

A Brahmin is a soul who has a right to

the authority of righteousness and the authority of self-sovereignty.

Today, BapDada was seeing in the children from everywhere two special authorities. One is the authority of righteousness and the other is the authority of self-sovereignty. Each one of you has received these two authorities, the specialities of Brahmin life. The authority of righteousness means to be an embodiment of the imbibing of truth and purity, and the authority of self-sovereignty means to be one who has all rights and who makes all his physical senses work under his *orders*. Someone who has the right to self-sovereignty and has the authority of self-sovereignty will not be subservient to any situation, to matter or to any of the many forms of Maya, but will be one who has all rights over them. BapDada has enabled every Brahmin soul to attain both of these authorities, has He not? Do all of you have both these authorities? Or do you not have them fully? Only those who attain both these authorities at the present time can claim all rights to both the authority of righteousness and the authority of ruling in the future. Have you imbibed both these authorities? Have you seen your picture? Is it a picture of *double* foreigners or is it someone else's picture? Have you seen the symbol of both the authorities in that picture? The symbol of the authority of righteousness is a crown of *light*, and the sign of the authority of ruling a kingdom is a crown studded with jewels. So, have you seen this picture of yours? You imbibe both these authorities at this time and, because of this, both the authorities are in your hands for half a cycle. From the copper age onwards, the authority of righteousness became separated from the authority of ruling and that was why the founding fathers of the religions had to come. The founding fathers were different from the kings. However, will they be different in your kingdom? Everyone there has both authorities at the same time. That is why the kingdom continues to be constant and free from any obstacles. So, Baba was seeing both these authorities in all of you - to what extent each of you has imbibed them within yourself and to what extent you have developed all rights. Do you remain constantly one who has all rights or is it that you sometimes become subservient and, at other times, someone with all rights? Would you like it if one moment you had all rights and the next you became subservient? Or, is it good to have all rights constantly?

Do you wish to have all rights for all time, or will it do if you have them for only a short *time*? Since the Father Himself is giving you all rights, since the Bestower is giving, what should those who are taking these do? Is it easy to take or to give? There isn't any difficulty in taking, is there? In terms of giving, you have to think about it. "Should I give it or not? Should I give a little or a lot?" However, in terms of taking, everyone would say: "Let me take as much as I can!" So, are you *number one* or *number two* in taking? No one becomes *number two* in this, whereas when it comes to giving, then... Are you also *number one* in giving or do you have to think about it? Do you have to have courage to give? In fact, if you look at it, what do you really give? In Brahmin life, is it giving or receiving? If the thing that you are taking is greater than the things you are giving, is it taking or giving? When you think that you will have to give, that you have to give, you then become heavy. When you are receiving something, you remain constantly happy and have courage. In terms of giving, you think it is difficult to give. However, you first receive and you then do not give anything. Do you have anything that you would give to the Father? When you give something, you normally give something that is good, do you not? What do you have that is good? Are your bodies good? Are your minds good? Is your wealth good? They are all useless. You keep your bodies going by pushing them along with medicine. Is a car that needs a push good? So, in Brahmin life, you do nothing but take and the Father smiles because you children are even cleverer than the Father: you first take and then you think of giving. You are clever, are you not? It is good. The Father likes it when the children are clever, but He does not like

it when the children become *dull* while moving along. Sometimes, one can't tell from the faces of the children what has happened to them. Just as when there is little blood in someone's body and he becomes weak and you can see that weakness on the *face*, so here, too, when there is a lack of happiness and powers, the face becomes like that... All of you know this; all of you are experienced in this. On the one hand, you say that you have received mines of happiness and that they are also imperishable, and so how can that be reduced? The Father has a picture of all the different changing *moods* of your minds for the whole day and also of your *faces* that change according to your *moods* throughout the whole day. You make a *museum* of pictures, whereas Baba has a *museum* of the pictures of the faces of all of you. So, constantly remember: I am a Brahmin soul, a soul who has a right to the authority of ruling and the authority of righteousness. If you have faith in this awareness you will be intoxicated. If your faith is lacking your intoxication is also less. So *check* whether you constantly have both of these authorities, or whether you sometimes lose them.

Achcha, today there is a *majority* of *double* foreigners. BapDada is especially asking the *double* foreigners: Do you remain constantly *set* on your *seat* of all rights or do you very quickly become *upset*? Is becoming *upset* a thing of the *past* and not of the present time? That is now the *past*, is it not? You do not get upset any more, do you? You have now become *knowledge-full* and *powerful*. Do you get *upset* over trivial matters so that your face changes and your *mood* changes? Is it like that sometimes? Do you sometimes get *upset*? Achcha, those of you who never think about getting *upset*, that you have forgotten how to get *upset* and have become such powerful souls, raise your hands! Those who never get *upset*, raise your hands! At least you are speaking the truth and so congratulations for that. This *season*, you will leave something behind in Madhuban, will you not? Or, will you take something back with you? The *majority* of you celebrated Shiv Ratri. You would give a *gift* to the person whose *birthday* it is, would you not? So, what *gift* have you given to the Father? Give the *gift* of never getting *upset*. Do you have this courage? Achcha, raise your hands! Take a picture of everyone's hand on the *TV*! Raise your hands firmly, after careful consideration! Look, a picture of everyone's raised hand has been taken. Just be careful now, because a *photo* has been taken. BapDada does not like those faces. BapDada constantly wishes to see constantly blooming spiritual roses; not wilted flowers, but those in constant bloom. You always do whatever the one you have love for likes. *Double foreigners* have a lot of love for the Father. You also like that what the Father likes, do you not? Now, no one should send news that says: What can I do? The situation was like that and that was why I became *upset*. Even if the matter that comes in front of you is one that *upsets* you, do not allow yourself to become *upset*. When you swing in a swing, it goes up and down a great deal. So a swing also makes you *upset*, it comes down very low and then it goes high up very *fast*, and so it *upsets* your body. However, you don't get *upset*, do you? Why do you not get *upset*? Because you consider it to be a game. Instead of getting *upset*, you consider it a form of entertainment. What is the reason for that? It is a game. When any situation that *upsets* you comes in front of you - and they will definitely come; bigger situations to *upset* you will definitely come to those who raised their hands, because Maya is listening to the murli. However, consider it to be a game. Do not be afraid. Achcha, if she swings you, then let her swing you, but let your mind not be afraid. Become *knowledge-full*. Become *powerful*. Do not let go of that *seat*. When Maya sees once or twice that you are not going to get *upset*, she herself becomes *upset*. She will not upset you. You may have an exchange about the situation with others. When anything comes in front of you, because of being *knowledge-full*, you understand whether something is right or not and whether it should happen or not. However, have an exchange about the situation in the form of a conversation, not while getting *upset*. On the one hand, you would speak about it but on the other hand, the Ganges (of tears) would flow. Whether you let them flow in your mind or from your eyes, neither is good. So, are you ready to give a *gift*? Have you thought about it, or have you just said "Yes" for the sake of it?

BapDada is giving you a very easy method in words, because when any situation or any of the elements come in front of you to make you fluctuate, remember two words at that time. The method is either to use "not" or to apply a "dot". *Not* or *dot*. If something is *wrong*, then think "not", which means, you must not do that. You must not think about it, you must not do it, you must not speak about it, but apply a *dot* and it will become "not". Think "dot" and apply a "dot". *Finish!* How much *time* does it take to put a *dot*? Less than a *second*. However, what happens instead? You think that you should not do something, that it is not right, but you do not know how to put a *dot*. You have become *knowledge-full*, but you must not just be *knowledge-full*; as well as having *knowledge*, you also need to be *powerful*. You are weak in having a *powerful* stage, and this is why you are not able to apply a *dot*. Those who know how to put a *dot* will not forget the Father. The Father is the *Dot*, and you are also a *dot* and so you will remember everything. *Full stop!* Do not put a *question mark*, an exclamation mark or a *comma*, but a *full stop*. The symbol of a *full stop* is *easy*; the rest are difficult. The most difficult one is a *question mark* and you know how to put that very quickly. You were told last time what to do when the word "Why?" comes up. *Fly!* Fly up above. Not "Why?", but *fly!*. Do you know how to *fly*?

Many good jewels have emerged among the *double foreigners*. BapDada is pleased to see such jewels. What's more, when there is even a little flaw visible in the invaluable jewels, that flaw does not seem right in them. It is only a little flaw, but you would still call it a flaw. Since you have become invaluable jewels, why have you kept even a little flaw? Do you like it? You do not think that even the moon has a little mark on it, and so this too is good, do you? *Double foreigners* have to become *samples*. Let there not be the slightest weakness. What is the reason for a flaw? You do not wish there to be a flaw, but sometimes there is a flaw. Why is there a flaw? What is the main reason for this? You are clever when it comes to knowing this. You know this and, when you hold *workshops*, BapDada sees the *photos* of the *workshops*. You extract many reasons: "This is a reason, that is a reason." In fact, you extract many good things from the workshops. You extract them from the *workshops*, but you do not *work* on them. The form of *body consciousness* is becoming more and more subtle. *Body consciousness* does not come in gross forms now, but it now comes in more subtle and *royal* forms. You use your intellects very well. BapDada is happy when you think of these good things. However, after you think of some good things, if someone gives you a little *addition* or *correction*, you then have the consciousness of "I". Just as you happily give your ideas, so too you should happily accept the ideas of others. Do not become afraid and think: "How would this happen? What have you done? This is not possible. This will not do." Give just as much *regard* and respect to the advice and ideas of others as you give to your own ideas. To give your ideas is a different issue. Even if you do not like the ideas of someone else, to be *affected* by them and then to allow your stage to fluctuate, that service is not real service. To *adjust* yourself, to think and consider the ideas of others just as you would consider your own ideas is giving *regard* to the ideas of others. You say that you thought of that, or that you came up with that idea, that you did that, and so you think that importance should be given to your ideas, that others should give *regard* to them. However, you do not know how to match the ideas of others with your own ideas. You simply consider the ideas of others to be the ideas of someone else. *Double foreigners* are *progressing* very well in making *plans* for the field of service. There will be progress in the future too. However, *use* the speciality of *adjustment*. When any child is moving forward, BapDada is pleased. He does not think: Why is this one moving forward? Whoever is moving forward, it is very good. BapDada has love for the *double foreigners* anyway, and He also has a lot of *regard* for whatever *plans* you make for service, whatever *practical* service you do and are doing.

BapDada also told you earlier, that if it were not for you *double foreigners*, then one of the *titles* of the Father would not be proved in a *practical* way. Which title? World Benefactor. You are giving the Father's *message* everywhere in the world. This *season*, souls have come from everywhere. How many countries has everyone

come from? (58). Fifty eight from the five continents; so how many countries still remain? There must be many small countries, but 125 main countries still remain. So, you *double* foreigners will now have to do a lot of work. A lot of work has to be done in Bharat and also in the foreign lands. It has to be done in both areas. BapDada also told you earlier that the sign of complete success in service is that no souls anywhere complain that they did not receive the *message*. If you made sure that the *message* reached them, and then after hearing it, if they did not create their fortune, that is not a complaint against you, that is a complaint against those souls. However, let there be no complaint against you. Since you say that you are *master* world benefactors, the *message* should reach everywhere in the world. Let it reach Bharat and also the foreign lands. When on one side you hoist your flag of victory but, on the other side, a soul comes and complains, would you like that? Would you like it if, on one side, you are hoisting a flag and on the other side, a soul is complaining? You would not like that, would you? The *double* foreigners have very good courage. You have love for the Father anyway, and you also have deep love for doing service. The *certificate* of love for both is very good. What *certificate* do you have to claim now? To the extent that you are servers, to that extent you have to be those who have adopted that much power. So you have become embodiments of power; you now have to claim this *certificate*. BapDada has seen that the *majority* of you has *passed* in both love for the Father and for service.

To the souls in all four directions who have a right to the authority of righteousness, to those who constantly have all rights to the authority of self-sovereignty, to the elevated souls who constantly have *double* authority and a *double* crown, to the powerful souls who constantly reveal the practical form of being embodiments of all the powers by using all the powers, to the powerful, unshakeable and immovable mahavir souls who constantly reveal their aim with their qualities and give this experience to others, BapDada's love, remembrances and namaste.

Blessing: May you finish your illness of waste with determination and become an embodiment of success.

In order to become an embodiment of success, all of you children have to have this determination: You will never think of anything wasteful, you will not look at anything wasteful, you will not listen to anything wasteful, you will not speak anything wasteful and you will not do anything wasteful. You will remain constantly cautious and also finish all name and trace of anything wasteful. The illness of waste is very serious and it doesn't allow you to become a yogi, because waste is expansion. With the power to pack up, stabilise your intellect that wanders in expansion into its stage of essence and you will then become an easy yogi and an embodiment of success.

Slogan: Instead of teaching others with words, become those who teach others by example.

*** Om Shanti ***

Notice: Today is the third Sunday of the month, the day of international yoga, when all Raj yogi tapaswi brothers and sisters have meditation from 6.30 – 7.30 pm. At the time of this special yoga, experience: I, a soul, am a living deepak seated on my seat at the centre of the forehead. I am an instrument Brahmin, a lamp of the clan who dispels the darkness of ignorance and spreads the light of knowledge that enlightens the world.