

The Difference Between Having Knowledge From Souls And Knowledge From The Supreme Soul.

Do you constantly experience yourself to be swadarshan chakradhari? Do you just understand yourself to be this or do you also experience yourself to be this? One is to understand and the other is to put it into practice which means to experience it. The greatness of this elevated life and this elevated knowledge is to have an experience. Unless you have experienced everything, there is no difference in having knowledge from souls and having knowledge from the Supreme Soul. Souls are those who relate and explain to you the knowledge of the soul, but not those who give you the experience of that. Knowledge from the Supreme Soul gives you the experience of everything and takes you into the stage of ascent. Ask yourself: Have I experienced every aspect of knowledge? Are you those who understand it, those who listen to it or those who are an embodiment of experience? Do the many types of experience in your life make the soul knowledge-full and powerful? If you are not powerful in any particular point of knowledge, then you have definitely not become an embodiment of the experience of those points. This is because you have become those who understand it, those who explain and speak about it, but you have not become an embodiment of it by churning it. You especially relate seven points to souls in the seven days' course; keep those seven points in front of you and check: Am I an embodiment of experience of all these points? Or, have I just reached the stage of understanding some points? Or, is it just the stage of listening to these points? Seeing the result, BapDada knows that very few have become an embodiment of experience, because to be experienced means to be constantly beyond any type of deception, sorrow or conflict. Experience is the foundation for this. Is the foundation of your experience strong? If you are compelled by your own sanskars, the sanskars of others or the big and small obstacles of Maya, then it proves that the foundation of experience is not strong. Someone who is an embodiment of experience constantly experiences the self to be complete and doesn't consider any type of compulsion to be compulsion, but would consider it a means to make one strong in life. The stage of compulsion is a sign of some lack of attainment. An embodiment of experience is an embodiment of all attainments.

In the same way, when you experience waves of sorrow or are deceived, the reason is that you are not experienced in the different forms of Maya. One who is experienced would consider Maya to be a child without understanding. When a child, who doesn't have full understanding, does something, it is understood that the child doesn't understand anyway, that children are always like that. In the same way, children play games in front of those who are mature, that is, in front of those who are experienced. Someone who is an embodiment of experience would consider all the different games of Maya to be child's play. Others, however, would consider even a small obstacle of Maya to be like a mountain, and would always think that Maya is very powerful, that it is very difficult to conquer Maya. What is the reason for this? Lack of experience! Such souls would catch hold of Baba's words, but not understand the motive behind the words. They wouldn't have the support of their experience, but would take support of the words, saying, "Even BapDada says that to conquer Maya is not like going to your aunty's home" or "Maya is also an almighty authority", or, "We haven't yet become perfect; we will become perfect by the end". When you move along with such a support as these types of words, your support becomes weak and you constantly fluctuate. Therefore, do not take support of just Baba's words, but understand the motive behind the words. Let experience be your support. The reason for fluctuation is your lack of experience. You are called, "Master almighty authorities, the victorious jewels, swadarshan chakradhari, Shiv Shakti Pandav Army, easy Raja Yogis, great donors, bestowers of blessings and world benefactors.

However, when something to do with bringing benefit to the self comes up, when it comes to becoming a conqueror of Maya, what do you do and what do you say? You know what you do, do you not? You play very interesting games. From being knowledge-full, you become totally ignorant. Just as Maya is an innocent child without understanding, in the same way, you are influenced by Maya; you forget to be knowledge-full and become like innocent children. What do you say? "I didn't understand that it would be like this. If I had known about this earlier, I wouldn't have renounced everything. I wouldn't have become a Brahmin. I didn't know that I would have to face so much, that I would have to tolerate so much, that I would have to change myself in every situation, that I would have to die". To say this whilst being

trikaldarshi and knowledge-full is like being senseless and childish, is it not? But, why does all of this happen? Because you have not experienced the constant company of the Father. Those who have experienced the constant company of the Father cannot have such weak thoughts. There is even a memorial remembered today of the intoxication you had in the previous kalpa of being in the company of the Father. What is that? Even whilst being in front of the unlimited army, in front of the great mahavirs, what intoxication did the Pandavs have? That of the Father's company.

The unlimited army, that is, the various forms of Maya, are not unlimited in front of the Father's company. They have already been killed within a moment. Such intoxication is remembered even today. Mahavirs were not considered to be mahavirs, but corpses. Whose memorial is this? Of the experienced souls who are in the Father's company. This is why Baba said that those who are experienced are never deceived. They do not experience anything to be difficult. They do not feel anything to be something they know nothing about. Do you experience the memorials of the previous kalpa in practice or do you just speak about them? When BapDada sees the stage of the children in which they are unable to bring benefit to themselves or unable to transform themselves, and when they speak of their weakness as being something of great bravery, then Baba also understands that they are those who explain, but, as yet, without experience. Because of this, they are knowledge-full, but not powerful. They are those who listen and relate, but not those who explain after becoming equal to the Father. Those who are not equal are not able to face anything. They sometimes wilt and sometimes smile. Therefore, stay in solitude and remain introverted. Make yourself complete in having the experience of every aspect. The first lesson is of the Father and the children. Whose child am I? What have I attained? Become an embodiment of experience of this first lesson and you will easily become a conqueror of Maya. You stay in this experience for a short time and spend a longer time in listening and understanding. An image of experience means to be one who constantly has the experience of everything. Do you understand? You have become the children of the Ocean, but you have not experienced being an ocean, that is, you have not experienced yourself to be complete. Achcha.

To those who constantly remain introspective and cheerful; to those who consider every test of Maya to be as easy as pulling a hair out of butter; to such easy yogis who constantly experience the company of the Father; to all the images of experience, BapDada's love, remembrance and namaste.

BapDada meeting Didiji and Dadiji:

Whilst seeing the individual parts of all the souls as a detached observer, do you fluctuate and think, "Why is this the way it is?" What is the main difference between the maharathis and horse-riders? What is the sign of a horse-rider? The sign of a horse-rider is a question-mark, and the sign of a maharathi is a full stop. In any army, you would have the different levels of status: this one is the first number, this one is the second number. They receive a badge through which one can tell who is the first number and who is the second number. So, within the eternal drama, the warriors of the spiritual army do not get a badge, but they automatically attain a badge of their stage. It isn't that someone gives them a badge, but a badge is automatically given to them. The badge of a mahavir would be a full stop. Not just a stop, but a full stop! And the sign of the second number, that is, of the horse-riders, is sometimes a stop and sometimes a question mark. Mostly, they would have the sign of a question mark. From this, you should be able to understand what stage a soul is at. The badge is the sign of this. You are able to see this clearly, are you not? Day by day, souls will continue to give a vision of themselves. Even against their conscious wish, each one's level is visible according to their stage. Circumstances and situations will come in front of them so that, even if they don't want to reveal themselves, they will not be able to hide. As time comes close, the rosary will automatically reveal itself. Your stage automatically reveals your number. Do you have this experience? If you wish to move forward, you also receive that chance. If you are to claim a number at the back, circumstances and situations of such a nature will automatically come in front of you due to which, instead of moving forward automatically, you will come to a halt. No matter how much you want to, you will not be able to move forward; you would not have the strength to climb over the wall. The main reason for this is that you haven't continued to move along from having experienced every virtue, every power and every

point. Very few souls have experience as their foundation. The foundation of the majority of you is to see the gathering, to be impressed by the pure life, to move along considering this to be one support, to move along with the zeal and enthusiasm of someone's company, to continue to move along because someone has told you to, or to continue to move along with the support of knowledge because you like it. Those who continue to move on the basis of any of these things, become confused as they move along, because they don't have a strong foundation of experience. However, you have to claim a number. Even now, there are many who teach yoga but who themselves don't have any experience of yoga. They speak about what yoga is and what one can attain through yoga, but they only have a short-lived experience of a yogi life. They speak of the drama, but very few of them understand the significance of the drama and experience life with the support of the drama. This is what is visible, is it not? Even so, Baba says: I have to give My company to even such souls and take them with Me. The Father would of course fulfil His promise. However, you deprive yourself of the elevated fortune of the attainment of the confluence age. You will continue to move along with the lift of co-operation, but will deprive yourself of something that can only be received at this time, and at no other time, of the kalpa. Seeing such souls, Baba feels mercy and pity for them. Even whilst being the children of the Ocean, they only claim a right to bathe in ponds. To waste one's time in making little mistakes is to bathe in the ponds, is it not? Achcha.

Meeting groups:

Do all of you experience constant company? The main thing is to make Baba your Companion. If you make Baba your constant Companion, Maya will automatically leave you alone, because when she sees that you have put her aside and made someone else your Companion, she will move away. Be Baba's constant companion; do not step away for even one second. When your Companion is ready to fulfil the responsibility of companionship, why do you step away? There is also benefit. Would you ever let go of something that is beneficial? When you do not have the company of your Companion but do everything on your own, you find that it takes a lot of effort. Therefore, become introspective and go deep into this experience and you will have powerful experiences.

Do you constantly experience yourself to be happy? Just as an owner of physical treasures always has the intoxication of his treasure, in the same way, do you continue to move along whilst considering yourself to be full of the treasure of happiness? Does your treasure of happiness constantly stay with you or does it sometimes get stolen? If someone steals your treasure, your happiness would also disappear. To lose your happiness means to lose your treasure. Baba has given the treasures, but those who look after them are numberwise. These are your treasures and something that belongs to you personally is looked after very carefully. Even a tiny little thing is looked after so well. However, this is the greatest of all treasures. When you know how to look after it, you will remain constantly full. So, do you maintain your happiness constantly? Brahmin life means happiness. If you do not have happiness, you do not have anything. Pay constant attention and be aware of the path that takes away your happiness. Close the gate to that path and you will constantly have powerful experiences. Learn how to look after your treasures. The method to look after them is to pay attention. Make a vow to yourself to remain constantly happy. When you make a vow in front of others, it only lasts for a temporary period. However, if you make a vow to yourself, then no matter what happens, you would never break your promise. You have found the Father and the inheritance, so what else remains? Those who have such great attainment would have so much intoxication. To constantly be a conqueror of Maya means to remain constantly cheerful. If you have the balance of service of the self and service of others, then you will find that you don't have to labour so hard, but will receive greater success.

*** OM SHANTI ***