

Experiencing all types of happiness of the confluence age by observing precautions.

Do you consider yourselves to be master almighty authorities? To what extent have you put into your practical form the authority of all powers, of all knowledge, of ruling the self and of ruling the world that you have received from the Father? Does this spiritual intoxication constantly stay in your intellects? Do you check how much the authority you have to rule over the self remains with you in a practical way throughout the day? To what extent do you have a powerful form with the authority of knowledge? To what extent do you experience in a practical way the authority of all powers you have received to become a conqueror of Maya and a conqueror of matter? Do you experience the authority to be able to see in a successful way a particular power working in the way that you want it to? The unlimited Father makes all the children almighty authorities, the same as Himself, and so, have you become equal to the Father? Do you know how to check to what extent you have become this?

While having a heart-to-heart conversation with BapDada, some children repeatedly say: We do check ourselves, but we are unable to change ourselves. We know, we accept and we think, but we are unable to do it. We do use the right method, but we are unable to attain success. What should we do for that? The reason for that is a small mistake which takes you into a maze. What is that? No matter how good some medicine may be, and you may be taking the correct dose, but if you even take something that you are

forbidden to take, or you do not take something that you are supposed to, then, you are unable to liberate yourself from that illness.

Similarly, here too, you take the medicine of knowledge, that is, you churn the knowledge in your intellects thinking, “This is correct” or, “This is incorrect” or, “I should do this” or, “I mustn’t do this; this is wrong and this is right; this is victory and this is defeat.” You do have this understanding in your intellects, that is, you are taking the right dose according to the time, you do have a heart-to-heart conversation, you do attend classes, you do service and you take all the doses. However, the first precaution or the first code of conduct is to belong to the one Father and none other. You have to remain powerful in this awareness. You do not observe this main precaution constantly, but you deceive yourself instead and think: I belong to Shiv Baba anyway. Who else is mine? However, you should be such an embodiment of remembrance in a practical way that, apart from the one Father, no other person or object, relationship or connection, or any facility enters your awareness even in your thoughts. This is the strongest, that is, the main precaution. Because of being careless in observing this precaution, because of following the dictates of your own mind, because of the influence of the atmosphere or because of the influence of the company, you are unable to remain an embodiment of remembrance at all times.

You are unable to pay as much attention as you should. You pay full attention for a temporary period, then full gradually diminishes until there is just attention remaining. Then, after that, attention changes into many types of tension. Under the influence of the situations and tests, attention changes into some form of tension.

Because of this, as your awareness changes, so your power also changes. Instead of being an almighty authority, because of your being under the influence of Maya, the mantra that disciplines the mind does not work, that is, the right method is unable to grant you success. Then you cry out. “Even though I want to, why does it not happen?” So, you need to observe the main precaution of paying constant attention to this one thing.

Second precaution: The Father has given you the right to become your own master or of becoming a creator, but, instead of being the creator, you consider yourself to be the creation, that is, a body. When you forget your being a creator, Maya, that is, body consciousness then becomes a creator of you, the creator, that is, it then has a right. No one can have a right over the creator. No one can become a master of a master of the world. You become the creation in front of Maya and you thereby become dependent. The reason for this is that you do not constantly observe the precaution of being an embodiment of the awareness of having all rights and being master.

Third precaution: Through the Father, everyone has to remain a trustee. You are trustees of your bodies, you are trustees of your minds, that is, of your thoughts. You are also trustees of the worldly and spiritual households you have been given. However, instead of being trustees, you become householders. You make a model of the bad condition of a household. What model do you make? It is of being pulled in all directions.

The other model of a householder is shown in the form of a donkey. Many types of burden have been shown. You create such models, do you not? When you become householders, there are many types of burden of the consciousness of “mine”. The most royal form of burden is: This is my responsibility. I will definitely have to fulfil that. If there isn’t any other type of household activity, then, under the influence of your own physical senses, there are many household activities of wasting your time in the sweetness of many other things. Today, you waste your time under the influence of the sweetness of your ears (listening to wasteful things). Tomorrow, you will waste your time under the influence of your tongue. Because of being trapped in such activities, you forget that you are a trustee. “Even this body is not mine. I am a trustee of even this body.” So, without the master, a trustee cannot use anything for the self. To become intoxicated in the sweetness of the physical senses would also be said to have become a householder and not a trustee. You, as a trustee of the highest on high Master, have the shrimat of staying in a constant and stable stage in the sweetness of the One. Through those physical senses, you have to experience the sweetness of only the One. So, why do you then taste the different forms of sweetness through the many physical senses? You become householders in the worldly and spiritual households, and this is why the Father gives you the direction to hand over to Him the many types of burden. You carry that burden on yourself unnecessarily and then, when you wish to fly, how can you fly? This is why you say that you know, you accept and you think about it, but that you are unable to do it. Because you miss out this precaution, even though you follow the methods, you are unable to gain success.

BapDada feels mercy for such children. You are master oceans and thirsty for one drop, that is, you are thirsty for a drop of the experience that you

attain through yoga and knowledge. Therefore, now observe these precautions and you will constantly experience all attainments. You are the masters of the property of all attainments. You children are also the masters and yet you are deprived of attainments! Even the Father cannot bear to see this. So, now let go of the sanskars of 63 births of being householders. Be trustees of your bodies and your minds. "Everything is the Father's responsibility and not mine." Become light with this awareness, for only then will whatever you think happen, that is, you will take a high jump. So, this weeping and wailing will be transformed into a heart-to-heart conversation. By having this heart-to-heart conversation, you will be able to comfort souls. Otherwise, there will sometimes be your own complaints and sometimes there will be complaints about the situations and you will finish your time of the heart-to-heart conversation in this. So, now transform the complaints into spirituality because only then will you be able to experience the happiness of the confluence age. Do you understand?

To those who constantly maintain their spirituality, to those who follow shrimat at every step, to such obedient ones who follow all the orders, to those who put every order into practical form, to those gyani and yogi souls who are loved by the Father, BapDada's love, remembrance and namaste.

Personal meeting: An attitude of unlimited disinterest is the basis of world transformation.

Are all of you instruments for the new world? Everyone is waiting for when the new world will come. Everyone has the thought: We should know the date when the new world is going to come. Will you know the date and time?

Since you are trikaldarshi, that is, you know all three aspects of time you should definitely know this. Therefore, knowing the future would be the same as knowing the present and the basis of knowing the future would be the present. It is Brahmins who are going to come into the new world. By knowing the present of those who are going to come in the new world, you will automatically know the date and time of the future. Since you speak of the new world, then those souls who have a right to the new world should have some newness. There should not be any old sanskars, thoughts, words or activities of the past. Nowadays, when you see one another, you say: This is his same old behaviour. That is, this one has not yet finished his past habits or way of behaving. There should not be anything of the past in any situation. Even your thoughts should not be influenced by your old nature or sanskars. When such newness is visible in the majority and the main souls, then the date and time of the new world that is to come will be clearly visible. The main souls who are the instruments will experience newness and transformation. Through their transformation, the date for world transformation will be revealed.

Before world transformation takes place, there will be an attitude of disinterest in all the souls of the world.

Then, through the attitude of disinterest, they will be able to accept the Father's introduction: Yes, the Father of us souls has already come. So, just as the attitude of disinterest will be the basis of transformation in the souls of the world, in the same way, for souls who have become instruments, the basis of their complete transformation will be unlimited disinterest. So, make effort to bring about an attitude of unlimited disinterest even in the gathering. Be co-operative companions of one another. When the attitude of disinterest

has emerged in you, then your old sanskars and nature will very quickly and easily merge into that attitude of disinterest. All of you think: What will happen when we forget everything of the past? When people have limited disinterest, all the old sanskars of attraction easily finish. In the same way, the basis of finishing the old sanskars and nature of the different types of attraction of the household will be the attitude of disinterest. It is through this that there will be change.

Now, prepare such grounds and create a gathering of those who have such unlimited disinterest that, through their vibrations and atmosphere, these sanskars emerge in other souls too. Just as you have a gathering of serviceable souls, in the same way, there should be a strong gathering of those who have unlimited disinterest so that, when others see them, those souls would receive those vibrations. On one side there would be unlimited disinterest and on the other side they would be equal to the Father and merged in His love. Only then would there be unlimited disinterest. They would not come down from this stage of being merged in love for even a second or with a single thought. There should be a gathering of such lovely children of the lovely Father. That would be called a lovely gathering. On one side there is deep love and on the other side unlimited disinterest: the gathering of both should be visible as close and equal. Create such a gathering and that date will be clearly visible. This gathering will reveal the date. Achcha.

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