

### Spiritual Warriors

Do you consider yourselves to be the maharathis of the spiritual army? Who are called the maharathis of an army? What are their qualifications? To be a maharathi means to consider oneself to be one who is riding one's chariot (rathi). The main thing is, do you use your chariot whilst experiencing yourself to be the charioteer? If, on the battlefield, a maharathi comes under the influence of his chariot, then can that maharathi be victorious, or instead of being one who brings victory to his army, would he become the form of an obstacle? He would be instrumental in creating upheaval. So, all of you warriors of the spiritual army: have you become the charioteers of your chariot?

Just as a warrior puts all people and all comforts to one side and only keeps the battle and victory in his intellect; he keeps himself engaged in fulfilling his aim; in the same way, ask yourself: Do you have the aim of just these two things or is there something else in your awareness also? Have you become such warriors? No matter where you may be, always have the awareness that you are warriors on the battlefield. Warriors never like to rest. Warriors are never lazy or careless. They are never without their weapons; they always carry these with them. They are never under the influence of fear; they are always fearless. Warriors never keep anything except the battle in their intellect. They always have the attitude of battling and the consciousness of attaining victory. So, are you also victorious with one another in the same way? Do you see one another with this vision? In the same way, a spiritual warrior would always maintain this vision: We are all mahavirs and victorious; at every second and at every step, we are on the battlefield. Do you just have the one deep concern for being victorious? Have you detached your intellect from all relationships and all the facilities provided by matter? Have you stepped aside from all this? So, whilst being on the battlefield, are the strings of the intellect still engaged with the relationships and facilities of matter? Do you consider yourselves to be completely free? Or are you still dependent on others for some things?

To be completely free means to take the support of your body when you wish and to go beyond the consciousness of the body when you wish, so that the body does not pull you towards itself even in the slightest. So, be free from the awareness of the body, that is, from attachment to the body. You should even be free from your old nature. You should not be in bondage to even your nature. You have to be free from even your sanskars. Be free from your lokik connections and also from the bondages of the connections of the alokik family. Have you become free to this extent? Such souls are called completely free. Have you reached this stage or does even a small physical sense organ tie you in its bondage?

If a little insect were to cause distress to a maharathi or a lion, then what would you call such a lion? Would you call it a lion? If one wasteful thought were to distress a master almighty authority, or if one very old sanskar of the eighty-four births causes distress to one who is a master almighty authority, a mahavir, a destroyer of obstacles, one who is trikaldarshi and a spinner of the discus of self-realisation, if it makes him weak in his effort, then what would you call such a master almighty authority soul? When you are in this stage, then are you not amazed at yourself? To let the words emerge that you have wasteful thoughts or that the old sanskars and nature bring you under their influence or that you do not experience Baba's remembrance or that you do not have any attainment from the Father or you become afraid of even a little obstacle, or you do not have constant supersensuous joy, you do not have the experience of happiness, then, are these the words of someone who is a decoration of the Brahmin clan? What type of Brahmins would you call such Brahmins? Brahmins in name only. If you are called true Brahmins and you say these things, then what is the difference between the Brahmins of the confluence age and the Brahmins who use these words?

At the present time, souls who are to become Brahmins should examine themselves: Have I brought the first qualification of being a Brahmin into my life? What is the first qualification of being a Brahmin? To break away from everyone else and to connect with the One. If you are still attached to your physical sense organs, then is that the first qualification of a Brahmin? Since the first promise, that is, the first words, of the dying-alive birth are these: "I belong to one Baba and none other", since this is the first promise, the first

qualification, then have you fulfilled this qualification, the first promise and the first words? Or, is it that whilst saying that you belong to One, you still have a connection with many others? Would such Brahmins only in namesake be called victorious? Within such a huge world, Brahmins have their own little world, and so whilst carrying out every task in such a small world, such Brahmins, whichever souls of the world they look at, only have the feeling of benevolence towards each of them. They do not have any relationship or attachment on the basis of their own feelings, but only with the feeling of Godly service. Even whilst looking at the five elements and nature, they will not be under their influence, but they will instead be engaged in the task of making even nature satopradhan. Can those who themselves are the transformers of nature become influenced by nature? Those who cannot bring nature under their control at this time will not be able to experience the happiness of the satopradhan nature. So you do not come under the influence of nature, do you? This would be like a doctor who goes to save an ill patient, but who himself becomes infected. Your task is to transform nature, but if instead of that, you come under the influence of nature, would you be called a Brahmin? All of you have become Brahmins, have you not? Would anyone say that he is not a Brahmin? To be a Brahmin means to imbibe such qualifications. So, do you have such qualifications or are you just a Brahmin in namesake? Ask yourself this question.

What is the speciality of the Brahmin birth, which does not exist in any other birth? The speciality of the Brahmin birth is that, whereas in all other births souls take birth through souls, it is only in this Brahmin birth that you take birth directly to the Supreme Father, the Supreme Soul. Your deity birth too is through elevated souls, not through the Supreme Soul. So this is the speciality of the Brahmin birth which does not exist in any other birth. This is a birth filled with such speciality. So what should be the speciality of such souls? The virtues of the Father should be the virtues of the Brahmins. You cannot have those virtues in any birth other than this birth. Similarly, you become trikaldarshi, trinetri and the embodiment of knowledge, but do you become this in any other birth? So, if you do not experience the virtues and specialities of Brahmin life in this birth, then what have you done by becoming a Brahmin?

You tell other souls: Having become a child of the Father, if you do not know the Father, then you are worth a shell. You tell others this, do you not? However, some take a birth as valuable as a diamond and yet are not able to create a life as valuable as a diamond. What would you say to someone who has a diamond in his hand but considers it to be a stone and does not realise its value? One who is greatly sensible? You should not say any other word. You do not become so greatly sensible in the wrong way, do you? So, realise the value of the Brahmin birth. It is not an ordinary aspect. That's it; let me also become a Brahmin. Constantly check yourself as to whether you are truly living a Brahmin life. Achcha.

To such elevated souls who constantly have an elevated birth, who perform elevated actions, who have an elevated life and who do elevated service; to such world-benefactor souls; to the souls who are completely free from all bondages, love, remembrances and namaste from BapDada.

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