

**The confluence age is the age of festivity.**

**To celebrate with festivity means to maintain imperishable zeal and enthusiasm.**

Today, Trimurti Father Shiva, Tridev Rachta (the Creator of the Three Deities), has come to celebrate the *diamond jubilee* and the *diamond* birthday with His spiritual *diamonds*. This unique birthday is called the *diamond* birthday, because the Father incarnates in order to make the souls who are like shells become worth diamonds. This is the only *wonderful* birthday throughout the cycle and it is the most unique and most lovely in the whole world. Whenever people celebrate a birthday, it is of souls, of bodily beings, but this birthday of Shiva is not of a bodily being, it is the birthday of the incorporeal Point. When you say Shiv Jayanti, the form of a point of light comes in front of you. Throughout the whole cycle, you never celebrate the birthday of the bodiless Supreme Soul. This is the only, the unique birthday of Trimurti Father Shiva, the bodiless being, and this is the one Shiv Jayanti, where it is the birthday of the children and the Father at the same time. Today, have you come to celebrate the birthday of just the Father or have you come to celebrate the birthday of the Brahmin souls as well? You tell everyone that Shiv Jayanti means the Trimurti Jayanti and the Brahmins Jayanti. So to have a birthday of so many souls together with the Father is quite unique. In the physical world, the birthday of a child and his father would not be the same. The date may be the same, but there would be a difference in the year. So you have come here from so far away in order to celebrate such a lovely and unique birthday. Why have you come from all corners of the world? Have you come to celebrate your own birthdays or the birthday of the Father? Or both? So, would you give congratulations to the Father or would the Father congratulate you? You give congratulations to the Father, and the Father says to you: Multi-multimillion times congratulations! Each Brahmin soul is even more valuable than a diamond. Those physical diamonds are nothing compared with you. Because there is value for diamonds in this world, you are said to be as valuable as diamonds, but what are diamonds compared to how valuable you are? Nothing at all! Those diamonds will be embedded in the walls of your palaces. Each Brahmin soul is more valuable than diamonds. BapDada is seeing everywhere in front of Him children who are even more valuable than diamonds. It is not just the Madhuban gathering in front of BapDada, but the gathering of the Brahmin souls everywhere in the world. Call them songs or words of greetings filled with love from the heart, the Father is listening to them very closely. The sound of the heart reaches the Comforter of Hearts in advance. So BapDada saw that the practical proof of the children's service everywhere is reaching the *sweet home* of the Father in Madhuban. Shiv Jayanti is known as a festival and only you Brahmins celebrate this festival accurately, because festivity means that everyone has zeal and enthusiasm. Therefore, how much zeal and enthusiasm do all of you sitting here have? Is it imperishable or only for today? It is imperishable, is it not? This is why BapDada calls this elevated confluence age the age of festivity. For you, each day is filled with enthusiasm. Each day is a festival.

There is the praise and you also have this *topic* "Unity in Diversity". Therefore, in a *practical* way, there are all the different lands, all the different languages, all the different forms and colours but, even in that diversity, there is unity in each one's heart, because the Father is one. Whether you have come from America or Africa, you have the one Father in your hearts. You are those who follow the shrimat of the One. So BapDada likes the fact that, while all of you have different languages, the song or language of your minds is the same. Whatever language you speak, you all have a black crown. (Headphones on each one's head.) These black crowns will now change and become *golden*. The language of everyone's mind is the same and it is just the one expression: "My Baba". Those of all languages say, "Mera Baba" (My Baba!) This is only one word. So there is unity in diversity. So, to maintain your enthusiasm means to be an elevated soul who

constantly celebrates with festivity. Let your enthusiasm never decrease. You were told earlier too that the breath of Brahmin life is zeal and enthusiasm. If you stopped breathing, your life would finish in a *second*, would it not? So, in Brahmin life too, if there isn't the breath of zeal and enthusiasm, then there is no Brahmin life. Those who have constant zeal and enthusiasm would say with spiritual intoxication that Brahmins means zeal and enthusiasm. When their zeal and enthusiasm decrease, their words change. They would say, "It's true, it should be like this; it will happen." So, there is so much difference between this language and that language. In the other language (of words) there will definitely be the words "It should be, but.....". So you use these words, "It should be, it should be,". When the *pressure* of your zeal and enthusiasm decreases, words of weakness emerge. Therefore, let your zeal and enthusiasm never decrease. Why does your zeal and enthusiasm decrease? BapDada says: Always say "Wah! Wah!", whereas you say "Why? Why?" If the word "Why?" comes up in any situation, the *pressure* of zeal and enthusiasm decreases. Last year too, BapDada especially told the *double foreigners* to *change* the word "Why?" in the Brahmin dictionary. When the word "Why?" comes up, remember the word "Fly" and the word "Why?" will then finish. When any trivial situation seems to be very big, the word "Why?" comes up: "Why is this like this? Why is that like that?" However, when you begin to *fly*, what happens to the situation? It becomes a small toy. So, whenever the word "Why?" comes up in your mind, say to yourself, "This word, Why?" does not exist in the Brahmin dictionary; instead, it's the word "Fly". "Why? Why?" makes you hai hai (cry out in distress)!. BapDada is amused, because, on the one hand you say, "No one's fortune is as elevated as mine." One minute, you say this, and then, as soon as your enthusiasm decreases, you say, "I don't know. My fortune is like this. I only have this much in my fortune." Therefore, this is crying out, is it not? So, when any scene of "hai hai" comes in front of you, say "Wah Wah!" instead and the scene will change and you will also change.

You *double foreigners* nowadays give a *course* on *positive thinking*, do you not? Do all of you in the foreign lands especially give this *course*? Do you give it to yourself, or only to others? At any time, when such situations arise, make yourself a *student*, be your own *teacher* and give this *course* to yourself. Are you able to give this *course* to yourself or are you only able to give it to others? It is easy to give it to others. When it becomes your *natural* stage to see, to listen to and to think of any person or any matter with a *positive* attitude, what would your stage be like? Nowadays, they have such facilities of *science* that they are able to give *rough* things a very beautiful appearance. You must have seen how they change one thing into something completely different. So, can your attitude not bring about such transformation? Something may come up in a *negative* form, but with a *positive* attitude you can change it. When you start to fluctuate, the reason is because you have been listening to, thinking of, speaking about or doing something *negative*. You have created a *model* of: Do not think, speak, listen to or do anything negative. Can the *power* of *silence* not change something *negative* into *positive*? Let your mind and intellect become such that they do not *touch* anything *negative*. Let there be transformation in a *second*. Can you experience transformation at such a fast speed? Your mind and the intellect should become such fast weapons. Can they become this, or will it take *time*? Or, when something *negative* comes up, will you say, "Let me think about it a little; let me see what it is." When transformation takes place at a *quick speed*, it is known as the pleasure and enjoyment of Brahmin life. If you want to live, live with enjoyment. To live a life with a lot of thinking is not living. You tell other people what Raja Yoga is; that it is the art of living. All of you are those with a Raj Yogi life, are you not? Or, are you those who simply tell others about it? Since Raja Yoga is the art of living, what is the art of Raja Yogis? It is this, is it not? Therefore, to celebrate a festival means to stay in pleasure. The mind is in pleasure, the body is in pleasure, the relationships and connections are ones of pleasure.

Many children say, "I'm O.K. by myself, I'm enjoying myself, but it is only sometimes that there is enjoyment in relationships and connections." However, the relationships and connections are test *papers* of

your stage. So, if a *student* says, "I have *passed with honours*", but, at the *time* of taking a test *paper*, he gets fewer *marks*, what would you say for such a student? You are not like that, are you? You have *passed fully*, have you not? BapDada has told you that those who remain constantly close (pass) to the Father have *passed*. If you do not stay close, you have not *passed*. So, where do you constantly stay? You stay far away; you do not stay close. *Double* foreigners should be *double pass* (doubly close). Achcha.

You *double* foreigners have taken a *high jump* this time. You have taken a *high jump* and come to Madhuban. (This year more double foreigners have come to Madhuban than ever before.) Achcha, even some of the *double* foreigners have had a good *chance* of becoming the *patranis* (queens of the floor) this time. Is there pleasure in becoming a *patrani* or not? Is there? You have such big suitcases that you can actually sleep on them. You bring one big suitcase and one small one and so the small one can become your pillow and you can save space. It seems good. BapDada sees the *scenes* of how you drag such big suitcases. It is a good *scene*, is it not? At the confluence age, this effort is only for a short time, and then matter will be your servant, and you will have many servants too. You will not then have to carry your luggage. Your kingdom is now being established. At present, you are in an incognito form; you are servers, and you will then be rulers. Servers have to do all types of service. The more service you do now with your body, mind, wealth and through relationships, the more servers you will have. First of all, all the five elements of matter will become your servers. You have the fortune of your kingdom in your awareness, do you not? How many times have you had a right to a kingdom? You have become this countless times and you will continue to become this. However, the life of being a server now is even more elevated than the life of a ruler, because, at the present time, the Father and the children are together. No matter what type of service it is, you receive the practical, instant fruit of the service you do now. The practical, visible fruit is the Father's love, co-operation and the treasures you receive from the Father. Whenever you do any special service while *yuktiyukt*, you have so much happiness. What is your face like when a *photo* is taken of you at that moment? On the one hand, you do service and on the other hand, the practical, visible fruit is ready for you. You do service with one hand and eat the fruit with the other; do you experience this? Or does service take a lot of effort? Is there fluctuation when you are doing service or not? There is fluctuation sometimes. This fluctuation makes you mature, makes you experienced. You fluctuate because you can only see the present time. The future that is hidden at present is not clearly visible and you therefore start to fluctuate. In fact any major, delicate situation comes to teach you a very important lesson for the future. It is not just a situation, but it is your *teacher*. See it with the vision of a lesson that that situation is teaching you. This is known as changing the *negative* into *positive*. When you simply look at the situation, you become afraid. Situations will always come in new forms of *Maya*. She will not come in the same form that she has already come in before; she will not come in the same form. She will come in a new form, and so you are afraid of that. "This is something new; I cannot do this. It should not be happen like this." Understand that *Maya* will come until the end as one who adopts many different forms. *Maya* knows how to become very easily and quickly one who adopts many different forms. Whatever your stage is, she will create a situation according to that and come to you. If, for instance, you have become a little careless in your life today, *Maya* would also come into the situation in that careless form. If your *mood* is a little *off* today, if it is not like it should be, then *Maya* would come into the situation with an "*off-mood*". Then you think: Well, I was thinking about this before too; so what happened? This is why, in order to see and know *Maya*, become *trikaldarshi* and *trinetri*. Become *trinetri* in being able to see what is in front of you, what is behind you and what is beside you.

All of you are *trikaldarshi* and *trinetri*, are you not? Are you *double* foreigners *trikaldarshi*? Yes or no? Yes. What do those of the other languages say? Are you saying "Ha ji" too? So is everyone saying: Ha ji or na ji? (Ha ji). You say this much better than in your own language. Are all of you happy? (Ha ji). Now you have learnt how to say Ha ji. Are you enjoying yourself in such a big gathering? (Ha ji.) Some of you are not

thinking that, perhaps, next year you will not come when there's such a crowd, that you will come a little later, are you? The enjoyment of the gathering is also lovely. Come according to the *programme*; too many should not come, but let your habit be such that you are able to *adjust* to everything. The *power* to *adjust* constantly makes you victorious. You saw Father Brahma: with the children, he would become a child and *adjust* himself. He would become an adult with the adults and *adjust* himself. Whether it is a "beggary" *life* or a life with all the comforts, you have to be able to *adjust* yourself to both – and in happiness, not after thinking about it. You do not become unhappy here, but, instead of experiencing happiness, you begin to think about it a little. "What happened? How did it happen?" Those who think too much take time to experience the pleasure of *adjusting* themselves. Each of you should *check* yourself: No matter what the *circumstances* are, whether they are good or those that make you fluctuate, are you able to *adjust* yourself at every moment to every circumstance? *Double foreigners* like being alone and they also like *companions* very much. However, whether you are in someone's *company* or alone, Brahmin life is being able to *adjust* yourselves to both. It should not be that within a gathering, your head becomes heavy and you say: "No, I prefer to be in solitude. I don't like this chaos. I need to be alone." The mind can be alone, that is, from being extroverted you can just become introverted, for this is solitude. Some say that they want a room to themselves, that they cannot share with anyone. If you do receive a room for yourself, sleep in pleasure and even if you have to sleep in the same room as ten others, sleep in pleasure. Are you *foreigners* able to sleep with ten others in the same room? Is it difficult? Are you able to sleep? (Ha ji.) Achcha, next year, twenty will be put together in one room. Time is changing and it will continue to change. The situations of the world are becoming more and more delicate and they will become even more delicate. This has to happen. At present, something happens at one place at one time but, at the end, it will happen everywhere at the same time. That delicate time has to come. Time may be delicate but your *nature* must not be delicate. Many people's *natures* are very delicate. When something happens, even a little, when there is even a little sound, they become *disturbed*. This is called a delicate stage, a delicate *nature*. So you should not have a delicate *nature*. You should be able to *adjust* yourself according to the time. Practising this now will be very useful to you at the end, because the situations will not constantly be the same, and your *final paper* will take place during a very delicate time. It will not take place during a very comfortable (peaceful) time; it will take place during a delicate time. To the extent that you have the power to *adjust* yourselves now, to that extent you will be able to *pass with honours*. The *paper* will not take a long *time*, it will last for a very short time, but you will have to take the *paper* in delicate circumstances which will be in all four directions. Therefore, make yourselves powerful in your *natures* too. "What can I do? My *nature* is like this, I have this habit." It should not be like this. This is known as a delicate *nature*. BapDada gave all types of experiences at the beginning of establishment. When it was the beginning, he gave the experience of even more sustenance and facilities than princes and princesses would receive. Then, later, He even gave the experience of a "beggary" *life*. So those who had both experiences developed this habit. Such a time has not come in front of you, but it will come. Wherever you may be living, all supports have to be broken. So, what do you need at such a *time*? The support of the one Father. All of you are very, very, very *lucky* that the time you come is when you have all facilities easily available. Along with the easy facilities, you also have a Brahmin birth. Along with the facilities, let there be spiritual endeavour; whilst seeing the facilities, do not forget your spiritual endeavour, because only spiritual endeavour will be useful at the end. Do you understand?

To the special, invaluable jewels in all four directions, to the elevated souls who celebrate each day with festivity, to the souls who have a right to *blessings* by maintaining a balance between their own stage and service, to the unshakeable, immovable mahavir souls who easily overcome all obstacles, BapDada's love, remembrance and namaste.

**Blessing:** May you become free from all jamelas (chaos) and experience the reward of completion and

perfection.

At the confluence age, the Ocean is not separate from you Ganges and you Ganges are not separate from the Ocean. This is the time for the mela of the rivers and the Ocean to merge with one another. Those who stay in this mela become free from all jamelas. However, only those who become equal are able to experience this mela. To become equal means to become merged. Those who are constantly merged in love experience the reward of perfection and completion. Such souls do not have any desire for some temporary reward.

**Slogan:**

Constantly stay in the elevated company of the one Father and you will become the *holiest* and the *highest*.

**\*\*\* Om Shanti \*\*\***