

**Become free from speaking wasteful words and words that *disturb* others
and be *economical* with your words.**

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 and 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 chakra-vyuha (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 chakra-vyuha, 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 whether you knowingly or unknowingly become trapped in that, it will take you a long *time* to extricate yourself from it. To waste one *second* of the confluence age means to waste one year, not just one *second*. Just think how short the confluence age is! 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 or to come in the *royal family*? In terms of numbers, not everyone would get the throne of the kingdom of the world. OK, Lakshmi and Narayan the First would be seated on the throne, and their *royal family* would 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 would 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.

At the confluence age, it is those who constantly and naturally remain seated on the heart-throne of the Father, not just sometimes, but it is those who, from the beginning until the end even in their dreams and thoughts, maintain their vow of purity, who have not *touched* impurity even in their dreams, it is such elevated souls who can be seated on the heart-throne. 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 in all four *subjects* that the Father likes who can claim the throne. As well as this, those who

are loved by everyone in the Brahmin family, with whom everyone co-operates, who receive regard from the heart of everyone in the Brahmin family, it is those who have won such regard who can claim the throne. If you are lacking in these aspects in one way or another, it is possible that you become part of the *royal family*, but numberwise. 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 *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, and so the children say: one person is *wrong* and the other one is *right*. It also happens that, sometimes, both sides may be lacking something. However, if, for instance, you consider yourself to be absolutely *right* and even if the other one is absolutely *wrong*, and you even understand this, then, since you are *right* and the other one is *wrong*, then, according to the time and the atmosphere, even though you are *right*, you may have to accommodate something within yourself. 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 B.K. 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 and think 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 had courage, and you died in great happiness, in the same way, you have to happily bring about transformation. There isn't the word 'dying' but because you have used 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 would 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 OK, 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

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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 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, numberwise. 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 numberwise. For some, their every deed is worshipped. They even give a glimpse of the deity having their teeth brushed. 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 tried to catch hold of it, would you be able to do that? Then, when you turn back, where would the shadow go? It would follow 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 earn a temporary name for yourself, that you are given some regard, that your name is listed with the special souls, that you are counted among the senior brothers, that you are counted among the senior 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.

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.

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Blessing: May you become strong and tireless by constantly flying and making others fly with the wings of zeal and enthusiasm.

You souls are instruments to make many souls fly and this is why your wings of zeal and enthusiasm should be strong. Always have the awareness that you Brahmins are responsible for world benefit, then laziness and carelessness will automatically finish and you will never be tired. Those who have zeal and enthusiasm are tireless. Through their faces and activities they constantly increase the zeal and enthusiasm of others.

Slogan: When you are coloured with the Father's company, all defects are easily transformed.

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