

Stop waiting and start making preparations.

Today, BapDada is seeing the image of the fortunate children who are creating the fortune of the whole world. Which lines of fortune are visible in which particular children, and which lines are still to be revealed? Each one's lines of fortune visible are his own. In the lines of fortune, four lines of the four main subjects are visible. There are very few children in whom all four lines are very clear, that is, very few who have created an elevated fortune through making effort in all four subjects. Therefore, only those whose all four lines of fortune are clear will pass with honours, that is, only they will claim the number one $\frac{1}{4}$ only they will come into the first class, the first division. The lines of fortune of those who pass with honours are sparkling brightly and equally in all directions and are clearly visible $\frac{1}{4}$ these are of the eight jewels. In the second number are the hundred jewels, those of the first division whose four lines are visible, but are not all clearly visible to the same extent $\frac{1}{4}$ some are brighter than others. The second division is of the sixteen thousand. Out of those sixteen thousand, the first two to three thousand have passed with fifty per cent marks in three of the four subjects and twenty five per cent marks in one subject, that is, it is almost like nil marks in the fourth subject. BapDada saw the fortune of such fortunate children.

Today, BapDada was looking at the horoscope of the Brahmin children in all four directions. Whilst looking at the horoscope, Baba saw that the majority of children have one particular thought. What is that thought? Baba saw that the souls who are the support for the world are also dependent upon some

support. What is that support? Baba saw the images of support standing on the support of looking at the instruments for the destruction of this world, or they are wondering if, or when and where, there would be an upheaval of the elements. BapDada has a question for those who are standing on such a support: If those who are carrying out establishment are dependent upon destruction, then what would be their future? Who would then be the image of support for igniting the flames of destruction? Who would then transform the elements? Can those who are standing on the support of the elements or the destruction be the highest amongst human beings, that is, can they be the most elevated beings? Or, is it that the instruments for destruction and the elements will carry out their task on the orders of the elevated thoughts of the elevated human beings and on the basis of all the images of support becoming complete? Who will give the order? Who has all rights? The elements or the most elevated beings? Would you call the images of support, "Those with all rights", if they are dependent on some support? So what did Baba see? Those who are making preparations are waiting in anticipation. They are careless in making preparations and alert in waiting. Seeing this, BapDada was amused and also felt mercy. Why? Children are even now not able to recognise the cleverness of Maya. Maya is putting you to sleep in the sweet sleep of waiting. And, because of being under the influence of the sanskar of sleeping for half akalpa, some doze off for a second then become conscious again and develop force in making preparations, whereas others fall asleep for a few minutes, then become conscious and develop that force. The third type of children are sleeping comfortably, and, every now and then, open their eyes to see whether anything has yet happened or not. They think: We will think about it when it happens. Would you not be amused if you were to see this scene?

Even whilst having received the third eye, they are not able to recognise

Maya. Therefore, in order to recognise Mayavery clearly, especially imbibe the power to discriminate within yourself. Do not count the time as to whether there are two months or four months, but make yourself powerful. Instead of thinking about whether something will happen or not, or when it will happen, stabilise yourself in the stage of being elevated.

Then, on the basis of having the thought of making the gathering perfect, become one who has all rights to give the order to the elements. "It should happen, but I don't know what will happen. Perhaps, it may happen in two to four months, even though, at present, nothing is visible. I don't know whether the confluence age is forty years or fifty years." These types of thoughts are an extremely subtle form of royal doubt $\frac{3}{4}$ they create an obstacle to your having complete faith in the Father and your task of establishment. Whilst you have these thoughts, you cannot become completely victorious. The praise is: Those who have faith in the intellect are victorious. And so, victorious souls can have no thoughts of the royal form of doubt.

Someone who has complete faith in the intellect will remain busy in his task of world transformation day and night. When someone has a responsibility for carrying out a particular task, he remains engaged in making preparations for that day and night $\frac{3}{4}$ he doesn't wait for anything, thinking that he will decorate the stage when it is time for it, or that he will use those facilities then. Preparations are made in advance. The responsibility for world transformation, the ceremony for this transformation, has to be celebrated at this time. All you souls have to participate in the unlimited world conference of making yourselves satopradhan and giving the Father's message. For this, will you make preparations for creating your stage in advance or will you do it at that time? Just as without a physical stage, you cannot give a lecture

or a message, in the same way, without having created the stage of your perfect stage, how would you be able to give the message at the final moment to the unlimited world conference? How would you be able to reveal the Father? Will you prepare the stage in advance or will you prepare it at that time? Therefore, stop waiting and start making preparations. This is also a wasteful thought. So transform this wasteful thought into a powerful one. Become those who have all rights. Create a powerful stage with which you can order the elements. Whilst all of you Brahmins do not collectively have in your heart feelings of mercy, world benefit and the goodwishes of liberating all souls from their sorrow, world transformation will still be waiting. At present, you are fluctuating $\frac{3}{4}$ you are not unshakeable and firm in just one thought. To become as unshakeable as Angad means to bring about the final moment. Adopt one thought in a collective way, that is, all of you should together give a firm determined thought and this ironed mountain will be transformed and you will be able to bring about the golden world. Do you understand what preparations you have to make? Achcha.

To those who constantly remain unshakeable in one thought like Angad $\frac{3}{4}$ to those who have complete faith in the intellect and who are victorious in every thought, word and deed $\frac{3}{4}$ to such children who have all rights $\frac{3}{4}$ love, remembrance and namaste from BapDada.

The power of the gathering means to have just one thought. (Speaking to Didiji) Spiritual pilgrims are those who come on the double pilgrimage. One is the pilgrimage to Madhuban and the other is the special spiritual pilgrimage in Madhuban. So, do all the pilgrims who come on the double pilgrimage return having made their pilgrimage comfortably and worthwhile? Do all of you remain content? It is sung: If your heart is big, then the place is also big.

Even though the place may be very small, if the hearts of those who come, of those who welcome them and of those who accommodate them are large, then there is no feeling of a lack of space. Then, the pilgrimage of the confluence age gives you much more facilities than the pilgrimages that you have been on for sixty-three births. The pilgrimages to the nonliving images are so difficult. All of you also see to what extent your gathering has become united with one thought. In the scriptures, it is remembered that Brahma had a thought to create the world and so the world was created.

Here, it is not a question of Brahma alone, but it is when all Brahmins, together with Brahma, have the same thought of all being ever ready, and that the establishment of the new world has to happen or will happen $\frac{3}{4}$ it is when such a determined thought arises in all Brahmins, that the world can then be transformed, that is, only then can you practically see the creation of the new world. In this also, you need to have the power of the gathering $\frac{3}{4}$ not just the power of one or two or of the eight, but everyone in the gathering has to have the same thought. The significance of creating the world through thought means that you would have a thought and within a second, the drums of completion would beat.

On the one hand, the drums of completion would beat and on the other hand, you would see the scenes of the new world. On the one hand, there would be the climax of destruction, and in the same place, amidst the flood and destruction, there would be one quarter land and three quarters water. Many different countries have been created due to the many religions that have been established towards the end. When the many religions finish, then all the many countries will come together in a form of one big island. On the one hand, there would be the drums of the climax of destruction and on

the other hand, the sound of the birth of Shri Krishna, the first prince, would be heard everywhere. He would not come floating on a pipal leaf. Shri Krishna has been portrayed floating on a leaf after the flood. Because three quarters of the land was covered with water, and one quarter was land, when Bharat became Paristhan, it has been portrayed as a flood. Amidst such a flood, the news of the birth of the first leaf, that is, the first soul, would be heard everywhere. $\frac{3}{4}$ the news that the first prince has now been revealed, that his birth has taken place. That would also be in an extreme situation, that is, there would be scenes of water on three parts and the fourth part, Bharat, would emerge as Paristhan. The memorial shown of the Golden Dwaraka emerging from water is not really from water. Three parts would be covered with water and this is why Dwaraka has been shown in water. This is why it is said that the Golden Dwaraka emerged from water. It is just that they have not been able to describe it fully. So, the cry of victory of the birth of the first soul would be heard at that time. When such scenes come in front of you, then the drums of the great destruction of the old world will be heard, and the scenes of the birth of the first prince will be visible at the same time! Before drums are beaten, the drums are first warmed. $\frac{3}{4}$ only then would the sound heard be very loud. Before the drums are beaten, you need to have made preparations with the fire of yoga. Only then would the sound of the drums heard be loud. You are all busy in making preparations, are you not? Let those who are waiting become engaged in making preparations and there will be victory.

When you know how to rule your body, you will know how to rule the kingdom. To rule the body means to rule a kingdom. So, you have to fill yourselves with sanskars of ruling, do you not? You are called knowledgeable. $\frac{3}{4}$ therefore, full includes knowledge of everything: body, mind, wealth and people. If knowledge of even one aspect is lacking, you would not be

called knowledgeable. Do you understand? The basis of constantly being an embodiment of success is to be knowledgeable. If you are not knowledgeable, you cannot become an embodiment of success. According to the time, your speed of effort should be intense. If the speed of time is fast and the speed of those moving along is slow, then how would they be able to arrive on time? One strength and one support is the main subject. At this time, constantly stay in the remembrance of One. If you constantly remain successful in this effort, you will reach your destination. Those who maintain unbroken love receive cooperation automatically.

Murli is like a walking stick, and if there are any weaknesses remaining, they will be removed with this stick. This support, not just as a discipline but out of love, will enable you to reach your home and your kingdom. So, to listen to and study the murli with love means to be lost in the love of Murlidhar. The sign of love for Murlidhar is the murli.

The more love you have for the murli, the more love you will have for Murlidhar. The recognition of a true Brahmin is from his love for the murli. To have love for the murli means to be a true Brahmin. To have less love for the murli means to be a half-caste Brahmin. Achcha.

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