

BapDada checked everyone's chart. Totally, fifty per cent of the children have been seeing others and have been careless. In some cases, even good children become very careless. "This happens anyway, this continues all the time, let it just continue. Everyone does it in this way." BapDada is amused, thinking, that if one person is hit by something, you become careless and also experience the same thing. Is this being sensible? Is this an act of being sensible? The repentance for being careless is very, very, very severe. OK, maybe you may not think that it is not a big thing at the moment, but BapDada sees everything as to how careless you are and how you follow others in going down. BapDada feels a lot of mercy. The moments of repentance would be so difficult. This is why, in this old year, bid farewell from your heart to the wave of carelessness and the wave of looking at others. When you have a little zeal and enthusiasm, then you have disinterest for a short time, but that is temporary disinterest. Therefore, pay a lot of attention to the things that BapDada has spoken about and told you to become free of. It has been seen that the older ones have greater carelessness. The initial force and enthusiasm don't remain long. There is carelessness in the study also. You feel that you have heard and understood everything. Just think about it: if you had understood everything, then BapDada would have finished the education. Once the students have finished their studies, why should they have to study further? You would have finished the study. However, bid farewell to this carelessness very well. Do not look at others, but look at the Father. Look at father Brahma. If others stumble, it is the duty of a maharathi to protect them from stumbling. So you will bid farewell to the old year very well, will you not?

31/12/1995

Today the kumaris are going to take the exams. In the effort you are making, you have to imbibe seven main things and renounce seven things. What are they? (Each kumari gave her thoughts.) You tell everyone to renounce the five vices, and together with that, the sixth thing is laziness and the seventh is fear. Fear is also a big vice. The main virtue of a shakti is fearlessness. Therefore, you also have to renounce fear. Achcha, what do you have to imbibe? You have to know your original form. So you have to know your original form, your original religion, your original home, pure actions, your aim, the qualities for that aim, and you also have to spin the discus of self-realisation. You have to imbibe these seven aspects. What will you become if you imbibe these seven things? The goddess of coolness. You must not become Kali. You now have to become Shitla, the goddess of coolness. You have to become Kali over the vices. Be Kali in front of the devils, but you have to become Shitla, the goddess of coolness, for your Brahmin clan.

20/03/1969

The result of the effort of the present time should not be less than 75% for the majority of you. Baba is also telling you the result. Some are waiting for the time, and some are waiting because of obstacles, some because of their relationships and some because of their own body. But no matter what something is like, whatever is in front of you, whatever the situation, you have to become perfect in that very body. You have to keep this aim. Now, because you take the support of something or another, you become dependent. You are dependent on things. Each one of you relates your own story at amrit vela. Some say: If we did not have this physical illness we would make a lot of effort. Some say: Remove this bondage. But if one bondage is removed, another one will emerge. If the bondage of the body is removed, a bondage of the mind, a bondage of wealth, or bondage of relations will emerge. What will you do then? They will not remove themselves. You have to remove them with your own power. Some think that BapDada will remove them, or that they will be removed according to the time. But you must not think in this way. The time has now come very close. Those who become slack in their efforts will let this time for effort slip through their hands. Do you know how many breaths you take? They are countless. And so each breath and each second should be used in a worthwhile way. Now the time is such that if there is any kind of carelessness

remaining, then just as many children lost the great fortune of experiencing a sweet meeting with sakar Baba, in the same way, this fortunate time of making effort will be lost through your own hands. This is why you are being told about it beforehand. Have love for effort and increase your effort. Baba continues to watch the game from up above. You can also come up and watch it and you will enjoy yourself a great deal. Baba sees very entertaining games of the children. You can also see them. If you watch whilst being stable in your elevated stage, you will be able to see the games of others as well as your own. BapDada continues to watch them.

17/04/69

When a three minute record is being recorded, you pay so much attention to it. All of you are recording your record for twenty-one births, and so there should be so much attention paid at the time of recording it. If there is the slightest fluctuation in the record, it is erased for all time. Your record for the kingdom of the golden age is being recorded for twenty-one births, and so it shouldn't be spoiled. If it is erased, you distance yourself. And so you should think about this. Everyone's vision is on your every action. When actors are aware that everyone is watching them, they pay special attention to themselves. When there isn't anyone observing them, they become careless. So always think that even when you are doing something by yourself, you are in front of the world. The souls of the entire world are watching you from all four directions.

18/05/69

All sitting here are effort-makers. Is there anyone sitting here who would say that he is not an effort-maker? Since you are effort-makers, why is this lacking? What do you have to do? Why are you not able to remain introverted when you want to? Why do you become extroverted? All of you have become enlightened souls. Whilst being clever, enlightened souls, why do you become senseless? You have received understanding. The course for understanding has also finished. And since the course is finished, it means that you have become sensible. Why are you still senseless? It has been seen that the main reason is that some of you become careless, and this can also be called laziness. The sweet form of laziness is lethargy. There are many forms of laziness. The majority of you have laziness or carelessness in one form or another. There is the desire and also the effort to do it, but because there is carelessness, you are not able to make the kind of effort that you should be making. When there is greater knowledge in the intellect, there is greater carelessness because of it. Those who consider themselves to be less clever are making intense effort, those who consider themselves to be very clever become more careless. The desperation to show and do something that there previously used to be in your effort has now finished. You have become content. You have become content with yourself. "We have understood the knowledge, we are doing service anyway." You must not become a contented soul in this way. There should be that desperation and enthusiasm in your effort, just as when the ones in bondage are desperate, they make intense effort. Whereas those who are not in bondage become content and so become careless. This is the result seen in the majority of effort-makers. Always think that you are becoming a number one effort-maker, not that you have become that. When there is the knowledge of all the three aspects of time in the intellect, you consider yourself to be even more clever. You were also told previously how you become a master when you should become a child, and how you become a child when you should become a master. So you are making sweet effort in the form of a child. You have claimed a right to the kingdom and you have also received the tilak. However, this slack and sweet effort will not do any more. The more you remain stable in the form of shakti, the more powerful your effort will be. At present, your effort is not powerful; it is slack. All of you are effort-makers, but there isn't the power that there should be in the effort; it isn't powerful effort. In order to fill your effort with power, you must keep a point in front of you in the morning. Just as you have a heart-to-heart conversation at amrit vela, in the same way, in order to make your effort powerful, especially retain one or another point in the intellect. Now there is a need to make special effort. The days of making ordinary effort have now passed. Just as you hold special functions, in the same way, you must now understand that because there is very little time, you have to have a programme for making special effort. You have to keep the aim of making special effort and move forward. If you still continue to move along with this poor result, what will be the result of the exams that are yet to come? Much more difficult exams are yet to come, and so in order to face them, you have to make hard effort. If the effort is ordinary

and the exams are difficult, what will the result be?

19/06/69 in English and in book 09/06/69

If you remember one thing, you will reveal yourselves through the show-case: Whatever actions I perform, others will see me and do the same. Each one of you should understand: I am not alone. The entire kingdom is in front of me and also behind me. My subjects and my bhagats are observing me. I am not alone. You do not think so much about the actions you perform when you are alone. Now you must consider yourself amidst your subjects and your bhagats. All of them will follow you. Your bhagats and your subjects will also be filled with the sanskars of all the steps that you take at every second. When a foetus is in a mother's womb, the mother is very attentive to whatever she does, whatever she eats, because she is filling the foetus with those sanskars. So all of you also have to pay as much attention. Whatever action I perform, my subjects and my bhagats from the copper age to the iron age will also do the same. My temple will be created accordingly. My image will be created accordingly, and my temple will be positioned accordingly. Therefore, always have the awareness that you are not alone. We are the creation and also the master creators. Parents can do whatever they like when they are alone, but they pay so much attention when they are in front of their creation. So all of you are also creators. Whatever the creators do, the creation will do the same. When responsibility falls upon you, by your having that responsibility, carelessness and laziness finish. Which responsibility? Whatever actions I perform... Each star has to perceive its own world. Some have a small world, and some have a big world.

16/07/69

When Maya enters someone, in which form does she first come? (Many gave their own ideas.) First of all, Maya brings laziness in many different forms. With body consciousness also, the first form it adopts is that of laziness. At that time, you become lazy in taking shrimat and verifying something. Then body consciousness increases. In all other aspects too, laziness first comes in many different forms. Laziness and unhappiness make you distant in all relationships. It distances you in the corporeal relationships, the intellectual relationships and relationships in terms of taking co-operation. What is the gross form which comes after this form of laziness? It manifests in a revealed form of body consciousness. First of all, it begins with the sixth vice. It begins in the enlightened souls with the last number vice, that is, with laziness. What are the thoughts that you have because of laziness? At present, it is in this form that Maya interferes. You have to pay a lot of attention to this. Maya tries to come to you in many different ways in this sixth form. There are many different forms of laziness. This Maya can come in both ways: physically and mentally. Many think: Okay, if not now, I will do it later at some point; what is the need to rush? Maya comes in this way in a very royal form. Many also think: How is it possible to have an avyakt stage for six to eight hours in this life whilst we are still making effort? This stage can only come at the end. This is also a royal form of laziness. "I will do it later, I will think about it, I will see about it." All this is laziness. Now, you must become the checkers of all this. Is Maya making any of you move backwards through her royal form? You do have to sustain your household, but you forget to have an attitude of disinterest whilst living in the household. You remember half the slogan and you let go of the other half. Laziness first enters in a very subtle way through thoughts. After that, it takes on a larger form.

25/06/70

You were told that you must finish the word 'sometime'. You should say, 'now', in every aspect. You have to bring about such a transformation in your words, thoughts and actions. You must not have it in your thoughts that you will do it at some time, or that it will happen at some point, no. "I will do it now. It will happen now." You have to bring about this transformation, only then will there be success in service. If you yourself say: It will happen at some point, your subjects will also say: It seemed very nice, we will do it at some point. Or, it will happen at some point. Those who leave everything for another time are the subjects of the later period. Now, you have to create the subjects of the first period. In order to create subjects of the first period, you will have to renounce being delicate. Renounce moving along with delicacy (naaz) and continue to move along whilst

understanding the significance (raaz). Carelessness is being delicate. The more you remain raazyukt (one who understands the significance of everything), the more the nature of being delicate will be removed. Do you maintain the one form of spirituality all the time? Instead of changing your form, you have to shed the consciousness of the body. You have to maintain this practice. If you have the practice of shedding the awareness of your body, you will be able to renounce changing your form. To be regular in your study is a main aspect. And in that too, it is not just in attending class, but in every aspect. The more regular you are, the more of a ruler you will become. So what do you have to do? You have to be regular in all aspects. From the time you wake up at amrit vela, you must be regular in your every thought, word and action. Not even one word should be wasteful. When important people of this world give a speech, their words are fixed. You are also the most important of all people. So your words should also be fixed. They should not be mixed with Maya. Those who are regular in such a way have success guaranteed in their service. Whilst carrying out every task for the conference, you must not forget that you are the images that grant visions in front of the world. When you become the image that grants visions, others will automatically have a vision of BapDada through you.

06/08/70

There is a saying: Little children are like God. But BapDada says: Little children are equal to God. You must maintain equality in every aspect, at every step. But how will there be equality? In order for there to be equality, you have to pay attention to two things. What were the specialities of the corporeal form? Firstly, he always considered himself to be the image of support. He was the image of support for the whole world. What happens through this is that whatever you do, you do it with that responsibility. Then there will not be any carelessness. Just as BapDada is the image of support for everyone, in the same way, each child is an image of support for the world. Whatever actions you perform, everyone else will also do the same. Whatever are the systems of the confluence age, they continue on the path of bhakti. You are the image of support for the whole world. Each of you should consider yourself to be the image of support, and secondly, you have to become the image of upliftment. The more you uplift yourself, the more you will be able to uplift others. The more you uplift others, the more you uplift yourself. So how will you uplift others if you cannot uplift yourself? You can only uplift others when you become the image of generosity. Although you may be little, you have to carry out the tasks equal to the Father. There will be equality when you remember this.

17/10/70

Now, have the intoxication of being a master creator and continue to distance yourself from all the attractions of the creation. You are the creation in front of the Father, but a time will come when, if you do not stabilise yourselves in the powerful stage of master creators and master knowledge-full, your creation will create a variety of forms, colours and ways. Therefore, in order to become full, stabilise yourself in your stage and you will not fail anywhere. Even now, there are mistakes of childhood, the mistakes of carelessness, the mistakes of laziness and the mistakes of having a 'don't care attitude' still remaining. Now forget these four types of mistakes in the same way as you will have forgotten them in the golden-aged world. So now show your form of being the embodiment of power, the form that has adopted all the forms, and the light that is constantly lit in a practical way. The bhagats of each of you deities in the incognito form are desperate to find you. When your perfect form is revealed, it is then that your bhagats will find you, their special deities in that visible form. At present, there are many types of bhagats. They will hear the sound, but you must remember that on the one side, the sound of the devilish souls will emerge with greater attraction and full force, and on the other side, the sound from your bhagats will be in full force in many different ways. It is the task of the intellect to discriminate between what you have to put into a practical form and what you must not. Therefore, the time for favours has now gone by. It is now the time for spirituality. If there isn't any spirituality, you will battle with the many different types of Maya. This is why BapDada is giving you a warning even today

22/10/70

The Father is constantly co-operative with those who maintain courage. Therefore, never let go of your courage. Always maintain courage and remain enthusiastic. With courage, you will constantly remain cheerful. What will happen by having enthusiasm? What does

enthusiasm finish? It finishes laziness. Laziness is also a main vice. At the present time, those effort-makers who are moving along the path of effort are attacked by Maya in the form of laziness in different ways. So, in order to finish laziness, constantly remain enthusiastic. When someone has enthusiasm to earn an income, his laziness finishes. If someone does not have enthusiasm for any particular task, he will definitely have laziness. Therefore, never let go of your enthusiasm so that you become influenced by laziness and are deprived of performing elevated karma. There are many types of laziness. Laziness becomes a great obstacle in your effort to move forward. When you say, "Okay, I will think about it", "I will do it", "I will definitely do it", it is a sign of laziness. "I will do it", "It will happen". No, you have to start doing it instantly. You have already imbibed in your intellect the knowledge and dharna you have received. However, what becomes an obstacle to it becoming practical is your own laziness. "Achcha, I will do this from tomorrow", "If the other person does it, I will also do it", "I'll think about it today and do it from tomorrow". "I will finish this task and then do this afterwards." Such thoughts are a form of laziness. Whatever you want to do, do it now. Do as much as you want to at this time. When you say these words, "I will think about it, I will do it later", there is "ga-ga" language at the end of it. These words are a sign of childhood. A little child speaks the language of "ga-ga". This is a sign of carelessness. Therefore, never allow the form of laziness to come to you. Constantly maintain your enthusiasm because you become the instruments. When the instruments constantly maintain enthusiasm in their effort, then seeing them, others will also be enthusiastic. What is it a sign of, if whilst moving along, you become tired in your effort, or your effort becomes ordinary? If there are no obstacles, but there is no intense love either, that too is called laziness. Many have the experience whereby they do not have any obstacles, they are moving along well, but they do not have that intense love, that is, they do not have any special enthusiasm. So this is also a sign of laziness. There are many types of laziness. Never allow this laziness to come. First of all, laziness makes you into an ordinary effort-maker or it will make you distant from being close. And then, having made you distant, it will also deceive you. It will make you weak and powerless. By becoming weak and powerless, you become influenced by weaknesses. Therefore, constantly continue to check whether your intellect has become distant from the Father or the Father's task. Is it completely close and with the Father? In today's world, when a person kills someone, or commits an act of violence, he first takes the victim somewhere far away. He will isolate the victim to weaken him, and then attack him. Maya is also clever. First, she makes your intellect distant from the Almighty Authority Father. Then, when the victim becomes weak, she attacks you. No matter what happens, do not ever distance your intellect from the company of the Father. When someone is being attacked, in order to save himself, he cries out and causes an upheaval, so that he cannot be taken far away. When you see that Maya is trying to break the love of your intellect for the Father, begin to sing praise of Baba's virtues within yourself. Do not cry out in distress, but begin to perform an elevated task. On the path of bhakti also, people sing praise of the virtues of God. When did this memorial begin? They have changed the singing of praise in the mind into the form of singing praise in words. Only you can sing the praise in an accurate way. You sing praise in the accurate way through the thoughts of the mind and through being the embodiment of remembrance, whereas, on the path of bhakti, they take it in a gross way and so they start to use their lips. The systems and customs begin from here. Therefore, begin to sing praise. Consider yourself to have a right and use all the powers. Then Maya will never be able to break the love of your intellect. You will not be distanced; neither will you be weak nor will you be defeated. Then, you will be constantly victorious. So remember the slogan of how you have been victorious many times. Now also, you will definitely be victorious. Can those who have been victorious many times be defeated now? Not at all. You should feel it impossible to be

defeated. Just as the souls who do not have knowledge find it impossible to be victorious, in the same way, knowledgeable souls should find it impossible to be defeated.

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at the present time you have to be very cautious. At present, the pilgrims have reached a high level point on their destination. When going to a very high destination there is a great need to maintain attention at every step. You need to check yourself at every step. What will be the result if you have less attention on even one step? Instead of going up, your foot will slip and you will come down. So, at the present time, do you have this much attention, or is there carelessness? The earlier time was a different phase; that time has now gone by. Now, you must not be merciful. If, even now, you are merciful, then you will not be able to be merciful towards other souls. Now Baba is cautioning the children who have attained such a high stage, so that the children can be merciful towards themselves. Do not think that Baba is merciful, and that Baba will be merciful for whatever happens; no. Now, you will have to settle a thousand-fold karmic account of one mistake. Therefore, now is not the time to make even the slightest mistake. At present, you must be very cautious at every step and become the multimillionaires by earning multimillions at every step. Your name is: Those who are the multimillion-times fortunate. Therefore, as is your name, so should be your action. Check in every action whether you are earning an income of multimillions and becoming multimillionaires. If you have not become multimillionaires, then how can you be called multimillion-times fortunate? Not even one step should be without earning an income of multimillions. Do you have such checking? Or, do you become conscious of this after you have wasted many steps? Therefore, you are being cautioned in advance. The final stage is that of being a Shakti. The form of a Shakti is not that of mercy. A Shakti is always shown as a destroyer. The time of destroying is now coming close. You must not be merciful at the time of destroying something. At the time of destroying something, you have to adopt the form of a destroyer. Therefore, the part of being merciful has also now finished. In the relationship of the Father, Baba, whilst accepting your carelessness and the mischief of childhood made you move forward. However, it is now the part of the form of the Satguru to purify you in every way and to take you back home with Himself. The Father accepts the children's carelessness and mischief and still continues to explain to them with love and continues to move along with all of that. That is not the form of the Satguru; the form of the Satguru is one that makes your thoughts, words and actions truthful, whether He makes you that through knowledge, through your effort, or whether through punishment. The Satguru is not one who will accept mischief and carelessness. Therefore, now understand the time and the form of the Father. It should not be that you do not recognise this final form of the Father and you deceive yourself by still being in your stage of careless childhood. You have to remain very cautious. The Shaktis should also adopt their form of being destroyers. Just as it has been shown that anyone with devilish sanskars cannot confront the Shaktis, and that those with devilish sanskars cannot even raise their eyes in front of the Shaktis, so become the form of the destroyers and destroy the impure sanskars within your own self. Also become the image that destroys the evil sanskars of others. Do you have such courage? In the form of a mother, you can have mercy, but there is no mercy in the form of a Shakti

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You make a lot of effort, and this is why you become tired as you move along. As your enthusiasm decreases, you become lazy. And when there is laziness, all its other companions will also come. Laziness comes with all its companions; it does not come alone. Just as Baba does not come alone; He is revealed with His children, in the same way, these vices do not come alone; they come with their companions. Therefore, when the vices come into existence, because you disobey many instructions, what becomes of your stage? You have a desire for one thing or another. By cutting out just one word, neither are you yourself

content nor are you able to make others content. Therefore, when you are making effort for self-progress or when you put any plan of service into a practical form, before you create the plan and put it into a practical form, stabilise yourself in your stage of self-respect, and then make any plans or put them into a practical form.

10/05/72

When someone knows that his destination is only a little distance away, he forgets everything else in the happiness of reaching the destination. When you become lazy as you move along, because of being tired whilst making effort or because of little problems, in order to finish all these, keep the time in front of you clearly, and together with the time, keep your attainment in front of you, and then the laziness and tiredness will finish. Just as you create service plans for every year, in the same way, make a plan for yourself for your stage of ascent, for becoming perfect and for having elevated thoughts and performing elevated karma. Together with keeping the plans in front of you, put them into a practical form at every moment.

24/05/72

Just as the perfect stage and the future stage constantly stayed in front of the father, in the same way, are you also experiencing this, or are you thinking: I don't know what the future will be? It is never clear; it is never announced. However, the mahavir effort-makers will always have it clear in their intellect. So, are you able to see it clearly, or is there a thin veil in-between? Nowadays, they also have transparent veils. You are able to see everything through it, yet it is still a veil. However, there would be a difference in seeing something clearly without a veil in-between and seeing something through a veil, would there not? So, according to your effort, there isn't a transparent veil in-between still remaining, is there? Everything is absolutely clear, is it not?

So, Madhuban niwasis are unshakeable, are they not? Or, do you have the thought: What is happening? You do not have any questions of why and what, do you? Whatever part is being played, a very deep significance is contained within each part. What was that significance? You were told earlier that in order to warn you of the time, a bell is rung every now and then. This is why people ring the bells in front of your non-living images. They awaken you by ringing the bells; they put you to sleep by ringing the bells. Here also, because the scripture-writers have shown a long duration of the time and put everyone to sleep, you are given a warning of the time by the ringing of bells. Everyone is sleeping in the sleep of ignorance because they think that they still have a lot of time. So here also, Maya makes the souls of the divine family careless with her various colours and forms and her customs and systems, and makes them distant from the recognition of time and puts them in the sleep of the slackness of effort. When people are careless, they are comfortable in that, but when they have a responsibility, they have to pay attention that they get up on time and do something. If there is no responsibility, they become careless and go to sleep. So this is also a carelessness they develop. When they become careless and are lost in the sleep of being slack in effort, what do you then have to do? You have to shake them. You have to create some sort of upheaval so that they wake up. As is the sleep they are in, so is the kind of noise you make. If they are in a deep sleep, you have to shake them, but if they are light sleepers, they awaken with the slightest movement. At present, you haven't yet shaken anyone; only a little movement has taken place. You use something else as an instrument to shake that person so that he awakens. Here, in the drama also, when the images that were the form of a warning were shaken a little, and a little movement was created, everyone awoke, because they were in a light sleep. They definitely did awaken, but did they cry out as soon as they awoke? When someone is suddenly awakened, he becomes afraid and wonders what happened. Some awaken properly and some become conscious after having become a little afraid. However, it should not be like this. There shouldn't be the slightest trace of any kind of fear visible on your face. There shouldn't be the slightest change even in your sound. If there is a difference in your sound or on your face, then would you call this a pass? In fact, this is nothing. Many more difficult papers are still to come. When a paper is not to be given until after a long time, the students become careless in their study. Then, when the examination days come closer, they pay attention. So, as yet, you have seen nothing. However, such papers are to come that you wouldn't even have thought or dreamt of. You should have such a practice that it will be as though you are seeing a limited drama as a detached observer. Then, whether a scene is of pain or of laughter, you observe both parts as a detached

observer. There won't be any difference in either scene because you will consider it to be a drama. So, you should have such a constant stage. Whether the part is of being entertaining or of a serious and mature part of a loving soul, see that also as a detached observer. You should have the stage of being a detached observer. Your stage should not be that of being afraid or of battling. Some are not afraid, but they are still engaged in battling. There must definitely be some benefit. However, the stage of being a detached observer is completely separate. This is known as the constant stage. That will only happen when you constantly remain absorbed in the remembrance of the one Father: Baba and the inheritance, that is all, nothing else. Whilst seeing, listening or coming into connection or relationship, you will consider it to be playing your part as a detached observer. The intellect should be lost in that love. Let there be the intoxication of the Father and the inheritance. This is why you must now create such a stage. Therefore, in order for you to judge yourself, these papers come to you. How else would you know? Each of you receives a thermometer to recognise your own stage through which you can judge your own stage for yourself. There is no need for anyone to tell you anything. Do not become afraid. When you go into the depth, all fear will be finished. Because of not going into the depth, you become afraid.

19/09/72

All of you have the aim of becoming number one, do you not? You do not have the aim of thinking that it does not matter if you claim the last number, do you? If you have the aim of thinking that whatever you receive is good, what would that be called? What would be the title of such a weak soul? Such souls are also remembered in the scriptures. Firstly, tell Baba of such a title, and secondly, what is the memorial of such souls? The memorial of such souls is that, when God distributed fortune, they were sleeping. Carelessness is also partly sleeping. Those who remain careless are in the stage of sleeping. If you become careless, then also, you would be said to be sleeping. What would be the title of such souls? Such souls are called those who kick away the fortune that comes in front of them. You have become the children of the Bestower of Fortune, that is, you have claimed all rights; the fortune has come in front of you, that is, the Bestower of Fortune has come in front of you. What would you say if, instead of creating the fortune that has come in front of you, you kick it aside? Unfortunate! Such souls can never attain happiness. None of you are going to be like that, are you? You are those who create your own fortune. Whatever fortune you create, accordingly, you will create the portrait of your future reward.

04/05/73

The fortune of others is created through renunciation of the self. Where there is no renunciation of the self, the fortune of others cannot be created. The father renounced everything for himself, and this is how your fortune was created. So, in their stage, they renounced all the luxuries for the self, and it was through this that fortune was created. Are you making as much fortune for others as you have renunciation for the self? This is why the heirs are hidden. So now, let those sanskars of being the great donors emerge, that is, whilst having all attainments and all facilities, do not get trapped in the facilities, but maintain your own spiritual endeavour. At present, there is little spiritual endeavour and more facilities. Earlier, they made more spiritual endeavour and had fewer facilities. This is why you must now constantly maintain that spiritual endeavour, that is, even whilst having all the facilities, maintain an attitude of renunciation through which you can create the fortune of many souls. BapDada has given all you souls the authority of drawing the line of fortune on the hands of others. So, it should not be that, because of the lack of your own renunciation, you are unable to create the complete fortune of other souls. You have a great responsibility. Just as time is coming closer, so too, the responsibility on each soul of not wasting any thoughts is also increasing. Now, do not consider this to be your childhood. Whatever you did in your childhood was good. Even the carelessness of a child is enjoyed by others. But if an adult is careless, no one likes it. Therefore, according to the time, maintain your stage of self-respect for all time and continue to fulfil your responsibility. Do you understand? Achcha.

08/05/73

If, when you are carrying out a physical task, due to some reason, it is unfinished, you try to complete it, do you not? In the same way, you should keep the aim of accomplishing this daily task. By paying special attention to one thing, you receive extra power. You will have the awareness whenever you carry out any task, and you will then become an embodiment of remembrance. In your external studies also, when you are making a lesson firm, you have to learn it once, twice, thrice or even four times; you do not stop until you have truly made that lesson firm. In the same way, constantly keep the aim of finishing each aspect. There mustn't be any carelessness in this. You think about something, create a plan, and when a situation comes in front of you, when you are doing it practically, then when there is the determination in your thinking that you have to do it, then according to that determination, you will bring perfection close to you. At the present time, you have the plans, but what is lacking in them? Determination! You do not have determined thoughts. You have the weakness of not paying special attention to show this. The maharathis, that is, the elevated serviceable souls, should also pay attention to self-service as well as service.

17/05/73

They stabilise themselves in the stage of the type of song they are going to sing. If, when singing a sad song, they do not create a sad consciousness, then those who hear the song would not enjoy it. When even those who sing or record these lokik songs pay so much attention, then do you, who fill the unlimited record, who fill the record for the whole kalpa, pay attention to all these things at all times? Do you have the attention that the record is being recorded at every second? Do you pay this much attention? If, whilst recording, you become lazy (aalasya) or lose enthusiasm (oolaas), then what would the record be like? Does anyone become lazy whilst recording? So when you are recording, do you also become lazy or do you constantly maintain your enthusiasm? Do you, as a detached observer, sometimes look to see what you have recorded in your record throughout the whole day?

30/05/73

Just as a warrior puts all people and all comforts to one side and only keeps the battle and victory in his intellect; he keeps himself engaged in fulfilling his aim; in the same way, ask yourself: Do you have the aim of just these two things or is there something else in your awareness also? Have you become such warriors? No matter where you may be, always have the awareness that you are warriors on the battlefield. Warriors never like to rest. Warriors are never lazy or careless. They are never without their weapons; they always carry these with them. They are never under the influence of fear; they are always fearless. Warriors never keep anything except the battle in their intellect. They always have the attitude of battling and the consciousness of attaining victory. So, are you also victorious with one another in the same way? Do you see one another with this vision? In the same way, a spiritual warrior would always maintain this vision: We are all mahavirs and victorious; at every second and at every step, we are on the battlefield. Do you just have the one deep concern for being victorious? Have you detached your intellect from all relationships and all the facilities provided by matter? Have you stepped aside from all this? So, whilst being on the battlefield, are the strings of the intellect still engaged with the relationships and facilities of matter? Do you consider yourselves to be completely free? Or are you still dependent on others for some things?

13/06/73

Just as you can see the closeness of time, in the same way, are you able to see the closeness and similarity of your stage? Just as people of the world are waiting for time, in the same way, are you, who are instrumental for inspiring establishment and destruction, busy in making preparations for completing your task and creating your stage? Or, is it that those who are making the preparations have become careless and those who are waiting have

become very fast? What do you think? Are you making your preparations with great force, or are you souls, the ones who are instrumental for making preparations, also thinking in the same way as the people of the world do, that "We shall see about it when it happens."? You do not think that you will consider what happens when it happens, do you? This is known as carelessness. Now, in order to accomplish such a huge task, you need to make a lot of preparations. Do you know what preparations you need to make? Does Shankar have to carry out this task? You are not waiting for Shankar, wondering when he will inspire destruction, are you? How and when did the flames of destruction emerge? Who was instrumental for that? Was it Shankar or the Father and the Brahmin children who created the sacrificial fire? Since the sacrificial fire was created for the task of establishment, the flames of destruction also emerged at the same time as the sacrificial fire was created. So who is the one who will make the flames of destruction powerful? You are together with the Father in this, are you not? So, it is not Shankar, but those who start the fire who also have to finish it. Become the form of fire the same as Shankar and finish the flames of destruction that you started. After the fire is started, when a pyre is burning, the fire is made intense every now and then, and so how big would these flames of destruction be? In order to accomplish this task, the instrument souls have to be stoked in order to make them fast. How should they be stoked? With your hands or with a stick? You have to make the flames of destruction intense with your thoughts. Does the thought emerge to become such a form of fire and intensify the flames of destruction, or do you think it is not your task?

03/02/74

At present, two main weaknesses are visible in the majority. You will be able to finish these and become the embodiment of success over the two of them when you accomplish this task. The weaknesses are laziness and carelessness. The method of finishing these weaknesses is to become a checker. In 99% of effort-makers, laziness and carelessness are visible in the form of some trace or progeny. What is the trace of it in the maharathis? What is the progeny of it in the horse-riders? Do you know these? The trace of it is the thought: My nature or my sanskars. This was not my intention, but my words, my eyes and my features revealed it. There are signs of it, but there is not the form, there is the trace of it. Laziness and the royal form of carelessness are obstructions to becoming victorious in attaining the perfect stage. What is the progeny of this in the horse-riders or those who will pass in the second division? What is their form? What is their trade mark in their every word? What are their words of laziness and carelessness? They are experts in constantly giving points and making up stories which keep themselves safe. They are very active in making themselves blameless and putting the blame on others. They are lawyers but not lawful. Just as lawyers put forward a false case as the truth and put the blame onto those who are blameless, in the same way, those who are in the second division will never reveal themselves to be guilty even if they know it was their fault. This is why they are lawyers but not lawful. The trademark in the words of such souls is: "Did I do this? Did I say this? I didn't have anything in my mind. What does it matter once it has emerged? It has happened, so what does it matter? I will put it right." Their words will have the trade mark, "So what! What does it matter?". In relating the knowledge of the world cycle, you tell the whole story by relating what happened next: what happened after the golden age was that the silver age came; and what happened next was that the copper age came. In relating what happened next, you tell the whole story. In the same way, souls who are lawyers, on the basis of relating "what next", spin the whole cycle onto other souls. They put themselves forward as detached observers, beyond blame, and free themselves. With the words of "what next", that is, with this one thought, the progeny of carelessness and royal laziness increase internally so that instead of such souls becoming powerful, they become weak. This is the form of the

progeny of laziness and carelessness in the souls of the second division, that is, those who are horse-riders. In order to finish this trace and the progeny of it, it is extremely essential to become your own checker. In eight days, you become a checker for one day and remain careless for seven days, and so would you create sanskars of what you do for seven days or what you do for one day? Therefore, instead of being alert, you become easy and lazy. What would be the result of such souls? Can such souls become master world benefactors and the great donors and bestowers of the blessing of all powers? Therefore, whatever form of these two weaknesses you have, whether a trace or a progeny, only if you finish them from now will you be able to become a bead in the rosary of victory according to the sanskar of being victorious over a long period of time.

18/06/74

As soon as amrit vela begins, all the children everywhere make the effort to dial the number, that is to make a connection. Some children, because of having a clear line, are able to get a connection very quickly whereas others spend their time in getting the connection. Some children become disheartened because they cannot connect with the number. Some children dial the Father's number, but are connected to Maya in-between. Maya interferes in such a way that they are not able to break away even when they want to. Here also, when you sometimes get connected to a wrong number, the other person does not put the phone down even when you ask them to. You will tell the other person to ring off and the other person will tell you to ring off. In the same way, Maya also breaks the connection of the weak children and also causes them distress. There is a reason why she causes them distress. Because those children are under the influence of laziness and carelessness throughout the day, they pay very little attention. Maya also seeks revenge on such careless souls at the time of receiving blessings by not allowing them to follow Baba's directions. The scenes of such souls were very amazing. At amrit vela, their form is only visible for a short time. Sometimes, in order to seek co-operation from the Father, they put in a request with a lot of love. Sometimes, in order to please the Father, they remind the Father of His praise and His duty, by saying: You are the merciful One; You are the Almighty Authority; You are the Bestower of Blessings; You are the only One for the children etc. etc. Sometimes, they become so forceful and distressed by Maya that they try to use the weapons of all powers. Sometimes, they use the sword and sometimes, they place the shield in front of them. Although they are forceful, because of not having the awareness of being obedient, faithful, and constantly an embodiment of remembrance, their force doesn't reach the target accurately. This scene is very amusing.

08/07/74

The corporeal form is your original form and the incorporeal form is your eternal form. Do you find it easier to stabilise yourself in the original form or in your eternal form? That is the eternal form, and the corporeal form is the form that goes through transformation. So which form should it be easy to stabilise in? Do you naturally have the awareness of the corporeal form? Or, do you naturally have the awareness of the incorporeal form? Or, do you have to make effort to remember them? What need is there to bring into your awareness the form of what you are and how you are? Have you not as yet become an embodiment of remembrance? Is this the stage at the end, or is it that those who practise this over a long period of time are able to attain this stage and pass with honour? At present, the thought in the mind of effort-makers is that they will become victorious, free from obstacles and the destroyers of obstacles at the end. This thought is a royal form of carelessness, that is, it is royal form of Maya; it creates an obstacle to your becoming complete. This carelessness doesn't allow you to become an embodiment of success or an image that is equal to the Father's. The other thought you have is of counting the time to destruction. You continue to think: What will happen? How will it happen? Will it happen or not? This is not the direct

form, but instead, it is the direct form of doubt; therefore, you don't tell them directly, but instead you use royal words, "What will happen? How will it happen?" You think in this way. Just as time is coming close, so too, are you making yourselves as close as those golden-aged deities in their specialities? Do you know why or for whom destruction is to take place? Destruction will take place for the intense effort-makers and those souls who become complete in order for them to experience the reward of the perfect world and satopradhan elements. So, should you continue to count the moments to destruction or should you be constantly counting the qualifications of becoming like the Father, again and again, in order to make yourselves perfect and satopradhan?

Instead of waiting for the time of destruction, you should engage yourself in the preparations for making yourself complete and perfect like the Father. Instead, you spend a lot of time in waiting. If those who are to experience this reward spend their time waiting, then they enable a subtle thought to reach all those other ordinary souls who receive an ordinary reward. As a result, the majority of souls use the words, "We will see about this when destruction takes place." "When we see the practical influence, then we will also make effort". "Who knows what will happen or how it will happen?" Even these vibrations of the instrument souls become the reason for making others weak and deprive them of their fortune.

09/01/75

You come here every year and you say that you will now do this. You return from here having made a promise. When will you fulfil this promise? What is the reason? Why is there a difference in what you think and what you do? What is the reason for this? You think of doing something completely, but you are only able to do it by half: what is the reason for this difference? You create many plans, you have a lot of enthusiasm and you make a promise with full understanding. All types of situations will come, but there is a difference between the understanding and the practical. What is the reason for this? If you go from here having sacrificed all your sanskars, then where do they all emerge from? Why do they return if you have sacrificed them? What is the reason for body consciousness and carelessness to return? The reason is that, just as after sowing seeds, you look after them carefully, so you go from here with the thought of sacrificing them, but together with the thought, you need to take care of it, and you don't take the care that you should. According to the time, you need to take the necessary care of it, but you sow the seed and then become careless. You think: Now that you have given it to Baba, Baba has to look after it, that it is Baba's duty now. You do not sustain it. You need to pay attention to your thoughts and words. Just as after sowing a seed, you water it so that it ripens, and you have to water it every day, in the same way, you have to revise the seed of your thought. You lack this and then you become free from any concern; you leave it up to Baba. What would you call those who are not concerned? They become those who love rest and comfort. You should not be those who have sanskars of loving rest and comfort, but those whose thoughts are filled with concern. There should be concern for each and every sanskar. The stain of something missing in even one aspect of your effort is visible as a very big stain. Then there is always the thought that even one small stain will reduce your value. Your thoughts should be in the form of concern. If they are not this, then there is carelessness. You say something, but you don't do it. At the end, you will have to put into a practical form the yukti given, but now the sanskars of rest and comfort of the deity stage are pulling you more. The sanskars of the confluence-aged Brahmins, which are of the embodiment of renunciation, are not in an emerged form so much. Without renunciation, you cannot create your fortune. To think, "Achcha, I will do it later. I will see about it later." are sanskars of one who loves rest and comfort. One who says, "I will definitely do it now." are the sanskars of a Brahmin. In a worldly study, those who have concern for their study are the ones who pass, because they

are even ready to lose their sleep. How can those who love rest and comfort pass? Are you still thinking about it or are you going to do it practically? You should be concerned, you should have pure thoughts, and have the concern to become perfect, the concern to remove your weaknesses and the concern to give practical instant fruit.

18/01/75

You feel that the final paper should take place very soon so that you can attain your reward of the sun dynasty. But are you ready for the exams? Is it that you will have to be ready, or do you feel you'll be ready on time? If you think that time will make you ready, then such thoughts of carelessness will not allow you to become powerful. In front of powerful thoughts, all these various wasteful and careless thoughts would finish. You don't have any carelessness, do you? Are you cautious and clever?

29/08/75 but in book date given has 01/09/75

In order to become a constantly ignited light, the main dharna needed is that of being tireless. When there is tiredness, there is sleep. The speciality of tirelessness was always experienced in saka Baba. The ones who follow the father in this way become the ever-lit lights. You should also check if whilst moving and walking, any type of tiredness makes you sleep in the sleep of ignorance. This is why the memorial of the special virtue of becoming the conquerors of sleep a kalpa ago has also been remembered. You have to become the conquerors of every type of sleep. You also have to make a list of which types of sleep do not allow you to become a conqueror of sleep. Before falling asleep, there are visible signs of sleep. The sign of that sleep is yawning, and a sign of the sleep of ignorance is sorrow. Look out for such types of signs. There are two main aspects of this; one is laziness and the second is carelessness. Firstly, it is these signs that come and then later the intoxication of sleep. Therefore, thoroughly check this. Along with checking you also have to change. Don't just go on checking; you have to do both, checking and changing. Achcha

10/09/75

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 a kalpa, 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?

23/10/75

they become very clever lawyers in asking questions, giving corrections and quoting others. They even correct the Father. In order to free themselves, that is, in order to hide their mistake, they give quotations, "Even maharathis who are higher than me do this". "In this situation, BapDada told so-and-so this, 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 onto the words. Because of making this one mistake, they make many more mistakes. Their sanskars of carelessness increase. Their speed of effort becomes mediocre from fast.

27/10/75

The children who have the habit of crying, turn away from the Father automatically. To experience waves of sorrow in the mind is also a form of crying. Someone who cries cannot be said to have found the Father. Only when you have been deprived of your relationship with a Father do waves of sorrow come. To cry means to break your relationship with the Father and to turn your face away from the Father. When someone is crying, you must have seen how that person turns his face away. Because of not wanting to cry in front of anyone, he would hide himself away. Just as you naturally want to hide your face when you are crying, so too, when you cry in your mind, you automatically turn away from the Father; you turn your back on the Father. There shouldn't be any waves of sorrow even in your thoughts. It doesn't seem right for the children of the Bestower of Happiness to experience sorrow. To have an "off-mood" is also to cry physically. Do you have an "off-mood"? Do you have an "off-mood" when you are not given a chance to do service?

Do you consider yourself to be tireless and free from laziness? Laziness is not just sleeping all the time. To be tireless means to be one who doesn't have any laziness. To constantly remain carefree means to remain in front of the Father at all times and to remain constantly happy.

05/02/77 in the book it is 06/02/77

Baba receives many such wonderful and entertaining cases, and the points put forward are also very good. Because your backbone is Maya, you create many new inventions. When BapDada sees this stage of the children, He feels mercy for them. Baba is teaching you and yet what do you do because of making a small mistake? The little mistake is that you mix the dictates of your own mind with shrimat. What is the foundation of that? Carelessness, laziness and being attracted by many types of Maya's attraction. You lack the total power needed to become a conqueror of Maya and this is why the first zeal and enthusiasm reduces as you move along. You then stop making effort and think "What can I do? For how long will I be able to continue this? I wasn't aware of this". You then become caught in the spinning of such waste thoughts. However, all these things are side-scenes, that is, the scenes along the path; they are not the destination. You have to cross them and not stop there considering them to be the destination. Some children consider this to be the destination, that is, they think such is their part or that such is their fortune: They consider the scenes along the path to be the destination and become distant from the true destination. In order to reach a high destination, you first have to experience storms; in order for a steamer to cross an ocean, it has to go through the middle of it. Therefore, do not become afraid very quickly; do not become tired; do not come to a standstill. Keep your Companion with you and every difficulty will become easy. Become courageous and you will definitely receive help. See the Father and follow the father and you will constantly experience a life of zeal and enthusiasm. Do not make any person or thing your support whilst moving along the path. How can a perishable support give you imperishable attainment? Constantly make the lesson of, "one faith and one support", very firm, and you will easily be able to come out of the middle of the ocean and experience your destination to be very close

16/05/77

In order to make the children master trikaldarshi, Baba very clearly tells them all the secrets of the drama. According to the secrets of the drama, Baba tells you of the number attained by the effort-makers and the significance of the kingdom; that not everyone will become a

maharathi and that not everyone will become part of the rosary of victory. “Not everyone will become an emperor, as indicated by our part!” Baba tells you this in order to make you go ahead, but instead of advancing, children take advantage of it wrongly. They do not finish their carelessness and laziness, but change the meaning of what Baba said and take support from that. And then they tell Baba, “But Baba, this is what You said.” Due to being influenced by their own different natures, they change the meaning of the right things, and start to play a very good game of standing still. They pay very little attention to using the methods of becoming conquerors of attachment, but use the words spoken by the Father to protect themselves. They say, “Baba, You said that Maya is very powerful! She doesn’t even leave Brahma Baba alone. Maya even attacks maharathis. As Maya doesn’t leave Brahma Baba or the maharathis alone, what is the big deal if we are defeated when she comes to us? This will happen; it will continue to happen until the end.” In this way, you take support of words that make you come to a standstill in your efforts, and you deprive yourself of the stage of ascent. Baba says that Maya will come, but who are those who are remembered as the conquerors of Maya and the conquerors of the world? If Maya doesn’t come, if you haven’t faced an enemy how can you be called victorious? Baba says that Maya will come, but He doesn’t then say that you have to be defeated. You have to defeat Maya, not be defeated by her. You are the victorious jewels of every kalpa. You forget the powerful words which say that you will definitely reveal yourselves as the victorious ones. You make Baba’s words weak because of your own weakness. Brahma Baba became the conqueror of Maya and claimed the status of being the conqueror of the world. There is a memorial of this for kalpa after kalpa. Just as Brahma Baba made himself strong and was not afraid even though Maya was powerful, so too, you have to follow the father.

Have the deep feeling of becoming victorious. Do not deceive yourself by not understanding what it means to make effort because of your limited intellect. Baba’s every word is filled with benefit for the three aspects of time of every soul. This is why He is remembered as the World Benefactor. Do not use words of benefit to bring loss to yourself. Nowadays, most of you are very knowledgeable in this way. You consider yourselves to be knowledgeable in this way, and you therefore call yourselves very sensible. However, you then actually perform some wasteful or wrong action which is a royal form of sin. You also know a very good method of proving yourselves to be sensible. Whatever wasteful or royal form of sinful actions are visible, are, in fact, actions that bring loss to yourselves and others. You recognise this by feeling great discontentment whilst performing such actions. You do not experience happiness or power. You experience being empty of the treasures of virtues and powers. Superficially, because of being body conscious and having arrogance of your own understanding, you try to prove your own understanding to be correct. Your every word will be hollow internally and externally, and you will try to hide everything. There is the saying, “An empty vessel makes most noise.” There is a lot of external show, but internal deceit. Externally, it is very showy. As a consequence of such actions, you become instruments for disservice of Brahmin souls and the souls of the world who do not have knowledge. When you perform such wasteful or sinful actions, firstly, you become dissatisfied with yourself and, secondly, there is disservice of many others. Due to this, instead of having the stage of ascent, you come to a standstill

Check yourself and ask: Why does your happiness reduce as you move along? Why does the zeal and enthusiasm for making intense effort decrease? Why do you stumble over waste thoughts instead of being yogyukt? Why are you not able to settle the bondage of your sanskars and nature? What is the reason for all of this? Do you know the reason? The main reason is that, when you first come to Baba, you work hard on making effort using the methods Baba teaches you. Day and night, you have no concern as to whether tiredness or Maya may prevent you from doing anything. You continue to make very fast progress with the intoxication that you have found the Father and that you have to

claim your inheritance and your rights. But, what do you do now? Nowadays, people find it difficult to work hard. They want the salary, but don't want to make the effort. In the same way, Brahmin souls become careless or lazy in making effort. Everyone wants to be a maharathi or a mahavir and yet doesn't want to make the effort of even the infantry. You want a ready-made stage, but you don't want to create your own stage by making effort. You think that you don't want to be anything less in any aspect and that you should be in the list of maharathis. The real meaning of being a maharathi is to show "the greatness of a maharathi". However, you find it difficult to remain stable in this stage. You take good advantage of the title "co-operative". Due to this, the effort and attention, the awareness of an effort-making life and the power of the Father's company, that is needed at every step, is not there in a practical way. You don't want to make effort, and yet you want to go across with Baba's help! You remember what Baba has to do and you forget what you have to do, and because of this you are not able to use the methods that Baba has shown you. You do not know how to use them at the right time. You ask Baba time and again why you are not able to have yoga. "What can I do when my bondages are not breaking?" Since the revision course and the realisation course are now taking place, has BapDada not told you all of this? Is there still anything left for Baba to tell you? This is the course of the first and second classes (kindergarten). Now churn everything that you have heard. Due to not churning and thereby not becoming powerful, you become weak, and you therefore continually keep stopping. You are not able to experience the stage of ascent. Therefore, always remember that all souls will benefit through the stage of ascent of you instrument souls.

The stage of ascent depends upon you elevated souls. All souls are benefited through your stage of ascent. The desire to attain mukti, that all souls have had for a long time, is fulfilled on the basis of your stage of ascent. The attainment of jeevanmukti by all of you souls is the basis of all souls attaining mukti. Do you continually consider yourselves to be images of support in this way? The Bestower who bestows is the Father, but whom has He made into instruments? The inheritance is claimed from the Father, but the Father has also made you children instruments. As benefit for all souls depends upon you souls, do you pay this much attention to yourselves at every step? When you have this awareness, carelessness and laziness, that at present are visible in most of you in one way or another, will finish. This is why instead of ascending you come to a standstill. You also have become very clever in remaining at a standstill. What cleverness do you show? Instead of using the points of knowledge accurately or the methods that you have received from the Father from time to time accurately, you misuse them. You change the meaning and just hold onto the words. You are influenced by your old nature, that is, you change the real meaning under the influence of your nature

07/06/77

The elevated treasure of the confluence age is supersensuous joy. Do you experience the attainment of this treasure? Have you received the treasure of supersensuous joy? Why do you lose the treasures you have found? How should you guard them? By paying attention! If you pay inadequate attention you lose the treasures you have received. Will you receive these treasures ever again throughout the entire kalpa? You should look after something so invaluable with such great care. Generally, a very good item is guarded with great care. However, when those guarding it become careless, there is a lot of damage. When you become careless here, you lose your treasures. You need to pay attention constantly. It should not be that you pay attention when you sit for remembrance at amrit vela, and that your attention becomes slack when you start to do other things. You think that by paying attention at amrit vela, you have done all you need to do, but you need to pay attention whilst moving around as well. If you do not experience supersensuous joy at this time, you can never experience it at any other time. Within the account of five thousand years, this time is very elevated. What would you be doing if you are not paying attention for a short time for such an elevated attainment? Karma and yoga should be performed simultaneously. Yoga

means to pay attention to remembrance. Just as you do not stop performing actions, so you cannot stop having remembrance. This is known as being a karma yogi.

16/06/77

Secondly, reduce your weight. Firstly, you are engaged in finishing the burden of the accounts of the past births, but that burden is not a big thing. However, after becoming a Brahmin, after being called a Brahma Kumar or Kumari, a world benefactor and a world server, if you then commit any sin, whether in act or thought, then the burden of that is a hundred times greater than the first burden. How many such burdens have you taken upon yourself due to the influence of your sanskars, nature, arrogance of your knowledgeable intellect, your desire for name and fame or for attaining some facilities for yourself, or due to carelessness and laziness? Whilst calling yourself a gyani or serviceable soul, always pay attention that you do not become an instrument to cause disservice instead of service by performing any such acts or spreading such vibrations. Let there be service, but also remember that disservice performed once destroys ten times as much service. Just as you erase something with an eraser, so too, disservice performed once destroys the account of ten times as much service. Yet, such souls may continue to think that they are doing a lot of service. Because they have an empty account, the signs of this may be visible, but because of their arrogance, they parade themselves as being very clever. What is the sign of this? There is no experience of power or attainment in their remembrance. There is no contentment inside. At every moment, one or another situation, person or material possession becomes instrumental in making their stage fluctuate and finishing their happiness and power. The external show will be so beautiful that, because of not recognising this, other souls will consider such souls to be happy and good effort-makers. However, inside there is nothing but emptiness out of confusion. The account of name and fame is full but the accounts of treasures and experience are almost empty, that is, they are just in namesake. What other signs are there? Because of being influenced by obstacles, such souls will themselves be an obstacle to service. They are called destroyers of obstacles, but they themselves become obstacles. Because the weight of this burden continually increases for such souls, from time to time, the many types of waste thoughts and peacelessness of the mind also increase.

Secondly, because you are heavy, your speed of effort cannot become fast. Let alone taking a high jump, you are not even able to run. You make plans to do this or that, but you do not succeed. The third deep aspect is that souls who are so heavy, who become instruments to create obstacles or do disservice, are unable to achieve success, because they waste their body and mind that they have surrendered to Baba and the wealth they have received for Godly service. They accumulate a burden from wasting these treasures because of obstacles. Therefore, now understand clearly the deep secrets of sin! What do you have to do now? Do not waste anything and reduce your weight! Before going to the court of Dharamraj, become your own Dharamraj. Open your entire account book and check what still remains in your accounts of sin and charity and what you still have to accumulate. Make a special plan for yourself to destroy the account of sin and increase the account of charity. BapDada looks at the accounts of the children and feels that they should all become prosperous. (There was heavy rainfall.) Even the elements are teaching you a lesson. Just as the elements are carrying out their task with full force according to the season, so too, it is now the season for Brahmins to accumulate an income. Therefore, according to the season, accumulate with full force.

28/06/77

Do you know the importance of the confluence age and thereby accumulate in every thought and at every second? No time is wasted, is it? Even when a second is wasted, the value of that second is very great. Just as you receive a hundred-thousand-fold for one, so too, if you waste even a second, you have wasted a hundred-thousand-fold. Do you pay this much attention? You don't become careless, do you? It is no longer the time for this. At the moment, everything is OK because no one is checking your account, but in just a short while, you yourself will have to repent. This time is very

valuable and it is through the blessing of this time that you can become an invaluable jewel. An invaluable jewel would spend his time in an invaluable way. By considering yourself to be an invaluable jewel, every second and every thought you spend will also become invaluable.

18/01/79

Teachers should always remain alert and ever-ready. You should not have the slightest trace of either physical or subtle laziness. There can be laziness in making effort or even laziness in doing anything physical. When you become disheartened about your efforts, you become lazy. "What can I do? I can only do so much! I can't do any more than this! I don't have any courage! I am moving along and doing my best!" Becoming tired of making effort is another sign of laziness. Those who are lazy become tired very quickly, whereas those who are enthusiastic remain tireless. Therefore, teachers are those who don't become tired of making effort and also don't allow others to become tired. So, you are all-rounders and also remain alert.

10/12/79

In fact, Maya is also very clever. She comes especially at that time to separate you from the Father. She cajoles you with her games of excuses. Just as a gambler would attract people through his dealings, in the same way, Maya also cajoles you with many types of excuses of carelessness, laziness and waste thoughts. Then, you lose your golden chance. Moreover, because of losing such a precious time; because of depriving yourself of easy attainment, your foundation for the whole day becomes weak. No matter how much effort you make throughout the whole day, yet because the beginning of the day, that is, the time of laying the foundation was weak you therefore have to labour hard and receive less attainment. Because of receiving less attainment, you experience two types of stage. Firstly, whilst moving along, you experience tiredness, and secondly, you become disheartened. What do you then think? "I don't know when I will reach my destination. Is the time far or close? When will revelation take place so that we can go to the golden-aged world? How much longer will I have these bondages of this household?" You put aside the attainment of the present time and start looking to the future.

17/12/79

At this time, nature is only giving you small tests, but in the final paper, all five elements will be very fierce. Firstly, nature will be very fierce, and secondly, because the five vices are coming to an end, they will come to you in their fiercest form and make their final attack on you. Thirdly, there will be the various types of all souls. On one side, you will be attacked by tamoguni souls, and on the other side, there will be the various cries of the devotees. What will be the fourth thing? Your old sanskars! At the final moments, even they will be looking to take their chance. They will come and bid you farewell once and for all time. In what form will your sanskars come? They will come to some of you in the form of suffering of your karma, and to others, in the form of bondage of your karmic relationships. To some, they will come in the form of waste thoughts and to others, they will especially come in the form of carelessness or laziness. Everywhere the atmosphere will be one of upheaval. The authorities of government, religion, science and all other fields of physical power will be in upheaval. At such a time, will you remember how to put a full-stop or will a question mark appear to you? What's going to happen? Are you sufficiently experienced in the power to pack up? Are you able to observe and not see? Are you able to listen whilst not hearing? Whilst observing the upheaval of nature, you masters of nature will have to quieten it down. With your stage of knowledge of how to put a full-stop, you will have to stop all the upheaval of nature. You will have to transform its tamoguni stage into its satoguni

stage. Are you practising this to such an extent? Are you invoking such times and accumulating the power to pack up within yourself? You especially need to practise this. One moment, be corporeal, the next moment, become angelic and the next, incorporeal. It should be very easy for you to stabilise in each of the three forms. Just as you are easily able to stabilise in the corporeal form, in the same way, the angelic stage and the incorporeal stage are also both your own natural stages.

24/12/79

All the souls of the world should constantly remain emerged in front of you. The moment you invoke those souls, they should immediately also have the thought to create a future for themselves. This thought of theirs should emerge from your thoughts. To be a world benefactor means to be an image of support for the world. Therefore, even the slightest carelessness on your part would make the whole world careless. Therefore, you should be paying this much attention.

26/12/79

The special attention you now have to pay is of finishing all your waste thoughts. Do all of you consider yourselves to be powerful souls? To be a powerful soul means to be someone whose account of wastage is finished. Otherwise, you will waste a lot of time in wasteful thoughts, wasteful words and wasteful actions in your Brahmin life. You would then not be able to accumulate as much income as you want. Your account of waste would stop you from becoming powerful. Now finish your account of waste. When you start a new account, you finish your old account. So, now, pay special attention to finishing your account of waste and constantly remain powerful. You master almighty authorities are able to do whatever you want. Just as when someone has physical strength or wealth, he can do whatever he wants. If he has no power, then, even though he may want to do something, he feels desperate to do it. Therefore, what can you master almighty authorities not do? You simply need to pay attention. You need to pay attention repeatedly. If you pay attention at amrit vela and at night, but become careless during the day, what would be the result? Your account of waste will not be finished. Some of your old accounts will still remain. Therefore, constantly pay attention and remember that you are a master almighty authority. You need to check yourself very well, because, even now, Maya is sitting very cleverly to take her turn. She becomes the cleverest of all at the end, because she has to be bidden farewell at the end. Therefore, her cleverness will be displayed. This is why you must constantly pay attention. You do pay attention that you go to class and that you have remembrance, but you need to pay attention repeatedly. The sign of those who constantly pay attention is that they remain free from tension. You are the specially loved ones. You belong to the Father and your star of elevated fortune has now begun to sparkle. Therefore, what else do you need? You have been given just this little work of constantly having to pay attention with your intellect.

18/11/81

When you say the word "Baba", again and again you should experience something new every time. When you came in the beginning you used the word "Baba". You used the same word "Baba" when you arrived in Madhuban. Now, you are to return home, you will use the same word, "Baba". However, there will be such a vast difference in the way you said that when you came and the way that you say it now. You have this experience, do you not? It is the same word "Baba", but, on the basis of your heart's attainment, your experience of the same word "Baba" has grown. Therefore, there is a difference, is there not? In the same way, have a new experience with all the virtues every day. You are an embodiment of peace, but on the basis of which point, do you experience peace? For instance, when you say, "I, this soul, am a resident of

Paramdham", you experience peace. And, when you say, "I, this soul, am an embodiment of peace and happiness in the golden age" that experience is different. In the same way, whilst performing actions and in the midst of peacelessness, when you say "I, this soul, am an embodiment of peace", that experience is something too. Although you are an embodiment of peace, there is a difference in all three, is there not? Therefore, there should be daily progress in your experiencing being an embodiment of peace. Sometimes, experience being an embodiment of peace through one point, and at other times through another point. Then, you will have new experiences every day. By remaining constantly busy in this, you will experience something new all the time. Otherwise, whilst moving along with the same method of remembrance and the same method of listening to and studying the murli, you begin to experience that to be a common thing. This is why the enthusiasm always remains as it was; it doesn't increase. The result is that you sometimes become careless: "I know how to do this! I already know this". Then, instead of the flying stage you come into the stage of standing still. This is why you definitely need this method for yourself and for the souls for whom you become instruments. Constantly experience newness. Do you understand? The majority of you souls are instrument souls. Therefore, you definitely have to imbibe this speciality. Every day extract one or another point. What are the points to experience being an embodiment of peace? Similarly, keep the special points of being an embodiment of love and bliss in your intellect and have new experiences every day. Always remember to experience something new each day and give others that same experience: Then, when you sit down for amrit vela you will sit with great interest. Otherwise, there is a wave of laziness. When you receive something new you don't feel lazy. When there are the same things again and again, laziness creeps in. Therefore, do you understand what you have to do? Did you understand the method? OK. If you have any questions, you can ask them now. The foreigners generally like variety anyway. When you have a picnic you need something savoury and something sweet. You need many varieties. Similarly, whenever you sit down for a special experience, consider yourself to be going to BapDada for a variety picnic. As soon as you hear the word, "picnic", you will become alert. Laziness will go away. In any case, you all like having picnics and going out, do you not? So, go out! Sometimes, go to Paramdham. Sometimes, go to heaven. Sometimes, go to Madhuban. Sometimes, go to the London centre, and sometimes go to Australia. When there is variety you feel entertained.

14/03/82

The path of effort is an unlimited path. Therefore, do you understand who is called an easy effort-maker? One who doesn't sprain his ankle, but becomes a guide for others and easily helps others to go along the path. An easy effort-maker doesn't just have love, but remains absorbed in love. Such souls, who are absorbed in love, easily remain distant from the vibrations and atmosphere everywhere, because to be absorbed in love means to be as powerful as the Father and to remain safe in every situation. Being equal is the biggest safe of all. It is a safe that is Mayaproof So, do you understand what easy effort is? Easy effort means there is no carelessness. Some move along whilst considering carelessness to be easy effort. They are not constantly full of all treasures. The greatest quality of those who are careless effort-makers is that their conscience will continue to bite them internally and externally they would be singing. What would they be singing? They would continue to sing songs of their own praise. Easy effort-makers will constantly experience the company of the Father. Are you such easy effort-makers? An easy effort-maker can experience a constantly easy yogi life. So, what do you prefer? To be an easy effort-maker or a difficult one? You prefer easy efforts, do

you not? Since the Father is giving you something you like, why don't you take it? "It happens against my conscious wish!" These are not the words of a master almighty authority. If you have a desire and your actions are something else, should you be called a Shiv Shakti?

11/04/83

Have you attained all the treasures of the confluence age? You don't consider yourselves to be lacking any of the treasures, do you? The time for remaining empty has now passed. It is now time to fill yourself. This is also the time to experience having received all treasures. When you attain something that was unattainable, you become intoxicated. Become souls who are full! You don't say that you have all powers, but that you don't have the power to tolerate or the power of peace. You do this, don't you? That you sometimes feel a little anger or a little forceful! There is no place for anything else in something that is full. If you are shaken by Maya, it means you are empty. The fuller you remain, the less shaking there is. Have you bidden farewell to anger, attachment and everything else or do you make your enemies into your guests? Only when there is carelessness do enemies enter by force. If the lock is strong, enemies cannot enter. Nowadays, people have a secret lock in order to remain safe. Here too, you have a double-lock. Remembrance and service is the double-lock. You will remain safe with this. A double-lock means to remain double busy. To remain busy means to remain safe. To maintain this awareness constantly is to apply a lock. Don't take it for granted that you belong to Baba anyway, but become an embodiment of remembrance again and again. Anyway, when you belong to Baba, you should be an embodiment of remembrance. There should be that happiness. If you do belong to Baba, you should also have attained that inheritance. Don't be careless by taking it for granted that you belong to Baba anyway, but, at every second, experience yourself to be full and powerful. This is known as being an embodiment of remembrance and an embodiment of power. Maya should not come to attack you, but to salute you.

13/04/83

it is the season to eat instant fruit. Just have one powerful thought or perform one powerful action and through that one seed, you attained multimillionfold fruit. So are you attaining the fruit of the season, that is, easy fruit? Do you experience the fruit or is that, before the fruit emerges, Maya, the bird, spoils it? So, do you pay this much attention, or is it that even after making so much effort, after having yoga, studying everything and serving according to your capacity, you don't attain as much as you should? It should happen always, because you receive multimillionfold return of one. Therefore, that is the attainment of countless fruit, is it not? Even then, that attention doesn't remain all the time. It doesn't remain to the extent that it should. What is the reason for this? The seed of the thought and action is not powerful, the ground of the atmosphere is not powerful, or the ground and the seed are all right, and the fruit does emerge, but with the limited thought that "I did this", you eat fruit that's unripe. Or the many different problems of maya, the atmosphere, the influence of bad company, the dictates of the self and others, and the birds of waste thoughts spoil the fruit and this is why you remain deprived of the treasures of the experience of the fruit, that is, the attainments. The words of such deprived souls are, "I don't know why". You are not those who make such wasteful effort, are you? You are easy yogis, are you not? Why do you labour in the season of easy attainment? You have received an inheritance, a blessing; it is the season and you also have the Bestower with a big heart. The Bestower of fortune has a generous heart, and so why do you labour? The children who are constantly seated on the heart-throne don't need to labour. You have the thought and you achieve success. You put on the switch of the right method and you attain success.

You are such embodiments of success, are you not? Or do you make effort and become tired? The reason for having to labour is carelessness and laziness. You don't stay in the fortress of being an embodiment of awareness. Or you do stay in the fortress, but you open a door or a window of the lack of one or another power. This is why you give a chance to maya. Check which power you lack, that is, which way is open. If there is no determination in your thoughts, then understand that the door is a little open. This is why you say that you are moving along well, that you are observing all the disciplines, that you are following shrimat, but not with number one happiness and determination. You are not observing the disciplines with a feeling of compulsion or fear with the thought that you have to observe the disciplines, or because of being concerned with what the Brahmin family would say or think, are you? The sign of determination is success. Where there is determination, it is not possible for there not to be success. You would attain what you never even thought of, that is, your attainment would be greater than you even thought. So, at present, this is the age of receiving all attainments easily.

29/12/83

At present you invite them; you call them, but later on they will beg you for a meeting of even a second. They will say: "Please let us meet." Such practical embodiment of visions you will become. At that time they will realise the importance of your highest life and highest achievements more than they do now. Even amongst you, some of you forget the highest life and achievements because of your ordinary actions and carelessness but when the souls who are lacking the achievements will come to you thirsty for the achievements, at that time - you will realise your importance much more and will experience who we are and who they are. At this time because you are getting so many treasures from Baba so easily, this is why sometimes you don't give that much value to your life and the treasures that you receive therefore you think it to be very ordinary. But each version, each word that Baba speaks, each second, each breath of Brahmin life is so elevated. This you will experience very soon in the future. Every second of Brahmin life gives the achievement of highest fruit not just for one life but many. One second lost means the fruit of many births lost. You are such elevated souls with such an invaluable life, such elevated fortunate special souls you are. The Father has come to meet such elevated children. Do all double foreign children always remember this or sometimes remember and sometimes forget how elevated this life is? So remember this always. Haven't you become the embodiment of such remembrance? Such elevated life? Those who are the embodiments of that remembrance can't forget. They don't have to remember with effort but are already the embodiment of that remembrance.

18/02/84

The other thing is that as the soul moves along making effort it experiences the attainment of effort, and it has the intoxication and the happiness of great attainment, and it says, "I have found everything, I have experienced everything, I have become mahavir, maharathi, gyani, yogi and also a server." This attainment is very good, but in the intoxication of the attainment carelessness also comes. What is the reason for this? The soul is a gyani, and a yogi, and a server, but is there the experience of the flying stage at every step? Whilst you continue to live, fly in the flying stage at every step. Has there been further newness in attaining the aim in whatever it is you do today? Or does the soul think that it has reached the limit of perfection at the point that it has reached now? It is essential to have intoxication and happiness in the attainment of effort, but it is also essential to experience the progress of the flying stage at every step. If there isn't the balance, then carelessness will not allow you to attain blessings.

07/05/84

1. Firstly, just like those who sleep, there were souls sleeping in the sleep of carelessness: because of some loud noise or because they has been shaken awake for a while with a thoughts, "what happened?" Then gradually were overcome by same sleep of carelessness with the thoughts, " these things happen " they pulled the sheet on themselves and went back to sleep. They thought, "It is still rehearsal, the end will come later", and with this they pulled the sheet up to their faces.

2. Secondly, there were some who were sleeping in the sleep of laziness, with the thoughts, "All this was going to take place, and so it did take place. We are making effort any way, and we will do so later as well. At this confluence age, we have make effort any way. Some has been make and we will do more later while awake they continue look others, as if they had remove their face from under the sheet and were looking at the those still sleeping they thought "Those who are famous are also moving same speed as we are " and in this way, seeing the weakness of others, instead of the attitude "follow Father", they change it to "follow Brother" and "and "follow Sister" they follow their weakness. Those who had such thoughts were sleeping in the sleep of laziness, but had definitely still been awakened. Some even renounced the sleep of laziness with hope and enthusiasm, and even made progress in the upliftment for self and in uplifting service. The upheaval shook them and then they also moved forward, but the sankars of laziness intermittently attracted them; nonetheless, the upheaval shook them and enabled them to move forward.

19/11/84

The speciality of the confluence age is to swing in the swing of supersensuous joy, to dance constantly with happiness. If there is not experience of this speciality in the confluence age what would one say? So check yourself: Is there any bondage in thoughts? There may be bondage to waste thoughts. There may be thoughts of jealousy and conflict. There may be thoughts of carelessness. There may be thoughts of laziness. All these different thoughts are signs of bondage by thoughts. So, today, BapDada was seeing these bondages, seeing how many liberated souls there are. The thick ropes are finished; there remain only the subtle threads. These are thin threads but they are good at tying you. At such times, the soul doesn't know it is being tied in bondage. This is because the bondage brings temporary intoxication. Someone who is physically intoxicated might be unaware of having fallen; he may be in a gutter, yet thinks he is in a palace; his hands are empty yet he may think he is a king. So, too, someone with this intoxication never considers themselves to be wrong. They constantly try to prove they are right. Or they are careless and allow it to continue, saying, "Well, such things always happen". Only the bondage of thought has been mentioned today.

02/12/85

The fourth aspect of the arms is power. So check: to what extent have you become powerful, to what extent are thoughts, vision and attitude powerful? Powerful thoughts are revealed through the vision and the attitude and then, because these are powerful, others can also be transformed. With thoughts an elevated world is created. With your attitude the atmosphere can be transformed. With your vision you can give others the experience of the form of the bodiless soul. So are you such powerful arms, or weak ones? If there is weakness then you are on the left side. Do you now understand what is meant by the right hand? All of you are the arms, but of which quality of arms you can recognise for yourself through these specialities. If someone else were to tell you you were not a right hand then you would try to prove yourself to be one and would be stubborn. But recognise yourself, knowing exactly who you are and what you are, because there is still a little time left to transform yourself. Don't allow any carelessness

and think, "I am O.K". Sometimes the consciousness bites and out of arrogance or carelessness there isn't the transformation with which to move forward; so be liberated from this. Check yourself in an accurate manner. It is only through this that there can be benefit for the self.

16/12/85

this year is extra. Just as there is this auspicious age, this is the year of a golden chance for effort and transformation. Don't waste this year of special blessings and help as if it were an ordinary one of the 50 years. Still, Baba, the Ocean of Love, has love in all relationships and though seeing carelessness and ordinary effort, 'it is as if He has not heard or seen them. With the extra help of love He gives extra marks and enables you to move forward. Time is changing and so understand the depths of karma and take benefit from the time. It has been said that the 18th chapter has begun. The speciality of the 18th chapter is to become the embodiment of remembrance. Not remembrance one minute and forgetting the next. To become the embodiment of remembrance means remembrance over a long period of time in an automatic, easy way. Finish the sanskars of battling, the sanskars of labour, the sanskars of confusing the mind. Otherwise, in the final moments, these sanskars of a long period will be the ones to lead you to your destination. It has been said that, now, the end of time for effort over a long period is being reached and that the account of weakness of a long time is to begin. Do you understand? This is why it is the special time of transformation. Now Baba is the Bestower, but later He will start taking accounts. Now, it is simply the account of love. What will you do? What will happen during the 18th chapter has been told already. By becoming the embodiment of remembrance you will become free from attachment. As yet, the lists of attachments are very long. Become free from attachments; become detached and loving.

20/01/86

Purity in your mind, words, actions - relationships and connections are included in actions - and dreams is called complete purity. Because of carelessness, some children try just to make do and move along with the older ones or younger ones, saying, "My intention was very good, but the words just emerged." Or, "That was not my *aim*, but it just happened." Or, "I only said that or did that as a joke." This is also making do, and that is why the worship of you is also just making do. This carelessness makes you numberwise in the stage of being fully worthy of worship. This too is accumulated in the account of impurity. You were told that the sign of worthy-of-worship pure souls is that all four types of their purity will be natural, easy and constant. They don't have to think about it, but the dharna of purity automatically makes their thoughts, words, deeds and dreams accurate. Firstly, accurate means to be *yogyukt* and secondly, accurate means that every thought would have a meaning; it would not be meaningless. You would not say, "I said it just like that, for the sake of it; it just emerged; I just did it or it just happened. Such pure souls constantly remain accurate and *yuktiyukt* in every action, that is, through their whole day's activity. This is why every action of such souls is worshipped, that is, their whole day's activity is worshipped. A viewing is given of all their different activities from the time they wake up to the time they go to sleep.

If any action is not accurate or not constantly according to the timetable created for Brahmin life, then, because of that difference, there will be a difference in the way that you are worshipped. For instance, if someone is not disciplined in waking up at *amrit vela*, then, in their worship too, their worshippers will also fluctuate in worshipping them, that is, the worshippers will also not wake up at the right time and worship them; they will only worship them when it suits them. Or else, if they don't experience an awakened stage at *amrit vela*, if sometimes they sit under compulsion, sometimes with laziness and sometimes with alertness, then their worshippers too will worship them under compulsion or laziness; they will not worship them in the right way. In this way, every action of the timetable affects becoming worthy of worship. Not to move along in the right way, to fluctuate in any part of the timetable is also counted as a trace of impurity because laziness and carelessness are also vices. Actions that are not accurate are a vice. Therefore, that is a trace of impurity, is it not?

Because of this, you become numberwise in attaining a worthy-of-worship status. So, what is the *foundation*? Purity.

17/10/87

BapDada was seeing the *result* from the beginning till now, of how much a child maintains courage and on the basis of this becomes worthy of receiving help from the Father and becomes an easy effort-maker and continues to move forward, and how far he has reached. So what did He see? The Father's help, that is, the gift from the Bestower and the blessings from the Bestower of Blessings are like an ocean. Some children who are taking from the Ocean become as full as the ocean and make others the same. However, other children, because of not knowing the way to receive help, or, instead of taking help, play games of their own effort in sometimes being intense in their speed and at other times becoming disheartened continue to fluctuate in that way. Some children sometimes receive help and sometimes have to labour. They have help for a long time, but then sometimes, because of their carelessness, they forget the way to take help at that time and, instead of maintaining courage, they become arrogant and think that they are always pure. "If the Father doesn't help us, who else would He help? The Father is bound to help us." Because of this arrogance, they forget to take help through the method of maintaining courage. The arrogance of carelessness and the arrogance of paying *attention* to the self, deprives them of receiving help. They think that they have now had a lot of yoga, that they have become gyani souls, yogi souls and have become very well-known servers, that they are *in charge of centres*, that their kingdom of service has been created, that nature has also become worthy of serving them and they are living their life comfortably. This is carelessness in paying *attention*. Therefore, as long as you live, you have to study and pay *attention* to becoming complete, and also pay *attention* to developing an attitude of unlimited disinterest. You forget this. You saw Father Brahma: until he reached his final complete karmateet stage, he paid *attention* to himself, to service, to having an attitude of unlimited disinterest, as though in a *student life*; he became an instrument and demonstrated this. This is how he maintained courage from the beginning until the end. He became an instrument to give courage. So, he became the foremost worthy one in receiving the Father's help and thereby attained *number one*. Even though his future was fixed he did not remain careless. He constantly continued to tell the children about his experiences of intense efforts until the end. He became absorbed in the Ocean of Help to such an extent that, even now, like the Father, he is helping all the children in an avyakt way. This is known as taking one step of courage and becoming worthy of receiving multimillionfold help.

BapDada saw that even though some children are worthy of receiving help, they remain deprived of it. Baba said that the reason for this is forgetting the method of maintaining courage, because of arrogance, that is, carelessness, and because of a lack of paying *attention* to the self. When you don't have the right method, you remain deprived of blessings. Although you are children of the Ocean, you become like small ponds. Just as the water of a pond just remains in one place, similarly, you just stand in the midst of effort (stop making effort).

22/11/87

Use these at the time of the different obstacles from Maya or when you have different problems of nature: according to the situations or according to the obstacles, whatever points I churned, will these jewels of knowledge make me or can they make me a conqueror of Maya? Did that happen *practically*? That is, did you become a conqueror of Maya? Or, is it that you thought that you would become a conqueror of Maya, but instead you had to labour or your time was wasted? This proves that the method was not accurate, and this is why you didn't experience success. You also need the method and practice to *use* these things. Just as *scientists* bring very *powerful bombs*. They believe that with those they will definitely be victorious. However, if the person *using* those bombs doesn't know how to *use* them, then even though they are *powerful bombs*, when they just fall here or there, then they are wasted. What was the reason? The method to *use* them was not accurate. In this way, every jewel of knowledge is extremely valuable. Situations and obstacles cannot remain when you have the jewels of knowledge and the power of knowledge. However, if you don't have victory, then understand that you don't know the method to *use* them accurately. Secondly, by not constantly having the practice of churning, at the time of need, when you suddenly try to use them, then you are deceived. You then have the carelessness that you have the knowledge in your intellect anyway, and that you will use it at the right time. However, you need constant practice and practice over a long

period of time

10/01/88

According to the drama, it is fixed for service to increase. No matter how much you think that it has now become too much, the destiny of the drama is also fixed. Therefore, you have to make *plans* for service and all of you have to become instruments and make it happen. No one can change this destiny. The Father may want to give you a *rest* from service for one year, but He cannot change this. Would you be able to sit without doing service? Just as remembrance is the nourishment of Brahmin life, similarly, service is also nourishment for this life. Can anyone live without nourishment? However, *balance* is essential. Do not do so much that there is pressure on your intellect and do not do so little that you become careless. Let there neither be any pressure nor any carelessness – this is called *balance*.

20/02/88

Today, BapDada is drawing special attention to speech, that is, to words, because speech, that is, words have a connection with both the self as well as with service. It has been seen that you have special programmes every now and then in order to stay in remembrance through the mind and for your progress. However, there is a lot of carelessness in words. This is why BapDada is especially making you underline this. In order for there to be progress in efforts and service, two years ago, BapDada told the maharathi souls who are moving forward as well as everyone else, three things for speech. Do you remember this? Speak less, speak softly and speak sweetly. Do you remember this? The sign of those who speak of wasteful things is that they will speak a lot. They will control themselves by compulsion according to the time and according to the gathering, but inside they will feel as though someone has forced them to remain in silence. What is the greatest damage caused by wasteful words? Firstly, the energy of the body finishes because you use it, and secondly, time is wasted. What habit would those who speak of wasteful things have? They will make a small thing into a very big thing, and their way of speaking will be as though they are telling a story.

14/01/90

BapDada was having a spiritual chit-chat today that all children are very clever in knowledge, that you have become the embodiment of the points, but that there are the points for knowing each weakness. You know what should not happen, what you should not do, and know that you have to become the embodiment of a point. However, you do not know how to apply a full stop to whatever wasteful things you saw or heard or that were done by you. You are the embodiment of the points, but what is especially needed for becoming the embodiment of a point? Mercy for the self and mercy for others. On the path of bhakti also, you must have seen the true bhagats, or you yourself may have been the true bhagats. It is recorded within the soul; think about that! The true bhagats are those who are constantly merciful. This is why they are afraid of performing sinful actions. They are afraid of sin, but not afraid of the Father. This is why they are saved from many sinful actions. So, on the path of knowledge also, those who are accurately merciful do not fear these three things, but they do have the power to step away from these things. Those who do not have mercy know it and understand it, but still become influenced by three things. They are carelessness, jealousy, and hatred. Ninety per cent of the reasons for any weaknesses or defects are these three aspects. Those who are merciful have a pure desire to step away from Dharamraj, Baba's companion, they do not ever do anything out of fear as the bhagats do. But because of the Father's love, Brahmin souls do not become careless due to the sweet fear of their not being able to go with the Father or of having to cross the land of Dharamraj. Call it a fear, or call it stepping away; the love of the Father makes them step away from this. The mercy in their heart finishes their carelessness. And when there are feelings of mercy for the self, so then as are the attitudes and the awareness, in the same way, they automatically become merciful for the whole Brahmin world. And this accurate mercy is based on knowledge. Mercy without knowledge can sometimes create a loss, but mercy based on knowledge does not allow the feelings of jealousy or hatred to emerge from the heart. Together with mercy based on knowledge, there is also the intoxication of the spirituality of the self. There isn't simply mercy, but as well as the mercy, there is also the intoxication. There is the balance between the two. Because, if it isn't mercy based on knowledge, if it is ordinary mercy, there is then the possibility of becoming influenced by that soul, whether in the form of attachment or in any weakness. You must not even be influenced. Why? You should neither have hatred nor become influenced because you

have the influence of the Father on your body, mind and intellect. You do, do you not? Or, do you still have to become influenced? Since the mind and the intellect have become influenced by One, they have become influenced by the Highest-on-High, how can they be influenced by anyone else? Is it possible? What happens if they are? What would you call this? To use for yourself that which you have given away; what would you call this? Mixing other things with someone else's treasure. Since you have given the mind and you have given the intellect, they do not remain yours, and so why are you influenced? Are they yours? Do they belong to you? Or have you given them to Baba? What have you done? Have you kept half and given away half? You haven't done half and half, have you? Everyone has given the mind and intellect to the Father. Have you given them? Say yes or no! Achcha, have you given them fully, or only half? Achcha, those who have given them fully, raise your hands. Think about that! Baba is talking about full. Raise your hands high. Achcha, some of you haven't raised your hands. Those who haven't raised their hands due to one reason or another, raise your hands. Are you making preparations to give them? Why? Just see, what is the foundation, the great mantra of Brahmin life? It is manmanabhav, is it not? This is the greatest mantra, is it not? So, have you not become manmanabhav? So what was I telling you? A soul that is merciful on the basis of knowledge cannot be influenced by any soul, whether it is their virtues, whether it is their service, or whether because of attaining some form of co-operation from them from time to time. Why? Because such a soul has unlimited disinterest, he does not see anything except the love, co-operation and company of the Father. Nothing else enters his intellect. This soul always has the awareness: "I wake up with You, I go to sleep with You, I eat with You, I do service with You, I become a karma yogi with You". Even if he receives co-operation from any elevated soul, who is the Bestower for that soul? So where will the intellect go? It will go towards the Father, will it not? Take co-operation, but do not forget who the Bestower is. Whose directions do they imbibe to give you co-operation? Shrimat is only of the one Father. A soul becomes an instrument and gives you the awareness of Baba's shrimat. That soul will not say that this is her own shrimat, but she will follow Baba's shrimat and remind others to follow Baba's shrimat. Any instrument soul, any elevated soul, will never say: Follow my directions. They will never say: My directions are shrimat. They remind you of shrimat once again. This is called accurately taking co-operation and giving co-operation. Wherever you look, from the beginning until now, no-one has ever said that this is Dadi's shrimat, or that this is Didi's shrimat. It is the Father's shrimat. They become instruments and they remind you of the power of shrimat. This is why you must never be influenced by any soul. If you are influenced by anyone in any aspect, whether it is because of the praise of that one's name, that one's beauty or speciality, the intellect will become trapped due to attachment and influence. And if the intellect is trapped, there cannot be the flying stage. You can even become impressed by yourself: My intellect is a very good planning intellect, my knowledge is very clear, no-one else can do service in the way that I can, I have an inventive intellect, I am virtuous. Do not become impressed with yourself in this way. Who is the Bestower? You have specialities, you have a planning intellect for service, but who made you an instrument for service? Did you become this by yourself? Did you know what service is? You did not know yourself, so how could you know service? This is why, for self-progress, it is essential to have a merciful heart on the basis of knowledge. Then both jealousy and hatred will be finished. Nowadays, the main reason for the lack of fast speed is just this: jealousy, hatred or becoming influenced whether by others or by oneself. The fourth thing you heard: carelessness. "This happens anyway", "It will happen", "It will be ready at the right time": this is carelessness. BapDada had told you of a laughing matter previously also: the farsightedness of Brahmin souls is very clear, but the nearsight is a little weak. This is why they see the weaknesses of others quickly, whereas they see their own weakness a little later.

31/03/90

Now, in the result of the majority it is seen that you pass very well in many things. But you allow the old nature and sanskars to emerge in your new life. That nature and sanskar clash with the sanskars and nature of others. Your weak sanskar clashes with the sanskar of others. This weakness especially causes obstacles in your being able to reach your aim. Instead of passing fully, it makes you just have pass marks. Don't allow your nature and sanskars to emerge in thoughts or actions and don't allow them to clash with the weak nature and sanskars of others. Both require the power of tolerance and the power to accommodate. The lack of these does not allow you to come close, to pass fully and

because of this sometimes carelessness and sometimes laziness emerge. To allow the mind and the intellect to concentrate during the Year of Tapasya means to stabilise in the one thought that I have to pass fully. If the mind and intellect fluctuate even slightly, stabilise them once again with determination:

13/02/91

when you have said: 'Everything is Yours': it is not simply the body, but also the mind, wealth and objects; not just wealth but objects are also wealth. Where do objects come from? They come through wealth, do they not? Therefore, to waste any object, any physical wealth, to have wasteful thoughts in the mind, to perform wasteful actions through the body, and to waste time through the body are also counted as a waste. One who is honest does not use his body in a wasteful way, for anything wasteful. He does not even use his thoughts for anything wasteful. Whether it is an object of the yagya, or wherever you live, whether in a household, in a centre, or in Madhuban, everyone's mind, body and wealth belong to Baba. Or, do those who live in a household think that they are not surrendered, and so everything is theirs? This has been given to you in trust by Baba to look after. Honesty means never to misuse anything given to you in trust. To waste means to misuse that which is given to you in trust. So the sign of being honest is that the soul cannot misuse anything that is given in trust. You will not waste even a small object. Many times, because of the carelessness of your intellect or because of carelessness in performing actions through the body, even small objects are wasted. Then you think, 'I didn't do it on purpose, it just happened'. Just to let it happen means carelessness. Whether it is the carelessness of the intellect or, of labour through the body, both types of carelessness create a waste. So do not waste anything. From one, let there be a ten-fold increase; not that there should be a waste. BapDada always refers to this with the one slogan: "Less expenditure, greater splendour". This means to increase and the other means to lose. An honest soul means one who constantly uses the mind, body and wealth in a worthwhile way. This is the sign of an honest soul. A tapaswi means one who experiments with all these specialities of honesty in every action. It should not be that you say, 'Everything is merged and I know everything', but no, the meaning of tapasya and yoga is to use it for experimenting. If you do not use these specialities in your experimentation, then you are not those who experiment (prayogi) nor are you yogis. BapDada has given all these treasures in order for you to experiment with. The more you become those who experiment, then the more progress will be seen in those who experiment. If there isn't progress, then you are not those who experiment. Many souls internally feel that they are neither moving forwards, nor are they moving backwards. They are as they have always been. Many also say that they were very good in the beginning, and that they had a lot of intoxication, but now, the intoxication has reduced. Is that progress, or is that something else? Is that the stage of flying, or the stage of standing still? Or, is it any other stage? Be the ones who experiment. The meaning of honesty is that the soul progresses through experimenting. Have you become those who experiment in such a way, or do you keep everything merged inside? Is it good if the treasures stay inside? Are you honest in that way?

18/12/91

Destruction has been spoken about since the time of the beginning of establishment." You have heard everyone's experience saying that the next Diwali is not going to happen. So talk about destruction has been going on since the time of the beginning of the establishment and so many years have gone by simply talking about destruction. There have been so many years, have there not? "Since it has already been so many years, who knows when it is actually going to happen? Let us rest on the Dunlop pillow of a little bit of carelessness and laziness and slack effort. We will be all right in time." You even underline it for Baba, saying: "Just see, we will claim a high number in time." However, BapDada always cautions such children: If you awaken according to time, if you bring about transformation according to time, that is no great thing; but if you bring about transformation before time, then marks will be accumulated for your effort. But if you make effort according to time, the time and not you will receive marks. In your overall result, you will be deceived, because of the sleep of carelessness and laziness; these are also traces of the sleep of Kumbhakarna. It is not a big Kumbhakarna, it is only little. What happened to him? Was he able to save himself? He didn't save himself, did he? In the same way, at the end, you will not be able to make yourself worthy of passing fully. Do you understand? Are you able to understand? Sometimes you have one variety of

heart-to-heart conversation; sometimes the conversation is with a lot of courage and sometimes it is with frivolity and at other times it is with conflict.

15/04/92

What is essential at the present time? The knowledge of the deep philosophy of karma has become merged. This is why there is carelessness. Souls are effort-makers, but there is carelessness in their effort. This is why this is essential at the moment. BapDada sees the result of everyone. Whatever is happening is good, but now, you have to become the best. You have to remain busy, do you not? In what do you have to remain busy for a longer period? What are you having to give a lot of time to? The stage of you people may be that of being detached and loving, but you still have to give time. If this time were to be used in spreading the powerful vibrations of a powerful lighthouse and might-house, what would happen? This is the atmosphere that should be created as a gathering. What would happen then? Would the vibrations then reach the world and nature? This will happen. Now, everyone is waiting in anticipation: "When will our creators and master creators become complete and perfect and allow us to welcome them?" Nature will also welcome you, will it not? It should welcome you with a garland of success. That day will come when the bugles of success will play, and the bugles of revelation will play. They have to play anyway, do they not?

Some part left from book 21/11/1992

Instead of your promise being firm, there is one main reason for the promise being weak or for your being loose in fulfilling that promise. For instance, no matter how big any machinery may be, if even one tiny screw becomes loose, it makes the whole machine useless. In order to fulfil such a promise, you make very good plans and you also make a lot of effort. However, the screw which makes your plans and effort weak is carelessness. That comes in different forms; it constantly comes in new forms. It does not come in the old form. Tighten this loose screw of carelessness. It shouldn't be: "This happens anyway". "No, this has to happen." "This happens anyway. This will do." This is carelessness. "It will happen. Just wait and see. Have this faith. Dadi, Didi, have faith in me, it will happen." It shouldn't be: "It will happen, it happens anyway." You definitely have to become like the father. You have to become that now, not at some future time, now.

There is a third reason for making a firm promise weak. Previously also, you were told something amusing, how some children have very weak short-sightedness whereas their long-sight is very sharp. The short-sight is to see the self and to change the self, and the long-sight is to see others. And what do you see in that? You see weaknesses and not specialities. This is why there is a difference in the zeal and enthusiasm of their determination. "Even the seniors do this. We are the little ones." So the long-sighted vision of seeing weaknesses deceives you. Because of this, you are not able to put the promise into a practical form. Do you understand what you have to do? So now, do you know how to tighten your screw or not? You have the screwdriver of understanding, do you not? You have all the tools, do you not?

18/01/93

BapDada also does not like the children to experience labour or difficulty. You are master almighty authorities and you are in the combined-form with the Almighty Authority. So how can there be difficulty? There is definitely the experience of difficulty when there is carelessness, laziness or when the sanskars of the old past life emerge. Since you have died alive, the old sanskars have also died. The old sanskars cannot emerge. Forget them completely. They belonged to the old life. They do not belong to Brahmin life. Since the old birth has finished and you have taken a new birth, new birth means new sanskars.

Some part left from book 07/03/93

As you walk, move, eat and drink, do you experience yourself as a soul who has a special part to play on the stage of the unlimited world drama? The ones who have a special part to

play will, at every moment, pay attention to their actions, that is, to their part. Because, a whole drama is based on the one who plays the part of the hero. So, you are the support of this entire drama. Therefore, do the special souls, that is, the ones who play a special role, have that much attention? The ones who play a special part are not lazy; they remain alert. Does laziness come sometimes? You do not have such thoughts: "We are doing it, we will reach there", do you? You are doing it, but at what speed? You are moving, but at what speed are you moving? There is a difference in the speed of one who walks and the one who flies by plane. It can be said that the one who is walking is moving and the one flying by plane is also moving, but how much difference is there?

25/11/93

Do all of you experience yourselves to be the souls who constantly fly with zeal and enthusiasm? Does your zeal and enthusiasm constantly increase? Or, does it sometimes increase and sometimes decrease? The more zeal and enthusiasm you have, the more you will make others fly with zeal and enthusiasm. You are not flying just by yourselves, but you are those who make others fly also. Zeal and enthusiasm are the wings with which to fly. If your wings are strong, you are able to fly fast. If your wings are weak, then, even when you try to fly fast, you are not able to do that and you keep on coming down. Therefore, let your wings of zeal and enthusiasm constantly be strong. Let it not be that they are sometimes weak and sometimes strong, but strong at all times, because you are the souls who are responsible for making many other souls fly. You have taken on the responsibility constantly be in your awareness. When you are responsible for a particular task, you will carry out that task with great speed, and when you are not responsible, you will be careless about it. So each one has such a huge responsibility. Has everyone thought about this responsibility? Or, do you think that this is the task of the older ones, and that you are still small. It is not like this, is it? Whether you are old or new, old or young, to be a Brahmin means to take on a responsibility. Whether you are old or new, are you B.K.s or something else? To be a B.K. means to be a Brahmin, and Brahmins definitely have a responsibility. The awareness of a responsibility will never allow you to be careless. In a lokik task also, when a responsibility increases, do you feel lazy and careless or do they go away? Even if someone tells you to take a little rest or to sit down, would you be able to sit down? Responsibility finishes laziness and carelessness. So check that there is never any laziness or carelessness. If you think that you are moving along and that everything will happen in time, this is laziness. Not tomorrow, not today, but now, because you cannot trust anything. If your effort remains incomplete, where would you reach? In the sun dynasty or the moon dynasty? If your effort remains incomplete, the reward you receive would also be incomplete. Do you wish to go into the moon dynasty? Do you not want to go in that? Will not even a single one go in that? Will all the mothers become part of the sun dynasty? Achcha. Since you are to receive, why should you not receive fully? To receive only half is not an act of being sensible. A sensible person would always make sure he claims the full right because to be a child means to claim full rights. So, are you such souls who have full rights or do you sometimes get tired? You do not get tired whilst claiming your rights, do you? Do you get tired in your mind, thinking how much more will you continue to do this? You are tireless, not those who are going to get tired. The duty of those who belong to the moon dynasty is to get tired, and to be tireless is a sign of the sun dynasty. No matter what happens, you constantly have to remain tireless. Those who have zeal and enthusiasm never get tired. If you are lacking enthusiasm, you would definitely get tired. Those who have zeal and enthusiasm constantly give zeal and enthusiasm to others through their face. One is their face and the other is their activity. Through your face and activity, constantly increase the zeal and enthusiasm of others. Your activity should be such that anyone who sees you wonders at how you maintain your zeal and enthusiasm. When others see someone who remains very happy, they also experience happiness. When someone

is crying, what do others do when they see someone crying? Even if they don't cry, they will not smile either. So, are your face and activity such? Say with that intoxication that if you are not this, then who would be? You are the same ones every kalpa and you will be the same ones for all time. You have this firm faith, do you not? We were this and we will be this. Is this firm? When it is the season to fly, then to come down during the flying season is not good. You are those who fly and make others fly. When something happens or comes in front of you, remember who you are and what your responsibility is.

16/12/93

The meaning of purity is to imbibe at every moment the importance of the three dots in your thoughts, words, actions, connections and relations. When any situation comes, you must first offer yourself in applying a full stop in a second. "I have to do this." Those who offer themselves in this way receive blessings in three ways. Firstly, you receive blessings from your own self: to experience happiness means to receive blessings. Secondly, from the Father, and thirdly, you also receive blessings from the elevated souls of the Brahmin family. So, does this mean to die or to attain? You attained something, did you not? So what will you do? Increase the effort of applying a full stop and bring about transformation with a fast speed. Do not bring about carelessness. "This happens all the time", is a thought of carelessness. Transform the carelessness and become alert.

23/12/93

If all of you were to engage yourselves in experimenting with the self, then how powerful would the gathering of the souls who experiment be? So the rays, that is, the vibrations of the gathering will achieve a great deal. You simply need determination for this. "I definitely have to do this." The influence of the carelessness of others should not fall on you. The influence of your determination should fall on others. Is the power of determination elevated or the power of being careless elevated? It is the power of determination, is it not? And BapDada has given the blessing that wherever there is determination, there will definitely be success. So what will you become? (Those who experiment.) What else will you become? Those seated on the seat of being trikaldarshi. And thirdly, what will you become? According to the time, you will become the embodiment of success through using the right method. So, this is the homework for the year, is it not? This homework will automatically bring you close to the Father. You saw how father Brahma, before performing any action, thought of its beginning, middle and end and considered everything carefully and then performed the action and inspired others also. There wasn't any carelessness, thinking that whatever happened is all right, that it is OK, that it will have to do, that it has to do. No. So, follow father Brahma. It is easy to follow, is it not? You just have to copy him, do you not? You have the wisdom to copy, do you not?

01/02/94

"I belong to the Father"; you have to bring this into your awareness again and again. It is because you have forgotten it that you have to bring it into your awareness again and again. So, the battle between "yes" and "no" or between remembering and forgetting does not allow you to experience the stage of being absorbed in love. So, at the present time, children have to battle and make effort; there are a lot of battles between the wasteful and the powerful. In some children, their nature has become natural to see the sanskars of waste. Some have developed such a natural nature of listening to or speaking or thinking wasteful things, that they do not even realise that they are doing it. Even if someone gives them a signal, because they have the sense of Maya, they consider themselves to be very sensible. Either, they have the sense of Maya or they develop carelessness: "This happens all the time. This continues all the time." The sense of Maya makes them consider themselves to be right even when they are wrong. So, it may be the sense of Maya, but they would think that there is no one else who is as knowledgeable, as yogi or as much of a server as themselves. Why? At that time, the shadow of Maya influences their mind and intellect in such a way that they are not able to decide anything accurately. The sense of being Mayavi yogis (yogis under the influence of Maya) and Mayavi gyani (having knowledge influenced by Maya) makes them move away

from Godly sense. In fact, even the understanding (cleverness) of Maya is no less. Those who have yoga with Maya are also unshakeable and constant yogis. Therefore, they are not able to understand the difference. All of you know the intoxication of the words spoken at that time, do you not? It is such great intoxication. This is why BapDada constantly tells the children to be merged in the ocean of the experiences of attainment. To merge in the ocean means to be the unlimited embodiment of all attainments, the same as an ocean, and then to come into action.

05/12/94

Now, together with having love, make yourself powerful. Now be the form of power in terms of transformation of the self. Do not be careless in thinking that you are an easy yogi. BapDada sees that, in all four directions, a lot of carelessness has developed, whether for the self, for service or for connections and relations. Do not think that it will do. You now have to fly. Do not copy one another, copy the father. You have developed the habit of looking at others a lot more. You have developed carelessness in looking at your own self. BapDada had told you that your short-sightedness has become powerful and your long-sightedness has become weak. So what will you do now? What will you give as the fruit of the season? Or is the fruit simply coming, meeting, celebrating a meeting and listening to the murli? What will you give as the fruit? There is fruit for every season. So what will you offer to BapDada as bhog for the fruit of the season? When you offer bhog, you also have fruit, do you not? You can get that fruit in the market; that is not a big thing. What will you offer to Baba in bhog or give as a gift as the fruit of this season? Are you going to offer it or do you find it difficult? What do the Pandavs think? Will you offer bhog? Will you offer good bhog? You will not offer bhog just in namesake, will you? Those from Madhuban and all those sitting down below; Madhuban will offer the best bhog of all, will it not? Whether it is the hospital, Talheti, Gyan Sarovar, it is still Madhuban. Where is the best bhog prepared? We shall see where the number one bhog comes from. What happens is that you make very good promises before you go; you never say no, you always say yes. At that time, you please Baba. So what will the teachers do? You will offer the number one bhog, will you not? We shall see the bhog from all the centres. Those of you living in a household also offer bhog, do you not? Or, do you eat it by yourself? You do offer bhog, do you not? Do not think that this is the duty of those living at the centres. It is everyone's duty. So thirdly, you have to put into practice the step of being obedient and following every order.

Now show some newness. The new year has begun. BapDada constantly remembers the unlimited disinterest at the beginning. All of you are the fruit of that time. If they had not had an attitude of unlimited disinterest, there could not have been this much expansion of the establishment. Till the end, father Brahma revealed the practical stage of unlimited disinterest. Even whilst in his old age and settling the accounts of the body, he did not accept the facilities. To use them for service is a different matter, but he never used any of the resources personally for himself. You can understand the difference, can you not? To accept something for the self and to use it for service: you know the difference between the two, do you not? For the self, you should have unlimited disinterest and use the resources for service. But the facilities should not bring carelessness. So you have to follow the father in this, do you not? Or, do those who are still to come have to follow the father? Who has to follow him? All of you have to follow him,

26/01/95

BapDada is able to see many new things on His T.V. Sixty years are now being completed, and so whatever had not yet happened, Baba is able to see those new games a lot these days. Baba will tell you of each one each time this season. He will not tell you all of them together, but individually one by one. But remember that if you have the slightest attachment or selfish motive about anyone, even in your dreams, then finish that in your dreams. Many say that it comes in their dreams, but that it is not put into practical action. If you have had any wasteful or vicious dream or a dream of attachment, then you must definitely have been careless before you went to sleep. Many say that they didn't have any such thoughts throughout the day, that nothing as such had happened, and yet they dreamt this. So, at the

time of going to sleep, check that you went to sleep having given BapDada your chart of the whole day and made your intellect free, or whether you came home tired and immediately fall asleep. This is carelessness. You may not have performed any sinful action nor had any such thoughts, but this is punishment for carelessness, because the Father's direction is that you must always make your intellect clear before going to sleep. Whether it was good or bad, give everything to the Father and empty your intellect. Just give it to the Father and go to sleep with the Father, not by yourself. When you sleep alone, you get dreams. If you sleep with the Father, you can never have such dreams, because you have this order. It can be an order but if you do not obey the order, then there is some craving. When you wake up in the morning, you have the craving for purity in your heart because your purity was broken in your dream. You crave for it so much, but then the reason for this was carelessness. So do not become careless. It should not be that you fall asleep talking of whatever has come up from here or there, because there is a lot of news about everything. And interesting news is always wasteful. Many say that they do not have any other time, but when they go to one room, they have an exchange of these bits of news. However, do not ever go to sleep whilst talking about wasteful things. This is carelessness. This is disobeying an order. If you do not have any other time, then you can talk about it in another room, but not in your bedroom. If it is something essential, you may go out for two seconds and share that, but do not share that whilst in bed. Many children have this habit. BapDada is able to see how everyone goes to sleep. Through His T.V., BapDada tours around the whole world in one second and sees everything of how you go to sleep and how you talk. It only takes BapDada one second; it doesn't take Him long. He goes on a tour of every centre and every household. It isn't that He only tours the centres. Everything of your home also appears on the T.V.

So the beginning and the end: BapDada spoke of the beginning of amrit vela and the end of the day, the time of going to sleep. When your beginning and end are all right, the middle will automatically be all right. Do you understand? Whilst talking about other things, some even stay up till midnight or 12.30. You become totally absorbed in that, and you do not even realise what time it is. And then, when you wake up at amrit vela, you spend half the time in the land of sleep and half the time in yoga. Those who go to sleep with carelessness will be careless at amrit vela also. Do not think that no one is watching you. BapDada is watching you. Because sleep gives you a lot of peace, it also gives you a lot of happiness, and therefore it becomes mixed. If you then ask them, they would say: No, really, I was having a beautiful experience of peace. Sleep is also called rest. If someone is ill, what do the doctors tell him? To get some rest. What rest should you have? Go to sleep on time and you will get rest whilst sleeping. It refreshes you, does it not? When you awaken from sleep refreshed, you say that you felt very fresh in yoga.

16/11/95

But all of you have firm faith that those who are Baba's companions, if they are true and honest, then no matter what the circumstances are, BapDada will definitely feed them dal and roti. Perhaps there won't be two types of vegetables, but at least you will have dal and roti. However, it shouldn't be that you return from work tired and sit down waiting for Baba to feed you dal and roti. Those who are lazy and careless in this way will not receive anything. But the Lord is pleased with an honest heart.

18/01/96

So you are celebrating the Diamond Jubilee. Diamond Jubilee means to become a diamond, that is, to be one who has unlimited disinterest. There isn't as much attention to having an attitude of disinterest as there is enthusiasm for service. There is carelessness, in that you say: "Everything is moving along fine; it continues to happen; at the right time everything will work out fine". Is time your teacher, or is Baba your teacher? Who is your teacher? If you transform yourself according to the time, then time is your teacher. If your creation is your teacher, is that all right? When such circumstances arise, what do you say? "It will be all right at that time; it will work out fine." You even reassure Baba, "Don't worry, Baba,

everything will be all right, and we will move forward at the right time." Does it suit you master creators to make time your teacher? Do you like it? No. Time is the creation and you are the master creators.

03/04/96

Some children and even instrument children ask Baba, again and again, in their heart-to-heart conversations, the same question: Baba, tell us the date; tell us the date of destruction. You have this question, do you not? Do all of you have this question? Achcha, if BapDada gives you the date and says that it will be completed in the year 2000, what would you do then? Listen to everything fully. Do not have any misunderstanding. BapDada is just saying, if, for instance, and is not really giving you the date. BapDada is asking that if He were to tell you that everything will finish by 2000, what would you do then? Would you become careless or intense effort-makers? What would you become? You would become intense effort-makers. However, if BapDada says that this year there will be upheaval, what would you do then? Would you become even more intense effort-makers? Or, would you become a little date conscious and count that one year has now gone by, another year has now gone by. So, would you become date conscious or soul conscious for all these months? What would you do? You would not become careless, would you? Or, would you think that you still have four years, and so it doesn't matter and that you will make effort in the last year. You would not become careless in this way, would you? Or, would you be a little careless? Even if you do not become careless, Maya is listening to you, and she will bring such things in front of you that carelessness and laziness will creep in now and then. So, what would you do then? This is why BapDada also told you earlier not to become date conscious but to consider every moment to be the last moment and to be ever-ready at every moment. OK, BapDada may say that it will happen after 2000; you may accept that.

Although it is not like that, you accepted it, and so you will become complete by the year 2000. So, when will you make others complete? In satyug? Will you make others complete in satyug? There are few who make others and many who become. Do you need time for them or not? Last season also, Baba asked whether you had created the minimum population of satyug of 900,000. Have you not created them yet? Have you created that many? Then, how can destruction take place? Who would you rule over? Would you rule over the old souls? The new souls are not ready yet, so if destruction takes place, what would you do then? This is why BapDada has kept this work for His children who are fortune-tellers. Why should the Father do the work that fortune-tellers do? They are the Father's children also. Let them earn their income; this is their means of income. If someone is in a great hurry to find out, then ask those children! Baba will not tell you.

31/12/96

Whatever directions you receive, even if the instrument souls, the Dadis, give them to you, they are given directly by the Father. It is very essential to give them that regard. You must not make excuses about this nor must you be careless. BapDada is telling you for the future that if you don't do this, you will not accumulate marks for it. Therefore, to give importance to this is to become great. Do not become loose in anything. Achcha, what would you then say to this? Children are very clever. They would say, "BapDada knows everything, anyway!" Although He does know everything, why should He tell you to do this? He has told you to do this even though He knows everything, has He not? So, you shouldn't free yourself from this just like that. There are many such small tasks in which you can accumulate extra marks by saying, "Ha ji". There are such students who should be moving ahead with great zeal and enthusiasm, but, because of their past sanskars, one or another very subtle golden thread doesn't allow them to move forward. They even understand that this subtle thread still remains in them, but...! One can only say, "But!" However, there are such effort-makers who can even claim extra marks for just saying "ha ji" over small, common

things. It is possible to accumulate a few marks in each of these little things, and thereby move forward a great deal.

30/03/98

Because of the present atmosphere, BapDada will once again draw your attention to now letting the attitude of disinterest emerge in your minds and hearts. Whether you children live at home with your family, or at the centre or anywhere else, BapDada has given physical facilities to each and every one of you. There isn't a single child who doesn't have the means to eat or a place to stay. Each of you has all the facilities you need whilst being able to maintain an attitude of unlimited disinterest. It is a different matter if someone is lacking something due to his or her own carelessness or laziness. However, BapDada knows that according to the drama, each of you children has every essential thing that you need. You have all the facilities and will continue to receive all the facilities you need all the time. However, in some cases, the use of the facilities is greater than the need of them. Due to this, there is less spiritual endeavour and more use of the facilities. This is why BapDada is specially underlining this for you on this day, the day of becoming equal to the Father. You have been using all of those facilities a great deal. Whatever you have done up to now has been very good. However, now, to increase your spiritual endeavour means to create an attitude of unlimited disinterest. You saw how Brahma Baba till the last moment gave you children many facilities and how he himself remained detached from using them. Whilst having and using the facilities, you have to remain detached from them. It is a different matter when you don't have those facilities to say that you have unlimited disinterest in them. Some say, "I have disinterest". But if you don't have any of them, how could there be an interest in them? Now that you have knowledge, and feelings of world benefit and feelings of wanting to reveal the Father and the self, instead of relying on those facilities, make spiritual endeavour. At the beginning of the creation of the yagya, the facilities you had were no less, but you were able to remain in a bhatthi of unlimited disinterest. The fourteen years of tapasya you did was in an atmosphere of unlimited disinterest. BapDada has now given you many facilities. You lack nothing in terms of facilities, but using these facilities, you should have unlimited disinterest. At this time, it is essential for you to adopt this method. The desire of everyone to benefit the souls of the world is increasing everywhere. Souls are distressed because of being subservient to their desires. Even multimillionaires become distressed because of being influenced by their desires. The main cause of an atmosphere of distress within souls is all the limited desires they have. Therefore, with your attitude of unlimited disinterest, you now have to make those souls have an attitude of disinterest. Without your attitude of unlimited disinterest, souls will not be able to experience peace or happiness nor will they be able to become liberated from their subservience. You are the roots of the tree. In the picture of the tree, where are you Brahmins shown? You are shown amongst the roots. You are the foundation. Whatever wave you create will spread throughout in the world. This is why BapDada is telling you to pay attention to your attitude of disinterest so that it becomes equal to the Father's, and especially so that it becomes equal to Father Brahma's in the corporeal form. Everyone should see that you are not influenced by your facilities, but are engrossed in making spiritual endeavour. Whilst having all facilities you should have an attitude of disinterest. Use the essential facilities, but have as much disinterest in your heart as possible, and then you won't be subservient by those facilities. Now create an atmosphere of spiritual endeavour everywhere. Because time is drawing to a close, to have real tapasya and make real spiritual endeavour means is to have unlimited disinterest. You have increased service a great deal this year. You have held big programmes everywhere. You have already

been told that this year, many souls have become co-operative through service and have come into close contact. However, do you just have to let them remain co-operative souls? Some of those good co-operative souls are very good. Now, bring those co-operative souls close and into a close relationship with you. Give them such an experience that from just being co-operative, they become easy yogis. For this, you first need an atmosphere of sadhana and next, an atmosphere of unlimited disinterest. Through this, those co-operative souls will easily become yogi souls. Continue to serve them but remember that the atmosphere of sadhana and tapasya is also essential.

18/01/99

The minority is OK, but the majority is influenced by the current special influence of Maya so that the sanskars from the copper age onwards up to the end of the iron age emerge and interfere with your original and eternal sanskars. Your own sanskars disturb your own kingdom. It is particularly the sanskars of waste thoughts, of wasting time and having wasteful interaction, either in listening to others or relating things to others. Firstly, it is your sanskars of waste and secondly, it is your sanskars of carelessness that disturb your kingdom in many different royal ways. Even though the final time is now coming close, many children still say that some sanskars are now emerging that had never emerged at the start. Sankars are emerging even now because of the atmosphere. What is the reason for this? This is the way Maya attacks you, makes you feel disheartened on this Godly path and makes you belong to her. Because you are even now still moving along in that way, you wonder whether you will attain the success of becoming equal. In one aspect or another, particularly in an aspect where you are weak, Maya will try to dishearten you. This is the way Maya attacks your sanskars. Even though you may be moving along very well, Maya will adopt a form to make one or another of your old sanskars emerge to try to dishearten you. All your old sanskars have to be destroyed by the end, therefore, any sanskars that still remain may sometimes still emerge. However, BapDada is signalling all of you fortunate children not to be afraid, but to understand the ways of Maya. Pay special attention to both laziness and wastage. Negativity is also included in this. Understand that this is the way in which Maya attacks you at the present time.

15/03/99

The intense effort-making children are trying to fulfil their aim of keeping the promise they made in their heart and are moving forward. By moving forward in this way you will reach your destination. The minority is even now, because of carelessness or laziness paying very little attention. Their special slogan is: Yes, we will make it; we will get there. When you think that you will get there at some point, that is carelessness. To say, "I have to get there" is intense effort. BapDada hears many promises. You repeatedly make many beautiful promises. Children, you make promises with so much courage that, at that time, you even give Dilkhush toli to BapDada. Baba of course eats that! However, to make a promise means to experience the greatest benefit from your effort. If you don't experience benefit, then your promise is not strong. So, you may make promises, because you are at least feeding Baba Dilkhush toli. However, as well as that, you must also make your love of effort take the form of fire. Become like a volcano. According to the time, whatever karmic accounts still remain of your mind, relations and connections, burn all of them in your form of fire. This is the love you have and BapDada has given you a pass mark for this. You have this love, but your love should now take the form of fire.

On the one side of the world there is the fire of corruption and cruelty, and on the other side, there should be your powerful yoga, that is, yoga of the intensity of a volcano. This volcanic intensity of your fire will finish the fire of corruption and cruelty and give

co-operation to all souls. On the one hand, your intense love, that is, your powerful yoga and remembrance will finish that fire and on the other hand, it will enable souls to experience God's message and form of coolness. It will intensify the attitude of unlimited disinterest. On one hand, it will burn everything and on the other hand, it will cool everything. It will spread the waves of unlimited disinterest. So, according to the time, when you say that you have constant yoga and that you have no one other than Baba, that is very good. However, you have been told that your love now has to become like a volcano. In the memorials, the Shaktis or the Mahashaktis, all have been portrayed as forms holding weapons. You now have to reveal that form of a Mahashakti. All of you, whether Pandavas or Shaktis, are rivers of knowledge that have emerged from the Ocean. You are not the Ocean, but rivers. You are the Ganges of Knowledge. So you Ganges of Knowledge now have to liberate souls from their sins with the coolness of your knowledge. This is the duty of you Brahmins at the present time.

Now BapDada has to come again. You are all asking what is going to happen in the future. Whether BapDada is going to come or not. BapDada never says no. He always says "Ha ji, Ha ji" (yes). When you children call out, "Lord" (Hazur), Baba says, "Ji Hazoor" (I am present). So, do you understand what you should do and what you should not do? Cut labour with love. Now, celebrate this year as the year of being free from labour. With love, not with laziness! Remember this firmly! Not with laziness!

30/03/99

If you are wasting them, you cannot accumulate anything. Your savings account has to be built now at the confluence age. If you want to claim an elevated status in the golden and silver ages, or, even if you want to claim a status of being worth-to-be-worshipped in the copper and iron ages, you have to build up your account for both at this time. You should accordingly consider how invaluable your time and thoughts of your short life of this confluence age are. Don't be careless about this! Your days should not be spent ordinarily just as you feel like. That would not just be a day gone by, but a day in which you would have lost a great deal. Whenever you have any unnecessary thoughts or whenever you waste your time, don't just consider that to be five minutes wasted, but you must save those minutes.

15/11/99

the second thing that Baba saw was carelessness in different forms. Baba also saw a very *royal form* of carelessness. One expression of carelessness is, "Anything goes! (Everything's all right!)" No one physical would be able to see every action of anyone. Even when Brahma was in the physical form, he wasn't able to see that. However, now in the avyakt form, if he wanted to do so, he could observe every act of anyone. It is remembered that God has a thousand eyes, a hundred thousand eyes, a hundred thousand ears! Therefore, now, at this time, no matter how much someone tries to hide from them, and they do hide things with *royalty*, not in any ordinary way, the Incorporeal One and avyakt Brahma together are able to see everything. Therefore, one type of carelessness is in a gross form and the other type is in a refined and subtle form. The words you use for both of these types of carelessness is that "Anything goes! Everything's all right! We'll have to see what happens! Nothing's going to happen. Let's make do with what it is now. We'll see about it later!" These are thoughts of carelessness. If BapDada wanted to, He could relate all of this to all of you, but you ask for your honour to be maintained! Therefore, BapDada maintains your honour. However, this carelessness of yours doesn't allow your efforts to become intense. It stops you from being able to *pass with honour*. Because you yourselves think that "Anything goes", anything would be OK in the result. However, you won't be able to fly. So did you hear what two things Baba saw? This carelessness is stopping you from bringing about

transformation. Each of you has this in a different form. At the time when you say, “We shall see what happens”, BapDada simply smiles and He also says, “We shall see what happens.”

31/12/99

BapDada has seen that there is still one particular sanskar. Or, you can call it nature. Even though each of you has your own nature, it is only when you have love for everyone and everything, when your relationships are successful, your thoughts are victorious and your words are full of sweetness that you are called one with an *easy nature*. You should not have a careless nature. Carelessness is something different. An *easy nature* is recognising the time, the person, the *circumstances* and thus making yourself *easy*. To be *easy* means to be in harmony. Do not have a *tight nature* of being too *official*. It is good to remain official, but not *too much!* If you become *official* at the wrong time, then for that time, it no longer appears to be a special virtue. No matter whether you are young or mature, you should be able to mould yourself and be flexible. With the grown-ups, you should be able to become like them, and with children, you should be able to become like them. With your companions, you should be able to continue with them as their companion. With the elders, you should be able to carry on with them and have regard for them. You should be able to mould yourself easily. Some people keep their bodies easy (flexible), so that they are able to turn as they want. However, if they are too tense, they are unable to turn themselves. You shouldn't even be careless. It isn't that if you are easy, you can become easy and careless about everything! No! Do not then say, “Well! BapDada told us to be easy and so we have become easy!” To have an easy nature means to be able to adjust your form according to the time.

30/03/2000

However, some have also shown a little of their carelessness. Never become careless! *Alert!* One thing BapDada doesn't like is carelessness. And the other thing He doesn't like is for you to become disheartened. No matter what happens, have a big heart. A disheartened heart is a small heart. A happy heart is a big heart. Don't be disheartened and don't be careless. Constantly continue to fly with zeal and enthusiasm.

31/12/01

BapDada is checking every child's *register* and chart. BapDada also has everyone's register because, according to the time, BapDada is telling you children in advance: Now, according to the time, don't say, “At some time!” Say “now!” “It will happen at some point. I will do it later. It has to happen.” Don't think in this way. It is not that it has to happen, but you have to do it right now! The speed of time is becoming increasingly fast and, therefore, the aim you have kept of becoming equal to the Father, passing fully, of becoming sixteen celestial degrees full, BapDada wants that aim and its qualifications to be equal in a practical way. Only when your aim and its qualifications are both equal will you easily become equal to the Father. So check yourself. To say that it will happen or that you will become that at some time is carelessness. Whatever you want to do, whatever you want to become, whatever aim you have, you have to do that now, you have to become that now! Don't use the words “at some time”, but let it be right now!

03/02/02

In the final paper these marks of yours will be accumulated. You will receive help in *passing with honours*. However, those who haven't kept it, for whatever reason, the reason is carelessness, nothing else. Nevertheless, if you haven't kept your account for whatever reason, then BapDada says, if you keep an *accurate account* for one month even now, then BapDada will not apply shrimat so then your marks will not be *cut*. Do you understand? Marks will not be cut, but it is definitely necessary to do it. If you don't follow shrimat, marks are *cut* are they not? At the end, according to the drama, when you see your account

on the TV of your heart, not in any other TV, BapDada will show you on the TV of your heart at that time, the marks will not be *cut* if you follow this shrimat. Nevertheless BapDada has love! He understands that the sanskars of carelessness of many births are very firm, and so it does happen. However, don't be careless now. Otherwise, you will be told afterwards what will happen. Not now, because BapDada saw everyone's result of the present time. Whether it is the double foreigners, whether it's Bharatwassis, it was seen that all the children at the present time are careless in many new varieties of ways. There are many varieties of carelessness. In your mind you think, "anything goes!". This seems to be the special slogan these days in all aspects, "anything goes!" This is carelessness. Together with this there is also a little carelessness in varieties of effort or self-transformation there is some percentage of laziness. "It will happen, we will do it". BapDada saw carelessness in new varieties. This is why, keep your *account* honest with a true heart, not with carelessness.

28/3/02

However, to be a carefree emperor doesn't mean that you remain careless. You remain careless and yet you say that you remain carefree. Carelessness deceives you a great deal. The same words are used for intense effort and also for carelessness. Because of constantly having firm faith, an intense effort-maker always thinks, "Every task is already accomplished successfully with your own courage and the Father's help", and the words of carelessness are also, "It will happen, it will happen, it is already accomplished." Has any task remained unaccomplished? It will happen. So, the words are the same, but the forms are different.

30/11/02

. To be an easy yogi doesn't mean that your efforts should be those of carelessness. Let them be elevated and let them also be easy.

31/12/02

Whatever you refer to today as yours, are they yours or Ravan's? Whose sanskars are they? Are they yours? They are not yours. So, why do you say that they are yours? You say do you not: My sanskars are like that. So, from today, don't say, "My sanskars!" No. Sometimes, rubbish comes to you flying from everywhere, does it not? So, this thing of Ravan's has also come to you. So, how can you say that they are yours? Are they yours? They aren't, are they? So now, never say this. Whenever you say the word "Mine" then remember who you are and what your sanskars are. In *body consciousness* they are your sanskars. However, in soul consciousness, those sanskars are not there. So, now transform that language. You say, "My sanskars" and become careless. You would say: That was not my intention, but those are just my sanskars. Achcha, what is the other word you use? My nature. The word "swabhav" nature (swa – self, bhav – feeling) is so good. The self is always good. My nature, my intention is always good, it is never bad. So, instead of using the words, "My nature, my sanskars", *change* that language. Whenever you use the word "my", then remember: What are my *original* sanskars? Who is saying this? It is the soul that says: These are my sanskars.

17/10/03

BapDada has seen that children have very good thoughts. At amrit vela, BapDada receives many, many garlands of very good thoughts. "I will do this, I will do that, I will do the other..." Even BapDada becomes happy: Wah! Children, wah! Then, why do you become weak in doing it? It has been seen that the reason for that is the atmosphere in the gathering of the Brahmin family. In some cases, the atmosphere is weak, and that quickly affects you. And then.... should Baba tell you what their language is? Their language then is very sweet. Their language is, "This happens all the time, this happens anyway..." What thoughts should you have at such a time? When you think, "This happens, this continues..", it brings carelessness. So, at that time, you should change that language. What are the Father's orders? What does the Father prefer? What is it that the Father likes? Has the Father said this? Did He do this? If you remember the Father, carelessness finishes and there will be zeal and enthusiasm. There are many types of carelessness. Have a *class* among yourselves about

this. Make a *list*. One is ordinary carelessness and the other is *royal* carelessness. So, carelessness doesn't allow there to be determination, and determination is the basis of success. This is why it remains as thought and doesn't become your form.

30/11/2005

. So BapDada is now giving you three months. Is that all right? Should Baba give you that? Will you hand in your *homework*? Because this *homework* that you are given every now and then will be accumulated in the *last paper*. So, for three months each one of you should *check* your *chart*: When, I, a *master* almighty authority, *order* any of the physical organs or any of the powers, is that *order* obeyed in a *practical* way or not? Are you able to do this? Are those sitting in the first row able to do this? Raise your hands! Achcha. For three months, none of your old sanskars should attack you. Do not be careless! Do not allow royal carelessness to come by thinking it will happen by the end. You have very sweet conversations with BapDada. You say: Baba, don't worry, I will become that. What will BapDada do? He listens to this and smiles. However, if you speak in that way for these three months, BapDada will not believe you.

31/12/2005

BapDada is asking you children a question. By when will each of you make yourself complete and perfect? Do not look at others; this is where carelessness creeps in. "Others are also doing this, and so what does it matter if I also do it?" This is carelessness. "I have to make myself complete."

28/03/06

So be concentrated in maintaining your self-respect and also know the importance of time. The self (swayam) and the time (samay) – respect of the self and the importance of time. Do not become careless. 70 years have gone by; if you become careless now, then you will reduce your attainment a great deal. The further progress you make, the more carelessness there is: "I am very good, I am moving along very well, I will reach there. Just see, I won't be left behind; it will happen." This is carelessness and *royal* laziness. Carelessness and laziness. The words 'some time' (kab) indicate laziness and the word 'now' (ab) indicates the instant donation that brings about great charity.

16/11/06

However, BapDada is now *underlining* these two powers. One is the lack of determination. The reason for this weakness is carelessness and seeing others. "It will happen, I am doing it... I will do it, I will definitely do it..."

31/12/2006

However, on this day, BapDada's pure desire for His children who are the lamps of hope is - should Baba tell you what that pure desire is? Those sitting in the first row - should Baba tell you? What does it mean for Baba to tell you and for you to hear it? It is that you hear it with your ears and you merge it in your heart? You will not let it come out of your heart, will you? You just merge it in your heart. So, on this day, those sitting in the first row - should Baba tell you? Then, at least nod! *Teachers*, you may nod in agreement. You are waving your flags very well. *Double foreigners*, should Baba tell you? You will have to bind yourself in this; only then, say yes for Baba to tell you. Don't say it just like that! Baba has seen that for 70 years you have just played games of carelessness, laziness and giving excuses. OK, if not 70, then it has been 50, 40, 30, 20 years. For all that time, Baba has seen a lot of games of these three things that the children play. On this day, devotees stay awake (jagran) at night; they do not go to sleep. So, what is the jagran for you children? Which sleep do you repeatedly go to sleep in? You comfortably go to sleep in the sleep of carelessness, laziness and giving excuses.

So, today, BapDada wants to see you doing jagran of these three things at all times. Whenever you see that you are getting angry, arrogant or greedy, then what do you say as an excuse? BapDada can see a *trademark*, whenever any situation arises. What do you say then? "This is OK, it happens all the time." You don't know who has 'made do' with it. The words you use are: "This happens all the time, it happens like this all the time. This is not anything new; this happens all the time." What is all that? Is that not carelessness? "This one is doing this too anyway." In order to protect themselves from anger, the *majority* would say, "That one did this and that is why this happened." They would not say, "What I did was wrong." "This thing happened; that one did this, and that was why this happened." It is very easy to blame others. "If that one didn't do that, then this would not

have happened.” If the Father says something, you would not do that. If that one does something, then this will happen. Can you not finish anger by following the Father’s shrimat? Nowadays, there are many types of bossiness, a child of anger. So, today, will you make a vow for the other 4 too? The *majority* of you have especially had the determined thought for the first thing. Similarly, have the same thought for the other 4! Do not give excuses for this. “This one did this and that was why this was done by me”, but you don’t remember what the Father repeatedly tells you. You remember what the other person did. So, this is also giving excuses, is it not? So, today, BapDada wants the *birthday gift* of these 3 things which make you become slack in the 4 things. The sanskars have to be faced. This is not facing the sanskars, but it is a *paper*. It is the study of one birth and attainment for the whole cycle: the fortune of the kingdom for half the cycle and being worthy of worship for half the cycle. The attainment for the whole cycle in one birth, and that too is just a small birth. It is not even a *full* birth, just a small birth. So, do you have this courage? Those who feel that they will definitely have courage, not those who say, “We will make effort, we will pay *attention*...”. Baba doesn’t want those who leave everything to the future, singing “We will do this.. we will do that..” You are not little children; 70 years are now finishing. It is children who are 3 to 4 months old who speak such language. You are the Father’s companions, are you not? You are world benefactors. 70 years are now being completed for that. BapDada is not going to ask you to raise your hands because BapDada has seen that even after raising your hands you sometimes become careless, but those who feel that no matter what happens, even if a test *paper* as big as a mountain come you will change the mountain into cotton-wool; do you have the courage to have such determined thoughts? Because you have very good thoughts; even BapDada is pleased with you when you have those thoughts. But what is it? For 70 years, you have let yourselves be slack in this. However, BapDada sees that there is no guarantee for time, and, on the basis of knowledge, every aspect of effort is connected with the practice over a long period of time. OK, you may say that you will do it now, since it is connected with the account of a long period of time. What is the attainment that each one wants? Now, Baba will ask you to raise your hands. Will anyone become Rama or Sita? Those who wish to become Rama or Sita, raise your hands – you will receive a kingdom. Some are raising their hands. Will you become Rama and Sita and not Lakshmi and Narayan? Are any of those among the *double foreigners* raising their hand? (No one raised their hand.) Since you wish to attain the fortune for a long period of time – to become Lakshmi and Narayan means to attain the fortune of the kingdom for a long period of time - then the attainment too is for a long period of time. There has to be a long period of time in every respect. You now have the sanskars of a long period of time, of 63 births and so you say, do you not, that that wasn’t your intention or feeling, but that those are your sanskars of 63 births? So, that is an account over a long period of time, is it not? This is why BapDada wants there to be determination in your thoughts. It is this determination that is lacking when you say, “It will happen; it happens all the time, so let it continue; who has become perfect yet?” And one thing that everyone knows very well is that BapDada has *noted* this. When you don’t have courage, you say: “Even the maharathis do this, and so what does it matter if we do it?” However, BapDada is asking you: When a maharathi makes a mistake, is that one a maharathi at that time? So, why do you spoil the name of the maharathis? At that time, that one is not a maharathi. So, to refer to maharathis and make yourself weak means to deceive yourself. It is easy to look at others, but one needs a little courage to look at the self. So, today, BapDada has come to take the *gift* of finishing the account. The account book of weaknesses and giving excuses is a very big book and it has to be finished. So, each one of you who feels that you will definitely demonstrate this, that you have to do it, that you have to bow down and change yourself, you have to celebrate the transformation ceremony, too, those of you who feel that you will have that thought, raise your hands! Is it firm or just ordinary? There are ordinary thoughts and thoughts that are determined. So, have you all had a firm thought? Have you had a firm thought?

All of you who are personally sitting in front here, the pleasure of being personally here is completely different. No matter how clear and good everything may be with the facilities of *science*, the gate of progress of being personally in Madhuban gives its own experience. Now, each of you sit for one *minute* in the form of the determined thought of what BapDada just said: you have to finish giving excuses, laziness and carelessness at every moment with determined thoughts and definitely accumulate an account over a long period of time. No matter what, do not consider anything else, but

you definitely have to be seated on BapDada's heart-throne. You have to be seated on the throne of the world. All of you sit in the form of this determined thought.

15/02/07

Find such a method through which the atmosphere everywhere can become powerful. People have that desire but they have less courage. So, get together among yourselves and, every month, find something to do in which everyone can become *busy*; let this *result* continue to emerge. Also *check*: If you are not doing this, then why? If there is carelessness, then you will have to give them co-operation with love because time is coming close at a fast speed. So create such a plan.

30/11/07

what did Father Brahma love the most? Do you know what he loved? The murli. Even on the *last* day, he did not *miss* the lesson of the murli. In becoming equal, *check*: Whatever Father Brahma loved, the proof of having love for Father Brahma is that I should also easily and naturally have love for everything that the father loved. What was the other speciality of Father Brahma? He was always *alert*; he didn't have any carelessness. Even on the *last* day, he played his *part* of service with such *alertness*. Even though the body was weak, he remained so *alert* and did not sit with any support. And he even made everyone else *alert*. He departed having given you the mantra of three things. You all remember that, do you not? So, to the extent that you remain *alert* and *follow* him, accordingly carelessness will finish. BapDada keeps hearing words of carelessness in particular. You know them, do you not? If you constantly continue to *revise* and *realise* these three words (incorporeal, egoless and viceless) in your mind, you will *automatically* become equal easily and naturally.

31/12/07

BapDada has seen that some children do not chase Maya away from a distance. Maya comes. You allow her to come, that is, you become influenced by Maya. If you do not chase her away from a distance, Maya also develops that habit, because she knows that you will allow her to stay there. The sign of allowing Maya to stay is that when Maya comes, you think that that is Maya, but what do you then think? "We haven't become complete yet! No one has become complete yet! We are now still becoming that. We will become that. You begin to say "ge, ge," (that it will happen in the future) and so Maya develops the habit of staying there. So, today, you are celebrating the birthday. The Father is giving you blessings and congratulations, but in which form does the Father wish to see every child, even the child who is the *last number* child? Even the *last number* child is loved by the Father. So, the Father wants to see even the last number child always as a rose, a rose in bloom, not wilted. The reason for wilting is a little bit of carelessness: "It will happen. I will see about it. I will do it. I will get there." So, this language of "ge, ge" makes you fall down. So, *check*: How much time has gone by? Now, BapDada has already given the signal for the closeness of time and for something happening suddenly. It is not that He is giving the signal now, He has already given it. It is necessary to remain *ever-ready* and *alert* for such a time. In order to remain *alert*, *check*: Are my mind and intellect always *clean* and *clear*? They have to be *clean*; they have to be *clear*. For this, in order to be victorious at that time, it is essential to have both *catching power* and *touching power* in your mind and intellect. Such circumstances are to come that even though you may be sitting far away, you will be able to *catch* the Father's signals, *directions* and *shrimat* that you are to receive if your mind and intellect are *clean and clear*. You will be touched: I have to do this, I must not do that. Therefore, BapDada already told you earlier: Accumulate as much power of silence as you want. You should be able to *control* your mind and intellect whenever you want, however you want. Waste thoughts should not touch your dreams at all – there has to be such *control* over your mind. This is why there is the saying: When you have conquered your mind, you have conquered the world. For example, the physical organs of your hands – you are able to make them function as and when you want as per your *orders*. In the same way, the *controlling power* of the mind and intellect should emerge in the soul at every moment. It should not be that you have that experience at the time of having yoga, but that when you are performing actions, at the time of coming into interaction or in relationship with others, there is less experience of that. Test *papers* are to come suddenly because you have to take test *papers* every now and again before the *final paper*.

BapDada has seen that those who maintain courage definitely experience receiving the Father's help. However, carelessness comes in-between – this happens all the time. Instead of always being intense

effort-makers, you sometimes become effort-makers and sometimes intense effort-makers. Let there always be the wave of being intense effort-makers – for the self and for everyone else too. Do not think, “I am moving along fine”. Give co-operation to one another and claim number one collectively. No matter how much someone has fallen, make that one your companion and teach him how to walk along. Be co-operative.

05/03/08

Everyone’s aim is very good, but the Maya of carelessness interferes a lot in between. Now, bid her farewell. Bid farewell to carelessness and invoke a *full-stop*. Is that OK? You will do that, will you not? Do not show carelessness. BapDada has already seen many games of carelessness. Now, show the game of a *full stop* in a *second*.

30/11/2008

Now, the New Year, the Avyakt Year is about to come. It is going to be 40 years of receiving avyakt sustenance. So, it is now 72 years since you have been receiving avyakt sustenance and sustenance through the corporeal form. So, will you not give BapDada the *return* of the sustenance you have received from both Fathers? Just think: What is the sustenance you have received and what has been *practical*? BapDada saw that, even now, there is carelessness and *royal* laziness. The *royal* laziness is, “It will happen, I will become that, I will reach there” (language of procrastination) and carelessness is “I am doing it, (language of giving excuses/reasons). “This has to happen, this has to be done”. However, there is a difference in your saying and doing. BapDada continues to smile on seeing one scene. What do you say? At least this should happen! Do this first, and I will then be able to move forward very well! There is the attitude of wanting others to change, but, in some cases, the attitude for self-transformation is a little bit less. So, now *change* the attitude of looking at others. If you want to look at others, see their specialities. “This happens anyway, this continues anyway, this one also does this...”. Now reduce this feeling. Look at yourself and keep the Father in front of you. It doesn’t matter who it is, whether someone is a maharathi or in the middle level, in their efforts, they are all transforming one or another weakness. Therefore, *see Father, see double Father*. Look at Father Brahma, look at Father Shiva. The Father has seated you on His heart-throne, and you have also made the Father sit on your heart-throne; your *slogan* is “*see Father*”. There is no *slogan*, “*See sister, see brother.*” Even now, there is one or another weakness in everyone. However, if you want to look at others, see their specialities. Do not look at the weaknesses that they are removing from themselves.

BapDada also wants all the children to return together. No one should remain behind. BapDada doesn’t enjoy Himself without the children. So, never allow your determination to become weak. You have to do this. Do not use the language of “ge, ge” (I will do it some time), “I will do it, I will see about it, it will happen, just wait and see”. Do not say these things. Determination is the key to success. Never lose this key. Maya is also clever, is she not? She finds the key and you must therefore look after this key very well.

So, now, *check*: You have to imbibe the sanskars for your kingdom from now. Do not say, “I will do it...” One is “ge, ge” and the other is “toh, toh”, (giving reasons and excuses). Remove these words from the Brahmin *dictionary*. OK, even if you do see someone’s weaknesses, all are effort-makers, otherwise, they would leave Brahmin life. It is because they are effort-makers that they are moving along in Brahmin life, is it not? For instance, some say that they are perfectly fine, but, because others do something, that becomes an obstacle in front of them. If that one were not to do that, or if that one changed... However, the Father has given you a *slogan* in advance: I have to change myself and then change others. I have to change. Not that I will change when the other one changes; no. You were told: Change your “bhav” and “bhavna”.

. Do not say any other words. This is one thing that you do, and the other.., should Baba tell you? Today, BapDada *checked* very well. What is the other thing you do? “This happens all the time, this one is also doing that, and so what does it matter if I do the same?” Is it being sensible when someone is falling into a well that you also try and do the same?

15/12/2008

BapDada has already given you *homework* for this year. Celebrate this year in that way. BapDada saw and heard about the homework that He had given for this date. Simply remain very determined with the thought you had. Do not let there be carelessness. BapDada had told you what

the words of carelessness were. The language of procrastination and the language of making excuses. I have to do.... Both of those are words of carelessness. You have *signed* your name for the thought that you just had, but also apply the *stamp* of determination from the *Government* so that no one can erase it. Consider determination to be the greatest *gift* for your birthday. Achcha.

31/12/2008

Maya isolates you and then makes your old sanskars *emerge* and when the old sanskars *emerge*, the pure sanskars become *merged*. The old sanskars are of carelessness and laziness. When these *emerge* in various forms, the *combined* form becomes separated. So, each one of you should check yourself to see whether you always remain *combined* or whether you become separated. You now know the many forms of Maya, do you not? She cleverly colours you with her colour. To be separated means to be coloured with Maya's colour. This carelessness and laziness come in many forms. Maya attracts you towards herself through carelessness and laziness which are the treasures of Ravan. They are not the Father's treasures, but the children refer to Ravan's treasures with great intoxication and say: I didn't wish to, but that is my sanskar. They begin to say that those are their sanskars. Are these God's treasures? Or are they Ravan's treasures? Just think about it: Is it *right* to say that they are your sanskars? To make them yours is Maya's cleverness. Are the Father's treasures lovely or are Ravan's treasures lovely? In a *common* way, in order to free themselves, children say, "My sanskars are like that. I didn't wish to do that." Just think: Are they "mine"? The Father says that by making Ravan's treasures yours, your pure sanskars also gradually finish: the colour of God's company begins to fade away and Maya's colour begins to *emerge*. So, whilst moving along, you have to *check* yourself to see which colour you are coloured with. What do people do at Holi? They first burn away the bad things and then colour one another; they celebrate. BapDada has coloured you with the colour of His company, and, together with that, He also continues to colour you with the colours of knowledge, powers and virtues.

Sometimes there is carelessness, sometimes a *royal* form of laziness. There are many different forms of laziness. Conduct a *class* on this at some point! There are so many types of laziness and they come in such *royal* forms!

Throughout the day, BapDada hears many songs of "I will do it, I will do it!" I will do it, I will show them, I will become", but at what *speed*? Will those who leave it to the future in this way be able to return with the Father? The Father is *ever-ready* and those who say they will do it are not *ready*.

09/03/2009