

The bad state of the kalpa tree as seen through the eyes of the Seed of the Tree.

Today, both the Seed of the Tree and Adi Dev went to look at their tree. When Adi Dev, that is, the father of the corporeal human world, Prajapita Brahma, looked at the tree from all directions, what did he see? Although every leaf, that is, every human soul, has become old, he saw that the *majority* of the leaves had some disease on them due to which the colour or form of the leaves had changed, that is, their beauty has been lost. On the first side, Baba saw the ruling authority; on the second side, he saw the authority of religion; on the third side, he saw the authority of devotion and on the fourth side, the authority of the people. All these four authorities seemed completely hollow inside and powerless. Although, externally, they still had their beauty, internally, they seemed empty. Just as when something is eaten away by termites, it is rotten inside, but you can still see its beautiful external form, in the same way, the ruling authority did not have any authority of a kingdom. It was called a kingdom, but internally, day and night, there was a tug of war from all sides, that is, the fire of jealousy was burning away. Not only did they not have any attainment of happiness from their kingdom, but they didn't even have one *minute* of comfort. They did not even have the comfort of sleep. Sleep is the means to remove a person's tiredness of the whole day and the means to merge all thoughts, but they do not have even that temporary comfort in their fortune, that is, they have a kingdom that doesn't have any fortune. They neither have the authority to rule nor do they have any authority of some temporary attainment from their kingdom. Baba saw a kingdom that had no authority. Baba saw the people seated on their chair of position constantly surrounded by evil spirits of fear. Having seen this, what did Baba see on the other sides?

The authority of religion: there were a few new tiny leaves visible amid the authorities of religion. However, those leaves were very quickly being eaten away by arrogance, that is, they were being eaten by the birds of arrogance of the self and acceptance of their own success. What did Baba see on the other side? In the name of religion, extremely bad deeds were being performed. The insects of sinful action were eating away the authority of religion, that is, they were finishing its power. They were completely intoxicated in the wrong type of intoxication and were completely unconscious to the truth of religion. Baba also saw the authority of religion in its external, artificial form. Instead of being engaged in renunciation, tapasya and disinterest, Baba saw people playing with occult powers. Instead of seeing them having disinterest, Baba saw them caught up in duality. Just as the *majority* of those with the authority of a kingdom were gambling in a *lottery*, in the same way, while having the authority of religion, they were gambling with the innocent devotees, offering them temporary success. They were promising great winnings: You will have to give this and I will enable you to attain all of this. You will have to donate this much and perform this much charity and I will cure your illness, etc. They were asking people to put up such stakes and gamble for success. What did Baba see next?

The authority of devotion: What did Baba see in that? While searching for their destination, people have the blindfold of blind faith over their eyes. You have seen this game, have you not, where someone is blindfolded and he then has to look for the path? He would go in the direction from where the sound is coming. Internally, there would be fear because he is blindfolded. So, devotees, too, are very much afraid inside because of sorrow and peacelessness. Whenever they hear that a certain person is able to give them a lot of attainment, they run to that person with blind faith; they have no goal. On the other side, they are so engrossed in the play of dolls that, even if someone were to show them the true path home (supreme abode), they would not be ready to listen to that person. The authority of devotion is of deep love, but that authority of love has changed into selfishness. Words of selfishness are glorified. Due to selfishness, everyone appeared to be a beggar asking for peace, happiness, long life for relatives, a lot of wealth, asking for this, that and the other. They were beggars begging for something. So Baba saw devotees as beggars. Now, move further from there.

The authority of the people: What did Baba see among the people? Everyone is sitting on the pyre of worry. They are eating, they are moving along, they are acting, but, at the same time, they are constantly afraid there will be a spark any moment, that is, that the fire will ignite any moment. As though in a dream, it constantly appears in their thoughts that they might be caught at any moment by either the authority of the Government, by the authority of some natural calamity or by thugs. They constantly have such nightmares in their thoughts. By

sitting on the pyre of such worries, they were distressed, peaceless and experiencing sorrow and unable to see any clear path by which they could save themselves. If they went in one direction, there would be fire, if they went in another direction, there would be water. With *tension* all around them, they were afraid. This was today's tour.

When Baba returned from this tour, He saw the sapling of the new tree. Who was in the sapling? Do all of you consider yourselves to be the sapling? When the old tree is diseased and completely decayed, the new tree-planting ceremony will take place through you images of support. Brahmins are the roots, that is, they are the *foundation* of the new tree. You are the *foundation*. So, Baba saw how *powerful* the *foundation* was. While seeing the bad conditions all around, Father Brahma had the thought that the old tree should be finished right now through the *tapaswi* form of the children and the fire of yoga. Then Baba made the spiritual army, the *tapaswi* Brahmins, *emerge*. All of them were engaged in *tapasya* according to their own capacity. A fire that was intense enough was visible. Within the gathering, the impact of the fire of yoga was definitely good, but it wasn't powerful enough for the destruction of the world. There was *force*, but not *full force*. The Brahmins had not completely attained the *full stage* that they have to claim according to their *number*. Therefore, they didn't have the *full force* through which destruction could immediately take place at one go, that is, through which the old tree could finish. What will you do now? Put Father Brahma's thoughts into the practical form. Love the Father and be co-operative in this unlimited task. However, it should not be at some time later; you have to make yourself complete right now. Do you understand? Achcha.

To those who put such thoughts into the practical form, to those who give the *return* of love and are constantly merciful, to those who are stable in the stage of world benefactors, to those who remain unshakeable and immovable, to the children who constantly maintain good wishes for the self and others, BapDada's love, remembrance and namaste.

Personal meetings: Only the army that challenges Maya can have its flag hoisted.

Today, you heard what Brahma Baba wants. He wants the army to be ready. So, the instrument souls in the corporeal form have to intensify their speed of preparing the army. 'Intense speed' means they have to do this *quickly*. '*Quick*' means that you do something practically as soon as you think about it; your thoughts and deeds should be equal; the *plans* and the *practical form* should be equal. Do you have such speed? Or is it that you continually create *plans*, but that very little happens in the *practical form*? Is it that you create many thoughts, but that very few are put into practice? To have equality of thoughts and actions is a sign of perfection. From this sign, you will be able to *judge* how close you are to your goal.

So, now, prepare such a group that everyone who sees that group would receive courage and enthusiasm and begin to *follow* them. Just as the *sample* of sakar Baba makes the effort of the effort-makers very *simple*, in the same way, create such a *sample* that the effort of many souls becomes very *simple*. Have you prepared such a group? It should be such a group of Shaktis who would be able to challenge Maya, no matter with which authority Maya comes.

Those people are destined to be defeated while gambling anyway. In the memorial of the previous cycle, gambling has been shown, but it has not been shown accurately. Kauravas are engaged in their own gambling whereas those of the authority of religion are engaged in their own gambling. They are to be defeated through their gambling and the flag of the Pandavas will be hoisted. When someone who challenges them fearlessly in this way, someone who isn't even afraid of the storms of Maya and constantly issues a *challenge* to be victorious, comes into the group that is *in charge* of this army, then others can also *follow*. Achcha.

Personal meeting with teachers: Consider yourself to be an unlimited teacher and adopt an attitude of disinterest.

Do you consider yourselves to be *master* teachers of the world or of your own centres? Does it remain in your intellects that you are a teacher of such-and-such a place? It should remain in your intellects that you have become *master* teachers of the world who are instruments for the world. Do you remember the limited or the

unlimited? Do you have the intoxication and do you make *plans* for unlimited service or do you make *plans* for just your place? Only when you have unlimited intoxication will you become a master of the world. If you have limited intoxication and limited awareness, you would not create the sanskars for becoming a master of the world, you would then only become a little king. The signs of attaining the reward of a world emperor should be visible from now. When you want a puzzle solved, you ask for some clues through which a difficult puzzle can be solved quickly. So, here, too, who becomes what is a riddle and you can discern it with these signs. You can know for yourself what you will become according to your own efforts. Teachers are free. You don't have any karmic bondages, but just the bondage of service. That bondage is not a bondage but it makes you from free from bondage. When you teachers are free in all situations, you should have unlimited intellects. As much as possible, you yourselves should take the *chance* of giving co-operation in service because you will be said to be images of many experiences to the extent that you experience your unlimited service. Only an image of experience has *value*, just as in the olden days *value* was given to the advice of those who were experienced because they were old and experienced. So, here, too, you should become experienced. You should take a *chance* yourself. When you do something according to a *programme*, you receive half the share of that and others receive the other half, just as you have a *share* of an income. So, by doing something according to a *programme*, it is halved. Those who take the *chance* by themselves receive the *full* share. Do not expect to be called worthy, but you have to show yourself to be that by becoming that. Those who make an *offer* themselves receive thanks. Never think or anticipate that you will only do something when you are given a *chance* or that you will move forward when you are made to move forward. That too is a support. A *teacher* is an image of support herself. Those who are images of support do not take anyone's support. Do not lose this *lottery*. Make an *offer* of yourself and become experienced in an unlimited way. Become intellectual in an unlimited way. Continue to take a *chance* and you will continue to be given *chances*. This is known as being a *master* world teacher. Otherwise, it is being a *teacher* of your own *centre*. You saw the father: while staying in the one place, Madhuban, he made *plans* for everywhere, not just for Madhuban. In the same way, you instruments may be staying anywhere, but you should continue to make plans for the unlimited. Are all of you teachers like that, with unlimited intellects? Do you tour around everywhere or do you just tour around your own *areas*? Someone will become a ruler of the globe to the extent that they tour around for Godly service. Achcha.

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

The sign of attachment is that the intellect repeatedly moves away from the Father and is pulled in that direction. Therefore, consider that to be attachment. Do not have attachment even to your own self. You may have a speciality in yourself. Some would have good *handling power* and others may have the *power* of speech and so you would say: I am like this. However, that is a special gift from BapDada. Do not have any attachment to whatever speciality of knowledge or any other speciality you have. There is ego in that too. Instead of that, keep in your intellect: "This is an inheritance I have received from the Father. As an instrument, I am only giving all souls whatever I have received." Teachers should have a gathering of such souls with an attitude of unlimited disinterest, so that by your walking, way of looking and speaking, all others realise that you are one who has unlimited disinterest. Everyone realises that you are clever at doing service with knowledge. Now, experience unlimited disinterest so that others also experience that. Achcha.

06/01/13

Madhuban Avyakt BapDada Om Shanti

19/10/75

Blessing: May you be an image of success who is sustained with blessings and finishes any illness of “*flu*” with pure *feelings*.

All you children have received BapDada’s elevated direction: Children, constantly maintain pure feelings. I am a most elevated soul, that is, a soul who is one out of multimillions, I am a deity soul, a great soul, a special actor. Maintain this feeling and you cannot have any “*flu*” of waste *feelings*. When you have this pure *feeling*, there cannot be any impure *feelings*. With this, you will be saved from the illness of any “*flu*”, that is, you will be saved from labouring, but you will constantly experience yourself to be sustained by blessings and attaining success in service.

Slogan: To be the most elevated being following the highest code of conduct at the confluence age is the most elevated aim of this Brahmin life.

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