

Signs of one who is constantly wed

BapDada is seeing the “suhaag” (fortune of being wed) and the fortune of the children. He is seeing the tilak of “suhaag” and the crown of light of fortune. To have the crown and the tilak applied means to be one who has “suhaag” and fortune. The sign of constantly having “suhaag” is to have the tilak of imperishable awareness. The sign of constantly having fortune is purity, and to receive all attainments from the Father means to have the crown of light. If the awareness is lacking, then the tilak does not sparkle clearly. A sparkling tilak is the sign of the “suhaag” being constantly with the Father. Such a bride, who constantly has a tilak of being wed, is constantly visible in front of the world as an elevated soul. In a lokik way also, a bride is seen with elevated vision and the bride is always kept ahead when an elevated task has to be carried out. It is believed in the lokik world that if she has lost her “suhaag” (partner), she has lost her world. In the same way, in alokik life also, every soul is a bride of the one Bridegroom, that is, they are constantly wed to Him. Do you constantly see the tilak of your “suhaag”? The sign of being constantly lost in the love of One, of having the tilak of awareness, is the tilak of “suhaag”. If the tilak is rubbed off, it means you have finished your “suhaag”.

Ask yourself: Am I constantly wed? A bride never becomes separated for even one breath or moment. The words in the mind of a bride are: We will constantly stay together, live together and die together.” The image of the bridegroom is constantly merged in the eyes, lips and face of the bride. She

only hears his words through her ears. On the path of bhakti, they have the practice of constantly hearing soundless words (unhad shabd), and if they hear this sound even once after making a lot of effort, they consider their bhakti to have been worthwhile. The customs and systems of bhakti have been copied from your practical life of the present time. A bride is one who constantly hears the echo of the eternal great mantra, “manmanabhav”. She would constantly experience Baba repeating these words again and again and bringing back this awareness. Whilst walking and moving around, she would constantly be hearing these imperishable words personally from the Father, and would not hear the words of other souls whilst hearing them. One who is constantly wed would always have the stage of, “I speak to You, I listen to You, I only speak that which You have related.” Such a bride would not bring another soul into her awareness even through thought for even one second, that is, she would never be subservient to any bodily being.

Attachment is something greater, but she wouldn't even be subservient to anyone. In lokik life also, for a bride to have thoughts of or to dream of another man is considered to be a great sin. In the same way, if a soul who is constantly wed is subservient to the soul of a bodily being in thoughts or dreams, then this is also considered to be a great sin for that soul. To constantly have the “suhaag” means to belong to the one Father and none other. Do you have the tilak of such a “suhaag” applied? Maya does not rub off your tilak, does she? Together with a constant “suhaag”, there is also constant fortune. You do not just have the “suhaag”, but you are also fortunate. To be constantly fortunate means to have the crown of light. In the lokik world, to have the kingdom is a sign of fortune and the sign of the kingdom is the crown. So too, the sign of Godly fortune is the crown of light, and the basis of attaining this crown is to have purity and all attainments. Complete purity means there shouldn't be the slightest trace of any vice

even in your mind, and all attainments means the attainment of knowledge, all virtues and all powers. If any attainment is lacking, then the crown of light will not be clearly visible^{3/4} it will be unseen and hidden behind the clouds of impurity and lack of attainment. You will not be able to experience yourself as constantly light or soul conscious. You won't experience yourself to be light whilst performing action. Only after making effort, again and again and after the practice of paying a lot of attention will you be able to experience yourself as being light. As soon as you try to think that you are a soul, instead of experiencing yourself as light, you will experience yourself to be a body. The basis of fortune is all attainments. The sign of all attainments is imperishable happiness. One who is constantly fortunate would be constantly happy. If there is not much fortune there will be less happiness, and if there is less happiness it means you are not constantly fortunate. So, do you now understand what the signs of being constantly wed and constantly fortunate are? Now, keeping all these things in front of you, check: Who am I? Achcha.

To those who constantly have the tilak of "suhaag"^{3/4} to the greatly fortunate souls, to those who are the embodiment of all attainments^{3/4} to the constant companions of the Father, to such elevated souls, BapDada's love, remembrance and namaste.

BapDada meeting Didi and Dadi:

How many souls would there be who have constant "suhaag" and are constantly and completely fortunate? How many beads who are constantly doublelight, constantly complete with all attainments and completely pure

would there be? As many as can be counted on your fingers! Only such jewels are especially worshipped. The nine jewels are especially worshipped. A jewel that is of very good quality would reveal many colours within itself even though the jewel itself would be of only one colour. A beautiful sparkling white diamond would be seen as completely flawless, and if you examine it very closely, even though it is white, all the colours would be seen within it. What is the reason for this? This is the sign of being complete with all powers. All the powers are visible as different colours. That is in terms of science whereas here, it is all attainments through silence.

After rain, you are able to see a rainbow in which all the colours are visible. Here also, after the shower of knowledge, the fruit of the rain is to become an embodiment of all attainments. Because of being an embodiment of all attainments, an elevated diamond or jewel is able to attain any power it wants. How many such jewels would there be? Because of being completely free from obstacles, the nine jewels are especially worshipped. When people have a particular obstacle, they especially worship the nine jewels. So, have that many become completely free from obstacles? Each jewel is complete, yet each one has its own main speciality. This is why the nine jewels are worshipped collectively and also individually^¾ each jewel is specially remembered for a particular obstacle. For instance, if someone has a problem or obstacle regarding money, then in order to attain wealth, or in order to finish the lack of money, they have a special jewel. If they have received a lot of marks through sickness, the memorial of that is that, even now, they wear a ring or a locket that they have specially made, which they wear all the time. All of that is on accounts of the attainments of the present time. So, how many such beads would there be? Are you able to count them? It is not a question of giving names, but of showing these beads. If it were to be announced and they were to become wellknown in the future,

because they are not seen in their perfect stage now, there would be questions, “Why this one? How is this possible?” This is also why Baba cannot tell you. He can show you, “This one is amongst this number, it is possible for this one to come.” It is not a question of telling you. If Baba mentions the name of even one, just see how many questions would arise. “What does this one have that we do not have? This one has this defect.” Baba does not want anyone to waste time in questions. But the jewels that have been revealed every kalpa will definitely be revealed exactly as they were a kalpa ago. Nowadays, no one wants names¼ they want the task accomplished. Now, each one has the aim, “Why should I not make myself move forward and become worthy?” Achcha.

BapDada meeting groups:

You have come from afar to your birthplace. The birthplace of Brahmins is Madhuban. Do you think that you have come to your birthplace? People give a lot of importance to their birthplace. This is the alokik birthplace. When you come to this alokik birthplace, the lokik consciousness automatically finishes, because it is remembered, “As is the land (dharni) , so are the actions (karni – karma).” It is also remembered: “As is the company, so is the colour¼ as is the food, so is your mind.” In the same way, as is the land, so are the actions. If the land is impure, then the actions are also likewise. The land affects your karma and sanskars. When you go to a temple, the area there influences you. If someone has an evil thought in a temple, he would consider himself to be a great sinner. Therefore, this is the alokik land, and if you do not have any lokik consciousness whilst you are here, you will become a karma yogi. This is why BapDada constantly says, “Wherever you may be living, always consider yourself to be a resident of Paramdham or

Madhuban. In terms of the incorporeal stage, consider yourself to be a resident of Paramdham, and in terms of your corporeal stage, consider yourself to be a resident of Madhuban. As soon as you speak of Madhuban, both sweetness and the attitude of disinterest emerge. In your stage, there should be an attitude of unlimited disinterest and when coming into contact with others, there has to be sweetness. The stage is connected with the place.

Do all of you have unlimited disinterest or do you still have attachment somewhere? Those who have unlimited disinterest would not have any attachment or be subservient to anyone. They would have stepped away from this old world. Only when you consider the Father to be your entire world can you become one who has unlimited disinterest. If the Father is your entire world, then when you see the world in the Father, you will experience nothing else remaining. You would automatically have disinterest. If the Father is your world, then you would remain in that world, you would not go into another world, and so you would have stepped away from it. People and comforts are both included in the world. And so, have you made the Father your world or is there another world for you? Do you have any other relationships or wealth? Baba's wealth is your wealth. When you have this awareness, you will automatically have unlimited disinterest. Whilst seeing others, you will not see them³/₄ they would not be visible.

When you have awareness, you receive power. If you have power, then no situation would make you fluctuate. You would move along whilst considering the tests to be a game. When you are watching a game or a play and see any adverse situation, would you fluctuate? No matter what happens, even if someone dies, you would not fluctuate because you

understand that it is a play. In the same way, consider adverse situations to be a role. By seeing the role of an adverse situation as a detached observer, you will not wilt but will enjoy yourself. Only when you forget the point of the drama do you wilt.

Blessing: May you be equal to the Father by experiencing the flying stage with gyanyukt feelings and yoga filled with love. The yogi souls who are the embodiment of knowledge are constantly victorious through experiencing all powers. Those who are just loving or devotional simply say “Baba, Baba” in their mind and through their lips and so, from time to time, they receive cooperation. However, it is the gyaniyogi souls who are close to becoming equal to the Father. Therefore, become an embodiment of knowledge to the same extent as you have loving feelings. The balance of feelings filled with knowledge and yoga filled with love enables you to experience the flying stage and makes you become equal to the Father.

Slogan: Real service is to remain constantly free from obstacles and to liberate others from obstacles also.

* * * O M S H A N T I * * *