

Avyakt BapDada 13th December 1995

Today, together with seeing all of you children here, BapDada is also seeing the souls in all directions. Children from all four directions are in their subtle forms in front of BapDada.

Baba is seeing the double gathering: the physical and the subtle gatherings. Both gatherings are so huge. BapDada is happy seeing the children of both gatherings, because Baba sees all children in two special forms.

One is that each child is an ancestor of all human souls. You are the foundation of the entire tree, because the entire tree emerges from the roots, and, secondly, elders are called the ancestors. So, it is you souls who have a part at the beginning of the world, and this is why you are the greatest of all. Because of this you are the ancestors of all souls.

As well as this, you Brahmin souls are the first creation of the highest-on-high Father. Therefore, just as God is the Highest on High, so, too, you are the greatest of all ancestors, and so Baba is happy to see so many ancestor children.

You are also happy knowing that you are the ancestors, are you not? Do you maintain this faith and intoxication? Do those at the back maintain this? So, today, BapDada is seeing the gathering of ancestors.

All of you children of the Father are safe from Maya. To be a child means to belong to the Father, that is, to be His child, and so you are safe from Maya. Those who are safe from Maya become the Father's children. So, all of you are safe from Maya, are you not? Or, do you sometimes come into the spinning of Maya? It is said: "there are many ways to free yourself from this vicious circle" (chakra-vyuh - a military formation in a circular grid which the enemy has to break through) .

So, none of you are going to be trapped in Maya's vicious circle, are you? Is there any spinning? Are you safe from that? ("Ha ji") It shouldn't be that you say "Ha ji" while you are here, and then, when you return, you say "Na ji". Once you have learnt the art of breaking through this circle, then there is no question of being trapped.

You know Maya very well, don't you? Or, do you become ignorant at times? Then you say that you didn't realise that it was Maya. Nowadays, the fashion is to put on a different face: one minute, they will be one thing and the next minute they will be something else. Maya also has different faces to trap you. Maya has a very good, large shop. She adopts whatever form she wants at any time, and if you get trapped in that - whether knowingly or unknowingly - it will take you a long time to extricate yourself from it.

Just think how short the Confluence Age is! To waste one second of the Confluence Age means to waste one year, not just one second. You will now be celebrating the Diamond Jubilee, and whatever you want to become - however much you want to accumulate in this short time - you can become that now. So, BapDada was seeing that there is such a short time to become this, and that you become this for the entire cycle. There is such a huge difference between 5000 years

and 60 years now! OK, it doesn't matter how much more time there is, but at least it is not in the region of thousands of years.

So, what would you have to do in this short time to become one who has a right to the kingdom in the Golden Age (satyug), or to become part of the royal family? In terms of numbers, not everyone will get the throne of the kingdom of the world. Okay, Lakshmi and Narayan the First will be seated on the throne, but their royal family will also receive just as much love and regard. So, if you become part of the royal family of the first kingdom, that is also like the first number. You may not be seated on the main throne, but your reward is in terms of the first number.

Otherwise, not all of you will receive the throne even until the Silver Age. However, all of you have the aim of being world sovereigns, don't you? Or, will you become a king of one of the states there? So, to have the reward of the first number in the royal family also requires elevated effort. Some receive the throne, and some become part of the royal family. There is a deep significance in this too.

The elevated souls who will be seated on the throne are those who, at the Confluence Age, constantly and naturally remain seated on the heart-throne of the Father, not just sometimes, but from the beginning until the end, even in their dreams and thoughts: those who maintain their vow of purity, who have not touched impurity even in their dreams.

Only those who have claimed good marks in all four subjects - and have passed with a good number from the beginning until the end - are said to have passed with honours. Not that you claim fewer marks now and again, and then have to catch up: but it is only those who, from the beginning, have done everything that the Father likes, in all four subjects, who can claim the throne.

As well as this, only those who are loved by everyone in the Brahmin family - those who co-operate with everyone, and who have won regard from the hearts of everyone in the Brahmin family - will claim the throne.

If you are lacking in these aspects in one way or another, it is possible that you may become part of the royal family, but number-wise. You can come in the first number, the eight, or in the Silver Age. If you want to be seated on the throne, check yourself in these aspects.

What would happen if you have accumulated 100 percent marks in service but only 25 percent in your dharna? Would such a soul have a right? Many children go ahead in other subjects, but to be real gold is to be able to mould yourself according to the time, through your practical dharna.

Sometimes, Maya becomes even more clever than the children: she instantly adopts a form according to the time. What do the children then say? Baba gets to hear of everyone. The children say that one person is wrong and the other one is right. It sometimes also happens that both sides may be lacking something. But even if you consider yourself to be absolutely right, and even if the other one is absolutely wrong, and you understand this, then - even though you

are right and the other one is wrong - you may have to accommodate something within yourself, according to the time and atmosphere.

You may have to die. You may have to step away. However, what do children say? "Is it always I who have to die in every situation, every time? Is it that I am here for dying for others, and that the others are here for enjoying themselves? I always have to die! it is very difficult to die in this way." You have died a living death, and that is easy. You have become a Brahma Kumar or a Brahma Kumari and so you have died alive. This dying has been very easy. You died and you became a BK. But to die again and again in this way is very difficult. It is difficult, is it not?

The young ones say that they have to die more often, and the older ones say that they have to listen to a lot more! So, you have to tolerate a lot, and they have to listen to a lot. And so who has to die? Who should die? Should one die? Should both die? If both of you die, then the situation is resolved, the game is over. So, do you know how to die? Or, do you find it difficult?

When you only have a little breath - you are breathless, and you are not even able to breathe - there is then some difficulty, isn't there? At that time, you say: "Is it always I who have to die, I who have to change?.. Is it just my responsibility to change?.. Others also have this responsibility". You have to share it between yourselves? "You die to this extent, and I will die to this extent"? At that time, BapDada also feels mercy.

But this dying is not dying. This dying is to live for all time. People say that you can't go to heaven without dying. However, through this dying, you will definitely claim a right to heaven. Therefore, to die in this way means to claim a right to heaven.

When you become afraid - thinking that you will have to die, that you will have to tolerate a great deal - a small thing then becomes something huge. For instance, although there may not be any thugs or thieves around, when you have the fear in yourself that there is a thief around, what happens because of that fear? Because of fear, either your heartbeat will fluctuate, or your blood pressure will fluctuate. This happens because of fear, does it not? You become afraid.

And so the dying is not a big thing, but your fear makes something small into something huge. Then, you say: "I don't know what happens to me.. I don't know". However, just as you didn't have any fear of dying alive - but you had courage, and you died in great happiness - in the same way, you have to happily bring about transformation. Because you use the word "die", you become afraid. In fact, this is not dying, but claiming a good number in the subject of dharna.

Do not be afraid of having to tolerate anything. Why do you become afraid? Is it because you feel: "Why should I tolerate something that is not true?" However, who gave you the order to tolerate? Did the one who told lies give you this order? Very many children do tolerate, but there is a difference between tolerating out of compulsion, and tolerating out of love. You are not tolerating because of the situation, but it is Baba's direction to be tolerant. So, to accept the Father's directions is accepting God's directions, and so is that a matter of happiness or compulsion?

Sometimes, you do tolerate, but it is mixed: there is love as well as compulsion. Since you are tolerating, then why not tolerate happily? Why should you do it out of compulsion? When any person comes in front of you, you feel it to be compulsion, but if the Father comes in front of you, and you are following the Father's orders, it will feel like love, not compulsion.

So, don't think of this word (dying) . Nowadays, it has become a little common. "I will have to die; I will have to die. How much will I still have to die? Till the end, for two years, one year, six months? Then okay, let me die! How much more do I have to die?" This dying is not dying but asking for your rights. So, what will you do? Will you die? Stop using the words "to die". Because you think of the word "dying", there would of course be fear of dying. Let alone your own death, some even become afraid when they see someone else's death. So, stop using this word: do not use such words.

Use auspicious words. These words do not exist in the Brahmin dictionary . No one knows who invented these words. It must have been one of you. "You" does not mean those who are sitting in front of Baba, but all Brahmins. BapDada has just given an example. There are many such wasteful words that are spoken jokingly throughout the day . They will not use good words. They won't even say that that wasn't their intention, but that they just said it jokingly for the sake of it. So is such fun-making a discipline in your Brahmin life? It is not written anywhere. Have you ever read anywhere that you can make fun? Have fun, but let it be immersed in knowledge and yoga, because making the fun which you regard as fun would make someone else's stage fluctuate. So is that fun? Or is it causing someone sorrow?

So, today, BapDada saw that everyone is an ancestor, and, secondly, you are the greatest of all worthy-to-be-worshipped souls. No one else is worshipped in the same way as you are worshipped throughout the cycle. So, you are the ancestors, and also worthy of worship. However, you are worthy of worship number-wise.

Those who become Brahmins are definitely worshipped, but some are worshipped accurately according to the system, whereas others are worshipped superficially.

So, what is it when some Brahmins sit here in yoga? It is just superficial: they'll be sleeping sometimes, they'll be having yoga sometimes, having a few waste thoughts, and a few good thoughts. That is just for the sake of it, is it not? Once the white light is switched on, your job is finished.

There are also many who are superficial in their dharna too. When any such circumstance arises, they would say: "Let it continue in this way for now, and we'll see about it later". Such souls would just be worshipped for the sake of it.

Just see, they create hundreds of thousands of saligrams, but what happens? Is that accurate worship according to the system? That is also for the sake of it. They bathe them (the saligrams) with a hosepipe, and the pundits apply tilaks with a little bowl of tilak paste (they just sprinkle it) , and the tilak is applied. So what is that? That is also superficial.

All of you become worthy of worship, but how you are worshipped is number-wise. For some, their every deed is worshipped. Even when brushing their teeth it is as though a vision is being given. When you go to Mathura, they even give you a view of the idols having their teeth brushed, that it is now the time to brush their teeth. So, do not become one who just does everything superficially, otherwise you will be worshipped accordingly.

What do the teachers think? You sit at the front, and so you also wish to claim a number ahead, don't you? Do not claim any less. Have the intoxication that you are the ancestors, and the worthy-of-worship souls. The greater you are, the greater responsibility you have. To become big is not just something to be happy about, but, since you have a big name, you must perform a big task too.

Are all the teachers happy? Or do you still have some desire in your mind? If there is any desire (itcha), it will not allow you to become good (achcha). Either fulfil your desire, or become good: it is in your hands! It has been seen that desires are like walking in the sun. When you walk in the sun, you see your shadow going ahead of you, but if you try to catch hold of it, will you be able to do that? Then, when you turn back, where does the shadow go? It follows you. So, desires are something that attract you to themselves and make you cry, whereas, when you let go of desires, they come following you.

Those who beg can never become complete. You may not ask for anything else, but you beg a lot in a royal way. You do know what the royal form of begging is, do you not? That you should earn a temporary name for yourself; that you should be given some regard; that your name should be listed with the special souls; that you should be counted among the senior brothers or sisters; that you should be given a chance. However, for as long as you are a beggar, you cannot become full of the treasures of happiness. To chase after your wants or limited desires is like chasing after a mirage. Constantly keep yourself safe from this.

It is not a bad thing to remain a junior. The young ones are equal to God, because they have claimed a number ahead in BapDada's heart.

Do temporary desires make you laugh or cry? They make you cry don't they? It is Ravan's order for you to be made to cry. But you belong to the Father, and so would the Father make you laugh or cry?

Don't use wasteful words, and don't speak loudly. Don't say "my voice is like that". How can you conquer Maya if you can't even conquer your own voice? Don't speak wasteful words, or words which disturb others. And don't speak too many words - if you can do something by just speaking four words, then don't speak twelve or fifteen.

You continue to speak so many words: if BapDada were to record a cassette and play it to you, even you would laugh at it. Be economical in this: have value for your words. You have a slogan: "speak less and speak softly". To speak loudly is disservice: those who pass by think you are quarrelling. Sometimes you say things like "this one is mad - this one is senseless": for Brahmins to speak such words is like forecasting the truth. In fact, you are cursing them. Do not

curse anyone: give happiness. Speak accurate words, useful words, not wasteful words. You do not realise the value of your own words. Do not speak bad words: speak auspicious words.

So today's lesson from Baba is: liberate yourself from wasteful words and words that disturb others. Then you will receive a lot of help in becoming an avyakt angel. Don't look at others: look at your own self.

To the ancestor souls in all four directions who constantly have the intoxication and faith of being the ancestor souls.. to the karma yogi souls who perform every deed according to the Father's shrimat.. to the children who follow the Father with determination, and place their feet in the footsteps of the Father at every step.. lots and lots of love, remembrance and namaste from BapDada.

Double namaste to the double foreigners.

(to Dadiji)

There will be complications, yet there will be something god in the complications. The world is like an ocean, and the steamer of Brahmins is moving through that world: it is going beyond. So, now and again there will be high waves, and opposing waves. Even when they do come, you will still reach your destination. It is fixed. In-between, the waves will show their own games.

You are observing the games, sitting as a detached observer. You remain safe, and enjoy yourself. However, if you get involved in the situations and consider them to be real, then you will become trapped in the whole group. Then it will be difficult to extricate yourself from them. You judge rightly, and so change the curtain: the wrong has to be finished for all time, and the right has to move forward. However, if you change the curtain, the same curtain should not come up again.

If you get involved in many situations, then it takes many months to overcome them. Now you have to become even more powerful indiscriminating and resolving problems. Since service is increasing, the situations will also increase. Many wonder why new things are happening, but time moves forwards, and your stage of effort keeps in changing.

So, continue to observe the games as a detached observer. Apply a full stop, and move forward systematically. Just continue to do this. You are carefree anyway.