

How to be one who uplifts others.

Today, seeing the spiritual flower-garden, that is, seeing the gathering of the children who are constant roses, BapDada is seeing the specialities of each of those children. There are three varieties of specialities. One is of those who are constantly stable in their stage of spirituality, that is, they are in constant bloom. The second variety is of those who, according to their stage of spirituality, are not in constant bloom, but, because of being embodiments of faith, their beauty is very good. The third variety is of those who, on the basis of their love for and their relationship with the Father, are in half bloom and are filled with the fragrance of love and relationship. Seeing the flower garden of the three varieties of roses, BapDada constantly takes its fragrance. Now, look at your own self: Who am I? Whatever is still missing in becoming *number one*, fill that gap and become full because the children of the perfect Father also have to be full and perfect, the same as the Father. Each child's aim is to become full and perfect, and so, fill yourself with all qualifications for that aim and become complete. You have already been told about the special dharna to have for this: To be constantly Brahma-chari, that is, one who is constantly celibate and who also constantly uplifts others.

The definition of being one who uplifts others is easy and also very deep:

1. One who uplifts others constantly sees other souls as embodiments of virtues, the same as the Father.
2. When seeing the weaknesses or defects of anyone, one who uplifts others will see that defect with good wishes and feelings of co-operation and will donate power to make that soul virtuous.
3. One who uplifts others means to be one who constantly donates his own treasures to all souls and to be a bestower, the same as the Father.
4. One who uplifts others will constantly experience the self to be full of all treasures and an emperor of Begumpur (the land that is without sorrow). Begampur means the place where there is no sorrow. Let there not be any sanskars of sorrow experienced even in your thoughts.
5. Those who uplift others means to be those who constantly continue to donate especially through their minds, that is, with the power of thought, with the power of words, with the colour of their company, with the love of their relationship and with the infinite treasure of happiness. Any soul who comes into connection with them should go back having become filled with the treasure of happiness. They will be such constant donors. They are not those who donate specifically through their time and connection, that is, they will not be donors for only certain souls but will be constantly great donors for all. Because those who uplift others are constantly full, they would not have the desire to give to others only after receiving something from them. They would never even have the thought that they will do something when that one does it: "I will change when the other one changes. That one should change a little and then I will change a little. That soul should transform himself in one thing and I will then transform myself in ten things". Those who have such feelings cannot be those who uplift others. Instead of being great donors, they become businessmen who constantly make deals. "When that one gives this much, I will give this much." "Am I the one who constantly has to bow down? Do I constantly have to give? For how long and till when will I have to continue to do this"? These cannot be the thoughts of those who give. When many other souls are influenced by their weaknesses and are under some external control, influenced by their sanskars and nature or by the facilities of matter, then at that time, souls who are influenced in this way, that is, souls who are at that time beggar souls - "beggar means those who are powerless" - they are empty of any treasure of powers.
6. A great donor cannot have any desire to receive even one new paisa from a beggar. "If this one changes, if this one does this, if this one gives co-operation or takes a step forward". How can one have such thoughts or expect co-operation from such souls who are influenced, powerless and beggar souls? First to take something and then to give: that is not being one who uplifts others.

7. One who uplifts others means to be one who makes beggar souls prosperous; one who has mercy on those who defames others; one who embraces even those who insult him. Those who, with their pure feelings for uplifting others, with their love, power, sweet words and co-operation of zeal and enthusiasm make disheartened souls powerful, that is, they make beggar souls into emperors.

8. Because those who uplift others are trikaldarshi, they keep the perfect co-operation of souls in front of them. While discerning the weaknesses of all souls, they do not imbibe those weaknesses in themselves; they do not speak about them, but with their benevolent forms, they finish any thorn of weakness in those souls. They replace thorns by making thorns into flowers. Those who uplift others in this way would be constantly content, like jewels of contentment and would also make everyone else content. The wonder is that they would create *hope* in those who have become *hopeless*.

9. For those with whom everyone else is disheartened, they would ignite lamps of hope for those people who are in such a state. Since your non-living images are even now still fulfilling the temporary desires of many souls, then, in the living form, if any co-operative brother or sister from the family, through their misunderstanding or childish stubbornness, considers something temporary to be a permanent attainment or has a desire for temporary name, respect and honour or some temporary attainment, then to give respect to others and for the self to become humble is to uplift others. To give in this way is to receive for all time. For example, an ignorant child will consider something that may cause harm to be a toy and so you have to give him something else in order for him to let go of that. Through stubbornness, there would be harm for all time. At that time, souls who do not understand would consider some temporary attainment, that is, something that causes harm all the time to be something that would benefit them. By your forcing such souls to move away from such things or by your pulling them away from those things, their effort-making life would finish. Therefore, give them something first and then free them for all times by your being tactful in this way, a beggar soul who wants temporary attainment and has no understanding will automatically be able to understand and become sensible. That soul will understand by himself that that is a temporary facility. Become those who uplift even such souls who have no understanding. Those who uplift others in this way automatically become those who uplift themselves. To give to others means you automatically receive something yourself. A great donor automatically receives all rights. Do you understand the definition of being one who uplifts others? Only those who uplift others in this way claim a right to receive blessings from the hearts of all souls. Souls who uplift others in this way are constantly showered with flowers of praise by all souls. Do you understand? Achcha.

To those who constantly uplift others, the same as the Father, to those who constantly have good wishes and elevated feelings for the self and others, to those who are masters of infinite treasures, to the constant donors, to those who make disheartened ones powerful, to those who make beggars into emperors for all time, to such elevated souls, BapDada's love, remembrance and namaste.

BapDada meeting Dadis:

BapDada wants a *group* of those who enable the end, to be the same as the beginning; He wants a group of such *all-round* actors and those who uplift others. You make *groups* for every special task. So, at this time, a *group* of such souls who uplift others is needed, who are bestowers who bestow. A king is a bestower; kings nowadays are not that. Kings who are full and perfect are those who constantly give to their people. If the king takes from his people, then the people are the kings. This is why kings who are full and perfect never take anything; they are those who give. The hand of a perfect king would never be of one who takes, but of one who is gives. Would the world emperor of heaven take anything from his subjects? If the subjects, themselves, are full, what would the world emperors be like? Just as you have to play the *parts* of bestowers in the future, so, you now have to fill yourselves with the sanskars of a bestower. Never ever have the thought of giving *salvation* to others only after receiving some *salvation* yourself. This is known as a *beggar to a prince*. Do not be one who has any desire to take. Be a *beggar* for this temporary desire. Be a *beggar* in accepting temporary facilities. Only such *beggars* are images of perfection: on the one hand a *beggar* and yet, on the other hand, full. Souls who are playing *parts practically* of "*beggar to prince*" now are said to be constant renunciates and constantly those with elevated fortune. Through renunciation, fortune for all time is automatically created: as soon as you renounce something, the line of your fortune is drawn. So, now, such a *group* of those who uplift others is needed; those who are ignorant of

the knowledge of desire for the self and who are constant donors. You saw the father: he even gave his own time for service. He himself became humble and gave respect to the children. "First, the children". It was the name of the children and the task was his own. He even renounced earning a name for what he did. He uplifted others even in earning a name. He renounced his own name and glorified the names of others. He constantly kept himself as a server. This is uplifting others. He kept the children as the masters and kept himself as a servant. He also gave the respect of a master; he gave that honour and also gave away the name. He never glorified his own name –"my children". The father renounced his name, respect and honour; he uplifted others, he considered his own happiness to be in the happiness of the children and he considered the sorrow that the children experienced on forgetting the Father to be his own sorrow. He considered the mistakes of the children to be his own mistakes and constantly made the children *righteous*. This is known as uplifting others.

Nowadays, there is a need for such a *group* to finish the weaknesses of others and to continue to give power. What would happen if everyone were to become like this? The time of all of you would be saved and the *cases* and situations would finish and there would constantly then be spiritual loving gatherings. There would then be a fast speed in the task of world benefit. Now, you have to make so many *plans*. Some *plans* are destroyed even before the task is carried out; just like sometimes, some fireworks do not burn and they fizzle out just like that. However, when the thought for world benefit was taken with that intensity, that at this time, this should happen, then that was done everywhere for the sake of it, and the noise was heard loudly everywhere. You saw sakar Father: together with being an *authority of knowledge*, he also had the *authority* of an image of experience. Due to this *authority*, in his every word, there was the experience as well as *knowledge*. So, he had *double authority*. Similarly, every child should speak words with *double authority* and the arrows of experience and the arrows of the *authority of knowledge* would influence them in a *second*. Both your words and your forms should have that *authority* and there will then be easy success. Otherwise, they would say: The *knowledge* is very good, it is very elevated, but it is difficult to imbibe it. So, the embodiment of dharna, the form of dharna should be visible in a *practical* way. It becomes easy to adopt a practical example. So, a *group* that has *double authority* is needed, such ones who are known as intoxicated beggars. Let there be no desires. Achcha. Om shanti.

Meeting groups:

1. The easy way to become worthy of the Father's love is to be detached.

Just as a lotus is constantly detached and loved by everyone, similarly, do you remain constantly detached like a lotus? While living with your family, while living in the atmosphere of the world, be detached from it. Those who are detached become worthy of the Father's love; be detached to the extent that you are loving. A *number* is created on the basis of being detached; extremely detached and so extremely loving.

2. Automatically serve through the awareness of your worthy of worship form.

While seeing and hearing about your memorial of the previous cycle, do you constantly have the intoxication that it is your praise that is being sung? When you go to any place that is a memorial, do you have the intoxication that that is your memorial? It is a *wonderful* thing that you see your non-living memorials in the living form. On one side are the non-living images and, on the other side, you are in the living forms in an incognito way. The devotees are calling out so much; so, by considering yourselves to be worthy of worship, you will have mercy for the devotees. The devotees are beggars whereas you are full. So, do you feel mercy on seeing the devotees? Do you have the desire to be the instruments to give the devotees the fruit of their devotion? Do you constantly have zeal and enthusiasm for service? Many are benefited through service and it is also accumulated for your future. You definitely have to give a drop to every soul. Do not send anyone away empty handed. Keep your worthy of worship form in your awareness and you will remain constantly engaged in service even against your conscious wish.

3. The sign of being royal, that is, of being beloved children is to be distant from the mud of body consciousness.

Souls who are multimillion times fortunate constantly swing in the swing of happiness. The feet of their intellects never come down. The children who are specially beloved, who are long-lost and now-found, always remain in the lap, they do not place their feet on the ground; they keep them on the carpet. The feet of the intellects of you multimillion times fortunate, long-lost and now-found children, should also always

be beyond body consciousness and any awareness of the physical world. Since BapDada has raised you above the mud and seated you on the throne, why do you leave the throne and go into the mud? To come into body consciousness means to play with mud. The confluence age is the age for ascending; the time to descend is now over. Now, there is little time to go up, therefore, why do you come down? Remain constantly up above. Achcha. Om shanti.

Blessing: May you be a *master* almighty authority who easily observes purity, the religion of the self, by constantly keeping the Father with you.

Purity is the religion of the self, the soul, whereas impurity is an external religion. Since you have faith in your original religion, then the external religion cannot shake you. Whatever the Father is, however He is, if you recognize Him accurately and keep Him with you, then it is very easy to adopt purity, the original religion of the self, because your Companion is the Almighty Authority. Impurity cannot come in front of *master* almighty authorities, children of the Almighty Authority. If Maya still enters your thoughts, there is definitely some *gate* open, that is, something is lacking in your faith.

Slogan: One who is trikaldarshi does not look at anything with the vision of one aspect of time, but considers there to be benefit in everything.

***** OM SHANTI *****