

Virtue Of Unlimited Disinterest

- ✓ BapDada keeps saying: wherever you may be living, always consider yourself to be a resident of Paramdham or Madhuban. In terms of the incorporeal stage, consider yourself to be a resident of Paramdham; and in terms of your corporeal stage, consider yourself to be a resident of Madhuban. As soon as you speak of Madhuban, both sweetness and the attitude of disinterest emerge. In your stage there should be an attitude of unlimited disinterest; and when coming into contact with others, there has to be sweetness. You should have both. The stage is connected with the place. Do all of you have unlimited disinterest? Or do you still have attachment somewhere? Those who have unlimited disinterest will not have any attachment or subservience to anyone. They will have stepped away from this old world. Only when you consider the Father to be your entire world can you become one who has unlimited disinterest. If the Father is your entire world, then -

when you see and experience the world in the Father - what else remains? You will automatically have disinterest. If the Father is your world, you will remain in that world: you will not go into another world, and so you will have stepped away from it. People and comforts are both included in the world. Therefore, have you made the Father your world? Or is there another world ahead of you? Do you have any other relationships or wealth? The Father's wealth is your wealth. When you have this awareness, you will automatically have unlimited disinterest. Whilst seeing others, you do not see them: they are not even visible.

- ✓ You definitely have to return home now. The scenes of the home should be visible in your mind and intellect. Then you will automatically feel that the home is here. You have a song: "We now have to return home". Whether you are from Bharat or abroad, now give this experience in a practical way.

Have unlimited disinterest. One's heart cannot get attached to a guest house. You always remember: "I have to return.. I have to go back". Unlimited disinterest will completely finish any type of thoughts in your mind, or any obstacles of Maya, in a gathering amongst yourselves. The storms of Maya will become a gift for you. Then, the small test papers that come to you will not seem like test papers, but they will seem like a lift to increase your experience. Gift and lift. Do you understand? Now keep the aim of having unlimited disinterest. Keep flying, and make others fly, with the wings of courage and zeal. It is now time to fly. Always check that your wings are not becoming weak.

- ✓ Do you teachers experience an attitude of unlimited disinterest in yourselves? Do you have an attitude of unlimited disinterest? Or do you have attachment to your own centres and students? When you have unlimited disinterest in this attachment, then there will be cries of victory. Let there be unlimited disinterest in all physical and subtle facilities. Have

you created such grounds? Or will you fluctuate when you are moved away from your centres even slightly? Will you not feel mercy for your students? Will you not have the slightest thought for them? You should check yourself: "If I were to have such a paper, am I a destroyer of attachment?" Those were worldly relations, and this is a relationship of service. If there were attachment in those(worldly) relationships, you would say something. This is a relationship in spiritual service, and if you have attachment in this, then the students who come will say something. So, check yourself in a subtle way, as to whether you are ever-ready. Would you be ready if you were to be given an order now? "The service at this centre is good": and so check that you do not have attachment to that good service. When you are beyond all of that, you will then be said to have an attitude of unlimited disinterest. Remain beyond your own body, as though you are using it as an instrument for service. The sign of attachment is that the intellect repeatedly moves away from the Father and is pulled in that direction. Therefore, consider that to be attachment. Do not have attachment even to your own self. You may have

a speciality in yourself. Some will have good handling power, and others may have the power of speech, and so you will say: "I am like this". However, that is a special gift from BapDada. Do not have any attachment, to whatever speciality of knowledge or any other speciality you have. There is ego in that too. Instead of that, keep in your intellect: "This is an inheritance I have received from the Father; as an instrument, I am only giving all souls whatever I have received." Teachers should have a gathering of such souls with an attitude of unlimited disinterest, so that, by your ways of walking, looking, and speaking, all others realise that you are one who has unlimited disinterest. Everyone realises that you are clever at doing service with knowledge. Now, experience unlimited disinterest so that others also experience that.

- ✓ Before world transformation takes place, there will be an attitude of disinterest in all the souls of the world.

Then, through the attitude of disinterest, they will be able to accept the Father's introduction: "Yes, the Father of us souls has already come". So, just as the attitude of disinterest will be the basis of transformation in the souls of the world, in the same way, for souls who have become instruments, the basis of their complete transformation will be unlimited disinterest. So, make effort to bring about an attitude of unlimited disinterest, even in the gathering. Be co-operative companions of one another. When the attitude of disinterest has emerged in you, then your old sanskars and nature will very quickly and easily merge into that attitude of disinterest. All of you think: "What will happen when we forget everything of the past?" When people have limited disinterest, all the old sanskars of attraction easily finish. In the same way, the basis of finishing the old sanskars and nature - of the different types of attraction of the household - will be the attitude of disinterest. It is through this that there will be change. Now, prepare such grounds, and create a gathering of those who have such unlimited disinterest that - through their vibrations and atmosphere - these

sanskars emerge in other souls too. Just as you have a gathering of serviceable souls, in the same way there should be a strong gathering of those who have unlimited disinterest, so that, when others see them, those souls would receive those vibrations. On one side there will be unlimited disinterest, and on the other side they will be equal to the Father, and merged in his love. Only then will there be unlimited disinterest. They will not come down from this stage of being merged in love for even a second, or with a single thought. There should be a gathering of such lovely children of the lovely Father. That would be called a lovely gathering. On one side there is deep love and on the other side unlimited disinterest: the gathering of both should be visible as close and equal. Create such a gathering, and that date will be clearly visible. This gathering will reveal the date.

- ✓ Do you move along while constantly considering yourself to be a Raj Rishi? On one side, to have a

kingdom, and on the other side, to be a Rishi. The qualifications needed for each are distinct from one another. One is fortune, and the other is renunciation. One is to have all rights, and the other is to be a Rishi, which means to have unlimited disinterest: to have all rights, and to have unlimited disinterest. One is to be loved by all, and the other is to be totally detached. Both qualifications are constantly and simultaneously visible in the words and deeds. To have self-sovereignty at present, means to be able to rule your physical senses. This is known as self-sovereignty, and the other is a double kingdom of the future: that is, to be able to rule both the self and the world. Do you have a right to the double kingdom? Do you constantly have the intoxication of a double kingdom? To the extent that you have intoxication of the kingdom, so there should also be unlimited disinterest. That is, does the form of a Rishi remain constantly in your awareness? Do you have a balance of both forms? Or, do you constantly remember one form, and forget the other? Have you developed unlimited disinterest in that old body and bodily world? Or, does that old body and world still

pull you to itself? Do you experience it to be a graveyard? Do you actually see souls in front of you being unconscious, or is it just for the sake of saying it? Unless you experience everyone to be already dead - that is, unless you experience this world to be a graveyard - you cannot become one who has unlimited disinterest. In today's world, those who have limited disinterest go to the forests or the graveyard. This is why the temporary disinterest experienced at a graveyard is remembered. So, unless you experience this world to be a graveyard, how would you possibly be able to experience permanent unlimited disinterest? Ask yourself: Have I become a Rishi? As well as having disinterest, those who have such faith will also maintain the happiness of having all rights. Therefore, in order to become a Raj Rishi, you should be able to experience the intoxication of a kingdom, and scenes of unlimited disinterest, simultaneously. You should be able to see the land of angels (Parishthan) in front of you, to the extent that you experience the world to be a graveyard (kabristhan). Through your renunciation, you will also be able to see your fortune clearly in front of you. The

stage of a perfect Raj Rishi - that is, the intoxication and goal - will be very clear. The goal means the perfect stage. The goal of those who have such intoxication would be as close as when a physical object is clearly visible with the physical eyes. When you can see it in front of you, there won't be questions such as: "Does this object exist? What is it? What is it like?" etcetera. In this way, because you will be able to see the perfect stage in front of you, the questions of whether you will become something or not, or what the perfect stage is, will finish. You will very clearly be able to see signs in yourself of the perfect stage. Do you know what those signs would be? Are you able to experience them?

- ✓ Due to the closeness of time, it is essential to have an atmosphere of unlimited disinterest, in a practical way. The correct attitude of disinterest is to remain loving to the same extent that you are detached. There should be this balance. To be loving includes

having the feeling of being an instrument and being humble. There should be no consciousness of “mine”, “my task”, “my place”, “my fortune”. Your consciousness of mine has increased in royal form. Unlimited disinterest includes disinterest in the consciousness of “mine”. Whether they are gyani or agyani, both say that the situations of the world are very bad. How much longer can this world continue? How can it continue? However, the world is still continuing. The foundation of the closeness of time is the unlimited attitude of disinterest. BapDada checked and saw that, instead of unlimited disinterest, the expansion of new types of small and big attachments is very large. This expansion has hidden the essence. These attachments seem very tasty - you have tasted them once or twice and the taste pulls you. You are doing service, which is good, but check whether you have the feeling of being an instrument, or whether there is any attachment. Instead of “Baba, Baba” do you say “mine, mine”?

✓ BapDada saw the chart of all the children. One particular aspect needs further attention. All of you are moving forward in service with a lot of zeal - each of you is doing service according to your capacity, and will continue to do so. However, time is coming close, and you need to have a stage of unlimited disinterest. You do service to create subjects - this should happen as quickly as possible. Until you instrument souls have an attitude of unlimited disinterest, other souls cannot have an attitude of disinterest. You wish everyone to receive the Father's introduction, but they cannot receive it unless you have an attitude of disinterest. Unlimited disinterest is permanent disinterest. If you have disinterest according to the time or the circumstances, then time claims number one, and you claim number two - as your disinterest finishes as the time goes by. This is limited disinterest - you need to have unlimited disinterest. The main reason for disinterest being incomplete, is consciousness of the body. It is not a big thing to have disinterest in relations - the hearts of many people of

the world also have disinterest. However, here you should be able to change body consciousness into soul consciousness. Just as body consciousness has become natural, in the same way, soul consciousness should become natural. Relations are of the body - just like other objects and possessions that belong to the body. The old sanskars of the body bring your stage down. Sankars attract you to things in various ways. If you have any interest in your old sanskars, if you have the slightest attraction to something, you cannot have constant and unlimited disinterest. So, first there has to be disinterest in the old sanskars. The old sanskars emerge even against your conscious wish, because you haven't burnt the subtle form of them away, and so a trace of them remains, hidden away. When there is a trace of them, there will also be their progeny. You are brought under an external influence. Those who are truly knowledge-full will not be pulled or attacked by any sanskaras, any relationships, or any possessions. You are celebrating the Diamond Jubilee - this means to become a diamond, that is to be one with unlimited disinterest. But there isn't as much attention to having an

attitude of unlimited disinterest, as there is zeal for service. There is carelessness in that you say: "everything is moving along fine - at the right time everything will work out fine". Is time your teacher, or is Baba your teacher? Who is your teacher? If you transform yourself according to time, then time is your teacher. If your creation is your teacher, then is that right? Does it suit you master creators to make time your teacher? Do you like it? No. Time is the creation, and you are master creators. So let the attitude of unlimited disinterest emerge. Was it you who became this a kalpa ago, or was it someone else? Now simply allow that which is merged to emerge. Just as you let the practical plans for service emerge, and this is why you receive success, in the same way let the attitude of unlimited disinterest emerge. No matter how many facilities you have attained - and day by day you will receive more facilities - do not let this spiritual endeavour merge. Let it emerge. Let there be a balance between the facilities and spiritual endeavour. As you progress further, the facilities will become your servants. You will receive regard and respect, but whilst having everything, do not let your

attitude of disinterest decrease. What was the stage of all of you at the beginning? When you were in Pakistan, there were not any service facilities, but through your attitude of unlimited disinterest you original jewels enabled the establishment to take place. Now you have the facilities - but the spiritual endeavour has become hidden as the facilities have become visible. So now, in order to establish the new world, let that same attitude and same atmosphere emerge again. Everything in the world is going towards the extreme, and so here has to be an attitude of true disinterest. You are the ones who will create that atmosphere - first within yourself, and then within the world. Where there is disinterest, you will not have to battle - whatever you sow will yield fruit instantly. When you have to come into service, do that service, and when you have to become detached from service, become detached. You should not be pulled by service - you need the willpower to do what you want, when you want, as you want. Do you have willpower? You should be able to stop at will - no question marks, but full stop.

✓ Do you consider yourselves to be Raj Rishis? To be royal and also a rishi (seer)? You have attained self-sovereignty, and so you are a king. You have also received knowledge of the old world, and so you have unlimited disinterest in the old world, and you are therefore seers. On one side you have the kingdom; and on the other side you are seers: that is, you have unlimited disinterest. So, are you both of these? Do you have unlimited disinterest, or do you still have a little attachment? If there is the slightest attachment - to the self, or to any other being or object - then you are not a Raj Rishi. You are then neither a king nor a seer. When you are self-sovereign, your mind, intellect and sanskars are all under your control: there cannot then be any attachment. If there is the slightest attachment, even in thoughts, then you cannot be called a Raj Rishi. Having attachment is like having your feet in two boats: a little in the old world, and a little in the new world. Therefore belong to the

one Father and none other. What happens to those who have their feet in two boats? They neither belong here nor there. So become a Raj Rishi, a king and also one who has unlimited disinterest. You have experienced this for yourself, for 63 births, have you not? Since you have experienced this, how can there be any attachment? Those who are experienced can never be deceived. Those who listen to others, and speak of others, can be deceived. But one who has experienced something for himself can never be deceived. You have experienced sorrow for yourself very well, so do not allow yourself to be deceived now. Attachment to this old world is like a golden deer: it takes you to the cottage of sorrow. So what do you wish to do? Do you wish to have a little attachment, perhaps? You do not like it, but you find it difficult to let go. Is it difficult to let go of the bad things, and to adopt something good? When it comes to taking, it is easy. So you first take: you do not let go of something first. In front of taking, this giving up is nothing. So keep a long list in front of you, of what you have received.

✓ Madhuban is the land of tapasya. Madhuban enables you to renounce everything in one second. Here you have become those who have unlimited disinterest. Only when you have unlimited disinterest can you do unlimited service. You should not have attachment anywhere. You should not be attached to yourself either, let alone to others.

✓ What is the greatest renunciation? In renouncing, the greatest obstacle is created by one word. In your renunciation, tapasya, disinterest, unlimited disinterest, it is just one word that causes obstacles. You already know that. What is that one word? "I". The "I" of body consciousness. This is why BapDada

has said: Whenever you say “mine” what do you remember first? My Baba (Mera Baba). It is “My Baba”, is it not? You may say “my” something else, but in saying mine, you have developed the habit of saying “My Baba” first. In the same way, whenever you say “I”, just as you never forget “My Baba”, whenever you say “my”, then the word Baba is also used, in the same way, whenever you say the word “I”, you should always remember the soul: Who am I? A soul. I, the soul, am doing this. I and mine: the limited has changed into unlimited. Is this possible? Is it? At least nod in agreement! Instil this habit. As soon as you say, “I”, remember the soul. Then, when there is the consciousness of “I”, you will instantly remember one word: Who is Karavanhar (the One who is inspiring)? “The Father, Karavanhar, is inspiring me to do it”. At the time of doing anything, always remember the word Karavanhar. Then there will not be the consciousness of “mine” – my ideas, my duties. Sometimes, there is a lot of intoxication of your duty. “My duty”,.... but who is the Bestower who gave that duty? These duties are a gift from God. To think “I” for a gift from God: is that good?

✓ BapDada continues to smile whilst seeing the ways of Maya. Maya is so clever. She even makes the master almighty authority souls belong to her. So now create an atmosphere of unlimited disinterest - this attitude should not just be intellectual, but it should be in the heart also. Create this wave in your heart.

✓ Let the time carry on a little bit longer - soon you will experience both the extremes and the end - the ignorant souls of all four directions will have limited disinterest, while you will experience unlimited disinterest. Due to extreme tension, everyone's attention will be drawn to the Father. The sound will emerge from the heart of all that the Creator of all, the Father of all, is one, and the intellect will automatically move away from all other directions

and go in one direction. By that time your stage of unlimited disinterest will be natural and constant, and the line of fortune on each one's forehead will be clearly visible.

- ✓ Do you have to create interest in souls, or fill them with power? What do you have to do? Power will continue to attract them for all time. However, if they are just temporarily interested, then when they hear of something else, their interest will be diverted. So now become such wandering yogis. You should feel like those saints, who after staying in their caves for a long time, come into the world for service. When you go onto a stage, others should experience that you souls have been in the cave of introversion and spirituality for a long time, and you have now come out for service. Your form of tapasya should be visible. The lines of unlimited renunciation should be visible on your face. When someone has even a little disinterest, his sparkle reveals that he has disinterest

in everything. So the attitude of unlimited disinterest should be visible in you. When you go onto a stage for service, your face should be experienced as a projector. One by one they continue to change slides in that, and people observe them with so much attention. That scene is very clearly visible. When you go onto a stage for service, the face of each of you should be seen to be like a projector. The virtue of being merciful should be visible on your face. You are those who have unlimited disinterest, and so the lines of unlimited disinterest should be clearly visible on your faces. You have been made instruments by the Almighty Authority, and so the form of authority should be visible. Slides are inserted into a projector, and then they are shown clearly one by one. In the same way, each sanskar of all the power and all the virtues with which your souls are filled, should be clearly visible from your faces. This is called service.

✓ What specialities should there be in the flowers of Madhuban? Its very name is Madhuban (forest of honey). So the first speciality is sweetness. Sweetness is such that it can make anyone smile. Those who imbibe sweetness become great here, and also claim a high status there. Everyone sees the greatness in those who are sweet. So you should have this special virtue of sweetness. It is only with sweetness that the name of the Lord will be glorified. This place is called Madhuban. Madhu (honey) means sweetness, and those with an attitude of disinterest go into a forest (ban). So you will also need an attitude of unlimited disinterest. Through this you will be able to imbibe anything. Then, everyone will come here to copy all of you. Everyone will wonder how you became this. From everyone's mouth there will be the words: "Madhuban is Madhuban, there is no other place like it". So you have to imbibe these two specialities: sweetness and an attitude of unlimited disinterest. In other words, love and power.

✓ You are now celebrating the year of tapasya, are you not? It is easy to have love, and everyone does have love - however, BapDada wishes to see you become equal to BapDada. In this there are a few out of the few. Everyone has the desire, but few put it into practice. The easy and constant foundation of tapasya is unlimited disinterest. This means to leave the shore from all four sides. Why? Because you have made the shore your support, and become loving according to the time. At the appropriate time, according to shrimat, and according to signals from the instrument souls, in one second the intellect should become detached from being loving. In this respect you don't become detached as quickly as you become loving. You are clever about becoming loving, but you think twice about becoming detached, and you need courage. To be detached means to leave the shore - to have an attitude of unlimited disinterest. You know how to make the shore your support and have to hold on to it - but when you have to leave it you put a big question mark. You know how to be in charge of

service very well, but find it difficult to charge the battery of yourself and of others. This is why it is extremely essential at the present time to adopt an attitude of unlimited disinterest through tapasya. The easy method for succesful tapasya is to underline the lesson of one. It is difficult to write the figures "2" or "3", but easy to write a "1". Remember only one (eknami). Stabilise the mind and the intellect and have love for solitude. Tapasya means to have a constant stage. The time will make the people of the world ready, and at the appropriate time they will be ready out of compulsion. Baba is preparing the children before time. And you do it out of love for Baba. If you don't do it out of love, you will have to do it out of compulsion. You will definitely have to have unlimited disinterest. However you don't receive the fruit of compulsion. You receive the instant fruit of love, and the future fruit is also created. To have to cross something out of compulsion is the same as having to be on a cross. Which do you prefer? Will you do it out of love? BapDada will at some point tell you about the list of things that have to be set aside. You are clever in knowing about it anyway, but Baba will

have to revise it because BapDada observes the children's daily timetables - he neither knows that which it is not necessary to know, nor does he see it - but he observes very good games. It is easy to do tapasya isn't it? It is easy to maintain the attitude of unlimited disinterest? You are not saying yes to this. Is it difficult to leave the shore? You are the ones who have to do this. You have claimed the right to attainment every kalpa, and you will definitely do this.

- ✓ There are two tasks: one is to be constantly powerful, and the other is to bring the powerful time close. Is that all right? Are both the tasks OK? You may at least nod. BapDada can hear the call and the cry of sorrow a great deal. Baba doesn't know why you cannot hear it. When BapDada can hear that, then you children who consider yourselves to be heirs, those who are to claim the inheritance, should have mercy for those whom they should enable to receive their

inheritance. Why do you not have that mercy? There should be disinterest, unlimited disinterest and mercy. Do not give time to “why?” and “what?” in trivial matters.

- ✓ Let there be the attraction of spirituality in every action, and in every activity. Those who are physically beautiful attract others towards themselves. In the same way, souls who are pure and have spiritual power attract others towards themselves. Similarly, the great souls at the beginning of the copper age had their satopradhan stage, and so they had that spiritual attraction which pulled others towards them, and inspired them to have disinterest in this world, even for a temporary period. Since those who had wrong knowledge had that much attraction, those who embody true and elevated knowledge will also have this spiritual attraction. Physical beauty can only attract you when someone comes close to you, or in front of you, but spiritual attraction can attract

others who are sitting at a distance. Do you experience this much attraction - that is, spirituality - within yourself?

- ✓ If everyone in a gathering has the same awareness, the atmosphere becomes very powerful. You would then experience the bhatthi of the fire of love, and these vibrations would spread in all directions, just as when an atom bomb is exploded somewhere its particles spread in all directions. That is an atom bomb, and this is the atmic (spiritual) bomb. The impact of this would attract many souls, and there would easily be expansion of the subjects. Just as an atom bomb leaves its effect on the earth for a long period of time, so too, unlimited disinterest would leave an impact on the ground of their practical lives: therefore, subjects would easily be created.

✓ BapDada sees the children's chart every day. The majority are intense effort-makers but they also add the word "sometimes" to it. However, what is the Father saying? Attention please! There should not be any upheaval even in your subtle thoughts. You definitely have to be unshakeable, immovable, and one with pure thoughts, over a long period of time. Some children have a very sweet heart-to-heart conversation. They say: Baba, we will definitely become ready, because, as the time comes closer, there will be more situations of upheaval, and so there will automatically be disinterest. However, then who is your teacher? Time or the Father? Time is your creation. The Father is now signalling to you that intense effort over a long period of time will make you pass with honours at the end. Everyone will pass, but, in order to pass with honours it is essential to make continuous intense effort over a long period of time. Therefore, note down today's date. If, even now, it is "sometimes", if you think that something will happen, if you continue to use these words in the future.....

✓ There are many teachers in Gujarat. So, what are the teachers going to do now? Teachers have to spread the atmosphere of an attitude of unlimited disinterest, whether at the centre or in the world. Even in the world, there is a need to have an attitude of disinterest because corruption and sin are increasing. Without an attitude of disinterest, those souls are not going to benefit. The task that you are carrying out of giving a message is good. BapDada likes it but you only create co-operative souls and mikes from doing that. Very few become surrendered children, heirs of the Father, the same as you children. There is a need for the attitude of disinterest at all the centres. An attitude of disinterest, not just in terms of your food, drink and clothes and facilities, but totally in terms of your mental attitude, your vision and actions. Now, in all the zones, there needs to be a wave of going beyond with the attitude of disinterest and being beyond the consciousness of

the body. An attitude of unlimited disinterest: first of all an attitude of disinterest in the consciousness of the body, and an attitude of disinterest in terms of the things for the body; there also has to be an attitude of disinterest in terms of feelings of the body, and also your intentions. So, BapDada is drawing the attention of all the children: There will be elevated progress at a fast speed in Brahmin souls and co-operative souls when you spread the sound of an attitude of disinterest in the self and in everyone. Those of all the wings have this thought and wish to bring about revelation. You also make programmes. However, it hasn't yet happened. Why? The reason for that is that there isn't an attitude of disinterest everywhere in terms of sinful actions, corruption, and in situations and position. So revelation cannot take place quickly. So, now, there has to be an attitude of disinterest. You saw Father Brahma: till the end, he had an attitude of such unlimited disinterest. He even had an attitude of disinterest in his own body, and in terms of relationship with the children. So what will you do? Put this aim into a practical form.

✓ Because of the present atmosphere you must now let the attitude of disinterest emerge in your minds and hearts. BapDada has given physical facilities to each and every one of you - there is not a single child who doesn't have the means to eat or a place to stay. Each of you has all the facilities you need whilst being able to maintain an attitude of unlimited disinterest. It is a different matter if someone is lacking something due to his or her own carelessness or laziness. BapDada knows that, according to drama, each of you children has every essential thing you need, and you will continue to receive this all the time. However in some cases there is less spiritual endeavour than there is use of the facilities - so now increase your spiritual endeavour and create an attitude of unlimited disinterest. You have to remain detached from the facilities whilst using them. At the beginning of the creation of the yagya, you were able to maintain a bhakti of unlimited disinterest for 14 years. BapDada

has now given you many facilities. Souls are distressed because of being subservient to their limited desires. Even multi-millionaires become distressed because of being influenced by their desires. You have to have unlimited disinterest yourselves, so that you can make those souls have an attitude of disinterest also. Otherwise souls will not be able to experience peace or happiness, nor will they become liberated from their subservience. You are the roots of the tree. You are the foundation. Whatever wave you create will spread throughout the world. So BapDada is telling you to pay attention to your attitude of disinterest, so that it becomes equal to the Father's, and especially so that it becomes equal to father Brahma's in the corporeal form. Everyone should see that you are not influenced by your facilities, but are engrossed in making spiritual endeavour.

✓ There, everything is accurate. You automatically have controlling power and ruling power, as the reward for the efforts you made at the confluence age. So, if you lack controlling power and ruling power at this time, if that effort is lacking, what would be the reward? You are clever in calculating this, are you not? Therefore, look at your face in this mirror. Look at your own face. Which face comes in front of you? That of a king, that of someone who is part of a royal family, a royal subject? Or an ordinary subject? So, did you see your picture? Check with this image. Check every day, because attainment for a long time is based on your efforts for a long time. If you think that you will automatically have unlimited disinterest at the end, in the final moments, then would that have been for a long period of time? You would not say that that was a long period, would you? So, did you become a complete master of the self for 21 births? You may not sit on the throne, but you should have a right to the kingdom. This long period of time has a connection with the reward for a long period of time.

✓ BapDada has told all the children that the destruction of the world is to take place suddenly. But if there is a lack of attention at times - a lack in the stage of being a karma yogi - because of lacking the inculcation of something... BapDada is not going to announce the date of the destruction of the world. Do you know when your life is going to end? Does anyone know when their death is going to take place? Does anyone know? Those who know, raise your hands. Anything can happen suddenly. When something happens through the elements, so many die at the same time. So, do not become careless with the thought of the date of the destruction of the world. The slogan of your Jagadamba (world mother) was: never say "sometime", but say "now". "Anything can happen tomorrow, but I definitely have to remain ever-ready". So, do all of you have this much preparation in your attention? Have you settled the accounts of your karma? In all the four subjects of gyan(knowledge), yoga (union), dharna (virtue), and

seva (service), have you made such preparations? Have you checked that you have the experience of complete and unlimited disinterest?

- ✓ There was just the one sound from everyone, from the sisters and brothers: “when will you open the gates to go home?”. So, especially Didi and Dadi were saying “ask our friends and our brothers on our behalf: what date have you fixed to return home?”. You will all return together, will you not? You will not return separately, will you? Everyone will be present together to open the gates. So, they were asking for a date. BapDada smiled because even the Father wants this. Now, in order to open the gates, all the children need to have an attitude of unlimited disinterest. This is the key to open the gates. BapDada continues to say: Become one who has unlimited disinterest and as quickly as possible renounce wasting both thoughts and time, that is, become one with unlimited disinterest, because BapDada has seen that

the biggest obstacle is that of body consciousness. Unlimited disinterest is to renounce that body consciousness, and to be soul conscious while walking and moving around.

- ✓ What is the result of the Madhuban residents? Madhuban residents are lighthouses. A lighthouse is high up, and it shows the path. You are all moving along according to the directions of Madhuban; and so it has become a lighthouse, has it not? And there is also the elevated stage. As it is said of the Father that his task is elevated, in the same way, Madhuban is also the elevated place. So, the name and the task are both elevated, are they not? The very name is “Madhuban” (forest of honey) . This is the speciality of the Madhuban residents, is it not? The images of sweetness, and those who have unlimited disinterest: on the one hand, you have sweetness, and on the other hand, you have just as much an attitude of unlimited disinterest. With the attitude of unlimited

disinterest, would you simply remain serious and mature? No, in fact, a truly mature and serious nature has an entertaining nature merged within! Perhaps, when those who do not have any knowledge have a serious nature, they are so serious that there won't be any name or trace of being entertaining. However, the accurate virtue of being serious and mature is completed with the virtue of being entertaining. You explain to people that a soul is an embodiment of peace. However, souls are not just embodiments of peace, for - within that peace - bliss, love and knowledge are also all merged. In the same way, the speciality of Madhuban residents is that they are images of such unlimited disinterest, and they also have sweetness. Do those who maintain an attitude of unlimited disinterest ever become afraid? Can they ever fluctuate? Can they ever shake? No matter how strongly others may try to make them fluctuate, those who have an attitude of unlimited disinterest are conquerors of attachment and embodiments of remembrance. So, are you conquerors of attachment and embodiments of remembrance? Or, when you see even a little something, do you have love, or call

it “attachment”? Call it whatever you will, but what is the form of love? You know this, do you not? You become co-operative with the one you love. However - to let the form of love emerge as a custom or system - would this be called “love”, or “attachment? So, have the Madhuban residents passed in this subject?

- ✓ While giving lectures, you give them an experience, by taking them into silence every now and again. So, increase this practice. Continue to take them into that experience. If you wish them to have disinterest in this old world, then - whatever point you are speaking of when giving your lecture - take them into the experience of an attitude of disinterest. They should feel that this world truly is going to finish, and so it is useless to attach their hearts to it. Then they will do it practically. Those experts (pandits) who deliver lectures also have power in their speech. They give happiness in one second, and they make people cry in one second. That is when people say that their lecture

was effective. They make the whole gathering laugh, and they can also make the whole gathering experience temporary disinterest. Since they have so much power in their lectures, can your lectures not have that much power? If you want them to become bodiless, then can you give them that experience? That wave should spread. A wave of love should spread in the whole gathering. That is called giving a practical experience. There should now be such lectures, because only then will there be some change. They should feel that your lectures are different from those given by others in the world. They may make people laugh and cry in the gathering, but they cannot give the experience of the bodiless stage. They are not able to forge people's love to the Father. They can make people have love for Krishna, but not for the Father. They don't know Him. So, there should be something unique.

- ✓ You do have to sustain your household, but you forget to have an attitude of disinterest. To the extent that you fix a seat and also a time for yourself, so you will also be able to fix the activities of your household. The more your intellect remains fixed, the more will the programmes also remain fixed. If your programme is fixed, your progress will be fixed. Now learn how to fix something.

- ✓ Fill yourself with love, and with unlimited disinterest, and you will be able to face any situation easily.

- ✓ Baba gave you a task to carry out this season, of developing an attitude of unlimited disinterest, and revealing the seed of spiritual endeavour practically. You have not done it. You just had a workshop - it was

not put to use. So now create an attitude of unlimited disinterest for your centre and the timetable of your centre. It has become a timetable of great comfort. This carelessness makes you give excuses even in the little illnesses of the body. Before, the zeal for service made illness become merged. Now, you emerge illness when you have to do service that you don't like. These are excuses of carelessness. The attitude of unlimited disinterest has become merged, and the giving of excuses has emerged.

- ✓ BapDada constantly remembers the unlimited disinterest at the beginning. All of you are the fruit of that time. If they had not had the attitude of unlimited disinterest, there could not have been this much expansion of the establishment. Till the end, father Brahma revealed the practical stage of unlimited disinterest. Even whilst in his old age, and settling the accounts of the body, he did not accept the facilities. To use them for service is a different

matter, but he never used any of the resources personally for himself. All of you have to follow the father in this. You are the lights that are constantly glowing - the lamps of the clan - who ignite the light of BapDada's elevated hopes. Are you like this?

- ✓ One can only be a sovereign constantly and easily when there is the practice of being a rishi, one who has an attitude of unlimited distaste, that is, of disinterest, of detachment. One with unlimited disinterest constantly receives Baba's love, and this love makes the soul detached. If you are not receiving Baba's love, you are pulled into attachment. It is not possible to receive Baba's love while yearning for an individual or object. To be detached means to go beyond limited attraction, beyond influence. Make use of the creations and the instruments but use them without being influenced. Raj rishis have constant unlimited disinterest. Do not think "there is still time, others have a lot to deal with, I have just

this one thing” - this means to get left behind in seeing others. Follow Father Brahma - be co-operative with everyone, be loving to everyone, see the virtues of everyone, but follow only the Father. You saw the last stage of Brahma Baba, that of being a raj rishi. Even though he was so well loved by the children, he was detached - you saw the stage of unlimited disinterest in a practical form. Even when there was the suffering of karma, he was the sovereign of the sense organs, a raj rishi, and he gave others the experience of the complete stage. This is why it is said “follow the father”.

- ✓ On the side of the world there is the fire of corruption and cruelty, and on the other side there should be your intense and powerful yoga - yoga of the intensity of a volcano. This volcanic fire will finish the fire of corruption and cruelty, and will give co-operation to all souls. On the one hand your intense fire of love will burn everything, and on the other hand it will cool

everything. It will spread the waves of unlimited disinterest. So, your love has to now become like a volcano.

- ✓ Even now, there isn't sufficient attitude of disinterest. Therefore, BapDada wants to see when that will happen. At present, you all are more experienced in using your facilities. BapDada knows that, for as long as the attitude of unlimited disinterest has not emerged in Brahmins, there cannot be any attitude of disinterest in the rest of the world. When everyone in the world has an attitude of disinterest in the whole world, they will be saved from committing sin. You Shakti Army should now have mercy. At present, there is insufficient mercy. Instead, you are caught up in service. Your merciful form now has to emerge a lot more. The poor helpless people are continuing to carry the burden of sins. They are bending under the weight of their burden. Therefore, you should feel mercy and compassion. Together with mercy, there

is also the intoxication of the spirituality of the self - there is a balance between the two. A soul that is merciful, based on knowledge, cannot be influenced by any soul - not by their virtues, their service or their co-operation with you. Why? Because such a soul has unlimited disinterest - he does not see anything except the love, co-operation, and company of the father - nothing else enters his intellect. When he receives co-operation from any elevated soul, the intellect goes to the bestower for that soul, the father. So take co-operation, but do not forget who the bestower is. Whose directions do they imbibe to give you co-operation? Shrimat is only of the one father.

- ✓ BapDada has told you before that the farsightedness of Brahmins is very clear, but the near sight is a little weak. This is why they see the weaknesses of others quickly, whereas they see their own weaknesses a little later. When the feelings of mercy are such that

you remain love-full as well as lawful, through that there will be disinterest in the heart. Baba should tell everything should he not? That you become angry when someone speaks lies - you did not get angry because of the other soul, but because of the lies. Or if someone does something wrong you become angry. Is it right to become angry? How can a person who is wrong correct someone else who is wrong? You do not see your own mistake at that time, but you see the lies of others. You make a small thing very big. Become merciful at such a time, and give them the co-operation of Baba's powers that you have attained. What BapDada desires to happen has not yet happened. Baba does not desire temporary disinterest, but the real disinterest that you must not do that which Baba does not like, nor think that which Baba does not like, nor do that which Baba does not like, nor speak that which Baba does not like. BapDada calls this the love of the heart. At present it is mixed - sometimes it is the love of the heart, and sometimes it is the love of the head. Each bead of the rosary should be close, loving, and co-operative for progress, with every other bead. The rosary is waiting

for this. You have to become close and loving towards one another like the dual bead. First the rosary of 108 should be created - only then will the others be created. BapDada sits down to create a rosary many times, yet it has not been completed. Baba threads a bead when they are liked by Baba, liked by the Brahmin family, and liked by their self. So Baba checks all three aspects, and the bead remains in the hand - it does not come into the rosary. So you have to become a close bead of the rosary. The foundation for transformation is unlimited disinterest. Become threaded on the rosary - transform, and you will see many interesting things once again - if you are the same, the same things will remain in front of you. So bring newness into yourself. Bring a new wave of effort into the family. Then, as you move ahead, just see how many beautiful scenes you will see! Whatever has happened until now is past - now let there be new zeal in every action. Continue to fly with those wings.

- ✓ You now have to move very fast. You have to intensify your speed. When you merge the essence into yourself, you will become an embodiment of the essence, and you will have unlimited disinterest in the world that has no essence.

- ✓ When BapDada looks around and sees the souls of the world, he feels a lot of mercy. Now, even the elements of nature are fed up. Nature itself is now fed up, so what can she do? She is causing distress to souls. And, seeing the children, the Father feels mercy. Do all of you not feel mercy? You hear the news, and you become quiet. That is all. So many souls have gone. Those souls have been deprived of Baba's message. At least now become bestowers: become merciful. You will have mercy only when the attitude of unlimited disinterest emerges in yourself right from the start of this year. An attitude of

unlimited disinterest. Little things - trivial things - make your stage fluctuate. Why? The attitude of unlimited disinterest is lacking. There is attachment. Instead of disinterest there is attachment. When there is complete unlimited disinterest - disinterest even in your attitude, your vision, your relationships, and in service - only then will gates to the land of liberation open. The souls that leave now will take rebirth, and again experience sorrow. But you are the ones who are the instruments to open the gates to the land of liberation, are you not? You are companions of Father Brahma, are you not? So, the attitude of unlimited disinterest is the key to open the gates. The key has not yet been used: the key has not even been made yet. Even Father Brahma is still waiting. The advance party are also waiting. The elements of nature are also waiting. They are very fed up. Even Maya is counting her days. Now speak, oh master almighty authorities. Tell Me what you are going to do. This year, you will bring about some newness, will you not? You call it the New Year, and so you will do something new, will you not? So now prepare the key of having an attitude of unlimited

disinterest, the key for going to the land of liberation. All of you are also going to the land of liberation first, are you not? You promised Father Brahma that you will go with him, that you will come down with him, that you will rule the kingdom with him and perform devotion with him. So now make preparations.