

Madhuban Newsletter – November 2022

**In order to make your features avyakt, the same as Father Brahma, transform your nature.
Dadiji's pure inspirations (21/10/22)**

Supremely Beloved avyakt image, Mother, Father, BapDada's deeply beloved instrument teachers, brothers and sisters from this land and abroad, ones who are creating the new world with divine sanskars, all Baba's jewels of light and the decoration of the Brahmin clan, please accept sweet love and remembrance and God's love.

Hearing the news of the splendour of the alokik season of the auspicious meeting of souls with our Supremely Beloved Avyakt BapDada, revising the sweet teachings of BapDada, flying with the wings of zeal and enthusiasm, all of you must be making intense effort to become complete and perfect, the same as our Father. Baba says: Children, we now have to return home together and so you have to become equal. Hand over all your burdens and bondages to the Father and claim the blessing of being double light angels. BapDada gives the solutions to all problems in just two ways: 1) Along with revising the Point, also realise it and become the point-form. 2) You may not make any other effort, but definitely give blessings and claim everyone's blessings. Whatever others give you, you simply have to give them blessings and receive blessings and you will easily become victorious. Hearing the sweet, elevated versions of blessings, you will all definitely pay attention and create your stage of being an embodiment of solutions.

Now, BapDada wants child of His to become equal to Him. Do not touch at all the sanskars that are not like those of BapDada. Just as you climbed the ladder of the body and bodily relations, in the same way, do not allow old sanskars to emerge in your intellect, because, whatever your sanskars are like, so will be your form, so transform your old sanskars and old nature and make your nature Godly and divine. Always make sure that no one receives any sorrow through your behaviour. Let my behaviour, thoughts, words and every action give happiness to everyone. This is the system of the Brahmin clan and it is by doing this that you will receive everyone's blessings. For this, make a determined promise to yourself that whatever old sanskars and wasteful thoughts you have, you will now finish that queue of all waste for all time and be stable on the destiny of the drama. Tell me, my sweetest brothers and sisters, paying such attention, you have made preparations to pass the final paper, have you not? At present, Baba gets His children to do different new types of service, and is drawing our attention to keeping a balance between your own stage and service.

Thousands of children from this land and abroad have come running to our unlimited home Madhuban. This magnetic land of tapasya of sakar Baba Mama and our senior Dadis draws everyone here. Everyone who comes to this land of blessings is very well refreshed. On the day of BapDada's invocation, a beautiful avyakt atmosphere is automatically created everywhere. It feels as though Baba's remembrance is merged in everyone's hearts. While being in the physical world, everyone experiences the avyakt meeting in the subtle region. Achcha.

All of you must be healthy. Everyone celebrates the pure festival of Deepawali with so much love, sharing greetings with one another, and sweetening each one's mouth. This day especially is a memorial day of the yagya. Many, many hearty greetings to everyone for these pure festivals. Loving remembrance to all.

In Godly service,

B.K. Ratanmohini

Avyakt Signals – November 2022

Now transform the old nature and old sanskars.

1. This life of all of you Brahmins is one of dying alive. To die alive means to be dead to your body, your friends and relatives and the old world. When someone dies, his previous sanskars are finished. So, here too, you should feel that your previous old sanskars belonged to someone else, not to you. Just as

Brahmins don't touch dirty things, in the same way, you have to save yourself from the old sanskars and not touch them.

2. In order to transform the sanskar of being attracted to the body, which pulls you against your conscious wish, pay attention to two main things: 1) Look at everyone's (divine) character, and 2) Look at the living being. This is the main effort that is needed at the present time.
3. In order to transform the dirt of your old nature inside you, imbibe the virtues of honesty and cleanliness. Let there not be anything false in all three forms: your thoughts, words or deeds. To be honest means to tell others to do what you yourself think and do. Those who are truthful in this way are loved by everyone. The Lord is pleased with those who have an honest heart.
4. The old sanskars are gross things. Now, even thoughts of the past should be finished. The reason why old sanskars emerge is forgetfulness. Because of your forgetfulness, wasteful matters make easy things difficult. If the costume of the body is stuck to one sanskar or another, that is, if it is tight, it will not come off. When you become detached from all your sanskars, your stage will be as loving and detached as an angel's.
5. Nothing in Brahmin life is difficult, but your own sanskars and weaknesses are visible in the form of something difficult. For this, you have to sacrifice yourself to the Flame to such an extent that even the consciousness of "mine", which you have for your sanskars, should finish. Even your nature should change. When everyone's nature changes, your features will become avyakt like those of Father Brahma.
6. Whatever your sanskars are over a long time, that becomes your stage at the end. In the world, when someone sheds his body but has had a sanskar of eating some particular food or wearing particular clothes, then, even at the end, those sanskars come in front of the soul. This is why the sanskars of forgetfulness and being defeated should now be finished. For this, make a determined promise to yourself that that particular sanskar or waste thought will no longer emerge. When you make such a determined promise you will be victorious at the end.
7. When the old sanskars emerge again in the form of wasteful or sinful thoughts, then the one thing that enters your intellect is: "Why did this happen?" Then, from this one question of "Why?" arise a whole queue of waste thoughts. Only when you finish this "why?" (kyu) will there be perfection. Then the other queue will start. When the word "why?" is removed, you will remain stable on the destiny of the drama.
8. Never touch any of your sanskars which are not like those of BapDada. You have climbed the ladder of going beyond the body and bodily relations. However, now, the old sanskars should not emerge even in your intellect because, whatever your sanskars are, your form will be according to those. Therefore, as are BapDada's virtues, so too should be your virtues, deeds, words and thoughts. Then, the sound that will emerge from everyone's lips will be: You appear to be like that One.
9. Let past situations and old sanskars be experienced as though they are things of the distant past that you are not even aware of. Let all name and trace of them should be finished to this extent. For this, 1) Keep your intellect up above. 2) Remain beyond your sanskars. Remain beyond the consciousness of "My sanskars". Remain beyond the consciousness of "My understanding (I feel that ...)". Wherever you use the word "I", instead use the word "BapDada". Where you use your understanding, instead use shrimat.
10. Sakar Baba had the sanskars of being beyond and a detached observer. These were the elevated qualifications of the perfect stage in the physical form. Become equal in having these sanskars. With these virtues, you will win everyone's heart. Those who win everyone's heart at the confluence age become future world emperors.
11. In order to make both the plans and practical application of them equal, be plain in your awareness, plain in your words and actions, that is, they should be elevated. Let there not be any stains of old sanskars at all. When you become plain in this way, the plans will become practical. Then success will fly like an aeroplane.

12. When some children are unable to make effort, they blame their nature, saying that their nature is like that. This is wrong! Your duty is to cure your nature. Those people who do nature-cures make you keep a fast. In the same way, you children should keep a fast from the things that are damaging to your efforts and promise that you will definitely achieve this. Only when your intellect has the faith that you will definitely become that will you become victorious.
13. In order to co-operate with everyone, finish your old sanskars. When you finish your old sanskars, others will automatically follow you. There is just "I and the Father". Although you see other things, see but don't see. Only see the Father and the self. Remember the slogan: "I will do whatever I have to do and co-operate with everyone."
14. Just as some people are able to catch the sound of a long time ago, so too, you should catch your divine sanskars of 5000 years ago. Always be aware of what you were and that you are becoming that again. The more you are able to catch your original and eternal pure sanskars, the more you will become a form of them.
15. Along with the meeting of hearts, there also has to be a meeting of sanskars. For this, you have to sacrifice some things, forget some things and merge some things. Only then will your sanskars harmonise. This is the form of the final success. When each one of you makes the sanskars of others perfect, so that BapDada's sanskars are visible in everyone's sanskars, the drums of revelation will beat and completion will take place.
16. The natural nature of Brahmins is constantly one of having all attainments. That is, the original and eternal sanskars of Brahmins are of victory and of becoming complete and perfect. The sanskars of repentance are not the sanskars of Brahmins; they are the sanskars of warriors. Those who belong to the sun dynasty are constant embodiments of all attainments.
17. Let your nature constantly be like that of the Father, that is, constantly a bestower of blessings, constantly uplifting those who defame you and constantly merciful. When you adopt this nature, you won't have to make effort. In order to take happiness from nature, adopt your own original and eternal nature. Natural nature means your eternal sanskars. If you remain under the influence of your body-conscious nature, you repeatedly lose courage. You yourselves say for this that you understand everything, that you want that, and yet such is your nature! This too is the activity of body consciousness.
18. The natural nature and sanskar of Brahmin life is a yogi and gyani life; life that is constant and continuous. It is not a life for 8 hours and then for 4 hours, today, I was a yogi for 10 hours, today, I was a yogi for 12 hours, today, I was a yogi for 2 hours. Such yogis are those who have to make effort to have yoga, they are not yogis with a yogi life.
19. When your nature is that of a gyani and yogi soul, your dharna too will be natural. You won't repeatedly have to make effort to imbibe one particular virtue or another. This is because, at the time of laying the foundation, you made your life one of gyan, yoga and dharna. This is how all these three subjects become the natural and automatic experience of the soul. Such a soul is called an easy gyani, an easy yogi and an embodiment of easy dharna.
20. Some children make effort and make their aim and qualifications equal according to the time, circumstances and problems. However, extra attention now needs to be paid to make this natural and part of your nature. Whether you become an avyakt angel or incorporeal, the main basis of making these stages your constantly natural nature is to become egoless. In order to do this, surrender the attitude of waste and wasteful vibrations and you will become a natural yogi who has an angelic nature.
21. Just as it has become natural to become body conscious, so too, let the stage of soul consciousness become natural and part of your nature. Whatever is your nature that automatically does its work. You don't have to think about it or create that nature. It automatically does its work. You don't have to do anything. Therefore, let the sanskars of speciality become your nature, and the sound that will then

emerge from everyone's heart and lips is that this one's nature is that of having specialities and of being a special soul.

22. If someone's nature is light and entertaining, there is automatically that lightness around him. He himself would not be aware of what he has done. Even if someone tells him, he would say that that is his nature and so what can he do? Therefore, let your nature become like this in terms of specialities. When someone asks what your nature is like, let it emerge from everyone's heart that your nature is that of speciality. All ordinary actions should now be finished.
23. To make the speciality of Brahmin life your natural nature is called easy effort. Simply stabilise in the consciousness of your being a special soul and you will experience it to be extremely easy to become equal to the Father, because as is your consciousness, so you automatically become the embodiment of that.
24. BapDada has unlimited and unending property that anyone can take. However, as well as claiming this right, you also have to let go of any sanskars of dependency. When it comes to letting go of something, you make excuses for your weakness and say you are unable to let go. Then, you blame your sanskars and say that the sanskars are not going away.
25. Since you are yourself a living, powerful soul who imbibes sanskars, then it is also you, the soul who has to let go. The sanskars will not go away by themselves. When you say, "These are my sanskars, nature or habits", is it the habit that is speaking or the soul that is speaking? Therefore, instead of saying, "My nature," or "My sanskars", become a master of yourself.
26. Weak sanskars or defects over a long period of time have become your form. You don't have to make effort to imbibe them, because they have become natural and part of your nature. You want to let go of them, you do realise that you shouldn't have them, but still, at any moment, that nature and those natural sanskars do their work against your conscious wish. In the same way, let every virtue and every power become your natural form. Let my nature and natural virtue become like that of the Father. In this way, become an embodiment of virtues, an embodiment of power and an embodiment of remembrance. This is known as being equal to the Father.
27. The nature of Brahmin life is to stay in remembrance. To take a Brahmin birth means to tie the bond of remembrance. Just as those brahmins have one or another sign in their life, so too, the sign of this Brahmin life is remembrance. It should be natural to stay in remembrance. This is why you should not say that you had separate remembrance and that you did separate service. No, the two should be combined.
28. There now has to be disinterest in old habits, old sanskars, situations of the past, the old world and old bodily relationships. Move away from all of those. Whilst performing every action, every now and then, practise becoming incorporeal and then coming into the corporeal, and you will become egoless and viceless.
29. Some have a particular nature and they continue to move along under the influence of that nature against their conscious wish. They say that they don't want to do that, but that is their nature. In the same way, create the nature of being a constantly easy yogi and a co-operative soul. Then this too will become natural. Now, "What can I do? How can I have yoga?" should all finish. You are constantly co-operative, that is, you are yogi. By making this particular aspect natural and part of your nature, you will become perfect in all subjects.
30. Sankars are the automatic key that makes the soul move along. When a toy is wound up with the key, it continues to dance. If the toy is one that keeps falling when it is wound up, it will keep on falling. In the same way, sanskars are the key in life, and this is why you have to make the Father's sanskars your original sanskars. Otherwise, the old sanskars you have had for a long time will deceive you. First of all, save yourself from being deceived by yourself and you will be saved from being deceived by time.

***** O M S H A N T I *****