

In order to become *number one*, have knowledge and yoga in your practical life.

Today, the true Teacher is seeing His *Godly students*, the ones who imbibe His elevated teachings. To what extent has each of you Godly students imbibed these Godly teachings? The Teacher is one, the study is the same, and yet you students are numberwise in how you study. The lesson everyone listens to every day in the murli is the same at every place, that is, the same lesson is studied. The murli, that is the lesson, at every place is the same. There may be a difference in the *date*, but the murli is the same. So, why is it still numberwise? Why are there *numbers*? Because the method of studying this Godly study is not just to listen to it, but every elevated version has to be in your practical life. You all listen to the same thing, but it becomes numberwise in your putting it into practice. Everyone has the same aim: I should become *number one*. You do have this aim, do you not? You have the aim of becoming *number one*, but you become numberwise in the *result*. You have to put the aim into your qualifications but you created a difference between the aim and the qualifications in doing so.

There aren't many *subjects* in this study. You simply have to imbibe four *subjects*, so what is difficult about this? All the four *subjects* are related to one another. If you imbibe the one *subject* of knowledge completely in the right way, that is, if you put every word of knowledge in your practical life, then that knowledge is just of two words. They are: Creator and creation, or Alpha and beta. To have the clear understanding of the Father, the Creator, means that the introduction of the Supreme Soul and your relationship with Him becomes clear. The creation means the first creation: I am an elevated soul, and secondly, what my *part* as a soul is in this unlimited creation, that is, in this unlimited *drama*, throughout the entire cycle. All of you have this knowledge clearly, do you not? However, to be an embodiment of an elevated soul and to play an elevated *part* at all times: you sometimes remember this and you sometimes forget. You have the knowledge of these two words. Yoga is also based on these two words, is it not? Therefore, yoga is automatically connected with knowledge. Those who are enlightened souls are definitely also yogi souls, and so knowledge and yoga are related, are they not? Therefore, would the dharna of those of you who are knowledgeable and yogi be elevated or weak? It would automatically be elevated, would it not? It would be easy, would it not? Or, would there be difficulty in your dharna? Can you knowledgeable and yogi souls be weak in your dharna? No. However, some are this. Is it that they do not have knowledge and yoga? They are knowledgeable, but they do not have the stage of being an enlightened soul. They are those who try to have yoga, but they do not have a yogi life. A life is constant and it is *natural*. To have a yogi life means that the *original nature* is that of a yogi.

The sanskars of forgetfulness and the weaknesses of 63 births have become the original *nature* of your Brahmin lives and they sometimes create obstacles to your efforts. Then, no matter how much your *attention* is drawn either by yourself or by others to bring about a particular transformation, and even when you know and you understand that that transformation should take place, and you also wish that, what do you still say? I do not want this, but it is my *nature*, it has become my *natural nature*. When their words and interaction are not filled with knowledge or they are not according to those of a yogi life, what do they say? They say: My words are *naturally* like that; my *tone* of speaking is like that. Or, they would say: My activity and my behaviour are *official* and serious. You give it a very good name: It is not being forceful, but it is *official*. Your *natural nature* works according to your wishes and understanding; you do not have to make any effort for that. Similarly, every action of those who are knowledgeable and have a yogi life is *naturally* filled with knowledge and yoga. That is, knowledge and yoga become their *nature*. Then, because of having that *nature* they are *naturally* able to perform elevated actions full of wisdom. So, do you understand that *nature* makes

everything *natural*? So, when knowledge and yoga become your original *nature*, it is known as being one who has a knowledgeable and a yogi life.

All of you are knowledgeable and all of you are yogi, but what is the difference? One category is those who listen to and speak knowledge and put it into their lives according to their capacity. The second category is those who make knowledge and yoga the *nature* of their lives at every moment. All of you are students, but you become numberwise because of this difference. Those who have the *nature* of being knowledgeable and yogi will *naturally* have dharna. Their nature and sanskars will *naturally* be of embodiments of dharna. They do not have to make repeated effort to imbibe this or that virtue, because they would have made their lives on the basis of knowledge, yoga and dharna at the time of laying their *foundation*. This is why these three *subjects* become the natural and automatic experience of such souls. This is why such souls are called easy yogi souls, easy knowledgeable souls and souls who are easily embodiments of dharna. So all three *subjects* have a *connection*, and those who have such experiences will be full of this treasure. Such images of perfection automatically become *master* bestowers. A bestower means a server. A bestower cannot stay without giving. By having the sanskars of bestowers, the *subject* of service automatically becomes easy for them in a *practical* way. Therefore, all four are related, are they not? If someone says, "I have very good knowledge, but I lack dharna", would you call that one a knowledgeable soul? You give this knowledge to others, but it is only because you have it that you can give. One is to understand and the other is to have it in your life. All of you are clever in understanding. You are also all clever in explaining. However, if you want to become a *number one*, you must have knowledge and yoga in your life. You will not then be numberwise, but *number one*.

So you were told today that the true Teacher was seeing His Godly students everywhere. What did He see? Were all of you seen as *number one* or numberwise? What would the *result* be? Or, do you think that only one would be *number one* and that you will come among those who are numberwise? You can come into the *first division*. There is not just one in that. So *check*: if your stage fluctuates again and again due to any situation, that is, if you have to labour in your efforts again and again, it shows that, in the main *subject* of knowledge, you have not put the lesson of the two words 'Creator' and 'creation', in your practical life. You have not put them into your lives in the form of your original *nature*, your original sanskars or in the form of an easy nature. The *natural* nature and sanskars of a Brahmin life are to have a yogi life and a knowledgeable life. "A life" means constantly, always. It isn't that it is your life for eight hours and not for four hours after that, that today you were a yogi for 10 hours, or that you became a yogi for 12 hours, or that you became a yogi for two hours. Such souls are those who are trying to have yoga. They are not yogis who have a yogi life. You especially sit in a gathering so that you are able to transform with that atmosphere those who are weak effort-makers and all souls of the world with the power of the yoga of everyone. Therefore, even that is essential, and you do not sit in yoga just to reconnect your yoga that has broken. The collective power of a gathering is for serving; you do not have a yoga bhatthi so that you can forge your own broken *connection* once again. If you are weak, then you sit for that purpose, but if you are a yogi soul, then, as a *master* almighty authority, as a *master* world benefactor, you are doing the service of giving co-operation to everyone. To study means to become an embodiment. Achcha.

Today, Baba has come to celebrate Deepavali. What does it mean to celebrate? What is done at the time of Deepavali? Earthenware lamps are lit. Nowadays, you ignite *lights*, and who comes to the *lights*? Moths. What is the speciality of moths? They sacrifice themselves. So, what does it mean to celebrate Deepavali? So, have you sacrificed yourselves, or are you going to sacrifice yourselves today? Have you sacrificed yourselves, or do you still have to sacrifice yourselves? (We have sacrificed ourselves.) So you have already celebrated Deepavali; so why are you celebrating it again? Since you have sacrificed yourselves, you have already celebrated Deepavali. Or do you still tour around every now and then? You have sacrificed

yourselves, but you still have your wings, and so you circle around with them a little. So, you are not those who circle around, are you? To circle around means to come into conflict with one form of Maya or another. So, do you come into conflict with Maya, or do you defeat Maya? What do you do? Do you sometimes gain victory and sometimes come into conflict?

So, you celebrate Deepmala (the rosary of lights), your own memorial. It is your own memorial, is it not? Or is it the memorial of the main souls, and you are simply observers? It is the memorial of all of you. That is why, nowadays, instead of lighting many earthenware lamps, people light small fairy *bulbs*. If lamps are ignited, the number would be fewer. However, your population (number of souls) is very large, is it not? So, in remembrance of all of you, many tiny little bulbs are lit. So you are celebrating your own memorial. When you see the lamps, do you think that those are your own memorial? Do you remember this? The speciality of the confluence age is that the living lamps see their memorial of the non-living lamps. You are here in the living form and you are seeing the non-living memorial. In fact, the day that you celebrate Deepavali is the real date of Deepavali. This date has just been *fixed* by the people of the world, but your date is your own. That is why the real date is the day that you Brahmins celebrate it. Whom do people ask when they *fix* any dates? They ask brahmin priests. So, today, BapDada is giving greetings of Deepmala to all the constantly ignited lamps in this land and the foreign lands. BapDada is giving congratulations. Congratulations for Deepavali means congratulations for becoming full of all treasures. Achcha.

To such constantly ignited lamps, the true lamps who are forms of light and who dispel the darkness of others, to those who put all four *subjects* into their practical life at the same time, to such knowledgeable and yogi souls who put the qualifications of the aim of becoming *number one* in all the *subjects* into their practical lives, to the souls who are embodiments of divine virtues, to the constant servers, the elevated world-benefactor souls, love, remembrance and namaste from BapDada.

Personal meeting with groups:

Fortunate are those in whose faces and behaviour you can constantly see the sparkle of happiness.

Do all of you consider yourselves to be the souls who constantly have the fortune of happiness? What would be the sign of those souls who have the fortune of happiness? The sparkle of happiness would be constantly visible in their faces and their behaviour. No matter what physical act they do, even if it is an ordinary task, the sparkle of happiness would be visible while they perform that task. This is known as the mind dancing in constant happiness. Are you constantly like this? Or, do you sometimes stay very happy and at other times a little less? The treasure of happiness has become your own treasure. So, your own treasure would be constantly with you, would it not? Or, would it only be with you sometimes? Have you made the Father's treasures your own treasures, or do you forget that they are your treasures? You always remember your physical belongings, do you not? Those treasures are visible with your eyes, but this treasure is not visible with your eyes; you experience it in your heart. So, can you forget anything that you have experienced? Constantly be aware that you are the masters of the treasure of happiness. The more you remember your treasure, the more intoxication you will experience. So, this spiritual intoxication will give others the experience that you have something valuable.

What do you mothers remember all the time? Do you just remember the Father, or do you remember something else too? The happiness of the inheritance would be visible, would it not? Since the whole world for a Brahmin life is the Father, what else would you remember except the world? Constantly continue to sing the songs of your elevated fortune in your hearts. Would you be able to attain such an elevated fortune throughout the whole cycle? So, out of the whole cycle, what are you able to attain only at this time? The

happiness and intoxication of the present time is the most elevated of all. So, do your mothers remember any other relatives? Is there fluctuation in any of your relationships? Do you feel that attachment there? Has all your attachment finished? Those who say, "No matter what happens, I will not have any attachment", raise your hands! OK, can a test *paper* of attachment come to you? You Pandavas are conquerors of attachment, are you not? If there is any fluctuation in your interaction with others, are you then conquerors of attachment? Even now, Maya gives you a *paper* every now and then. Do you *pass* it? Or, do you become a little slack when Maya comes? So, continually sing songs of happiness. Do you understand? No matter what you lose, your happiness should not diminish. No matter in what form Maya comes, your happiness should not diminish. Only those who remain constantly happy to this extent have the fortune of happiness. Achcha.

Now, what wonder do those from Andhra and Karnataka have to perform? No soul should remain deprived. You have to give the message to each and every soul. Wherever you may be staying, all souls should receive the message. The more you give the message, the more your happiness will increase. Achcha.

Blessing: May you be courageous and constantly experience the flying stage with your wings of zeal and enthusiasm.

In order to experience the flying stage, you need courage and the wings of zeal and enthusiasm. To achieve success in any work, the wings of zeal and enthusiasm are absolutely essential. If you don't have zeal and enthusiasm, you won't achieve success in your work, because when there is no zeal or enthusiasm, there is tiredness and those who are tired cannot achieve success. Therefore, be courageous and continue to fly with zeal and enthusiasm and you will reach your destination.

Slogan: To give and receive blessings is elevated effort.

*** Om Shanti ***