

### Stop Listening To Praise and Become Great

Are all of you on the pilgrimage of remembrance? You have now understood the essence of the study. Put that essence into your life and tell the world of its significance. You have understood the knowledge of the Creator and His creation. You have heard a lot and now you have to show everyone by becoming the embodiment of all that you have heard. How will you show it? Through your every activity the divine activity of Bap and Dada should be visible. Only that Father should be seen in your eyes and only His knowledge should be heard in your speech. Every divine activity should be merged in your every activity. It isn't just the Father's divine activities, but on seeing the Father's divine activities, children should also become ones who perform divine activity. People should see that alokik image in your image; the avyakt image should be visible in your corporeal image. By making such efforts you have to show the results of all the efforts that BapDada made. On the path of ignorance also, it is as if their father is visible in some children. Through their words and behaviour, there would be the experience of their father. In the same way, Baba's virtues should be revealed and will be revealed by each one of Baba's very special children. How will this happen? What is the main effort for this? The main thing is what you were also told by the corporeal form to stay on the pilgrimage of remembrance and to perform actions whilst being stable in the avyakt stage. Children will now have to face a lot, but the All Powerful One is with you, and so there is no difficulty. Everyone must simply pay attention to one aspect. There will be many obstacles that you have to face. What is the obstacle that you have to face? Do you know (body consciousness.) Body consciousness is the main thing, but desires will create obstacles in-between by opposing you. Which desires? "My name should be glorified. I am like this, why wasn't I consulted about this? Why wasn't I given any value?" All these various desires will come in the form obstacles to oppose you. So remember I must not have any desires. I have to face everything. If I have any desires, I will not be able to face situations." Baba has been telling you about remembering one thing in order for you to become elevated by having the avyakt stage. If you imbibe it, you will very quickly and easily be able to remain stable in the avyakt stage. What is it? At present we are guests because we all have to return home via the subtle region. By considering yourself to be a guest, you will be able to remain stable in the high (mahan) stage. If instead of considering yourself to be a guest (mehman), you create the slightest difference in this word, you will fall. What is that word? You have to consider yourself to be a guest, and not be influenced by praise (mahima). If you are influenced by praise, you will not be able to become a guest. If you consider yourself a guest, you will become elevated. It is a very slight difference: mehman and mahima (to be a guest and praise), but even the slightest difference brings about a lot of fluctuation.

What knowledge do you give to everyone? That of the trimurti. Just as you give others the knowledge of the trimurti, in the same way, keep the knowledge of three things with you. Renounce three things and imbibe three things. Only when you renounce these three things, will you be able to remain stable in the stage of the self and there will be success in service. What are the three things that you have to imbibe? Tyaag, tapasya and seva (renunciation, intense meditation and service) are needed in your dharna. Tapasya means the pilgrimage of remembrance, and a life cannot be created without service. There cannot be success in these two things without renunciation. And you have to renounce three things that become an obstacle in service. Firstly, never make excuses. Secondly, never wait to be told to do service. Thirdly, never wilt whilst doing service. Making excuses, waiting to be told. You have to renounce these three things. If you renounce these three things and you imbibe the three things, what will you become? You will become the form of your praise. Here in Abu also, what is the form of your praise, and in which form is there your memorial? Together with tapasya, is there any other form of a memorial? Those who have looked at the Dilwala temple carefully will remember it. The images are the embodiment of tapasya, they also have the third eye. Together with tapasya, there is also the memorial of being trimurti. Just as there is your memorial of being trimurti, become the same. Which is the third eye? That of knowledge; the third eye of knowledge is shown in the form of the memorial. The embodiment of tapasya and having the third eye of knowledge: only when you constantly have the third eye of knowledge can you become the embodiment of tapasya. If the third eye of knowledge disappears, you cannot have tapasya. This is why if you continue with dharna whilst

remembering the word 'trimurti', you will become like the praise that is sung of the shaktis. The influence you have will then be visible. At the moment, it is incognito. Why are the shaktis still incognito? Because until now, your self-respect, your service and your greatness are incognito even to yourself. Because it is incognito to yourself, it is incognito to the world also. When it is revealed to you, it will be revealed to the world.

The festival of Shiv Ratri is approaching. You must celebrate it with even greater pomp and splendor now. You must give everyone the introduction with a lot of zeal and enthusiasm because the children's introduction is included in the introduction of the Father. When children give the Father's introduction, then the Father also continues to give the introduction of the children, visions of the children in a subtle form, to all the souls. So, at this time of Shiv Ratri, show some newness. What newness will you bring? Until now you have been giving lectures according to your capacity of yoga and power, but now you have to give lectures specially in the form of a shakti. What are lectures given by the form of a shakti? To challenge people. How will you challenge them? Give them the recognition of time even more greater force and tell them again and again that this task of the Father is not going to continue for long. You have lost some time already, now do not lose the little time that remains. Give the recognition of time with such force. Nowadays, scientists are creating such bombs that as they sit at their own place, they are able to direct the bombs far away to wherever they want. However, the power of silence is greater than that of science. Just as they create bombs through science, in the same way, you shaktis now have to project bombs of silence. In the beginning, the shaktis constantly challenged everyone. Now, there isn't so much challenging done by you as there was in the beginning. Now you've become involved with expansion. By your being engrossed in the expansion, the challenging form has become incognito. Now become stable in the seed stage once again and challenge people. The seed can be planted in many through that challenge. Only if you remain stable in the seed stage will the seed of the recognition of time and the Father's introduction be planted in many souls. And what will happen if you do not remain stable in the seed stage but simply go into a lot of expansion? If there is too much expansion, there is no value. It will be wasted. This is why you must remain stable in the seed stage, in the remembrance of the Seed and then sow the seeds. Then see how easily the fruits emerge and how good they are. Until now you have made a lot of efforts, but there has been little instant fruit. Now make less efforts and show greater visible fruit.

Everyone has love, but you also have to show the form of love. In fact, you should always be in this stage. However, especially at Shiv Ratri, every child must consider himself to be in a bhatthi just as you used to have programmes for bhatthis in the beginning. In this way, each one of you must consider yourself to be in the bhatthi of the pilgrimage of remembrance until Shiv Ratri. Pay attention to having a totally avyakt stage and also to checking yourself. Then just see how great will be the effect of your avyakt stage. It isn't difficult, it is very easy. Even as you come into action, this bhatthi can continue; this is an internal stage. The internal stage has a greater effect. Do all of you have a meeting at amrit vela? Until now, such an atmosphere has not reached Baba. Even the residents of Madhuban have not yet given the proof of love. There are very few children from all over who have given the proof of love. Baba had so much love for the children. For how long did he give the practical proof of love? What did he give you? Do you remember? Even not considering his own health, what proof did he give? Not considering his own physical state, for how long did he continue to give a searchlight? For how long did he give the proof of love? You used to say that there will be an effect of this on the body, but did Baba stop to consider his body? This was the proof of his love. Now in return, children also have to give the proof of love. You have to perform the actions that Baba demonstrated to you. Just as Baba showed you about amrit vela whilst in the corporeal form, children should also do the same. For until now, the result has been that children try and satisfy their own heart and just wake up and sit there. There isn't that intoxication or awareness of being the embodiment of power. Instead of your being the embodiment of power, what has been mixed in? Laziness. So although children have a meeting, because laziness is mixed, and because the line is not clear, they are not able to have the experiences that they should have in the meeting. There is a mixture. If you start this here, when everyone

sees the Madhuban niwasis, everyone will start to do the same. Madhuban niwasis are specially loving and so they should specially sacrifice themselves. One always sacrifices oneself out of love. Achcha.

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