

The Method to Become an Image of Divinity

What is BapDada seeing with the support of these eyes? All of you see with the eyes and BapDada is also seeing with the support of eyes. What is BapDada seeing? What are all of you seeing? Are you seeing or are you not seeing while seeing? What is your stage? What is BapDada seeing? And are you seeing the same things? If you have the practice of catching thoughts, you will easily be able to become free from thoughts. When you cannot discern someone's thoughts you have to create extra thoughts. However, if each of you has the practice of being able to read someone's thoughts, there would not be too many wasteful thoughts and you would also easily be able to stabilise yourself in a stable stage with one thought, in one second. So, to be able to read someone's thoughts is also a sign of perfection. The more you stabilise yourself in avyakt feelings, the more easily you will be able to understand everyone else's feelings. The reason for not being able to understand the feelings of one another is a lack of avyakt feelings. The avyakt stage is a mirror. When you stabilise yourself in the avyakt stage, you will very clearly be able to see the intentions of any person in the mirror of the avyakt stage. You won't have to labour at that time. A mirror does not have to make effort to understand anyone's feelings. The more avyakt your stage becomes the clearer and more powerful the mirror will be, and the more easily and clearly you will be able to understand the feelings of one another. In order to keep the mirror of the avyakt stage clean and clear, three things are necessary. Tell Baba any one of those three things. (Each one gave his own ideas.) Today, Baba is seeing the easiness (includes simplicity and lightness), the greatness and the tolerance of each one. By imbibing just one of these three things accurately, would the mirror be clear? If even one is missing the stains of that weakness will be visible in the mirror. Therefore, in whatever task you carry out, check three things: There should be easiness in everything, there should also be tolerance and it should also be elevated; it should not be ordinary. At present, in some cases, everything seems ordinary rather than elevated. Change the ordinary into elevated, and keep tolerance in front of you in every aspect. Imbibe ease and simplicity in your face and your words, and then see how elevated success in service and the tasks you carry out is. What result is visible from any task you carry out at present? How much difference is there between the plans and the practical activity? What is the reason for the difference? You have not become completely plain in all three aspects. You should be plain in your consciousness and plain in your words. There should not be any stains of your old sanskars anywhere. Your actions too should be plain; that is, they should be elevated. If you become plain, your plans and your practical activity will become one and the same. Then success will fly like a plane. This is why you must be cautious in everything, in your thoughts, words and deeds, even in small matters. You have to be cautious in your thoughts, words and deeds, but, together with that, if you are plain in your alokik relationships, success in service will sparkle like a star on your forehead. Then, everyone will see each you as a star of success. You were told earlier which slogan you must remember: Success is our birthright. Then whoever sees you, even from a distance, will see you as an image of divinity. Not an ordinary image, but an image of divinity. Nowadays, you are very busy in service. Whatever you have done, it was very good. In future, bring success closer to yourselves. The closer you come to one another, the closer success will be. To become close to one another means to be close in your sanskars, and there will then be success in any conference. Just as the time is coming close, in the same way, people are coming close, but, together with this closeness, what must you also have? To the extent that there is closeness, there should also be just as much regard for one another. The more regard you give to one another, the more regard the entire world will give to all of you. By giving regard, you will receive it. You receive it by giving it, not by taking it. Some things you receive by taking and some things you receive by giving. So, to give regard means to receive regard from everyone. However, there also has to be transformation in your language.

Today, all the serviceable souls are sitting here; this is why Baba is giving you a signal for the future. Even when someone's ideas are not clear, you must never say "No". The words that emerge must always be, "Ha ji". If you say, "Ha ji" here, then, accordingly in satyug too, your subjects will say, "Ha ji, ha ji" to you. If, instead of saying, "Ha ji" here, you say, "Na ji, na ji" your subjects there will salute you from a distance. So remove the word "No". Whatever it may be, you must first say, "Ha ji." To say "Ha ji, ha ji" is the easy way

to make the sanskars of others easy. Do you understand? You were told earlier that whatever actions you perform at the present time become a law in the future. The actions of all of you are the laws in the future. Those who are lawmakers allow their words to emerge after careful consideration, because each word of theirs becomes a law in the future. Each thought of everyone of you is becoming a law in the future. Therefore, how much attention should you pay? Until now, when you caught hold of one thing, you let go of another but you must now remember both things. Sometimes you catch hold of the systems and let go of the laws, and at other times you catch hold of the laws and let go of the systems. However, when you have both, the laws and the systems, you will then remember the Lawmaker. If you remember the Lawmaker, both the laws and the systems will remain in your consciousness. However, it is because you forget the Lawmaker that you let go of one of the things. By staying in remembrance of the Lawmaker, you will be able to maintain both the laws and the systems. By forgetting the Lawmaker, you sometimes let go of the laws and you sometimes let go of the systems. When both remain together success will become the garland around your neck. Achcha.

Today, you have been given many teachings, but that is also love because BapDada wishes to make you equal to Himself. So, love is the way to make you equal. Kumaris have yet to take their paper. In order to reveal your courage in a practical way, you must fill courage with a lot of power. You will now be tested to see how much power you have acquired.

BapDada meeting groups:

1. The more you tie yourself in the bondage of service, the more all other bondages will finish. Do not think that you will engage yourself in service when a particular bondage finishes. It will not happen like that. Simply continue to do service. Even though you may have bondages, continue to tie yourself in the bondage of service. To tie yourself in this bondage means to free yourself from other bondages. You will not be able to tie yourself in this after freeing yourself from the others. The more you tie yourself in this, the more you will free yourself from the others. The more you make yourself co-operative in service, the more your subjects will be co-operative with you. If there is any excuse, let go of that and keep the opportunities of service in front of you. Duty comes first. Of course there will be many excuses, but, through the power of your duty, the excuses will become light.

2. To Mothers: Push yourself into a gathering of women. By becoming a member, you will have the chance to make many others similar to yourself. You will only receive this chance by coming into contact. Your name has not yet been glorified in the women's gatherings. First of all, set foot in there in an incognito way, and then they will belong to you. You have to show the path to the women who are wandering. Then you will be able to save the poor women who have to tolerate a lot. Some women need support and they will receive support. So, do this service and show wonders and then see how many hands you find! You have to put this aspect into a practical form for a long period of time. Just as those people at orphanages give refuge, this is the ashram for those who belong to the Lord and Master. Achcha.

3. Do you experience the avyakt stage? When you experience the avyakt stage for even one second, the effect of that lasts for a long time. The experience of the avyakt stage is powerful. Put gross feelings away from yourself as much as possible and stay in the avyakt stage. By staying in the avyakt stage, all your thoughts will become successful. In this, you have to make less effort and have greater attainment whereas by making effort while stable in a gross form, it takes more effort and it has less attainment. Then, while moving along, there is confusion and hopelessness. Therefore, by having the avyakt stage, you can increase the experience of all attainments. Seeing the avyakt image in front of you, make effort to become equal. As the Father, so the children. Always remember this slogan. Let there be no difference. Become introverted (antarmukh) and finish any difference (antar). Does the Father ever lose hope? Does He become afraid of adverse situations? So, why do the children become afraid? You saw the practical proof of sakar Baba facing a lot of adverse situations. Did you ever see him in a state of fear? You were told always to

remember: Be constantly full of love. It is not difficult. When you are in love, do you have awareness of anything else? When you have died, why should this be difficult? You yourself have died have you not? One who has died is then burnt. The more you die, the more you are able to meet the avyakt form. If you don't die so much, you are not able to meet as much. In a mela, if someone doesn't celebrate a meeting, then the mela would finish. So, when would the meeting take place? Transform love into being equal. Make your love incognito and let the equality be revealed. Everything is merged inside; it just has to be revealed. You have to reveal the sanskars of the previous cycle that are merged in you. You do remember your form of success of the previous cycle, do you not? Now simply put the form that is merged into a practical form. Always keep your perfect form and your future form of 21 births in front of you. In order to decorate their homes, people put up various pictures from their childhood. So, you too should clearly keep in front of you in the temple of your mind the idol of your perfect form and the idols of your many future births, and then your thoughts will not go in any other direction.

What are the qualifications of the jewels who are close? The closer someone is, accordingly, there is closeness in his sanskars. So, to be close to BapDada means to be close to His qualifications. The more you check yourself, the quicker you will change yourself. Keep your original form in your awareness. By keeping your original form of the golden age and your original form of the dying-alive birth in your awareness, the middle form will become merged.

Are you just loving or are you also co-operative? What would you give as a return to those whom you love? The return of love is co-operation. When will you give that? Just as the Father is the Almighty, so you children have to become master almighties. Before destruction, if together with being loving, you also become co-operative, you will claim a right to an inheritance. Even though all souls will be able to recognise the Father at the time of destruction, they will not be able to claim an inheritance because they would not have been able to become co-operative.

4. Is karmic bondage more powerful than this Godly bondage? If you make the Godly bondages stronger, then the karmic bondages will automatically become loose. It is only with this bondage that you can cut that bondage. The more you tie yourself in this Godly bondage, the freer you will become from karmic bondages. The stronger the karmic bondages are, the stronger you have to make the Godly bondages and then those other bondages will quickly be cut away.

5. If you are unable to stabilize yourself in the point form for a long time, do not waste your time trying to do that. You can only stabilize yourself in the point form when you first have the practice of pure thoughts. Remove impure thoughts with pure thoughts. When an accident is about to take place, if you are unable to apply the brake, you then have to steer away. The point form is the brake. If the brake cannot be applied, then steer your intellect away from waste thoughts and engage it in pure thoughts. Sometimes, there are incidents when you cannot apply the brakes to save yourself, but you have to steer in another direction instead. Throughout the day, try not to have any waste thoughts, but only pure thoughts. When you pass in this subject, you will easily be able to stabilize yourself in the point form.

*** OM SHANTI ***