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The basis of powerful action (karma) is your dharma (religion).

Today, BapDada is seeing His world transformer and world benefactor children. Since the start of your Brahmin life, you have been thinking of this great task. This is the main karma of Brahmin life. A human being has inculcated two special things in his life - religion (dharma) and action (karma). This means to stabilise in your religion and then to perform action. If you do not follow your religion whilst performing actions, you won't be successful in your life. Dharma (religion) means to have a special dharna (incultation). With the inculcation of knowing "Who am I?", your intellect understands very clearly what you should be doing. Your dharma, that is, your dharna, can be accurate or inaccurate. Performing actions that are inaccurate is also inaccurate dharna. To have the belief that "I am a human being, and my religion is the religion of human beings" is called having body consciousness. It was on the basis of this religion that you have been performing wrong actions. Similarly, the accurate dharna in Brahmin life is "I am an elevated soul". I, this soul, am an embodiment of peace, happiness and bliss. It is on the basis of this awareness that your actions have changed. The reason why your actions became ordinary from elevated was the lack of your religion which is your dharna of "I am an elevated soul, an embodiment of elevated virtues". So what is your foundation? This is also why the word "Dharmatma" (religious and righteous soul) is used. All of you have become dharmatmas, have you not? Souls who become dharmatmas automatically stop performing wasteful or ordinary actions. First of all, check whether you are constantly stable in your religion. If you are stable, then your actions would automatically be powerful. The first lesson is "Who am I?" All of this knowledge is included in the one question of "Who am I?" If you were to form a list of answers to the question "Who am I?", it would be a very long list. If you were to remember the titles you have now, you would have to remember so many. Your titles are mostly based on your actions. You have become masters in everything and so these are your titles. No one else in the whole cycle would have such a long list of titles as you have. Even the deities do not have so many titles. If you were to begin to write a list of your titles, it would become a small book. The titles of the confluence age are the degree you attain. No matter how great the degree people outside receive, that is nothing compared against your degree. Do you have this much intoxication? In the end, the question would still be "Who am I?" Every day, become aware of a fresh title of yours. Every day, become an embodiment of that title. Become a dharmatma and then perform actions. Whilst performing actions, do not stop observing your religion. The speciality of the confluence age is making your karma match with your dharma.

Just as the Father connected together the broken relationship of souls and the Supreme Soul, in the same way, when you dharmatmas connect your dharma with your karma, you will be revealed. Today, BapDada was watching you children play your games to see which of you are

moving along whilst matching your karma with your dharma. He was seeing which children are keeping hold of one and letting go of the other. When karma and yoga are combined, it becomes karma yoga. If you let go of one, it becomes like a swing with only one rope. A swing has to have two equal ropes. If one rope is broken or unequal, then of what use would that swing be? In the same way, when your dharma and karma are combined, you will constantly be able to swing in the swing of supersensuous happiness. If you shake whilst sitting on a swing of attainment, you would not experience that swing to be of attainment. Because you don't know how to check yourself whilst moving along, instead of swinging, you begin to cry out loudly "What can I do? How can I do this?" Just as you ask people without any of this knowledge whether they know the answer to the puzzle "Who am I?" in the same way, you should ask yourself "Who am I?" Do you know the answer to this question very well? There are three stages in this answer. First is to know yourself. Second is to accept yourself. Third is to move along whilst accepting that and to become an embodiment of that. So what stage have you reached? All of you have passed the first stage of knowing. You have also passed the second stage of accepting. The third stage is to accept and to move along accordingly. It means to become an embodiment of that. To what degree do you think you have passed in this? If you have become the form of that, is it possible for you to forget your form? Although it is wrong to consider yourself to be a body, you are unable to forget that even though you want to, because you have become that body. Can you forget it? Similarly, keep all your titles in front of you and see whether you have become an embodiment of them. Baba reminds you every day of your title of "A spinner of the discus of self-realisation". Therefore, check whether your form of the confluence age is that of a spinner of the discus of self-realisation. Do you just know this? Have you simply accepted this? Or, have you become the embodiment of this? Do you constantly spin the discus of self-realisation, or do you look at others and forget to look at yourself? Even to look at your own body is like looking at others. You yourself are a soul, your body is external. Your body is matter, it is external. To be matter conscious is to be influenced by matter. This means you spin the discus of looking at others. Since even looking at your own body is the same as looking at others, how can looking at the bodies of others be called spinning the discus of self-realisation or checking oneself? Wasteful thoughts and old sanskars are also connected to body consciousness. The sanskars of soul consciousness, the sanskars of you souls are the sanskars of the Father. Do you know the sanskars of the Father? He is constantly the World Benefactor. He uplifts souls. He is Merciful. He is the Bestower of Blessings etc. Have you made these sanskars naturally your own? To make these sanskars yours, you would make your thoughts, words and actions automatically according to those sanskars. Sankars are such that they make you, the soul, function accordingly. Consider your sanskars to be the key that automatically makes you continue to move along. When you wind up a toy doll with its key, it dances. If you wind the key of a toy that is supposed to fall, it will keep on falling down. In the same way, your sanskars are your key to life. Therefore, have you made the Father's sanskars your original sanskars? When you say "My nature is like this", your nature should become like that of the Father, a constant bestower of blessings, one who constantly uplifts others and who is constantly merciful. Would you then have to labour? When you put "Who am I?" into practice, and observe your religion in your actions, you can then say that you have become an embodiment of that. Otherwise, you will only be included in the list of those who know and accept. Constantly remain aware of your religion. No matter what happens, whether through people, nature or situations, you must constantly remain stable in your religion. The slogan you have is: "No matter what happens, even if I have to die, I will not relinquish my religion". Constantly remain aware of this slogan and your promise.

Both old and new children of the previous cycle have now come here. You are the oldest of all and also the new ones. New children means those who are the youngest of all, those who are loved by all. Everyone loves new leaves. So, even though you may be new, you have claimed the *number one* rights. Constantly continue to make effort in this way. The first right you have claimed is that of purity. On the basis of purity, you claim all rights, including those of peace and happiness. Constantly remain number one in claiming your first right of purity and you will also become number one in your attainment. By not allowing your foundation of purity to weaken, this is how you, who have come last, are able to go fast. BapDada is pleased to see you children who have arrived here in order to claim your rights from Him once again. Therefore, race as much as you want! The “*too late*” board has not yet been put up! All the *seats* are still empty. They are not yet *fixed*. You can claim whatever number you want. Continue to move along with this much attention and continue to claim all rights. Imbibe all specialities and continue to become worthy.

To those who are equal to the Father in constantly observing their elevated religion whilst performing their elevated actions; to those who are constantly dharmatmas; to those who are embodiments of spinning the discus of self-realisation; to those who are embodiments of all attainments; to such elevated souls, BapDada’s love, remembrance and namaste.

BapDada meeting a group of kumaris who are to become teachers:

This group is of those who are going to become world benefactors, is it not? This is the aim you have kept, is it not? You have the determined thought, do you not, of benefiting yourself and then the world? BapDada is pleased to see each of you elevated souls. Each of you kumaris is becoming an instrument to benefit many souls. Generally it is said that a kumari is more elevated than one hundred Brahmins. However one hundred is limited. All of you are unlimited world benefactors. You are unlimited, are you not? You don’t have any limited thoughts, do you? So, are all of you ahead of one another in this race, or are all of you numberwise? What do you think? Each of you would have your own speciality, but here, have you become full of all specialities? When you have imbibed all specialities, you can be called complete. So, what aim are you keeping? It is a small matter, it is not a big thing, because when you have a determined thought, you automatically fulfil that thought. If you simply have a thought without determination, there is a difference. When you say that you are thinking about doing something, that you should do it, that is not called a “determined thought”. A determined thought means that you must do it, that it has to be done. The word “but” is removed. Then, it is not that you should become, but that you must become. If you maintain your aim, you will become number one. Do you experience this life to be easy? You don’t find it difficult, do you? The atmosphere of your college doesn’t influence you, does it? Are you able to influence the atmosphere with your impact? Constantly remain free from obstacles. To examine yourself means to be free from obstacles. You have been told that the Father’s sanskars should be your sanskars. Then, it would be as though you are doing everything in namesake and that the Father is Karavanhar (the One who works through others.) The praise of Karankaravanhar is your practical experience of this time. You have become good examples. Constantly remain worthy

and continue to prove that worthiness. Only those who give such evidence are said to be worthy. You don't have conflict amongst yourselves, do you? Because you are knowledge-full, you are able to know one another's sanskars and are therefore just concerned about transforming your own sanskars. You don't think that someone else is always like that. Instead, you think about how you can help that one transform. You are merciful towards them. Your vision is not of dislike, but your vision is of mercy because you have become knowledge-full. You have an easy life and elevated attainment. Can you receive such fortune anywhere else? You are very good and serviceable hands. It will be very good when such serviceable hands as you continue to emerge. When you children have courage, the Father helps. Shaktis are always victorious. It is impossible for the Shaktis not to experience victory.

Meeting with second group:

This year, each child has to pay special *attention* to claim all three *certificates* (to be liked by the self, to be liked by the people and to be liked by the Father). By checking yourself in Baba's room, you can judge yourself to see whether you have gained the *certificate* of being liked by yourself or not. At that time, the Father becomes the mirror. Whatever you look at in this mirror is very clearly reflected. At the time you look, if your mind gives you the *certificate* that you are OK, that is fine. However, if you reflect that you are not all right, then you must transform yourself. If, for instance, someone is given a signal, but that soul doesn't understand that they are wrong, if the majority give a signal for you to pay attention to something, you should not use the dictates of your own mind. You have the power of truth and it is said that truth is greatness. Only those who bow down are great. If you have to bow down in order to benefit someone, then that is not bowing down, but is greatness. Those who are great will bow down in order to serve others.

Therefore, pay special *attention*. You are careless in this. When you say that you are fine, that's OK. However, those who are fine should be also able to *mould* themselves. If others have waste thoughts due to your behaviour, then what loss would you experience if you were to *mould* yourself? At least you would receive everyone's blessings. These blessings are also of benefit. Do not go into the expansion of "Why?" or "What?" Put a *full-stop* to all questions such as "Why is this like this?" or "How will this happen?" etc. Now, become like a *lighthouse* and spread this speciality in all directions. This is called someone suggesting something and someone else accepting that suggestion. Then you become instruments to give happiness to many. Don't think that you will lower yourself by doing this, no! Just think that you are transforming yourself because you have made a mistake. Even at work, you have to make some physical effort. Therefore, what does it matter if you bring about a little transformation in yourself in order to become a great elevated soul. You have to become Arjuna in this. Through this, you will be able to create an atmosphere. Then it will spread from one to two, and two to three. To accept making a mistake is not a big thing. However, when you have not made a mistake, but in order to pacify everyone, you admit that you have made a mistake, that is a great thing. If others then try to clarify the situation and say that you did something, if you are brought down, it does not matter whether others know you are right or not. At least you have claimed a number ahead in the Father's *list*. That is not called suppressing yourself. Some Brahmins speak this language when they say "How many times do I have to give in? How

many times do I have to die? How much more do I have to tolerate? If you have to be subservient here, then many others will massage your feet there. This is not suppressing yourself, but becoming worthy of being worshipped by many others. This is how great you have to become! Achcha.

Blessing: May you be full of success and transform souls with your co-operation of good wishes and pure feelings.

When all you Brahmin children come together and co-operate with your good wishes and pure feelings for a particular task, then that co-operation creates an atmosphere like a fortress to transform souls. When the five fingers of your hand co-operate together it can accomplish any great task. In the same way, the co-operation of every Brahmin child makes service very successful. The *result* of co-operation is success.

Slogan: The wealthiest souls of all are those who accumulate an income of multimillions at every step.

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