

***Sweet letter of remembrance for instrument teachers and all brothers and sisters
who are the decoration of the Brahmin clan.***

To beloved, Avyakt BapDada's deeply loving children, to those who are constantly merged in the heart of the Father, the Comforter of Hearts, to those who say from their hearts "My Baba, sweet Baba" and remain engaged in becoming as complete and perfect as the Father, to the instrument teachers and to all brothers and sisters from this land and abroad who are the decoration of the Brahmin clan, please accept love-filled remembrance and also many, many hearty greetings from the heart for the coming New Year 2015. Congratulations, congratulations filled with new zeal and new enthusiasm to everyone for the New Year.

Sweet Baba says: Children, now celebrate this year as the Year of Liberation and the Year of Tapasya. In any case, we celebrate the month of January as our beloved Brahma Baba's avyakt month. All the children are being sustained by sustenance from the corporeal and the avyakt and place their footsteps in the steps of Brahma Baba; they are racing ahead with intense effort, there is now very good expansion of service. Together with service, the stage of all of us should also become so avyakt, that is, so complete that the atmosphere becomes free from obstacles. Service place become free from obstacles and continue to work like a lighthouse and our sweet and lovely Baba becomes revealed to everyone's heart.

So, come, let us all celebrate the coming New Year with this aim as the Year of Tapasya with a lot of zeal and enthusiasm, through which each and every child of Baba becomes identically equal to the Father and becomes engaged in world service through their vibrations.

I always pay attention that there should be the remembrance of one Baba in every breath. We have to claim full marks in the four subjects that Baba has taught us. According to Baba's sakar murlis, we should now not have any weaknesses remaining. If there is any weakness or if anything is lacking, then by your telling Baba honestly, Baba will give you a current and help to remove those defects. However, some don't even have the time to look at their own defects but do have a lot of time to see and speak about the defects of others. This is why Baba says: Children, see no evil, hear no evil and when you don't hear or think about anything evil, how could you then speak evil?

On the basis of Baba's knowledge, our yoga should now be such that every thought becomes practical. Let there be so much help from Baba for this that no one takes any sorrow from even your thoughts. I mustn't cause sorrow or take sorrow. For instance, even if others defame me, it doesn't matter; they just drew my attention to it, and so they are my friends, not my enemies. Do not create waste thoughts at any time. When you have created such a stage, God then remembers you and gives you blessings.

Baba did so much for us in the sakar days, and, even after becoming avyakt, he is playing such a wonderful part. Just look at how a gathering of 20 to 25 thousand are able to sit so concentrated for 4 to 5 hours and no one moves even a little. It is a wonder. Now, it is the desire of all of us to all develop the virtues that God has. All are good. Let there not be any ordinariness in anyone. Just as God has a lot of mercy and compassion and has the feeling for each one that His children should become the same as the Father, removers of sorrow and bestowers of peace, so tell me: all of you also have this desire in your minds, do you not?

Now, at this time, there is a very beautiful splendour of the meeting between the Father and the children. Everyone goes back having filled their aprons with many, many blessings and happiness. Baba is also giving me power and making me do everything. Achcha.

Lots of love and remembrance to all.

***In Godly service,
BK Janki***

Put your final offering into the sacrificial fire and make it successful.

- 1) In order to claim your full rights, you have to make a full sacrifice. When any sacrificial fire is created, it is said to be completely successful when the full sacrificial offering is put into it. If the offering is lacking in any way, the sacrificial fire cannot then be successful. Your account of receiving is according to how much you put into it. There is also Dharamraj in keeping an account. No account can remain incomplete with Him. Therefore, whatever you want to put into the sacrificial fire, you have to give that completely and then receive fully too.
- 2) In a sacrificial fire, when they come to the completion of it, whatever still remains is all sacrificed into the fire. In the same way, whatever task you carried out and whatever was the result of it, surrender that to the Father and sacrifice it and then there will be no thoughts about it. You carried out the task as an instrument and, once the task was completed, it was sacrificed. For instance, when something is put into a fire, no name or trace of it remains. Similarly, for finishing everything, there has to be the full sacrifice. Then, it is not your responsibility. The One you surrendered yourself to, He becomes responsible.
- 3) Have you put all the offerings into the sacrificial fire or is there still something remaining? When everything is sacrificed, what do they say at the end? “Swaha” (Sacrifice!) Whatever has been sacrificed, those things of the past cannot then be seen even in dreams. Have you sacrificed yourself in this way?
- 4) When a sacrificial fire is created, they put in offerings every now and then, but, at the end, everyone puts in everything together. In the same way, can all of you together sacrifice all your weaknesses? Until and unless everyone puts the final offering into the fire together, how can the atmosphere of the world and the attitudes and vibrations of all souls be transformed? How will the responsibility that you have taken of world transformation and world renewal be fulfilled? In order to fulfil your responsibility and to accomplish your task, you have to make the final sacrifice.
- 5) Madhuban is said to be the Maha-yagya (greatest sacrificial fire). To come to the Maha-yagya means to put in the greatest offerings, not ordinary offerings. Have you put in the collective offering of the fire of love of all souls? When you go from here, do you return having made an offering, or do you take it back or do you think: How am I going to put in the offerings of sesame seeds or barley grain?
- 6) Have you surrendered yourselves completely or do you take something back? Is the offering surrendered completely or does some still remain? You do not think that some of that will be useful in the old world, do you? Sometimes, it happens that those who are weak will pull their hands back. If the one who is making the offering is weak, then, because of the heat of the fire, some of the offering goes into the fire and some of it falls outside. Here, too, some think: Should I do this or not? Will it happen or not? Will I be able to do this or not? You continue to move the hand of your intellect forwards and backwards and this is why the full sacrifice cannot take place. Some stays on the sides and some of it is scattered outside. Since there isn't the full sacrifice, there isn't full success.
- 7) Only after the offering of the old world is put into this great sacrificial fire will the sacrificial fire be completed. So, first of all, ask yourselves: Before the old world is sacrificed into the sacrificial fire, have you Brahmin instruments sacrificed your old wasteful and negative thoughts, which in other words are called the world of thoughts into the Maha-yagya? Have you sacrificed the world of your old nature and sanskars into the Maha-yagya? If you have not yet sacrificed your limited world, or if you have kept some ingredients of the sacrificial fire with you, then how could the offerings of the old unlimited world be put into the fire?
- 8) Souls who have knowledge of the soul consider the ultimate perfect stage to be that of the soul merging into the Supreme Soul. The form of this final offering is the finishing of the consciousness of

“I” and only “Baba, Baba” emerges from your lips and in your mind, that is, you are merged in Baba. To be merged means to become equal. This is known as the final offering. Let there not be any consciousness of “I” in your thoughts or even in your dreams. Have the awareness of your eternal soul-conscious form. Let there simply be “Baba, Baba.” In the original Brahmin form, let there be the dharma in your dharma and karma. This is known as being a true Brahmin.

- 9) Only true Brahmins can become instruments for the completion of the yagya. You have become those who created the sacrificial fire; now become instruments for the completion of the sacrificial fire, that is, put in your final offering. Then, the offering of the old unlimited world will also be made. This is the easy way to become complete and perfect. Making the final offering is known as the full sacrifice. When you yourself put into the final offering, you will then be able to inspire others to do the same.
- 10) The final offering is considered to be prasad (holy food) of the yagya. The yagya was created through the corporeal one in the corporeal world. Brahma played his part and gave the responsibility of the yagya to the Brahmins. BapDada will now accept the special prasad of the yagya. For this prasad to be given means that world transformation will take place. Together with doing service, now have the thought that as well as you giving them the introduction, they should also receive the prasad of seeing and experiencing a glimpse of the Father.
- 11) Brahma together with the Brahmins created the sacrificial fire and so establishment took place. Now, for the completion of the sacrificial fire, for the collective “swaha” (sacrifice) of all the Brahmins, let there be the offering of a determined thought so that the sacrificial fire can be completed, that is, the task of world transformation can be completed. For this, there is the effort of just the one word “swaha” (sacrifice). When the sacrifice has taken place, then, instead of cries of distress, there will be the sound of wonder. So, ask yourself: Have you surrendered yourself in all respects? Do you know how to sacrifice yourself?
- 12) When you collectively sacrifice the sesame seeds and barley grains of the old sanskars, nature and behaviour, the sacrificial fire will be completed. They put sesame seeds and barley grain into a sacrificial fire. When the completion of the sacrificial fire takes place, everyone makes the sacrifice at the same time for only then is the sacrificial fire successful. If the offering of even one thing is missing, it is not then considered to be good. So, sacrifice everything collectively.
- 13) Even if any old sanskars of anyone remains, if someone is not able to make the sacrifice himself, then be co-operative in a collective way. How? If someone who has to do something is doing it or saying something and those who have to listen to him do not see or hear, then the one doing something will stop doing it. If a singer is singing a song or a dancer is dancing and there is no one there to listen to her or watch her dance, she would automatically stop. So give such co-operation. This is known as “swaha”.
- 14) Keep a balance of having sense and the essence and you will continue to sacrifice yourself at every second. Let your thoughts be sacrificed for service. Let your words be sacrificed for world benefit. Let your every action be sacrificed for world transformation. Then, any feeling of anything belonging to you, that is, everything old will be sacrificed. The only thing that would then remain would be the Father and service. Sacrifice yourself with the awareness of your own body and you will then be able to transform the atmosphere through the vibrations in a second.
- 15) The imperishable sacrificial fire of knowledge is also known as the “kund” (vessel in which the fire for the sacrificial fire burns). To fill this “kund” means to sacrifice everything. This is an imperishable sacrificial fire. It is said: When Shiv Baba’s treasure-store is full, all sorrow and suffering is very far away. It will be far away when you go to the new world.
- 16) You have come to the land of the sacrificial fire of Madhuban. There is fire in the sacrificial fire. When anything is put into a fire, it is able to be molded very quickly; you are able to shape it however you want. So, you are easily able to make yourself however you want in this sacrificial fire.

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