

Slackness in effort through questions, corrections and quotations.

Today, BapDada was especially looking at the unlimited flower garden to see how much beauty, colour and fragrance each flower has. Beauty means the extent to which practical happiness and intoxication is visible on your face, that is, in your eyes and in your features as a Brahmin, and of your having the awareness of being a soul playing an elevated part of an angel in the corporeal form. Colour means to be constantly coloured by the constant company of the Father, that is, the extent to which you are coloured with the colour of being a constant companion. Fragrance means to what extent you have imbibed spiritual vision and a spiritual attitude. BapDada saw these three specialities in each one.

While seeing these specialities, BapDada saw another particular speciality. What was that? The flowers on whom BapDada had special vision, who had the sparkle of zeal and enthusiasm, in whom there was hope, who also received love from the entire Brahmin family, who had an elevated aim and were also moving along fast, are at one moment visible in this form (the form just described), but then, after some time, the forms and colours of those who remained in the Father's vision changed because of having the royal form of Maya's vision on them. Instead of following the right path at full speed, their steps lead them at full speed onto the path of waste. Instead of having the intoxication of being an angel and having Godly happiness, they experience many different perishable types of intoxication. Along with this, they also become totally lost in the happiness and intoxication they

experience on the basis of the spiritual endeavour they have made. Instead of being constantly coloured by the Father's company, that is, instead of taking the support of the one Father, they make souls their corporeal support from time to time, that is, they are coloured by their company. In this, too, one particular aspect was visible in the majority of children.

When the majority of children, at the beginning of their Brahmin life, first receive the Father's introduction and the treasures of knowledge from the Father, they become aware of their birthright. They have special experiences through remembrance; their sorrow changes into happiness; peacelessness changes into peace and their wandering stops, because they find a destination. They move along very well in this stage with a lot of zeal and enthusiasm. They dance in happiness and engage themselves in service day and night. They completely lose the awareness of their bodies and their relations. They experience themselves to be such first-class serviceable, knowledge-full and powerful souls, and other Brahmins also experience them to be like that. However, after the beginning, when they go into their middle stage, they are not content with their efforts, their service, their happiness or their zeal and enthusiasm. They ask themselves questions such as: It was like that in the beginning; so why is it like this now? Where did the enthusiasm of the beginning period go? Why did the happiness of the beginning disappear? Instead of the stage of ascent, why have they come to a stop? Since knowledge is becoming deeper, time is coming close and you have also received many different means for service, why then is there not the same experience as you had in the beginning? This experience was visible in the majority of the children. What is the reason for this?

The reason is that, while doing service, while coming into connection with

the Brahmin family and in receiving the instant fruit of service, you develop a limited position as you move along. You start to have opposition with your equal serviceable companions or those companions who come into contact with you. You engage yourself in using physical means, that is, you do service and make effort on the basis of the facilities provided. Some begin to ask questions, to correct others and also give quotations (examples) of others. That is, they begin to make their principles based on the examples of others. They adopt one wrong path or another out of these five aspects. The Father said: Stabilise yourself in the position of a constant tapaswi soul, a Godly Brahmin soul, a complete renunciate and a tapaswi soul. However, they take a limited position in the awareness of, "I am a most serviceable soul. I have a planning intellect, I am an inventor, I co-operate with my wealth, I use my body for service day and night!" That is, "I am a hard worker", or "I am in charge." Such limited name and fame, regard and respect make them catch hold of the wrong position. That is, instead of following the right path to their destination, they begin to walk on the wrong path at full speed.

The Father said: You are the Salvation Army, that is, you are instruments to give other souls salvation. However, they say, "First give us limited salvation." Or, "If we have these facilities, we will then do service." The facilities, too, are not requested for the sake of service, but for their physical comfort. "If this is provided, I will be able to do a lot of service." They begin to make effort on the basis of a particular type of salvation, saying, "If I am given extra love and regard; if I am offered extra hospitality, or, "If my name is especially mentioned" etc. This is why, because their foundation is wrong, they don't experience any progress.

Although the Father has said you have to oppose Maya, they become friends with Maya in this way. Instead of opposing the devilish sanskars and the devilish community, they begin to oppose the Godly community, that is, they begin to oppose one another. “This one is doing this, and so I will show them by doing something even more.” “This one is serviceable; I too am serviceable.” “This one is in front and so why should I be left behind? I am an incognito effort-maker. No one recognises me.” “I am much more serviceable than the instrument teachers.” They begin to oppose the teachers too. “You are not experienced, but I am experienced in this. You are not educated, but I am educated.” By opposing one another in this way, they lose their eternal elevated position. By opposing each other, they become weak in opposing Maya. That is, they are not able to be victorious.

In the same way, they become very clever lawyers and judges in asking questions, giving corrections and quoting others. They even correct the Father. In order to justify themselves, that is, in order to hide their mistakes, they give quotations: “Even maharathis who are greater than me do this.” “In this situation, BapDada had said so-and-so to that one, and so I also followed the same shrimat.” “In the murli of this particular date, Baba said this, and I am doing this according to that direction.” They don’t consider the time or the particular circumstances, but they hold on to the words. Because of making this one mistake, they continue to make many more mistakes. Their sanskars of carelessness increase. Their speed of effort becomes mediocre from fast.

The Father has said: To be a master trikaldarshi means to be one who knows the three aspects of time, but, because of having this dharna, instead of correcting themselves, they continue to correct others. In correcting

others, they break their connection with the Father. This is why, because of being powerless in this, they remain constantly confused. They cannot see their destination of experiencing peace, happiness and supersensuous joy. Thinking of others takes them into degradation. Do you understand? Because of being caught up in these matters, the intoxication and happiness of the beginning period comes to an end. This is why you have to check yourself: Am I wasting my time by following a wrong or wasteful path of one of these five things? Check yourself and change. You will then begin to move towards the stage of ascent.

BapDada saw that this was the experience of the majority of the children.

It is now the end of the mela. So, at the end, make the final sacrifice, that is, make yourself powerful for all time. Baba will of course tell you the result. Baba just told you the news of the reason why effort-makers come to a halt while moving along. In the future, constantly keep with yourself the transformation that took place in the land of transformation. This is known as celebrating a mela, that is, making yourself complete. Achcha.

To souls who transform themselves with a determined thought within a second, to those who make the atmosphere satopradhan through their attitude and who take others beyond with their glance, to such constant companions of the Father, to such powerful co-operative souls, BapDada's love, remembrance and namaste.

Personal meeting with Kumaris:

Are all you kumaris fulfilling the first promise you made to the Father of belonging to the one Father alone?

A kumari who fulfils this promise can become an instrument for world benefit. Kumaris are worshipped, and the basis of their worship is their complete purity. So, the importance of kumaris is on the basis of their purity. If, while being a kumari, a kumari is not pure, there is no importance in leading a life of a kumari. So, always keep the speciality of being a kumari with you; never let go of it. Otherwise, by letting go of your speciality, you will be deprived of both the supersensuous joy of the present time and the future royal status. While being a Brahma Kumari, you hear and speak of supersensuous joy being the inheritance of the confluence age, but you will have no experience of it. When you constantly have the importance of a life of a kumari in your awareness, you will be able to become a good teacher and a good Brahma Kumari. When you have this aim, you have to keep the qualifications of the speciality of a kumari with you at all times. No matter how much Maya tries to shake you from this speciality, you have to remain constantly like Angad.

A kumari is free from bondage but is concerned that, while leading a kumari life, she should not be influenced by Maya. If a kumari finishes this excuse, there's no need to have a trial or to wait and see. You also need the power to transform. No matter who it is or what situation arises, only when you have the power to transform yourself will you be able to become a successful teacher or server. With the speciality of complete purity and the power to transform, you will be able to become a special soul in service, love and co-operation. Otherwise, you will remain in the list of those who are still

trying. You will not be able to come into the list of those who have surrendered. A kumari who constantly maintains both these specialities becomes worthy of worship and praise. When you have permanent disinterest, not temporary disinterest, that is, when you have renunciation and tapasya, you will then be called a special kumari. At present, the instruments have to look after you, because you have not yet revealed your specialities. This is why service has to be stopped. When there are no complaints from anyone, you can then become a complete teacher, that is, you can then become a kumari who is more elevated than a hundred brahmins. Achcha.

Personal meeting with Didiji:

In order to finish any weakness, you specially need to have a gathering of Shaktis who are forms of Maha Kali, who transform this atmosphere with the influence of their fire of yoga. Now, according to the drama, the final result is going to be clear in the mirror of each one's activities. As you progress further, with the power of your knowledge, Maharathi children will clearly be able to see the philosophy of each one's karma on their face. Just as you are able to smell the odour of impure/dirty food, in the same way, your intellect will have a clear touching from the vibrations of souls who have taken impure food, that is, impure thoughts.

The tool for this is a clear line of the intellect. Those whose tool is powerful will easily be able to know everything.

There is also this speciality in the non-living images of the Shaktis and the deities: no soul who goes in front of them can hide his sins. You yourselves speak about this and say: I am like this. So, this speciality is visible in the non-living memorials even at the end. These specialities of the Shaktis are well known in the living form and this is why they are also remembered in the memorials. This is the stage of being a master janijananhar (one who knows everything), that is, the stage of being knowledge-full. This stage will be experienced in a practical way; it is being experienced and will continue to be experienced. Have you created such a gathering? It definitely has to be created. Such a gathering of those who are moths is needed, through whose every step, the revelation of the Father can take place.

From the eyes and mouths of souls who are constantly merged in love for the Father, that is, those who are merged in remembrance, those who have the Father merged in their every word, then because of being merged in the Father, instead of being visible as just embodiments of power (shakti swaroop), they will be seen as almighty authorities. Just as at the beginning of establishment, Shri Krishna was constantly visible in Brahma, in the same way, the Almighty Authority will be visible through the Shaktis. You are experiencing this, are you not? The Father will be visible through such ones who are constantly merged in remembrance of the Father and who have the attitude of having renounced the consciousness of "I". Just as you yourself would have forgotten the consciousness of "I", in the same way, others too would not see that form of yours but would instead see the form of the Almighty Authority. Achcha.

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