

Keep your footsteps in Father Brahma's footsteps, be obedient and a full renunciate.

Today, BapDada of the unlimited is seeing His companions of unlimited service. There are two types of companions. One is of those who fulfil the responsibility of the companionship of love and relationship, and the other is of those who fulfil the responsibility of the companionship of love, relationship and service. Baba is seeing both types of companions. Even if you are in the *last* corner of the world, you are still in front of BapDada. The promise between BapDada and the children is that, wherever they are to stay, wherever they are, they are constantly together. In this Brahmin life, from the beginning until the end, the Father and the children are eternally together. Even when the children are in their corporeal forms and BapDada is in the angelic or incorporeal form, are they separate? They are not. So, are you far away or close? The closeness of the heart enables you to experience closeness in the corporeal form too. No matter which country you are in, the closeness of the heart enables you to experience companionship. You cannot be separated; it is impossible. God's promise can never be broken. God's promise becomes destined and what is destined cannot be prevented. This is why you are constantly close; you are constant companions and, as companions, by taking Baba's hand in your hand, you move along with so much pleasure. Do you experience pleasure or do you have to make effort? There is a little effort. When anything happens, the Father steps to one side. Don't bring any situation in front of you and then the Father will not move away. The situation makes the Father move away. It is just as when a curtain comes in between and you then step away. The curtain of the situation comes between us, but who brings it? It is the duty of the curtain to come between us and what is your duty? To move it or to take a little pleasure from it? BapDada sees that some children take great pleasure from some situations.

The sign of love is to be with the one you have love for. To be with that one does not mean to live in Abu. In Abu, in terms of the number, if the number increases even a little, there is then a shortage of water. So, it does not mean to be in the company in the corporeal form, but to fulfil the responsibility with the heart. If you do not fulfil the responsibility with your heart, then, even while in Madhuban, you are far away, whereas even though you live in the *last* country of all countries, if you are close to the heart, you have the companionship. This is why BapDada is called Dilaram (The Comforter of Hearts). You do not say the Comforter of Bodies. So, your hearts are in the Father, are they not? Your heart is in the Father's heart and the Father's heart is in your hearts. Only the heart can know about this spiritual companionship. You are experienced in this, are you not? Or, when you go from here will you say that you have become distant? No. Constantly fulfil the responsibility of companionship. No soul can fulfil this with another soul. Only the one Supreme Soul can fulfil the responsibility of this companionship with all souls, and it is all of you children who have the fortune of fulfilling the responsibility of companionship with the Supreme, is it not?

(Today, all brothers and sisters are sitting on the floor in the hall.) It is a very good *scene*. Seeing the scene of today's gathering, BapDada is reminded of a memorial. Only the *faces* are shown in the rosary of Rudra; the bodies are not visible. If you could see yourselves from here, you would only see the *faces*; nothing else is visible. So, the memorial of the rosary of Rudra is visible now. Each one is sitting behind the other and so the bodies are hidden and only the *faces* are visible.

This is the visible proof of love, of how much love you have for Father Brahma. This is why you have come here. All of you call yourselves Brahma Kumars and Brahma Kumaris. You do not call yourselves Shiv Kumars and Shiv Kumaris. So you have greater love for Father Brahma, do you not? Father Brahma also has constant love for the children. This is why, even while avyakt, he is giving avyakt sustenance. You do receive

avyakt sustenance, do you not? You might say that you have not had the experience of Father Brahma. So, why do you call yourselves Brahma Kumars and Brahma Kumaris? Have you been created without sustenance from the father? If you had not received sustenance from Father Brahma but only from the incorporeal Father, there would not have been the creation or the expansion of the yagya today. Do you *double foreigners* receive sustenance from Father Brahma? (Ha ji.) Look, the father goes into the *foreign* lands, so, does he not sustain *India*? So, you do not complain, saying: Baba, we did not see you, do you? You constantly meet him, constantly see him and constantly stay with him. He couldn't constantly give that through a corporeal body, but he can give his company through the avyakt form to everyone. Whenever you wish, the doors for a meeting are always open. In the subtle region, he will not say: There is no space, there is no *time*; no. With a body, there are restrictions of the body, whereas, with the avyakt form, there are no restrictions of the body and there are no restrictions of the laws of the physical world. Here, you have to observe the laws. "Sit in the front; sit at the back." Even now, according to the time, you are very, very, very fortunate. You have at least got some space to sit. Later, it will be difficult even to get some space to stand, because you will have to give others a *chance* at that time. At present, you have been given a *chance*, just as the Madhuban residents have now had to give others a *chance*. (All the Madhuban residents and the Abu residents are listening to the murli in Pandav Bhavan.) This is also love for the family.

To have love for Father Brahma means to become equal to the Father. You experience becoming the same as the incorporeal Father for a short time, but to be a Brahmin means to be constantly like Brahma, that is, one who follows Brahma. Whatever was the activity of Father Brahma, that should be the activity of all Brahmins, that is, those should be the actions of all Brahmins. Your words should be like those of Father Brahma and your activity should be like that of Father Brahma. This is called *following the Father*. To place your footsteps in Father Brahma's footsteps is known as *following the Father*. So, what was the first step that *Father Brahma* took in following the Father's shrimat?

The first step was that he became obedient; he put the instructions he received into practice. So, *check*: Are you *following the father* in the first step of being obedient? From amrit vela until night time, do you move along according to the instructions you have received for your thoughts, words, actions, connections and relationships? Or, are you able to fulfil some instructions and not others? Are your thoughts according to the instructions you have received or are they *mixed*? If they are *mixed*, are you *fully* obedient or half obedient? You have received clear instructions for your thoughts at every moment. Are you clear about what thoughts to have at amrit vela? Are you able to *follow* in this? Or, do you sometimes go to the supreme land and sometimes to the land of sleep? In every action do you place your footstep in Baba's footstep every time? Or, are the footsteps of the father one thing and the footsteps of the child something else? That would not be called obedient, would it? Whether in connection with God, or in your interactions with others, *check* your *percentage* as to how much you follow the instructions you have received for both. Do you know how to *check*? The first step was that he became obedient, and this is why those who are obedient automatically receive blessings from the Father constantly. Along with this, you also have blessings from the Brahmin family. So, *check*: Did you receive blessings from everyone for whatever thought you had, whether for yourself, for service, for physical actions, or for many other souls? This is because, if you are obedient, you receive blessings from everyone and the sign of that is contentment within your heart and mind: not external contentment, but contentment of the mind. Is the contentment of the mind real or artificial? The sign of this is that if you are accurately obedient, if you have blessings, then you yourself as well as others will remain *double light*. If you do not remain *double light*, you should understand that you do not have contentment of the mind; you do not have blessings, either from the Father or from the family. Blessings from the family are also essential. Do not think that you have a *connection* with the Father, that you have blessings from the Father and that it does not matter if you are not able to get on well with the family. You were also told earlier,

that there is not just the dual-bead in a rosary; a rosary is not made of that. If you want to come into the rosary, have the full aim of every soul being happy on seeing you. When they see you, they should become light. Their burden should be finished. So, the sign of contentment of the heart and the blessings of being obedient is that you yourself will be *light* and that you will also make others *light*. You can realise from this to what extent you are obedient. It is just as you saw how with Father Brahma, each one, young and old, would be content and dance in happiness. You would be light at a *time* of dancing, would you not? Only then can you dance. Even when someone is fat, if his mind is light he can dance, whereas if someone is thin but his mind is heavy he does not dance. So, your words should be such that you yourself remain content and others also remain content with you. Let it not be that you say, "That was not my intention; that was not my feeling." So, why do your intentions and feelings not reach anyone? If they are true, why do those *vibrations* not reach others? There must be some reason. So, *check* to what extent you have become worthy of blessings.

To the extent that you become worthy of blessings from the Father and the Brahmin family, so you will also become worthy of the kingdom. If you are not now able to make the Brahmin family content, how would you rule a kingdom? How would you make your kingdom content? Brahmin souls will become part of your *royal family*, and so how can those who are not able to make their *family* content make their subjects content? You have to develop the sanskars here, do you not? Or, will you have yoga there and then develop them? You have to develop them here. If, at the present time, you are not able to find the reason and its solution concerning the Brahmin family, if you constantly continue to make excuses, then, where there are reasons and excuses, you have no power to find a solution. If you do not have the power to find a solution for the family, what solution would you bring about for the kingdom of the world? Because, every soul in your kingdom should be an embodiment of all solutions. Will there be excuses there? Reasons are created in this royal gathering and you say that there is this reason, that there is that reason. Would there be such a royal gathering there? There, you will only ask about everyone's welfare. It is not just a court, but a very good meeting. So, while making excuses, do not deprive yourself of blessings. Father Brahma found a solution for the reasons and this was how he became *number one*. The *files* of reasons and excuses are accumulated with BapDada. There are *files* for everyone, some small and some large. So, should the *files* be kept and allowed to continue to increase, or are you going to become *refined*? So, should Baba finish all the *files* today? Will new *files* have to be opened? If new *files* have to be opened, you will be *fined*! Think about it. Tell Me, should I destroy the files or keep them for a few days more? Should they be kept until Shiv Ratri? Those of you who think that there should be a little *margin* until Shiv Ratri and that they will make effort and become *refined* by then, raise your hands! It is good. It is a good thing to have courage, but do not have courage just at the present time. It should not be that you say: I was in front of BapDada and so I had courage but now that I have come down, the courage has reduced. In that case, when you go back to your own land, it will reduce even more; and, when any situation arises, it will reduce even more. You will not do this, will you? Look, when any reason comes in front of you, your courage reduced and, because of that reason, you develop a weakness. Then, when that situation finishes, what do you feel about yourself? You feel ashamed, do you not? You feel a little upset that you did not do something good, that that was not good. To repent after you have done something wrong, is this your work or the work of your subjects? Will those who repent become kings? Will they become kings? So, think about this. Sit on your throne of a detached observer and *judge* your own self. Be your own *judge*; do not *judge* anyone else. Everyone knows how to become someone else's *judge*. You very quickly become a *judge*, but you become a lawyer for yourself. So, while seated on your throne of a detached observer you will be able to make an accurate decision. When you get off your throne and then *judge* something, you are not able to make a good decision. Become seated on your throne in just a *second*. This stage is your throne. The basis of accurately and easily making a decision is the stage of a detached observer. When you are not an observer, the activity and matters concerning others then

come in front of you a lot more than your own. If you look at everything as a detached observer, you would clearly see the things about yourself and of others, and the *judgement* would therefore be accurate; otherwise it would not be accurate.

BapDada has also told you earlier that, whatever scenes pass by in the *drama*, although those situations have very good common sense in them, Brahmins sometimes have a little less common sense. Situations come and go away, but Brahmin children sit there holding on to the situation. The situation does not stay there, it passes by, but you do not let go of the situation. So, does the situation have more common sense than Brahmins? The situations have more sense, do they not? Many children say: "This has been going on for the last two days; this thing has continued for two hours." However, how much did you lose in two hours? How much did you lose in two days? So, become those with common sense. Achcha.

To all the souls in all four directions who reveal their love for BapDada, to the elevated souls who *follow the Father*, to the obedient, elevated souls who constantly place their footsteps in the footsteps of BapDada, to the special souls who are like Father Brahma and with their determined thoughts have full renunciation, to the worthy souls who are constantly obedient and give the proof of that at every moment, love, remembrance and namaste from BapDada.

Blessing: May you merge anything limited into the unlimited by placing your footsteps in Father Brahma's footsteps and become an unlimited emperor.

To *follow the Father* means to merge "mine" into "Yours", to merge anything limited into the unlimited. There is now a need to place your footsteps in these footsteps. Let everyone's thoughts, words and way of doing service be experienced as unlimited. For self-transformation, finish all trace of anything limited. Whoever you see or whoever sees you, let the intoxication of an unlimited emperor be experienced. Let service be done. Let there be *centres*, but let there not be any trace of any limited name, for only then will you be able to claim the throne of the future kingdom.

Slogan: Have beautiful thoughts and your *time* will not be *wasted* in trivial matters.

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