

of the dot clearly have they not? It doesn't seem difficult, does it? To say "a dot" and to become a dot, to be a dot, and remember Baba, the dot. You were a dot, so now stabilise yourself in the consciousness of the dot. Then celebrate a meeting.

This meeting can be celebrated at every moment. This is why the Confluence Age is the most auspicious time of all—the Age of celebration. It is also the Age in which to fly. The Brahmin life is to experience the meeting and the celebration. It is through this method that, whilst engaged in karma, you can experience the karmateet stage of being liberated from the bondages of karma. Then, you do not enter the bondage of karma, but you are able to stay in the experience of all relationships with the Father.

The Father, who works through others, has made you the instrument and is working through you, and so, you, yourself, become the detached observer. Thus, the consciousness of this relationship gives you liberation from all bondage. If there is action on the basis of this relationship, there will be no bondage. To think, "I have done this" means that the relationship is forgotten, and bondage is being created.

Sangamyug is the Age in which to experience liberation from bondage, the link of all relationship, and the stage of jeevanmukti (liberation in life). Therefore, check: is there the experience of relationship, or the experience of bondage? The relationship of love gives the experience of achievement, whereas if there is bondage, there is the experience of struggle and tension, and the upheaval of sorrow and peacelessness. This is why Baba has taught you the easy calculation of the dot. Apply this and then the bondage of the body finishes.

The body is not yours. You have given it to Baba, and so it belongs to Baba. Therefore, the deepest of all bondages—that of "My body"—bondage. Will you then say, "My body"? Do you have

any rights over it then? How can you have rights over that which you have given away? Have you given it, or do you keep it still? Or, is that you say that "It is yours", but still believe that "It is mine"? If you say, "It is yours", then the bondage of "mine" finishes.

The thread of attachment is that of the limited consciousness of "mine". You can call it a thread, a chain or a rope. It is this that ties you in bondage. But now that you say "Everything is Yours", and now that all relationships have been linked (with One), then bondage finishes, and there is only the relationship. If there is the feeling of any form of bondage, whether of the body, of nature, of sanskaras, or that of the mind to another, then this indicates that there is some weakness in the experience, or in the constancy, of all relationship with the Father.

Some children experience freedom from bondage through having all relationships constantly, and some children link a relationship only occasionally, that is, for their own reasons and motives. This is why they experience both together: sometimes bondage, sometimes relationship. And this is why they also remain divorced from the alokik, spiritual happiness of the Brahmin life. In this state they are neither able to stay content with themselves, nor are they able to claim the blessings of contentment from others. The Brahmin life is a life of the most elevated relationships, the life in which to claim blessings from Baba and the entire Brahmin family.

'Blessings' means: good wishes, good feelings and hopes. The birth of you Brahmins has been on the basis of BapDada's blessings and good wishes for you all. Baba has said: you are the fortunate, elevated special souls. And it is through the remembrance of this blessing and these pure desires and hopes that you Brahmins have taken a new birth, a new life; constantly continue to take these blessings.

This is the speciality of the Confluence Age: that, the basis of all this is the most elevated relationship, the relationship that finishes

the chains of 'my' and "mine". that finishes bondage within a second. The first form of relationship is this easy aspect: Baba; the dot; I, the dot, all souls, dots. In the world also, within the subject to addition, just adding a dot changes then to a hundred, to a thousand; continue to add on dots and there is further and further growth.

So, what is the important factor? That of the dot. The basis of all attainment in the Brahmin family, and in Brahmin life, is the dot. Even those who are uneducated can understand the dot. No matter how busy you may be, or whether there is health or not, or even if the intellect is weak, yet still, the calculation of the dot can be understood. The mothers are also clever in being able to calculate this, are they not? And so, constantly remember the calculation of the dot.

All of you have come to sweet home (Madhuban) from a variety of places. BapDada, seeing the fortune of the children, congratulates you. You have come to your own home. This is your home, the home of the Bestower, the home where both soul and body can experience rest. You have experienced rest here, have you not? There is double benefit. You have found rest and you have also found God, and so you have also found double benefit. (ahram: comfort, rest: ram: God). The children are the decoration of the Father's home. BapDada is seeing the children who are the decoration. Achha.

To all those who, through the experience of all relationship experience liberation from all bondage, and experience the karmateet stage; to those who recognise the importance of the dot, and through that achieve greatness; to those who receive the good wishes, pure thoughts and blessings of all souls, through their own contentment, to those who receive the blessings from all; to those who receive the blessings from all; to those who are always in the consciousness of the observers, and and perform action in the

consciousness of being instruments; to those who constantly experience spiritual joy through the happy meeting; to those who constantly maintain that joy in their life; to those who have finished all burden: to such constantly fortunate souls, love, remembrance and namaste from the Father, the Bestower of Fortune.

Baba speaking to the senior sisters

Time is moving very fast, just as time is moving so fast, are all the Brahmins moving forward as fast? That is, are they flying? It is true that they are moving forward, but are they flying forward? Have they become so light, double-light? Now, the special service is to be that of inspiring all souls to fly. Are you able to make them fly? What is the method of being able to make others fly?

They have heard classes to the point that they are now able to conduct classes themselves; whatever subject you take up, everyone will have the points of that subject already. And so instead, what is the method by which everyone can fly? Have you made a plan for this? A method is needed to enable each one to be light.

If there's burden it pulls the soul down from above. One soul has one form of burden, another has another form of burden. Perhaps it is the burden of their own sanskaras. Perhaps the feeling of burden within a gathering. But whatever the burden is, it doesn't allow the soul to fly. Sometimes they do fly, but then it is only through the force of another, and if someone is flying only under someone else's force how long can they continue to fly? If you have a toy and you make it fly, what happens? It flies, but then it comes down. It definitely flies, but it isn't able to keep flying constantly.

Now, only when all Brahmin souls fly can they inspire other souls to fly and come closer to the Father. There is no other means except to fly, and to inspire others to fly. There is no other means except to fly, and inspire others to fly. The method is to know and understand how to fly. How much time is there and how great is the

task that still remains? In the last 47 years, one and a half lakh (1,50,000) Brahmins have been created but at least nine lakhs (9,00,000) are needed for the very start. The population will be even more, but those who are to rule the entire world should have at least nine lakhs at the beginning. An elevated method is needed according to time, and the elevated method is the method of inspiring all to fly. Make a plan for this. Prepare small gatherings.

How many years has the avyakt part continued? There was the experience of sustenance from the corporeal form, and then sustenance from the avyakt form. How much time has gone by? There fore, there should now be something new. Make a plan for this. In 1984, the cycle of 84 should finish. The cycle of flying and then coming down should also finish. There is the memorial of 84 births, for the cycle of 84. When your cycle finishes in 84, then the swadarshanchakra (the spinning of the discuss) will bring souls who are far away close to you. What is the memorial that they have shown? That, just by remaining seated in one place, the discus, (the cycle) was sent flying; and so, the swadarshanchakra will bring all souls automatically much closer. You don't need to go anywhere yourself; you just need to spin the cycle. And so, first this cycle should finish and then the swadarshanchakra can spin. Therefore, adopt this method in '84, so that all limited cycle finish. This is your thought, isn't it?

Baba speaking to the teachers

The teachers are those who experience the flying stage. To become an instrument is the method of being able to experience the flying stage. And so, to be an instrument, means that, according to Drama, you have been given the method with which to be able to fly. With this method you are able to attain all results; thus, you are elevated souls. To become an instrument is, in itself, a lift. Those who experience this lift, are able to reach the flying stage within a second. This is not just the alternate stages of ascent and

fluctuation but the stage of saving others from fluctuation, the stage not of those who are affected by the heat of the fire, but that of those who extinguish the fire. And so, by this method of becoming an instrument, attain all results. The significance of teaching is being the one who is the instrument, together with having this awareness. The consciousness of being an instrument automatically enables you to attain all fruits. Achha.

4th April, 1984.

The Lines of Fortune should be shown in practical Life.

TODAY, BapDada is seeing the lines of fortune of every elevated Brahmin soul, and the time of the birth of the elevated life of the soul. The time of birth of all the children is elevated because the very age is the most auspicious, elevated Confluence Age. Everyone has taken the elevated Brahmin birth at this most elevated period of all time, the elevated Confluence Age. And so, the time of birth for all is elevated.

The line of fortune of all the Brahmins is also elevated, because all are children of the elevated Father, Shiva, and also belong to the clan of the Brahma Kumars and Brahma Kumaris. So there is the elevated Father, the elevated birth, the elevated inheritance, the elevated family and the elevated treasures. And so from the time of birth, the lines of fortune of all are elevated. The time is elevated and, because of the attainments, the lines of fortune are also elevated!

All the children receive the same fortune from the same Father equally; there is no difference in that at all. And yet, even though all have received the same fortune, why is it that all are still numberwise? The Father is One, the birth is one, the inheritance is one, the family is one, and the time, the Confluence Age, is the

same. Yet, still, why is there a number? All have received all attainments. The Fortune for all is unlimited. And yet why should there still be a difference? The difference comes about because each one brings unlimited fortune into the action of their lives, and creates a picture according to their own capacity. A Brahmin life means to allow that fortune to come into the picture, that is, to come to life. Let there be the experience and, also, let the fortune in that picture be visible through every action, every thought and every word. The eyes of the Brahmin, that is, the fortunate soul, the forehead, the smile on the lips, every step, should all give others the experience of elevated fortune. This is said to be creating a picture of the fortune. With the pen of experience and the paper of action, bring that fortune into the form of a picture; create the lines of the image of the picture of the fortune. Everyone is creating that picture, but some are able to create the perfect picture and some have some aspect or another missing within the picture.

Let the lines of the forehead shown in practical life, that is, the state of mind; similarly, with the line of the eyes, that is, spiritual vision; the line of the smiling lips, that is, the state of all attainments; the experience of the soul who is the embodiment of contentment, (contentment is the line of the smile); the line of the hands, that is, the line of elevated action; and with the line of the feet, that is, taking every step according to Shrimat. In this way, by being able to create the picture of fortune, some are able to do one thing, some are able to do another, and so there is a difference. Just as when a physical picture is made, someone may not be able to do the eyes, someone may not be able to show the leg, someone may not be able to show the smile, and so there is a difference. A picture is valuable to the extent to which it is complete. A picture can be worth hundreds and thousands, whereas another may earn only one hundred—so what is the difference? It is the degree of completion. In the same way Brahmin souls, if they are not complete in all the lines, are sometimes able to show one line or two lines, or one or two things may be missing, and this then causes

the numberwise differences. And so, today, the image of the fortunate children was being seen. Just as there is a variety of fortune within a gross level of fortune, so too, here also, variety images of fortune are seen. In every picture, it is in particular the image of the forehead and the eyes which increases the value, so too, here, the power of the state of mind and the power of the spiritual vision of the eyes have the greatest importance.

Has everyone seen their own picture? "To what extent is my picture complete? Is my picture such that the One who paints the picture of fortune is visible? And so, check every line. This is what leads to differences in number. Do you understand? There is only the One Bestower, and He gives to everyone equally. But each one creates their own image numberwise. Some become part of the eight, some become the special deities, some become the deities and some become those who smile on seeing the deities. Everyone has seen their own picture, have they not? Achha.

In order to experience the corporeal meeting, both the time and the quantity has to be seen. In the avyakt meeting there is no question of time or quantity. If you have the experience of the avyakt meeting then there will be unique experiences of the avyakt meeting constantly. BapDada is always obedient to the children, and so even though He is subtle yet still he has to come into the corporeal. But what must you become? You must also become avyakt, must you not? All of you still want to come into the corporeal. Become avyakt. By becoming avyakt then you will be able to become incorporeal and go with the Father to the Home. You haven't even reached the stage of avyakt yet. By being the embodiment of the angel you can become incorporeal and then return Home. Has everyone become the embodiment of the angel? Is the picture of fortune complete? The complete picture is that of the angel. Achha.

Baba is seeing all the children who have come from a variety of zones, and is seeing the speciality of each zone, and Baba smiles.