

21/10/2001 Madhuban Avyakt BapDada Om Shanti 30/04/83

The basis of becoming supremely worthy of worship.

All of you have reached Madhuban, the great pilgrimage place, from everywhere in order to celebrate a meeting. As a memorial of this great pilgrimage place, even now there are gatherings at all the other pilgrimage places. Even now you see and hear about the memorials of every elevated action of this time in the form of divine activities and songs. You elevated living souls see and hear about your images and divine activities. What elevated thoughts do you have in your intellect at such a time? You do believe that you were this, that you are this now and that you will become this once again every cycle, do you not? No soul, great soul, righteous soul or religious founder has the awareness or *knowledge* of "once again," whereas all of you Brahmin souls have such a clear awareness and *knowledge* of it that it is as though everything of 5000 years is just a matter of yesterday. You were this yesterday, you are this today and you will be this tomorrow. Therefore, the history of 5000 years is merged in the words "yesterday, today and tomorrow". Do you experience this easily and clearly? Do you think that someone else will be this? Or were you this and are this now? Do you have a vision of your real elevated life through the non-living images? Or do you think that those are the images of maharathis? Or are they of all of you? In Bharat they salute 33 million deities. If they don't worship them, they all at least praise the progeny of you elevated Brahmins who are to become deities and the progeny of that progeny. So just think how elevated the names of those who are the ancestors will be! And the worship of those ancestors will be so elevated. There is praise of 900,000. Before that, there is praise of 16,000 and before them there are the 108 and then the 8. And, even before that there is the dual-bead. It is numberwise. There is praise of everyone because you have all become the children of the Father, the Bestower of Fortune. It is because of this fortune that you are praised and worshipped. However, there are two types of worship. One is to worship with love according to the right method and the other is to worship just as a discipline. There is a difference between the two. So, ask yourself which type of worship you souls are worthy of. You were told earlier that some devotees perform worship out of fear so that the deities don't become upset. Some devotees even perform worship just for show. Some think that they have to fulfil the discipline or duty of devotion. Whether it is their heart's desire or not, they just have to fulfil that responsibility. They do everything considering it to be their duty. All become one of the four types of devotees in one way or another. Here too, those who are to become deity souls and those who call themselves Brahma Kumars and Kumaris are of different types. The *number one* worthy-of-worship souls constantly and easily move along with love and remembrance and service according to the right method, as yogi souls, and imbibe all virtues. They observe the right method and have success in all four *subjects*. The second *number* worthy-of-worship souls do not do everything according to the right method, but do everything considering it to be their discipline. They fully follow all four *subjects*, but not by being the embodiment of the attainment of success who do everything with the right method. They feel that they have to do everything as a discipline; that they have to do that. With this aim, they are continuing to move forward and experiencing attainment according to the discipline they are following. The love of the heart (of the number one souls) makes everything natural and easy, whereas those who do everything as a

discipline sometimes find it easy and at other times, difficult. They sometimes have to make effort and at other times they experience that love. The *number one* souls remain absorbed in love whereas the second *numbers* souls just have love. The third *number* souls for the *majority* of the time observe the four *subjects*, not with their heart, but just for show. They sit in remembrance with the motive of becoming well-known for that. They also do a lot of showy service. They even adopt a temporary form according to the time. However, although their head will be sharp, their heart will be empty. The fourth *number* souls do everything out of fear so that no one says anything to them, such as "This one is the *last number* soul", or "This one will not be able to continue", so that no one looks at them with that vision. They have become Brahmins and have renounced the shudra way of life but they don't want to be left out of either side. They don't like the shudra life but they don't have the courage to follow the Brahmin way of life according to the right method and so they are in the middle of the ocean out of compulsion. They continue to move along in this way out of compulsion and fear. In this way, they sometimes experience their life to be elevated and are therefore unable to let go of this life. Such souls are said to be the fourth *number* worthy-of-worship souls. Their worship is performed only sometimes and out of fear by devotees who are compelled to fulfil their responsibility. The worship of those who do everything for show, is not from the heart either but just for show. This is how they carry on. So, you saw all four types of worthy-of-worship souls. Whatever you yourself become now, so too, the golden and silver aged *royal families* and subjects will be created accordingly and the rosary of devotees in the copper and iron ages will also be created accordingly. Now ask yourself who you are. Or do you alternate between all the four types of souls? Nevertheless, you have become the children of the Bestower of Fortune and so you will definitely become worthy of worship. You become well-known, that is, those with elevated worship in the number up to 16,000. However, the 900,000 become a little worthy of worship up to the end, that is, up to the end of the iron age. So do you understand that all are worthy of praise. The basis of being worthy of praise is to become a child of the Father, the Bestower of Fortune. However, the basis of becoming worthy-of-worship is to have purity, cleanliness, truthfulness and honesty in all four *subjects*. BapDada also devotes flowers of love to such souls, that is, He considers such souls to be elevated. The family also considers such souls to be elevated and the world will also beat the drums of their wonder and worship them with respect. Devotees will consider such souls to be their special deities and merge them in their hearts. So have you become worthy of worship to this extent? Since He is the Supreme Father, not just the Father, He would definitely make you supreme too, would He not? It is not a big thing to be worthy of worship, but to become supremely worthy-of-worship is something else.

BapDada is also pleased to see you children. You have reached here out of love, because when there is love you don't experience anything to be hard work. You have now reached the *rest-house*. You have *rest* of both body and mind. *Rest* doesn't mean to go to sleep (sona - to sleep, gold), but you have come to *rest* in order to become gold. You have come to the land of divinity where you have the company of divine souls and into an atmosphere that makes you golden. Everything spoken here day and night is for becoming gold. Achcha.

To such constantly and supremely worthy of worship souls; to those who attain elevated success with the right method; to those who constantly become great and make others into great souls; to those who constantly experience themselves to be constantly and easily natural yogis, constant yogis and yogis who are full of love; to the most elevated souls, to all the children everywhere who have adopted a subtle form and are close, to all the children who are present and face to face in the corporeal form or the subtle form, BapDada's love, remembrance and namaste.

BapDada speaking to Didi and Dadi: All of you are supremely worthy of worship, are you not? Very good worshipping is taking place, is it not? BapDada is proud of the very specially beloved children. The Father is proud and the children have all secrets. The Father is always proud of the children who understand all secrets. Those who keep a *balance* of understanding all secrets (raazyukt), who are accurately linked in yoga (yogyukt) and who constantly use all virtues (gunyukt) constantly stay under the canopy of the Father's *blessings*. *Blessings* are constantly being showered. This shower of *blessings* began as soon as you took birth, and the shower of *golden* flowers under this canopy of protection will continue till the end. You are moving along under this canopy, are being sustained by it and will continue to remain under it till the end. You constantly have the shower of *blessings* of *golden* flowers. The Father is with you at every step, that is, *blessings* are with you. (To Dadiji) You have constantly been under this canopy. You have been tireless from the beginning and have received the blessing of being tireless and this is why it is as though you are doing everything and yet not doing anything. This is very good. You were given the crown of responsibility when Baba became avyakt. Baba taught this one (Didiji) together with sakar Baba, and Baba taught you in a *second* at the time of becoming avyakt. Baba taught both of you for your own different ways. This too is a *part* in the *drama*. Achcha.

At the time of taking leave at 6.30am:

All moments of the confluence age are a *good morning* because the whole of the confluence age is amrit vela. In terms of the cycle, the confluence age is amrit vela. So every moment of the confluence age is a *good morning*. So BapDada comes when it is *good morning*, and He also goes when it is *good morning* because when Baba comes, it changes from night time and becomes amrit vela. So He comes at amrit vela, and when He leaves it becomes the day. However, He only stays here during amrit vela. When it becomes day, He leaves and you all rule the kingdom as soon as it is morning, that is, when it is the day of the golden age, the day of Brahma. The Father would become detached, would He not? In terms of the old world, it is always *good morning*. It is always good and it will always remain good. This is why you can say good morning, good night or good day: everything is good. So *good morning* to everyone in terms of the iron age and *good morning* in terms of the confluence age and so *double good morning*. Achcha.

Question: What is the main *foundation* of Brahmin life?

Answer: Awareness is the *foundation* of Brahmin life. Constantly pay *attention* to your awareness. Your awareness should always remain powerful and you will always remain victorious. Just as breath is the *foundation* of the body, so too, awareness is the *foundation* of Brahmin life. Always have the awareness that this Brahmin birth is a special birth; it is not ordinary. You are the elevated actors with the highest-on-high Father. Therefore, no thought or word of an elevated actor can be ordinary.

Blessing: May you be a true tapaswi and server whilst keeping the *knowledge* of the whole tree in your awareness.

On the path of devotion, it is shown that a tapaswi does tapasya whilst sitting under a tree. There is significance in this. You children reside among the roots of the world tree. By sitting under the tree, you naturally have the *knowledge* of the whole tree in your intellect. So, whilst keeping the *knowledge* of the whole tree in your awareness look at the tree as a detached observer. This will give you intoxication and happiness and by doing this your *battery* will be *charged*. Then, while serving, you will also do tapasya at the same time.

Slogan: An illness of the body is not a big thing, but your mind should never become ill.

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