

Today, BapDada is especially seeing the line of fortune of the Madhuban niwasis. Each of you is creating your line of fortune on the basis of the shrimat and sustenance you have taken from BapDada. Do you constantly look at your image in the mirror? Do you know the most important specialities of this image? Those who paint physical portraits know what specialities the value of the portrait would be based on. The most important speciality, the attraction and the value of a physical portrait, is based on the face. When any picture is looked at, everyone's vision will first be drawn to the face. Each portrait is valued according to the face and features in the portrait. In the same way, on what important aspects is the value of the image of fortune based? What are its most important specialities? If someone were to look at the image of fortune, what specialities would he look for?

The first and most important speciality seen in the image of fortune is whether the awareness is powerful, that is, whether you are constantly the embodiment of remembrance. Secondly, does the attitude of being brothers remain constant at all times? Thirdly, is your vision spiritual, that is, is it completely pure? These three are the main things: awareness, attitude and vision. It is only on the basis of these three specialities that you are able to see in the image the shine, the sparkle and the intoxication of divine virtues. If these three aspects are there in an accurate and elevated form, the image of such fortune automatically attracts all other souls towards itself. Just as when someone is walking along a road, souls would be attracted by the physical eyes and features, in the same way, other souls are definitely attracted towards the portrait of fortune with its spiritual drishti, its constant awareness and its attitude. A physical portrait becomes instrumental

in changing you into a bodily being, that is, it becomes an instrument to make you bodyconscious and attracts you towards itself against your conscious wish. It attracts weak Brahmins or the effortè;«akingsouls and makes them body conscious, and then they complain that whilst walking along the path, whilst seeing livingor nonè; □ iving images, from being soul conscious, they become body conscious. In the same way, when you makeyour spiritual image or portrait attractive, many bodyè<žonsconscious souls whilst moving along will become soulconscious. Since physical images have that much attraction, do you living spiritual images not have this muchattraction? If this spiritual image has even one of these three aspects missing, it would not be considered valuable. Ina physical portrait, if the eyes, the nose or the ears etc. are inaccurate, the value of the portrait is greatly reduced. Nomatter how beautiful the portrait as a whole may be, if something is lacking in the most important part, the face, theportrait becomes useless or its value is halved. So too, if even one of the three specialities is missing, the time periodof your reward and attainment is halved, that is, from being sixteen celestial degrees complete, you come into the partof being fourteen celestial degrees, and so the value is halved, isn't it? Therefore, you need to check all these threethings at all times. Achcha, do you check yourselves in this way?

Do you know what is the meter for checking? You would check using some meter, wouldn't you? What is the meterwith which you would check yourself? The meter is the intellect, and from the moment you become a Brahmin, youare given the eye of a divine intellect. For instance, in some worldly clans, in order to make someone an expert inbattling or violence, soon after he takes birth, initially, instead of using the sword, they teach him how to use a knifeor a stick. Through this he is able to maintain the awareness of his clan of brave warriors. BapDada also gives allyou Brahmins the eye of the

divine intellect to be able to recognise Maya as well as to save yourselves from her attack. However, if instead of having a divine intellect, you become those who have an ordinary intellect, you are unable to check yourself and you are therefore unable to recognise Maya and save yourself from Maya's attack.

First of all, check if you constantly have the eye of the divine intellect with yourself? Is the bad company of Maya or a very influential atmosphere sometimes making the eye of your divine intellect dirty? Or, is it causing any defects? In order to create such an elevated portrait of yourself, in order to fill yourself with these three specialities, remember three terms : 1) You have to stabilise yourself in the stage of nirvana, the stage of being beyond. 2) You have to be humble. 3) You have to bring about construction of the new world. To be beyond, to bring about renewal and to be humble, that is, beyond any desire for regard or respect: keep these three terms in your awareness and the portrait of your fortune will become very attractive. Whilst moving along, you lack these three things. You stay very little in the stage of being beyond  $\frac{3}{4}$  you come into sound easily and with a lot of interest.

According to the deep desire of coming into sound, to the same extent, the desire which you should have for the sweetness of being stable in the stage of being beyond is lacking. Instead of being humble, you easily accept all the different types of respect: respect for your position, your virtues, your service, your success etc., or else you have the desire to accept it. You seek respect and you are therefore, even now, unable to complete the course of self-respect. When you stop seeking this form of respect, you will easily and

automatically be able to have the stage of self-respect. Desire for respect makes you forget self-respect. In the same way, instead of being constructive and bringing about renewal, you bring about different types of destruction. That is, instead of bringing about renewal, you sometimes become instrumental in bringing someone's stage down. In every thought and every action, constantly check whether that particular thought, word or action is instrumental in the task of renewal. By having such a stage, you will automatically develop all virtues. At the present time, this is the method to intensify your effort.

The result of Madhuban niwasis is good. The majority of you have been tireless servers in the subject of love and cooperation and will also continue to be this in the future. You have become worthy of being praised, because BapDadaHimself is praising you. What do you have to do further now? Madhuban niwasis should make a vow that is much more special than that made by other souls. What is that? You have to take this vow: We will all follow the one direction, have the same elevated attitude, the same spiritual vision  $\frac{3}{4}$  we will have a constant, stable stage, be cooperative with one another and have good wishes for one another. Whilst having pure feelings and elevated wishes for all, even though each of us has different sanskars, we will make the fortress of satopradhan sanskars the same as the Father's and make the nature of the self, that which has self-respect, very strong. This is the vow you have to make. Do you have the courage to make this vow for yourself and for others? Even those who stay in their household and have to go into different atmospheres make this vow just for themselves. You Madhuban niwasis mustn't just make this vow for yourselves, but you also need the courage to make this vow for the gathering. This is the speciality of Madhuban, the land of blessings. Do you understand?

Just as you showed the practical fruit of courage, in the same way, by continuing to caution one another and co-öperating with one another, you will be successful in putting this vow into practice. Just as other zones have been told to give the proof of their special service, in the same way, Madhuban niwasis also have to give the proof of this. Is it difficult to give this proof? For how long have you been taking loving sustenance and teachings from the sakarand avyakt forms? After taking sustenance, you become instruments to give sustenance to other souls. Have you become instruments to give such sustenance or are you still those who take sustenance? Now, you older ones have to sustain the new children that come, that is, through your being the embodiment of the teachings and with your love, you have to remain busy in this task day and night and co-öperate in making them move forward. This avyakt part is especially for the new ones, whilst the older ones now have to become the same as the Father and increase the zeal and enthusiasm of new ones.

Just as BapDada places the children ahead of Himself and makes them even more elevated than He is, so it is the duty of the older ones to show the proof by revealing themselves as the practical embodiment of all the teachings and make the new ones go ahead of themselves. You have to give the return of the sustenance in a practical way. Achcha.

To such worthy children, to those who show the image of their fortune through their dharna¼ to those who constantly use the most important mantra and meter¼ to those who use their every thought and second for the benefit of others in the same way as BapDada¼ to those who constantly maintain their own original respect¼ to those who reveal the original and eternal sanskars in the same way as BapDada¼ to the stars of success

who use their every thought and moment in a worthwhile way, BapDada's love, remembrances and namaste.

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