

The present is the basis of the future.

Today, the Father, the Lord of the Tree, is seeing the first leaves of His tree, that is, He is seeing the elevated souls who are the images of support for the tree. Brahmin souls are the sapling of the new tree. The basis of the new tree is the sapling. All of you souls are the sapling of the new tree. Therefore, each of you souls is invaluable. Whilst moving along, do you constantly consider yourself to be such an invaluable image of support, the sapling of the tree? Whatever weakness a sapling has, the whole tree would have that weakness. Does each of you consider yourself to be responsible to this extent? You don't think that you are still young or still new and that it is the older ones who are responsible, do you? You don't think in this way, do you?

Each of you, whether new, young or old, considers yourself to have a full right to your inheritance. None of you is ready to accept the inheritance of becoming part of the moon dynasty. Each of you feels that you have a right to become part of the sun dynasty. You are also given a full right to the attainments of the confluence age and to the Father. You say that Baba is first the Father of us younger ones. The Father has more love for the younger ones and this is why you say, "Baba is mine." We should first receive all our rights. You speak of your rights with love. Therefore, just as you consider yourselves to have all rights to the Father and your attainments, so, each of you, whether young or old, has the right of responsibility to the same extent. All of you are companions. Therefore, continue to make progress whilst considering yourself to be responsible to this extent. Those who put on the crown of responsibility for the transformation of themselves and the world will claim a right to the crown of the world kingdom. Those who wear this crown at the confluence age will also have a crown in the future. If you don't wear this crown now, you cannot have it in the future either. The present is the basis of the future. Look in the mirror of *knowledge* and *check* both your forms: your Brahmin form of the confluence age and the form of your future deity status. Examine both your forms and then *check* whether you have a *double* crown in your Brahmin life or just a *single* one. One is the crown of purity and the other is the crown of your study and service in your *practical* life. Are the two crowns equal? Are they complete and perfect or is there something missing? If you have something missing in either of your crowns here, in your crown of purity or your crown of study and service, then there, too, you can only claim a right to a small crown or a single crown. That is, you will become one who has the status of a subject, because even the subjects will have a crown of *light*; they too will be pure souls. However, you will not attain the crown of a world emperor or any other emperor. Everyone will have a crown, numberwise: some will be emperors, others will be kings. Some will be emperors and some will be world emperors.

Similarly, look at your throne! In your Brahmin life now, for how long do you remain seated on your immortal throne and for how long do you remain seated on the heart-throne? If you are constantly seated on your immortal throne, that is, if you are always seated on your immortal throne, then you will also be seated on the heart-throne all the time; the two are connected. If you are only sometimes seated on the throne in your Brahmin life, then, in the future, too, you wouldn't be able to sit on the throne for the full half cycle. This means that you wouldn't be able to enter the *royal family*, because only the *royal family* can be seated on the throne. When you are always seated on the throne here, you will also claim a right to the kingdom for all time in the future, that is, you will be seated on the throne all the time. Therefore, look in your mirror and see what your present stage is and what your future stage is. Similarly, *check* your tilak. Is your tilak imperishable? Do you have a tilak that can never be rubbed off? It is only at the confluence age that you receive this tilak of being a deity of all deities and the tilak of the fortune of being a child of God. So, is this tilak of your suhaag (suhaag – fortune of being married to God) and the tilak of your fortune imperishable? Maya does not rub off the tilak of your suhaag and your fortune, does she? Those who always have the tilak of suhaag and fortune at this time will always have the tilak of the kingdom in the future. In every birth, you will celebrate the ceremony of receiving the tilak of your kingdom. Together with the king, even the *royal family* celebrate the day of receiving the tilak. There, in every birth, you will celebrate the ceremony of receiving the tilak of your kingdom. Here, in your Brahmin life, you have the constant zeal and enthusiasm of celebrating a meeting with the Father, of your constant ascending stage and of serving in every way, which means serving people through your thoughts, words and deeds. Therefore, the enthusiasm (utsah) you have now will turn into your future festivals (utsav).

Similarly, your body, mind and wealth are connected. From the beginning until now, for how long have you surrendered your body for service here? For how long have you been using your mind for service and remembrance? Serving through the mind is having good wishes and elevated feelings. Whilst you serve in this way, is your service limited or unlimited? Do you have good wishes and elevated feelings for everyone, or is it that you have them for some and not for others? Similarly, do you use your money for yourself with selfish motives or do you use it selflessly for service? You aren't dishonest in how you look after the treasures you have been entrusted with, are you? Instead of using it for the unlimited, you don't use it for something limited, do you? On the basis of this type of *checking*, you will attain a numberwise status, depending on the *percentage* of your reward. If you have a *full percentage* at this time, you will then have the whole reward for the whole time. Otherwise, there would be difference in your *status* and in the length of time. When you are to have your *full* reward for the whole time you will come at the time of *1-1-1*, when nature is totally satopradhan. You will receive your *full* fortune of the kingdom in the first period. Your reward will be *one* and the happiness that nature gives you will be *one*. Otherwise, you would wait until the *second* or *third* kingdom begins.

Now, *check* both of your forms: your Brahmin form and your deity form. Keep both your confluence-aged form and your golden-aged form in front of you. If you have all of this at the confluence age, it is guaranteed that you will also have it in the golden age. Therefore, look at all your 16 spiritual ornaments in your Brahmin life. Look at all your 16 celestial degrees. Look at yourself and continue to remove whatever weaknesses you notice. Do you understand what you have to do? Look at yourself in the mirror. Achcha.

Today, it is the *turn* of those from Maharashtra, and so Baba will speak of things that make you great. Maharashtra means to be great now and in the future too. Achcha.

To such unlimited servers, to those who constantly have pure and positive thoughts for all, to those who remain constantly enthusiastic for remembrance and service, to those who constantly have the tilak of their suhaag and their fortune, to those who at present have the ornaments of royalty, to such elevated souls, BapDada's love, remembrance and namaste.

Today, the lights were playing up every now and then and so Baba said: As well as the lights fluctuating, your intellects are not fluctuating, are they? Devotees sing a song which refers to this physical world of yours. They sing to God: "Look at the state Your world has got into." Therefore, the Father also sees this. The sound of the devotees is reaching Him and the devotees themselves see this too. Since this world is now said to be a world that has nothing to offer, how could the facilities offer you anything? Achcha.

Avyakt BapDada's sweet meeting with the groups of the Maharashtra Zone.

1. What treasure is the greatest of all at the confluence age? The Father is the greatest Treasure of all. When you found the Father, you found everything. If you don't have the Father, you don't have anything. Even in the golden age, you won't have this greatest Treasure of all. There, you will have your reward, but not this Treasure. In that age you will receive all treasures, but at the confluence age, the treasures you receive are even greater than those of the golden age. Therefore, at such an age when you souls receive all treasures and knowing that you are the souls who also are to attain all of those things, you should be full and complete, should you not? Nothing is lacking in your Brahmin life. In your deity life you don't have the Father, but in your Brahmin life, you lack nothing. Therefore, the eternal song that you constantly sing in your mind is that nothing is lacking in the treasure-store of us Brahmins. Are you the masters of the treasures or do you still have to become that? To be a child means to be a master. You have become masters, but it is numberwise as to how much each of you knows how to look after those treasures. Therefore, constantly continue to dance in the happiness that you are the children and the masters.

2. Are all of you victorious with faith in your intellect? You never allow your faith to fluctuate, do you? You are unshakeable, immovable mahavirs, are you not? What is the speciality of a mahavir? He is constantly unshakeable and immovable. Such souls would not have any waste thoughts even in their dreams. This is known as being an unshakeable and immovable mahavir. You are like this, are you not? Benefit is merged in everything that happens. You might not recognise it at present, but as you make

progress you will come to know about it. Do not look at anything with the vision of one aspect of time. Look at everything with your trikaldarshi (three aspects of time) vision. “What will happen now? What is this?” Don’t think in this way! When you look at everything as a trikaldarshi, you will always think that there is benefit in whatever is happening. Do you move along as a trikaldarshi in this way? The stronger those who become instruments for service are, the stronger the *building* of service will become. Continue to do whatever Baba tells you to do! Then, it is up to Baba and His work. If you continue to work as Baba makes you, there is benefit merged in that. Continue to do whatever Baba tells you! Always say: “Ji Hajir”, (I am present.) Don’t think, “Why is this like this?” Always say: “Ji Hazoor”, (Yes, my Lord) or “Ji Hajir” Do you understand? You will then constantly be in the flying stage. Since you will then be light, you won’t stop anywhere but will constantly fly.

3. Do all of you consider yourselves to be the elevated souls who are the part of the handful out of all the billions of souls in the world, and only a few out of that selected handful? Do you feel that this is your praise? One is to accept this on the basis of knowledge, the other is to accept it on the basis of someone else’s experience and the third is to experience it for yourself. So, do you feel that you are the elevated few souls out of a handful of souls of the whole world from the previous cycle? What would indicate such souls? Such elevated souls would always become the moths who sacrifice themselves to the Father, the Flame. They would not be souls who simply circle around. They would not be souls who simply come, circle around, experience a little attainment and then vanish. To sacrifice yourself means to die. You are the moths who sacrifice yourselves and die, are you not? To burn and die in this way means to belong to the Father. Those who burn in this way belong to the Father. To burn means to transform yourself. Achcha.

What is the easy way to remain constant and stable in every situation? Everyone has the same aim. Just as you belong to the one Father and one home and you all belong to one kingdom, in the same way, let the stage of all of you be constant and stable. What easy way have you been shown to keep your stage constantly stable? Just say it in one word! That one word is “*trustee*”. If you become a *trustee*, then because you are loving and detached, you automatically become constant and stable. When you are a householder, there are many tastes for you (things that interest you). There are many things for which you would have the consciousness of “mine”. Sometimes, you say, “My home, my family”. To be a householder means to stumble around with many interests. To be a *trustee* means to be constant and stable. A *trustee* would be constantly light and his stage always ascending. So, this whole *group* is a *group* of *trustees*, is it not? If you have the slightest consciousness of “mine”, it means you are a householder. When you have the consciousness of “mine”, you have attachment. Those who have attachment would be called householders, not *trustees*. You have been householders for half a cycle and you also know what you attained during your life as a householder. Now, become *trustees*! If you still have even the slightest consciousness of a householder, leave it in Madhuban before you leave here. Leave behind anything that would cause any waves of sorrow and take back with you the things that make you happy. Achcha.

Sweet Dadiji taking leave from BapDada before leaving for a mela at Ambala.

BapDada is very pleased to see the happiness of the many children. Wherever you go for service, many receive many treasures. This is why there is a part in the drama for you to go and this is continuing at present. When it *stops*, it will be in a *second*. You saw how all the preparations were made for Baba in the sakar form, but, even though all the preparations had been made, Baba was unable to go because that *part* ended. In the same way, when this part in the *drama* comes to an end, it will do so suddenly in a *second*. At the moment, you have to go and *refresh* others. You have to make everyone happy. This too is the greatest charity. Everyone is invoking you. When you are invoked, you have to be revealed in a practical way. When the non-living images are invoked, people experience them to be alive. That invocation began here. Therefore, when you give love and remembrance to everyone, tell them: Together with serving through words, you also have to serve through the final *powerful* form of service, which is serving through the power of thought. When the power of thought is combined with the power of words, that is, when service through the mind and service through words are *combined*, you will easily achieve success. Doing service in one way will bring *single results*, whereas doing service in both ways in a *combined* form will bring double the *result*. First is the power of thought and then the power of words. Therefore, service through the mind and service through words have to be done simultaneously. When serving through words, you are not able to

serve with the mind and when serving through the mind, you are not able to use words. Let it not be like this. There are a few who serve with words, but let those who look after things, who are engaged in other work, serve with their minds. Through this, the atmosphere becomes very yogyukt. In a gathering, there are more meetings, but together with the meetings, let there also be the aim of service. When each one of you feels that you have to do service, the atmosphere will then remain *powerful* and there will be *double* the service done. It is very good that you are doing this with zeal and enthusiasm. However, together with zeal and enthusiasm, it is necessary to have this aim. Achcha, give much remembrance to all.

Blessing: May you be *simple* and a *sample* and reveal your greatness through your ordinariness. When something *simple* is clean, it definitely attracts others to itself. Similarly, those who are *simple* and clean with the thoughts in their minds, in their relationships, in their interactions and in their way of living become *samples* and automatically attract others towards themselves. *Simple* means ordinary. It is with ordinariness that greatness is revealed. Those who are not ordinary, that is, those who are not *simple*, become a *problem*.

Slogan: When you say “My Baba” from your heart, your eyes that were closed due to Maya making you unconscious will then open.

*** OM SHANTI ***