

Spiritual *drill* of the intellect.

Do you enjoy remaining beyond sound, or do you enjoy staying in sound? Is there any sound in your original world, in your original form? When you stabilise yourself in your original form, you enjoy the stage of remaining beyond sound. Are each of you *practising* this, so that you are able to stabilise yourself in whatever form you want whenever you want? Warriors on a battlefield continue to follow whatever orders they receive, when they receive them. In the same way, you spiritual *warriors* are also able to stabilise yourselves in whatever stage you want, when you want, because you are *master knowledge-full* and also *master* almighty authorities. Because you are both of these, you can stabilise yourselves in whatever stage you want in less than a *second*. Are you such spiritual *warriors*? If you were told to become residents of Paramdham at this moment, do you have such *practice* that, as soon as you are told this, you forget that body and the world of that body and become residents of Paramdham? Or, if you were told to stabilise yourself in the avyakt stage now, or if you were told to come into sound for service, and, whilst doing service, to have the awareness of your original form, have you developed such practice? Have you had this practice? Or is it that when you wish to become a resident of Paramdham, you instead come into sound again and again? You do not practise this, do you? Are you able to stabilise your intellect wherever you want in less than a *second*? Have you developed such practice? Do you consider yourselves to be *master almighty authorities*? Since you are *almighty authorities*, are you not able to stabilise the love of your intellect wherever you want? Is this practice difficult or easy for those who are *authorities*?

Just as you are able to use your physical organs when and how you want - if you wish to raise or lower your hand, you are able to do that - so, just as you are able to be the masters of the physical organs and use them for a task whenever you want, in the same way, are you able to use your thoughts and intellect whenever you want? This is called godly *authority*. So, are you able to focus the love of your intellect wherever you want? Just as you use your physical hands and feet when you want and for whatever task you want, so, too, only those who have such practice are called *master* almighty authorities and *master knowledge-full*. If you do not have this practice, you cannot be called a *master* almighty authority or *knowledge-full*. To be *knowledge-full* means to have *full knowledge* of what should be done at this time and what should not be done at this time, and also to know what the benefit is in doing something and what the loss is in not doing it. Only those who have this *knowledge* are *knowledge-full*, and, because of also being *master* almighty authorities on the basis of having all powers this practice becomes easy and constant. What is the *first* lesson of the study and what is the *last* lesson? The *first* and *last* lesson is this practice. When a baby takes physical birth, he is first taught and reminded of one word. What are the first words you learn when you take an alokik birth here? Remember the Father. So, the first words to be remembered from your lokik and alokik births are the same. Can this be difficult? You do not instil the practice of teaching yourself this *drill*. This is a *drill* for the intellect. Those who practise this *drill* first experience a lot of pain and find it difficult, but those who have developed this *practice* cannot stay without performing this *drill*. So, here too, because of lacking the practice of the *drill* of the intellect, you find it difficult, or your head becomes heavy, or you experience one obstacle or another coming in front of you. So you have to have such practice. It is difficult to attain the fortune of the kingdom without this. Those who find this practice difficult will also find the attainment difficult. This is why you must make this practice easy and constant at this time. Those who have such practice will be visible to many souls as those who give the practical vision of BapDada. It is so easy to come into sound, and so, in the same way, it should also be just as easy to go beyond sound. Achcha.

Equality in service and tapasya.

Do you consider yourselves to be children of the Lord of the Tree? There is the symbolism of the tree on the path of devotion too. When a tapaswi soul does tapasya, he does it sitting under a tree. What is the significance of this? Why does he do tapasya sitting under a tree? What is the reason for this? Why did this system start? What is its unlimited significance? Where is your place of residence in this world tree? You are sitting under the tree amongst the roots. The pictures that are created with knowledge now become memorials on the path of devotion. What is visible under the tree when seen from a distance? Tapaswi souls doing tapasya: it is tapaswis sitting under the tree. By sitting under the tree, the entire knowledge of the tree *automatically* enters the intellect. When you sit under a tree, then, even against your conscious wish, your *attention* is drawn to the flowers, fruit and leaves etc. So, when you sit in the *foundation* of the kalpa tree, all the *knowledge* of the tree *automatically* stays in the intellect. Just as the entire *knowledge* of a tree is merged within its seed, in the same way, when you consider yourselves to be the *foundation* of the kalpa tree, that is, sitting amongst the roots, the *knowledge* of the entire tree *automatically* enters your intellect. The memorial of this *stage* of yours continues on the path of devotion, whereas here, it is *practical*; you are doing tapasya, and later, on the path of devotion, you then do tapasya sitting under a physical tree. In the beginning, you had the intoxication that you were sitting at the top of the tree; the entire tree was below you and you were up above. You stayed up above. If you turn the tree upside down, you would be up above. Therefore, just as you previously had a lot of intoxication of sitting at the top of the tree and observing the entire tree, do you still have the intoxication in the same way of doing tapasya in many different ways? Was the intoxication of the beginning greater than now, or is the intoxication now greater? That was just the form of tapasya, whereas now, tapasya and service are taking place simultaneously. That intoxication was just from doing tapasya. There was no reason to come down, whereas now, tapasya and service are taking place simultaneously. Both activities are taking place at the same time, and you must therefore pay special *attention* to increasing your intoxication every now and then. This is known as *charging* your *battery*. The experience will be as though the tree has truly *emerged*, and that you are looking at the tree as a detached observer. This intoxication gives you a lot of happiness; it also gives you power. This is why there is a lot of praise of the Lord of the Tree and the tree. Whilst doing a variety of service in this way, you must continue to fill yourself with the power of tapasya. Through this, tapasya and service will remain *combined* and simultaneous. It shouldn't be that because you get involved in service, you forget to do tapasya; no. Both should be simultaneous. There is the *combined* form, is there not? You will have to *check* this every now and again. Until you become a *checker*, you cannot become a *maker*. Until you become a *checker* you cannot become a *world maker* or a *peacemaker* that have been remembered. You need to *check* yourself a great deal. No matter how much others *check* for you, they cannot do it to the same extent. By *checking* yourself, you can make a great deal of progress. You have to *check* yourself. You don't need time to *check* yourself. When you have this practice *naturally*, there is no need for any time; it continues to happen *automatically*. It doesn't then even take a *second* to *check* yourself. How long does it take to *check* yourself? You can find a *second* no matter how *busy* you may be. You just need to have this practice. You have to become a *checking master*. Just as you are a *master* almighty authority and *master knowledge-full*, in the same way, you have to become a *checking master*. Achcha.

According to the *drama*, all of you are moving along very well, but, even though you may be moving along very well, you do have to *check* yourself. You know that this is the beneficial age, but nevertheless, you have to think of *plans* for bringing benefit to yourself and others. Make such new *plans* that everyone's stage takes a *jump* through those. All of you are moving along and will continue to move along, but, if you receive an *extra force* of *planning* or of co-operation every now and then, you are able to take a *jump*. Just as a *rocket* is only able to fly when it is given *force* through fire, in the same way, you should receive the *force* of *light* and *might*, and you will then be able to take a *jump*. For this, you need the co-operation of *extra force*. Through this co-operation, everyone will experience the attainment of power.

This is also essential. Firstly, there is a great weakness in the power of churning. This is why the *report* from the *majority* is: How can we control wasteful thoughts? How should we put a *check* on this major weakness and finish it? You have to think of a *plan* for this. You know about your weaknesses anyway. When you receive guidance for it, you are able to suppress it, but you are not able to finish those sanskars. This is why, after a short time, the *report* of the *majority* is the same. You also receive *extra force* through a bhatthi; there is one transformation or another. However, you must now think of a *plan* to keep permanently the *force* you take with you from here. Many *complain* that they do not have any power. They have *knowledge*, but *knowledge* is also said to be *light* and *might*; they do not know the how to fill themselves with power through *knowledge*. It is just as when you have *matches*, but because you do not know how to light the *matches* you are not able to carry out the task. In the same way, all of you have *knowledge*, but, whereas some of you are able to experience *light* and *might* through knowledge, others simply understand the knowledge and repeat it. You now have to fill yourself with power through a variety of wise methods of how to put *might* into yourself, so that you are able to take a *jump*. Achcha.

Blessing: May you be a *master* alchemist who make souls like iron into gold. Since you children of the Alchemist are *master* alchemists, no matter how much souls are like iron, that iron also becomes gold through your company. Never think, "This one is like iron." The duty of an alchemist is to change iron into gold. Create every thought and perform every action while constantly keeping this aim and its qualifications in your awareness and you will then have this experience: "The rays of *light* from me, the soul, are giving many souls the power to become *golden*".

Slogan: Carry out every task with courage and you will receive blessings from everyone.

*** OM SHANTI ***