

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

Today, as well as 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 a *double* gathering: a physical and a subtle gathering. Both gatherings are so huge and BapDada is pleased to see the children of both gatherings, because BapDada 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 the Father is pleased to see so many ancestor children. You are also happy to know that you are the ancestors. Do you maintain this faith and intoxication? So, today, BapDada is seeing a gathering of ancestors.

All of you children of the Father are safe (bachna – to be safe) from Maya. To be a child (bachcha - 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 circular formation that an enemy has to break). 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 out of this circle, there is then no question of being trapped. You know Maya very well, don't you? Or, do you become ignorant at times? You then 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 a *second* of the confluence age means to waste a year, not just a *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 saw that there is such a short time to become that and that you become it for the entire cycle. There is such a huge difference between 5,000 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 go into the *royal family*? In terms of numbers, not everyone would attain 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 a throne even until the silver age. However, all of you have the aim of being world sovereigns, do you not? 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, those 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*. It is not that you can claim fewer *marks* now and then and then have to catch up; 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 lack any of 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 eighth, 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 *per cent* 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 with your *practical* *dharna*. Sometimes, Maya becomes even cleverer than the children; she instantly adopts a form according to the time. What do the children then say? The Father 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 at fault. 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 in yourself. You may have to die; you may have to step away. However, what do some children say? "Is it always I who have to die in every situation, every time? Is it that I am here to die for others and that the others are here to enjoy 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, have you not? This dying has been very easy. You died and you became a Brahma Kumari. However, 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 for you, 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 get scared 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 are scared that there is a thief nearby, what happens because of that fear? Because of fear, either your *heartbeat* fluctuates or your *blood pressure* fluctuates. This happens because of fear, does it not? You get scared, 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 about dying alive, but had courage, and you died in great happiness, in the same way, you have to bring about transformation happily. There isn't the word 'dying' but, because you have used the word "die", you get scared. 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 get scared? Is it because you feel, "Why should I have to 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 because it is the Father's direction to be tolerant. Therefore, to accept the Father's directions is to accept 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 something, then why not tolerate it happily? Why should you do it out of compulsion? When a 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 claiming 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 of you even get scared when they see someone else's death. So, now transform these words; do not use such words. Use a pure language. 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 would 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 having the fun which you regard as fun would make someone else's stage fluctuate. So is that having fun or causing someone sorrow?

So, today, BapDada saw that everyone is an ancestor, and, secondly, that you are the greatest of all worthy of worship 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 done. There are also many who are superficial in their dharna too. When any such *circumstances* arise, 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 just for the sake of it. All of you become worthy of worship, but how you are worshipped is numberwise. For some, every deed of theirs 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 just for the sake of it, otherwise, you will be worshipped accordingly.

Achcha, are all of you *teachers* happy? Or do you still have some desire in your minds? If there is any desire (*ichcha*), 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 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 a

royal form of begging is, do you not? You want to 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. You must have experienced whether temporary desires make you cry or laugh. They make you cry, don't they? It is Ravan's order for you to be made to cry. However, you belong to the Father, and so would the Father make you laugh or cry?

Today, BapDada is especially drawing your *attention* to wasteful words that no one likes. If you like them, but others don't like them, then stop using those words for all time. If BapDada were to *note* down the children's words throughout the day, it would be a huge *file*. These words are bad words, wasteful words or words spoken loudly. In fact, speaking loudly is *disturbing* many others. Don't say, "My voice is like that." You can become conquerors of Maya and yet you can't become the conqueror of your own voice! So, don't speak wasteful words or words that *disturb* others. You may have had a conversation with someone of just a few words, but you would continue to speak about that for another half an hour. You then speak too many words. If you can do something by just speaking four words, then don't speak twelve to fifteen words. You have a slogan: Speak less and speak softly. Those who say that their voice is loud, that they don't want to speak loudly, but that their voice is like that, they should put this *slogan* around their necks. However, what happens instead? You may speak with your own intoxication, but when those who come to you hear it and don't know that your voice is like that, it sounds to them as though you are quarrelling. Therefore, that is also *disservice*. So Baba is giving you today's lesson: Liberate yourself from wasteful words and words that *disturb* others. Become free from speaking wasteful words. You will then receive a lot of help in becoming an avyakt angel. You just continue to speak so many words, so many words! If BapDada were to record a cassette and play it back to you, even you would laugh at it. So, what lesson did you make firm? Be *economical* with your words. *Value* your own words. For the mahatmas, it is said: Whatever they speak turns out to be true. So too, let your versions also be the same, that is, let these give one attainment or another. Sometimes, whilst walking along, you jokingly say: This one is mad. This one is stupid. There are many such words that BapDada has forgotten for the moment, but He does hear them. For Brahmins to speak such words is like forecasting the truth, for, in fact, you are cursing them. Do not curse anyone; give happiness. Speak yuktiyukt words, speak useful words, not wasteful words. *Check* yourself for an hour. Just as you are now moving along, and after an hour, you start to speak, so *check* yourself as to how many wasteful words and how many truthful words you spoke in an hour. You do not realise the *value* of your own words. So now, understand the *value* of your words. Do not speak bad words. Speak auspicious words. This is now the last month, and the first month (next year) is the *Diamond Jubilee*, so will you be a *diamond* throughout the year or only for six months? You will become this for the whole year, won't you? This is why BapDada is especially drawing the children's *attention* to this before the *Diamond Jubilee*. BapDada continually sees the scenes everywhere. He doesn't watch them all day long; He can see everything in just a *second*. So did you make this lesson firm? Do you wish to become free from this? Or, will you be a little clever and become a little free from it? Let each one of you check yourself. Don't then start saying that Baba spoke the murli and yet He is also speaking. Do not look at others. Look at your own self: To what extent am I following the Father's shrimat? At present, you look at one another: Is this one doing this? However, when you are to claim your rights, if the other person gets a lower status, would you be with him in that? At that time, would you look at the other person? At that time, you won't see the other person. So, why do you look at others now? Achcha, will all of you become free? Do all of you remember your lesson? Which lesson? Do you

remember that you have to become free from speaking wasteful words? You haven't forgotten it, have you? Achcha.

To the ancestor souls everywhere 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.

Blessing: May you make your home into a temple by transforming the lokik into the alokik and become an image that attracts.

While living at home with your family, make the atmosphere in your home such that there isn't anything worldly in it. Let anyone who enters it experience that place to be alokik, not lokik; that it is not an ordinary home, but a temple. This is a practical form of doing service with a pure household. Let the place and atmosphere do service. Just as the atmosphere of a temple attracts everyone, in the same way, let the fragrance of purity be taken from your home. That fragrance will automatically spread everywhere and attract everyone.

Slogan: Concentrate your mind and intellect with determination on burning your weaknesses, for only then will you be called a true yogi.

***** Om Shanti *****

Notice: Today is the International World Meditation Day. All brothers and sisters practise yoga tapasya from 6.30 to 7.30 pm. Practise: Rays of purity are emerging from myself, a soul, and purifying the whole world. I am a master purifier soul.