

Tolerance – Part 1

1

Take happiness; do not take sorrow. So, check: Do I sometimes take sorrow? Sometimes, maybe, you take a little of it? Of course there are those who give sorrow! For instance, if someone causes you sorrow, do you have to follow that one? Do you have to follow that one or not? Whom do you have to follow? The one who gives sorrow or the Father? It refers to the Incorporeal anyway, but did Father Brahma take sorrow from any child? He gave happiness and received happiness. Am I following the father? Or, do I sometimes feel that I have to take it?

It is called sorrow when someone is causing you sorrow or insulting you; you know that it is bad when someone insults you. Do you consider it good when someone insults you? You feel that it is bad, do you not? So, that one is causing you sorrow or insulting you. So, when someone is giving you something bad, do you take it? Do you take it? Do you take it for a short time? OK, maybe not for a long time, but do you take it for a short time? Do you have to take something that is bad? So, why do you accept that sorrow or insult? That is, why do you keep it in your mind in the form of a bad feeling? So, ask yourself: Am I taking sorrow? Or, do I see that sorrow in the form of transformation?

What do you think, those sitting in the first line: Is it right to take sorrow? Those from Madhuban, is it right? Should you take a little of it? Those in the first line, you should take that sorrow, should you not? You should not take it, but you do take it. You take it by mistake. Then who is distressed by that feeling of sorrow? If you keep rubbish in your mind, then who would be distressed? It is where there is rubbish that one becomes distressed. So, at that time, bring your royalty and personality in front of you.

Then, in which form should you see yourself? Do you know what your title is? Your title is: goddess (devi) of tolerance, god (dev) of tolerance. So, who are you? Are you goddesses and gods of tolerance? Are you that or not? You are that sometimes. Remember your position. Remember your self-respect. Who am I? Bring this into your awareness. Bring into your awareness your special form of the whole cycle. You do remember it, do you not?

2

In order to pass in the subject of being content and making others content, when coming into connection with them, what main aspect should you have? On the basis of your own experience, see why there is discontentment in your connection with others. In order to make everyone content, or in order to make your connections content, or in order to make those in connection with you elevated, the main thing is to have the power to tolerate and the power to accommodate within yourself. The reason for discontentment is that - when

you discover, according to your own reasoning, that someone else's words, sanskars, or deeds are not accurate - then your own words and deeds also become like that, and the other soul becomes discontented through this.

Seeing someone else's sanskars or words or deeds, you think that it is not right, or that it should not be like that. However, in spite of that, if you were to imbibe the power to tolerate, and the power to accommodate, then these powers of yours would automatically give that soul the vision of his inaccurate behaviour. However, what happens is that - in order to grant him a vision, or to make him realise through your words and your features - you also come under the influence of your own sanskars. Because of that, neither are you yourself content, nor are others content.

If, at that time, you have the power of accommodating, then - on the basis of this, or on the basis of the power of tolerance - you can avoid his actions and sanskars for a little time, and then your powers of tolerance and accommodation can shoot an arrow of contentment at that soul. Because of not having these, there is discontentment. So, when coming into connection with everyone, in order to make them content - and in order to remain content - these two virtues and powers are very essential. It is through these that your virtues will be praised. Although you will not appear to be victorious at that time - in fact you will appear to be defeated - the defeat

of this time will put a garland around your neck for many births.

So, you should consider this defeat to be a victory. Because of having this weakness (lacking in the powers of tolerance and accommodation) , you do not have as much success in this subject as you should have. While having knowledge in your intellect, you should also have the understanding of what knowledge to give someone, and at what time and with which method. Sometimes, you think that you have given some instructions (correction) to someone, but - if it is not the right time, if that soul does not have the power to listen to it - then those instructions do not work like instructions.

3

Look, you have all received a chance. Even BapDada is happy. All of you people who have come will make your homes into ashrams, will you not? You will make it like that, will you not? Will you? Are you sure? Or, are you a little weak in this? Some think that, no matter what happens, you will have to tolerate a little, and use the power to accommodate... You do have to tolerate, but the fruit of the power of tolerance is very sweet. So, those of you who will make a firm promise to turn every home into heaven, to build temples, to create ashrams, raise your hands.

Do not raise your hands on seeing one another. BapDada will take account of it. Do not raise your hands on seeing someone else doing so, but raise your hands honestly. Raise the hand of your true mind. Raise the hand of your mind. Achcha.

4

You know how to keep the key to the treasures with yourself carefully, do you not? You don't lose the key, do you? Are you able to hear the subtle call of time, and of all the souls, according to the time? Or, do you constantly remain busy with your own self? All your devotee souls of the previous cycle are invoking you, their special deities. They are chanting, "Come! come!" While enhancing their invocation with beautiful music - that is, while playing a lot of musical instruments - they call out very loudly.

They adopt many different means to make all of you happy. While listening to them in the living form, in an incognito way, and whilst seeing them, do you not have mercy for them? Or, are you still busy having mercy for your own self? Only by stabilising yourself in the form of a world benefactor - a great donor, and a bestower of blessings - will you be able to feel mercy. You will only have mercy when you experience yourself to be a form of a world mother, or world father. You will then not be able to tolerate the sorrow or wandering of any soul. However, you remain stable in that form for a very short period. According to the time, the form of service has to be vast and unlimited.

What is the unlimited form of service? Would you call what you are doing at present unlimited? That you had an unlimited mela? In comparison to the early days, you may call it unlimited, but what is the final unlimited form?

5

Look, you have all received a chance. Even BapDada is happy. All of you people who have come will make your homes into ashrams, will you not? You will make it like that, will you not? Will you? Are you sure? Or, are you a little weak in this? Some think that, no matter what happens, you will have to tolerate a little, and use the power to accommodate... You do have to tolerate, but the fruit of the power of tolerance is very sweet.

So, those of you who will make a firm promise to turn every home into heaven, to build temples, to create ashrams, raise your hands. Do not raise your hands on seeing one another. BapDada will take account of it. Do not raise your hands on seeing someone else doing so, but raise your hands honestly. Raise the hand of your true mind. Raise the hand of your mind.

6

When there is a great force of the suffering of karma. When the physical senses are completely under the influence of the suffering of karma, it is known as great pain. They say that they have a great deal of pain and that was why they

forgot a little. However, this is the time for the tug of war. Only those who transform the suffering of karma into karma yoga.. only such souls who tolerate everything through the physical senses as detached observers.. are called the eight jewels. They are victorious at such a time because the eight jewels have the eight powers all the time. Only such souls who become part of the eight are those who give the blessing of the powers for a short time to the devotees, and so become special deities.

7

Everyone has greater love for the mothers because they have tolerated a lot of sorrow. This is why the mothers called out a great deal. So because they have tolerated a lot of sorrow and because they have tolerated a lot of beating and they are tired, Baba massages their feet with love. There is the praise of the fact that the feet of the mothers were massaged, not physically, but the feet of the mothers are especially being massaged with love. Give them love and courage. Do not just remember the love you have received, but also remember the courage you have been given.

8

BapDada has hope in you, but for success you must gain the power of tolerance. The sign of closeness to perfection is success. Put this slogan in front of you: “purity is the prosperity of the confluence age”. “Purity is prosperity”. There is so much detail in purity. The teachers will give you a class on what purity is, and with what yuktis you can imbibe it.

You are observing the fast of the big gross vices, but are you free from their little children? Generally, householders have more love for their grandchildren than their children. You Mothers have love for them, do you not? So, you have conquered the big forms, but their little, subtle forms do not attack you, do they? For instance, some say: "I am not attracted, but I do like it... I like that thing more, but I am not attracted to it". Why do you especially like it? So, check that there aren't any traces of impurity left in little forms. Because, from a trace, sometimes a whole progeny can be created.

When any vice comes, whether in a big form or a small form, there is just one word that causes it, and that one word is "I": the "I" of body consciousness. Through this one word "I", there is arrogance, or, if there is not complete arrogance, then there is anger, because the sign of arrogance is that that one is unable to tolerate even one word of insult towards him, and he therefore gets angry. So, devotees offer a sacrifice, but, on this day, whatever limited consciousness of "I" you have, sacrifice that to the Father, and finish it. Do not think: "I have to do it anyway... I have to become that anyway...". Do not think about doing it some time in the future. You are powerful. So be powerful, and finish it. It is not anything new.

Look at a circus. a balancing act has become such a wonderful method of earning an income. They show balance

as a wonder - an art. So, here, too, when there is balance, there will be a wonder, and also an income. If there is even a little bit more, or a little bit less, then neither would it be a wonder nor an income. When you are cooking something, if there is not the right amount of everything, then, no matter how beautiful the dish may appear, it will not taste delicious. So, in order to make your life elevated and successful, keep the balance - that is, let there be equanimity.

Secondly, you should be able to make your form powerful according to the problems and the time. If the situation is one that you need to face, then become an embodiment of the power to face. If the situation is one that you need to tolerate, then become an embodiment of the power to tolerate. You should have such a practice. To be a teacher means to have balance. You should have the power to adopt any form according to the time. What would you call it if you adopt power where love is needed, and you have love where power is needed? It means that you do not have the power to adopt the right form according to the time. In that case, there is no result of service, nor is there any success.

Tolerance – Part 2

1

First of all, some think of their own facilities, and then facilities of service. That is, they first think of their own comfort and facilities, and then the needs of service. In the beginning, they first thought of service, and then it didn't matter whether they received facilities or not. They didn't have the slightest thought that they could only do service if there were the facilities available. They did not have the thoughts: "Only if we have the facilities can we do service"; "only if we have a companion can we do service"; "only if the situation is right can we do service".

Wherever you go, whatever the situation is, and whatever facilities are provided - you have to increase service with your own power of tolerance. This is the stage of being a great donor. The fortune of others is created through renunciation of the self. Where there is no renunciation of the self, the fortune of others cannot be created. The father (Brahma) himself renounced everything, and this was how your fortune was created. So, in their initial stage, they renounced all luxuries for

the self, and it was through this that fortune was created. Are you making as much fortune for others as you have renunciation for the self? This is why the heirs are hidden.

2

Feelings of service doesn't mean opposing the weaknesses of others - it means merging those weaknesses, having tolerance and giving power to others. Hence the term "the power of tolerance". To tolerate means to fill the self with power and to give power to others. Tolerance is the way to live in everyone's heart with love. No matter how much opposition there may be - they may be stronger than Ravan - yet still the fruit of tolerance is eternal and sweet, and they will definitely change. Don't desire anything in return - don't wish for temporary fruit - have feelings of mercy. This is what is meant by feelings of service.

3

Just as the sparkle of happiness is visible on your face, so the sparkle of power should also be visible in the same way. You may be easy-natured and simple, but are you tolerant to the same extent as you are easy-natured and simple? Or is it that being tolerant is also being easy natured and simple? Together with being easy-natured

and simple, you also need the power to accommodate, and the power to tolerate. If you do not have the powers to accommodate and to tolerate, then your easy nature and simplicity makes you adopt a very innocent form.

In some cases, this innocence causes a great loss. So do not be easy-natured and simple in that way. The Father is also called the Lord of Innocence, but he is not so innocent that he is unable to confront you. Together with being the Lord of Innocence, he is also the Almighty Authority. He is not just the Lord of Innocence. Here, those who are embodiments of power become innocent (naive) by making mistakes, and so they are shot by Maya. At the present time, because of your innocence, you are shot by Maya a great deal. Become such an embodiment of power that - instead of Maya opposing you - she salutes you, as she is not able to oppose you.

You have to remain very cautious, careful, and clever. Check your attitude and the atmosphere. Check your own self to see that no atmosphere is making your attitude weak. No matter what the atmosphere is like, the powerful attitude of the self is able to bring about transformation in the atmosphere. If the atmosphere influences your attitude, then this is innocence (being

naive) . Do not think “ I am okay myself, but I was influenced by the atmosphere..” No. No matter how vicious the atmosphere may be, your own attitude should be free of vice. Since you say that you are the purifiers - the ones who make the impure ones pure - then, since you can purify souls, can you not change the atmosphere from being impure, and make it pure?

Those who purify cannot be under the influence of the atmosphere. However, when the atmosphere influences your attitude, then that is a weakness.

4

Arrogance is also very subtle. Because of arrogance, if someone gives even the slightest signal for your own progress, then, in a subtle way, there isn't tolerance, but there is instead the thought: “Why did this one say this?” This is said to be “arrogance in a subtle way”. If someone gives a signal, consider that signal to be a means for your progress for the present and also the future. There should also be the practice of merging that signal in yourself and the power to tolerate that signal. In a subtle way, there is also upheaval in your attitude and vision: “Why did this happen? How did this happen?”

This is not said to be “the soul-conscious stage”. At the time of listening to praise, you have the feeling of love, in your vision and attitude towards that soul. So, if someone gives a signal for your guidance, is there the feeling of love in that, too, and of being a well-wisher for that soul - that that soul is a very great well-wisher for you? Such a stage is called “the soul conscious stage”. If you are not soul conscious, then, in other words, it would be called “arrogance”. This is why you are not able to tolerate insult.

5

A mother has two special powers: the power to tolerate and the power to accommodate. In the same way, if you use both these powers at the time of giving sustenance to any soul, you will definitely attain success. However, this can only happen if you do it while stabilising yourself in the form of a world mother or a world father. If you see yourself in the form of a brother or sister, then there is a margin for having other thoughts; so consider yourself to be like a mother or father. Parents tolerate so much for the sake of the children, and accommodate everything for them; only then can they sustain them and make them worthy. So, at the time of performing every action, you must keep these three forms in your awareness.

As is your awareness, so is your form. As is your form, so is your success. By having the awareness of all three forms, you automatically receive power. This is also a position: by stabilising yourself in your position, you receive power and strength. If you remember the name of the Father, then you can definitely consider yourself to be a master. You remind everyone of his name. You take the name of the Father so many times, either in your mind or in words: “as is the Father’s name, I too am a master Trimurti Shiva”. If you have this in your awareness, then you will receive success.

6

Because, souls who come at the end will become satisfied with even a little. As their parts are only of taking a few grains, they will think that they have attained all attainments. According to them, that is everything for them. So, every soul should receive the fruit of their desires: none of them should remain deprived. You now need to have such a powerful stage for this - that is, you have to accumulate all the powers in yourself. For it is only with the powers you have accumulated that you will be able to give someone the power to accommodate, and someone else the power to

tolerate - that is, you will be able to give each one whatever he needs.

When someone goes to a doctor, he is given a medicine (dose) according to his disease, and is thereby made healthy. In the same way, you have to make effort to accumulate all the powers within yourself now. Those who wish to become world emperors will not make effort just for their own selves. It is very common to pass the tests, and to overcome the obstacles that come in their daily life; but those who are to become world emperors will have an overflowing stock which can be used for the whole world.

7

There will have to be many such unending continuous supplies. At that time, there will not even be a drop of water visible anywhere. Because of the natural calamities, food and grain too will not be worth eating. What will all of you do at that time? At the time when such tests come in front of you, what will you do? Do you have sufficient courage to be able to tolerate such tests? At that time, will you be able to have yoga? Or will you be thirsty? When even the wells have dried up, what will you do then?

8

Sometimes, Maya becomes even more clever than the children: she instantly adopts a form according to the time. What do the children then say? Baba gets to hear of everyone. The children say that one person is wrong and the other one is right. It sometimes also happens that both sides may be lacking something. But even if you consider yourself to be absolutely right, and even if the other one is absolutely wrong, and you understand this, then - even though you are right and the other one is wrong - you may have to accommodate something within yourself, according to the time and atmosphere. You may have to die. You may have to step away. However, what do children say? "Is it always I who have to die in every situation, every time?"

Is it that I am here for dying for others, and that the others are here for enjoying themselves? I always have to die! it is very difficult to die in this way." You have died a living death, and that is easy. You have become a Brahma Kumar or a Brahma Kumari and so you have died alive. This dying has been very easy. You died and you became a BK. But to die again and again in this way is very difficult. It is difficult, is it not? The young ones say that they have to die more often, and the older ones say that they have to listen to a lot more! So, you have to

tolerate a lot, and they have to listen to a lot. And so who has to die? Who should die? Should one die? Should both die? If both of you die, then the situation is resolved, the game is over.

So, do you know how to die? Or, do you find it difficult? When you only have a little breath - you are breathless, and you are not even able to breathe - there is then some difficulty, isn't there? At that time, you say: "Is it always I who have to die, I who have to change?.. Is it just my responsibility to change?.. Others also have this responsibility". You have to share it between yourselves? "You die to this extent, and I will die to this extent"? At that time, BapDada also feels mercy. But this dying is not dying. This dying is to live for all time. People say that you can't go to heaven without dying. However, through this dying, you will definitely claim a right to heaven.

Therefore, to die in this way means to claim a right to heaven. When you become afraid - thinking that you will have to die, that you will have to tolerate a great deal - a small thing then becomes something huge. For instance, although there may not be any thugs or thieves around, when you have the fear in yourself that there is a thief around, what happens because of that fear?

Because of fear, either your heartbeat will fluctuate, or your blood pressure will fluctuate. This happens because of fear, does it not? You become afraid. And so the dying is not a big thing, but your fear makes something small into something huge. Then, you say: “I don’t know what happens to me.. I don’t know”.

However, just as you didn’t have any fear of dying alive - but you had courage, and you died in great happiness - in the same way, you have to happily bring about transformation. Because you use the word “die”, you become afraid. In fact, this is not dying, but claiming a good number in the subject of dharna. Do not be afraid of having to tolerate anything. Why do you become afraid? Is it because you feel: “Why should I tolerate something that is not true?” However, who gave you the order to tolerate? Did the one who told lies give you this order? Very many children do tolerate, but there is a difference between tolerating out of compulsion, and tolerating out of love. You are not tolerating because of the situation, but it is Baba’s direction to be tolerant.

So, to accept the Father’s directions is accepting God’s directions, and so is that a matter of happiness or compulsion? Sometimes, you do tolerate, but it is mixed:

there is love as well as compulsion. Since you are tolerating, then why not tolerate happily? Why should you do it out of compulsion? When any person comes in front of you, you feel it to be compulsion, but if the Father comes in front of you, and you are following the Father's orders, it will feel like love, not compulsion. So, don't think of this word (dying) . Nowadays, it has become a little common. "I will have to die; I will have to die. How much will I still have to die? Till the end, for two years, one year, six months?

Then okay, let me die! How much more do I have to die?" This dying is not dying but asking for your rights. So, what will you do? Will you die? Stop using the words "to die". Because you think of the word "dying", there would of course be fear of dying. Let alone your own death, some even become afraid when they see someone else's death. So, stop using this word: do not use such words.

9

From time to time, BapDada saw one scene of the children. The Father continues to watch the scenes of the children, and so what did He see? That children tolerated a lot, BapDada would say "Wah! Wah!" to them saying, "Very good, very good" because He could

see them. However, what did you do after that? You tolerated, you passed and then later, because of lacking the power to accommodate, you were unable to accommodate everything and so you began to speak about it here and there. You didn't have the power to accommodate, you had the power to tolerate, you played your part very well, but, because of lacking the power to accommodate, you then began to speak about it: This happened, then this happened, and you thereby lost everything.

So, do not do this. BapDada sees many scenes of the children. He first applauds them and then He becomes quiet. So, do not do this. The power to tolerate and then the power to accommodate. All the powers have a connection with one another. This is why the Father is called the Almighty Authority, the One with all powers. He is not called the One with some power. Your title is also: master almighty authorities, ones with all powers. Is it just one with powers? You are "master almighty authorities, are you not? All powers have a connection with one another. Therefore, pay attention to this too. Achcha.

If there is no variety in a game, there is no pleasure in it. You are becoming good whilst saying “good, good” in every situation. There is definitely goodness merged in every situation. No matter how bad something may be, it will teach you something that is good. Each situation teaches you so many lessons, and makes you experienced. It teaches you patience and tolerance. This is why you say “whatever is happening is good, and whatever is to happen will be even better”. You simply need an intellect that picks up that which is good and does not see that which is bad.

11

To speak about the points of knowledge for every subject, can also be done by outside speakers, who give many speeches. However, to become an embodiment of the experience of every point means to become an enlightened soul. There are many who sit for yoga, but the experience of yoga means to be an embodiment of power. And an embodiment of power is recognised by being able to invoke a particular power that is needed at that time, and by becoming an embodiment that is free from obstacles. If even one power is lacking - if you speak about it, but are not an embodiment of it - then, too, you can be deceived at that time. If you need to have the power of tolerance, but you use the power to oppose,

you cannot be called योग्युक्त, or an embodiment of
experience.

Tolerance – Part 3

1

To be egoless means to be a total renunciate. Such souls surrender everything that belongs to them. When you become a total renunciate, you imbibe all of the virtues. You will no longer see the defects of others: the practice of renunciation allows you to renounce this also. To be a total renunciate also means to renounce awareness of the body. And so the main sanskar of Brahmins is to be a total renunciate.

Which main virtues come through this renunciation? Easiness (implying lightness and simplicity) and tolerance. Those who have easiness and tolerance attract others, and they are able to have love for one another. If there isn't easiness, there cannot be love for one another. By being a total renunciate there will automatically be easiness and tolerance. The sign of being a total renunciate is that there will be easiness and tolerance. You saw this in the sakar form, did you not? Baba was easy and light, to the extent that he was knowledgeable. This is known as having the sanskars of childhood. He was mature with elders, and a child with children.

2

How can you be loving towards one another? You won't become this simply by corresponding through letters, or by having gatherings. You can only be loving towards one another

when you match the thoughts and sanskars of one another. You have even been told the method for that: to be a total renunciate. You will become loving when you imbibe easiness and tolerance.

3

While having love, Baba was the conqueror of attachment and an embodiment of remembrance. This last paper has been remembered as a memorial: that was Baba's practical demonstration. While having corporeal relationships, he had the power to accommodate, as well as the power to tolerate: you saw the form of these two powers. On the one hand to merge in the love, and on the other hand to finish the final remaining karmic accounts with the power to tolerate. You saw the power to accommodate, and the power to tolerate in the practical form.

4

Today Baba is acting as messenger. Jagadamba was saying two words of sweetness for all her children - the basis for success is constant tolerance and the power to merge. Vishwa Kishore Bhai spoke very little, but whatever he said was powerful, and so in just one word there was the entire experience that success in any task is based on unshakeable faith and total intoxication. If faith is unshakeable then others automatically experience the intoxication of that soul - that was his experience. Achcha. Vishwa Kishore always had the intoxication that he would be the first prince of the first World Emperor. This faith was unshakeable in the present and in for

the future, and so he attained equality, and this is what you saw.

5

To become a Brahmin means that everything is good. Maybe, sometimes, something that you never dreamt about happens, something that never happened before gyan - your business might not have fluctuated before, but this happens soon after you come into gyan, and you become afraid, thinking that you should leave knowledge now. Whatever situation comes, consider that to be your teacher for a short time. Situations teach you the power to tolerate - to conquer attachment and to be detached - and they also teach you the power to face. So you learn something for the future.

When you are afraid, Maya understands that you are afraid, and she hits you very hard. But don't be afraid - you are already trustees, that is, you have renounced everything: you have handed everything over to the Father. Everything is good, and everything will work out well, and so you are carefree, an embodiment of power.

6

In order to remain constantly free, always wear the armour of the power of tolerance. Then, no matter how much someone tries, you will always remain safe.

7

You were also told earlier that a promise means that, even if you die the promise should not be broken. No matter what you have to renounce, no matter what you have to tolerate, no matter what you have to hear, your promise should not be broken.

It should not be that your promise is fine when there are no problems, but that, when any problem comes, the problem becomes powerful and your promise becomes weak. This is not called a promise. A promise means a promise. So, you should make a promise with your mind, not just in words.

8

BapDada saw one main reason for a weak promise: one word comes up in many royal forms, and it makes you weak. This one word is of body consciousness: "I". This word "I" deceives you. "I think this..I can do this.. but only I can do this.. what I said was right.. what I thought was right": this "I" in the different royal forms makes your promise weak. Eventually you become weak and have thoughts of hopelessness: "I cannot tolerate so much.. I can't do so much.. I can't make myself completely humble.. I can't listen to so much.. I can't overcome so many difficulties.. "

This kind of consciousness of "I" makes you weak. There are many good royal forms that are not a problem. However, look into your own life to see to what extent this consciousness of "I" comes up in the form of your sanskars, in the form of your

nature, in the form of your feelings, in the form of your motives, in the form of your words, or in the form of your relationships and contacts. And they do come up, in a very sweet form.

9

What are the sanskars and nature of Brahmin life? All of the divine virtues are the nature of Brahmins, and this is referred to as “a divine nature”. Therefore, the divine virtues are naturally the property of Brahmins. That is, the nature of Brahmin life is all of the divine virtues: maturity, to be entertaining, cheerful, tolerant and content - these are the qualities of the nature of Brahmin life, and they are the sanskars of world servers. Since these are the sanskars and nature of Brahmin life, then to adopt any virtue, or to renounce the consciousness of “I” in order to become a server, or to be a constant tapaswi and an embodiment of remembrance, is an easy and ordinary thing, is it not?

10

Do you constantly experience yourselves to be master almighty authorities? To be a master means to be able to experience practically whatever power you invoke at that time. When you need a power, that power should be co-operative at that time. Is it like this? Does the power to tolerate come into your form when you need it? Or does it come after some time? If your weapons are only useful after the moment to use them has gone, would you be victorious? You would not be victorious. When a master almighty authority orders a power, it should immediately become present in front of you.

It should not be that you order tolerance, but the power to oppose comes in front of you instead. That is not being a master almighty authority. In many situations you may think that you must not move away, but should stay and tolerate it, but whilst tolerating it you begin opposing it.

11

It is all an attitude of mind - either you make an insignificant thing into something very big, thinking “why is this happening?”, or you make something big become insignificant with the thought “whatever happens is good”. Externally the curtain may appear to be of loss, but with patience, tolerance, and introversion, you will see the hidden benefit. While looking at the surface, you won't see it. So, find the benefit in the loss. Wasteful thought are the subtle strings of the bondage of karma. A karmateet soul would say “whatever happens is good - I am good, Baba is good, and the drama is good”.

This works like scissors for cutting the bonds. Once the bonds are cut away you become karmateet. Just as the significance of karma is very deep, the meaning of karmateet is also very great. Today you are only being told so much. Check this, then you will hear more later.

12

Renounce even your renunciation, that is, renounce the arrogance of being a renunciate. When you keep a situation in front of you and think “I have tolerated a great deal - how much

more will I have to tolerate?”, you are tolerating out of compulsion, and not on an unlimited level. When you tolerate something on the unlimited level, you receive unlimited blessings - you gain unlimited power. You benefit - you do not lose. On the path of bhakti, when they sacrifice a goat, if the goat cries out then it is not accepted as holy food. When you say you have tolerated something, then this is crying out, and is not accepted as holy. Baba does not accept it - so how can he give blessings? So finish all crying as from today.

13

The easier and simpler someone is, the more easily he can stay in remembrance. Who can remain simple and easy? The clearer someone is in every aspect, that is the more honest he is, the more simple and easy he will be. The easier and simpler he is, the more he will be able to stay in remembrance, and the more he will be able to make others into easy effort-makers. His creation will have the same sanskars as him. You have to make all tasks elevated. With easiness, simplicity, and tolerance in your thoughts, words and actions, every task becomes elevated. Easiness and tolerance have to go together hand in hand.

Easiness without tolerance is called innocence. Easiness with tolerance is power. Shaktis have to have both the virtues of easiness and tolerance. There has to be balance between the two. You have to have sweetness and be the embodiment of power. The images of the deities have as much coolness as they

are the embodiment of fire. Their task is that of a fire, and their face is cool. This is the final stage.

14

You will become complete with all the virtues in the future anyway, but now you have to become complete with all the powers. The more you become complete with all the powers, the more you will be complete with all virtues. You need a balance in the powers of love, relationships, co-operation, and tolerance. Those who are courageous receive help. You cannot receive help by asking for it. You have to maintain courage. Constantly remain courageous and you will automatically receive help from BapDada and the divine family. You must be the embodiment of love and also the embodiment of power.

There is a need for both love and power. You become victorious through power, and you come into relationship with others through love. All of you are lucky stars anyway, but now you have to consider yourselves the stars of success. Those who do not have any desire of instant fruit attain success.

15

In the beginning, you made a pledge of purity to the Father: that you would die, tolerate everything, accept the beatings, leave your home, but that you would always fulfil the promise of purity. Such a gathering of lionesses became instruments for the task of establishment, and gave the proof of that. They didn't think about anything else. They didn't consider anything else, but simply fulfilled their promise in a

practical way. So such a group is also needed now, to make this promise: “In order to fulfil our aim, whatever we have to tolerate, and whatever we have to renounce - whether we have to listen to good or bad things from others, or have to pass tests - we will do all of it, and we will definitely achieve our aim”.

If such a group becomes a sample, others can then also follow them. Whatever happened in the beginning has to happen at the end. There should be a group of such souls coming onto the field, who will overcome praise and defamation as well as respect and disrespect. They will have to listen to something, or tolerate something, in any situation. In fact, no matter how well they do something, those who do something good have to listen to and tolerate a great deal. There should be such a group of those who have the power to tolerate.

16

The speciality of true Brahmins, those with an elevated aim, is contentment. Even if someone is insulting you, your face should not have any waves of sorrow: you should just remain content. Those who are insulting you will then become tired. Is this possible? It should not be that he spoke for one hour and you spoke for just one second. If you speak or think or show displeasure for even one second, you have failed. “I tolerated so much, I tolerated it for one hour, and then the gas escaped from the balloon”: do not become gas balloons! What else do you need? You found the Father and you found everything: this

is the song that you sing, isn't it? Remember these things at those times and your face will not change.

It should not be that you start laughing in front of the person, so that he becomes even more angry. Contentment means a spiritual smile - not an external smile, but a spiritual smile. So, what was today's lesson? To be constantly free from unhappiness and to remain content. Do you *understand?*

Tolerance – Part 4

1

If you have the power to remain content and to make others content, then the praise is portrayed in the form of Mother Santoshi. To remain content means to have the power to tolerate. There is so much praise of you. You have the power to become as light as the wind - that is, of being double light - and so you are worshipped in the form of the wind deity, or in the form of the son of the wind (Hanuman) . This is the worship of your being double light. Do you understand?

2

When BapDada hears some children, he has to smile. Should Baba tell you? Or have you understood it already? Teachers are clever in understanding, are they not? In fact, all of you are clever. When it comes to transforming the self, or tolerating something, or having to accommodate something within yourself, what do most of you say? “I have to die all the time.. I have to change all the time.. I have to tolerate all the time”. However, this dying is not like the dying where people say that someone has died and gone to heaven. In that

dying, they do not go to heaven. However, in this dying you receive an elevated seat in heaven.

So this dying is not dying, but it is claiming your self-sovereignty in heaven. Is it very difficult? It is not, is it? So, it is good to die, is it not? Or do you find it difficult? At that time you may find it difficult. "I am not wrong.. that one is wrong": should the one who is wrong change, or the one who is right change? Who has to change? Both have to change. In spiritual language, consider the word "change" to mean "to progress". Do not take it to mean to change yourself, but to progress. It is not changing in a wrong way, but changing in the right way. Do you have the power to transform yourself? Or do you think that you will transform at some time anyway?

3

To be an angel is to be double light - to experience lightness, to remain light throughout the day in your nature, sanskars, and relationships. The sign of being light is that you will constantly loved by everyone. You will be loving to everyone, and detached from them. Your actions will transform others. You should be liked by everyone - if they don't recognise you, then give

them your recognition through your own will power. For this you need the power to tolerate.

4

You are surrendered anyway, but now the stage of surrender must become even higher. Surrender means to have remembrance in every breath. Each breath should be a remembrance. What would be the sign of someone who does this? Yes, he would be cheerful... but will there be anything else visible on his face? Whatever is the extent of someone's tolerance, his power increases accordingly. Those who stay in remembrance in their every breath have the virtue of tolerance. Because of being tolerant, their cheerfulness and power will be visible: there won't be any signs of weakness on their face. Sometimes words of weakness emerge from your mouth: "How can I do this? ", "What will happen?".

Only when they come into the mind do they emerge as words - but they should not enter the mind. Be mine with your mind (manmanabhav), and mine with your acts (madhyajibhav)! The meaning of manmanabhav is very deep. Just as the drama continues to move second by second, in the same way the stage of the mind should move in a straight line, following the rails of the drama.

It should not fluctuate even a little bit. Whether in thoughts or in words, your stage should be like that. Sometimes whilst moving on the rails of the drama, you come to a halt. Sometimes the mouth says something. Sometimes the stage of the mind fluctuates, and only later do you catch hold of the stage. This also becomes like a stain. Achcha.

5

BapDada wishes to see this gathering, this Brahmin family, to have a face that is equal to the Father. Simply have the courage to have determined thoughts. It isn't a big deal - but those who have the power to tolerate and the power to accommodate can easily become free from anger. Simply remember one slogan: do not give sorrow and do not take sorrow. Many check that they didn't cause anyone sorrow, but they very easily take sorrow - one who gives sorrow makes a mistake, so the Father and the drama know about that karmic account, but why did you take it? You mustn't take it no matter how much someone gives, otherwise the illness of feeling increases - if your feelings increase in little matters, then waste matters cannot leave you.

6

Have the determination in your heart to end the causes, and definitely become an embodiment of

solutions. No matter what happens, or what you have to tolerate - even when you have to oppose Maya, and even if you have to tolerate one another in your relationships - you must not become a problem. Is this possible? If you have this determined faith then, from all those sitting at the back to all those at the front, raise your hands! This is good exercise for you. This is why BapDada makes you raise your hands.

Just as you have enthusiasm on seeing one another raise their hands, so too, whenever a problem arises, then see BapDada in front of you. In your heart say "Baba", and Baba will become present, and the problem will end. The problem will move away from you and BapDada will become present in front of you.

7

There is not enough power of tolerance. The greater the power of tolerance the greater will be the success in service. The power of tolerance is also needed to stay within the gathering. The power of tolerance is also needed for the final paper of destruction also. For the majority of you the percentage result of the power of tolerance is very low. Therefore you must now increase that. How will you develop the power of tolerance in yourself? The more you become loving, the

more love you have for someone, the greater the power is in that love. Have you experienced how you are able to increase the power of tolerance through love?

For instance, take the example of a mother and child. When an obstacle comes to a child, because the mother has love for the child, because of that love she has the power to tolerate anything. She is prepared to tolerate anything for the child. At that time she does not worry about her own body, or the circumstances etc. So also, if you have constant love, then it is not difficult to tolerate anything for the one you love. Because there is a lack of love, there is a lack of the power of tolerance.

8

Which main power is needed to overcome any obstacles? (Tolerance). Which main power is needed even before the power of tolerance? What is it that causes obstacles? (Maya). You were told previously that, in order to face any obstacles, you first need the power of discrimination. Then you need the power of making decisions. You need to realise that “this is Maya”: that it is not right. You need to decide whether something is of benefit or loss... whether it brings temporary attainment or permanent attainment. Only

after having made the decision will you be able to imbibe the power of tolerance.

9

The more you tolerate in an unlimited way, the more you receive unlimited blessings, because you are being obedient to the Father. The Father has asked you to tolerate. So, is following his directions a matter of happiness, or of compulsion? Do not tolerate under compulsion. Some do tolerate, but also say: “no-one has had to tolerate as much as I have had to!”. Then they come to the Dadis and say: “you do not know how much I have had to tolerate!”. However, what was the loss? You only accumulated benefit. If you follow the directions, you receive the Father’s blessings, and everything becomes easy. If you do not follow the Father’s directions, and do not received his help and blessings, then it becomes difficult.

10

On the forehead of some Raja Yogis there is a tilak of three dots, others have two dots, and some only one dot. In fact, knowledgable Baba has given a tilak of three dots signifying three forms of consciousness. In memorial to these three forms of remembrance they show the trident. The three forms of remembrance, or forms of consciousness, are: remembrance of self,

remembrance of Baba, and remembrance of the knowledge of the drama. These three aspects contain the complete knowledge. First there is the seed(Baba), and then the two leaves (knowledge of the soul and of the drama), and then from that the complete tree emerges.

On the basis of these three remembrances, the soul becomes the conqueror of Maya and of the world. If even one limb of the trident is damaged, it becomes useless as a weapon. So, those who are completely victorious have the three dots signifying the three remembrances. But some are wearing only two or one dot: there is not the constant remembrance of the three forms at the same time. There are some very good children who wear the three dots constantly. Their tilaks become indelible when they become the embodiment of remembrance. Maya cannot destroy that which is imperishable. To have the three dots of remembrance means to have total power.

In front of this power all the wasteful forms of Maya finish, and the five forms of Maya take on the form of five maids, five servants. Their appearance will be transformed. The vice of lust is transformed into pure

desire, and becomes your ally. Anger is transformed into tolerance through spiritual intoxication, and instead of burning you , it will burn your sins. Greed is transformed into giving, through unlimited detachment and distaste, and you become a constant bestower. Attachment is transformed into love. Arrogance, the consciousness of the body, is transformed into self respect and humility, the consciousness of the true self.

Tolerance – Part 5

By Beloved Bapdada



1

Nowadays, people of the world clearly say to themselves: “these days it is difficult for honest people to move along: they have to tell lies”. However, at certain times, in certain situations, although Brahmin souls do not speak lies through their lips, internally you think that sometimes you may tell others a lie, that you have to be very clever with others. You don;t call it “a lie”, but you call it “cleverness”. So, what is the cleverness? Of course you have to be clever! So, those people tell lies clearly, whereas Brahmins tell them in a royal language! They then say: “that was not my intention.. it was neither my feeling nor my intention, but I had to do it.. I have to interact in that way..”. However, you saw Brahma Baba, because he too was in the corporeal form.

Of course, for the incorporeal One, you think: “Father Shiva is incorporeal.. He is sitting up above enjoying Himself.. If He were to come down here, then he would know!”. However, Brahma Baba, in his corporeal form, stayed with all of you. He was a student, and he also had to withstand so much opposition for the sake of truth and purity. Did he move along with that cleverness? So many people advised him: “do not tell people directly that they have to remain pure.. instead, tell them that they just have to remain a little pure”. However, was Brahma Baba afraid? In order for you to imbibe the power of truth, the power to tolerate is also essential.

You have to tolerate, you have to bow down. You have to accept defeat. However, that defeat is not defeat. Although it feels like defeat at that time, it is victory for all time. With the power of truth, you are today celebrating the Diamond Jubilee. If you hadn't had purity or truth, then others would not have experienced - on your face, and in your activity - the divinity that they experience today. Whether you are part of the infantry - it is number-wise after all - or even if you are maharathis - not just in name, but true maharathis, those who move along with the power of truth - if you step away from the truth on seeing the external situations, saying "I didn't say anything else, I just spoke a few words externally, I didn't mean that in my heart, I just spoke those few words physically", then that is not being completely truthful.

If, because of truth, you have to tolerate something, then that is not really tolerating. Externally you may feel that you are tolerating something, but that is being accumulated in your account in the form of the power of tolerance. Otherwise, what happens is that if someone is even a little weak in tolerating something, then he definitely has to take the support of falsehood. For that time, it feels as though he has found a support, and that everything is all right, but he does not accumulate the power of tolerance in his account. Externally, he would feel that he is moving along very well, that he now knows the art of moving along cleverly.

However, if he were to see his account, he would see that he has accumulated very little. So do not move along with this cleverness. Sometimes you watch one another, and copy one another. You see others moving forward, and their name being glorified, whereas because you are honest and truthful you seem left behind. However, that is not remaining behind: that is actually moving forward. In front of the Father, you are moving forward. Even if, in front of others, it seems as if you are moving backwards, with whom are you ultimately concerned? Are you concerned with the Father or with other souls? (“With the Father”) So, to move forward in the Father’s heart means to move forward in your reward for the whole cycle.

However, if you copy souls here in moving forward, then you earn your name for this time, and you receive that regard. You come into the list of those who give lectures; you come into the list of those who look after centres, but it is only for this short time. You do not create a reward for the whole cycle. BapDada refers to this as: You made effort, a seed was sown and a tree grew, and you even received the fruit. However, you ate unripe fruit. The fruit of the reward is finished for all time. So do not copy others for temporary name, fame or honour. You may not earn a name here, but in the Father's heart, your name is ahead. Therefore, if you wish to become a true diamond, check that there is no type of flaw, even a royal one, hidden in the diamond.

With the power of truth, imbibe divinity. No matter what you have to tolerate, do not be afraid. The truth will be revealed automatically according to the time. As you say “the boat of truth may rock, but it will never sink”: it will take you to the shores. Therefore, be fearless! If you have to face anything, then keep Brahma Baba’s life in front of you. There were many situations of the world in front of Father Brahma, but there were also a variety of situations concerning the children. However, while remaining within the gathering and having responsibilities, he was victorious through the power of truth. Did Father Brahma not see the complications of the children? Other souls with various sanskars also came in front of him.

However, even whilst having to tolerate all those situations, the original stage of his power of truth made him completely perfect. So, what do all of you wish to become? You don't wish to become clever do you? You speak very well, when you say: I didn't do anything. Of course, you also have to be a little clever, but for how long? So, now, imbibe the power to tolerate and face falsehood now. Do not be influenced.

2

Do you know what the sign of arrogance is? If someone has the slightest trace of body consciousness, what is the sign of that? Such a person is unable to tolerate disrespect. Arrogance will not allow you to tolerate being insulted. If someone tells you even slightly that this is not right, so become a little humble, you would feel insulted. This is a sign of arrogance.

3

Such a time will come when the whole haystack will be set ablaze. In order to save others from this fire, two main things are essential. When the fire of destruction is ablaze everywhere, the duty of you elevated souls at that time is to give the donation of peace - that is, give the power of success. After that, you have to fulfil the needs of everyone, whatever they need. At that time, each one will need a different power. Some will need the power to tolerate. Some will need the power to pack up. Some will need the power to take decisions. And others will need liberation. To fulfil the hopes of others, you need the power to make anxious souls peaceful in a second, by introducing them to the Father.

So, you have to accumulate these powers from now. Otherwise, how would you be able to give them a donation of life at that time? You will have to give all souls of the entire world the donation of the powers. You have to accumulate so much stock that, on the basis of the accumulated powers, you are able to continue by yourself, and also give to others. No one should be deprived. If even one soul is deprived, who would bear the burden? Those who have become the instruments to give the donation of life. So, check the stock of every power of yours. Those who have accumulated a stock of all powers are visible as the lucky stars, sparkling amidst the souls of the world. So now you have to have such checking.

4

You have to imbibe four powers. In fact it is one and the same Godly power, but it is said to be four powers. They are: 1) the power to pack up, that is the power to make something short 2) the power to accommodate 3) the power to tolerate 4) the power to confront

5

To be able to read someone's thoughts is also a sign of perfection. The more you stabilise yourself in avyakt feelings, the more you will understand the feelings of everyone else. The avyakt stage is a mirror. The more avyakt your stage, the clearer and more powerful the mirror. Be easy and simple. Be tolerant. Change the ordinary into the elevated. Success is your birthright. The closer you come to one another, the closer success will be. Have regard for one another. In giving regard you will receive it. Transform your language. Even when someone's ideas are not clear, you must never say 'no'. Say 'yes' and accordingly in satyug your subjects will say 'yes' to you. If you say 'no', then your subjects there will salute you from a distance. To say 'yes' to others is the easy way to make their sanskars easy.

6

The health of both soul and body is necessary in this alokik life. When the soul is healthy, illness of the body changes from being like crucifixion to like a thorn., and they no longer speak of sickness. Speaking about sickness makes the sickness increase. Healthy souls neither experience pain nor speak of pain and thus do not spread a wave of pain. They transform pain into contentment with the power of transformation. By being contentment they bring about a wave of contentment in others. They are master almighty authorities, and they make use of the powers of tolerance and the power to merge at appropriate times. These blessings are their medicine.

7

All you Brahmin souls must only follow Brahma. How must you follow? His first step was that of surrender. You heard about this first. With the first step, he surrendered in all aspects. The second step is that of tolerance. When he surrendered himself, he received the most elevated inheritance from Baba, but what did he receive from the people of the world? Who was showered with the most insults? In his lokik life he didn't have to hear one bad word, but after becoming Brahmin, he became everyone's enemy. However because of the virtue of tolerance, and his dharna of the power of tolerance, he remained always cheerful. He never wilted.

He made huge things very small, heavy things light. He reduced the expansion of difficulties to its essence. He was always unshakeable, immovable, and remaining in pleasure - he didn't labour. The children who did tapasya for 14 years experienced it as a few moments. Did you live in pleasure, or did you feel there was labour? Some who had been delicately brought up had to make balls of cow dung. You had to become mechanics as well. You had to sew your own slippers, you were made cobblers were you not? You were also made gardeners, but did it feel like labour or pleasure? Those who became confused ran away, and those who lived in pleasure are now giving the experience of pleasure to many others.

Brahmin life is a life of pleasure - whether it is physical ordinary work, or a speech on a stage to a gathering, both should be done with pleasure in the heart. Those who have confusion in the heart will not take pleasure - even when something is clear they will have confusion - they will see the world as confused - and they will confuse others. The life of a Brahma Kumari is a life of pleasure - the basis of this is tolerance - of being constantly unshakeable and immovable. So there was tolerance bad words from others, and tolerance of the obstacles that came in establishing the yagya. He also had to tolerate those Brahmin children who became traitors - he had to face their discontentment in small or large matters.

He constantly had the desire to change a discontented soul into a contented one. With sweetness, good wishes, and pure feelings, he inspired each one to move forward. Someone who opposed him one day would ask for forgiveness the next day. So why have you been told about this? Place a step on a step - follow the father - become like the father - equal to Baba. Achcha.

8

If you lack the power to tolerate, then even though you have realised that once, Maya will again bring about a situation for which you need the power to tolerate, but, at that time, she will change her form a little. It is the same thing, but Maya changes her form a little. It is the same old thing, but as happens nowadays, something old is polished very well, and made to appear almost new. So, Maya too comes polished, in such a way that you don't recognise that the significance of the situation is the same. For instance, you may have become jealous. Jealousy too is of many types, not just of one type. So, the seed would be of jealousy, but it would come in a different form.

It will not come in the same form, so you would sometimes think: “the thing that happened before was different... this thing is totally different...”. However, the seed is the same. It is just that its’ form has been transformed. What power do you need to recognise this? The power to discriminate. For this, BapDada has also told you earlier to pay attention to two things. One is to have an honest heart. Honesty! Do not keep anything hidden within you. What happens when you keep it within you? What would happen if a balloon were to be filled with too much gas? It would eventually explode, would it not? Therefore, keep your heart honest. Okay, perhaps you hesitate a little before speaking in front of other souls.

Perhaps you are a little ashamed, worrying about how they would see you. However, with realisation, have an honest heart, and put it in front of BapDada. But don't then say: "I have already told BapDada about the mistake I made". Don't say it as though you are issuing an order: "yes, I made this mistake". With your power of realisation, and your honest heart, place it in front of BapDada with your heart: not with your head, but with your heart. Your heart will then be emptied of that rubbish: the rubbish will be destroyed.

Tolerance – 6 (Last Part)

By Beloved Bapdada

1

To harmonise sanskars means to harmonise your rhythm. However, what do you say when any situation arises? At that time, you become a devotee: that is, you become weak. “I have to harmonise sanskars.. I have to die.. I have to bow down.. I have to listen to others.. I have to tolerate.. how will this happen?” By saying such things, you become devotees. Therefore, now finish any trace of being a devotee: only then will you be able to reach the stage where this dance is performed. Otherwise, you will only become observers. There isn't as much pleasure in just watching, as there is in performing.

2

Who can receive blessings? Those who remain content and make others content. Wherever there is contentment, there will be blessings. Even if you do not know anything else, it doesn't matter. If you don't know how to give lectures, it doesn't matter. If you find it a great effort to imbibe all the virtues, it doesn't matter. If you find it an effort to control all the powers, then leave that aside. But just imbibe one thing: "I have to give blessings and receive blessings". You will not have to make any effort. Just try it and see! One day, from amrit vela until the night, just do this task.

And at night, check your chart, and see whether it was easy effort, or whether you had to labour. Do not do anything else, but give blessings and receive blessings. This one thing is easy, is it not? Everything is included in this. The divine virtues and powers will come automatically. If someone gives you sorrow, even then you have to give blessings. So you will have the power to tolerate, will you not? You will have the power to merge, will you not? You will have tolerance, will you not? It is understood. Tolerance is merged in giving and receiving blessings. The seed is giving and receiving blessings. The tree is automatically merged in the seed.

And the method of this is to remember two words: teachings, and forgiveness. You make a lot of effort to give teachings, but you forget to forgive. But if you forgive, then the teaching will come automatically. It is very easy to become a teacher: you become a teacher immediately after the weekly course. But you have to forgive: you have to be merciful. You must not just be a teacher. Only by forgiving - and only if you imbibe this sanskar from now - will you be able to give blessings.

3

In the chart of the majority of the children, BapDada has seen that there are two powers which you still need to remember to remain free from obstacles: the powers of tolerance and realisation. You do realise, but there is less attention paid to putting that into a practical form. Whoever does something receives the return of it, so the Father cannot do it for you, although he definitely co-operates.

4

No matter what type of soul someone may be - even if he insults you or defames you - with your pure feelings and good wishes, through your attitude and stage, you should give such souls a donation of virtues, or the blessing of the power of tolerance. If someone who is burning with the fire of anger, comes in front of you, will you put oil on him or water? What will you do? You will put water, will you not? Or will you add a few drops of oil? If your words do not become angry in front of an angry person, but you express anger through your eyes or face, then you are sprinkling drops of oil.

An angry soul is under an outside influence. Give him blessings, with the cool water of mercy. So, have you become such bestowers of blessings? Or does the arrow of tolerance not work when it is needed? If any invaluable thing is not useful at the right time would it be called invaluable? “Invaluable” means that the aspect for which it is valued is used for a task at the right time.

5

To move and walk in the angelic form is to become a diamond. What is the sign of the most expensive, invaluable flawless diamond? When you place it in front of a light, it will sparkle brightly, and rays will emanate from it. Rays of many colours will be visible from it. So, when you become real diamonds - when you become angels - the eight powers will be visible from your angelic forms. Just as those rays of colours are visible, in the same way, you have to become diamonds: that is, the form of angels.

So, as you walk, and as you move, others will experience the rays of the eight powers. Some will feel the power of tolerance from you, others will feel the power of decision making. Some will have one feeling, and others will have another feeling. Practise this

6

If anything happens, then merge that in your inner mind by giving it to BapDada. First with the power to tolerate, and then with the power to accommodate. If you have both these special powers in you, you will pass with honours. Keep these in an emerged form: the power to tolerate, and the power to accommodate. Do not try to accommodate in such a way that you become sick. Not like that. Some try to accommodate everything within themselves in such a way that they become sick. Their head is spoilt. Do not accommodate inside yourself in that way. Merge it within you with the power to accommodate. It is good.

7

Many of you have written your promises, saying that you don't want it to, but it comes. So, BapDada told you the reason: that it is a lack of determination. You even make a promise in front of BapDada in your thoughts, but determination is such a power that even people of the world say about it: "even if you have to leave your body, your promise must not be broken". You may have to die, bow down, transform yourself, tolerate, but only those who remain firm in their promise are successful at every step, because determination is the key to success. All of you have the key, but you lose it when it is needed. So, what are your thoughts?

8

BapDada saw that, even now, there is a need in many places to make them free from obstacles, with the power of tolerance. BapDada gave a task to each place: that is, every centre and zone should give the result of being free from obstacles. Do you remember? Do you remember? According to that, and according to the needs of the time, it is necessary for every place to be free from obstacles. Whether it is a service centre, or your household, each place should be free from obstacles, and filled with the power of contentment. You see the speed of time. Whether it is for the self or for a gathering, BapDada saw that there is a need to pay attention to the power of contentment.