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15/04/92AVYAKT BAPDADA 15/04/92

Two signs of Brahmins - Faith and Victory

Today BapDada is seeing two special signs of the Brahmin children from all four directions. "Brahmins" means those who have faith in the intellect; and faith in the intellect means victory. So to what extent does each Brahmin have faith in the intellect and to what extent has he or she become victorious? The foundation of Brahmin life is faith and the proof of faith is victory. Are the percentage of faith and victory the same or is there a difference? So what result would Baba have seen? Everyone experiences a greater percentage of faith; the percentage of victory is experienced to be less compared to that of faith. When you ask everyone how much faith they have, what does everyone reply? One hundred per cent. And what is the percentage of victory as a result of faith? Would they reply one hundred percent in that? Why not? Your slogan is: When there is faith in the intellect, there is victory. Why is there then the difference between faith and victory? The two signs of faith and victory should be equal, should they not? But why is there then a difference? What is the reason for this? Do you know the reason? When any foundation is made firm, attention is paid to all four sides of the foundation so that it is made firm. If out of the four, one corner remains weak, will the foundation be firm or will it continue to shake? In the same way, the foundation on all four sides, that is in four specific aspects, has to be that of complete faith. You have been told about these four aspects previously also.

The Father: To have complete faith in the Father; whatever He is, however He is; to understand the shrimat that Baba has given in the way that He has given it, accurately according to the method, to accept it and to follow it. The second aspect is: To know the form of the elevated fortune of your soul with complete elevated self-respect; to accept it and to follow it. The third aspect is: To know your elevated Brahmin family accurately according to the method, to accept it and to be part of it. The fourth aspect is: To recognise this age, this time, as elevated and the most auspicious in the entire kalpa, to accept it and to move with it.

Those who have unshakable faith in the intellect in all these four aspects and have a full percentage in all four are known as those who have complete and accurate faith in the intellect. These are the pillars of the foundation of faith on all four sides. If there is faith only in the Father, and if any one of the other three pillars are weak, if they are not always strong, if sometimes they shake and sometimes they are unshakable, then this upheaval defeats you and does not allow you to become victorious. Any type of upheaval makes you weak and the one who is weak cannot be constantly victorious. This is why there is a difference between faith and victory.

Many children become very innocent with BapDada and have a heart-to-heart conversation saying: "We have full faith; Baba, I am Yours; You are mine, this is certain, there is not only one hundred per cent faith, but five hundred per cent faith." But... there is also upheaval. So then what can BapDada do? Then in order to console Baba, you underline it for Baba, saying: "You are mine, are You not?" You speak very innocently: "I am Yours; whatever I am, I am Yours." So Baba also says: "Whatever you are, however you are, you are Mine." However, is Baba Yours as He is and whatever He is? It is good to be innocent. But be innocent in your heart, and be good. Don't be innocent in your words and your actions. Those who are innocent in their heart are loved by the Innocent Lord. If you are innocent in your words you deceive yourself and you deceive others, and when you are innocent in your actions you cause damage to yourself and you also cause damage in service. Therefore, be innocent in your heart - a total saint, be as innocent as that. A saint means a great soul. However, when you listen or when you speak, do it in the stage of being trikaldarshi.

In action, know the outcome of every action by being knowledge-full, and then perform action. It should not be that you say, "it should not happen, but it happened", or that you should not have spoken, but you did speak. This proves that you did not know the outcome of your action, and that you performed that action with innocence. Don't think that these things happen because you are innocent. Do not excuse yourself in this way. One who is innocent in the heart is loved by everyone. So do you understand in what way you have to be innocent? So what is the method of making faith and

victory equal? There should be faith of equal percentage on all four sides in all four aspects.

What else do some children say? They say: "Baba, we have faith in You, but we don't have so much faith in ourselves. Sometimes there is faith in the self and sometimes it reduces." What is the language of such souls at that time? They only sing one song. Which song do they sing? "I don't know, I don't know, I don't know.... I don't know why it's like this. I don't know what my fortune is. I don't know whether I will receive Baba's help or not. I don't know whether there will be success or not." So what is the song? The song of 'I don't know'. You are master almighty authority, but since faith is lacking in this aspect, it is then that you sing the song 'I don't know'.

What do the third variety say? The third variety say: "Baba, we made a contract after seeing You. You are mine and I am Yours and that is that. I didn't make a contract with the Brahmin family. The Brahmin family brings about conflict. You are okay, but it's difficult to get on with the Brahmin gathering. It is easy to get on with You alone." So what does BapDada say? BapDada smiles. BapDada puts one question to such children, because such souls do not remain content. They ask many questions such as: "Why is it like this? What is this? Is this how it should be? Is this what should happen?" Such a soul is not a contented soul but a soul who has questions. BapDada also asks a question to such souls: Are you a soul who is going to reside in the land of mukti or are you going to go into jeevanmukti? Who are you? Do you want to stay in mukti? Do you not want to stay there? Do you want to go into jeevanmukti? So is there just Brahma Baba in jeevanmukti or is there a kingdom? What will it be? Is it all right if there is just Brahma and Saraswati, the king and queen? You have a connection with only One, do you not? Since you are going to claim the inheritance of jeevanmukti, you challenge and ask: "What is the greatest difference between the other religions and the original eternal religion?" There, just a religion is established, whereas here, you are establishing both a religion and a kingdom. Is this underlined or not? Are you just establishing a religion? You are also establishing a kingdom are you not? Pandavs, speak. You are establishing both a religion and a kingdom, are you not? So what will there be in the kingdom? Just a king? One king and one queen, and you, the one son or daughter? Can there be such a kingdom? There cannot be such a kingdom. So remember that you have to come into the kingdom. To come into the kingdom means to remain content with the Brahmin family, to make others content and to come into elevated relationships. BapDada will ask all of you if you wish to be part of the rosary or not. It doesn't matter if you are not part of the rosary, that is okay, is it not? Do you want to be part of the rosary? Do all of you want to be part of the rosary? Is there anyone who feels that he has no objection if he is left out of the rosary? Whether you come into the rosary of 108 or the rosary of 16000, do you wish to be part of the rosary or not? (Ha ji.) So why are you now afraid of the Brahmin family? You are afraid, are you not? When something happens, why do you say: "Baba is mine? What will the sisters do? What will the brothers do? I have not made a contract with the brothers or sisters." But this Brahmin life is a life of pure relationships, the life of being part of the rosary. The meaning of a rosary is a gathering. So if there is any doubt in the Brahmin family, if there is any waste thought, then that makes your faith

fluctuate. It brings you into upheaval. "Baba is good, knowledge is good, but these Dadis are not good, the teachers are not good, the family is not good." Are these the words of one who has faith in the intellect? They are not. Then why do you say them? So what happens at that time? At that time would you be called one who has faith in the intellect or one who only has thoughts in the intellect - waste thoughts, not an intellect that is content, but an intellect that has many questions? So do you understand the speciality of faith?

The fourth aspect: What is the fourth type of heart-to-heart conversation you have? Some souls say: "We understand that this is a very elevated time, this is the most auspicious age, this is the age of a meeting between the soul and the Supreme Soul." You know all this, but what happens then? You say: "There is a little time still remaining. Destruction is not going to happen so soon. Destruction has been spoken about since the time of the beginning of establishment." You have heard everyone's experience saying that the next Diwali is not going to happen. So talk about destruction has been going on since the time of the beginning of the establishment and so many years have gone by simply talking about destruction. There have been so many years, have there not? "Since it has already been so many years, who knows when it is actually going to happen? Let us rest on the Dunlop pillow of a little bit of carelessness and laziness and slack effort. We will be all right in time." You even underline it for Baba, saying: "Just see, we will claim a high number in time." However, BapDada always cautions such children: If you awaken according to time, if you bring about transformation according to time, that is no great thing; but if you bring about transformation before time, then marks will be accumulated for your effort. But if you make effort according to time, the time and not you will receive marks. In your overall result, you will be deceived, because of the sleep of carelessness

and laziness; these are also traces of the sleep of Kumbhakarna. It is not a big Kumbhakarna, it is only little. What happened to him? Was he able to save himself? He didn't save himself, did he? In the same way, at the end, you will not be able to make yourself worthy of passing fully. Do you understand? Are you able to understand? Sometimes you have one variety of heart-to-heart conversation; sometimes the conversation is with a lot of courage and sometimes it is with frivolity and at other times it is with conflict.

Today, it is the end of the season. It is not the end, it is being completed. This is why you are being given the result. So what do you have to do now? Check if the foundation of faith is strong on all four sides, or if instead of it being strong it is weak in any one of the four aspects because of desperate circumstances. So check this. You are going to do tapasya again, are you not? Baba told you last time also that you have to give the proof of your love and the proof of your love is to become equal. What is the other thing you have to do? Baba is giving you homework for a year. You heard about one type of work, and now this is the second aspect: Make the foundation strong on all four sides. Let there be no weakness in any aspect. It is then that you will be a bead of the rosary; you will be a soul that is worthy of worship and you will be a soul who has a right to the kingdom, because Brahmins become deities. You cannot become a deity without becoming a Brahmin. So to be able to get on with Brahmins means to claim a right to the divine kingdom. So you have to get on with the family. You will have to finish the upheaval. Then there will be equality between faith and victory. The great mantra to finish the difference between the two is to be strong on all four sides. To make the percentage of faith in all four equal. Do you understand what you have to do? The homework is clear, is it not? You are good students, are you not? Or will you say that your homework got lost amidst the work at your centre or in doing the housework of your household? You will not say that, will you? You are clever students, are you not? What is the sign of clever students? They are number one in their homework and they are number one in their practical study, because they accumulate marks. Achcha. What other result did Baba see?

At the present time, Baba saw two types of cleverness in the children. What did Baba see? You must be aware of your own cleverness, must you not? What was the first type of cleverness that Baba saw? That of seeing the self and of seeing others. To be ones who spin the discus of self-realisation and who spin the discus of looking at others. These are the two aspects, are they not? What are the majority clever in? In looking at the self or in looking at others? Speak honestly. Baba Dada has told you before that the short-distance vision of some children is becoming good and that the long-distance vision of other children is becoming very good. However, for the majority, their long-distance vision is good but their short-distance vision is slightly less good. They wish to see, but they are not able to see clearly, and then what is their cleverness? Whenever something happens, in order to keep the self safe, they will speak clearly about the things of others and make them big. They will make their big thing very small, and the small thing of others very big. Baba saw this cleverness in the majority; not always, but sometimes. What other cleverness did Baba see? Nowadays, you use a very special language. What do you say? We cannot bear to see falsehood, we cannot bear to hear about any falsehood, and this is why when we see something false, there is a great force (agitation) inside us. When we hear something false, there is great force inside us. So is this right? Is this language right? Those who think that this language is right, raise your hand. Those who think this language is not right, raise your hand. The majority are in the first category. Why? There should be force when there is something false, should there not? Should there not be force? If that is false and you become forceful seeing that which is false, is your force true or false? What is it? So the force is false, is it not? "I will do this and show them." "I will finish falsehood and show them." To challenge in this way is right, is it not? Is it not right? You are doing something good when you finish it, are you not? So always remember what the sign of falsehood is. The one who is following the truth, and wants to finish falsehood, has a good aim that he wants to finish falsehood. However, in order to finish falsehood, you also need the power of truth. So are force and anger signs of truth? Are they signs of truth? Will there be force when there is truth? Should there even be a little bit? There should not be any. If I feel angry seeing that which is false, if I am angry seeing that which is wrong, is that right? It is not right. Would you not feel the heat if someone starts a fire? Or can you remain heat-proof? If you have the knowledge that this is the fire of falsehood, and you can feel the heat of that, then what will you do for yourself? You will keep yourself safe, will you not? Or would you say that you cannot escape from the heat of the fire? You will keep yourself safe, will you not? Or is it all right to get slightly burnt by the heat of the fire?

So always remember that the sign of truth (satyata) is manners (sabhyata). If you are true and you have the power of truth, then you will never let go of your manners. Prove truth but with total manners. If you let go of your manners, and then wish to prove the truth without manners, you will not be able to

prove the truth. In fact, what happens is that you wish to prove the truth, but if you let go of your manners and prove the truth, then that proof will become stubbornness, not proof. The sign of lack of manners is stubbornness and the sign of manners is humility. The one who proves something false to be false will always remain humble and will interact with manners. So did you hear about the second type of cleverness? So don't be clever in this way. This is also homework. Let go of such cleverness and become humble; completely humble. To say 'I am right and this one is wrong' is not humility. People of the world also say that if someone tries to prove the truth, then there is something or another not quite right. This has become the language of some children. "I am telling you the complete truth. I am telling one thousand per cent truth." But there is no need to prove the truth. Truth is like the sun, which cannot remain hidden. No matter how many walls may come in front of it, the light of truth cannot remain hidden. A truthful person will never say, "I am telling the truth", although others may say that you are speaking the truth.

Baba will tell you something even more entertaining. Baba is going to tell you even more today. Should Baba tell you more? You are very interested to hear, but are you also interested to put into practice? Or do you simply like to listen? You will also put it into practice, will you not?

BapDada is very amused about one aspect: What is the news that Baba receives from the children at the present time? You challenge even Baba. What you challenge Baba with is that BapDada has said that He will move the teachers around. "We will now see what Baba does. We will see whether He moves them or not. We will see whether He does what He says." So what is this? Baba has said it, but it is up to Baba whether to do it or not. Or, should you challenge Baba saying that He has to do it? If Baba wants to do something, He will not do it because someone has said that He should do it, nor will He not do something because someone has said that He should not do it. But Baba receives letters containing challenges. Baba receives very good letters. Those who are upset with their teachers have received a very good chance. You have got a very good chance, have you not? There is benefit in every task that Baba the Benefactor does. You forget this and then write letters giving directions. "You must definitely do this, You must definitely do this." Many have become Baba's teachers. So Baba gives congratulations to such children of His. However, constantly make yourself move forward with self-restraint. There is success when words are spoken with complete manners and when you behave with complete manners. If there is truth, but no manners, then you will not be successful. When there isn't success, you become even more forceful (agitated). What happens when you become forceful? You lose awareness. You don't have the awareness of what you are saying or doing. When you don't have the awareness, Maya receives the chance to make you unconscious. This is why even if you see something that is false, even if you hear such a thing, do not spread something false in the atmosphere. Some say: "This is a sinful action. We cannot bear to see sinful actions." But if you yourself spread something false in the atmosphere, what is this? What would you call this? This is a charitable act, is it not? Is this charity? Whether you see or hear something false, remember that this is a family. In a lokik family also, if you see or hear something, what would you do? Would you spread that? Would you print it in the newspaper? Or, would you hear it through the ears and hide it in the heart? To spread these waste things is also a trace of sin. These small sins put an end to your experience of the flying stage. What is the heaviest thing of all? Sin is the heaviest thing. If there is even a trace of sin, how can you fly? Will the one who has a burden fly? He will come down. However, nowadays, you spread things with very royal language. Do you know what you say? "I have brought this fresh news. You are very naive. You do not know any news. Look how knowledge-full I am. I have news about so many things." Is this being knowledge-full? It is a sin for those who hear such news and it is a greater sin for those who relate it. Therefore, during the year of tapasya, finish this burden of subtle sin. Only then will you be able to become equal. Otherwise you think that you haven't made any mistakes. But you make many such royal mistakes. You consider this to be royalty. "I heard it and so I spoke about it. I just spoke about it. I had no bad feeling." You may not have had any bad feelings, but what was the result? To spread it means to carry the burden of it. So nowadays, this also has become a custom. When you meet together, you first of all share news, fresh news. You say, "Don't tell anyone else, I am only telling you." But Baba heard it. Did that create a bad mark in your register or not? Therefore, underline the need to pay attention to this aspect. Don't think that BapDada does not know anything, that everything just carries on; that the Dadis are sitting in a corner and what would they know. The Dadis may not know, but it is automatically noted in your register. Since everything can be recorded in the computers nowadays, would this not automatically be recorded in your register? The Dadis may not see, others may not see, but your register is seeing it.

The computer is seeing you. There should be such transformation because in seeing the result, BapDada saw the reason for tapasya not being powerful and what are the obstacles to being constantly victorious. Finish these obstacles within yourself. Is it accurate language to say "If the other person

changes, I will change; change this one and then I will change?" Everyone has a right to talk to seniors, to relate things to them, but with truth and with manners.

How many types of homework, did you receive? You received many types, did you not? So, during this year there should be no subtle stains on your register. Then Baba will say: Yes, you have love for Baba. Otherwise Baba thinks that you are simply pleasing Baba and pleasing yourself. Waste news should finish completely. This hobby is increasing a lot, and this is the obstacle to tapasya. Let each one think: I should take the responsibility of finishing this hobby of mine. Do you understand? Or is it that others did it and this is why I did it, so it is not a big thing? Four others were speaking, and so I also spoke a few words. So is this right? Is this courage? Is it courage? Do you have the courage to finish your interest for this? This is now a new fashion in the Brahmin clan, but it is improper fashion. So do you have courage? Do you have the courage to have a completion ceremony? Achcha, raise your hand! Be careful, it is being noted on the TV! Those who say that they will try, raise your hand! Those who say, 'try, try', raise your hand! Now, be careful, BapDada will announce the names of the centres. "This is the atmosphere at this centre, at this place." Is this all right? Do you like this idea? Or will you get frightened? You may get frightened. This fear that your name should not be mentioned is good. Be careful, you have raised your hand. The same hands will be raised again in Dharamrajpuri. Baba's companion, Dharamraj, is also seeing that everyone has raised their hand. However, for whom is there benefit? There is benefit according to the extent to which you observe the law. Those who follow the law themselves internally experience benefit. Whether there is benefit externally or not, the inner lightness and the inner happiness are the greatest benefit. Whether someone says anything good or not, you yourself receive the power to become good. Do you understand?

Did you hear the result of the year? What will you do now? Transformation. Transform yourself. Do not worry about transforming others. That is not being one who has good wishes for others. Then you say, "I am not worried, but I have good wishes." However, to have good wishes for others and forget the self is not called being one who has good wishes. Together with others, there should also be concern for the self. If there isn't concern for the self, and you try to have good wishes for others, the arrow will not hit the target and there will not be success. First of all, there has to be the self, and together with the self, others. This is BapDada's love from the heart for the children. The sign of love is that one cannot bear to see the weakness of those for whom there is love. You cannot bear to hear about their weakness. You would make even that one complete. This is the true love of the heart. BapDada is the Comforter of Hearts and this is why He has love from the heart. He wishes to see every child become equal and elevated. He wishes to see every child the image of success, not the image of effort, but the image of success. Achcha. You have been given a big dose today. You have the power to digest it, do you not? You did not get scared thinking, "What has BapDada said today?" Achcha.

To the elevated souls who have constant faith in the intellect; to the souls who constantly bring about equality in faith and victory by making intense effort; to the souls who constantly stay in self-respect and have accurate beneficial feelings for self-transformation and for the transformation of others; to the souls who become equal and constantly give the proof of love to Baba; to the souls who constantly have an accurate heart-to-heart conversation and finish waste things, love, remembrances and namaste from BapDada, the Comforter of Hearts.

Avyakt BapDada meetings the Dadis:

The season that was free from obstacles has just finished. You enjoy watching the variety within all the games as a detached observer, do you not? The meaning of a game is variety. If there is no variety in a game, there is no pleasure in it. This is why you are becoming good whilst saying "good, good" to every situation. There is definitely goodness merged in every situation. Even if something is completely bad, there are definitely one or two good things in it. It will teach you something which will only be good. The goodness of teaching you a lesson is merged in every situation. No matter how bad something may be, it will teach you something which can only be good. Each situation teaches you so many lessons. So the situation is instrumental in making you experienced. It teaches you a lesson in patience, does it not? It may be the anger of someone else, someone else may be getting angry, but what lesson are you learning? The more that person is getting angry, the more that situation is teaching you patience and tolerance. This is why you say, "whatever is happening is good, and whatever is to happen will be even better." You simply need an intellect that picks up that which is good. Do not see that which is bad; pick up that which is good. It is through this that you claim a number. Achcha.

OMSHANTI