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21/01/07 Avyakt BapDada 13/02/91

The method to bring about intensity in world transformation is to use the power of concentration and have a constant and stable stage.

Today, the Father, the Resident of the faraway land has come to give greetings for the meeting to His children from faraway lands and from this land. All of you have come from the faraway land and the Father has also come from the faraway land. The children have come to give greetings to the Father and the Father gives multimillion times greetings to the children. To celebrate means to become the same. In the world outside they just celebrate whereas the Father celebrates and makes you the same. All you children, whether you are personally in front of Baba in the corporeal form or personally in front of Baba in the subtle form, all the children in different corners of the world are celebrating the birth (birthday) of the Father which is as valuable as diamonds. BapDada is also giving multimillion times congratulations for a diamond Birthday to the children who are in front of him in the subtle form. By celebrating this birthday of the Great Incarnation, you children have yourselves become as valuable as diamonds. This is known as celebrating, that is, of becoming the same. A star of becoming multimillion times fortunate is shining on the forehead of every child. By continually celebrating you have become fortunate for all time. No one celebrates such a unique birthday throughout the whole cycle. Even though they celebrate the birthday of great souls, those great souls do not make great the ones who are celebrating. Only at this confluence do you children become great by celebrating the birthday of God. You become the most elevated souls of all. You make your life as valuable as diamonds, so that you play with diamonds and jewels for many births. This day is not a memorial of just the Father, it is also the *birthday* of the children because, when the Father incarnates, together with Baba, Brahma Dada, the soul that has transformed, also incarnates. Bap and Dada both incarnate at the same time. Without Brahmins, BapDada cannot establish the yagya, and this is why BapDada and the Brahmin children incarnate at the same time. So, whose birthday would you say it is - yours or the Father's? It is yours as well, is it not? You give greetings to the Father and the Father gives greetings to you.

Why is Shiv Jayanti, that is, the Birthday of God, known as the Great Shiv Ratri (Night of Shiva)? It is not called just Shiv Ratri but it is called the Great Shiv Ratri, because on this day of incarnation, Shiva, the Father, Brahma Dada and the Brahmins had the thought

of fulfilling a great promise: We will make the world great and elevated with the promise of purity. Especially Adi Dev Brahma together with his first Brahmin children became the instruments to fulfil this great promise. So this is the divine day of making a promise to become great. This is why it is called Maha Shiv Ratri (the Great Night of Shiva). In remembrance of this great promise that you Brahmin children made, even up until today devotees take a vow. This great birthday is the birthday to make a promise. On the one hand it is the birthday of being revealed, on the other hand it is the birthday of making a promise. All of you, who became the instruments in the beginning, are the first jewels who emerged with Adi Dev, the first deity. The practical, visible fruit of your (the few souls of the beginning) promise is that all of you (everyone now) became revealed. Look how you had gone into the different corners. You went into far corners but the Father found His children who are as valuable as diamonds but hidden by the dirt. Now you, the *holiest* and the *highest* diamonds, are sparkling in the corners of the world. So this is the fruit of the birthday of God and of your promise. All of you everywhere, even now, make a promise in front of Shiv Baba's flag, do you not? You also continue with this method, with the system, of the beginning. The birth of God is also known as Shiv Ratri. Night means darkness. At night, people or objects are not visible as they truly are. Even though they are there, they cannot be seen. Before the Father incarnated you were not able to see or know yourselves as you truly are. You were not able to see or know the Father. Even though you knew "I am a soul", you were not able to see with the eye of knowledge and experience. Even though you had eyes, you were in darkness. When your eyes do not work properly, you are not able to see clearly. So, you too were in the dark. You were not able to see yourselves. That is why Baba first removes this darkness. Shiv Ratri means to remove darkness and to intensify the light of that which is real. This is why they celebrate it with the name Shiv Ratri. The methods of the path of devotion are the memorials of your accurate methods. On the one hand there are the methods of devotion and on the other hand there are the accurate methods of the children. Baba is pleased seeing both of them. You people are also pleased, are you not, knowing that your devotees are so clever in *following*? Even up until their last birth, they continue their methods of devotion. All of this is the wonder of the Father, and you, in your point form. The saligrams are also worshipped with Father Shiva. All of you know the importance of the form of the point. This is why up to today devotees still give importance to Shiva, that is, the point. They simply know the form of a point. They don't know it in an accurate way, but they know His form in their own way. All of you not only know the Father as the form of a point but, together with being a point, He is the ocean of all treasures. Together with knowing the Point, you also know Him as the Ocean. You know Him in both His forms, not just as the point; you know both the forms. By knowing His form as the Ocean, you have become master oceans. How many treasures are you filled with? Can you count these? The treasures are countless, plentiful and imperishable. All of you have become master oceans, have you not? Or, do you have to become that now?

What will you do during the Year of Tapasya? Tapasya means that whatever thought you have, will be filled with determination. Tapasya means concentration and determination. Even now you have a yogi life. All of you have a yogi life, do you not? Or, are you the ones who have yoga for eight hours, six hours or for some hours? You have a yogi life already. So, why has this year been especially designated as the Year of Tapasya? You are doing tapasya anyway are you not? Why has this been designated? BapDada

sees all the children as yogi souls with yogi lives. And you are in your yogi life. The other life has finished already. Having become tired of a life of wandering with sensual pleasures, having become disheartened, you have become yogis after careful consideration. Did you become yogis after careful consideration or was it because someone asked you to? Have you become this after having had an experience or simply by hearing other people's experiences? Have you become yogis after experiencing or did you find that it was very good simply after hearing and seeing? Did you make the contract after seeing or did you make the contract after hearing about it? You haven't been deceived by anyone, have you? Have you seen very clearly? Check, that even now a magic spell has not been cast on you. Have you made the contract with all three eyes open? The intellect is also an eye. Together with the two physical eyes, have you made the contract with the eye of the intellect open. Are all of you strong?

All the children have a very sweet conversation with Baba. You say: Baba I am Yours; I will not go anywhere else. And you like the gyani and yogi life very much. However, you then have to tolerate a little in one thing or another. At that time, the mind and intellect come into a little upheaval: How long will this carry on? How will this happen? There is this upheaval from time to time. Sometimes it is with the self, sometimes with service and sometimes with service companions. This upheaval makes a difference in your being constant. The percentage of the power of tolerance sometimes decreases slightly. You are strong, but even strong ones are sometimes shaken by these things. So, the Year of Tapasya means to pass with 100% in all virtues, all powers, all relationships and all aspects of nature and sanskars. At the moment, you are '*pass*' but you are not '*full pass*'. One is to *pass*, another is *full pass* and the third is to *pass with honours*. During the Year of Tapasya only a few might *pass with honours*, but everyone can at least *pass fully*. The easiest method to *pass fully* is: whatever papers come (and papers will come during the Year of Tapasya, it isn't that they won't come) *pass* them with the consciousness of them being *papers*. Don't consider that situation to be a situation, but consider it to be a *paper*. Students don't go into expansion about the test paper and ask: Why did this question arise? How has it come? Who has done this? You take the *paper* with the thought of *passing* and so you overcome the paper. *Pass* them with the consciousness of their being papers. You ask: What has happened? How can this happen? When it comes to your weakness, don't think that these things happen. For yourself, you think that these things happen, this much is bound to happen. About others, you think: What have they done? Why did this happen? Consider these things to be *papers* and *pass* them with the aim of *passing fully*. I must *pass*, I must pass through and I must remain close to Baba: with this consciousness you will *pass fully*. Do you understand?

Now, in the *result* of the *majority* it is seen that you have *passed* very well in many things. It is just that you sometimes allow your old nature and sanskars to emerge in your new life, that your nature or sanskars clash with the sanskars or nature of others. Your weak sanskar clashes with the sanskar of others. This weakness in particular causes obstacles in your being able to reach your aim. Instead of *full pass*, it makes you just have *pass marks*. Don't allow your nature or sanskars to emerge in thoughts or actions and don't let

them clash with the weak nature or 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 *full pass* and this is the reason there is sometimes carelessness and sometimes laziness. To make your mind and intellect become concentrated in this Year of Tapasya means to stabilise in the one thought: I have to *pass fully*. If the mind and intellect become even slightly disturbed, then stabilise them once again with determination. I have to do this. I have to become this. Burn all of those weaknesses in the fire of yoga-tapasya. Has the fire of yoga been ignited? You also have the fire of love but, sometimes, the *percentage* of the intensity of the fire decreases. It doesn't get extinguished completely; it decreases slightly. Whatever you put into an intense fire will either be transformed or be burnt. A very intense fire is required to bring about transformation and to burn something. Yoga is the fire. The fire of love is ignited even now, but let it always be intense. It shouldn't sometimes be intense and sometimes less so. With a physical fire too, when something has to be made very good and on time, you would keep the intensity of the fire accordingly, so that the item is cooked well and on time. If the fire is extinguished in the middle of cooking, would it be prepared on time? It would be prepared, but not on time. If your fire of yoga becomes slack from time to time, you will become complete, but it will happen at the last moment. Those who become complete *last* cannot claim the right to the fortune of the *first* kingdom *fast*. Is the aim of all of you to have the fortune of the first kingdom? Or, will you come in the second or third birth? You want to come at the time of the first birth, do you not?

The Year of Tapasya means to make *fast* effort and to come into the kingdom at the time of the first birth with the *first number* souls. You want to return home with Baba, do you not? Then you also want to come with Father Brahma into the kingdom. Do you understand why this year has been designated as the Year of Tapasya? Increase the power of concentration. Even now, waste continues against your wish. The side of waste sometimes becomes heavier than the side of pure elevated thoughts. So tapasya means to finish waste thoughts, because this completion will bring about perfection. Without completion there cannot be perfection. You are beginning the Year of Tapasya from today. BapDada congratulates you for your zeal and enthusiasm. You have to claim *full marks* in all four subjects. Don't think that you are OK in three subjects, but that there is something lacking in just one subject. Will you pass fully then? No. You would then be in the list of those who only *pass*. To *pass fully* means to claim *full marks* in all four subjects. There should constantly be feelings of benefit for every soul. They may try to make your stage fluctuate, but you have to have benevolent feelings, benevolent vision, a benevolent attitude and benevolent actions, even for those who may cause you loss. This is known as being a benevolent soul. The meaning of Shiva is the Benevolent One, is it not? Shiv Birthday means to have benevolent feelings. To have benevolent feelings for those who bring you benefit – even those without knowledge do that. Everyone knows how to get on well with those who get on well with them. However, with your benevolent attitude you have to transform those who have the attitude of causing harm, that is, you have to forgive them. You may not be able to transform them, but you can forgive them, can you not? You are master oceans of forgiveness, are you not? Your forgiveness will become a teaching for that soul. Nowadays, when you give teachings, some understand whereas others don't. Do this and it will become a teaching for them. Forgiveness means to give them blessings of good wishes, to give them co-operation. The time of giving verbal teachings has now passed. Now give them love,

give them respect, forgive them, have good wishes and pure feelings. This is the method of giving teachings. The other method has now become old. So, do you know this new method? During the Year of Tapasya bring everyone even closer with this new method. Baba told you earlier that some beads are ready but the rosary is not ready. You have the thread and the beads, but that the beads are not close to one another, and this is why the rosary is not prepared. The beads are ready individually, but they are not ready as a group with closeness. During the Year of Tapasya you have to become equal to the Father, but the beads have to come close to one another too. Do you understand? You were yogis, you are yogis and you will always live a yogi life. Continue to see every *scene* of the drama as a lovely scene. Every *scene* is lovely. The scene that is not lovely for the world is lovely for you. Whatever happens is filled with some significance. By knowing the significance you will not get upset with anything in any scene. Those who know the significance do not get upset. Those who do not know the significance get upset.

This time the double foreigners have arrived here in time to celebrate Shiv Birthday. You had the determined faith that you had to come and so you arrived here, did you not? Those who were wondering whether they should come or not were left behind. This is nothing. More has to happen yet. As yet, nature has not started to cause upheaval with *full force*. It starts but, seeing all of you, it cools down a little. She also becomes frightened, thinking, “My masters are not yet ready.” Whose servant shall I become? You are fearless, are you not? You are not the ones who get frightened, are you? People are frightened of dying, whereas you have already died. How can those who have died already be afraid of dying? You are *trustees*, are you not? If you have the consciousness of 'mine', Maya, the cat, will say: Miaow, miaow (in Hindi – me aao - I come, I come). You are *trustees* anyway. Even your body is not your own. People are worried about dying or about their possessions or their families. You are *trustees* anyway. You are detached beforehand. Are you detached or do you have a little bit of attachment? If there is body consciousness, it means you have attachment. Therefore, tapasya means the form of fire, fearless.

Both the special Dadis are listening and watching (Dadiji and Dadi Jankiji are listening to the murli in their rooms). You have to experience some newness. BapDada has already said before: One is to do service through words and the other is service with the angelic image of powerful loving drishti. So they have received the part of doing this service for a little while. From the beginning you have been doing service through words and actions. The service of this method is fixed in the drama – it is the service that will remain at the end. They have been given this part for a short time. They are both special children. So service is merged in their settling their accounts. The settling is only in name but the significance is the service. Within the unlimited play, this too is a *wonderful* play. The part of both of them is of newness. This one is quickly settling accounts and moving closer to the stage of completion and perfection. She will not go alone – no one should think this. Each of you has to settle your accounts, but some of you just settle them whereas others do service while settling them. All of you have become victorious, have you not? The medicine of

everyone's blessings changes the crucifix into a thorn. You did not get influenced by the karmic account. Both are all right. They are just taking precautions. Rest is also a precaution, just as you have to take precautions with your food. This is a precaution of walking, moving around and speaking. What can love not achieve? There is a saying: Love can turn stone into water. So, can it not change this illness? It has changed, has it not? The illness of the heart has changed. It has changed from stone to water, has it not? So, this is the love of all of you. Now, just the water remains. The stone has finished. By staying in rest, the faces of both have begun to sparkle. The love of the family also helps a lot. Achcha.

To all the souls everywhere who have the elevated feelings of bringing about world benefit, to all the souls everywhere who have such determined thoughts, to the souls who transform themselves and the world through tapasya, to those who have a powerful and constant stage through the power of concentration, to such souls who are engaged in tapasya, to the loving souls, to the souls who constantly remain with the Father, to the children who always remain co-operative in the different methods of service, please accept congratulations for the birthday of the Great God, as well as love and remembrance together with namaste.

Blessing: May you be loving to God and, with the power of love, remain free from labouring.

The power of love changes labouring into ease. Where there is love, there is no labour; labour becomes a form of entertainment. Souls tied in various bondages labour, but souls who are loving to God easily become free from labour. Always keep this blessing of love in your awareness and then no matter how big the situations are, even a mountain of adverse situations can be transformed with love and become as light as water.

Slogan: To remain constantly free from obstacles and to make others free from obstacles is real service.

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