

Show Future from Your Features

Do all of you have constant love? BapDada has constant love for the children and is co-operative with them. Just as He has constant love and is co-operative in all forms and in all ways, do the children have constant love and are they co-operative in all forms and in all ways, in the same way as the Father is?

Those who have constant love and are constantly co-operative are those whose love is not broken away from the Father for even one second. Not a single thought or a second is spent being unco-operative with the Father. So, do you consider yourself or experience yourself to have love and to be co-operative to this extent? You can see the proof of love in the practical example of BapDada's love. The proof of love is visible in the practical example of the children who are equal to the Father. The love of a soul who has love for another cannot remain hidden. No matter how much you may try to hide your love, that love can never remain incognito. The love is definitely revealed in one way or another; either through your activity or through your face. So look at your face in the mirror: Is the image of the Father, for whom I have love, visible through my face? Just as you look at your face in a physical mirror, in the same way, do you look at yourself in this subtle mirror at amrit vela every day? From the characteristics of a soul, you can know the aim of that soul. And, whatever is someone's aim, his characteristics are naturally according to that aim. So, to what extent do you reveal in a practical way your aim through your characteristics? Do you check yourself? Can you show souls their future or your future through your own features? It is a common thing to reveal the features through lectures, but the uniqueness of alokik souls is to show the future through the features. Do you check in the mirror to see if your features have become like this? When people look at the physical decoration on your face, their attention will, first of all, be especially drawn to the bindi. In the same way, when everyone sees such decorated images, that is when they see those who stabilise themselves in the form of a dot, that is, those who are decorated with this dharna, when everyone sees such decorated images, where is their attention drawn? Towards the soul, the dot, in the centre of the forehead. Similarly, when any souls come in front of you, their attention should be attracted towards your imperishable tilak. That will only be possible when you yourself constantly wear the tilak. If you yourself do not wear the tilak, then others will not be able to see your imperishable tilak.

Those who fulfil the responsibility of love or those who have love in the intellect; such children who fulfil the responsibility of love will have the attainment of all the happiness in the world for all time. All the other children are made to sit in the land of liberation, whereas those who fulfil the responsibility of love are made to attain the fortune of the kingdom of the world. In fact, the souls of the entire world are Baba's children, but, whereas all the rest of the souls receive temporary happiness, those who fulfil the responsibility of love have attainment for all time. Apart from the children who have such love, no one has the part to attain all attainments through having all relationships. Baba also sings praise, day and night, of the virtues of the children who fulfil the responsibility of love. You put everyone else aside and offer everything to this One whom you love. This is the proof of love. So, apart from the children who constantly have love and are co-operative, all the other souls are put aside in the land of liberation. So, just as the Father is showing the practical proof of love, in the same way, ask yourself whether you have put aside from your intellect all other relationships and all the things that attract. Have you surrendered everything to Baba in all forms, all relationships and in every way? Other than giving co-operation to Baba's task, you are not giving your co-operation to any wasteful task for even one second, are you? If you have love, that is, if there is yoga, then there is also co-operation. Wherever there is yoga, there is also co-operation (sahyoga). If you have yoga with the one Father, then your co-operation is also with the One. To be yogi means to be sahyogi (co-operative).

From your co-operation, you can check your yoga, and through your yoga, you can check your co-operation. If you become co-operative to any wasteful actions, then are you constantly co-operative with the Father? Do you perform every action whilst keeping in your awareness the first promise you made to the

Father? You children do not cheat in some cases like the bhagats do, do you? You say about the bhagats, that they are cheats. So, you also do not become cheat, do you? If you consider whatever is, "Yours", to be, "mine", and use that, then you are a cheat, are you not? To say one thing and do something else: what is this known as? You say that the body, mind and wealth are all "Yours". Since it is, "Yours", then how can you have a right to them? If you do not have a right to them, how can you use them for a task according to the dictates of your own mind? If you waste any treasure of your thoughts, time, breath, wealth of knowledge or even your physical body, according to the dictates of your own mind, then are you not a cheat? You become influenced by the sanskars of many births. Until when will this system continue? If you yourself do not like something, you should think about how the Father would like something that you yourself do not like. You would give to the one whom you love whatever is very much loved by yourself. So ask yourself: To what extent have you become the one who fulfils the responsibility?

Do you constantly move along whilst considering yourself to be the highest and the holiest? Every word and every action of those, who move along considering themselves to be the highest, would also be just as elevated as the Father is the Highest on High. You sing the praise of the Father: His name is elevated, His land is the highest, and His activity is the highest. So those who are the highest should also constantly maintain their highest name, and remain busy in their highest land and highest activity. They cannot perform any low actions. Those who become mahatmas (great souls) never bow down in front of anyone; all others bow down in front of them. Only then are they called the mahatmas. The great, most elevated souls selected by the Father, who are even more elevated than the mahatmas of today, those who have a right to the kingdom of the world, who have a right to the inheritance of the Father, who are world benefactors: would such souls bow down in any situation or would they bow down to the different, attractive forms of Maya? The souls of today who are called the great souls have copied you elevated souls. So, such elevated souls cannot bow down anywhere, in any way. They are the ones who make others bow down, not the ones who bow down themselves. No matter how forceful Maya is, they will not bow down. In this way, have you become those who constantly make Maya bow down? Or, do you also sometimes bow down? If, from now, you stabilise yourself in the stage of constantly making others bow down, if you fill yourself with such elevated sanskars, only then will you claim such a very high status, that subjects will bow down to you in the golden age with respect, and beggars will bow down in the copper age. Even the bhagats continue to bow down in front of your memorials. If you do not finish the sanskars of bowing down in front of Maya now at this time, if you have even a little sanskar of bowing down, then you who bow down will constantly continue to bow down in front of those who make others bow down. What aim have you kept: of bowing down or making others bow down? Would you call those who bow down to the situations created by themselves the highest? Until you become the highest, you cannot become the holiest either. There is the praise of your future memorials: completely viceless. This is known as being the holiest. To be completely viceless means not to be attracted by any vice to any percentage nor to be influenced by it. If you are influenced by any vice to any percentage, even in your dreams, then would you be called completely viceless? If you have any such dreams or become influenced by vices in your thoughts, then it would be said that you have not gone beyond the vices. Have you become completely pure and viceless or are you still becoming that?

Will you become that when the last bugle is blown? The praise of such souls, who do not stabilise themselves in such a stage over a long period of time, is also for a temporary period. Do not think that you will go fast at the end and attain this stage. No. Whilst maintaining the awareness over a long period of time, make your stage the holiest and the highest. When you create any thought or perform any action, first of all check whether your activity is as elevated as your name. What will happen if your name is elevated and the activity is degraded? You defame your own name. So, whilst keeping the aim of not performing any such action, imbibe such qualifications within yourself. You explain to others that if they accept anything that is contrary to knowledge, then they are not gyani, but would be called agyani. If someone does not follow a discipline accurately even once, then you say that he has done something that is contrary to knowledge. So, in the same way, ask yourself: If I have any ordinary thought, would I be called the highest? So your

thoughts too should not be ordinary. When your thoughts become elevated, your words and actions will automatically become elevated. In this way, make yourself the holiest and the highest and become completely viceless. There should be no name or trace of vice. When there is no name or trace of it, how would you be able to perform such actions? Just as in the future, there will be no name or trace of vice, in the same way, make yourself the highest and holiest from now. Then this will continue for many births. Achcha.

To those who have such an elevated name and who perform elevated actions, namaste.

*** OM SHANTI ***