

Signs of a soul who is free from bondage.

Having stabilised yourself in the avyakt stage do you experience observing everything with the support of the vyakt (corporeal) form? Just as you enter a physical place, in the same way, do you experience yourself carrying out your task having entered a physical body? Do you have the experience of entering it when you wish and becoming detached from it when you wish? Do you have the practice of adopting it in a *second* and shedding it in a *second*? Just as you can take other physical things when you want and leave them when you want, in the same way, is the practice of shedding the awareness of that body and becoming soul conscious just as easy? Have you become the creators who can take the support of the creation when you wish and leave the support of the creation when you wish? Have you become free from bondage to the extent that you become detached when you want and loving when you want? That body is also a bondage; the body ties you in its bondage. If you become free from the bondage of the body, it will not create any bondages but you will be able to take its support whenever you want by considering it to be a support for a particular task. Do you continue to have such *practice*? How long does it take to renounce the consciousness of the body, that is, to become detached from it? Does it take a *second*? Does it always take a *second*, or does it sometimes take a long time and sometimes less? (Sometimes it takes less time and sometimes it takes more.) This shows that you have not yet become free from all bondages. To the extent that you are free from bondages, accordingly you will remain yogyukt, and to the extent that you become yogyukt, accordingly you will claim a high status in the life of liberation. If you are not free from bondages, you are not yogyukt either. Would such a soul be called a *master* almighty authority? It is easy to finish attachment to bodily relations and physical things, but it is a matter of effort to become free from the consciousness of the body. What bondage still remains? Just this: to become free from the consciousness of the body. You now have to *practise*, with great force, coming into the avyakt stage when you wish. You should consider it to be the same as when Baba is speaking having taken the support like now. Similarly, you perform action having taken support of the body. You have to be loved according to your stage of being detached. The more progress you make in becoming detached, the more you will progress in being loved by the world. In order to be loved by all, you first have to become detached. Even while doing *service*, while creating thoughts, you yourself should feel and others should also have the feeling that you are detached and extremely loved. The more detached you yourself are the more you will be able to make others loved by the Father.

What is the form of success in *service*? (Many ideas were given.) The form of success in *service* is that you will be able to make all souls have love for the Father, be co-operative in the Father's task, and make those souls powerful in their efforts. This is the form of success in *service*. These three *qualifications* should be visible in all the souls you serve. If even one of these three qualities is missing, there is a lack of success in *service*. Do you understand?

What is the one main thing you have to pay attention to, so that it is instilled in your actions, and through which you can put this form of success into a *practical* form? What is that aspect? It is very easy. You pay attention to and imbibe that which is difficult but you leave aside the easy things and imbibe them later. Do you know this? You think that it is not a big thing, and that it will happen; what happens then? While saying, "It will happen, it will happen", you forget about it. This is why you are not able to imbibe it. So what is that one aspect? If you imbibe that one aspect, you can become an embodiment of success. (To be a detached observer.) Yes, that's right. Today, BapDada has come to tie you with the rakhi of the stage of being a detached observer. If the rakhi of being a detached observer (saakhi) remains constantly tied, there will very quickly be success in *service*. A task that at present takes one month will not take even one hour. You have to tie this rakhi of being a detached observer. You tie the rakhi of *purity* on others, but today BapDada is tying the rakhi of being a detached observer on you. The more you remain a detached observer, the more you will become an image that grants visions in a practical form. Because of being a detached observer to a lesser extent, you become an image that grants visions in reality to a lesser extent. This is why you have to practise this. What practice? To take support one moment and to become detached the next. To increase this practice means to bring time and perfection close. So what effort do you

have to make now? You have to bring the time and perfection close.

There is one other thing that you have to pay special attention to: In order to keep your *record* good, you must give *regard* to everyone. The more *regard* you give to everyone, the more you are able to keep your *record* good. To give *regard* to others means to create your *record*. If you give less *regard*, you are putting a weakness into your *record*. This is why there is a need for this main aspect. Do you understand? Just as to become a helper in the yagya means to receive help, in the same way, to give *regard* means to receive *regard*. You give regard in order to receive it. When you give it once, you claim the right to receive it many times. It is said: Give love to the younger ones and *regard* to the older ones. However, to give *regard* to everyone considering them to be elders is the way to receive love from everyone. This is something that is worth paying special attention to. It should be "You first" in everything. You must bring about this attitude in your drishti, words and actions. The more you say, "You first" the more you will be able to become equal to the Father of the World. What is the meaning of being equal to the Father of the World? Firstly, it is to become equal to the Father of the World now, and, secondly, when you become a world ruler, you will be called the father of the world. The world ruler is the father of the world. So, you will become the father of the world and you will also become equal to the Father of the World. Through which aspect? By saying "you first". Do you understand?

By being humble, you will be able to become a practical example. By being humble you will be able to renew the world. Do you understand? In order to imbibe such a stage, you have to have the rakhi of the stage of a detached observer tied. When you return from here having had the rakhi of being a detached observer tied, the *service* of rakhi will be done successfully. Do you understand?

BapDada meeting a group:

Are you holding a conference? What is the meaning of a conference? A meeting of all souls. Whom will you make all the souls meet? The Father. What is it the time for now? The time for perfection is coming close. According to the present time, success is already fixed, just as you were inspired to make effort in the same way a cycle ago. It isn't that you make effort today, and you will receive the attainment of that some time in the future. No; you make effort now, and you receive the attainment now. Are you making such effort? When you yourselves become embodiments of attainment, you will be able to make many souls attain something. If you yourselves are not embodiments of attainment, how would you be able to make other souls attain something? If you do not enable them to attain something now, when will you do it? You were told that you must finish the words "some time". You should say "now" in every aspect. You have to bring about such a transformation in your words, thoughts and deeds. You must not have it in your thoughts that you will do it at some time, or that it will happen at some point, no. "It will happen now." You have to bring about this transformation; only then will there be success in *service*. If you yourself say, "It will happen at some point", your subjects will also say, "It seemed very nice; we will do it at some point." Or, "It will happen at some point." Those who leave everything for another time become the subjects of the later period. Now, you have to create the subjects of the first period. In order to create subjects of the first period, you will have to renounce being delicate. Renounce moving along with delicacy (*naaz*) and continue to move along while understanding the significance (*raaz*). Carelessness is being delicate. The more *raazyukt* you remain (one who understands the significance of everything), the more the nature of being delicate will be removed. Do you maintain the one form of spirituality all the time? Instead of changing your form, you have to shed the consciousness of the body. You have to maintain this *practice*. If you have the practice of shedding the awareness of your body, you will be able to renounce changing your form. To be *regular* in your study is a main aspect; and, in that too, it is not just in attending class, but in every aspect. The more *regular* you are, the more of a *ruler* you will become. So, what do you have to do? You have to be *regular* in all aspects. From the time you wake up at amrit vela, you must be *regular* in your every thought, word and deed. Not even one word should be wasteful. When important people of this world give a *speech* their words are *fixed*. You are also the most important of all people. So your words should also be *fixed*. They should not be *mixed* with Maya. Those who are *regular* in such a way have success in their *service* guaranteed. While carrying out every task for the conference, you must not forget that you are the images that grant visions in front of the world. When you become images that grant visions, others will automatically have a vision of BapDada through you. That will happen when you make yourself a practical example of gyan and yoga. The more you make yourself a practical example, the more you will reveal

the Father. Achcha.

Blessing: May you have pure and positive thoughts for the self and by thinking about your own subtle weaknesses transform them.

Simply to *repeat points* of knowledge, to listen to them and relate them to others is not having pure and positive thoughts for the self. Pure and positive thoughts for the self means to think about your subtle weaknesses, your trivial mistakes, and to finish them. To transform them is to have pure and positive thoughts for the self. All the children churn knowledge very well but to *use* that knowledge for yourself and to become an embodiment of knowledge and transform yourself – it is for this that you receive *marks* in the *final result*.

Slogan: Remember Karankaravanhar Baba at every moment and there won't be any arrogance of "I".

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