

Avyakt BapDada 11th November 1985

Today the master of all the deepaks, the One who illuminates and brings light to the world, is seeing the rosary of lights. Deepmala is really your memorial, so the Lord and Master of the lights is now looking at you, the true rosary of lights. The master is unique and the rosary is unique. People do not know the Master, nor do they know the rosary. If they were to recognise the master, they would also recognise the rosary.

The festival of the rosary of lights is a memorial of three specialities of yours. First, closeness - love is always merged with closeness. The rosary can only be created when the beads come close together, with love. Secondly, accomplishment - you are remembered as the deities who bestow. The third aspect is perfection - the lamp shines constantly and steadily.

You are the greatest in the world, the ancestors, and the worship worthy ones. Those who become the embodiments of remembrance are the ones who create the memorials. Have you become the embodiment of remembrance or are you still becoming it? If the flame has been lit, the darkness disappears. Is your flame shining, or flickering? No one likes a lamp that does not burn steadily - they would rather blow it out.

People like a holiday, because it is a day of rest and pleasure. You give a holiday to Maya and then all labour finishes, and the days of pleasure and celebration begin. You say 'hey God, come' and this brings true rest. They give out sweets, but Baba calls you his "sweet, sweet children" and congratulates you every day - he gives you love and remembrances, and this is the true celebration. To become the true rosary of lights is to celebrate. The meeting is the celebration.

You have come to the home of all pleasure. When the mind experiences pleasure, then every task brings nothing but pleasure. You have finished the burning of Ravan, so you have now come to celebrate Diwali - Ravan must be burned completely, before the festival of lights can take place.

Achcha. There has been an increase in the number of children, and as this will continue so a new system will have to be created. It has now been 17 years since becoming avyakt, that is 17 lessons are over. What more remains? Out of love for the children, Baba continues to take this temporary chariot and come into a corporeal form. 17 years is not a short time. There is a limit to both time and body. You use the word "avyakt" and yet your desire is to experience the meeting in a corporeal form. Why is this? Is it because it seems easier? Still, in order to fulfill the responsibility to new children, and to finish their complaints, BapDada continues to come. But on the 18th of January, the 18th year will begin. What happened in the 18th Chapter of the Gita? Everyone was ready. Have you completed all service? Now, become avyakt like the Father. Have you served in the subtle form? Now become avyakt, destroy all attachment, and maintain the consciousness of one, that is, become the embodiment of remembrance. This service still remains - the service of going on pilgrimage on foot has been done. BapDada will now celebrate the meeting with the children on a subtle level.

The children have a right to the murli, and to the meeting through the murli and through avyakt drishti. Both forms of meeting can give the experience of blessings. So now stabilise your consciousness in the subtle stage and experience all blessings through drishti. Otherwise in seeking to listen, you may miss the importance of drishti. The blessings that come through words, through the “magic of the murli”, are sometimes remembered, and sometimes forgotten. A blessing received through drishti, through “going beyond simply through one glance”, is a blessing of permanent transformation. So take on your avyakt form and claim all rights and blessings through drishti. Through this you will become the embodiment of remembrance and of power. So, through drishti learn the language of drishti. The task of establishment began simply through the magic of drishti, the language of drishti. Do you understand? Achcha.

BapDada smiles on seeing the rosary of victory, the rosary of lamps around his neck. Congratulations forever to the children who have all three specialities - who are constantly full because of staying close, being accomplished, and maintaining perfection. May your treasures stay with you forever. May you constantly be sweet. You are the ones who make others become sweet. With sweet words, and with sweet wishes in your heart, you sweeten the minds and lips of all others. So, blessings of constant sweetness.

BapDada is seeing the shining lights of all the children, including all those who are far away. The garland of names of each and every one is now around BapDada’s neck. The sound of each one’s heart has reached the comforter of hearts. And so to all the children who are here personally, and to the children who are close and yet far away: love, remembrances and namaste, filled with closeness, perfection, love, and accomplishment.

(dadis)

The more you stabilise yourself in the avyakt stage, the more you will experience all the bhagat souls invoking you. There should be special vibrations that you are able to send, through Baba, to fulfill the pure hopes and desires of those bhagats. At the end, those bhagat souls will also see you, their worship-worthy souls, in a clearly revealed form together with the Father, and they will say: “yes, these are our special deities”. You have the stage of one strength and one support. Those who become the special deities have one support both in faith and in service, and are strong in all relationships. There are also bhagats who are unshakeable in their remembrance of their special deity. Your special Gods and Goddesses will be revealed together with Baba, and you must give your bhagats the return of their remembrance. It will be from Baba that they will receive, but you will be the instruments responsible for that. When Brahma Baba had reached perfection, everyone would naturally feel they were receiving blessings from him, as he walked and moved, as he looked. In the same way, as you walk and move, experience fulfilling souls through the Father. There will be no need to say anything.

Now you must reach the stage of granting visions - be the image that grants visions. In the beginning, as you walked and moved, you saw the image that granted visions - you did not see Brahma, you saw Krishna. You fell in love with Krishna, not Brahma. Brahma disappeared and Krishna was seen, and that is why you came running here. So when they say that Krishna abducted everyone, it is true, because you saw Brahma as Krishna. This was the form that gave

you intoxication and made you come running. It was the visions that made you renounce everything.

Visions in bhakti are just for seeing, but when there is a vision in gyan, there is also the experience of attaining. “Krishna belongs to me”, “we are the gopis” - this was the intoxication that initiated the beginning: “we are those ones - those are our images”. Let this intoxication grant visions for service now. As people listen, they are influenced, but there is no transformation. They say “good, good” but they do not become good. But when there is attainment through visions, they will not be able to keep from changing.

As all of you have become, so too, as you walk and act, give visions of your angelic form. Not just those who give lectures, but let all of you be seen as the images that grant visions. Many give lectures, but all of you are the ones who give the experience. Those who are able to do this are the ones who move ahead. You cannot give an experience simply by conducting classes. Even as they hear classes, they continue to desire an experience. So now change the lectures and start giving that experience, and only then will they realise that these are the people of God. The “people of God” means the ones who are totally detached and unique.