

**Stay in the self-respect of being an ancestor and a worthy of worship soul
and sustain everyone with your mind, by giving sakaash to the whole tree.**

Today, BapDada is looking at all His souls everywhere who are the ancestors and worthy of worship souls. You consider yourselves to be ancestor souls, do you not? Where do worthy of worship souls live? Bring your tree in front of you and look at where your place is in that. You know that the place of you ancestors is at the roots. You are in the roots of the tree and also in the trunk. So, the whole tree receives sustenance through the roots. You are the ancestors who sustain and give sakaash to all the branches, twigs and leaves of the whole tree. As well as being ancestors, you are also worthy of worship. Even the *last* leaf receives sakaash through the trunk. Do you experience yourselves to be those who give sakaash to the whole tree? Do you have the intoxication of being the ancestors who give sakaash to all souls who are the branches, twigs and leaves? Just as Father Brahma is said to be the *great-great-grandfather*, so you, his children, his companions are also *master great-great-grandfathers*. Souls of the whole tree are attracted to you ancestor souls. You ancestor souls sustain them with your powers. The Father sustained all of you ancestor souls; how did He do that? With all the powers. Similarly, in terms of you being the ancestors, you are the ones who sustain them with the powers. Nowadays, you can see that all souls are unhappy; they are calling out to their own special deities: "Come and protect us! Give us peace! Give us power! O oceans of forgiveness, ancestors, sustain us!" Can you ancestor souls hear this sound in your ears? Do you have the experience of being their ancestors? Look at the whole tree - because all the souls of other religions are the branches and twigs of the tree, they too look at you with that vision. You are their ancestors too. Whenever you meet souls of any religion, do you consider them to be the branches and twigs of your own tree? When they meet you, they consider you to belong to them. Those souls have the feeling of you belonging to them and they should have that feeling. Do you have that much intoxication and feelings of mercy within you? They are crying out in distress: "Have mercy!" So, now, according to the time, all of you ancestor souls have to sustain them through your minds with the powers. They need this now. To the extent that you maintain the intoxication of being an ancestor, to that extent those souls will be sustained by you. Generally, in lokik life too, one is sustained by one's elders. They are the ones who provide and make arrangements for food and drink for one's body and the education which is one's *source of income*. Just as the Father has sustained all of you children with different powers, in the same way, it is your duty to sustain all the branches, twigs and leaves of the whole tree. Do you ancestor souls have such enthusiasm? Do you have the intoxication that you are also the worthy of worship souls? Look within the whole drama, no great soul or founder of a religion is worshipped with discipline in the same way as you souls are. Your worship is according to discipline: doing your arti (form of worship with deepaks on a plate) and offering bhog - no one else is worshipped in this way. The way you are remembered and the way your praise is sung are also according to discipline. No one else is remembered in this way. So, as well as being ancestors, you are also worthy of worship. No one else in the whole *drama* is worshipped or remembered in the same way as you are.

So, seeing you worthy of worship and ancestor souls, BapDada is so pleased. The song is repeatedly being played in the Father's heart: Wah My ancestors of the whole tree and worthy of worship souls! Wah! Nowadays, BapDada wants to see all of you children in the form of your self-respect, of being equal to the Father, complete and perfect. For that, you children have to keep paying attention to one thing. BapDada has seen that, although all of you children are making very good efforts, each one of you has to *add* the word "sada" (constantly) to those efforts. You have to pay *attention* to this. BapDada is asking you children: Just as BapDada sees all of you children in the form of your elevated self-respect, in the same way, do you also consider yourselves to have such elevated self-respect?

BapDada saw that even you children now want to go to your kingdom. You continue to sing the song in your minds: "We now have to return home. We now have to return home. We now have to make the *return journey*." For this, BapDada has also told you earlier: Keep yourself *busy* doing one type of service or another all the time. BapDada has seen that all of you children still have the interest and the zeal and enthusiasm in doing service. BapDada hears very good service news. However, in order for you to make progress at a fast speed, BapDada is especially drawing the *attention* of you children: Do not serve just with words. When you are doing service, do three types of service at the same time: give sakaash with your mind, give this knowledge with words and in deeds, that is, in connections and relationships, do such service with your face that that also

creates an impact in the service you do at the same time. Do three types of service at the same time, because souls now want there to be some difference in service - that something should change. So, can you do three types of service at the same time? Can you do it? Do you *check* that, when you are serving with words, service is also taking place through your mind and your deeds? That is, is service taking place through your relationships and connections? Do they take place at the same time? Those who feel that they are doing all three types of service at the same time, raise your hands! You do all three types of service? So, now, *attention please!* Not sometimes. What happens? You do service, but let there also be contentment within yourselves and with your companions, because the fruit of service is contentment and happiness. Therefore, each of you *check*: you did service, but as you were told earlier, there is happiness in doing service when you, yourself, your companions and the atmosphere are in the *vibrations* of contentment. You have been told of three things in particular for success in the service you do. You must be remembering them. Firstly, service means the consciousness of being an instrument (nimit bhav). Secondly, pure feelings (bhavna). Thirdly, pure and sweet words. Intention (bhav), pure feelings (bhavna) and nature (swabhav). When all of these are together in the service you do, you, yourself, will then be content, your companions will be content and those whom you serve will also continue to move forward. Those who have the consciousness of being an instrument will forge a relationship with the Father. If there isn't the consciousness of being an instrument, they won't come close to the Father. So, whenever you are doing service, *check* whether your intentions, feelings and nature are accurate. Nowadays, BapDada has seen that the main thing is: wherever each one of you goes to do service, *check* whether your companions remain content. Success in the service you do is to receive the fruit of contentment and happiness. As well as this, BapDada is giving a signal for one thing: while walking and moving along, and while being in a gathering, there is always someone or other with you when you are doing service, and so look at one another as a soul. You do look at one another as a soul, you practise that too. However, when you look at that soul, do you see that soul in the form of his *original* sanskars? Or, do you also see the *mixed* sanskars of that soul? You have *passed* when it comes to seeing others as souls, but with which sanskars do you see those souls? Do you form *connections* with those souls with their *original* sanskars? Or, do the present sanskars also come in front of you? So, the Father says: From today, first of all see anyone as a soul, but see that soul in his form of his *original* sanskars. All the things that sometimes happen among yourselves will not then happen. At present, you look at souls, but whatever the present sanskars of each soul are, they also appear to you. Therefore, there is a gap in the perfect stage that there should be with one another. So, see each soul with his *original* sanskars. Then, the obstruction that comes in the gathering will finish.

This Brahmin family is an elevated family. There is great praise of the family. You will not find this Godly family again and again. You only find this Godly family once in the whole cycle. Throughout the whole cycle, you will not find such a huge family. To know the speciality of this family and to move along with the family is also a huge *subject*. You have been told earlier too that the *foundation* of this knowledge is faith, and that there are four things in this faith: The Father - Dada is included in that then faith in this *knowledge*, faith in the drama and faith in the family. You are those whose intellects have faith, and so you become easy effort-makers. Just as you have faith in BapDada, so it is also essential to have faith in the family. What do you do when you are *packing* something? You make it *tight* on all four sides. If you do not make it *tight* on even one side, it would rattle. In the same way, the Father, this *knowledge* and, within this *knowledge*, the *drama* in particular and the family. If all four things are not strong, there will then be obstacles. You will then have to pay *attention* to overcoming the obstacles. Therefore, recognition of the family, love for the family, understanding one another: these are absolutely essential.

Each of you is an ancestor, you are worthy of worship and so you have to put these things into yourself and your companions. No matter what you are, you are numberwise. However, the special task of the Brahmin family is to give blessings and to receive blessings. Some children say: Others get angry. How would they take blessings? They would not take blessings; they would get angry. BapDada says: OK, if, because of their sanskars, they are giving bad wishes, and you wish to give them blessings, but, because they are giving bad wishes... If they are giving bad wishes, who is the one who is taking them? Is it you or the other person who is taking them? They are the ones who are giving and you are the one who is taking. So, why did you accept their bad wishes? If you look at souls in the form of their *original* sanskars, you will have mercy. Keep yourself *safe!* Do not take their bad wishes because you are the one who takes. Do not give and do not take those.

BapDada is now giving you *homework* for today and until the next time that Baba comes. Whenever you look at another soul as a soul, do not see that soul in the form of his present sanskars. When you say “soul”, then see that soul in the form of his original sanskars. When you form a relationship with that soul or look at that soul, then look at that soul with that vision. Then, these obstacles that come, which do not allow your efforts to become intense, will not come. If you now change your attitude and vision, the situations will then all finish. In whatever situations you see souls, BapDada has told you earlier too, it is also the constant duty of each one of you in the Brahmin family to give good wishes and pure feelings and also to take good wishes and pure feelings. Look at souls with those sanskars and move along in that way. Baba will tell you one more thing. You were told this earlier too. Sometimes, in a gathering, you become attracted to par-darshan (looking at others), par-chintan (thinking about others) and par-mat (following the dictates of others). Now cut out these three “pars” and keep one “par”, and that is “par-upkar” (to uplift others). You have to uplift others. You are those who uplift others. The nature of Brahmins is to uplift others. Do not look at others; cut out that “par”. All of those three cause a huge loss. This is why you must constantly remember your self-respect: The self-respect of myself, a Brahmin soul, is to uplift others. In the next *season*, BapDada wants to see this transformation in each of you children. Is it possible? Raise your hands! You are all good at raising your hands! So, what are you going to do? It is good. BapDada is giving congratulations. Continue to draw the *attention* of one another. What are you going to do? Every night, before going to sleep, before saying: *Good night* to BapDada, give Baba your whole chart of whether you did anything good or bad. Give your chart of whatever you did, empty your intellect and then say: “*Good night.*” Say: “Good night” to the Father and go to sleep in remembrance of the Father. You will then sleep very well. First empty yourself, do not keep anything in your intellect. When you give your whole chart to the Father, you will not need to go to the land of Dharamraj. The Lord becomes pleased with an honest heart. So, you have been given *homework*. Firstly, you can do service while walking and moving around in your form of an ancestor and being worthy of worship. The Father saw that daughter Janak, even though her health was not good, gave sakaash with her mind to the service in Karachi. Whoever may be instrumental for that, this one did it *practically*. Souls there received sakaash, and they are moving forward with enthusiasm. So BapDada saw such a *practical example*, and so all of you can also do that. You can enable waves of happiness to reach those who are unhappy, to those who are crying out. Your devotees are calling out to you: “When will our deities come and have mercy?” You are not able to hear it but the Father can hear it a lot. They are calling out to all you special deities. You don’t know who your devotees are, but the devotees know. They are calling out. Each of you Brahmin souls has devotees. Some of you may be a little slack or clever; you also have devotees. You are sitting among the roots and so you have the *part* of giving sakaash. So, now, increase doing service with your mind. The *busier* you are, the more you will remain free from obstacles. You can do this, can you not? You know how to serve with your mind, do you not? Do you know? Those who know, raise your hands! OK, put your hands down! You know it. OK, those who continue to do it *practically* every now and then, raise your hands! You continue to do this? OK. Do you do it *regularly* as a discipline, or only sometimes? If you are only doing it sometimes, then make it *regular*, and if you are doing it a little, then increase it because the foundation of the whole cycle is the fruit of the service you do at the present time. Whether you become worshippers or those who claim a kingdom, the foundation of both is the service you do at the present time, your stage of the present time, your words of the present time and your relationships and connections of the present time. This is why BapDada wants that, next time, when He comes for the first meeting... You must be thinking that the Father has asked: Until when will this continue? This means that you have to remain *ever-ready*. This is why everyone’s *result* will be taken at the first meeting. The *percentage* needs to increase from what it is now. In fact, BapDada has been saying from the beginning: If you are going to do it, do it now. Not at some point. You sing a lot of songs of “sometimes” to BapDada. You sing many very good songs, but BapDada does not like songs of “sometimes”. He likes songs of “abhi abhi” (right now). An instant donation brings great charity. So, do you understand what you have to do for next year? Achcha.

BapDada is pleased to see the children everywhere, because BapDada does not wish to do anything alone by Himself without you children. This is why He continues to invoke you children everyday. Intense effort-maker children, sweet children, lovely children, now let’s go!

All of you children from everywhere, whether you are sitting personally in front of BapDada or wherever you may be sitting, all of you are remembering the Father. So, who is the Father remembering? He is remembering

all of you children everywhere because, for every child, the Father has the hope that each child definitely has to become equal to the Father. The Father has the hope in each child, although He knows that you are numberwise, that all of you have to become complete according to your *number*, do you not? Baba also sees the effort of each one according to what each one of you is doing. The Father feels a lot of love. When you make effort, He feels a lot of love that you should become free from labouring. Become lost in love. The more you become lost in love, the less effort you will have to make. Also, when BapDada asks you to raise your hands for having love for the Father, all of you raise your hands very high. The Father accepts that you have love for Him, and the *majority* of you have *passed* in the subject of love, but when you become caught up in situations, you forget the Father.

Multi, multimillion-fold love, remembrance and affection from the heart of BapDada to all of you children everywhere. To everyone, to all of you children who are the masters, the Father is giving hundreds and thousands of greetings. Fly and continue to make others fly. Achcha.

Blessing: May you be incorporeal and use all your ornaments with your own stage to overcome all adverse situations.

Those who keep all their ornaments with them can never have any arrogance of their bodies. To be incorporeal and to use all your ornaments is to be Manmanabhav and Madhyajibhav. When you are stable in your own original stage, you can easily overcome all adverse situations. Then, all your different, old types of nature will finish by doing this. When you see the intentions of yourself, the soul, all things to do with a conflict of nature will finish. You can then develop in yourself the power to face all situations.

Slogan: Just take one step in your mind and the Father will take one thousand steps of giving co-operation.

Avyakt Signal: To remain constantly cheerful, be easy-natured and tolerant.

Those who do not look at their own past or the past of others and who put a *full stop* in a *second* are easy-natured. From their easy natures, you can see the practical sweetness and cheerfulness in their eyes, their faces and their activity. Those who have the stage of being easy-natured will also make others easy-natured. To be easy-natured means that whatever you hear, see or do has to be essenceful and that you only select the essence.

***** OM SHANTI *****