

### The gathering of Avyakt Angels.

BapDada is seeing the constantly cheerful avyakt angels who are constantly beyond all limited attractions. This is a gathering of angels. BapDada is seeing to what extent a crown of light is visible around each angel, that is, to what extent each angel has become a light-and-might-house.

Just as in the future heaven, all will be called deities, in the same way, all are to become like angels, but they will be numberwise. Just as there, each one is satopradhan according to each one's stage, in the same way, here too, each one definitely attains the stage of an angel. So, today, BapDada was seeing the result of each one because now, it is the final realisation course that is taking place. To what extent is each one of you realising yourself during the realisation course? BapDada saw two things in particular in the result. What are they?

Which position has each one of you reached? Is there greater opposition or is the position of your stage greater? To what extent have you transferred yourself from the old body and the old world with your awareness? On the basis of transferring, to what extent have you become transparent at the same time? To what extent have you become a practical form of all four subjects? To what extent have you given the return of the sustenance and study you have received from all three forms of the Father: corporeal, subtle and incorporeal? To what extent are you an embodiment of the promises

you have made to BapDada from the beginning until now? Have you taken as much benefit as you have made promises? Do you check yourself in this way? An easy method to check yourself in all four subjects is by way of the praise of you that has been remembered. Do you know that praise? Which praise is it, through which you can check all four subjects? Do you all remember that praise? (Complete with all virtues...) The result of all four subjects is included within these four aspects of your praise. So check whether you have become complete in all these four aspects. Have you become sixteen celestial degrees or have you only reached fourteen degrees? Have you become complete with all virtues or have you just become complete with virtues, that is, have you only imbibed some of the virtues? Have you imbibed all the codes of conduct and become maryada purshottam, the highest of humans who follow the highest code of conduct? Have you become completely non-violent? To cause pain to any soul or to experience pain, even through your thoughts, is violence. To be completely non-violent means you are one who don't cause anyone sorrow even through your thoughts. To be the highest of humans means that your every thought and every step has to be the highest, that is, the most elevated; it shouldn't be ordinary, worldly or wasteful. To what extent have you become like this? What did BapDada see? Even now, two powers are especially needed. Which powers are they?

The first is the power of self-recognition and the second is the power of self-transformation. Looking at the result of both these powers, one sees that the fast effort-makers are not able to move forward with as fast a speed as they wish to. Because both these powers are lacking, one or another obstruction does not allow the speed to become fast. The power of recognising others is sharp and the thought that others should transform is intense. In this aspect, the lesson of "you first" is very firm. Where you should have "I first", you

have made it "you first", and where it should be "you first", you have made it "I first". You do not use the third eye, which each of you has received from BapDada as a blessing, for the task that BapDada has given you. Whereas you have been given the third eye to see the soul, to see the spiritual world and to see the new world, you instead look at the body and the bodily world. This is known as not knowing how to use the third eye accurately. Therefore, now, whilst knowing the speed of time, use the power of transformation on yourself. Do not look at the transformation of time, but look at your own transformation. You wait for the time a great deal. You think very little about your own transformation, but, for the transformation of time, you think, "This should happen". You yourself are the creator and time is the creation. Creator applies to the transformation of the self, and creation applies to the transformation of time. You yourselves are the images who are the basis of transformation. The completion of time, that is, the moment of transformation of this old world is dependent on all of you. The vision of the souls of the entire world is on all of you, the clocks; they are wondering when your clocks will show the completion of time. Do you know what the time is on your clock? Are you those who reveal the time or those who ask the time? Are you still waiting? The ones who show the time are not fluctuating because of the time, are they? Are you fluctuating or are you stable? What will happen? When will it happen? Will it happen or not? According to the drama, from time to time, papers have been coming and will continue to come. Just as a tree is shaken, so, papers will come to shake the foundation of faith. So, are you ready to take the paper or are you still weak? Is the Pandav Army ready or is the Shakti Army ready? Or, are both ready? Clever students anticipate the paper whereas dull students are afraid of the paper. So which are you? The sign of someone with an intellect filled with faith is that he always remains carefree knowing the destiny of every scene. Such a soul would not be worried about why, what or how. The sign of the stage of lightness of an angel is constantly to have good wishes and to remain carefree. Have you

become like this? Realise yourself in the realisation course so that now, in the little time that remains for effort before the the end, all the powers within you will be revealed.

You are celebrating the year of revelation, are you not? Before revealing the Father, first of all, reveal these aspects of praise within yourself. Only then will you be able to reveal the Father. This year, make effort whilst especially stabilising yourself in the intense form, that is, in the stage of a light-and-might-house. Let the pilgrimage of remembrance be especially powerful. Become experienced in being an embodiment of knowledge. Make such special programmes for your self-progress. Through the pure and benevolent attitude of you elevated souls and the powerful atmosphere, many desperate souls who are calling out, and who are wandering without any destination, will experience bliss, peace and power. Do you understand what you now have to do? You mustn't just relate something, but you must also give them an experience. In order to give an experience, you first of all have to become an embodiment of experience. Have this special determined thought for this year. You have to bring about world transformation by transforming yourself. Do you understand? The result of determined thought is always successful. Achcha.

To those who construct the new world with such a determined thought; to those who transform the atmosphere with their spiritual attitude; to those who give every soul a drop of happiness, peace, power and blessings and thereby make them satisfied souls; to those who quench the thirst of the souls who have been thirsty for many births; to those who show everyone the right destination; to those who constantly have an intellect filled with faith and remain unshakeable even amidst fluctuation; to the souls who are an

embodiment of knowledge and remembrance, BapDada's love, remembrance and namaste.

Personal meetings: The stage of "nothing new" and the completion of the account of wastage.

What would be the special sign of the great stage of the maharathis through which one can tell that this is the effort of a maharathi? Firstly, great effort-makers, that is, maharathis, on seeing any scene, would consider it to be a scene that has been enacted many times within the drama and is simply now being repeated. They would feel it to be nothing new. They would not experience it as anything new due to which questions of why or what would arise. Secondly, they would be an embodiment of awareness and experience every scene as though it is a scene they have seen many times and that they are simply repeating it as an instrument. It is as though they are not doing anything new, but are simply repeating everything. They do not have to bring into their awareness that whatever happened a kalpa ago is happening now. However, just as whatever happened a second ago is very clearly in their awareness, in the same way, the scene that took place a kalpa ago would be just as clearly in their awareness. Because of being a maharathi and having the stages of firstly being a detached observer and secondly, being trikaldarshi, the awareness of the previous kalpa would be completely fresh in their awareness. This is why they experience everything to be nothing new. What else would there be? No matter how fearsome a particular situation may be, or how great a problem something may be, because they have an elevated stage, that situation will seem like something very minor. It will not be felt to be anything big or fearsome. When you are standing high on a mountain, from a distance, anything large would be seen

as something very small. Even the biggest factory would seem like a small model. In the same way, the maharathis, in their effort, do not experience anything to be so large. So these are the two signs of the great effort of the mahavirs, that is, the maharathis, which, in other words, can be referred to as those who experience a crucifix to be a thorn. From the lips of such mahavir souls, only the words of that which is destined to happen will emerge. This is also fixed. This is known as being an embodiment of success. Whatever words emerge and whatever deeds they perform would be ones that bring success and not be wasteful. The sign of maharathis is that not only is their account of sin finished, but even their account of wastage is finished. You are master almighty authorities, are you not? The practical form of the stage of a master almighty authority is that, together with the account of sin being finished, the account of wastage is also finished. This is the sign of the effort of the maharathis.

Have you started the service of taking souls beyond with just a glance? One are the great donors (mahadani), second are the bestowers of blessings (vardaani) and the third are world benefactors (vishwa kalyani). Do you each have all these three specialities? Or, is it that some have one speciality whilst others have another speciality? Some are worshipped in the form of a bestower of blessings and others are worshipped in the form of a world benefactor. Why is there a difference in the praise and worship? They would have all three specialities, but there would be a difference in the percentage. Some would have a greater percentage of one speciality whereas someone else would have a greater percentage of something else; someone else would have a lesser percentage of a particular speciality.

One is the philosophy of karma, second is the philosophy of reward and third

is the philosophy of praise and worship. Just as the philosophy of karma is very deep, in the same way, the philosophy of the other two is just as deep. You are to have a vision of your reward in a practical form now, are you not? Who will become what and why, and on what basis, will all become clear. Their actions, service, activities, stage, connections and relations will become such that, even against your conscious wish or thought, you would automatically understand what they are going to become. Their activities, that is, their actions would become the mirror. A clear vision of each one would be seen through the mirror of their actions. Achcha.

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