

## conqueror of attachment and become the embodiment of remembrance.

Whilst sitting in the subtle region, the sounds from the hearts of some children reach Baba. You must be thinking that Shiv Baba is very hard, but whatever happens, there is benefit and significance in it. This is why on hearing the sound that reaches here, I smile. Is BapDada free from attachment? Are all of you children free from attachment? Have you become free from attachment? How can there be a meeting if BapDada is free from attachment and the children have pure attachment? Does BapDada have pure attachment? (Sakar Baba had pure love for the children.) Does Shiv Baba not have it? Does BapDada have it? (It is not the same as ours.) BapDada has even greater pure attachment than the children have, but there is a difference between BapDada and the children. When children have pure attachment, they become the embodiment of it; they either become loving, or they become detached. But BapDada becomes both loving and detached at the same time. When this difference that remains is finished, what will you become? Introverted, avyakt and alokik. Now there is still some feeling of being lokik that is mixed. But when you finish this difference, you will be seen as the alokik and angelic subtle angels. You can become angels even whilst staying in this corporeal world. You may then say: Why did you go and become an angel in the subtle region? You could have become that here. But no. Whatever is the task of the children suits the children best. Whatever is the father's task is done by the father. Children now have to reveal the results of their study to others. Does a teacher not have to reveal the study? A teacher has to teach the study and the students have to reveal that study. It is the shaktis and pandavs that have to be put into a showcase. BapDada is incognito anyway.

There is the thought in everyone's heart that the scenes of the drama should now pass and the drama should come to an end very quickly. But will it move fast? Is this possible? Will it, is it possible? Whatever is destined will remain destined, but this much is visible in the predestined destiny: if there is the thought like a kalpa ago, then together with the thought, you must definitely have made fast efforts. And therefore, there is also the thought that we should complete the scenes of the drama very fast and become residents of the subtle region. You definitely have to become that, but do you children have so much power that you are able to pull the subtle region into the corporeal world? Can you create a map of the subtle region in the corporeal world? Each one of you has many desires.

All of these reach BapDada. Just as there is a very big telegraph and telephone office in the corporeal world, in the same way, the telegrams of pure thoughts reach BapDada in the subtle region.

**02/02/69**

. Today, it is a special programme for the mothers, is it not? You have to remain a mother, but you simply have to become a world mother. You cannot give sustenance without becoming a mother. Why have the mothers been called today? Have you already claimed a right to the inheritance, or do you still have to claim it? Have you become the heirs, or have you come here to become that? An heir always has the inheritance, or is it that you have

become an heir but not yet received the inheritance? You have claimed a right to the inheritance, so what task have you now come for? BapDada must definitely have called you here for a special task. You continue to study at your own centres anyway. You have finished the course; you even know about the main aspects of knowledge. What else is now remaining?

Mothers have one special practice, and you have been called here to make that practice firm. So what is the practice that the mothers have which the kumaris do not have? That of becoming a sati (women who used to sacrifice themselves on the pyre of their late husband). To become a sati means to completely sacrifice yourself. What is the main virtue in becoming a sati? She sits there with deep love. After that deep love, she has to show the practical form of that deep love. In order to become a sati, renunciation is also needed. You also need to be a destroyer of attachment. You can only become a destroyer of attachment when you have true love. Only those who have true love can become a sati. They become a sati only after they have burnt away in the fire. In which fire do you have to burn yourself? After something burns in a fire, it is transformed. When you put something in a fire, it completely changes its colour and form. So whatever few devilish qualities are remaining, the code of conduct of the lokik clan, the strings of karmic bondages, the threads of attachment that are still tied, all of these have to be burnt. When all of these fall into the fire of love, they will all be broken. You have developed that deep love in order to become a sati. However, when there is love, you have to burn all of these in the fire of that deep love, that is, you have to bring about transformation. You have to change your form and colour etc. Are you ready to fall into the fire of that deep love and bring about transformation? Anything that is burnt is finished. It is not even visible then. Do you have courage to bring about such transformation within yourself? The memorial of all of you is imperishable even now. What is the basis of your memorial? To the extent that you have remembrance, accordingly there is your memorial.

**15/09/69**

What is the obstacle that comes mostly in front of the mothers? (Attachment). Why is there attachment? Attachment is created through the consciousness of 'mine'. But what is the promise that all of you made? When all of you came at the beginning, what was the promise that you made? I belong to You, and so everything belongs to You. This was your first promise. I belong to You and so everything that belonged to me, now belongs to You. So even then, where did the consciousness of 'mine' come from? You mix mine with Yours. This shows that you have forgotten the first promise you made. The first promise that all of you made was: Whatever You say, that we will do. Whatever You feed us..., wherever You make us sit.... So do you remember this promise? Baba is making you sit in the subtle region. So why do you come into the corporeal region? You did not fulfill your promise very well then. Your promise was: Wherever You make us sit, there we will sit. Baba did not say: Sit in the corporeal region. Whilst being in the corporeal world, remain avyakt. If you forget the first lesson, what kind of training will you have? In your training, at least make the first lesson firm. Remember that you will definitely fulfill the promise that you have made. Are all of you mothers who have come for training surrendered? If you are surrendered, where did the attachment come from? When something burns and crumbles away, does anything remain? Nothing at all. If something still remains, it means that although the matchstick has been lit, you did not completely burn away. You have died but not yet burnt away. They first kill Ravan and then burn him. So you have died a living death, but you have not yet turned to ashes by being burnt away. The meaning of surrender is very great. Nothing of mine remains in that. When you surrender, you surrender the body, mind and wealth. Since you have surrendered your mind, how can you create the thoughts

that you wish to? How can you perform sinful actions through the body? This shows that you gave it to Baba and then took it back. Since you have given your body, mind and wealth, you have received shrimat about what you should have in your mind, and you have also received shrimat about what you have to do through your body. You know what you have to do with your wealth as well. You have to follow the directions of the One to whom you have given everything. What will be the stage of one who has given his mind? Manmanabhav. His mind will be fixed on that One. He will never forget this mantra. Can there be attachment in someone who is always in the stage of manmanabhav? In order to become a conqueror of attachment, remember your promises. Everyone will emerge from this training, and so what will you stamp yourself with before you go from here? (Of being a conqueror of attachment.) If the stamp of being a conqueror of attachment has been applied, the post will directly reach its destination. And if the stamp is not correct, it will not reach its destination. Therefore you must definitely apply the stamp. Then we will have a surrender ceremony for the mothers. In that, we shall only call those who have applied the stamp. We will only have a gathering of those who have conquered attachment. Therefore, prepare yourself quickly.

**18/09/69**

Do you know the method of giving the Godly study to others in any easy way? Can you give anyone the introduction to the Father in one second? The more you give others the introduction to the Father, to that extent you will create your future reward. You have to give here and receive there. So, that means that you only have to receive. The more you continue to give, consider yourself to be receiving that much. You have to have the experience of the attainment of the instant fruit of this knowledge as well as the future reward. You can understand the future on the basis of the attainment of the present. The present experiences make your future very clear. Whilst moving along, what form do you consider yourself to have? Do you have the feeling that you are a shakti, a world mother? Those who are the form of a world mother have a feeling of benefit for the world. By having the form of a Shiv Shakti there will not be any weaknesses remaining. So, "I am a world mother and a Shiv Shakti". When you keep both these forms in your awareness, you will become a conqueror of Maya. And through having the feeling of world benefit, you will become an instrument to bring benefit to many souls. Have you conquered the attachment to your relations and your body? To what extent have you attained the last stage of being a conqueror of attachment? The more you become a conqueror of attachment, to that extent you will become the embodiment of remembrance. So, the method to have remembrance constantly is to become a conqueror of attachment. Is it easy or difficult to become a conqueror of attachment? When you surrender yourself, everything will be easy. If you do not surrender everything, but keep it to yourself, you will find it difficult. The main method to make it easy is to surrender. Baba should be able to do whatever He wants through you. Just as an entire factory is run by machines and it is the task of the machines to run the factory, in the same way, we are instruments. The One who wants to use us can use us in whatever way He wants. We just have to continue according to that. By thinking about yourselves in this way, you will not feel any difficulty. You have to make this stage stronger day by day. You must pay attention to this main thing. The more you children surrender yourselves to the Father, to the same extent, the Father also surrenders Himself to you. That is to say, the treasures of the Father automatically belong to those children. Why should it be difficult to give others the virtues that you have? To surrender and to inspire others to surrender is the business of the Brahmins. Who else, apart from the Brahmins, would know about the business of the Brahmins? Just as Baba is not pleased with just a little, in the same way, children should not be pleased with just a little. When the time comes, subjects will be created easily, but the

aim of the service you do now should be to create those who claim a royal status. The ones who create those who claim a royal status are the ones who become emperors and empresses. You must have such an elevated aim. What is the sign of faith? Victory: the more you have faith in the intellect, the more you will be victorious in all aspects. Someone who has faith in the intellect is never defeated. If there is defeat, you should understand that there is a lack of faith. Consider yourself to be a jewel out of the victorious jewels. Obstacles will come; the yukti to finish them is to constantly think that they are papers. Each paper enables you to discern your stage. If any obstacle comes, consider it to be a paper and pass it. Don't see the situation but consider it to be a paper. There are different questions in a paper: sometimes about the mind, sometimes the concern about public opinion, sometimes of relationships and sometimes a question of fellow-countrymen will come. However, don't be afraid of those but go into their depth. Create such an atmosphere that anyone can be pulled even against his will. The more you remain busy in creating an avyakt atmosphere, the more everything will happen automatically. Whilst walking along, if you smell a fragrance, you have the desire to go and see what it is. In the same way, this avyakt fragrance will pull souls against their will.

**24/01/70**

All of them are looking for a method of keeping themselves safe. They think that if something happens, they would then be able to say this. But you then develop weakness through this. Therefore, do not ever think in this way, but think that you will never fail. You have this guarantee now and for birth after birth. You will never fail. This is called, "full pass". The speciality of kumars is that they are able to do whatever they want. They definitely have this will power. But you need the will power to be able to will every second and every thought. Everything is willed to the heir. People will whatever they have. So all of you are also creating heirs as well as becoming heirs. Just as there is the will power for everything else, you also need the will power to will everything. You have to fill yourself with this before you go. What will you become when you have willed out everything? Totally free from attachment; when you have finished all attachment, you become free from all bondages. Only those who are free from bondage can be yogyukt and jeevanmukt. Do you understand? What treasure of the confluence age do you have with yourself now? Baba has given you the treasure of knowledge, but what treasure of your own do you have? Just as Baba fully willed his time and thoughts, in the same way, you have to will your consciousness. Just as you are able to attain whatever you want from physical treasure stores, in the same way, you are able to attain whatever you want from the treasures of time and thoughts of the present time. The basis of the entire attainment is this time of the confluence age and the elevated consciousness, that is, remembrance. This is the treasure. You have to will this. Are you going away having willed it completely, or have you kept a little pocket money aside? You haven't kept a little hidden away in a corner for a time of need, have you? Is your pocket completely empty?

**29/04/71**

the intense devotees, the true bhagats, constantly keep their special deity in front of themselves? Because of keeping them in front of themselves, they keep themselves safe from many things and they become more elevated than many other souls. Since bhagats can become more elevated than atheists or ignorant people by keeping their special deities in front of themselves, what will the knowledgeable souls who constantly keep their elevated status and task in front of themselves become? The most elevated of all souls. So ask yourself: Are your task and status constantly in front of you? You have had the sanskars of

forgetting for a long period of time. And so, if even now, you imbibe the sanskars of forgetting, then when will you attain the intoxication and happiness that you should of being an embodiment of remembrance? Why are you not able to experience the happiness and joy of being an embodiment of remembrance? What is the main reason for that? You have not yet become a conqueror of attachment in all forms. If you are a conqueror of attachment, you will become an embodiment of remembrance. So, first of all, check yourself to see to what extent you have become a conqueror of attachment.

To come into body consciousness again and again proves that you have not gone beyond having attachment to the body, or that you have not destroyed attachment to the body. Because of your not being a conqueror of attachment, the time and power that you are attaining from the Father as an inheritance are not being used for any task. Everyone receives power.

Since you have become the children, you claim a right to the property and the inheritance of the Father. So all souls have received the right to all powers, they claim a right to that. Therefore, all souls receive the inheritance of all powers. However, to use the inheritance of all those powers for a task and to bring about progress within yourself happens numberwise according to effort. Therefore, what would be said when you are the children of the unlimited Father and you only claim a limited inheritance? Instead of an unlimited status, to claim a limited inheritance or status is not the task of the children of the unlimited One. So even now, make yourselves those who have a right to the unlimited inheritance. Those who have a right are never dependent on their creation. Would those who are dependent on their own creation be called those who have a right? By being forgetful again and again, you make yourself weak. Because of being weak, you are not able to face even little things. So now, bid farewell to the sanskars of half a kalpa of forgetfulness.

Today, BapDada is making all of you make a promise. Just as you people challenge the people of the world telling them that this old world is now about to be destroyed, in the same way, can you not bid farewell to the sanskars of forgetfulness? Can you not become the conquerors of Maya? When you can give courage to others and make them enthusiastic, can you not give courage to your own self and make yourself enthusiastic? So make a promise that from today you will not be defeated by Maya in any form or any situation, but that you will fight her and become victorious. So tie this bond on yourself. You tie a rakhi on those who do not have any knowledge or power and have them make a promise. And so, can you, who have attained knowledge and power and have been in relationship over a long period of time and are elevated, mahavir souls, the souls who are the embodiment of shakti, the Pandav army, can you not tie this rakhi of a promise? Do you wish to make the weaknesses and defects your companions till the end? Nowadays, through science, people are able to destroy anything in one second. So, can you, who are knowledge-full and master almighty authorities, not destroy your weaknesses with a determined thought or promise of one second? You give others these points with great intoxication and force. So, just as you tell others with this intoxication, in the same way, can you yourself not have the intoxication and sparkle of becoming victorious? So from today, bid farewell to the weaknesses for all time.

One minute to be an effort-maker and the next minute to be an angel: can you not see your complete stage so close? Since the time is so close, the perfect stage should also be as close. It is through this that you will be able to put power into your effort. When someone knows that his destination is only a little distance away, he forgets everything else in the happiness of reaching the destination. When you become lazy as you move along, because of being

tired whilst making effort or because of little problems, in order to finish all these, keep the time in front of you clearly, and together with the time, keep your attainment in front of you, and then the laziness and tiredness will finish.

24/05/72

Does each one of you consider yourself to be an embodiment of remembrance? What does your stage become when you become an embodiment of remembrance? When are you able to have this stage? You become an embodiment of remembrance when you become a conqueror of attachment. So, have you become such conquerors of attachment and embodiments of remembrance? Or, are you at present the embodiments of forgetfulness? From being an embodiment of remembrance, why do you become forgetful? There must definitely be some attachment still remaining. So, do you not know how to fulfil the first promise you made to the Father, that you will break away from all other relationships and have a relationship with only the One? Do you not know how to fulfil the first promise? If you do not fulfil the first promise, how will you claim a right to the first kingdom or come in connection with that first kingdom? Do you wish to come into the kingdom of the second birth? Those who fulfil the first promise of being the conquerors of attachment are those who come into the kingdom of the first birth. Call it the first promise, the first lesson, the first aspect of knowledge or the first elevated thought of the alokik birth: do you find it difficult to fulfil this? Did you find it difficult in any birth to stabilise yourself in your own original form or to stay in the awareness of the self? By easily having that awareness, you were the embodiment of that remembrance. So, why do you find it difficult to keep the original form of this alokik birth in your awareness? It is said, even for ordinary human beings, that the speciality of human souls is that they are able to do whatever they want, and that this is the main difference between animals and human beings. Therefore, since ordinary human beings demonstrate that they can do whatever they want, can you elevated human souls, souls who are the embodiment of power, knowledge-full souls, souls who come into connection and relationship with the Father, souls who receive direct sustenance from the Father, the worship-worthy souls, souls who receive an even more elevated status than the Father, can you souls not do whatever you want? Otherwise, what would be the difference between ordinary human beings and elevated human beings? Ordinary souls can do whatever they want, but they are not able to do it as they want when they want, because they have the power of matter; they do not have Godly power. Souls who have Godly power can do whatever they want, whenever they want and as they want. So, can you not put the speciality into the practical form? Or, do you also still say that you did not wish that to happen, but it happened? That you are not able to do whatever you want to do? These are not the words of souls who are master almighty authorities or of elevated souls. These are the words of ordinary souls. So, do you consider yourselves to be ordinary souls? Do you forget your alokik life and your alokik karma? Why is there attachment to anything physical, any person or any thing? Have you not yet experienced the difference between the things you see and the attainment of this alokik birth to be like that of day and night? Have you not yet finished the experience of the sorrow and peacelessness which is received through corporeal feelings? When you took this alokik birth, did you not finish the relationships and connections with the people you see of this old world? Since you have taken a new birth, have you not yet finished with the old relationships? In a new birth, does one have attachment to the previous relationships? So how can you have attachment to people? Since the birth has changed, then together with the birth, have your relationships and activity not changed? Or, perhaps you would say that you have not yet had an alokik birth. In an ordinary way, your karma, relationships and connections are according to wherever you take birth. So then, here also, when you have an alokik birth, why do you have lokik relationships

and lokik activity? So, is it easy or difficult to become the conquerors of attachment? Why do you find it difficult? When attachment is created, do you not look at your own face? You have received a mirror, have you not? Do you not keep the mirror with you? If you look at your face, your attachment will finish. If you develop the practice of looking into the mirror, then after developing this practice, even against your conscious wish, you will be pulled towards the mirror. Many have the habit of looking into a mirror, again and again, in a physical way. They do not make a programme for it, but they automatically move towards the mirror, because they have that practice. Here also, if you continue to look into the mirror of knowledge, into the mirror of your stage of self-respect, then from body consciousness, you will easily be able to come into your stage of self-respect.

When you feel that there is something not quite right physically, by looking into the mirror, you are instantly able to put it right. In the same way, when you look at your true form in this alokik mirror, and see that you have changed the form of wasteful thoughts, wasteful words, wasteful karma and relationships that you had when you came into body consciousness from wasteful to powerful, then would there still be attachment? And, when you have become a conqueror of attachment, then together with being a conqueror of attachment, you will automatically have constantly become an embodiment of remembrance. Is this not easy? When you have all attainments from the One, can you not be a satisfied soul through that? When someone is lacking something, then he is not a satisfied soul, so do you not experience having all attainments? Have you not become a satisfied soul? Have any of these souls in so many births been able to give you that which the Father gives you now? When many souls have not been able to give you that attainment in many births, whereas, through the Father, you have attained it in one second, then, to where should the intellect be drawn: to those who make you stumble, who make you cry, who reject you or to the One who gives you a destination? Just as you ask other souls many questions, so Baba also has this one question for you souls. Until now, you have not yet been able to give an answer to this one question. Those who have given an answer to this one question remain content all the time. Those who have not given an answer repeatedly come into the stage of descent.

In order to become the conquerors of attachment, you will have to change your form to become the embodiment of remembrance. When there is the awareness that you are householders, there is attachment. When you feel that that is your home and your relations, then there is attachment. So now, transform this limited responsibility into an unlimited responsibility. Then, by your having an unlimited responsibility, the limited responsibilities will automatically be finished. When you forget the unlimited, then, to the extent that you use your time and thoughts in order to fulfil the limited responsibilities, instead of fulfilling them, you spoil them. Although you may think you are fulfilling your responsibilities and looking after your duties, that is not really fulfilling and looking after them. Because of staying in a limited awareness, instead of becoming instruments to create the fortune of those souls, you become the instruments to spoil their fortune. Then, because those souls do not see your alokik behaviour, they are deprived of forging a relationship with the alokik Father. Then, instead of fulfilling your duties, you bring a sickness onto yourself. This is the sickness of attachment and this sickness then automatically spreads to others. Then, whatever you consider to be your duty changes and takes on the form of a sickness. So, constantly make effort to transform this awareness of yours. "I am a householder"; "I have this bondage"; "I have this responsibility". Instead of this, remember your five main forms. They have shown the five-faced Brahma and the three-faced Brahma. So you Brahmins also have to keep the five main forms in your awareness, then the sickness will be removed and you will be able to carry on with the duty of being world benefactors. What are those forms?

By staying in the awareness of which form, will you forget all those forms?

What are the five forms to keep in your awareness? Just as you speak of the three forms of the Father, so too, you have five forms. 1, I am a child. 2, I am a Godly student. 3, I am a spiritual pilgrim. 4, I am a warrior. 5, I am a Godly helper. You should have these five forms in your awareness. When you wake up in the morning, you have a heart-to-heart conversation with the Father. In the form of a child, you celebrate a meeting with the Father. So, as soon as you wake up, remember your form of being a child. Then, how can there be a household? So, when the soul celebrates a meeting and experiences all attainments, why should the intellect be drawn here and there? This proves that there is a weakness in the awareness of this first form at amrit vela. This is why you constantly remember the forms that bring you into the stage of descent. In the same way, if you kept these five forms in your awareness according to the different activity from time to time, then, by being the embodiment of remembrance, would you not be able to become the conquerors of attachment? Therefore, you were told the reason you find it difficult is that you do not look at your own face. So, whilst performing actions, constantly look at these forms in your mirror, and check that you have not developed another form instead of these five forms. Check that your make-up has not become spoilt. If you look at yourself, you can rectify any make-up that has become spoilt. And then you will easily become the conquerors of attachment for all time. Do you understand? You will now not say, "How can we become the conquerors of attachment?", will you? No. This is how you become the conquerors of attachment. Change the word, "how", into, "like this". Just as you bring into your awareness that you were like that and that you are once again becoming like that, so too, you have to change the word, "how", into, "like this". Instead of saying, "How can we become this?", say, "This is how you become this." Bring about this transformation and you will become as you originally were. The word, "how", will finish and you will become like that.

**22/07/72**

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 the soul is an embodiment of peace. However, the soul is not just an embodiment of peace, but within that peace, bliss, love and knowledge are also all merged. In the same way, the speciality of the Madhuban niwasis is that they are the images of such unlimited disinterest but that 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 the conquerors of attachment and the embodiment of remembrance. So, are you the conquerors of attachment and the embodiment of remembrance? Or, when you see even a little something, do you have love, or call it attachment?

**19/09/72**

At this time, are all of you stable in the form of being master almighty authorities? Can you stabilise yourself in your perfect form in one second? Have you practised this spiritual drill? Are you able to stabilise yourself in whatever stage you want? Have you developed the practice of being able to stabilise yourself for as long as you want, at the time you want? Or,

do the situations created by matter still attract you towards themselves a little? Do the remaining karmic accounts of the body, that is, do the situations in the form of the suffering of the karma which still remains, pull you? When even this attraction is finished, it is called being a complete destroyer of attachment. Anything for which you have love or attachment will pull you towards itself again and again. No circumstances of the body or the bodily world can make your stage fluctuate: this stage has been remembered. The memorial of Angad in the previous kalpa is the memorial of the complete stage. Has your stage become such that the foot of your intellect cannot be shaken by any circumstance created by matter? This is your aim, is it not? Even now, there is still a difference between your aim and your qualifications. There is a difference between the memorial of the previous kalpa and the practical life of the present time. In order to make intense effort to remove this difference, what is the yukti required? Since you know the yuktis, why is there a difference? Do you not have any eyes? Or, is it that you have the eyes, but that you do not have the speciality of being able to use those eyes at the right time?

**24/04/73**

The bhagats know the result, from the previous kalpa, of you elevated souls, whereas you have forgotten the final stage of your present effort. They hear of this last stage again and again. They even remember it and praise it. You have heard the knowledge of the Gita from the God of the Gita, and so what is the final stage that is described? (To be a conqueror of attachment and an embodiment of remembrance.) The bhagats describe your stage, do they not? So what is the final question in the last paper? To what extent have you become an embodiment of remembrance and to what extent have you conquered attachment? This is the last question. In order to put this last question into practice, you have to put these two words into practice. Now, since the question is being announced in advance, everyone of you will pass with honour, will you not? But even then, there will only be 108. Is it so difficult? You are given this question on the first day. You are told the last question on the day you take spiritual birth.

**16/05/73**

It is just one word; the method of last-and-so-fast is just one word: a promise; to make a promise in any one aspect, that you must not do this, or that you now have to do this. The method of a promise is that last is fast. To make a promise means you have a thought and you become the form of that. It takes a second to make a promise. So now, the fast effort should be of one second only, because you were told that the result of the last paper is to be announced. How much time will you be given for the last paper? You will be given an order to become a conqueror of attachment in one second. And, if you do not become a conqueror of attachment and an embodiment of remembrance in one second, if you lose that time in making yourself the embodiment and in battling, if you lose time in stabilising your intellect, then what would happen? You would fail. You will only receive the time of one second. You are even now also hearing the question. And, since you have all heard the paper in advance, how many of you should pass? With the method of fast effort, of making a promise, reveal yourselves. Reveal the Father, that is, with a promise, bring about the glorification. Is this difficult? Courage and enthusiasm, intoxication and the goal: if you constantly keep these with you, then as in many kalpas, you have already fully passed.

**23/06/73**

What mela would you call this today? Of the Father and the children. That also takes place in a lokik relationship, but what is the speciality of today's mela that doesn't take place anywhere else? There is of course the mela of the souls and the Supreme Soul, but tell Baba something more alokik. The speciality of this mela is that this is the only mela, where you experience all relationships as well as the love and attainments of all relationships at the same time from the One. It is not just the mela of the Father and the children, or the Satguru and

His followers or the obedient children who are to become equal to the Father, but it is the alokik mela in which you experience celebrating a meeting of all relationships at the same time with the One. You will not find this uniqueness or this speciality anywhere else. In order to celebrate such a mela, all of you have come to the shore of the Ocean. Since you can have all attainments from all relationships, don't become content with the meeting and attainment of just one or two relationships. Those who become content with just a little are called bhagats. Children have a right to all relationships and all attainments. Souls who attain this right and are knowledgeable and yogi souls are loved by the Father. Ask yourself: Do you have love for such a Father? Have you become incorporeal, egoless, viceless, a conqueror of attachment and embodiment of remembrance like the Father? What sign would be experienced in those who are to become the embodiment of remembrance? They will constantly be the embodiment of total power.

What is the easy yukti to become a conqueror of attachment? You are experienced in this, are you not? To constantly see the Father in all relationships and to see all attainments through all relationships in front of you. Since you experience all relationships and all attainments from One, what other relationships or other attainments could still remain? Do you not have the experience of breaking all attachments from many directions and connecting with One easily and naturally? If you still have attachment to someone else, this proves that you are not experiencing all relationships and all attainments.

**08/07/74**

You have the good fortune of being loving and co-operative. It is also a sign of fortune when the entire family becomes united. All members of the family are engrossed in the race of going ahead of one another in the race of making effort. When you have courage, you automatically receive help. (Speaking to a family from Ahmedabad). This family are the conquerors of attachment. How many families have you made into conquerors of attachment? You have kept an elevated aim. Now, create a bouquet of such families. If ten such elevated families are created, then Ahmedabad can go ahead. According to the drama, Gujarat has received the blessing of entire families following the path of knowledge. However, each family should be a conqueror of attachment and all should be engaged in the line of making elevated effort. Create such a bouquet.

**07/02/75**

Do you experience yourselves to be like lotus flowers: extremely detached and loving to the Father? Firstly, because of being light, a lotus floats on water and yet remains detached from the water; whilst having a family, it is able to remain isolated from the family. In the same way, whilst living in a lokik or an alokik household, do you remain isolated, that is, detached? In order to remain isolated, especially check your attitude. As is your attitude, so is your household. Which type of attitude should you have? A soul-conscious and spiritual attitude. Through this attitude, you will be able to bring about spirituality within your family, that is, because of having spirituality within the family, you will continue to move along whilst considering everything to have been entrusted to you. Then, through this, the consciousness of "mine" will easily finish. You cannot have the consciousness of "mine" for something entrusted to you. Due to the consciousness of "mine" there is attachment and the interference of other vices. To finish the consciousness of "mine" means to become free from the vices; viceless means to become pure through which the family will become a pure household. To destroy all vices means to become elevated. So, do you consider yourself to be an elevated soul who has destroyed all vices?

**24/10/75**

When you are able to adopt the form you want whenever you want, that is called will-power. The form of power should also be merged within the form of love. To simply merge yourself in love is being physical. Spirituality is when you remain an embodiment of power as well as an embodiment of love. This is why the final scene of the form of love is that of being a conqueror of attachment and an embodiment of remembrance. To the extent that there is great love, to the same extent, there should be detachment. So what was the final paper you saw? Whilst having love, Baba was the conqueror of attachment and the embodiment of remembrance. This final paper has been remembered as a memorial; this was Baba's practical demonstration. Whilst 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 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. Does a father not have love for his children? Even whilst being an ocean of love, he was completely still. He was completely beyond the consciousness of his body; this was the final stage. Baba demonstrated this practically. It was at just around this time (at night). In the final paper, he claimed the first number in a practical way. To put something into a practical form is easy, but to merge it, you need will-power. You saw the entire part of how to merge. To merge the suffering of karma and also to merge love. This is will-power. This is the will-power that Baba willed to the children at the end.

**18/01/76**

Have you become the conquerors of attachment and embodiments of remembrance or do you still have to become that? Are you still waiting for the final destruction? You are not still waiting, are you? To wait for destruction means to await the date of your death, so are you invoking your death? You are having so many thoughts as to why destruction has not yet taken place. When will it happen? How will it happen? Do you find the confluence age beautiful or the golden age beautiful? So, why are you afraid that destruction has still not taken place? If you yourself are satisfied with the answer to this question, you can also satisfy others. If you yourself have a question about this, then definitely others will also question you about it. Therefore, do not be afraid. When others ask you why destruction has not yet taken place, just tell them: Because of you, destruction has not taken place. Together with the Father, all of us are world benefactors. In bringing benefit to the world, we still have to bring benefit to souls like yourselves. Therefore, you still have a chance. What happens generally is that when someone asks you this question, you yourself become confused in the questions, "Why? What?" etc. You think, "Yes, this is what we have been told; this is what has been written and it should have happened". This is why you are not able to satisfy others. With that intoxication, tell them that there is benefit merged in these words spoken by the Benefactor Father. We know about it and you will also know about it as you progress further. Do not be afraid. Do not move away from them and think, "What can we say? How can we answer them?" Out of fear, do not move away from the people whom you told this. What will they do? If they make any wrong type of publicity, then those wrong words will put many others right and it will become a means for revelation. Since the children themselves keep on asking this question, what is the big deal if people also ask this question? You think, "Should I do this or not? How can I continue with my household? How can I satisfy all my relations? Should I get my children married or not? Should I build a home or not?" In fact, these questions have no connection with the date of destruction. If you have land and you have the thought of building on it, it means you have the thought of using it for yourself. If you want to use it for Godly service, then there is no question of whether you build a building or just use the land. However, if there is a need and you build it

according to the directions you receive, then that will not go to waste, but will be accumulated. So there is no need to be afraid because of destruction, because to continue to move along according to shrimat means to have everything insured. You would definitely receive the fruit of that.

**18/01/77**

What is the easiest aspect to understand through which you will constantly experience this to be an easy path? The easy aspect is to always give all your responsibilities to the Father. It is easy to give the responsibility to the Father. Make yourself light and you will never find the path to be difficult. You only find it difficult when you become tired or confused. When you give all the responsibility to the Father, you become an angel. Do angels ever get tired? It is only when you are not able to do this simple thing that you find everything difficult. By mistake, you take the burden of little responsibilities upon yourself, and you therefore find everything to be difficult. On the path of bhakti, you used to say: Give everything to Rama. Now that the time to give everything has come, why do you still keep it with yourself? “My nature, my sanskars”. Where did this, “mine”, come from? When, “mine”, finishes, you become a conqueror of attachment. When all attachment is finished, you become an embodiment of awareness. By giving everything to the Father, you become constantly happy and light. Be generous-hearted in giving to the Father. If you continue to hold onto old rubbish, you will become ill.

**05/05/77**

Make the first lesson of soul consciousness strong. Whom would a soul see through its body? The soul would see the soul, not the body. The soul performs actions using its physical organs. Have such spiritual vision that whomsoever you look at, you see them as souls. If you lack this practice, your vision becomes mischievous. You haven't made the first lesson strong for yourself and yet you have started to teach others! Therefore, there is less attention paid to the self and greater attention paid to others. You lack the practice of looking at the self, and, instead of seeing others with alokik vision, you are only able to see their lokik form. You don't see your own weaknesses as much as you see those of others. To have an alokik attitude means to interact with everyone with good wishes and benevolent feelings. This is known as having an alokik attitude in alokik life. In your alokik life, if, instead of having an alokik attitude, you have a lokik attitude or an attitude of imbibing defects, jealousy and dislike, then you are not able to receive the power of alokik love and the happiness of alokik co-operation from the alokik family. For this reason, change your lokik attitude into an alokik attitude. So, what is the reason for being weak in your efforts? You do not know how to change the lokik into alokik. Have the awareness, even in your lokik relationships, of the alokik relationship of being spiritual brothers and sisters. If any lokik relationship pulls you, that is, if there is the vision of attachment, then the intellect wanders towards the lokik relations instead of the alokik. The reason for this is the lack of awareness or lack of the experience of having all eternal relationships with the Father. Become an embodiment of experience of all relationships with the Father and there won't be any pull towards lokik relationships. Whilst doing anything, keep the contrast of lokik and alokik in your awareness and the lokik will also become alokik. Then you will stop complaining. What does it prove when the same complaint is made time and again? That you do not have the experience of the alokik life. So now, transform yourself and become world transformers. Do you understand? Are you not able to understand such a tiny matter? You have entered into a very big contract. You have issued a big challenge to the world. You challenge them that you can give mukti and jeevanmukti in a second, do you not? What do you write in your invitations? Come and claim your inheritance from the Father in one second, and also claim your right to mukti and jeevanmukti. So, can those who challenge the world not change their own attitude and vision? Also challenge yourself that you will

definitely change, that is, you will definitely be victorious. Achcha.

To those who change their every thought, moment, relationship and connection from lokik to alokik; to those who are embodiments of the experience of the alokik Brahmin life; to those who, together with world transformation, show the right path to others through self-transformation; to those who are the embodiments of experiencing all relationships with the Father and who remain lost in the sweetness of all attainments; to those who constantly belong to the one Father and none other; to such embodiments of experience, BapDada's love, remembrance and namaste.

### **BapDada Meeting Groups:**

What special qualification do trustees have? The special qualification of trustees is to experience being light in every aspect; of being double-light. A trustee is one who does not have the burden of even the consciousness of the body. If there is the burden of the consciousness of the body, then that (the awareness of being a trustee) is the method to remain beyond this and all other types of burden. Check for how long you remain body conscious. When you belong to the Father, you do so with your mind, body and wealth. You gave everything to the Father, did you not? Once you have given everything, how can it still be yours? Since it doesn't belong to you, how can you have the consciousness of it being yours? If you still have this consciousness, it proves that you have taken back what you had given. You continually play the game of giving something and then taking it back. A trustee is one who does not have any consciousness of "mine". When the consciousness of "mine" finishes, all attachment also finishes. A trustee does not have any bondage. A trustee is a free soul. If you are attracted to anything, it means that you are not a trustee. A trustee means one who is free.

What is the easy method to become free from attachment? Constantly be aware of your home. In terms of the soul, your home is Paramdham, and in terms of Brahmin life and the corporeal world, your home is Madhuban, because it is the home of father Brahma. Remain aware of both these homes and you will become free from attachment. If you consider something to be your family or your home, then you will develop attachment, but you won't have attachment when you consider it to be your work.

Do not think of those souls as your lokik family, but as souls for you to serve at a particular place of service. All are alokik servers. Some are instruments to serve and others to be served. Lokik relations are also there for you to serve. Do not think, "This is my son", or "This is my daughter." You have these relationships for the sake of service. When the relationship of being a husband, father, uncle etc. is over, you will become a trustee. Awareness becomes forgetfulness when you have the consciousness of "mine". To be a conqueror of attachment is to be an embodiment of remembrance.

The greatest test for mothers is of attachment. If mothers become conquerors of attachment, they will claim a high number. What effort do the Pandavs need to make in order to be number one? If the Pandavs develop a constantly stable intellect with a constant stage, they will become number one. The intellect of Pandavs quickly wanders everywhere. However, if their intellect is stable, they are number one. Generally, Pandavs would never stay at home at one place; they would never sit still; they like to move around all the time. So their intellect also has the habit of wandering around. Their intellect is also influenced by their activity. Do you think that since you are to become the rulers of the globe, you should wander around here? Do not wander around unnecessarily. Become swadarshanchakradhari

(one who sees the self), not pardarshanchakradhari (one who sees others).

05/06/77

Whilst performing every act, do you consider yourself to be a trustee of your body, wealth and household? What is the speciality of a trustee? A trustee is a conqueror of attachment. Why does a trustee not have attachment to anyone? There isn't the consciousness of "mine". There is no attachment to anything of "mine". There is no consciousness of "mine" for the facilities you have received, for your household or for the relations you have for the sake of service. If you serve everyone whilst using all the facilities considering them to be things entrusted to you by BapDada, then you can easily become a trustee. To be a trustee means the consciousness of "mine" has ended and only the words "Baba, Baba" emerge from your lips. Do you have such a stage? Or, do you have the consciousness of "mine" for the facilities that you use for service? Where there is the consciousness of "mine" there is body consciousness. If you are the trustee of your body, you cannot be body conscious. What was the first promise you made when you took birth? "Whatever is mine also belongs to the Father". So, you died alive, did you not? So how can there be the consciousness of "mine"? You can never take back anything that you have given away. So what is the easy method to constantly remain soul conscious, that is, of constantly being a conqueror of attachment? "I am a trustee". In the memorial of the previous kalpa, when did Arjuna find something to be difficult? When he had the consciousness of "mine". When the consciousness of "I" ends, you become a conqueror of attachment, that is, an embodiment of remembrance. The consciousness of, "my husband, my wife, my home, my children, my shop, my office", makes something easy into something difficult. The way to an easy path is to be a conqueror of attachment, that is, to become a trustee. Make yourself and everyone else an easy yogi with this awareness. Do you understand?

22/06/77

### **BapDada meeting the mothers:**

You are free from attachment! You are destroyers of attachment, are you not? Mothers especially experience the obstacle of attachment. To be a destroyer of attachment means to be an intense effort-maker. If there is the slightest attachment to your bodily relations, then, instead of being an intense effort-maker, you become just an effort-maker. Those who are intense effort-makers are in the first division and those who are just effort-makers are in the second division. No matter what happens, constantly dance in happiness. The meaning of: "Death for the prey and joy for the hunter", is to become a destroyer of attachment. Only those who are destroyers of attachment can become the beads of the rosary of victory. If you attain victory over death, you remain constantly victorious. Have you just passed or have you fully passed? Many test-papers will come; when you have a test paper, it means you move forward to the next class. How could the class change if you don't have exams? Therefore, you have to pass fully, and not just pass. Achcha.

### **BapDada meeting couples:**

Cancel your old promise and become single. Then, become combined again. Finish all the old accounts and begin afresh. You have divorced the relationships of Maya and have struck a bargain of having a relationship with the Father. It is through this, you become a conqueror of Maya, a conqueror of attachment and victorious. You may co-operate with one another, but may not become companions. You have only one Companion. The moment you have any awareness of companionship, everything finishes. Baba's hand is constantly over those who stay in remembrance of Baba. All of you are most lucky. Having found God whilst sitting at home, what further luck would you need? What else do you need when something

you never even dreamt of becomes a reality? Baba came to you first; you came to Baba afterwards. Constantly remain happy by remembering your fortune of having made God belong to you. No matter where you live, constantly experience the Father's company in everything you do throughout the whole day's timetable.

01/12/78

Only those who experience the sweetness of all relationships with the one Father can become the destroyers of attachment. Have you made the Father belong to you in all relationships? Not just in the relationship of the Father, but you now belong to Him in all relationships. To make Him belong to you means that you belong to Him. So, all your relationships are only with the one Father and none other. What special virtue should be seen in those who have all relationships with the one Father? They are constantly free from attachment. When you have no attachment and are not subservient to anyone, you cannot be defeated by Maya. To become the destroyers of attachment in this way means to be a constant embodiment of remembrance. Each day at amrit vela, remain aware that you will experience the happiness of all relationships with BapDada and donate that to all souls. Experience the happiness of having all relationships with the Father. Become one who has a right to the happiness of having all relationships with Baba and make others the same. Those who have a right to this relationship will always move along with the Father as their Companion. Whatever work you do, you should not remember your physical companion, but should remember BapDada. After all, Baba is your true Friend. Therefore, stay in the company of this Companion and you will easily become detached from everyone else and loved by all. When you love the one Father alone, you are able to become a destroyer of all attachment.

06/01/79

**The seed of attachment is relationships, and by cutting yourself off from this seed, all your complaints will stop.**

All of you mothers are destroyers of attachment, are you not? Can there be attachment to anyone else once you have forged all relationships with the Father? There can be no attachment to anyone else unless you have forged a relationship with that one. Always remember that you don't have any relationship with anyone else, so there can be no attachment to anyone else. The seed of attachment is relationship. How can the tree grow once you have cut the seed? If there is still attachment, it proves that you have only cut off a little and have only forged a little, and so are holding onto both sides. Those who hold onto both sides can neither reach their destination, nor can they leave the shores. You are not like this, are you? Are all of you destroyers of attachment? Then, don't complain afterwards and ask what you can do because of your bondage; because you can't cut these bondages. When you have finished all attachment, you automatically become an embodiment of awareness, and then you no longer use the language of not being able to cut or end your bondages. You then become an embodiment of all attainments. Those who are constantly in the stage of manmanabhav also remain free from the bondage of their mind.

08/01/79