

The Lotus-Like Stage Is The Elevated Seat Of Brahmin Life.

Are you constantly seated on the lotus-like elevated seat of Brahmin life? Brahmins always have their seat with them. Are you Brahmins also always seated on your seat? The lotus-like stage is to be loving and beyond the attraction of the physical organs whilst performing actions. Not only should you be loving and detached in your awareness, but every action at every second should be performed in a loving and detached stage. Even today, in memory of this, bhagats praise each of your sense organs as the lotus eyes, the lotus-lips and the lotus-hands. Which period of time does this seat belong to? To that of the Brahmin life. Ask yourself: Has every physical organ of yours become like a lotus? Have your eyes become like a lotus? Have your hands become like a lotus? To be like a lotus is to perform every action whilst remaining free from the bondage of any vice. You see the body, but when you see the body through your lotus eyes, you will not be bound by the attraction of the body. It is just as a lotus is detached from the water whilst growing in the water, that is, it is beyond the pull of the attraction of water; it remains detached from all the different relations. A lotus has many relations. A lotus is not alone; it is a symbol of family-life. Brahmin souls are those who become as totally detached as a lotus whilst living with their family, whether lokik or alokik; whilst living in an impure atmosphere, they remain totally detached. Master creators would have the same virtues as the Creator. Are you seated on this seat always or only sometimes? Only those who are constantly seated on this throne can remain free from bondage and constantly yogyukt. Check to what extent you are free from the bondage of the five vices and the five elements. Are you a soul who is caught up in this or one who is totally free?

All of you have promised BapDada that you will leave everyone else and belong to Baba, that you will do as He says and move as He makes you move. Are you fulfilling your responsibility? For how long do you remember your promise and for how long do you forget it throughout the day? Every day, you sing: Mine is one Shiv Baba and none other. Are you in such a stage? Would any relationship, love, co-operation, attainment, person or material comfort make you move away from the Father? Would any person or thing attract and tie in bondage a soul who is free from bondage? As there is no one else, do you constantly experience yourself being a yogyukt soul, free from bondage? Or, do you just say that there is none other, but, in reality, there is? Is there someone else or is everything over? If there is someone else, then why do you sing this song? Do you sing it just to please BapDada? Or, do you sing it hoping that it will create such a stage? Do you know the speciality of Brahmin life? A Brahmin is one whose thinking, speaking and doing all match. There should be no difference between these. When will you adopt this speciality of Brahmin life? Now or at the end? There are even some children who, instead of making effort, leave everything to time! When souls are weak, they wait and leave everything to time. What do people say when they come to see your exhibitions at the museums? "We will come back when we have time; we don't have time at the moment." These are words of souls who do not have knowledge; they are ignorant of the knowledge of time. However, you have the knowledge of the present time. What do you call the present time? You call it the year or age of benevolence. You call it the time for earning an income for the entire kalpa. It is the time of benefit for the world, the time for world transformation. What would you call those who have knowledge of the present time, yet waste their time and leave everything to the future? Time is your creation. What would you say about a creator whose effort depends upon time, the creation?

BapDada has told you before that you are the elevated souls who are the images of support for the world. Would such images of support, who continue to depend upon time or any other support, still be called images of support, or those who are dependent? So check whether, as an image of support for the world, you are dependent upon any other support. Are you a soul who relies on any other support than that of the Father, the Image of Support? How do you put into practice the promise of having only the one Support? What would be the practical experience of having only the one Support? Those who constantly have the one imperishable Support will constantly experience being far from the iron-aged impure world. The boat of life of such souls has left the shores of the iron- aged world. They would constantly experience being beyond the iron-aged, impure attraction of vices. No iron-aged attraction can pull them. Through science, people are able to go very far into space, beyond the pull of gravity. Being pulled by any type of attraction of the body,

bodily relations, or physical possessions is the practical proof of some type of support, because a temporary support gives temporary, short-term attainment. Many of you say that you have little experience of having remembrance and receiving power; that the form of power you experience does not last all the time. Why is this? It is because, instead of the one Support, you have definitely taken one or another limited support. As the support shakes, so you also shake; you are in a state of upheaval. So, check your support! Do you know how to check this? You need to have a divine and powerful intellect to check yourself. If you are not able to do this yourself, check yourself with the co-operation of souls who have a powerful intellect.

As soon as each Brahmin soul takes birth, BapDada gives them a powerful and divine intellect and a divine eye as a blessing of their birth. All Brahmins receive a birthday gift from Baba. Do you know how to look after your birthday gift? If you always use this gift accurately, then you constantly remain like a lotus, constantly seated on the lotus seat. Do you understand what you have to check? To what extent have all your sense organs become lotus-like? Those who become like a lotus will constantly remain cheerful and beyond any attraction. If you are attracted to something, you are not able to remain cheerful. Now, take your intellect away from all those things. Let what you say and what you do be the same. Be those who fulfil their promise, not those who just make a promise. Achcha.

To those who constantly consider themselves to be an image of support by having all relationships with One and no one else; to the powerful souls who are not dependent upon time but consider themselves to be powerful; to the souls who are free from bondage; to the yogyukt souls, BapDada's love, remembrance and namaste.

BapDada meeting groups:

Are Pandavs and Shaktis both on the battlefield? Are you continuing to progress by gaining victory in your battle? Victorious souls constantly experience the happiness of their victory. Those who are victorious don't experience waves of sorrow. Sorrow is experienced when there is defeat. Victorious jewels constantly remain happy and cheerful. You shouldn't witness a scene of sorrow even in your dreams; there shouldn't be any feeling of sorrow. Even in dreams one can experience sorrow. There is sorrow when you have certain dreams, isn't there? When your dreams are filled with happiness, then you would definitely be an embodiment of happiness in the corporeal form. In singing praise of your virtues, would you say, "an embodiment of happiness" or "an embodiment of sorrow"? Since the eternal form of the soul is of happiness, how could there be sorrow? When you move away from your eternal form, you experience sorrow. So, do you feel that you have put aside sorrow? Even whilst listening to the sorrows of others, you should not experience any sorrow because you know that this is the world of sorrow. For you, the world of sorrow is over. For you, this is the beneficial age of the stage of ascent. Even in your thoughts, you have raised your anchor and left the world of sorrow behind. If you are pulled towards relatives who cause sorrow or stressful situations for you, then you should understand that there are still subtle strings of sorrow. Have all the subtle strings broken or are there still some left? Being pulled by these is the sign or recognition of the strings. If strings are tying you down, then you cannot move ahead. If you have not yet left the shores of the world of sorrow behind, then you are not part of the confluence age. You are in between the iron and confluence ages. You are neither here nor there; so what would be your state then? Sometimes here and sometimes there. You would not experience your intellect to be stabilised in one place. Do you like wandering? Since you do not like it, then stop it! Constantly be stable in your form of happiness. When you speak, speak words of happiness; think of matters of happiness and see the soul, the embodiment of happiness. If you look at the body, consider it to comprise of vice-filled matter. This is why you should see the soul, the embodiment of happiness. You need to have such a practice. The golden-aged deities are not aware of the word, "sorrow". If you were to ask them something of this, they would say, "Is there such a thing as sorrow?" You have to develop these sanskars at this time. Create such sanskars that you no longer have any knowledge of the word, "sorrow". As you have attainment, there is no effort required. Making effort for a few years in one birth to create the sanskars of ruling is not a big deal. It is just a little effort for a short time to create sanskars for a period of five thousand years. The obstacles that come will not harm you because they are just coming

to bid you farewell. However, if they stay with you, there is a loss. They should just come and go. Do not let obstacles sit down with you as your guests. You now need to make such effort that the obstacles simply come and go away. If you allow obstacles to become your guests time and again, then that will become a habit. Then, they will feel at home with you. Therefore, let them come and let them go. Do you feel mercy for Maya because she has been your guest for half a kalpa? Now, do not feel mercy. Even now, you can experience the pilgrimage of remembrance even more deeply. Everyone speaks about this and stays in remembrance, but you now have to increase the attainment of remembrance. By giving more time and paying more attention to this you will truly feel yourself to be submerged in the ocean of experience. Just as where there is purity, you feel an atmosphere of peace, so too, elevated yogis are those who remain deeply absorbed in love. You should have this experience. Only when you experience this will there be an impact of knowledge and the success of yoga. Just as you go to the depths of the physical ocean, so too, go deep into the ocean of experience. Have a new experience every day. You should pay attention to the pilgrimage of remembrance. Be introspective and continue to move forward. Even that is lacking. At present, there isn't the impact of serving whilst being lost in remembrance. There is the impact of just serving. You now need to have the stage of being a constant yogi. Become engrossed in inventing a method for this; run a race that has never been run before. Run the race of the experience of the pilgrimage of remembrance. Those who conduct yoga camps have a very good chance to do this. You only have the one duty and no other. Through this you can easily become free from obstacles, and the atmosphere can also change. When everyone is busy with the self, there is no time to look at or listen to others or to become weak due to obstacles. Make such plans that everyone is lost in the self; whether it is the intoxication of the corporeal, alokik life or attainments, remain absorbed in this. Do not get caught up in any atmosphere and then spread such a wave.

*** OM SHANTI ***