then when would you give? In satyug? Will there be a need for this there? So, now is the time to make your creation overflowing. Now is not the time for wasting all the powers on the self or for experimenting with them on the self and thereby finishing them in this, that is, it is not the time to eat what you have earned. At first, it was the time to eat what you had earned. But what is the time for now? It is now the time to give to all souls what you have accumulated. Otherwise, your subjects and bhagats will be deprived of these attainments, and they will remain as beggars. So, as the children of the Bestower and the Bestower of Blessings, will you yourselves not become the bestowers and the bestowers of blessings? When all souls come to you in the form of beggars to receive something, will the children of the Merciful Father not have mercy for all souls? Will you not feel mercy for them, or will you be able to bear to see them distressed? In a lokik way also, a limited creator cannot bear to see his limited creation unhappy or distressed. So, now, you are also master creators, that is, is this the task of just the Father or

is it also yours? All of you are also master creators, and so a master creator cannot bear to see the sorrow of separation or the distress of his creation. At that time, he has to give them something. If you do not accumulate a stock from the present time, but you continue to eat and finish what you have earned, then what would you give them? You now have to look at your chart. According to the present time, what register does a master creator need to look at? What mistakes you have made is the register of childhood. However, what chart should a master creator check now? Whilst keeping every power in front of you, check your chart as to which power, out of all the powers, you accumulated today and to what percentage: Now, check your chart in the account of accumulation. You have to apply a full stop to the expenditure. Will you, even now, continue to spend for the self?

To give to others is not expenditure. This is like giving one and attaining a hundred thousand. That is not counted in the account of expenditure, but in the account of accumulation. When you use your powers for your own obstacles, that is expenditure. When an obstacle arises, the expenditure of time spent in finishing that obstacle and the wealth of knowledge used to finish that has to be saved. Just as that Government creates a savings scheme, so too, the Almighty Government is also now ordering all the children to create a savings scheme. Apply a full stop to the expenditure. At present, continue to give. Is anything still remaining in terms of receiving? If it still remains, then it proves that you have not claimed the full inheritance from the Father. However, the Father has not kept anything with Himself. He will give you the full inheritance in one second, so that nothing remains to be received. So now, will you know how to save or is it that you have developed the habit of spending? There are many who do not know how to accumulate. They are not able to accumulate, and, in fact, they develop the habit of spending more and incurring debt. Here, also, when you spend all your

powers, you say that suchè”ndèžuch a Didi or Dadi or BapDada should giveyou something. You take on credit. First of all, think whose children you are. You are the children of the Master ofthe unlimited treasures. Do you have this intoxication? When you are the masters and so the children of unlimitedtreasures, and you then take the powers on credit from others, what would you be called? Very sensible? You do notbecome so overèžlever, do you? Do you know the yuktis for saving in the savings scheme? What is the easiest andthe most elevated method for saving through which you are able to save all powers? How will you create yourbudget? Only when you first make a budget will you then be able to check it. How can you create it so that you canautomatically accumulate? To create a budget means to fix a programme for every moment for your intellect, foryour words and for your actions. When you create a budget, you arrange it so that you only spend a certain amount ofit, and then your expenditure is created according to that. Only then is your task accomplished successfully accordingto the budget. So, to create a budget means to awaken at amrit vela and to arrange a plan for your intellect and forwhat you have to do through words and for what you have to do through actions. That is, you have to create a diaryfor all three for every day. After making a diary for every day, you then have to check as to whether you performedyour tasks according to whatever you arranged for the intellect. Or, is it that the budget is one thing and the plan issomething else? So, the easy yukti to accumulate all your powers is to create a plan for your thoughts, words andactions for every day. If, at amrit vela, you fix what the intellect has to remain busy in throughout the day, then allwastage would be finished. If you finish the wastage, then it becomes something powerful. In order to finish thewasteful, make your intellect a planning intellect. Only by making your intellect a planning intellect will you be ableto accumulate powers, because otherwise, all the powers that you use are spent wastefully. If the account of wastageis finished, you would automatically be able to save. In order to finish the wastage, write your daily diary. In thisway, fix your

time as to what special thoughts you are to have in your intellect for the day and what you will accomplish through your words for that day. By fixing this, your energy that is wasted by ordinary and wasteful words will be saved. Whatever you do not waste becomes the best. Those who waste anything can never become the best. Look at everything and increase your savings scheme. Only then will you be able to become master creators. At present, you do not have the power to become a master creator and to create a creation. If you cannot become a master creator, what would you have to become? If you do not know how to look after anyone, you would have to be looked after, would you not? So, instead of being a master creator, you would have to become the creation. So, you have to become a master creator, do you not? Simply keep the two words you were told, "Mela and khel" in your awareness at all times, and you will be able to create a savings scheme. Then, you will save the thoughts, time and power that you use wastefully. For this, simply keep your discipline firm. You think that you will do something, but you do not keep that discipline as a daily discipline.

It remains in force for one month and then Maya begins to come, that is, Maya begins her task of making you unconscious. So, what do you have to do for this?

When you see that someone is not gaining consciousness, you give him injection after injection. Or, when an operation is being performed, then, so that the patient does not feel anything, an injection is given. When you feel that your force is going towards making you unconscious, that is, when you feel the force of Maya beginning, what injection will you give then? You have attention and checking anyway. However, together with that, check the discipline of taking full power from the Powerè™ □ ouse at amrit vela

every day. This is the strongest injection of all. If you make the connection with the Father at amrit vela, then you would be saved from being made unconscious by Maya for the whole day. This injection is missing. There should be a good connection. It should not be that you just wake up and sit there. Of course, you observe the discipline of waking up and sitting there, but is your connection good, that is, do you experience having all attainments? If you take an injection but do not experience any power, then understand that the injection has not fully accomplished its task. In this way, the connection of amrit vela means to experience all powers and all attainments. This is the strongest injection of all.

First of all, check if the beginning of amrit vela is good. If the beginning is not good, then the middle and the end will not be good either. If you do not have the practice of experiencing anything from the beginning, then you would not be able to experience the beginning of the world, which is all the happiness of the beginning of the world cycle. This is the beginning of the whole day, and so, if you let go of this beginning, and you then awaken and sit down or forge a connection after some time or after a few hours, then to the extent that you are late here, so accordingly, you would be late there. Because, the first chance of appointment time for meeting BapDada is given to the children. Then, it is the time for the bhagats. If you forge a connection at the time for the bhagats, then you cannot receive the blessings that the children receive. This is why this time has a connection with that time. The most important and first item on the budget is this: amrit vela, that is, the beginning. At that time, check whether you are going to come in the beginning or after a few births. The hours here are equivalent to the births there. To the extent that you miss the hours here, so you will miss that many births there. This is what there is a weakness in. Of course, everyone sits there. If you were to see the scene of that moment, you would enjoy yourself



a great deal. The scene at that time is such that it seems like the museum of the hatha yogis in Jaipur. Many different types of hatha yoga are shown. The scene of amrit vela is such that some try to control their sleep with force and others pass their time in desperation and some are hanging upside down, that is, they are not able to carry out the task for which they are sitting there. Those hatha yogis are shown standing on one leg, some are hanging upside down and some are in different postures. Here also, the scene at that time is like this. Some pass one second very well, then if you look at them the next second, they are standing on one foot and then the other foot falls. They think that they will accumulate something today, but they are not able to do this. This scene is worth seeing. Some even have yoga whilst sleeping. Just as those people sleep on thorns with force, here, they sleep on a bed of snakes. The posture here of this time is also very wonderful. This is why you were told that by knowing the importance of amrit vela and by putting it into your practical life, you can become great. If you do not create your plans at amrit vela, what would you put into the practical form?

A logical task is also only accomplished properly when you have a proper plan. If you do not create a plan, you cannot be successful. If you do not fix your plan in this way at amrit vela, you are not able to attain the success that you should from your thoughts, words and actions. Now understand the importance of this and become great.

Now you have clearly been told what effort still remains to be made. By making your amrit vela all right, everything else will become good. Just as you become immortal by drinking nectar, so too, by making amrit vela successful, you will receive the blessing of becoming immortal. Then, throughout the day, you will not be confused by any obstacles. You will be

immortal in constantly remaining cheerful and constantly powerful. If you do not take the blessing that you receive at amrit vela of becoming immortal, then you have to labour very hard. You then have to labour hard and incur expenditure. Otherwise, by taking the blessing of being immortal, you can be saved from labouring and also the expenditure. Achcha.

To such souls who stay with the Father and those who celebrate a meeting through their every thought at every second  $\frac{3}{4}$  to those who are not separated by even one thought for even one second  $\frac{3}{4}$  to the players and the intense efforters who constantly observe every scene whilst being set on their seat of remembrance  $\frac{3}{4}$  as detached observers  $\frac{3}{4}$  to those who become the embodiment within one second with one thought, that is, the moment they have the thought, they become the embodiment, to such intense effort-making souls who have received the blessing of being immortal, BapDada's love, remembrances and namaste.

Blessing: May you be those who experience being the practical embodiment of soul consciousness, that is, whilst going into the expansion, may you remain stabilised in the essence's full form. Where there is the practical, visible form, there is no need for visions. Those children who have the blessing of practically experiencing the practical form of soul consciousness say, with authority and faith, that they have seen the soul and experienced it. Whilst walking and moving around, they experience the form of light. For this, you have to practise stabilising yourself in the form of the essence. In service, whilst going into the expansion, do not forget the experience of the seed, the essence. Slogan: To finish any name or mention of sorrow and peacelessness is to be a conqueror of attachment.

\*\*\*OMSHANTI\*\*\*