

Finish your old sanskars and imbibe your original sanskars and become *ever-ready*.

Today, BapDada is seeing His *lucky* and *lovely* children who are merged in the love of the Father of the world. The Father is proud of the fortune of each child: My children are so great at present that, throughout the entire cycle, not even the deities, the great leaders of religions, the great souls, or the multimillion-times fortunate souls have such great fortune as you Brahmins have. So, do you constantly keep this elevated fortune of yours in your awareness? Do you constantly sing this unlimited song in your mind, “Wah Baba! the Bestower of Fortune! Wah the fortune of I, an elevated soul!” Does this song of your fortune constantly play automatically? Baba is always pleased to see you children. You children are also happy, but now and then, instead of letting your fortune remain *emerged*, you allow it to become *merged*. When the Father sees that you children have *merged* the intoxication of your hundred-fold fortune and faith, what does He say? Drama! However, BapDada always wants to see all you children as embodiments of awareness of your fortune. All of you also want this, however “but” comes in-between. If any of you are asked what your aim is, then all of you children are moving along with the aim: I have to become equal to the Father. The aim is very good. Since your aim is so elevated and very good, why is it sometimes in a *merged* form and sometimes in an *emerged* form? What is the reason for this? You make such good promises to BapDada; you have heart-to-heart conversations with BapDada. So, in that case, why is there a difference between your aim and the qualifications? BapDada saw what the reason for the *result* is. In fact, all of you know it. It is not anything new but, nevertheless, BapDada will *revise* it for you.

BapDada saw that there are three things: One is to think, that is, to create thoughts. The second is to speak, that is, to relate. The third is to put it into practice in your practical activity and behaviour. So, an equal *balance* of the three is lacking. When there is this *balance*, the faith and intoxication *emerges*, whereas when the *balance* is lacking, your intoxication and faith become *merged*. The *result* seen is that your speed of thinking is very good and fast; your speed and intoxication of speaking is also 75% OK. The *majority* is clever in speaking, but the *marks* are extremely poor in putting this into your *practical* activity. So, you are OK in two aspects, but very poor in the third aspect. What is the reason for this? Since your thoughts are very good and your words are also very beautiful, why is your *practical* form not so good? What is the reason for this? What is the reason? Do you know? Say “yes” or “no”! You know why very well. If any of you are told to give a lecture on a particular *topic* or to give a class, you would give a very good *class*. You would even give a lecture with a lot of intoxication, faith and sparkle; you would even conduct *class*. You do do this. BapDada listens to everyone’s *classes* as to what you say. He continues to smile! Wah child! wah!

BapDada told you earlier too that the main thing now taking place is the *revised course*. So Baba says: There is only one reason; there are not many reasons, but there is just one reason. BapDada understands that it is not difficult to find a solution to the reason, that it is very easy, but you make something easy very difficult. It is not difficult, but you make it difficult. Why? Your intoxication becomes *merged*. There is just one reason. Whatever you hear in terms of things to imbibe and whatever you speak of, whether in terms of powers or virtues, you speak very well about the things to imbibe. You speak of very good things of dharna. You speak so well of these that, whether the souls listening are gyani or not, they all say, “It is very good, it is very good”. They applaud you and say that you spoke very well. However, did you see how many times you used the word “but”? This word “but” causes an obstacle. For the word “but” to finish means to come close to the stage of being equal to the Father, and to come close to the Father means to bring time close. However, even now, you still have to use the word “but”. The Father does not like it, but He has to say it. So what is the reason for this? Whatever you say, whatever you imbibe, whatever you imbibe as your dharna,

that dharna also continues for quite some time. For some, it continues for a while and for others, it continues for longer, but the main aspect is for the dharna to continue constantly in a *practical* way. From the copper age to this last birth, everything is a matter of your past birth and not of this present birth of having died alive. So, whatever dharna of defects you have had from previous births or whatever weaknesses you have, they have taken the form of sanskars, and because they have become your sanskars, you do not have to make effort for them, but rather you want to let go of them. You do not like it, but nevertheless you say, "What can I do? My sanskar is like this. Don't think badly of it, for my sanskar is like this." How was that sanskar created? It was created when you created it. So, you have been creating these wrong sanskars from the copper age, through which you are compelled at times and you say, "What can I do? My sanskars are like this." So, the sanskars easily take a *practical* form, even when you don't want them to. They come into play, do they not? Some become angry and then, after a little while, they say, "Don't think badly of this; it's just my sanskar". You made anger your sanskar, you made the defects your sanskars, so why did you not make the virtues your sanskars? Just as anger is a power, the power of ignorance is anger and the power of knowledge and the power to tolerate is peace. You have made anger your sanskar in a very good way and you continue to use it and then you still ask for forgiveness, "Forgive me; it won't happen in the future". However, it happens even more in the future. What is the reason for this? It is because you have made it your sanskar. BapDada tells you children the same thing again and again: Make every virtue and every aspect of knowledge your sanskars.

What is the original sanskar of Brahmin souls? Is it anger or tolerance? What is it? It is tolerance and the power of peace, is it not? You have very easily made the defects your sanskars. You have ground them into yourself in such a way that they even continue to emerge when you don't want them to. In the same way, grind every virtue into yourself and make it your sanskar. Constantly remember what your original sanskar is. The other is the property of Ravan that you have made your sanskar. You have made something that doesn't belong to you your own. Now make the Father's treasures your own. You keep Ravan's property carefully with yourselves and you lose the things that the Father has given you! Why? You have love for Ravan. Do you like Ravan or do you like the Father? All of you would say that you like the Father. All of you are saying this in your minds, are you not? However, the things said by the One you like would be written in your hearts with the ink of faith. When someone is under the influence of Ravan's sanskars and yet continues to say that he has a lot of love for Baba, Baba would ask: How much love do you have? He would reply: "Even greater than the sky." The Father is happy to hear that the child is so innocent. Nevertheless, Baba says: The Father promised all the children that, because you said, "Baba, my Baba", because you said this even once from your hearts, then, even though you forget Baba in-between, it is because you said, "My Baba", from your hearts once, that the Father also says: "Whatever you are, however you are, you are Mine". Baba has to take you back. Baba simply wants you to go as brides and not as part of the wedding procession. All of you are very happy to hear this. You are even laughing at yourselves.

Now, at the time of hearing this, you are laughing at yourselves. You are laughing at your own selves, but, when you become forceful, you become bright red. BapDada has seen in the *results* that you children have one very good speciality. What is that? Of maintaining purity. No matter how much you have to tolerate for this, no matter how many come to *oppose* you, in this aspect, 75% are good. Some still speak of wasteful things unnecessarily, nevertheless, 75% have *passed* in this aspect. However, what is the second *subject* that comes up? Anger. Of course there is total body consciousness, but it has been seen that very few have *passed* in the *subject* of anger. They think perhaps that anger is not a vice, that it is a weapon, but not a vice. However, anger for a gyani soul is a great enemy. Why? Anger is revealed when you connect and have relationships with many souls. When that anger is seen, the Father's name is defamed a great deal. Those who see this would sarcastically say, "We have seen the gyani souls!" There are many forms of anger. You

know one great form very well. You can see when a person is getting angry. The second subtle form of anger is jealousy, conflict or internal dislike. These forms are not visible externally, neither through loud words nor in any other external form. However, just as external anger is a form of fire, and it burns inside, and even burns others, similarly, those who have jealousy, conflict or dislike within them also continue to burn inside. They don't become red internally. When someone becomes bright red externally, that is all right, but then the other one becomes ugly inside. The third form of anger is cleverness. What is that? In words and explanations, you say that you sometimes have to get serious. Sometimes, you have to take up the *law* for their benefit. Ask yourself whether there is benefit in that or not. BapDada has not given any of you permission to take the *law* into your own hands. Has Baba said in any murli that you may take the *law* into your own hands? Do not get angry. Those who take the *law* into their own hands have the form of a trace of internal anger. Yes, even the instrument souls do not take the *law* into their own hands. However, they do have to make you *revise* it. They do not take the *law* into their own hands. None of you can take the law into your own hands, but the instruments have to make others revise the laws that BapDada has made. Those who are the instruments have this much permission, not everyone.

Today, BapDada is giving some *official* teachings, so accept them with love, because, when BapDada comes to meet you, He smiles at the written promises you have made to Baba. BapDada just now told you to make every virtue your original sanskar. Did you *underline* that? In that case, say that it has become your sanskar to stay in your form of peace, to be tolerant. Make it your original sanskar and show that to Baba within the next five to six months. This is why Baba is giving you the *result* today. Baba receives many *reports* of anger. The young and the old become angry in various forms. BapDada is not revealing any more now, but there are many interesting stories. So, what will you do to anger from today? Will you bid it farewell? Just be careful! It is easy to clap, but make sure that there is no clapping of anger. BapDada does not wish to hear this again and again, but He still listens to it, because He has mercy. However, Baba does not want to hear, "Baba, I made a promise, but it still came, what can I do?" You do not want it to come, but it just comes! "You should explain to Maya, You should explain to anger!" Would the Father make effort and the children take the reward? Should the Father make this effort? So, do not make such promises. BapDada will see the *results* in five months. Whether you give the results or not, they will reach BapDada. Your *results* should not be: "What can I do? It just happens. The *circumstances* were such, the situation became such a big thing." You try to make the Father understand in this way. You are very clever. You say, "Baba, we are able to overcome small matters, but this was a big situation". Now, what did you blame? The situation. So, what does the situation do? It comes and goes. That situation will come again after five thousand years. You blame a situation that will happen again after five thousand years. Do not do this. Do not even have such thoughts as "What can I do...?" Why is BapDada especially telling you about anger? Because, if you bid farewell to anger, then greed and desires, etc. are all included in that. Greed isn't just for money or food, but there are varieties of greed; whether of knowledge or ignorance, any type of desire is also greed. Therefore, when anger finishes, greed will automatically finish. Arrogance will also finish. Sometimes, you have arrogance, do you not? "I am senior, I am sensible, I know all this. Who does he think he is?" Then anger comes. So, arrogance and greed will take leave together. This is why BapDada is not especially telling you about greed, but is making you underline anger. So, will you make this your sanskar? Everyone, raise your hands! Take everyone's *photo*! Now, Baba is giving you a few congratulations, not a lot. However, when Baba sees the *results*, then the deities of the subtle region and the deities of heaven will shower flowers of "Wah! Wah!" on you.

From today, each of you has to look at yourself. Do not look at others. Close the mind's eye that looks at others. You cannot close your physical eyes, but you can close your mind's eye to anything that a second or third person does. I mustn't look at them. The Father is saying this with such *force*, that even if a maharathi

makes a mistake, let your minds become introverted and not see or listen to that. Should Baba tell you something amusing? Today, BapDada is telling you everything very clearly. You do not feel bad about it, do you? Achcha, Baba will tell you something else very clearly. BapDada has seen that the *majority* from time to time, not always, but sometimes, do not see the specialities of the maharathis that much, but they look at their weaknesses in great depth. They *follow* them and even speak about it to one another, saying, “What is this? We have seen everyone. Even the maharathis are doing this, we are behind anyway. Now, when the maharathis change, we will also change.” However, the tapasya and the efforts over a long time of the maharathis will enable them to get extra *marks* and *pass with honours*. If you wait for the maharathis to change before you change, you will then be deceived. Therefore, make your mind introverted. Do you understand? BapDada hears this a lot, “We have seen it all, we have seen it all, we also have eyes, we also have ears, we have heard it all.” However, do not compete with the maharathis in this aspect. Race in good things; do not compete in bad things, because, otherwise, you will be deceived. Baba feels mercy. Because the foundation of faith of the maharathis is unbroken and unshakeable, they receive extra marks. Therefore, never open your mind’s eye to this aspect. Keep it closed! Instead of listening to your mind, keep it introverted. Do you understand?

To the souls in all directions who are absorbed in love for BapDada, to all of the Father’s server souls, to the elevated souls whose dharna is all of easy effort, to those who constantly have the aim of becoming equal to the Father and who develop those qualifications, to the souls close to the Father, lots and lots of love, remembrance and namaste from BapDada.

Blessing: May you be a powerful server and give souls this immortal knowledge and liberate them from their fear of untimely death.

People everywhere in the world are afraid of untimely death. They are eating with fear, moving with fear and also sleeping with fear. Tell things of happiness to such souls and liberate them from their fears. Give them the good news that you can save them from untimely death for 21 births. Make every soul immortal by giving them this immortal knowledge with which they are saved from untimely death for birth after birth. With your *vibrations* of peace and happiness, become powerful servers and give everyone the experience of happiness and comfort.

Slogan: Only by keeping a *balance* of remembrance and service can you receive everyone’s blessings.

*** Om Shanti ***