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19/01/95Om Shanti Avyakt BapDada Madhuban

Keeping your footsteps in Brahma Baba's footsteps,

be obedient and a complete renunciate.

Today, BapDada of the unlimited is seeing His companions of unlimited service. There are two types of companions. One are those who fulfill the responsibility of the companionship of love and a relationship, and the other are those who fulfill the responsibility of the companionship of love, a relationship and service. Even if you are in the last corner of the world, you are still in front of BapDada. The promise between BapDada and the children is that wherever they are to stay, wherever they are, they are constantly together. In this Brahmin life, from the beginning until the end, the Father and the children are eternally together. Even when the children are in the corporeal form and BapDada is in the angelic and the incorporeal form, are they separate? They are not. So, are you far or close? Achcha. (More than 4,000 brothers and sisters are sitting in Om Shanti Bhavan). Are those sitting at the back close? Are those sitting in the corner close? (All the residents of Madhuban, Global Hospital, Talheti, the Abu Niwas and sevadhari were sitting in Pandav Bhavan). Are those sitting in Pandav Bhavan close? Or are you far? The closeness of the heart enables you to experience closeness in the corporeal form also. No matter which country you are in, the closeness of the heart enables you to experience companionship. Whilst living far away, where do the double foreigners stay? You are constantly close, are you not? Not just today, but always. You cannot be separated; it is impossible. It is impossible, is it not? Or, can it be possible? No. God's promise can never be broken. God's promise becomes destiny and destiny cannot be prevented. This is why you are constantly close; you are the constant companions and, as a companion, taking Baba's hand in your hand, you are moving along with so much pleasure. You have pleasure, do you not? Or, do you have to make effort? Are you experiencing pleasure? Do you have to make a little effort? When anything happens, then the Father moves to one side. Don't bring any situation in front of you and the Father will not move away. The situation makes the Father move away. Just as when a curtain comes in-between, what would happen? Things move to one side, and this curtain of the situation comes in-between. But who brings it? It is the duty of the curtain to come in-between and what is your duty? To move it or to take a little pleasure from it? BapDada sees that some take great pleasure from the situations.

Whomsoever you have love for, the sign of love is to be with that one. To be with that one does not mean to live in Abu. In Abu, in terms of the numbers, if the numbers increase even a little, then there is a shortage of water. So, it does not mean to be in the company in the corporeal form, but to fulfill the responsibility with the heart. If you do not fulfill the responsibility with your heart, then even whilst being in Madhuban, you are far away. And, whilst living in the last country of all countries, if you are close to the heart, then you have the companionship. This is why BapDada is called Dilaram (The Comforter of Hearts). You do not say the comforter of bodies. You say the Comforter of Hearts. So where is the heart? It is in the Father, is it not? Your heart is in the Father's heart and the Father's heart is in your heart. Only the heart can know about this spiritual companionship. So, you are experienced, are you not? Or, when you go from here, will you say that you have become distant? No. Constantly fulfill the responsibility of companionship. No soul can fulfill this with another soul. Only the one Supreme Soul can fulfill the responsibility of this companionship with all souls. And who receives the fortune of fulfilling the responsibility of companionship with the Supreme? What would all of you say? We do. Each one of you would say, "I receive it", would you not? Or, is it that only some receive it and others do not? Do all of you have this fortune? All those sitting at the back are waving their hands. Achcha. It is a very good scene. Seeing the scene of today's gathering, BapDada is reminded of a memorial. Only the faces are shown in the rosary of Rudra; the bodies are not visible.

If you could see from here, you would only see the faces, nothing else is visible. So, the memorial of the rosary of Rudra is visible now. (Today, all brothers and sisters are sitting on the floor.) Each one is sitting behind the other and so the bodies are hidden and only the faces are visible. So, it is good, is it not? It is a rosary, is it not? This is the visible proof of love; of how much love you have for father Brahma. This is why you have come here.

All of you call yourselves Brahma Kumars and Brahma Kumaris. You do not call yourselves Shiv Kumars and Shiv Kumaris. So you have greater love for father Brahma, do you not? And father Brahma also has constant love for the children. This is why, even whilst being avyakt, he is giving avyakt sustenance. You are receiving avyakt sustenance, are you not? You might say that you have not had the experience of Brahma Baba. You say this, do you not? Have you not experienced him? So why do you call yourselves Brahma Kumars and Brahma Kumaris? Have you been created without sustenance from the father? Or, are you experiencing the sustenance? Do you only experience it a little? If you had not received sustenance from father Brahma, then with only the incorporeal Father, there would not have been the creation or the expansion of the yagya today. Do the double foreigners receive sustenance from father Brahma? (Ha ji.) Look, the father goes into the foreign lands, so does he not sustain India? Does he give sustenance to Bharat? Do you receive it? (Ha ji.) So you do not complain, saying: Baba, we did not see you, do you? You constantly see him. You constantly meet him, you constantly see him and you constantly stay with him. He cannot constantly give that through the corporeal body, but through the avyakt form, he can give his company to everyone. Whenever you wish, the doors for a meeting are always open. In the subtle region, he will not say: There is no space, there is no time. No. Whilst in the body, there are the bondages of the body, whereas, in the avyakt form, there are no bondages of the body. There are no bondages of the body and there are no bondages of the laws of the physical world. Here, you have to observe the laws. "Sit in the front, sit at the back." Even now, according to the time, you are very, very, very fortunate. You have at least got some space to sit. Later, it will be difficult to even get some space to stand, because at that time you will have to give others a chance. At present, you have been given a chance, just as the Madhuban niwasis have now had to give others a chance. This is also love for the family.

To have love for father Brahma means to become the same. You have the experience of becoming the same as the incorporeal Father for a short time. However, to be a Brahmin means to constantly be like Brahma, that is, one who follows Brahma. Whatever is the activity of the father Brahma, that should be the activity of all Brahmins, that is, that should be the action of all Brahmins. Your words should be like those of father Brahma and your activity should be like that of father Brahma. This is called following the father. To place your footsteps in father Brahma's footsteps is known as following the father. So, what was the first step that father Brahma took in following the Father's shrimat? The first step is that he became obedient; he put the instructions he received into practice. So check: Are you following the father in the first step of being obedient. From amrit vela until night, are you moving along according to the instructions you have received for your thoughts, words, actions, connections and relationships? Or, are you able to fulfill some instructions and not others? Are your thoughts according to the instructions received or are they mixed? If they are mixed, are you fully obedient or half obedient? You have received clear instructions for your thoughts at every moment. Are you clear about what thoughts to have at amrit vela or not? Are you able to follow in this? Or do you sometimes go to Paramdham and sometimes the land of sleep? So what are your instructions? To go to the land of sleep? At every moment, and in every moment, are you placing your every footstep in Baba's footstep? Or, are the footsteps of the father one thing and the footsteps of the child something else? That would not be called obedient, would it?

Whether in connection with God, or in your interaction with others, check the percentage of how much you are following the instructions you have received for both. Do you know how to check? The first step is that he became obedient, and this is why those who are obedient automatically receive blessings from the Father. Together with this, you also have blessings from the Brahmin family. So check: Whatever thought you had, whether for the self, for service, for physical actions, or for many other souls, if you remained obedient, the sign of that is contentment within the heart. Because of the blessings you received, or did not receive, the effect of the blessings is that the mind will constantly remain content and the heart will remain content. Not external contentment, but contentment of the mind. Is the contentment of the mind real or superficial? The sign of this is that if you are accurately obedient, if you have blessings, then you yourself as well as others will remain double-light. If you do not remain double-light, then understand that you do not have contentment of the mind; you do not have blessings, either from the Father or from the family. Blessings from the family are also essential. Do not think that you have a connection with the Father, that you have blessings from the Father, and that it does not matter if you are not able to get on well with the family. You were told this earlier also; so are you the beads of the rosary or not? So, if there are just the dual-beads in a rosary, would that make a rosary? Not as much as possible, not just that it may be possible, but that you have to do this.

Every soul who sees you should remain happy. When they see you, they should become light. Their burden should be finished. So, the sign of contentment of the heart and the blessings of being obedient is that you yourself will be light and you will also make others light. From this, you can

realise to what extent you are obedient. It is just as you saw how with father Brahma, each one, young or old, would be content and dance with happiness. You would be light at the time of dancing, would you not? Only then can you dance. Even when someone is fat, if he is light, he can dance, whereas if someone is thin but heavy, he does not dance. So, your words should be such that you yourself remain content and others also remain content with you. It should not be that you say "This was not my intention, this was not my feeling." But, why do the intentions and feelings reach anyone? If they are true, why do vibrations reach others? What is the reason for this? There must be some reason. So, check to what extent you have become worthy of blessings. To the extent that you become worthy of blessings from the Father and the Brahmin family, so too, you will become worthy of the kingdom. If you are not able to make the Brahmin family content, how would you rule the kingdom? How would you make the kingdom content? Brahmin souls will become part of your royal family, and so how can those who are not able to make their family content make their subjects content? Will such a soul be able to do this? You have to develop the sanskars here, do you not? Or will you have yoga there and then develop them. You have to develop them here. If, at the present time, you are not able to find the reason and its solution in the Brahmin family, if you constantly keep on giving excuses, then where there are reasons and excuses, there is no power to find a solution. If you do not have the power to find a solution for the family, what solution would you bring about for the kingdom of the world? Because, every soul in your kingdom should be the embodiment of all solutions. Will there be excuses there? Reasons are created within this royal gathering, and you say there is this reason, there is that reason, so will you be able to find a solution? Would there be such a royal gathering there? There, you will only ask about everyone's welfare. "It is very good. It is very good." It is a meeting, not a court. So, whilst speaking excuses, do not deprive yourself of blessings. Father Brahma found a solution for the reasons and this is why he became number one. The files that are accumulated with BapDada are all of reasons and excuses. So, should Baba keep the files and continue to increase the file or are you going to become refined? Is it better to increase the file or become refined? So, from today, should Baba finish all files? Everyone has a file, some have a small file and some a large file. So should Baba finish them?

Then, Baba will not have to create a new file, will He? If Baba has to keep a new file, you would have to pay a fine. Think about it. What did you think? Finish it. Tell Me; should we finish it now or should we give you a few days? Should we keep it until Shiv Ratri? Those who think that they should receive a little margin, and that they will make effort and become refined by then, raise your hands. Achcha, a few are raising their hands. Should we finish the files of everyone else? Just be careful that you do not have to give any reasons afterwards. It is good. It is a good thing to keep courage, but do not keep courage just for the present. It should not be that you say: I was in front of BapDada and so I had courage but now that I have come down, the courage has disappeared. Then, when you go back to your own land, it will decrease even more; and when any situation arises, it will decrease even more. You will not do this, will you? Look, when any reason comes in front of you and your courage decreases and, because of this reason, you develop a weakness, and then when that situation finishes, what do you feel for yourself? You feel ashamed, do you not? You feel a little upset that you did not do something good, that that was not good. Do you feel this? To repent after you have done something wrong, is this your work or the work of your subjects? Will those who repent become kings? Will they become kings? So, think about this. Sit on the seat of the throne of being a detached observer and judge your own self. Be your own judge, do not judge anyone else. Everyone knows how to become someone else's judge. You very quickly become a judge, but what do you become for your own self? A lawyer. You also know that you become your own lawyers. So, whilst seated on the throne of being a detached observer, you will be able to take an accurate decision. When you get off the throne and then judge something, you are not able to make a good decision. Be seated on the throne in just one second. This stage is your throne. The basis of accurately and easily making a decision is the stage of being a detached observer. When you are not an observer, then the activity and matters concerning others come in front of you a lot more than your own. If you look at everything as a detached observer, then you would clearly see the things about your own self and others, and the judgement would therefore be accurate; otherwise it would not be accurate.

BapDada has told you earlier also that whatever scenes pass by in the drama, although those situations have very good common sense in them, sometimes the Brahmins have a little less common sense. When any situation comes, does it stay there or does it go away? And what do the Brahmins do? You sit there holding onto the situation. The situation passes by, but you do not let go of the situation. So does the situation have more common sense than the Brahmins? The situations have more sense, do they not? Many children say: "This has been going on for the last two days; this thing has continued for two hours." But how much did you lose in two hours? How much did you lose in two days? So become those with common sense. So what did you hear about the first step? To be obedient. How obedient am I? You have been told the signs of this. Check yourself against these signs.

Finish saying: There is this reason, there is this reason.

The second step is to be a complete renunciate. First, from being obedient, you receive blessings, and with the power of the blessings, you become a complete renunciate. Brahma became the number one example in renunciation also. Renunciation of bodily relations is not a big thing. However, it is essential to renounce the old sanskars and nature of the body. They renounce bodily relationships in other religions also. However, to renounce the sanskars and nature, complete with all its progeny, not just renunciation, but renunciation with its progeny so that not even a single trace is left, is known as being a complete renunciate. If the slightest trace of the nature and sanskars of the body remains, then, from time to time, that progeny will increase. And that progeny is as sharp as in a lokik family, where the older ones are very cool and the grandchildren are very sharp. If any old progeny remains, that also performs a wrong type of wonder.

BapDada sees that the condition of someone at that time is like when someone becomes bankrupt; in a second returns from a millionaire into one who only has things worth nothing. All treasures are finished within a second. Then you have to make effort. This is why a complete renunciate means to be a renunciate of the bodily relations and the sanskars and nature of the body. At any time, check your stage. If you are deceived, who deceives you? Your nature and sanskars. This nature and sanskars finish the fortune received through renunciation. BapDada is underlining it even more for the Brahmins. Have renunciation of your renunciation; even renounce the arrogance of being a renunciate. This is known as renunciation of renunciation. I did this, I tolerated this, I did this and this: do not give all these stories. Even if someone did tolerate, what word do you use with the words "to tolerate"? Power. To tolerate is not just to tolerate, but to tolerate means to imbibe power. This is why you speak of the power to tolerate. To tolerate means to show the visible form of power. So it is good, is it not? What did you tolerate? In fact, you took greater benefit. And for whom did you tolerate it? You tolerated it for the sake of being obedient to the Father. You did not tolerate it for anyone else. You only obeyed the instructions of the Father. So you will receive blessings for following the instructions, will you not? So what did you tolerate? You took blessings, did you not? When you keep a situation in front of you, you think that you have tolerated a great deal. "For how long will I have to tolerate this; there should be a limit as to how much one can tolerate." However, to the extent that you tolerate something to an unlimited level, so too, the blessings received from that are also unlimited, because you are being obedient to the Father. The Father has told you to tolerate. Has anyone else told you to tolerate? So, to obey an instruction, is that a matter of happiness or a matter of compulsion? Do not tolerate out of compulsion. Some do tolerate and they also say no one else tolerates as much as they do. Then they come and tell the Dadis: You do not know how much I have tolerated. What did you lose? You only benefited. So, did you understand the definition of renunciation?

Look, even on the path of bhakti, there is the sign of this: when a sacrifice is offered, if the goat cries out, then is that accepted as holy food? It becomes holy food if it is completely sacrificed in one go and does not cry out. They even tell the goat that is to be sacrificed not to cry out. And you say that you have tolerated something all the time; so what is this? Is this not crying out? So, you do cry out a little, whether in your mind or in sound. But no, that is not holy food then. That is not accepted. Baba does not accept it. So how can He give blessings? So what will you do? Perhaps you will cry a little inside, not externally. Will you cry in this way? The teachers are sitting in front are they not? Will you cry a little internally? Will the teachers not cry? Maybe you will shed one or two tears standing in a corner? Perhaps you will secretly shed a few tears in the bathroom? Will you not do this? Should you perhaps have a little freedom to do this? You should not receive this freedom. Should the mothers receive this freedom? You should not receive it either. What will you do when your children trouble you? Will you cry a little in your mind? Do your mothers cry in your mind? You are not saying yes, and so perhaps you do cry a little? And what do the brothers do? They do not cry shedding tears but they cry internally by becoming angry. When they become forceful, that is also a form of crying. What does the Pandav Army think? Do you want to cry? Should you be given freedom to do this? Those who want a little freedom, raise your hands. Do you not want it? So, from today, is the file of crying also finished, or have you just made Baba happy by clapping about it? So, from today, the post will also reduce. The useless expense of postage will be saved for Gyan Sarovar. When any situation like that comes up, you should put the postage money into Baba's box. You still have to use a lot more for Gyan Sarovar.

Everyone has a lot of love for Gyan Sarovar. To have love for Gyan Sarovar means to have love for service. You do not have love for the place, but you have the place for the sake of service and so you have love for service. Is there anyone sitting here who has not put anything in for Gyan Sarovar? Raise your hand! Is there anyone? No one. Achcha. Those who have put something in, raise your hands. All of you have put in something. Have those

from Madhuban put something in? They have taken from the bhandari and put something into it. Do those from the hospital put something in? Do they do this? Raise your hands. They are sitting in Pandav Bhavan. They also put something in. And the sevadhari, they also do this; they are down below in Pandav Bhavan. With everyone's co-operation, such a beautiful place has been built. Do all of you like it? Have all of you seen it? Do you like it? Yes, you had a little difficulty in living there, but that will be all right also. When you come next time, you will have a lot of pleasure. At present, you receive cold water; not hot water, but cold water. This happens in a new home, but are you all happy? Are those living in Gyan Sarovar happy? Those who are happy, raise your hands. Achcha, there are more Pandavs; there are also the Shaktis. Or, are you thinking, "How can we say that we are not happy?", and you are therefore saying that you are happy? As you were told, you are still very, very, very fortunate. In the melas of the path of bhakti, they sleep in the dust. At least you have got mattresses! You have received quilts. You have been given quilts. It is very cold anyway. If you sleep together in one room, not sleeping with one another, but in one room, then you become warm quickly. You went around, did you not? Is everyone sleeping comfortably? You have new bedding and a new building. Even then, at least so many had a chance to come. Achcha, do these Dadis like Gyan Sarovar? Very good.

There are two aims for Gyan Sarovar. One is to do special service and the other is to provide an asylum for Brahmins. Because of both aims, it has been built in this way. No one except Brahmins are allowed here in Pandav Bhavan, but there, many of those who are in contact will come into close relationship. The name is World Spiritual University, and so this University will reveal this name. So, this is double service, is it not? Here, it is built for the Brahmins and there, it is built in terms of all the souls of the world. Therefore, there is a difference, there is a difference in the aim. Achcha. Baba will speak of the other steps later. Baba is also going to come on the 26th, and so He will save something for them also. However, check both these steps very well and remember that all files are finished. Do not forget this. Which files? One of reasons and excuses and the other of crying. To come into force is also crying. To become forceful is also crying, it is the crying of the mind. That person thinks that he has not cried, but he cried a great deal in the mind. Both these files are finished. Are they finished? Double foreigners: speak, are they finished. Do not incur a fine, but become refined.

Brahma Baba is happy to see his original jewels. You are the companions, are you not? All of you teachers are the companions, are you not? The Pandavs are the companions from the beginning and the Shaktis are also the companions from the beginning. You are the right hands and this is why Brahma has been shown with many arms. To be an arm means to be a co-operative companion. All of you are right hands, are you not? You are not the left hands, are you? Here, even the left becomes right. The left is not called the left, but a companion of everyone. Achcha. Souls from all four directions have come and if their names were to be mentioned, there would be many names. This is why you have been given a double chance. This group has received a double chance.

One are all the zones that are instrumental for serving Bharat. So BapDada is giving a special blessing, or call it love, to all the zones of Bharat. A blessing is also a form of love. So BapDada gives congratulations for service to these vadhari children. Together with this, constantly be worthy, that is, give the proof. The sign of being worthy is to give the proof, that is, to give a practical example.

This is known as the proof, an example. So the worthy children are giving their own proof, that is, according to the fruit of service, they are showing it and will continue to do so. For this, BapDada, the Mother, constantly gives the best decoration to the worthy children. They constantly give something beautiful to those who they find to be a good child. But here, each of you is more beautiful than the next. So BapDada is especially giving a gift of jewelry of the divine virtues to the worthy children who give the proof. So look after your gift. Wear it in your ears, wear it on your head; put the crown on your head. Do not take it off. Do not let Maya steal it from you. Maya also knows that you are receiving a gift. So you have a double lock, do you not? Do you have a double lock or a single lock? Constantly keep the balance of remembrance and service, that is, put on a double lock. Do all of you have a double lock or do you have a single lock and the other one is loose? Do all of you have a lock. Just be careful that you do not lose the key. You may think that you have kept it somewhere safe, but when you need it, you are not able to find it. It is not like this, is it? You are good.

(BapDada made all the brothers and sisters of each zone raise their hands, turn by turn.)

Delhi: There are fewer Pandavs and more Shaktis. They are equal. Achcha. Put the key safely away. Make sure Maya, the cat (billi), does not come

into Delhi. What will those from Delhi do? Bring big mikes, not small ones, because the sound from Delhi spreads in all four directions easily. The news of Delhi becomes international news, and this is why those from Delhi must not just bring one mike, but they have to bring many mikes. The flag has to be hoisted. If you hoist the flag of the kingdom in Delhi, then before the flag of the kingdom, you have to have the flag of service. So, teachers from Delhi, raise your hands. You want to do this, do you not? Say Ha ji. Do not bring just one mike and think that the President has come. No, bring a whole group. Nowadays, one sound alone does not spread in all four directions. When they come in a gathering, everyone's vision will be drawn.

Punjab, Hariyana, Himachal and Jammu Kashmir: Punjab is a lion, and so how can a cat come to a lion? Punjab is a lioness, is it not?

Bengal, Bihar, Nepal, Orissa and Assam: These five rivers are together. It is good that there is a meeting of the five. So, Bengal and Bihar: And so, the sun first rises in Bengal; therefore the darkness of Maya cannot come. Can it come? No. It has finished. It is good. Now increase the numbers a little. Bring an heir. Bengal and Bihar are included with the five cities. Bring the best heirs of all from all the five cities. If they are incognito, bring them onto the stage. If there aren't any, then find them. In the next season, the greatest number should be of these five rivers. Do you understand?

U.P. Benares: What will U.P. and Benares do? There are many bhagats in U.P. Bring benefit to those poor bhagats who are stumbling around and wandering; they go sometimes to the Kumbha mela, sometimes to a mela, sometimes to the temples, sometimes to other places. But now give the Father's introduction to those stumbling bhagats, and bring them to Madhuban. Do you understand? Teachers of U.P., raise your hands. Very few have come. At present, the mela has the attraction for everyone. Achcha. (BapDada met all the teachers from the different zones and had them raise their hands.)

Rajasthan: What will Rajasthan do? Make the kings into those who have a right to the fortune of the kingdom once again. Since it is called Rajasthan, how many kings will there be here? At present, there are no kings, but you can create kings. How many blessings would they give you because you made them into those who have a right to the kingdom? So, you have this courage, do you not?

Rajasthan, prepare such a group of kings that they all happily perform a dance here in the happiness of receiving their right to the fortune of the kingdom; so that they dance on the stage of Madhuban.

Bombay and Maharashtra: The land of Maharashtra is very good. Congratulations for this, but what do you have to do now? You have congratulations for this one thing already. However, in the future, Bombay and Maharashtra should create a group of heirs, a group of heir-quality souls. Just as they will bring a group of kings, so too, Maharashtra and Bombay should also bring a group of heirs. Can you bring them? We shall see that in the next season you will bring a bouquet of heirs. Achcha.

Gujarat: They are at the cooking fire and in the heart. It is because they are at the cooking fire that they make good chapatis. Whose chapatis are better than those of Gujarat? You make very good chapatis. So you are at the fire of the heart, and together with this, BapDada constantly gives congratulations to Gujarat for their courage. Gujarat can create heirs. Heir quality can emerge from Gujarat. Just as Bombay will create a group of heirs, so too, you have to create a group of great heirs. You are good, the land is good. What has happened now is that you have become busy with quantity. Previously, a few heirs emerged, and now the quality is hidden in the quantity. If you mention their names, they then appear again. And so, now, once again, bring that heir-quality. One heir is equal to the quantity of thousands. Do you understand? What will Gujarat do? You will bring the great heirs, will you not? You will claim number one, will you not? All of you must claim number one. No one should claim number two. There is no need for a list; everything will be practically visible. Nothing will remain hidden.

Tamil Nadu: Achcha, there are more Pandavs in this. So what is Tamil doing? What group will you bring? In Tamil, the quality of those who have knowledge of physical things is very good. So, prepare a group of those who are said to be the knowledge-full ones, those who have the authority of knowledge of physical things, and bring them here. You have this courage, do you not? Teachers from Tamil, raise your hands. Do you have this courage? The entire group of those who have the authority of knowledge. These then are the little mikes, and those from Delhi are the big mikes.

Karnataka: There are many from Karnataka. Achcha. Has Karnataka been given a larger allocation? The vision is placed on Karnataka a lot more. It is good. What group will those from Karnataka bring? They will bring those who perform a play, those who perform a play about knowledge (natak = drama). So, those from Karnataka have to bring a group of all those who are from the other religions in contact and relationship with them; bring the religious leaders as children. They should not come here as religious leaders wanting a silver throne etc., but the religious leaders should come as children. Therefore, just as the name is glorified through those who have a right to the kingdom, in the same way, the religious leaders are also big mikes, and so bring such a group. Do not bring just one dharamatma, but bring a gathering of them. Will you be able to look after the religious leaders or will they fight amongst themselves? No. They have great feeling. Even if they are religious leaders, the mothers have good faith and devotion and this is why you saw the play about the religious leaders, did you not? Achcha.

Andhra Pradesh: What will those from Andhra do? There are many there who have a good position and they have good feelings of faith and devotion, and therefore, those from Andhra have to enable the famous people of today to reach Baba's home. Do you understand? We will see who brings their own very good group. Next season, everyone will come group-wise. We shall see who has claimed numbers one, two and three. Only then will the revelation take place. How else would it take place?

Indore: The numbers of Indore are very good. What will those from Indore do? There are very good and famous people in Indore who are known as merchants. There are many merchants. So bring a group of those merchants. How beautiful it will look! It will look so beautiful when a group of all the merchants come. Some with their hat and some with their turban. What do those from Indore think? BapDada has sent all those from Indore to serve the merchants. However, no merchant has emerged as yet. You were first sent to the merchants, were you not? However, they have not yet come, have they? Where are those from Indore? Teachers, raise your hands. How many merchants have come? Not those who have a small business, but the big merchants. When one merchant comes, he has so many servers. So how many will come? Now, the wealthy ones are not wealthy; they are the houses of worry. This is why the time is now changing. Now, they do not have that intoxication of their wealth. Their intoxication now is to protect themselves, and not of their wealth.

Bhopal, Agra: Agra has not yet finished their work. Together with the Taj Mahal, people should have a vision of the crown of knowledge, and they are now thinking about it. Those from Agra have to do this first. Do you understand? You will bring a group later. When their place is ready, they will bring an international group. Achcha. What will Bhopal do? (Increase the numbers and bring mikes.) There are many small mikes there. There are many administrators. So, only the group of the small mikes can spread the sound. They are very good. Officer-quality souls there are good. So, the cooperative officer groups who are to come close will bring many more. They do bring them close, but they will bring them even closer. So how many groups will come? Many groups will come, will they not? And what will you do on seeing the variety of groups? Clap. You have to clap the clap of revelation, not this physical one. So, are all of you happy?

Have the patients come? Are those who are ill sitting here? All those who are patients here, raise your hands. There is no one. At present, all are healthy, and so they have forgotten their illness. Are there any patients in the hospital? No. So this group is good in that no-one is a patient. You are those who stay in patience and therefore you are not patients. Achcha.

Double foreigners: Together with love and remembrance from the heart, BapDada is giving the double foreigners a gift of blessings because their courage is greater than that of the people of Bharat. You have crossed many walls and now belong to the Father. This is why, together with blessings for this courage, BapDada constantly gives you the wings of zeal and enthusiasm and makes you fly. Baba is giving a special gift to the children from all countries, and this gift will work like a lift. You will not have to make any effort. Do you understand? Double foreigners, raise your hands. Achcha, did you receive the gift? Now, constantly keep this gift of the wings with you. Constantly keep the blessings with you. It is good that a few souls from every country come here. BapDada is happy to see this. No matter what the circumstances are, blessings from the heart become salvation for this and this is why they reach here. Not a single group has been without foreigners. There are foreigners in every group and so you have become those who are present everywhere.

Madhuban Niwasis and the hospital family: Their thoughts are reaching here. Madhuban niwasis claim a lottery every day. How many lotteries do you receive? You do not have to make any effort; you win the lottery. Whether in Madhuban, in the Hospital, Gyan Sarovar, up or down, whoever it is, you win a lottery every day. And you are moving along with the lottery. You are eating and drinking comfortably. Those at the centres have to make so much effort to fill the bhandari, and the bhandari and bhandara of Madhuban niwasis is constantly overflowing. Madhuban are those who spend, and the centres are those who accumulate. So those at the centres are the children who are earning. You are the children who are earning.

The intoxication of earning something is its own and the intoxication of a lottery is its own. So all of you have received your own fortune. No one's fortune is any less than anyone else's, because the bhandara of the Bestower of Fortune is overflowing. This is why each one's fortune is greater than the others'. You have your own individual fortune, but each one's fortune is greater than the others'. Achcha.

Teachers: Teachers have already been included. Whose zones are these? Are the zones without teachers? You are the right hand. Nothing can be done without the right hand. You are the right hand who brings success in Baba's task.

To all the souls in all four directions who reveal the love of BapDada; to the elevated souls who follow the father; to the obedient elevated souls who constantly place their footsteps in the footsteps of BapDada, to the special souls like father Brahma who, through their determined thoughts, have complete renunciation; to the worthy souls who are constantly obedient and give the proof at every moment, love, remembrances and namaste from BapDada.

Speaking to Dadis: Everything is being completed easily, is it not? Happiness makes everyone forget everything. You do not find it to be anything else in front of happiness. So, Madhuban is the mine of happiness. Because of happiness everything becomes easy. Whether you receive food or not, you continue to receive the nourishment of happiness. All of you are very happy, are you not? Or, is a little weakness still remaining? No. You have come to the mine of happiness, have you not? Do all of you have this? So the fruit of contentment is satisfaction. All of you remain satisfied. Even if there is upheaval, you very quickly become satisfied. If people want to see satisfied souls, where should they see them? In Madhuban and even in the centres. If you want to see someone satisfied, see the Brahmins. They are constantly content and constantly satisfied. Do you have anything else in your heart? Nothing but satisfaction. It is like this, is it not? All of you are satisfied in your hearts, are you not? Or, are you the embodiment of questions? No. Is there any other gathering anywhere else where everyone is constantly smiling? When you go to other satsangs, some faces will be like one thing and others will be like something else. And what do you see when you look at everyone's face here? They are smiling. Is it like this? Or, have you also wilted a little? No, you are smiling. The smile of the Brahmins is shown as a smile in the pictures of the deities. Whose images are those? They are yours, are they not? Or do they belong to the senior Dadis? Are there any temples to you? Which goddess are you? Do you know? Are you Ganesh or Hanuman? Are you the goddesses? What are you? Whichever deity or goddess you are, you are a soul who has imbibed the divine virtues. Then, whether someone says he is Hanuman, or Ganesh or a goddess, you are a soul who has imbibed the divine virtues. Achcha. Do you know at what time your bhagats pray to you? At the time when the bhagats are calling out; do you realise that? Or, do you remain busy in your own intoxication? The poor bhagats simply keep on calling out. You feel this, do you not? You definitely feel the call of the bhagats. This is why you give your good wishes and pure feelings. Why do you spread peace into the atmosphere? Why do you become a lighthouse and a might-house? All bhagat souls and other soulstoo should remain content, happy and peaceful.

Speaking to Dadi Janki: You are standing on the globe of the world, are you not? Or are you standing on the globe of London? You are on the globe of the world, are you not? You are not on the globe of Madhuban, you are on the globe of the world. This one's health is telling her to rest a little. You have the practice of coming and going. Are you going now? What does the coming and going feel like now? Does it feel like a foreign land or like home? You go from your home to the hall and from the hall to your home. So have you been well refreshed? You are well refreshed, are you not? Nothing still remains, does it? You will relate the news to everyone and everyone will be very happy.

Those in Sri Lanka have a lot of fear. Specially give them the nourishment of happiness. All of you are also sitting on the stage. Those at the back are also on the stage. Those sitting below (in Pandav Bhawan) are also on the stage. Today, the mothers have been given a chance. It is good. It is the



greatness of the Pandavs that they gave a lottery to the mothers. (Yesterday the mothers gave a chance to the Pandavs), and so you have received the fortune of your renunciation. Both have put the other first, saying "You first", and so both got a chance.

(The book Ratan Prabha - Dadi Prakashmani - Jewel of Light, in Hindi - was presented to BapDada.) Whatever is happening is the means of taking service into the flying stage. This is also a means of service. With the revelation through such service, Baba, the One who inspires service, will be revealed. This is a very good means for service.

Speaking to Dadis again: Achcha, you have become tireless now. Have you become tireless? You do not get tired. Achcha. Special congratulations for service to those in London. It is good. You will receive the fruit of courage a little later, but you will definitely receive it. So, you are the example. You are a good example of making the difficult things easy. It is good. Some have served with their mind, some with their body and some with their wealth. You have attained success with everyone's co-operation and will continue to receive it. London is the lighthouse for the foreign lands. Just as for Bharat, Madhuban is a lighthouse, so too, London is also a lighthouse. This is why you have a lot of love for both Dadis. Both have love for the Father, and the Father has love for them and all of you have love for the Dadis. You have love for them, do you not? How much love do you have? A lot. Achcha. It is good. Love is the fortress. If the fortress of love did not exist, then the task of the establishment of the yagya would fluctuate, but the fortress of love is making everything unshakable and imperishable. It is like this, is it not? If you have love, then have love in this way. Be loving and detached. Do you know how to have such love? Or, do you only know about love that is a little mixed. Achcha.

Speaking to Dada Naraine: Show the splendour of following the father. Transform love into the form of power.

\*\*\* O M S H A N T I \*\*\*