

The divinity and uniqueness of Brahmin life.

To listen and to merge. It is easy to listen and one would like to constantly keep on listening. There is constantly this desire. In the same way, do you experience merging it within yourself to be just as easy? Is there constantly this desire to merge it in yourself so that by doing so, you become equal to the Father? The form of merging is to become equal to the Father. So, are you now in the first stage, the second stage or the last stage? The last stage is to listen and to become. You are listening to everything and so you will become $\frac{3}{4}$ you have to become. "We became this a kalpa ago and so we will definitely in future become this once again." These words finish when you are in the last stage. As you listen to every version, the feeling is that you are becoming that at that time. The aim and the words of those who are in the last stage is clearly visible by their form. For example, when you listen to or relate the first lesson of the soul, the souls who are in the final stage will not just listen to or speak of these words, but at the same time, will be stable in that stage also. This is known as being equal to the Father. They will not just speak of their own or the Father's form, virtues or task, but they will give the experience of every virtue and task through their form. Just as Baba is an embodiment of experience and does not just relate everything, so too, you have to follow the Father. You also saw sakar Baba: Together with speaking knowledge, Baba also practically demonstrated through his actions and his form. To listen to knowledge, to speak of knowledge and to show that in the form of the self: he did all three at the same time. In the same way, is your listening, speaking and practically demonstrating simultaneous? Have you merged in yourself whatever you have heard up to now? Have you showed it

to the world? Is there a great difference or just a slight difference? What is the result? It is a common aspect to listen and to relate. To what extent is the uniqueness of being a Brahmin visible? The versions of God are: "My birth and karma is not like human beings' it is divine and unique". Together with BapDada, the birth of you Brahmins is also not ordinary, but it is divine and unique. As is your birth and your divine name, so too, is your activity divine and unique?

Every worldly clan has the line of their own code of conduct. In the same way, do you stay within the line of the code of conduct of the Brahmin clan? Do you cross the line of the code of conduct even in your thoughts, due to any attraction, that is, do you go outside the line of the code of conduct? To remember the sanskars and nature of a shudra means to become an untouchable' it means to step outside the Brahmin family by yourself. So, check for how long did you have the support (sahara) of the Father and for how long you stepped away (kinara) from the Father throughout the whole day. Those who constantly keep on stepping away from the Father cannot experience, the support of the Father, the companionship of the Father and the attainments of all treasures received from the Father, even if they want to. Whilst living on the shore of the ocean, they simply remain observers, but cannot attain anything. They constantly have the desire to attain, but are not able to have the experience of having attained everything. They remain seekers, but cannot become ones who have a right. So, throughout the day, for how long to you remain in the stage of being a seeker and for how long do you become one who has all rights? When someone new comes to you, at first, he is just a seeker. To be a seeker means to have a desire to attain something. You also have something separate for the seekers. You do not allow them to become part of the gathering or the regular class. When they say that they now have an experience, that they have faith and have

accepted this, that they now know everything, only then do you give them permission to come into the gathering. So ask yourself: When you have the stage of being a seeker, do you truly not automatically experience yourself to be distant from the support of the Father and the clan, that is, the support of the gathering, instead of being close? Instead of experiencing the support, do you automatically not step away with your intellect? Do you not become bhagats who are asking for something instead of being His children? “Give me power¼ help me¼ chase Maya away¼ give me a yukti¼ free me from Maya” To say this is not the sanskars of being a Brahmin. Brahmins never call out. Baba Himself gives the Brahmins elevated titles. You know this, do you not? How many titles do you have? To be a Brahmin means to have finished calling out¼ to be a Brahmin means to be a crown of the head¼ not to be influenced by matter or Maya. So have you become such crowns of the head? When Maya comes, it means you are under the influence of attachment. When you are influenced by your old sanskars and your old nature, that is being influenced by attachment. Those who are influenced by attachment cannot become the crown of the Father’s head. They cannot become the ones who have crown of the kingdom of the world. Those who become a crown of the Father’s head cannot be influenced by attachment even in their dreams. Do you understand? Realise this. The selfrealisation course is now taking place, is it not? Achcha.

To the most elevated beings who follow the highest code of conduct and who constantly stay within the line of the code of conduct of the Brahmin clan¼ to those who listen to, speak of and become equal to the Father¼ to those who demonstrate through their practical form¼ to those who are the crown of the head¼ to the elevated souls who constantly stay within the support of all attainments from the Father, BapDada’s love, remembrance and namaste.

BapDada speaking to Didiji:

Would you call this going or coming? You can only call it going and coming when you leave someone's company. Wherever you may be going from, going means leaving something behind. But can you use the words "going and coming back" here? If you are here, you are together (in Baba's company) and if you are there, you are still together. For souls who constantly maintain the company, are always in the same place and always have that companionship in their stage, you would not say that it is going. In Madhuban also, when you go from one room to another, you would not say that you are going, that you should take leave $\frac{3}{4}$ no. You go and come naturally because you are together. This also is just touring from one room to another $\frac{3}{4}$ but you are a resident of Madhuban. Therefore, you do not say, "Goodbye". Instead, you constantly give congratulations for service. You constantly stay together. You move along together $\frac{3}{4}$ you are constantly together.

This is your experience, is it not? To be a maharathi means to be equal to the Father. For maharathis to earn an income of multimillions is a common aspect, but you also have the blessing of making other souls multimillion times fortunate. Maharathis would not say that they are going, but they are moving along together. Service that maharathis do is through their eyes $\frac{3}{4}$ to enable many other souls to attain the blessings that they have attained through the Father, that is, to reveal the Father through the self. Whilst seeing you, others should automatically be reminded of the Father and the sound should emerge from everyone's heart: It is a wonder of the One who has made you like this. And so, the Father will be revealed. The Father will be revealed through you and you will become incognito. At present, you are

still visible and the Father is incognito. Later, you will hear the praise of the Father's revelation being sung from everyone's heart. You will not be visible, but wherever they look, they will only see the Father. This is why wherever they look, they will only see the Father.

This sanskar becomes merged at the end and therefore, on the path of bhakti, they call out saying, "Wherever I look, I only see You." At the end, the faces of all of you will be like mirrors. Nowadays, in the temples, they place such mirrors that you are able to see the same image in many forms (sides). In the same way, the faces of all of you will be instruments to reveal the Father in all directions. And bhagats will say, "Wherever I look, I only see You!" Souls are filled with the sanskars for the whole kalpa here at this time. With this sanskar, the bhagats will attain mukti. This is why the copperaged souls have to a great extent in an emerged form, the sanskars of attaining mukti and of seeing God wherever they look. Your bhagats or the Father's bhagats are fixed at this time. The kingdom is created at this time and the bhagats are also created at this time. So, you are going to awaken the bhagats and to meet the children. On this tour, check how many have become your bhagats and how many have become Baba's children. Both have a special part. Bhagats have a part for half a kalpa and the children have all rights for half a kalpa. Will bhagats be visible now or at the end? The number one bhagats who do intense bhakti, who are the beads of the rosary are also to be revealed here the beads of the rosary of victory and the rosary of bhagats because the time for filling the soul with these sanskars is now, at the confluence age. Bhagats will be calling out at the end: Hey God, give us something too. They will take this sanskar from here and the children will experience the company. Achcha.

BapDada meeting the Teachers:

Teachers means those who teach. What does a teacher mean? Here, a teacher means one who is an embodiment of the teachings. What is the easiest method to give the greatest teaching? There are many types of facilities for teaching. What is the easiest method of teaching? To give teachings through your form, and not through your lips. Sakar Baba gave teachings through the easiest method of his form. He didn't teach just through words, but also through action. It's not that others would learn from what you tell them, but Baba's mantra was: Whatever I do, others who see me will do the same. So, the easiest method of teaching is through your form. No matter how much you explain to others, "You are a soul, an embodiment of peace, an embodiment of knowledge", that person will not understand unless you yourself are stable in that stage. The study taught through experience becomes imperishable to that extent. So how do you teach through words or through your form?

A worthy teacher teaches others something through her every step³/₄ through her lectures or the seven days' course she makes others the embodiment of the teachings. The words spoken by such a teacher are not just versions, but elevated versions because every word is one that makes others elevated. So, they are the elevated versions. Every action is one that gives the fruit of making many others elevated. Karma is the seed and the result is the fruit of karma. The seeds of karma of such teachers would be fruitful. If the seed is powerful, then the fruit that emerges from it is very good. Every seed of karma would be fruitful³/₄ it would not be one that doesn't bear fruit. This is known as being a worthy teacher. Just as there is the praise for Brahma's thoughts that he created a new world through just

one thought, so too, every thought of a worthy teacher would enable her to have all rights to the new world. Do you understand? This is the definition of a teacher.

Teachers also have the gift of a lift. What is that? To be a teacher means to renounce the old relationships. A teacher has the fortune of this renunciation as a gift of a lift. You have renounced everything, haven't you? The first renunciation is of relationships. You have already renounced them. The list of further renunciation is a long one. However, the renunciation and the thought of keeping courage and of being cooperative becomes a gift of a lift. If you have complete renunciation, you can become a gift for the Father and for the world. Become such a lift that as soon as you sit in the lift, you reach your destination so that you don't have to labour for it. Teachers have many chances, but only those who want to will take them. Everyone sings the praise of the fortune of the teachers and has a desire for the same. Others have this desire and so it means the fortune of the teachers is elevated. It is numberwise amongst each one to constantly keep it elevated. Teachers can easily make their fortune as bright as they want, but only those who are worthy teachers can do this. You are not the teachers who are happy with just a little, are you? With which vision does BapDada look at the teachers? As His equals because Baba is also a Teacher. When a teacher sees another teacher, he sees him as his equal, and there would be happiness on seeing your equals. Teachers would be constantly content. To question means to insult your equals. Achcha.

Blessing: May you be loved by the Father and the family by being

trustworthy on the basis of the courage of truth. The name of trust is truth. Where there is honesty in your head and your heart, you automatically receive love from the heart and the trust of BapDada and the family. Because of having trust in you, they give you all rights. Then, you are automatically loved by everyone. Therefore, with courage of truth, become trustworthy. Do not try to prove the truth, but become an embodiment that achieves powerful results and you will continue to move forward with a fast speed.

Slogan: The wealthiest of all are those who have the treasures of peace and purity.

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