

Promise for Transformation

How do you praise Madhuban? You call it the land of transformation. All of you have come to the land of transformation, the land of blessings. Do you experience blessings in yourself and in others? To come here means to receive blessings and to bring about transformation. What do you have to transform now? Before you leave here, you have to transform whatever weaknesses and particular sanskars that, from time to time, become obstacles. Only then would it be said that you brought about transformation. You arrive here with special zeal, enthusiasm and deep love, and so let the fire of your love become so intense here in Madhuban that all waste thoughts, weaknesses and all your old remaining sanskars are completely burnt in this fire.

Madhuban is called the great sacrificial fire (Maha yagya) of the knowledge of Rudra in which the horse is sacrificed. What does one do in a sacrificial fire? There is the sacrifice of everything. When you children wake up at Amritvela every day, you create a sacrificial fire of love in which you sacrifice your weaknesses. However, this is the great yagya. To come to Madhuban means to come to the great yagya. Why is Madhuban called the great yagya? Because here, there is the fire of the love of many souls at the same time, and so you should take benefit from it. Just as you sometimes make a promise to yourself and you also have a thought, in the same way, do you make a promise to yourself in Madhuban? What do you think? Do you put such sacrificial offerings into the fire that they finish completely for the future? You should put the greatest sacrificial offerings, and not ordinary offerings, into the great yagya. Have you sacrificed the offerings into the fire of love of many souls all together? As you are returning from here, have you put in the sacrificial offerings or are you taking them back with you? Or, are you wondering which sesame seeds and which grains to offer? Do you check every time you come to the great yagya whether you have put any offerings in or not?

Have you surrendered them completely or are you going to take them back with you? Are the offerings sacrificed completely or do they still remain? You don't still think that they will be useful in the old world, do you? It happens that if a person is weak he would pull his hand back. If the person sacrificing something is weak, then because of the heat, half of what is being sacrificed would fall into the fire and half spills outside the fire. Here also, you wonder whether you should do it or not. "Will it be possible or not? Will I be able to do this or not?" You keep moving the hand of your intellect backwards and forwards. This is why you can't make the complete sacrifice; some things still remain and the offerings spill. When there isn't the total sacrifice, there isn't complete success. Then you think a lot, but do very little, and so you receive less fruit. At first, when you have little courage and your thought isn't powerful, there isn't that power in the actions you perform and therefore, there is very little fruit received. What do you do then? You spill half here and half somewhere else. So that doesn't bring any success, does it? What is the result of all of you? Were you successful? Were you able to make the complete sacrifice or did it spill out? For it to spill means these things still remain. Now, whatever you have thought about, you have to bring that about in yourself practically so that, as from today, the weakness will not emerge again. Do you have the courage to sacrifice them completely or are you lacking this? "What if destruction doesn't take place? If heaven doesn't come, will I reach there or not? What will people say?" Do not be clever in this way. This is the condition of everyone. You put your hand forward very easily, but when you feel the heat, you pull it back. You have the courage but when the slightest obstacle comes, you step backwards. What would become of such souls? You know about liberation and salvation, do you not?

If someone doesn't do this even whilst being knowledge-full, what would you say to this? If you take something back, what would become of you? What would you say if someone deliberately doesn't do this? Even whilst being the form of light and might, why are they not able to do this? What is the reason for this? OK, you have the knowledge intellectually; you also have the understanding of it; you know it, but you don't know how to put the knowledge into a practical form and merge it within yourself. You have the food and you also eat it, but it is one thing to eat it and another thing to digest it. You do not merge this within yourself; you can't digest it and so you don't get its juice and you don't receive any energy. If you just taste

something with your tongue, you won't be able to create juice, and so you won't receive any energy. Only when you merge it within yourself can you become an embodiment of power. If you don't merge it within yourself, you have only tasted it with your tongue, whereas when you merge it, you receive power. You experienced the sweetness by listening, you understood it; you understood it but didn't merge it and you didn't put it into a practical form. Only when it is revealed through your dharna and when you have created sanskars with it will the practical form of success be visible. What does it mean to be knowledge-full? To be knowledge-full means that every physical organ should be full of knowledge. You should know what you have to do and what you mustn't do. Will there then be any question of being deceived? Your eyes and attitude will not be deceived then. When the soul becomes enlightened with knowledge, all knowledge becomes merged in all the physical organs. Just as you are filled with energy by eating food and you are able to work on the basis of that energy, so you now have to merge knowledge into yourself. Make every physical organ knowledge-full.

You come here every year and you say that you will now do this. You return from here having made a promise. When will you fulfil this promise? What is the reason? Why is there a difference in what you think and what you do? What is the reason for this? You think of doing something completely, but you are only able to do it by half: what is the reason for this difference? You create many plans, you have a lot of enthusiasm and you make a promise with full understanding. All types of situations will come, but there is a difference between the understanding and the practical. What is the reason for this? If you go from here having sacrificed all your sanskars, then where do they all emerge from? Why do they return if you have sacrificed them? What is the reason for body consciousness and carelessness to return? The reason is that, just as after sowing seeds, you look after them carefully, so you go from here with the thought of sacrificing them, but together with the thought, you need to take care of it, and you don't take the care that you should. According to the time, you need to take the necessary care of it, but you sow the seed and then become careless. You think: Now that you have given it to Baba, Baba has to look after it, that it is Baba's duty now. You do not sustain it. You need to pay attention to your thoughts and words. Just as after sowing a seed, you water it so that it ripens, and you have to water it every day, in the same way, you have to revise the seed of your thought. You lack this and then you become free from any concern; you leave it up to Baba. What would you call those who are not concerned? They become those who love rest and comfort. You should not be those who have sanskars of loving rest and comfort, but those whose thoughts are filled with concern. There should be concern for each and every sanskar. The stain of something missing in even one aspect of your effort is visible as a very big stain. Then there is always the thought that even one small stain will reduce your value. Your thoughts should be in the form of concern. If they are not this, then there is carelessness. You say something, but you don't do it. At the end, you will have to put into a practical form the yukti given, but now the sanskars of rest and comfort of the deity stage are pulling you more. The sanskars of the confluence-aged Brahmins, which are of the embodiment of renunciation, are not in an emerged form so much. Without renunciation, you cannot create your fortune. To think, "Achcha, I will do it later. I will see about it later." are sanskars of one who loves rest and comfort.

One who says, "I will definitely do it now." are the sanskars of a Brahmin. In a worldly study, those who have concern for their study are the ones who pass, because they are even ready to lose their sleep. How can those who love rest and comfort pass? Are you still thinking about it or are you going to do it practically? You should be concerned, you should have pure thoughts, and have the concern to become perfect, the concern to remove your weaknesses and the concern to give practical instant fruit. Achcha.

Personal Group meeting: Just as you know the importance of BapDada very well, do you know just as well the importance of the confluence-aged Brahmin birth and the elevated part of you, the elevated soul? Just as the Father is so great, in the same way, those souls who have a good connection and a part with the Father at every step and in every divine activity are also just as great. By taking every step whilst knowing this greatness very well, you automatically attain multimillions at every step, because everything depends on your awareness. Does your awareness constantly remain powerful and elevated or is it sometimes great and

sometimes ordinary? Whatever someone is, he always conducts himself whilst being aware of who he is. It isn't that he is sometimes aware and sometimes unaware. In the same way, since you are the elevated Brahmins, since you are the most elevated souls of the world and the special actors, why does the awareness of the form of this last birth, of your position and of your occupation sometimes remain special and sometimes become ordinary? Why is there constant fluctuation? Do you know the reason for this? Since your original form and your birth are so elevated, why do you forget the greatness of your life and your birth? You can only forget when you create another form to play a temporary part. Because that is not your original form, there is always awareness and forgetfulness. But why do you forget here? Because of body consciousness. Why is there body consciousness? You have known about all these reasons for a long time, and yet, even whilst knowing this, you are not able to find a solution. This is because you lack power and determination. You have even known about this for a long time, so why are you still not able to find a solution? Because of experiencing the same thing again and again, transformation should be easy and for all time.

In a worldly way, you can tell when there has been damage and when the result hasn't been good because of it. Once you have been deceived, you ensure that you look after yourself. You don't allow yourself to be deceived again and again, do you? What happens because of body consciousness or because of being under the influence of a particular weakness? You have experienced this many times. If you allow yourself to be deceived even after having experienced this, what can one say? This proves that you do not conduct yourself in the awareness of your greatness. Why do you forget your greatness? What is the reason for this? It is because you do not seat yourself on the seat of the stage of a destroyer of obstacles, one who finishes all situations, and on the seat of your original stage and position which BapDada has given you at the confluence age. You get off your seat and come down again and again. By being seated on the seat, you are automatically able to maintain this awareness of your stage of self-respect. In alokik way also, when you receive the seat of an ordinary soul, your self-respect increases and you automatically stabilise yourself in that stage of intoxication. In the same way, constantly remain on your seat and you will be able to maintain your self-respect in your awareness. Do you understand?

To come off the seat means, instead of having remembrance, to become forgetful. Check that you remain on your elevated seat. By sitting on the seat, you are automatically able to transform your sanskars and actions. Do you understand? Words of weakness are not the language of Brahmin souls. So why do you use the language of shudras? You have the intoxication of your land and your language, do you not? Why do you forget your own language and use someone else's language? So now bring about this transformation. First of all, check yourself and then speak.

Set yourself on your seat and then create thoughts and perform actions. By sitting on this seat, you automatically receive the blessing of being elevated. So why do you let go of the seat that is blessed and labour instead? Then after labouring, you become tired and you become disheartened. Therefore, now adopt the easy method. Do you understand! Achcha.

*** OM SHANTI ***