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07/03/95Om Shanti Avyakt BapDada Madhuban 07/03/95

To be a Brahmin means to be a soul who has a right to
the authority of religion and to the authority of self-sovereignty.

Today, BapDada was seeing in the children from all four directions two special authorities. One is the authority of religion and the other is the authority of self-sovereignty. Each one of you has received these two authorities, the speciality of Brahmin life. The authority of religion means truth and to be the embodiment of the inculcation of purity and the authority of self-sovereignty means to be one who has all rights and to be make all your sense organs work under your control. Someone who has the right to self-sovereignty and has the authority of self-sovereignty will not be subservient to any situation, to matter or to any of the forms of Maya, but will be one who has all rights over them. BapDada has enabled every Brahmin soul to attain both these authorities, has He not? Do all of you have both these authorities? Or do you not have them fully? Only those who attain both these authorities at the present time can claim all rights to both the authority of religion and the authority of ruling in the future. Have you imbibed both these authorities? Have you seen your picture? Is it your picture? Or, is it of the people of Bharat? Is it the picture of the double foreigners? Are you sure that it is your picture. Or is it someone else's picture? Have you seen the sign of both the authorities in that picture? Do you know them? You have the picture of heaven here; there is the sign of these in that, is there not? The sign of the authority of religion is the crown of light and the sign of the authority of ruling a kingdom is the crown studded with jewels. So have you seen this picture of yours? You imbibe both these authorities at this time, and because of this, both the authorities are in your hands for half the kalpa. If you look at it from the copper age, the authority of religion became separated from the authority to rule. This is why the religious founding fathers had to come. This is why the founding fathers have been different from the kings. However, will they be different in your kingdom? Everyone has both the authorities at the same time, and this is why the kingdom continues whilst being constant and free from any obstacles. So Baba was seeing both these authorities in all of you as to what extent each of you has imbibed them within yourself and to what extent you have developed all rights. Do you constantly remain one who has all rights or is it that you sometimes become subservient and sometimes, someone who has all rights? Would you like it if one moment you had all rights and the next moment, you became subservient? Is that good or is it good to constantly have all rights? Do you wish to have all rights for all time, or will it do if you have them for a short while only? Do you wish to have them constantly? Achcha, do you have them constantly? You said yes for wanting this for all time. So, do you have them or do you still need them? Since the Father Himself is giving you all rights, the One who has to give is giving, what should those who are taking these do? Is it easy to take or to give? It is not difficult to take, is it? In terms of giving, you have to think about it. "Should I give it or not? Should I give a little or a lot?" However, in terms of taking, everyone would say: Let me take as much as I can. So, are you number one or number two in taking? What are you in taking? Baba will ask you about giving later on. Are you number one in taking? No one becomes number two in this, and when it comes to giving, then Are you also number one in giving or do you have to think about it? Do you have to maintain courage to give? In fact, if you look at it, what do you really give? In Brahmin life, is it giving or receiving? It is giving. If the thing that you are taking is more elevated than the things that you give, then is it taking or giving? What is it? It is giving, is it not? Or is it taking? When you think that you will have to give, that you want to give, then you become heavy. When you have to receive something, you constantly remain happy and maintain courage. In terms of giving, you think it is difficult to give. However, you first receive, and then you do not give anything. Do you have anything that you would give to the Father? When you give something, you normally give something that is good, do you not?

Or, would you give something bad? What do you have that is good? Is your body good? Is your mind good? Is your wealth good? It is all useless. You are making the body continue by pushing it along with medicine. Is a car that needs a push good? So, in Brahmin life, you do nothing but take. And Baba smiles that the children are even cleverer than the Father: first you take and then you think of giving. You are clever, are you not? It is good. Baba likes it when the children are clever, but He does not like it when the children become dull whilst moving along. Sometimes, from the faces of the

children, one can't tell what has happened to them. Just as when there is little blood in the body, there is weakness, and one can see this weakness on the face, so too here, when there is weakness, in terms of a lack of happiness and the powers, then the face becomes like All of you know this; all of you are experienced in this. On the one hand, you say that you have received the mines of happiness and that they too, are imperishable, and so how can that be reduced? Baba has a picture of all the different changing moods of your mind for the whole day and also of your faces that change according to your mood throughout the whole day. You make a museum of pictures, whereas Baba has a museum of the pictures of the faces of all of you. So constantly remember that you are a Brahmin soul, that you are a soul who has a right to the authority of ruling and the authority of religion. Let there be the faith and intoxication of this awareness. When you have faith, there is intoxication; if the faith is lacking, the intoxication is also less. So check whether you constantly have both these authorities or whether you sometimes lose them and thereby have weakness?

Achcha, the double foreigners are in the majority. BapDada is especially asking the double foreigners: Do you constantly remain set on your seat of all rights or do you very quickly become upset? You do not quickly become upset, do you? What happens? Do you remain set or do you quickly become upset? Say, no. No or yes? Do you get upset? Or, is this something of the past, not of the present time? It has become the past, has it not? You do not have this any more, do you? You have now become knowledge-full and powerful. Do you get upset? Do you get upset over trivial matters so that you face changes and your mood changes? Is it like this? Or does this only happen sometimes? Do you sometimes become upset? You are saying yes. Even the Pandavs are saying yes. Achcha, those of you who never think about getting upset, that you have forgotten how to get upset and have become such powerful souls, raise your hands. Those who never get upset, raise your hands. So, at least you are speaking the truth and so congratulations for that. This season, you will leave something behind in Madhuban, will you not? Or will you take something back with you? You will at least leave something behind in Madhuban. So you have now celebrated ShivRatri. The majority of you celebrated it. What do you give to someone whose birthday it is? You give a gift to the one whose birthday it is. So what gift have you given to the Father? Give the gift of never becoming upset. Do you have this courage? Achcha, raise your hands! Take a picture of everyone's hand on the T.V! Raise your hands firmly, after careful consideration. Achcha, even those who are translating, raise your hands! Look, a picture of everyone's raised hand has been taken. Just be careful now, because a photo has been taken. BapDada does not like that face. BapDada constantly wishes to see a constantly blooming spiritual rose; not a wilted flower, but one in constant bloom. You always do whatever the one you have love for likes. It is like this, is it not? Double foreigners have a lot of love. Do you have love for the Father? Do all of you have love? How much? A lot. You also like that which the Father likes, do you not? Now, no one should send the news, saying: What can I do? The situation was like that and that is why I became upset. Even if the matter that comes in front of you is one that upsets you, you should not allow yourself to be upset. When you swing in a swing, it goes up and down a great deal. So a swing also makes you upset, it comes down very low and then it goes high up very fast, and so it upsets your body. However, because you consider it a game, you don't become upset, do you? Why do you not become upset? Because you consider it to be a game.

Instead of becoming upset, you consider it to be a form of entertainment. What is the reason for this? It is a game. When any situation that upsets you comes in front of you - and they will definitely come, they will definitely come to those who raised their hands, because Maya is listening, she is also hearing the murlis - when they come, consider them to be a game. Do not become afraid. Achcha, if it swings you, then let it swing you, but the mind should not become afraid. Become knowledge-full. Become powerful. Do not let go of that seat, and then see what happens. When Maya once or twice sees that you are not going to get upset, she herself will become upset. She will not upset you. You may have an exchange about the situation with others. When anything comes in front of you, because of being knowledge-full, you understand whether it is all right, whether it is not all right, whether it should happen or whether it should not happen. However, have an exchange about the situation in the form of a conversation, notwithstanding getting upset. On the one hand, you would speak about it, but on the other hand, the Ganges would be flowing. Whether you let them flow in your mind or through your eyes, neither is good. So, are you ready to give a gift? Have you thought about it, or have you just said yes for the sake of it?

BapDada is giving you a very easy yukti in words, for when any situation or any of the elements come in front of you to make you fluctuate; at that time, remember two words. The method is either to use "not" or to apply a "dot". Not or dot. This is easy, is it not? You will not forget this, will you? If something is wrong, then think "not", which means, you must not do that. You must not think about it, you must not do it, you must not speak about it. Just not, that is all. And apply a dot, and it will automatically become not. Do you not know how to apply a dot? Think not, and apply a dot. Finish! Does

it take time to apply a dot? Apply a dot; how long would that take? Less than onesecond. What happens is that you think that you should not do something, that it is not right, but you do not knowhow to apply a dot. This is known as being knowledge-full, but you must not just be knowledge-full; together withknowledge, you also need to be powerful. You lack a powerful stage, and this is why you are not able to apply a dot.Those who know how to apply a dot will not forget the Father. The Father is a Dot, and you are also a dot. And soyou will remember everything. Full stop! Do not apply a question mark, an exclamation mark or a comma, but a fullstop. The sign of a full stop is easy; the rest are difficult. The most difficult one is the question mark. However, youknow how to apply that very quickly. You were told last time that when the word "why?" comes up, what should youdo? Fly. Fly up above. Not why, but fly. Do you know how to do this? Do you know how to fly?

Many good jewels have emerged amongst the double foreigners. BapDada is happy to see such jewels. Togetherwith this, when there is even a little flaw in the invaluable jewels, then that flaw does not seem right in suchinvaluable jewels. It is only a little flaw, but you would still call it a flaw. Since you have become invaluable jewels,why have you kept even a little flaw? Do you like it? You do not think that even the moon has a little mark on it, andso this is also good, do you? You do not think in this way, do you? Double foreigners have to become samples.There should not be the slightest weakness. What is the reason for a flaw? You do not wish for there to be a mark,but sometimes, there is a mark. Why is there a mark? What is the main reason for this? Do you know the mainreason? You are clever in knowing everything. You know it and when you hold workshops, BapDada sees thepictures of the workshops. You extract many reasons: "this is a reason, that is a reason." In fact, you extract manygood things from the workshops. You extract them from the workshops, but you do not work with them. The form ofbody consciousness is becoming more and more subtle. Body consciousness does not come in gross forms now, but itnow comes in more subtle and royal forms. You use your intellect very well. BapDada is happy when you think ofthese good things. BapDada is happy.

However, after thinking of some good things, when someone gives a little addition or correction, you then have theconsciousness of "I". You give your ideas with a lot of happiness; so accept the ideas of others with happiness also.Do not become afraid, thinking: "How will this happen? What have you done? This is not possible. This will notdo." Give just as much regard and respect to the advice and ideas of others as you do to your own ideas. To giveyour ideas is a different issue. Even if you do not like the ideas of someone else, to give your idea is a different issue,but to be affected by that and allow your stage to fluctuate is not real service. Adjust yourself. Think and considerthe ideas of others, just as your own. This is what it means to give regard to the ideas of others. You say that youthought of this or that you came up with this idea, that you did this, and so you think that importance should be givento your ideas, that others should give regard to them. You think about this too much. However, you do not knowhow to match the ideas of others with your own ideas. You simply consider the ideas of others to be the ideas ofsomeone else. Double foreigners are progressing very well in making plans on the field of service. And there will beprogress in the future also. However, use the speciality of adjustment. BapDada is happy. Whenever any child ismoving forward, BapDada is happy. He does not think: Why is this one moving forward? Whosoever is movingforward, it is very good. BapDada has love for the double foreigners anyway, but He also has a lot of regard forwhatever plans you create for service, whatever practical service you do and are doing.

BapDada has told you earlier also, that if it were not for the double foreigners, then one of the titles of the Fatherwould not be proved in a practical way. Which title? World Benefactor. You are giving Baba's message in all fourdirections of the world. This season, souls have come from all four directions. How many countries has everyone come from? (58). 58 out of the five continents; so how many countries still remain? There must be many smallcountries, but 125 main countries still remain. So now you will have to do double the work. Double foreigners willhave to do a lot of work. You have to do it in Bharat and also in the foreign lands. You have to do it in both places.BapDada has told you earlier also, that the sign of complete success in service is that no souls anywhere shouldcomplain that they did not receive the message. If you made sure the message reached there, then, if someone heardit and did not create his fortune, that is not a complaint against you, that is a complaint for that soul. However, thereshould be no complaint against you. Since you say that you are master world benefactors, the message should reachall four directions of the world. Should this happen or not? The message should reach the world. It should reachBharat and also the foreign lands; it should reach both places. When you hoist your flag of victory on one side, but onthe other side, a soul comes and complains, would you like that? Would you like it if on one side, you are hoisting aflag and on the other side, a soul is complaining? You would not like that, would you? The double foreigners havegood courage. You have

love for the Father anyway, but you also have deep love for service. The certificate of love for both is very good. What certificate do you have to claim now? You have already claimed the certificate for love; which other certificate do you now have to claim? To the extent that you are a server, to that extent you have to be one who has adopted that much power. So you have become the embodiment of power; you now have to claim this certificate. You have passed in the subject of love. Have any of you failed in your love? There isn't anyone, is there? BapDada has seen that the majority of you have passed in both love for the Father and for service. The majority have passed in both.

Those who have come for the first time this season, raise your hands. How many are there in total? 600 have come for the first time. Look, all of you are very lucky. Why are you lucky? You have got a very good margin for service. At present, there are about 100 countries that need to be served, and there are 600 of you, and so if two or three together went and served one country, then it would be completed.

The invitation for service is ready for you in advance. It is very good. You have progressed very well. If 600 new ones have come this season, it is because service has taken place, and this is why they have come. So how much congratulations should you be given? Multi-million-fold congratulations.

(BapDada made them do the drill.) Are you able to apply a dot in one second? To come into action in one moment, and the next second, to be detached from performing actions? Are you able to be detached from the relationship of karma? Do you know how to do this exercise? If you are very busy in performing any action, if the mind and intellect are engaged in the relationship of karma, not in the bondage of karma, but in the relationship of karma, and you receive a direction to apply a full stop, are you able to apply the full stop or do you continue to have thoughts of that karma? "I have to do this, I must not do this, this one is like this, that one is like that." Even for one second, you have to practise this; and continue to increase this practice because the final certificate will be based on being able to apply a full stop in one second. In one second, you should be able to merge the expansion and become the embodiment of the essence. You can practise this whenever you get a chance, and you can continue with it. It should not be that you think that you will be able to apply a full stop when you sit down for yoga. You should be able to apply a full stop when there is upheaval. Do you have such a powerful brake? Or will you apply the brake somewhere and you will come to a stop somewhere else? Only those who practise this will pass with honour. Otherwise, you will be able to pass, but not with honour. You should be able to apply a full stop at the right time. There is no benefit in applying a full stop after the time for it has gone by. It should happen the moment you think about it. Do not continue to think: I am a soul, I have to apply a full stop and not think about anything else. It takes time to even think this much. I am not a body, but a soul. I am a soul. This is not a full stop of one second. You have to practise this by yourself. There is no need for anyone to make you do it. Everyone knows the method. Whether you are new or old, each of you knows the method. You need to practise this over a long period of time. Do not think that you will be able to apply a full stop at that time. No, you need to practise this in advance. Do not think that you will do it according to the time. No; you will not be able to do that. Practising this over a long period of time will be useful, because it has a connection. Practising this for a long period of time here will enable you to claim the fortune of a kingdom for a long period of time. If your practise is of a short time, then the attainment will be over a short period also; one age after another age. So continue to practise this throughout the day, whenever you get a chance. Nothing will be spoilt in one second. Continue with your work after that. However, check whether you are able to apply a full stop at the time of any upheaval. Whilst performing actions, there is a difference whether you are performing actions in relationship with or in bondage of karma. If you come into the bondage of karma, the karma will pull you and will not allow you to apply a full stop. But if you are loving and detached and in relationship with the karma, then, because you do not have any bondage, you will be able to apply a full stop in one second. Bondage pulls you. Relationship also pulls you, but come into relationship whilst being detached; this has to be underlined. This is the last, karmateet stage.

You should come into action whilst being completely detached, as one who has all rights, not under the influence of any bondage. So check that you do not come into the bondage of karma whilst performing actions. You need to be very loving and detached. Do you understand what you need to practise? You do not find this difficult, do you? Or, is it a little difficult? You are the masters, are you not? Are you the masters of the physical senses? You call yourselves Raja Yogis. So what are you the kings of? Of America? Of Africa? You are the kings of the physical organs, are you not? Is a king who is in bondage a king? You give yourself a very good title. If any of you are asked who you are, you would say Raja Yogis.

So, are you Raja Yogis or praja (subject) yogis? Or are you sometimes a Raja Yogi and sometimes a praja yogi? You are a Raja Yogi soul. Will all

double foreigners pass with honour? BapDada will be very happy that all foreigners pass with honour and that not a single one is left out. Or is this a little difficult? Is it difficult or easy? It is easy. Achcha. The word difficult has been removed from your dictionary. Brahmin life is also a dictionary. The word difficult does not exist in the dictionary of Brahmin life, or does it sometimes fly in?

How many blessings do you receive? If you made a list of the blessings up to now, how many blessings would you have received? You have received a lot. You receive a blessing every day. On the path of bhakti, if a bhagat receives even one blessing, he becomes something completely different. And you are so lucky that God gives you a blessing every day. You are in fact being sustained by blessings. Do you remember the blessing? Or, do you only remember it at the time of hearing it? One is to remember the blessing and the other is to use the blessing. A blessing is such that no matter what the situation is, the power of the blessing changes the situation from fire into water; it makes the situation so cool. You simply have to know the method to use the blessing. And, secondly, one is to know the method and secondly, you should use the blessing at the right time. It should not be that half the time has gone by and then you remember it. So, do you know how to use your blessings? Do you use them or do you just become happy to hear them? Your diaries have been filled with many blessings. A book has even been made, has it not? So you have kept a book in your cupboard. Use it at the right time. The more you use them, the more the blessings will increase, and you will experience the unlimited form of the blessings. Achcha.

To the souls in all four directions who have a right to the authority of religion; to those who constantly have all rights to the authority of self-sovereignty; to the elevated souls who constantly have the double authority and a double crown; to the powerful souls who constantly reveal the practical form of being the embodiment of all powers by using all the powers; to the powerful, unshakeable and immovable mahavir souls who constantly reveal their aim through their qualifications and give this experience to others, BapDada's love, remembrances and namaste.

BapDada meeting the Dadis: (Dadiji and Dadi Janki both hugged BapDada): All of you met Baba, did you not? Are you all content now? You are very clever, you are very sensible. Are all of you seeing yourselves on the stage or down below? Where are you? You are on the stage, are you not? This entire hall is a stage. All of you are close, all of you are with Baba. Are you separated? You are not, are you? To come onto the stage means to be with the Father, to be close to the Father. All of you are constantly close. You cannot be separated. Can you become separated? If anyone separates you, would you be separated? Or, would you separate them? Would you chase them away? You should constantly remain with the Father. You are with the Father, you will remain with the Father and you will return with the Father. (We will go around the cycle together.) You always go around the cycle with the father anyway. You are thinking of going on a tour. The cycle of eighty-four births has now finished. You now have to return home. Will you go home or will you go straight to your kingdom? Do you wish to return home or do you wish to rule the kingdom? You wish to go home, do you not? So, you are constantly with the Father. BapDada does not like being alone. All of you sometimes like to be alone. Even then, you do not sit alone, you continue to do service. (Dadiji will be leaving for Gujarat and Dadi Gulzar will be leaving for Bombay.) You wish to go around the cycle and so you will of course go on a tour. You cannot become rulers of the globe without going on a tour. All of you also like touring, do you not? You become so happy when you receive an invitation. It is good. To tour around means to receive extra marks in becoming the embodiment of all experiences. The marks continue to accumulate. However, do not think, because you did not receive an invitation to go on a tour, that perhaps you are not so good. Do not think

this. Some lecture through words and some lecture through the mind. Service is not just giving lectures. This is just one method. However, whether you do service through the mind, words, actions or relationships and connections, there are 100 marks in all four; each one has 100 marks. It is not that those who do service through actions will receive 50 marks and those who give lectures will receive 100 marks. Whatever service you do, do it as a server. Do selfless service and you will already have received the fruit of that service. It is like this, is it not? Or do you think that service is just giving lectures in big conferences? Only one or two would go there; if hundreds of thousands were to go there, how would there be a lecture? How could it be possible for there to be three hundred thousand speakers and only one hundred listeners? So, do not ever think that you did not receive a chance for service, and so you are not worthy of doing service. Do not ever be disheartened, thinking it should always be "I first". BapDada has all the records. Whether you are given a chance or not, if you have taken a chance of doing service through the mind, then the other person may have toured and come back having given a lecture, but you did service through the mind and so you will of course receive the marks for that. Therefore, do not ever worry that your fortune is like that. No, it is a very huge fortune. Simply remain content. Whether it is service through the mind, through words or through actions, you are to receive marks in remaining content. If, when you go to give lectures, there is upheaval and you become discontent, everything is

finished and you do not receive even one mark. But, if whilst sitting at home, you maintain a very good stage, you will receive one hundred marks. So there is the accurate account. There will not be any more or less in the accounts. You will receive full marks. Whatever service you do, do it with a true heart. There should not be the consciousness of "I" or "mine". Let there be the feeling of doing service. Not the feeling of the consciousness of "I". If there is the feeling of serving, you will receive the fruit. It does not matter if you are always rolling the chapatis. Even then, you will receive one hundred marks, because you are serving with a true heart. Whatever power you fill the chapatis with, that will be useful for those who give lectures. Do you understand? Therefore, do not be disheartened. "My name is never glorified in any of the conferences. No one ever mentions my name. Perhaps I am last..." No, simply remain content. Contentment is the method of success. Wherever you maybe living, remain content. Is this all right? Or, do you sometimes think: "This one is going to become a maharathi. We cannot come into the list of the maharathis." No, you are the number one maharathi. In Baba's list, you are maharathis. Do you understand? So do not sometimes spoil your face. BapDada sees many faces; sometimes they are like this, sometimes like that. No, constantly remain smiling. Achcha, are all of you all right? Even so, you are still instruments. Because you become instruments, you constantly remain happy. You never wilt.

(Muniben placed a plate decorated with fruit in front of BapDada.) Your image will be worshipped accurately with the right method. It is good to do everything according to the system. This too is a speciality. One should also know how to do this. It should not be that you offer bhog as is convenient to you; sometimes half-cooked, half-raw and you offer that! Or sometimes, you become lazy about preparing it and so you simply offer some fruit. (Whilst looking at the double foreigners.) All of you get tired because you do double work. You do your lokik jobs and also look after the centres and also make your own effort, and so you become tired. Do not just continue in this way. Just prepare one thing with love. Do not prepare three things, but even prepare one thing with love. It should not be that you have bread already prepared, and so you offer that for bhog. Do not just make do with anything. The more you do everything according to the method, the more success you attain. If you do everything according to the method, you also attain success. To be a Brahmin means to be accurate in every task and to perform it with great cleanliness and purity. There should be cleanliness and purity as well as the right method. There should be both. Achcha.

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