

Each mouthè‘orn Brahmin is the temple of the living saligram.

Do you experience yourselves to be like lotus flowers: extremely detached and loving to the Father? Firstly, because of being light, a lotus floats on water and yet remains detached from the water¼ whilst having a family, it is able to remain isolated from the family. In the same way, whilst living in a lokik or an alokik household, do you remain isolated, that is, detached? In order to remain isolated, especially check your attitude. As is your attitude, so is your household. Which type of attitude should you have? A soulè‘onscious and spiritual attitude. Through this attitude, you will be able to bring about spirituality within your family, that is, because of having spirituality within the family, you will continue to move along whilst considering everything to have been entrusted to you. Then, through this, the consciousness of "mine" will easily finish. You cannot have the consciousness of "mine" for something entrusted to you. Due to the consciousness of "mine" there is attachment and the interference of other vices. To finish the consciousness of "mine" means to become free from the vices¼ viceless means to become pure through which the family will become a pure household. To destroy all vices means to become elevated. So, do you consider yourself to be an elevated soul who has destroyed all vices?

Have you made your household a pure household? The first household is of your body. Next is the household of bodily relations. So, you have to make the first household, the physical organs of the body, pure. Unless you make the household of the body pure, you will not be able to make the

household of bodily relations, whether limited or unlimited, pure. Which is the household of the Brahma Kumars and Kumaris? Just as there is the household of limited relations, in the same way, in terms of being Brahma Kumars and Kumaris, you have the relationship of being corporeal brothers and sisters with all the souls of the entire world. You have such a huge, unlimited family! However, you first have to purify the household of your body ³/₄ only then will you be able to make the unlimited household pure. It is said: Charity begins at home. That is, first of all, do the service of making your home, that is, your body, pure and then you can do unlimited service. So, first of all, ask yourself: Have I made the home of my body pure? Have I made my thoughts, intellect, eyes and lips spiritual and pure? Just as on Deepawali, they clean every corner of the home, and pay so much attention that not a single corner is left unclean, in the same way, have you cleansed every physical organ and lit the light of the soul for all time? Have you celebrated such a Deepawali or do you still have to do this? Everyone's light is sparkling constantly, is it not? It is said that every home will become a temple. In the same way, have you made the home of your body into a temple?

However many Brahmins there are, each Brahmin is the temple of the living saligram. Each one is the temple of the living spark. Have you made it pure considering it to be a temple? According to the present time of making effort and according to the time of complete transformation of the world, you should not be influenced by matter or any vice. Just as evil spirits do not enter a temple, so have you made every home into a temple? Impurity and vices enter where there is uncleanliness. Devilish thoughts or devilish sanskars cannot enter the temple of the living saligram, the temple of the living embodiment of power, the temple of one who destroys evil. If they do enter, then there must be one or another type of uncleanliness or impurity. So

check yourself. If there is any type of uncleanness anywhere, then finish that and celebrate the true Deepawali. When you make your household pure in this way, worldtransformation will take place.

You come to Madhuban for a spiritual pilgrimage. And so, when you return from a spiritual pilgrimage you have to leave your weaknesses behind. Madhuban is the land of transformation.

Having come to the land of transformation, if you do not bring about any transformation, then what benefit would you have taken from the land of transformation? You mustn't bring about transformation for just the time that you are in the land of transformation, but there has to be permanent transformation. Madhuban is called the great yagya, the sacrificial fire in which the horse is sacrificed. Generally, something is sacrificed in a sacrificial fire. Do you offer the greatest sacrifice in the great sacrificial fire, or do you take back whatever you have sacrificed? Do you also perform the task according to the name or not? It is called the great sacrificial fire, the land of transformation, the land of blessings. Therefore, perform the tasks according to the name. Continue to fulfil the promise that you make here. Or, do you find it difficult to fulfil it? Souls who fulfil a promise come into three categories. Some are like the true moths in fulfilling a promise: they surrender themselves completely to the Father, that is, they sacrifice themselves in order to fulfil the orders they have received. The next type become like bhagats in fulfilling their promise, that is, they repeatedly take power from the Father, that is, they continually ask for power: "Give me power to tolerate and then I will be able to fulfil my promise." "Give me power to face and then I will be able to fulfil my promise." They continue to beg in this way, that is, they become bhagats. The third type of souls become cheats. They say and

write one thing and yet they cheat. There are also such cheats. Some do not have any power to fulfil their promise. However, in order to protect themselves, they make excuses. They hide their own weaknesses and make excuses about others. "This relation is like this and therefore, this happened." Or, "The atmosphere and the environment was like this and that is why this happened." "It happened according to the circumstances." They all say the same thing: Mine is the one Father and none other, and whatever you say and make me do, I will do just that. But, there are many different categories of those who actually do it and put it into practice. Therefore, whatever you have done up to now, considering yourselves to be ordinary, let the past be the past, that is, have mercy upon yourself. Know very clearly the importance of this land. Do not consider this land to be ordinary. You come to the great place in order to make yourselves so great. To become great means to know the importance. Do you understand?

To those who transform themselves according to the time $\frac{1}{4}$ to those who are instruments for world transformation $\frac{1}{4}$ to those who fulfil the responsibility of love for the Father $\frac{1}{4}$ to those who have made the Father their constant Companion and who constantly remain as detached as a lotus flower $\frac{1}{4}$ to such constantly loving children, love, remembrance and namaste from BapDada.

Personal meeting with sisters from Punjab:

The special virtue remembered of Shaktis is that of being fearless. Do you experience yourselves to be this? Not just to be fearless of human souls, but also fearless of any attack of Maya. Those who are not afraid of Maya are

called Shaktis. You are not afraid of Maya, are you? Those who have fear are defeated, whereas those who are fearless are able to make Maya afraid of them. Because of fear, you lose power and your understanding. Generally, when people are afraid, they lose consciousness $\frac{3}{4}$ they even lose their understanding. Here too, those who are afraid of Maya lose their understanding, and they are therefore not able to conquer Maya. So, because your name is the Shakti Army and since you have the speciality of being Shaktis, then fearlessness should be visible practically, for only then would you be called Shaktis. If there is any type of fear, you cannot be called Shaktis. Weak ones are always dependent on others $\frac{3}{4}$ they never have all rights. You are those who have all rights, are you not? You will not become dependent because of fear, will you? So, is the Shakti Army of Punjab so fearless?

Ever since you became Brahmins, you have been issuing a challenge to Maya: Come Maya! Come and attack as much as you want! I am a Shiv Shakti. You come under the influence of Maya because of your own weakness.

Where there are weaknesses, it is there that Maya exists. Just as where there is rubbish, mosquitoes come, in the same way, where there are weaknesses, that is where Maya comes. So, to become weak means to invoke Maya. You yourselves invoke Maya and then you become afraid of her. So then, why do you invoke her? Always have the intoxication that you are the Shiv Shakti Army. You became victorious over Maya a kalpa ago also. You are, even now, repeating that part once again. How many times have you been victorious? One who has been victorious many times would be so fearless! Would such a soul be afraid? Which drums have the Shaktis

been beating to reveal the Father? In order to awaken Kumbhakarna, beat huge drums. When you beat small drums, Kumbhakarna just turns over to the other side. That is, others say that this is good, but they then just go back to sleep. So, for them, you will not be able to do anything with small drums. This is why you have to increase contact with them again and again. It is not their fault that they are in deep sleep. Your duty is to make a special programme and awaken them.

Personal meeting with brothers from Punjab:

As is the place, so by having awareness of that place, you receive strength in your stage. In the same way, by considering yourself to be a resident of Madhuban, you are automatically able to create the stage of an angel. An angel is one who doesn't have any relationship with the body. So, you forget all the relationships of the body here. Are you able to experience this stage for even a short time? Every now and then, it is very difficult to come to Madhuban, yet why do you come again and again? Because whatever you experience here, it gives strength to your awareness when you get back, and so, it is necessary to come to Madhuban. Your staying with the family back there is also for service. If you consider it to be your home, you will be a householder, whereas if you consider yourself to be a server, you will be a trustee. Karmic bondages from all directions will pull a householder. If you consider yourself to be a server, then with your awareness of being a trustee, all consciousness of "mine" will be finished. A householder always has the consciousness of "mine". The consciousness of "mine" is very long and complicated. Where there is the consciousness of "mine", the Father cannot be there, whereas where there is no consciousness of "mine", the Father is present. When you consider yourself to be a householder, you claim limited

rights: "Whatever I say should be accepted, others should listen to me, others should move along according to what I say". Where there are limited rights, the unlimited rights finish. Now, let the past be the past and apply a full stop. A full stop is a point. When you do not apply a full stop, that is, when you do not stabilise yourself in the point form, then you either apply an exclamation mark or a question mark. What is the sign of an exclamation mark? When you say: Does this also happen? Does this happen amongst the Brahmins also? This is a sign of an exclamation. You should not even apply this sign. "Why did this happen?" To ask, "why?" or "what?", is to apply a question mark. This is also the foundation for the creation of waste thoughts. Whatever happens, continue to observe that as a detached observer. Instead of being a detached observer, you become a companion of the soul. Instead of being the companion of the Father, you become a companion of the other soul. "Achcha, it is like that, isn't it? I also think the same thing." This is giving your agreement in listening to others and relating to others. So, when you become a companion of another soul, how can you become a companion of God? As long as you are a companion of another soul, you cannot be a companion of God. This is broken yoga. Anything that is broken has to be thrown away. An idol that was worthy to be worshipped has no value when it is broken. So here, too, when your yoga is broken, you cannot have any elevated attainment, that is, there is no value. Someone who is a constant companion is a constant yogi. Are the residents of Punjab the constant companions of BapDada who have unbroken yoga?

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