

## UNPUBLISHED AVYAKT VANI, 22.04.1992

Om Shanti.

Do you remember the Supreme Father Supreme Soul Shivbaba?

Today BapDada is looking at the gathering of his companions, helpful in service [and] benefiting the world. He is looking at the souls, instruments in the elevated fortune of service. He is looking at the souls worthy of receiving the *golden chance* of service. He is looking at the special souls who receive the direct fruits of service. He is looking at his special arms in all kinds of service. Do you remember so much intoxication, the special fortune that you have received or do you become engrossed in service? If anyone becomes engrossed in anyone [else] or if he doesn't remember anything, he remains immersed in the *love* for service or in the Father's *love*. You do remain immersed, but do you souls, who remain immersed in love, meaning in the Father's *love*, just remain an instrument in service or do you become immersed in service? What do you do? It isn't that you become so immersed that you forget your sense, do you? It is because the souls who are instrument teachers have [received] an *extra lift*. They become instrument teachers very quickly according to the *drama*. Some become instrument servant teachers within three years, some within eight years [and] some within ten years. Who has [received] this *lift*? [It is] you all, isn't it? Do you especially *use* the benefit of this special *lift* or *extra* fortune for your self-progress? You certainly have heard many *points*. If anyone [among you] is asked, who is called a worthy teacher or an ideal teacher? [In that case] everyone can deliver a very good lecture. How many *diaries* of *points* has everyone collected? How many *diaries* of murlis do [you] have? You have a *stock* of it, don't you? How much do you have? Has everyone got them? Those who have *copies* [with them], raise your hands. There are two-four [people] who don't have it. Now tell [me], do you stabilize in the form of *bright light* in a *second*? Those who stabilize [in that form], raise your hands. If you get an *order* to stabilize in in the form of a *point* of *bright light* in a *second*, can you stabilize? (Nobody raised his hand.) No one. Look, whatever may be the circumstance or disturbance ... stabilize in the form of a *point* in a *second*. Can you? To remain unshakeable amidst disturbance is called [being] unshakeable, immovable. Why was the year of *tapasyaa*<sup>1</sup> given to you? To become the form of a *point*, wasn't it? If you become a *point* when you are sitting in remembrance, it is not a big deal, but when there is extreme disturbance, you should become a completely detached observer and cross the situation in such a way just like you enjoy swimming in the waves of the ocean. You shouldn't fear, but you should experience the joy of victory. The circumstance (*paristhiti*) should be below. The stage of the self (*swasthiti*) should be above and stabilized in a higher stage. If you look at the game below, can we say that you received the *order* and stabilized in the form of a *point*?

Are you all instrument teachers the ones who *pass* fully or the ones who [just] *pass*? Do you want to *pass* fully or do you want to [just] *pass*? What is required for that? How much time is required to become the form of a *point*? Can you become that on a paper or in practice? You shouldn't speak.

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<sup>1</sup> Intense meditation

You heard a lot of speeches; the *copies* are printed. How much time is required to attain this stage? Baba is asking: How many months or years do you require? (Is he asking everyone with their name?)

Do you want to decide today how much *time* is required? When the *teachers* came earlier also, they made a lot of promises; everything is with BapDada. Even now they have made numerous and very good promises. But by when will you become [that]? Tell [me]. Write on a slip, how much *time* you require. Think: if we, the instrument servants become confused even for a *second*, then the extent to which there is the *lift* of attainments is obtained in a *second*, if you are confused in any of the four *subjects* - knowledge, yoga, virtues (*dhaaranaa*), service, then your vibrations reach those for whom you are the instruments. Vibrations create the atmosphere. On one hand, service gives you multimillion times direct fruits. If there is confusion, [such] vibrations create an atmosphere. This is subtle, [this are] subtle karmic accounts. An atmosphere is definitely created by those who become instruments. The instrument servants become instruments for this as well. This is why you don't just have the responsibility of doing service. If you just made [someone] have yoga, delivered lecture or narrated the *course*, this isn't true service. True service means first, you should create an atmosphere around yourself and then your companion souls. That [person] will be called *number one* servant. If you yourself are okay [but] if your companions aren't, you aren't *number one*. You are *number two*. If you yourself are also confused, then you are *number three*.

Nowadays, there is not much importance of those who deliver lectures, those who just do service through words. BapDada gives a rank in the rosary to those who themselves remain satisfied as well as others remain satisfied with them through the thoughts, words, actions and while coming in relation and contact. That [person's] rank is ahead. That time has passed away when those who opened 50 *centres* used to be famous. The time for their becoming well-known has passed away. Now, even if someone has [just] one *center*, BapDada doesn't see their rank. Instead, you should see the stage, you should see the *quality* of *purushaarth* (spiritual effort). The *number one teacher* is the one who experiences progress [in his stage] as well as those for whom he is the instrument should experience progress [in their stage]. He himself should fly as well as enable others to fly.

This time the *teachers* have to be given a prize. [The teachers] who themselves don't get confused and the others aren't confused either for a year. They should remain free from obstacles. You should be free from obstacles in all those things that the Father doesn't like. Don't say: I cried a little; I am small. What should I do? You won't go in a corner, in the *bathroom* and cry, will you? Will you make your *mood off* a little? Will you sit silently? Whenever there is any situation like this, think that you are on a *stage*, not in the *centre*. Does anyone cry on the *stage*? [You say:] 'The *director* scolded me', [and] start crying, this is not right, isn't it? The father Brahma and the Father Shiva have a *chit-chat* with each other. The Father Shiva asks the father Brahma: How much do your Brahmakumar-kumaris love you? What would the father Brahma say? [He says:] They love [me] a lot. Do you have love? If you have love, then its indication is that you should become equal [to me]. Become equal soon. Those who love in the limited, those who have bodily love sacrifice their lives for each other. So, you should have so much love. Don't just say the word '*teachers*'. Add [the word] '*instrument*'. No matter what happens, don't just say the word '*teacher*' without the word '*instrument*', otherwise, you will

have ego. *Teacher* means instrument. No matter what happens, don't break the promise. Do it in practice, don't just speak. Will you do it in practice? The Father is also feeling a little courageous. Shall we call it a promise? The children have become the ones who give courage to the Father. (Someone said: If the children show courage, the Father helps them.) Today the Father is showing courage and the children are helping Him because He needs the help of you children, doesn't He? In the world, people make the greatest promises. They just say this: the promise shouldn't break even if we lose our life. So, BapDada also says: Even if you lose your name, respect or glory, if you lose your *centre*, if you lose your *students* because of any circumstances, you should always remain immersed in the Father's love and remain an emperor who is carefree in all these topics. This limited name and glory, the limited *centre*, the limited students, all these things should be sacrificed in front of the love of the Father. BapDada will make you leave the *centre*. Do you have the courage? You should give each other's *centre* to each other. I am making the *Dadis* have faith. Give proper views. It was said, that there should be politeness in truth, wasn't it? There shouldn't be jealousy, hatred, envy, irritability, anger. Express your views according to the rules, then whatever the elders finalize, become a child *so* master [and accept it]. Become a child at [the right] time and become a master at [the right] time. Don't become a child when it is time to become a master. Don't become a master when it is time to become a child. Speak appropriate words for the elders. If wrong words come out [of the mouth], that also makes a small stain on the *register*. Words are wasted in this way. This shouldn't happen. Nowadays, words are counted before spoken. Do you know [this]? BapDada has spared time [for this] separately. This is the biggest love. Never speak [wrong words] for the senior *Dadis*. Whenever you speak such words for the the *Dadis*, do you know what happens to the Father? Especially the eyes of the father Brahma are lowered down. It is not correct if you speak such words to give some opinion. 'These *Dadis* are certainly like this, they just listen only to what this one says, they use *politics* here as well', such words shouldn't come out [of your mouth] here. Such words shouldn't be said for the senior *Dadi* or senior brother. They will take a decision [only] after listening to someone, won't they? Don't speak such words for the seniors. There should be love and *regard* for the juniors. To give *regard* itself is to take *regard*. Don't build an atmosphere of the past topics. If you face obstacles to the extent you do service, then it is a kind of [mixture]. So, what happens if you have mixture? If you do such service [and] if you face obstacles because of the instrument servants or the students, then is it service? The service is increasing, the students are increasing. Despite of the obstacles, BapDada is increasing the service by giving touchings. You are not increasing [the service]. The Father certainly has to prepare the capital on time. You have to obtain the *lift* of becoming instruments in this. Your [part] is the main [and] the touchings are of the Father. If a *teacher* is just an instrument, its sign is that he himself, others and everyone will feel satisfied. The *mind* is yours, the *might* is of the Father. The Father makes you instruments and gives the fruits of [your] actions. So, *catch* the fruits of real service. If you yourself are disturbed as well as the others are disturbed, it isn't service. If just one *centre* is free from obstacles and the other [centres] are progressing, this is an indication, that one [centre] alone will get the *prize*, won't it? Or will the one who has 50 centres [get the prize]? Look at the *quality*. There should be the *quality* of being an embodiment of virtues (*dhaaran swaruup*), of having a surrendered intellect. What did you

see in the entire *season*? The *quality* has increased. There are more of those with feelings (*bhaavanaa*). There should be souls who are endowed with virtues (*dhaaranaayukt*), endowed with knowledge (*gyaanyukt*), endowed with yoga (*yogayukt*) [and] have the right methods (*yuktiyukt*). Be satisfied and satisfy [others]. Be satisfied in every condition. If anyone offers [to] open a *centre*, open it happily. If someone says: Give me the *centre* then, give it [to them] happily. If you are satisfied with one service centre, it is better than [having] 100 service centres. [Having] one [centre] is better than [having] 100 [centres], if you are satisfied. Is everyone satisfied among yourselves? Are you satisfied? (Someone said: The juniors make the seniors cry.) Neither should the juniors make [the seniors] cry, nor should the seniors cry. You yourself don't cry nor make [others] cry. The world of crying has ended, hasn't it? If you have to cry even now, why did you become Brahmakumaris? Eat, drink, look at the *video camera*, enjoy. Why have you become BKs? For self-transformation and world transformation, isn't it? First [the transformation] of the self, after the self, the transformation of the companions, then of the students, then of the *centre* and then the transformation of the world. Do you remember these *steps* or will you take a *jump* of [bringing] world transformation first and then self-transformation? BapDada looks at all the companions in teaching and glorifies [their] fortune again and again. No one has received a fortune like this. You are *Golden Chancellors*, aren't you? You are *golden*, so is it a *diamond chance*? If the *chance* is big, [but] the heart is small, what will happen? For example, if someone is very poor and he wins the big *lottery*, he can't contain [the joy in himself], can he? Similarly, when your fortune is big, bring it in practice. There are many blessings (*vardaan*); bring them in practice, *use* them. Become an embodiment [of blessings]. The giver of boons gives boons. If you don't become its embodiment soon, you won't have that strength. For example, there is strength-giving food. If you eat it two days after [being prepared], will you get strength [through it]? Similarly, when BapDada gives boons, bring them in practice at that very moment. Always use it; otherwise that boon doesn't fructify. Then you say, nothing happened, my fortune itself is like this. Even in the case of the murli, while listening to it today, you experience zeal and enthusiasm, then, the zeal and enthusiasm is lost after four days. The power isn't filled in you. Some say: Not now, we will read it later, after four days. Even if you read it after four days, you have to follow the rules. You don't get the power. Use every boon immediately, bring it in action; use it for self-transformation or use it for service. There is the importance of speech as well, and the one who uses [it properly] receives attainments in a *second*. That one *second* is like one year, if you don't use [the boon] freshly. Become *yogi*, become *prayogi* (the one who puts in practice).

*Acchaa*, will you change the *centre* if it is required? Whether the *centre* changes or not, you certainly have to change. How? You have to change the old nature and *sanskaars* completely. As regards the change [of centre], it will be [changed] if required, but it will be [changed] suddenly. If it isn't required, it won't be [changed]. BapDada gives time before changing *centre*. Everyone has to change the nature and *sanskaars* before the day of remembrance (*smriti divas*) of BapDada. Change them from now itself and go. Don't think, there is time left till 18<sup>th</sup> January. You should have the practice from now itself. You can't practice suddenly. Everyone has to change by 18<sup>th</sup> January. The *students* should also feel that this one has changed. Truth doesn't need to be proved. It is proved

automatically. [You shouldn't say:] BapDada said it, that is why we are doing it. No. Everyone should say: What a wonder! He has changed. Don't say: Don't you see that I have changed? Did you use vibrations instead of words? *Acchaa*, do you want to say anything else? Speak up. Nothing? Nobody.

*Acchaa*, Bapdada's remembrance, love and *namaste* to the instrument *teachers*, who always bring every thought in action, who always show the love in BapDada's heart through their form, who always help in the transformation of everyone through self-transformation, who always give an easy corporeal form to the hopes of the Father, who make the atmosphere elevated.

Speaking to the *party*:

Everyone has listened a lot. You have become *full* in listening. Now, what is left? What is left after listening? Doing [it]. You listen to as well as narrate a lot. Now through the elevated form, become equal to the Father who is face to face through the elevated form. To become equal to the very Father who is face to face is to become an embodiment of visions (*saakshaatkaar muurt*). Until you haven't become [equal to the Father], you can't make [others] have vision of the Father. Do you feel that it is we who have to make [others] have the vision of the Father? Will the entire *zone* take the first rank? Everyone certainly has to become an embodiment of vision. There shouldn't be any shortcoming. The thoughts, the words as well as the actions should be equal to the Father. Keep the character of the Father in front [of you] before performing every action. Whatever the Father did, *follow* [Him] accordingly. You have the courage, don't you? No matter what happens, you have to become an embodiment of *tapasyaa* (*tapasvi muurt*) in order to sacrifice everything. One Father and no one else. Where there is one Father [and His] love, the form becomes dearer because of *tapasyaa*. No waste topic should be received from any service centre. Very good news should come. It is a wonder. They should say: *Wah, wah! Wah Baba Wah!* Is this possible? When will you organize the closing ceremony? You have to be satisfied [and] satisfy [others]; satisfaction of others itself if our satisfaction. Just like you think for yourself, there should be satisfaction in life, there is [our] satisfaction in the satisfaction of others. If everyone takes the responsibility [of being satisfied, it is like] taking everyone's [certificate of satisfaction]. Just like, how did the Father change everyone? No matter how they were, did the Father see [the bad things]? He transformed [them] through love and cooperation, didn't He? *Follow* the *Father* in this way. Om Shanti.