

The Extremely Deep Secrets Of Karma

Do you know which scene within the eternal, imperishable drama BapDada is particularly happy to see? At present, BapDada is seeing the unique and amusing games of the Brahmins. Just as children say, “Hey Prabhu, Your games are wonderful and totally limitless”, in the same way, Baba says, “The games of the children are wonderful and of great variety.” Do you know what is the most wonderful game that Baba sees? One minute you say that you have a lot, but then what do you do? You know and understand what you do. When souls are under an external influence, when influenced by vice or are unaware, others are not able to understand when they say or do something. The games that the Brahmins play are like this. Seeing such games, BapDada has mercy, but, together with that, He also becomes the Supreme Justice who is very just, that is, He maintains the balance of both love and law. On the one hand, Baba is merciful and as the Father allows you a little freedom, that is, He forgives you once, twice, thrice. On the other hand, as the Supreme Justice, because He is the Benefactor, He tells you the Godly laws for your own benefit. What is the greatest eternal law of the confluence? According to the drama-plan, the automatic law that continues is: a hundred-thousand-fold attainment or repentance and suffering for one-fold. Baba does not have to do or say anything like the worldly systems, such as that you have to accept this, or this is your punishment for this particular action. For this Godly machinery is automatic, which none of the children can understand. Therefore, it is said that the secrets of karma are very deep. You know the Father, you have attained Him, you have claimed your inheritance from Him and you have also accepted yourselves as Brahmins within the Brahmin family. You have received the title of Brahma Kumar or Kumari and have also become an instrument for service. You are called easy Raj Yogis, you have experienced attainments easily, you began to have Godly intoxication and intoxication of all attainments, you began to see the goal of your reward, but then what happened? You were not able to accept successfully the challenge of Maya. Because of not being able to recognise the different forms of Maya, some see Maya as being powerful and become disheartened, thinking, “Will I be victorious?”, whereas others, whilst facing Maya, sometimes experience victory and sometimes defeat. They become tired, and so they just come to a standstill wherever they have reached. Although they think about moving forward, they do not have the courage to do so. Some do not have courage within themselves and are not able to have the courage to directly seek the Father’s company and co-operation. Therefore, they make their companions on the same path their guide, that is, they think that it is only through them that they can attain company and co-operation. Instead of the Father, they consider another soul to be their support, and so they move away from the Father. Because of considering a straw to be their support, they continue to waver and fall in the storms again and again; they constantly experience the shore to be very far away. Together with moving along through the support of other beings, some souls try to move along with the support of one or another type of salvation (facility). “If this happens or that happens, I will crutch of this salvation. Not taking the support of the eternal Father, they hang onto many temporary supports.

Because of making something that is perishable and ever-changing their support, they only experience all the attainments for a limited time and even their stage does not remain constant; it keeps changing again and again. One minute they would be very happy and blissful, and the next minute their face would have wilted; they would be unhappy and without enthusiasm. The reason for this is that their support is like this. Many souls are able to come close to their destination because of their zeal, enthusiasm and courage and the Father’s co-operation. However, the accounts of sixty-three births have to be settled here; the past sanskars and nature are emerging and being finished for all time. However, because of not knowing the deep secrets of karma, they become afraid and think, “Will this continue till the end?” Why is there still this conflict? Because of the confusion of these waste thoughts, they are not able to have love. They waste their time in thinking about all of this. A few out of multimillions consider the storms to be a gift of the drama; they consider the conflict caused by nature and sanskars to be a means of moving forward; they are able to recognise Maya and overcome her. They constantly keep Baba as their Companion; they observe everything as a detached observer and constantly remain happy as they move along. They always have the faith that they have now almost reached their destination. So, Baba sees all these types of games of the children.

Remember that you have given the true Father your lifeboat, and so the boat that has the company of the Truth may rock, but will not sink. Having given the responsibility to the Father, do not take it back. "I will be able to move along." Where did this "I" come from? To finish the consciousness of "I" means to belong to the Father. You continually make this mistake, and then you yourself become confused and distressed by it. Finish the consciousness of "I". Finish the body consciousness of, "I am doing this", or, "I am not able to do this". Now change this language. Now that you belong to the Father, who is responsible? Simply consider your responsibility to be that of moving along as the Father makes you move along, and of doing exactly as He says. Wherever Baba places you, you will stay there. You will not mix the dictates of the self, of the consciousness of "I", with shrimat. Then you will go beyond repentance, you will become an embodiment of attainment and achieve an easy speed of effort, that is, you will constantly have an intellect that is good and wise. Do not allow yourself to become afraid on seeing others. "What will happen? Will this also happen?" Do not be afraid, but go into the depths because, at present, since the final moments are close, all the many remaining accounts of your own sanskars and nature or of connection and relationship with others will emerge, that is, they will come to take their final leave. So, do not be afraid of the many tests of the mind which come as illnesses, but consider this extremity to be a sign of the end. On the other hand, because the final moments are close, you will be able to see the secret machinery of karma working at a very fast speed. Only here, before you go to the land of Dharamraj, will you have visions of the actions and the punishment. After becoming a true child of the true Father, after becoming a resident of the land of truth, if you perform even a slight action of falsehood, then you will have many wonderful visions of instant punishment here. You will not be able to step foot on the land of the Brahmins and the Brahmin family. Every flaw will be very clearly visible; it will not be able to remain hidden. Then, you will find that, because of your own mistake, your mind will not be able to stabilise itself. You will make your own self a victim of punishment. All of this is going to happen. Be knowledge-full about it, but do not be afraid. Do you understand? Those who are master almighty authorities are not afraid. Achcha.

To those who know the deep secrets of karma; to those who constantly follow Baba's shrimat at every second and at every step; to those who have given the responsibility of their life to the Father; to those who constantly keep the support of the Father in front of them and who put aside all obstacles; to those who keep their perfect stage in front of them; to such souls who constantly have zeal, enthusiasm and courage, BapDada's love, remembrance and namaste.

BapDada speaking to Didiji:

Baba now wishes to see you in the perfect form, but wonderful things will be seen whilst you are becoming complete, because this is the practical paper. No matter what type of new or surprising scene comes in front of you, they should make you a detached observer; they should not make you fluctuate. the scene and take any decision and you will have great pleasure. You won't feel afraid. Everything is already accomplished and so it will be impossible to be afraid or fearful. It will be as though you are once again seeing a scene you have seen many times, and because of this, you will not have any thoughts or speak such words as, "What happened? Why did it happen? Does it happen like this? This is something new" etc. In fact, you will become even more yogyukt, raazyukt, and a lighthouse that double lightens the atmosphere. You won't make it such that others feel afraid. You have had this experience, have you not? This is known as experiencing a paper as big as a mountain as being something as small as a mustard seed. Weak ones would feel it to be like a mountain whereas master almighty authorities would experience it to be like a mustard seed. Numbers are created through this. The numbers are given on the basis of passing the practical paper. Numbers are always given on the basis of a test paper. The study continues but the numbers are given on the basis of the test paper. If there is no test paper, no numbers are given. This is why elevated effort-makers consider any paper to be a game. One would never feel afraid in a game; a game is just entertainment. One would not feel afraid in entertainment. Day by day, you will see many scenes to make you and others move forward. However, a little mistake makes everything difficult. What is that mistake? You have already been told. "How can I do this? I cannot do this. I can no longer continue." Who says you have to continue by yourself? Baba has not said that you should continue to move by yourself. Move along with the company of

your Companion. Why do you let go of the Company and continue to move whilst carrying the burden, that you then have to say, "I am not able to continue by myself, I am not able to do this?" It is your mistake and you then blame the Father! You yourself let go of Baba's finger, you take the burden on yourself and then you say that you can no longer carry it! Who says that you should carry it? However, because you have the habit, you continue to do this. When someone has the habit of carrying a burden, if you ask him to sit and do something easy, he would not be able to do it. Here also, you become subservient to your past habits. However, you are not even allowed to say that it is because of your past sanskars. If you still have past sanskars, it means you have not died alive. Once you have died alive, then you have a new life and so you should have new sanskars. The past sanskars are of your previous birth, not this birth. That was a different clan to this clan. That was the shudra clan, and this is the Brahmin clan. When you go from one clan to another, you have to move along according to the maryadas of the new clan. Just as in a lokik way, when a girl gets married, she has to adjust herself according to the maryadas of the new clan, here also, the clan has changed. Therefore, do not become weak by thinking that these are your past habits, and so all of this will happen. For, what are the maryadas of your present clan? So, that is not part of these maryadas. Achcha.

*** OM SHANTI ***