

## Change

The present time is known as the time of transformation. According to the present time, transformation is definitely taking place in those who have become instruments, and, on this basis, time is also going through a change. Time is a basis of transformation. Do those who bring about transformation, that is, do those, who have become the instruments to bring about transformation, experience within themselves that transformation is taking place at every moment in every way, that is, in their thoughts, words and actions? This is known as the transformation which is of the ascending stage. Transformation also takes place in the copper age, but that is transformation of the descending stage, whereas now, at the confluence age, it is transformation of the ascending stage. According to the time, since the transformation is of the ascending stage, then those who are the images that are the main instruments, also definitely have such transformation. Do you feel that transformation is taking place? Have you ever checked the speed of transformation? Transformation can take place in one week, in one day or in one hour, but overall you would say that yes, transformation is taking place. However, according to the time, do you have the experience of what the stage of transformation should be? If the instruments the mahavirs, take time to bring about transformation in any aspect, then the final transformation must definitely also take time.

Consider the instrument mahavirs to be the clock of time. Just as a clock clearly tells you the time, in the same way, the mahavir children are also a clock. So, does the time seem close or far away by the clock? You yourselves are the clock and you are those who check as an observer, so, is the speed of transformation fast? This is the final transformation through which even the final world transformation will take place. At present, little transformation has taken place in you, and so there is little transformation in the situations of the world also. However, what is the sign of the final, complete transformation, through which you can understand that this is the final stage of transformation?

In calculating the years to the stage of the present transformation, and seeing the sign of complete transformation, how much time now remains? There should be such transformation that it emerges from everyone's lips that there is total transformation in this one. In terms of transformation of the self, how is it possible to bring about transformation so that it is visible in your form, in a natural way, all the time? At present, it is not in a natural way. At present, that sparkle is visible in your effort for a little time. A natural form stays all the time and so this is therefore the sign of complete transformation for all time. Each of you knows the main sanskars of weakness you have. None of you have passed completely in any one stage, though you may have passed to a certain percentage. The reason for this is that in every aspect, the main sanskar, which you call nature, of each one should be visible as though it was one thing previously, but is now no longer the same. You even speak amongst yourselves of one another's main sanskars. This one is very good in making effort, but from time to time, this sanskar of his stops him from moving forward. Until there is complete transformation in those main sanskars (nature), complete transformation of the world cannot take place. It will be a different matter when there is total transformation in everyone. That will, of course, be numberwise in the result also. However, for the special images who are the basis of transformation, the ones whom you call maharathis or mahavirs, transformation is essential, so that no one ever says that this one has had this sanskar from the beginning, and this is why it is even now visible to a percentage. When this is neither spoken about nor visible, then it is called complete transformation. If there is the slightest trace remaining, that would not be called complete transformation. You would not ask the maharathis about ordinary transformation. The stage of transformation of those who have become instruments for world transformation will be higher than that of others, and so should that type of checking be taking place?

The difference of day and night should be visible, and it is because of this that you are remembered as the lucky stars. Of course, the Sun of Knowledge and the moon of knowledge are in their own stages, but it is the name of the lucky stars that is glorified as the ones who bring about total transformation. At the present time, in a physical way, everyone follows all of you. To take power through the yoga of the intellect, to

follow in performing elevated actions through the yoga of the intellect: the mother and father were the instruments for that. But whom would be followed in the corporeal form? Those who are the instruments. So, become such an example of transformation. There should be such a gathering once or twice a year. The gathering of every time has its own transformation of the ascending stage. Just as every year that has passed has had love, relationships and co-operation, in the same way, this will have the stage of ascent and transformation. Now, the complete stage should be visible in a practical way. This year, it is essential for this transformation to take place in a special way.

Now, they have gradually started dropping bombs deliberately in order to bring about revelation, have they not? When you come to a debate about religion, you can defeat them in one aspect, which is that their religion and dharna are not in a practical form, whereas the proof of Godly knowledge is in your practical life. On the one side, there is the debate of religion, and on the other side, the stage of being a practical embodiment of dharna. If these two are not together, then the challenge you issue of your practical life cannot be clearly visible. As you continue to move forward, you have to pay attention to this aspect: to have knowledge in a practical way, that is, to be the embodiment of dharna, the embodiment of knowledge and the embodiment of virtues. The knowledge and virtues should be visible even from the images. Nowadays, by discussing things, they are not able to reveal their image. However, through your image, you can make them silent in one second. On one hand, you may give a lecture, but on the other hand, you should also be the image in a practical way; only then will you be successful in the debate of religion. This is why, just as you make a programme for service, so too, make progress in making your own programmes. It is essential to do this. The programme for the progress of your own effort and of the exchange of the different experiences of your efforts should both be together. There should be a balance between the two. Achcha.

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