

May you be yogi and pure through the attainment of blessings.

Today's gathering is of the souls who have attained all blessings from the Bestower of Blessings. Out of all the blessings attained from the Bestower of Blessings, what are the two main blessings in which all other blessings are merged? Do you know them very well or have you become the embodiment of the blessings and an image that grants blessings? Those who are the images that grant blessings to themselves can become an embodiment of blessings and a bestower who grants blessings to others. So ask yourself: Have you become an embodiment of the two main blessings? That is, the blessings of: may you be yogi, may you be pure? Have you become an embodiment of this special course? Have you finished this course or are you still doing the course? The meaning of the seven days' course is merged in these two main blessings. Have all those who are sitting here finished the course, or are you still doing the course? To do the course means to return having filled yourself with force. If you don't experience the force of constantly being yogi and pure, that is, of being an embodiment of power, then you wouldn't be called an embodiment of power, but someone who is still practising to become an embodiment of power. The form of the self should constantly and naturally stay in your awareness. Just as you are constantly and naturally able to remember your corporeal form you don't even have to practise this, but have to make effort to forget it in the same way, your original form and your being the embodiment of blessings should constantly be in your awareness. There shouldn't be the slightest name or trace of impurity or forgetfulness. This is known as having done the course of blessings. Have you done such a course?

Just as you don't allow someone who hasn't completed the seven days' course to come to class, in the same way, Brahmin children who don't finish this course in a practical way are not allowed to come into the first class either by BapDada or by the drama. Which is the first class? They cannot come at the beginning of satyug. Since you don't allow them to come to class, even the drama cannot give them the right to go into the first class. In order to go into the first class, you should have these two main blessings in a practical way. There should be complete ignorance of forgetfulness and impurity. You are now at the confluence age, and so you should experience this sanskar or form as not belonging to you, but as belonging to your past birth, and not yours any more. The feeling should be: I am a Brahmin and this form or sanskar belongs to a shudra. To experience these sanskars as being separate from yourself, as though they are someone else's sanskars, is known as being loving and detached. Just as the soul and body are two separate things, but due to ignorance, the two have been mixed, in the same way, "mine" has been considered as "I" and due to this mistake, you have received so much distress, sorrow and peacelessness. In the same way, the sanskars of forgetfulness and impurity don't belong to you as a Brahmin, but they belonged to a shudra. By considering them to be "mine", you become influenced by Maya and you become distressed, that is, you leave the honour of being a Brahmin behind. So check this little mistake to see that it is not your sanskar or your form. Do you understand? So, only when you put the first lesson of being yogi and pure into practice can you claim a right to becoming the same as the Father and coming close to the Father.

Today, BapDada has especially to come to meet the same souls of the previous kalpa: those who have been separated for a long period of time $\frac{3}{4}$

those who very earnestly remain in Baba's remembrance¼ those who constantly entertainthemselves with the pure thought of celebrating an avyakt meeting¼ those who tie BapDada with the string of theirlove¼ those who make avyakt BapDada vyakt like themselves¼ the new children and the children who are physically living in the far away countries. So who is more powerful? Those who tie or the One who gets tied? Baba says:Wah children! Well done, children!

BapDada has special love for the new ones. Why is this? Faith brings constant victory. The main reason for special love is that the new children constantly make effort to have an avyakt meeting. Their lamps of the pure hopes of experiencing through the avyakt form the activities carried out by the sakar form are constantly ignited. In order to give them their fruit, BapDada also especially and automatically remembers those who make such effort. Therefore,the remembrance of today, the good morning, love and remembrance of today from BapDada is, first of all, especially for the new children all around. As well as this, all are Baba's children. It is not possible to constantly celebrate the avyakt meeting through the vyakt form and therefore, after coming here, you have to return. However, the avyakt meeting through the avyakt form can be celebrated all the time. To such children who are the bestowers of blessings,love, remembrances and namaste.

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