

The main sanskar of Brahmins - Complete renunciates of everything.

Why has a gathering of all of you specially been called here now? Four main things are necessary for a gathering. 1) Love for one another. 2) A close relationship. 3) Responsibility for service and 4) The proof of the dharna of knowledge and yoga. Are you ready in all these four aspects? How do you have love for one another? What is the method to develop love for one another? The reason why you become distant with one another is that the sanskars and the thoughts of one another do not match. How can the sanskars and thoughts of all of you become one? (Each one of us has our own sanskars). What is the main sanskar of the Brahmins of the confluence age? What was the main sanskar of the corporeal form? The sanskar of Brahma is the sanskar of the Brahmins. What was the main sanskar of sakar Brahma? You saw that sanskar in Brahma Baba in its complete form, but among the Brahmins it is according to their yoga and power. Baba's main sanskar was of being a total renunciate. To be egoless means to be a total renunciate. Such souls surrender everything that belongs to them. When you become a total renunciate you imbibe all the virtues. Not to see the defects of others is also renunciation. If you have the practice of renunciation you will be able to renounce this also. To be a total renunciate means to also renounce the awareness of the body. And so the main sanskar of Brahmins is to be a total renunciate. Which main virtues come through this renunciation? Easiness (implying easiness, lightness and simplicity) and tolerance. Those who have easiness and tolerance attract others and they are able to have love for one another. If there isn't easiness, there cannot be love for others. This is the method to become loving towards one another. Firstly, be a total renunciate even of the body. By being a total renunciate, there will automatically be easiness and tolerance. The sign of being a total renunciate is that there will be easiness and tolerance. You saw this in the sakar form, did you not? Baba was easy and light to the extent that he was knowledge-full, which is known as having the sanskars of childhood. He was mature with elders and a child with children.

The behaviour of all of you should be such that the image of Bap and Dada is visible through that. The image will not be visible through your words, but through your behaviour. Do you have such behaviour now? Is the image of Bap and Dada visible through your behaviour? It is visible, but only sometimes. When you stabilise yourself in that stage and then do service, people understand from your words and your face that the One who has given knowledge to you is someone very elevated. They say that they do see the image of BapDada in your behaviour, but only sometimes. You are a camera. A picture of BapDada is printed in your camera. Yet you only show that sometimes. Why? Why do you not constantly show that picture? (This is the effort.) Until when will you keep on using the word "effort"? For how long do you still want to make effort? Will you keep on saying until the end that you are effort-makers? Will you continue to say it as you are saying now, till the end? The word "effort" now has to be changed. Although you will remain effort-

makers till the end, that effort will not be what you are speaking of now. The meaning of effort is not to make the same mistake twice. Are you making such effort? You even have to put the meaning of effort into practical form. If you keep repeating the same mistake, how can you call that making effort? Make effort to keep the aim of being an effort-maker. Remove the use of the word "effort" in this way. Now, there is effort even in being an effort-maker. This should not happen.

How can you be loving towards one another? You won't become this simply by corresponding through letters or by having a gathering; that is a physical aspect. You can only be loving towards one another when you match the thoughts and sanskars of one another. You have even been told the method for that. (To be a total renunciate.) What are the signs of a total renunciate? (Easiness and tolerance). You will become loving when you imbibe these aspects. In order to bring about easiness, simply pay attention to one aspect at this time. It has been seen that at present your stage is based on praise. There are the two terms: Praise and defamation. So, at present, your stage is based on praise, that is, there is the desire or greed for fruit of the actions you perform. You have desire for the fruit of the task you perform to a greater extent. If you don't receive praise, you are not able to maintain your stage, and when there is praise, you are able to maintain your stage. If there is defamation you become orphans. You lose your stage and you forget the Lord and Master. So never think that you should be praised. Do not create your stage on the basis of praise. If your stage is based on praise, you will keep on fluctuating. Day by day, there will automatically be an influence of the special children. But you must not be impressed by that yourself. If you accept the fruit here, you will finish your fruit for the future. The more you are making incognito effort and are an incognito helper, the more you create your incognito status. No matter how much others praise you, you yourself must not be influenced by that praise.

Whatever task you perform, stay at the confluence and judge it accordingly, because all of you belong to the confluence age. This is why whatever happens, there are always two sides to it. Stay at the confluence of both of these and then judge. Do not be on one side too much, nor on the other side too much. Stay at the confluence. The tasks you Brahmins of the confluence age perform are not being performed at the confluence: you go too much to one side or the other. You householders are also helpers in service, and so you have to stay at the confluence in order to look after both. Stabilize yourself in the stage in-between the two. If you stay at the confluence, you will be able to do both accurately. Your food, drink and clothes etc. are all moderate. Make a judgement in this way by being stable in the stage of being in-between and then continue to move along. In some aspects it is visible that you are either on one side or the other side to a greater extent, whereas you should be in-between. The stage of being in-between is the seed stage; to be just a point. Just as a seed is very subtle, the seed stage is also very subtle. You need courage and the method to remain stable in that stage. You have also been given the aim of when to be a child and when to be a master. Whenever you have to be a child, do not be a master and whenever you have to be a master, do not be a child. Many misunderstand this. Check this a great deal. Have the total consciousness of being a child and also a master. This is why you are told to

stay at the confluence. Do not simply be a child nor must you simply be a master. By having both virtues, you will be able to do everything accurately. To be a child means to be free from waste thoughts. Simply follow the orders and directions you receive. To be a master means to give advice. You also have to observe at which place and in which aspect you need to give advice. Do not become a master everywhere. If you are a master when you have to be a child, there will be a conflict of sanskars. This is why in order to become each other's helper, imbibe both aspects. Otherwise there will be a conflict of sanskars. If you are a master when you have to be a child, then because there are two masters, there will be a conflict of sanskars. You have to be a master as well as a child. Be a master and give advice and then when it becomes final, be a child, and then be a master. Judgement by the intellect is needed for when to be a child and when to be a master. Think about which form you have to adopt at what time. Be one with many forms, do not always have just one form. As is the time, so should be your form. But don't become one with many forms in the wrong way; become this in the right way. Achcha.

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