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The breath of Brahmin life is constant zeal and enthusiasm.

Today, Trimurti Father Shiva is especially seeing all His children in three relationships. The first most loving relationship is that of your being the masters of all attainments, the heirs. As well as being heirs you are Godly students and, together with that, you are those who are loved by the Satguru because you *follow* at every step. Trimurti Father Shiva is seeing the children especially in these three relationships. In fact, you are the souls who have the experience of fulfilling the responsibility of all relationships, but today, Baba is especially seeing the three relationships. Everyone loves these three relationships. Today, all of you have come running here with enthusiasm in order to celebrate Trimurti Shiv Jayanti. Have you come to give congratulations to the Father or have you come to receive congratulations from the Father? What would you say? You have come to do both. Since the very name is Shiv Jayanti and Shiv Ratri, what does Trimurti prove? What does He do through Prajapita Brahma? He creates the creation of you Brahmins. You are then sustained. So the word Trimurti proves that together with the Father there are also you Brahmin souls. What would the Father do by Himself? This is why the birthday of the Father also means the birthday of you Brahmin children. This is why Baba is giving you children multimillionfold congratulations for this alokik, divine birth, the *diamond* birth. Your letters and cards of congratulations have already reached the Father, and, even now, many children are singing songs of congratulations from their heart. Whether they are far away or whether they are personally in front of Baba, Baba can hear in His ears, the songs of congratulations, even from those who are far away. In *return*, BapDada is giving multimillionfold congratulations to the children of this land and of foreign lands.

All of you children know that to celebrate any festival in Brahmin life means to create an elevated life constantly filled with zeal and enthusiasm. In the alokik *dictionary* of Brahmins, to celebrate means to become. So, will you simply celebrate the festival today, or will you create a life constantly filled with zeal and enthusiasm? You have a life when there is breath in that physical body. What would your life be if your breath finished? It would be finished. So, too, the breath of Brahmin life is constant zeal and enthusiasm. In Brahmin life, if there isn't zeal and enthusiasm at every *second*, then that is not Brahmin life. However, the speed of your breathing should also be *normal*. If the breathing is very fast, then that is not a normal life and if it is *slow*, then too, it would not be called a normal life. You either have *high pressure* or *low pressure*. So that would not be called a normal life. So, here, too, *check*: Is the speed of the zeal and enthusiasm of my Brahmin life *normal*? Or, is it sometimes very *fast* and sometimes very *slow*? Or, does it remain constant? It should be constant, should it not? If it is sometimes fast and sometimes slow, that is not good. This is why every moment of the confluence age is a festivity. You specially celebrate a special day for your entertainment because, in Brahmin life, where else would you go for entertainment? You would only entertain yourself here, would you not? You would not especially go to the seaside or to

a park or to a *club*, would you? The seaside, the park and the *club* are all here. This Brahmin *club* is good, is it not? So, the breath of Brahmin life is zeal and enthusiasm. So your breathing is normal, is it not? Or does it fluctuate? So BapDada continues to *check* each child. He does not have to *check* with a stethoscope in His ears. Nowadays, *science* has made everything *automatic*.

Shiv Ratri or Shiv Jayanti: you know the significance of both very clearly, do you not? You can also tell others, can you not? You know the significance of both and you are also able to tell others about it clearly. Together with the birthday of the Father, it is also the birthday of you children. So you can relate the significance of your own *birthday*, can you not? The memorials that the devotees celebrate are also with a lot of love and devotion. However, the difference is that they hold a fast on Shiv Ratri every year whereas you have a *picnic*. As soon as you take birth, all of you have a fast just once for all time, that is, for the entire Brahmin life. This is why you do not have to fast again and again. They have to fast every year whereas you Brahmin souls have made a vow for this: that from the moment you took birth, you would remain constantly perfect and complete like the father. You have made this firm vow, have you not? Or, is it a little weak? Since the relationship between the soul and the Supreme Soul is eternal, what should the vow be? It should be eternal, should it not? So the people of the world simply have a fast of their food and drink. What does this show? You have made a vow in your Brahmin life for your food and drink for all time, have you not? Or, are you *free* to do what you want? That you can eat or drink whatever you want? No. Have you made the vow firm? Or, do you break your vow when you become tired? If you sometimes do not have any time, is it that you should get something from outside and eat that? Do you sometimes become slack in fulfilling your vow? Look, your devotees hold a fast, even if it is once a year, but still follow that code of conduct. Since your devotees are firm in their fast, how firm should you be? Are you firm? Or, do you sometimes become slack? "It doesn't matter if we offer bhog tomorrow and not today." So this is a memorial of your unlimited fast in the life of you Brahmin souls.

On this day especially, they also make a vow of purity. Firstly, they make a vow of purity and, secondly, they make a vow regarding their food and drink. Thirdly, they never give any type of sorrow to anyone or deceive anyone in any way throughout the whole day. They also make that vow. However, the vow of your Brahmin life is unlimited, whereas theirs is for one day. So you imbibed the vow of purity in Brahmin life as soon as you took birth, did you not? Purity is not just celibacy, but the vow of purity is to attain victory over the five vices. This is called the vow of purity. So, check to what extent you are successful in your vow of purity. Just as you pay special *attention* to celibacy, that is, to conquering the greatest enemy, lust, in the same way, do you also pay the same *attention* to conquering the four companions of lust, the greatest enemy? Or, do you allow yourself some freedom for that? That it does not matter if you become a little angry? Do you allow yourself that freedom? You are not allowed it, but you allow yourself that freedom. It has been seen that you give freedom to the children of anger. You have chased away the great evil spirit of anger, but you still have love for its children. Just as little children are loved very much, so too, the little children of anger are sometimes loved very much. So a vow means a vow of complete purity. Many children tell Baba many very good things. They say: I did not become angry, but I was made angry, so what can I do? I did not become angry, but what can I do if others make me angry? They say something very entertaining. They say: If You had been there at that time, You too would

have become angry. So what would BapDada say: BapDada says: Achcha, you are forgiven, but do not do it in future.

Shiv Ratri means to finish the darkness of the night and to bring the light. It means the rise of the *master* suns of knowledge. This is Shiv Ratri. So you are those in this world who become the *master* suns of knowledge, who finish the darkness and bring about light. So what would those who bring light into the world be themselves? They would not be in darkness, would they? You are not like little lamps. There is darkness below the little lamps and light above them. You are *master* suns of knowledge. So a *master* sun of knowledge is himself the form of *light* and *might* and also gives *light* and *might* to others. So where there is constant light, there is no question of darkness; there cannot be any darkness. So, complete purity means light. Darkness cannot remain with those souls who dispel darkness. Can there be any darkness? Can darkness come to you? OK, it may not remain, but does it come to you and then go away. Is this possible? If there is the slightest trace of any vice, would you call that light or darkness? So there isn't any darkness, is there? It has finished, has it not? You show the picture of Shiv Ratri, do you not? What do you show in the picture? That the darkness is being dispelled. Or, does a little still remain? What will you especially do on this Shiv Ratri? Will you do anything or will you just hoist a flag? What will you do? Will you just make a promise as you do every year, "I will not do this, I will not do that", and then do that? It is not like that, is it? You were also told earlier that a promise means that even if you die the promise should not be broken. No matter what you have to renounce, no matter what you have to hear, your promise should not be broken. It should not be that when there are no problems, your promise is fine, but when any problems come, the problem becomes powerful and your promise becomes weak. That is not called a promise. A promise means a promise. So you should make a promise with your mind, not just in words. Those who make a promise because of others asking them to, have a powerful thought at that time. Those who make a promise when others ask them to have power, but not all powers. You make a promise in your mind, and to whom do you make it? To the Father. To make a promise to the Father and to make it with your mind means to make the mind manmanabhav. This mantra of manmanabhav then constantly becomes the weapon for any situation. However, this will happen when you make it with the mind. It should enter your mind: "I must not do this." If there is a thought in the mind: "I will try, I have to do it. I have to become. What will happen if I don't do it like this; what will I do? That is why I had better do it." This is then known as a little bit of compulsion. Those who do it with the mind will never think: "It has to be done, it must be done." They will think that the Father has said it and so it is certain that it has already happened. This is the promise of those who are the first number whereas the promise of the second number is: We have to become, we have to do it, but we don't know when it will happen. It means that those who think "If, if" have become parrots. BapDada has the complete *file* of how many times each one has made a promise. The *files* have become very thick. You must no longer compile a *file*, but make it *final*. When someone says to BapDada, "Let us make everyone write a note of their promise", the whole *file* emerges in front of BapDada. Do you still want to do this? Do you still want to add papers to your *file*? Or, will you make a *final* promise?

BapDada saw one main reason for a weak promise. That one word comes up in many different *royal* forms and it makes you weak. So this one word is one of body consciousness, "I". This word

"I" deceives you. "I think this", "I can do this", "But only I can do this", "What I said was right", "What I thought was right". So this "I" in different *royal* forms makes your promise weak. Eventually, you become weak and have thoughts of hopelessness: "I cannot tolerate so much", "I can't do so much that I can make myself completely humble", "I can't listen to so much", "I can't overcome so many difficulties", "It is difficult". This kind of consciousness of "I" makes you weak. There are many good *royal* forms. However, look in your own life to see to what extent this consciousness of "I" comes up in the form of your sanskars, in the form of your nature, in the form of your feelings, in the form of your motives, in the form of your words, in the form of your relationships and connections. And they do come up in a very sweet form. At Shiv Ratri, there is the sacrifice of this "I, I". The poor devotees offer the sacrifice of a goat that bleats, "meh, meh", but it is this "I, I". Sacrifice this. They celebrate the memorial of all of you in a different way. Have you sacrificed this, or does a little of the consciousness of "I" still remain to be sacrificed? What is the *result*? Have you sacrificed it already? Since there is love for the Father, everyone has passed in the subject of love. Will any of you say that you have 75% love or 50% love? When it comes to love, all of you would say that you have more than 100% love. The Father also says: You are those who have true love and that you have *passed* in this. What is renunciation when there is love? Make a promise with your mind and let it be a determined promise. *Check* yourself again and again. Is the examination *powerful* or is the promise powerful? Because, one examination or another weakens your promise.

The *double* foreigners are clever in making a promise, are they not? You are not clever in breaking, but you are clever in connecting. BapDada smiles on seeing the fortune of all the *double*-foreign children. You have recognised the Father and this is the biggest wonder of all. The second wonder is that, although you are part of the *variety* of branches of the tree, you have become the branches of the sandalwood tree of the one Father. You are now all the branches of the one tree. You have brought about oneness in the variety. The countries are different, the languages are different, the *cultures* are different, but you have brought about unity within the variety. What is the *culture* of everyone now? It is Brahmin *culture*. Never say, "Our foreign *culture* says this." Or, that the people of Bharat say, "Our culture of Bharat is like this". It is not Indian or foreign, but it is Brahmin *culture*. Unity within the variety is the wonder. What other wonder have you performed? Since you belonged to the Father, you made all the different varieties of customs and systems and the timetable the same. Whether you are in America or whether you are in London, wherever you are, the timetable of Brahmins is the same. Or, is it different? Is the timetable of the lands abroad different from that of Bharat? Is it like this? No, it is the same. Renunciation of this difference is the wonder. Do you understand what wonders you have performed? You sing about the Father that He has performed wonders and the Father then sings of the children that the children have performed wonders. BapDada is pleased seeing you. Baba is pleased and you children dance in happiness.

BapDada continues to hear about the service everywhere abroad and this land. Both are racing ahead in service. All the programmes have been very good and they will be even better in the future. You used determined thoughts with determination, that is, you used them in a worthwhile way. The more the determined thoughts are used in a worthwhile way, the easier the experience of success will be. Never think: How will this happen? Instead of thinking "How?", think "This is

how". There is the special blessing at the confluence, of making the impossible possible. So, there cannot be the word, "How?"; "It is difficult for this to happen." No; let there be the faith that it is certain it has already happened. We simply have to put it into practice. It has to *repeat*. It is already fixed, and what is fixed has to be recreated, that is, it has to *repeat*. This is known as the basis of easy success and it is to use the treasure of determined thoughts in a worthwhile way. Do you understand? Never think "What will happen? How will it happen?" It will happen and it will happen easily. If there is upheaval in your thoughts, it will bring about upheaval in your success. Achcha.

To those from everywhere who constantly celebrate with festivity, to those who constantly fly with zeal and enthusiasm, to the souls who have a right and are worthy of complete purity, to those who constantly make the impossible easily possible, to those who constantly make every examination weak and their promise *powerful*, to those who constantly have the courage to renounce anything in *return* for the Father's love, to such Brahmin souls who are companions of Trimurti Father Shiva from birth, love, remembrance and congratulations on this alokik birthday. BapDada's namaste to the special elevated souls.

Blessing: May you be an embodiment of knowledge, a lord of knowledge, who travels to the three worlds in the vehicle of a divine intellect.

A divine intellect means a *holy* swan intellect. A swan means one who is able to discern between milk and water, stones and pearls and who imbibes the pearls. This is why a *holy* swan is the vehicle of the confluence-aged goddess of knowledge, the goddess of knowledge, Saraswati. All of you are embodiments of knowledge and this is why you are lords and goddesses of knowledge. This vehicle is a symbol of a divine intellect. With the vehicle of this divine intellect, you can travel to the three worlds. This vehicle is the fastest of all vehicles.

Slogan: To *will* all your powers to other souls is a most elevated service.

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