

**Be an embodiment of the experience of self-respect in all four *subjects*
and use the *authority* of your experience.**

Today, BapDada, the Creator of the Brahmin world, is seeing His Brahmin world everywhere. Each Brahmin is a special soul in the whole Brahmin world. You are one out of multimillions because you have recognised the Father who has come in an ordinary body. BapDada is giving love from His heart to you children who have merged Him in your hearts. Each of you children is experiencing yourself to be loved by such a Father and is experiencing the Father to be merged in your heart. For the Father every child is extremely lovely and loved by all. All of you children have issued a *challenge* to all souls that you are those who have a yogi life: that you are not those who just have yoga, but you are those who have a yogi life. A life is not just for two to four hours; a life is for all time. So, while walking and moving around and doing everything, you are constant yogis who have a yogi life. Whether you are sitting in yoga or doing any other work, you are karma yogis. The aim of your lives is to be constant yogis. Do you experience your yogi life to be a *natural* life? BapDada is seeing the sparkling fortune on the forehead of each child. What is He seeing? Each child of Mine has self-respect and is a self-sovereign, a master of the self. Why? Where there is self-respect, there cannot be body consciousness. From the beginning to the end, until now, BapDada has given every child different types of self-respect. If you were to remember your self-respect now and continue to turn the beads of each point of self-respect, you would become an embodiment of many types of self-respect and become absorbed in that self-respect. However, even now, BapDada doesn't like one thing about the children. Do you know what that is? When some children say that they sometimes have to labour to stabilise themselves in their self-respect, that they want to do this, but that it sometimes takes them effort, the Almighty Authority Father cannot bear to see the effort of the children, because where there is love, there is no labour. Where there is labour, there is a lack of love.

Today, at amrit vela, BapDada toured around all the Brahmins everywhere in this land and abroad, and what did He see? Some children were sitting in their self-respect, they were thinking that they were seated on BapDada's heart throne, they were thinking this, they were making effort to stabilise themselves in this self-respect, but what was the weakness that Baba saw? They remembered the self-respect, they were thinking about it, but the weakness that was seen was in being an embodiment of self-respect, in being an image of experience and in being an embodiment of the *authority* of that experience. There are many *authorities*, but the greatest *authority* is the *authority* of experience and the *Almighty Authority* has given you the experience of self-respect. So, they were making effort but they did not become embodiments of experience. BapDada saw that while children sit, they even think about this, but only some are embodiments of experience. In that experience not even the slightest body consciousness of any type can pull you to itself. So, to become an embodiment of experience, to become lost in the experience of being a karma yogi while acting, is now a lot more essential. Stabilise yourself in that form. In every situation, in every *subject*, become an embodiment of experience. Whether it is knowledge, yoga, dharna or service, become an embodiment of experience in all four *subjects*. Even Maya cannot shake someone who is experienced and this is why, today, BapDada wants to see all of you children as embodiments of experience. There is a difference between hearing and thinking about it, and in being an embodiment of the experience: whatever you think, whatever self-respect you want to stabilise yourself in, become stable in being the embodiment of that experience. No one can shake that experience because it is self-respect (*swa-maan*). When you are an embodiment of self-respect and are stable in the experience of self-respect, there cannot be any body consciousness there. For instance, when there is darkness, if you *switch on* the light, the darkness *automatically* disappears; you don't have to make any effort to remove the darkness or to chase it away. Similarly, when seated on your *seat* of self-respect, the *switch* of experience is *on*, so no type of body consciousness can exist there. There are different types of body consciousness and the Father has also given you different types of self-respect. You know about self-respect, you make effort for it, but there is a difference between trying to make effort for that experience and being an embodiment of that experience. That is why you have to labour. So, now, according to the time, and at the time of you accomplishing your aim of becoming equal to the Father, BapDada doesn't like seeing you labour. Let each one of you *check* yourself: Do I have a karma yogi life? A life is *natural* and for all time; it is not just sometimes. Become an embodiment of experience. Have you accomplished the aim that you have of a yogi life and of being an image of experience? You yourself should constantly experience the sparkling *light* on your forehead. You yourself should be stable in that experience; be an embodiment of remembrance - not

one who has to have remembrance but one who is an embodiment of remembrance. The proof of whether you are an embodiment of remembrance or not is that, when you are an embodiment of the experience of that remembrance, you will experience yourself to have that power while carrying out any task. The tasks may vary, but your stage of being an embodiment of experience should not vary.

So, today, BapDada saw why you have to labour. Baba saw that you are numberwise according to your effort in becoming an embodiment of experience. BapDada has deep love in His heart for every child, and He therefore cannot bear to see anyone He loves having to labour. No matter what *subject* it is in which you may have to labour or *use* the word “sometimes”, the reason for it is that you lack being an embodiment of experience. You are an effort-maker but you have not become an embodiment. Experience being an embodiment of the experience of self-respect in all four *subjects* in a *second*, so that body consciousness cannot come close to you. Just as darkness cannot remain in the face of light, you don't have to chase it away. It is *natural* that where there is darkness, there is little or no light. So, the greatest *authority* that is remembered is that of experience. Even if thousands of people try to change an experience, they cannot do that. All of you must have experienced sugar and know that it is sweet. Even if thousands of people tried to change your opinion, would they be able to do that? In any *subject*, whether knowledge, yoga, dharna or service, out of any of the four, if you have to labour in any of them to finish something, to achieve success in the service you do, to transform your nature in the subject of dharna, to remain unshakeable in yoga, to experience a yogi life, if you have to labour or use the word “sometimes”, it means that you have not become an image of experience in that *subject*. An experience is not “sometimes”, it is one's *natural nature*. So, did you hear what the reason is for having to labour? When you experience being *seated* on the *seat* of experience, when you experience being an embodiment of a blessing, do you have to labour at that time? It is a *natural* experience. This is why, according to the time now, everything is going to happen suddenly. It is not going to tell you in advance, before it happens. There are games of the elements of nature taking place suddenly. It has begun now. New things happen: suddenly there was an *earthquake*, and hundreds of thousands of people died in a short time. Did they know whether they would be alive or not the next day? Many such *accidents* have begun to take place suddenly in different places. Collectively, at the same time, a *ticket* is being clipped for many; so, at such a time, are you *ever-ready*? You will not say that you are still making effort, will you? *Ever-ready* means that whatever thought you have of a blessing or self-respect, you become an embodiment of that, and this is why BapDada is drawing your *attention* to this: Are you able to make any blessing fruitful and become experienced in the form of that blessing or self-respect? You will definitely have to become that. You may say: “I am trying.” If you are going to try, do that from now, because this practice over a long period of time will help at that time. Do not be an effort-maker, but become experienced, because the *Almighty Authority* has given all of you the *authority* of experience. In the same way you are experienced in body consciousness; do you have to remember your body consciousness and think: I am so-and-so? You have been given names for your bodies, and so that is body consciousness, is it not? I am so-and-so: even if thousands of people tell you that you are not that and that you are this, and they use a different name for you, would you believe them? Would you forget your name? The awareness of the body connected with the name that has been given to you at birth has become so firm and *natural*. If someone is calling someone with the same name as yours, he is not calling you, but calling someone with the same name as yours. As soon as you hear your name, your *attention* would go there, because you would think that that person was calling you. This body consciousness has become so firm. Similarly, be just as firm in being soul conscious, in maintaining your self-respect and in being a master of yourself. You say that your life has changed, so what have you changed? From body consciousness, you have changed to self-respect and then you have become a master of yourself. So *check*: Have I become an embodiment of this knowledge? Or, have I become one who listens to this knowledge and relates it to others? Gyan means this *knowledge*. The *practical* form of this *knowledge* is said to be: *Knowledge is light, knowledge is might*. To be an embodiment of this knowledge means that whatever actions you perform, they will be filled with *light* and *might*; they will be accurate. This is known as being an embodiment of this knowledge. Do not become one who just speaks this knowledge, but become an embodiment of this knowledge. To be an embodiment of yoga means to be a conqueror of the physical organs. Be a master of oneself over all your physical organs. This is known as yoga, that is, a life that is yukti yukt. If you are an embodiment of this knowledge and yoga, you will then *automatically* be able to imbibe every virtue. Where there is this knowledge and yoga and you are yogyukt, the imbibing of virtues takes place *automatically*; service will take place at every moment *automatically*. According to the time, you may serve

with your mind, with words, with actions, with love in your relationships: service will continue to take place continuously. Service also takes place in relationships and connections. For instance, in the Brahmin family, if a brother or sister is a little sad, a little dull in his or her effort and is under the influence of a sanskar, you would give zeal and enthusiasm, co-operation or love to that contact soul; that is the charity of service that you will accumulate in your account. It is an act of charity to uplift someone who has fallen down. To serve your relations and contacts is the duty of a true server. It should not be that service is only the service that you receive or is given to you. Let service itself continue to take place *automatically* with your thoughts, words, deeds, relationships and connections. Many times, BapDada has seen that in connection with others, some children see that someone's nature or sanskar is not what it should be. However, to have thoughts such as: "This one is like that anyway; he is never going to change, and it is a *waste of time* to serve this one." - is it right to have such thoughts? You believe that you are those who will make the elements satopradhan, that you will change the elements. However, that one is a human soul, one who calls himself a Brahmin but is influenced by sanskars. You have issued a *challenge* to change the sanskars of the elements, but that one is a being, a soul, someone who has a relationship with you. So a true server would definitely have good wishes to earn the charity of serving him. To say: "This one is like that anyway. He can never change." – these are not good wishes; these are subtle feelings of dislike. Nevertheless, that one is your brother or sister and at least says: "My Baba". A true server would earn in their account of charity by having good wishes for even those who have not served him. Do not push those who have fallen even further down. Uplift them. Give them your co-operation. This is known as being a true server, a charitable soul. So, *check* yourself: Do I have this much zeal and enthusiasm for doing service? This is known as being an *authority* of experience. So, BapDada now wants you to become an image of experience and to use your *authority* of experience.

Those who will become embodiments of experience in all four *subjects* and will use the *authority* of experience, those who will remove any weakness, those who will pay this much *attention* to themselves, raise your hands! You are raising the hand of your mind, are you not? Not your physical hand, but the hand of your mind. Raise it! Raise the hand of your mind, because BapDada will ask for the *results* on Shiv Ratri. No one's sanskar of weakness should reduce the good wishes in your mind. That one's sanskar is slack, but it is *powerful* enough to reduce your good wishes. What did Father Brahma not see, what did he not do? While being responsible, he departed in the end after giving everyone the teaching of the three words of good wishes and pure feelings. You remember those, do you not? You remember the three words, do you not? He himself became avyakt with the stage of being incorporeal, egoless and viceless. He did not give anyone the *feeling* that he was going through the suffering of karma. Did anyone understand that his suffering of karma was now finishing? What happened? He became avyakt. Father Brahma demonstrated the blessing of being angelic. *Follow* Father Brahma! Since you say: "My Baba", what does the Father say? You are My children. It is necessary to have such good wishes for each other in the family. Do not look at anyone's nature. The Father knows that there is a conflict of natures. However, any conflict of natures should not finish your love, it should not finish the relationship. It is not *right* that it would not let the task be successful. This is a family. Which family is it? It is God's family. Prabhu parivaar. Let there not be a lack of love here due to any reason. Is it like that? Is love lacking? Let there definitely be love, that is, good wishes. No matter what someone is like, this is God's family. You believe that you belong to God's family, so family means love. If there is no love in this family, it is not a family. This Godly family only exists at this one time. No one except God can have such a huge family. So, *check*, because even this causes an obstacle in your efforts. Only when you become free from obstacles will you become experienced and make others experienced with the *authority* of your experience. Achcha.

Seeing all the children everywhere, BapDada is pleased and is singing the song: Wah children! wah! In the heart of every child is the Father and in the heart of the Father is every child. Seeing this huge family, the residents of Madhuban, there is happiness, wah Madhuban! wah! Madhuban is anyway the *asylum* for everyone and this is why all of you come running to Madhuban. Now, you quickly have to fulfil the Father's hopes. You definitely have to become embodiments of experience in all four *subjects*. Seeing the children from this land and everywhere abroad sitting here, BapDada is pleased. Everyone is also pleased to see all of this. These facilities and *science* are *progressing* at this time. There are many new *inventions* of the world, but they are facilities for your benefit. They are inventing many good inventions. While being far away, you are together. So, congratulations to the *scientists* for having invented the facilities. Please accept lots and lots

of love and remembrance from the heart to all you children in this land and abroad, and, in particular, namaste to such special children.

Blessing: May you become the form of an angel and, with the *light of this knowledge*, make the path of effort easy and clear.

Both *light and might* are clearly visible in the *life* of an angel. However, in order to become the form of *light* and *might*, you need to have churning power and the power to tolerate. For your mind, you need to have churning power and for your words and actions, you need to imbibe the power of tolerance. The words you speak and the actions you perform will then be according to these. When you have both of these powers, the path of effort will become easy and clear for everyone.

Slogan: To speak wastefully is to *disturb* many others.

Avyakt Signal: Constantly experience an unshakeable, immovable and constant stage.

You children are the masters of matter and so you have to continue to remain happy while seeing these games of matter. Even if matter creates upheaval or shows you beautiful games, in both situations, souls who are the masters of matter will observe those scenes as detached observers and enjoy them and will not become afraid. This is why BapDada is especially inspiring you to practise remaining unshakeable and immovable on your seat of the stage of a detached observer with your tapasya.

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