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### **Be knowledgeable about the deep philosophy of karma.**

Today, the Father, the One who gives all the treasures, is seeing the account of accumulation of all the children. All the children have received endless treasures and all have received the same treasures from the same One. It isn't just one treasure; you have received many treasures. Nevertheless, each one's account of accumulation is different. Some have accumulated all the treasures very well and others have accumulated them according to their own capacity. Whatever has been accumulated is visible according to the spiritual intoxication on their face and in their activity. You experience the spiritual intoxication of having accumulated them. The first sign of spiritual intoxication is that the sparkle of being a carefree emperor is visible according to the spiritual intoxication you have through your every action. Because, where there is spiritual intoxication, there cannot be any worries. This intoxication and worry cannot both remain simultaneously, just as light and darkness cannot exist at the same time.

The speciality of a carefree emperor is that, instead of constantly being an embodiment of questions, such a person remains happy. In every action, in relation to the self, in relationship with others and in relationship with nature, at no time nor in any situation do they have a *question mark*, even in thought: "Why is this like this? What is this happening? Does this happen too?" For a satisfied soul, in every thought and while performing every action, while seeing, hearing or thinking, he is aware: Whatever is happening is good for me, and whatever happens will always be good. From being carefree, a soul who is an embodiment of questions and asks "What?", "Why?", "How?" and "Like this", remains confused and worried. Souls who are carefree change that which is bad into that which is good, and this is why they remain constantly satisfied.

Nowadays, methods of *science* change that which is *waste*, bad, into something good. So, souls who are embodiments of satisfaction will, with the power of *silence*, transform a bad situation or relationship that is not experienced to be so good into something good and imbibe it within themselves. With the elevated thoughts of their good wishes, they will give others the power to change that which is bad into something good and imbibe that. Some children think and say: When something is bad anyway, or when it is a mistake, then a mistake has to be called a mistake. Or, a mistake has to be acknowledged as a mistake. You only have to acknowledge it as a

mistake. To understand the difference between *right* and *wrong* is a separate thing, but those who are *knowledgeable* and know this, having understood it, will never imbibe in their intellect that which is bad about any soul as being bad. So, to understand something is a different matter; it is *right* as far as understanding goes. However, you must not imbibe or accommodate in yourself - in your heart, in your intellect, in your attitude or in your words - that which is bad about others. Therefore, there is a difference between understanding it and imbibing it.

In order to save yourself, you say, "This is bad, *wrong*. You have to say it is *wrong* about something that is wrong." However, what is the task of sensible ones? If those who are sensible understand that something is bad, having understood it as something bad, would they accumulate it within themselves? Would they keep it very carefully with themselves? They would let go of it, would they not? Or, is it sensible to accumulate? Is this being sensible? And, think, if you imbibe something bad or someone's bad behaviour in yourself, would your intellect, your attitude and your words always be considered completely clean and pure? If the slightest *defect* remains, a flaw that remains or rubbish that remains, such a person with *defects* can never be called *perfect*. Such a soul cannot remain an embodiment of happiness. If something bad about someone else is in your heart, then your heart cannot remain constantly happy. And, that which is imbibed in your heart will definitely come out in words, whether it is spoken in front of one or whether it is spoken in front of many.

Always keep the deep significance of the philosophy of karma in front of you. If you speak about anyone's defects or anyone's mistakes from your heart, this wasteful speaking is such that it echoes back. Your own sound then comes back to you louder. Have you ever tried making a sound in a vacuum? (It echoes back to you.) If you have a sanskar, which you call a habit, of speaking badly of someone or of spreading someone's mistake as a mistake, then today, at the time you are defaming someone, you speak considering yourself to be very sensible; you consider yourself to be beyond mistakes. However, it is a very powerful law of the *philosophy* of karma that if today you defame someone, then tomorrow someone else will defame you twice as much, because these things of mistakes spread at a very *fast* speed. It is like the *germs* of some diseases that spread very quickly, and while they are spreading, the *germs* reach the person who is being defamed. You may have defamed someone once, but in order to prove you wrong, they will say ten defamatory things about you. So, what then is the *result*? What is the philosophy of karma? Where did it come back to? If you have the good wishes to put that soul right, then you can speak of whatever is wrong at the right place, with good wishes. It is *wrong* to spread it. Some say: We didn't tell anyone, but the other person was speaking of it, so I only agreed with it, but I didn't really speak of it. It is also mentioned in your scriptures of the path of devotion, that you may not have done anything bad, but if you saw it happening, if you were associated with it, then that is a sin. According to the philosophy of karma, to agree with something also means to share in the sin.

At the present time, you have become very casual (*easy*) with the knowledge of the philosophy of karma. However, these small subtle sins take on the form of obstacles to your reaching your elevated, perfect stage. And what are the signs of becoming casual? Such souls always think and understand: "Others also do it anyway, that nowadays these things happen anyway." And, in order to lighten themselves, they will say, "I just said it as a joke, and this was not my intention. I said it just like that." So this method becomes a subtle obstacle to your achieving the complete result. You have received a lot of knowledge. The listening and speaking of the knowledge of the Creator and creation have become very clear, but the knowledge of the deep philosophy of karma does not always remain clear in the intellect, and this is why you become casual. Some children *complain* about themselves while having a heart-to-heart conversation: The Father says that He has elevated hopes for the children, but the children are not what and how He wishes them to be. What is the reason for this? The very subtle wasteful actions do not allow the intellect and the mind to have elevated experiences. You sit in order to have yoga, but a lot of time is spent battling. It is spent removing the wasteful and becoming powerful. So, what should you do? The higher you become, the greater the *attention* you have to pay.

You must enjoy Brahmin life. However, the meaning of enjoyment is not that you can do whatever you feel like and remain carefree. That pleasure of temporary happiness through words, that pleasure of temporary relationships and connections is different from the stage of eternally being an embodiment of happiness. Do not consider that to be pleasure. "We say whatever we want, we do whatever we want, we are in pleasure." Do not become those who experience pleasure for a temporary period by pleasing yourself. Remain in eternal, spiritual pleasure. This is accurate Brahmin life. Enjoy yourself, but be knowledgeable about the philosophy of karma. Only then will you experience what you wish to, as you wish to. Do you understand what you have to do? Be knowledgeable about the deep philosophy of karma. Baba will then tell you the *result* of the treasures that will have accumulated. Achcha.

To the souls everywhere who are free from worry and are carefree emperors, to the special souls who constantly remain embodiments of happiness, to the karma yogi souls who constantly use the elevated power of transformation for the self and others, to those who constantly have the knowledge of the Creator and His creation and the philosophy of karma, to the souls who are embodiments of knowledge, BapDada's love, remembrance and namaste.

### **BapDada speaking to the Dadis:**

What is essential at the present time? The knowledge of the deep philosophy of karma has become merged. This is why there is carelessness. Souls are effort-makers, but there is carelessness in their efforts. This is why this is essential at the moment. BapDada sees everyone's *result*. Whatever is happening is good, but now you have to become the best. You have to remain *busy*, do you not?

In what do you have to remain *busy* for a longer period? What are you having to give a lot of time to? Even if the stage of all of you may be that of being detached and loving, you still have to give time. If this time were to be used in spreading the *powerful vibrations* of a *lighthouse and might-house*, what would happen? There should be this atmosphere collectively. There should not be anything else. Then, would the *vibrations* reach the world and nature? Now, everyone is waiting in anticipation: "When will our creators and *master* creators become complete and perfect and allow us to welcome them?" Nature will also welcome you, will it not? The day will come when it will welcome you with a garland of success. When the bugles of success play, the bugles of revelation will also play. They have to play anyway.

**In order to come into the rosary of victory become intense effort-makers.**

Do you constantly experience yourselves to be intense effort-makers? Since you have become Brahmins, you are effort-makers anyway. Are you intense effort-makers or just effort-makers? Would you call those who just listen and speak effort-makers or intense effort-makers? What happens after listening and speaking to others? Whom would you call an intense effort-maker – one who listens or one who becomes? The 16,108<sup>th</sup> bead of the rosary also listens and speaks to others. How else would that bead come into the rosary? However, who will come into the rosary of 108? The rosary of 108 is called the rosary of victory. The rosary of 16,000 is not called the rosary of victory. So, the *majority* listens and speaks to others. However, one who listens and then becomes is said to be an intense effort-maker. There are 108 intense effort-makers and 16,000 effort-makers. So, *check* yourself: Am I an intense effort-maker or an effort-maker? The *majority* of you can know yourselves as to what you are and how you are. There are a few who do not know themselves, and they move along considering *wrong* to be *right*. The majority of you truly know yourselves as to who you are. This is why you must always look at your own self, not at others. *Check* your effort and *change* it into intense effort. Anyway, you won't be able to *change* it at the *final* moments; that will be the time of finishing the studies. You don't get a *chance* to study at the time of the examination. If a *student* thinks that because he doesn't know the answer to a particular question, he can look it up in the book and then answer the question; would that be *right* or *wrong*? So, you won't be able to *change* yourself at that time. You will attain a reward according to what you are and how you are. However, you have a *chance* now. The *board* of 'too late' has not yet been put up; the board of 'late' has been put up. It is *late*, but it is not *too late*. Therefore, there is still a *margin*. Some *students* are able to *pass with honours* by studying for only 6 months, if they make the right effort. However, when the time is over, you won't be able to do anything. Even if the Father wishes to have mercy, He cannot do so. OK, this one is good, give him some *marks*: would the Father be able to do that? Therefore, *check* and *change* yourself from now.

Let go of carelessness: "It is fine, I am moving alone, I will reach there." That is carelessness. Those who are careless are probably enjoying themselves at this time. Those who are careless don't have any worries. They consider their comfort to be everything. So, do

not have any carelessness. Always remain *alert*. You are the Pandava Army. Is an army careless or *alert*? An army means being *alert*, cautious, on their guard. Those who remain careless are not considered to be soldiers of an army. So, no carelessness, but *attention*. However, *attention* should also be a natural method. Some have the *tension* of paying *attention*. A life of *tension* cannot continue all the time. A *life of tension* would continue for a short time; it would not be *natural*. So, you have to pay *attention* but ‘*natural attention*’ should become your habit, just as you had created the habit of forgetting. Even against your conscious wish, it would happen. So, that was a habit that was created, was it not? It became natural, did it not? In the same way, you should now have the habit of being an embodiment of remembrance, the habit of paying *attention*. This is why it is said that human beings are compelled by their habits. Something happens even against their conscious wish. This is known as being compelled. So, have you become such intense effort-makers? An intense effort-maker means victorious. Only then can you become part of the rosary. Practice over a long period of time is required. To be constantly *alert* means to be constantly *ever-ready*. What faith do you have? That you will stay till destruction or that you can even go earlier? You could also go earlier, could you not? Therefore, remain *ever-ready*. Destruction should wait for you; you should not wait for destruction. That is the creation and you are the creators. So, always *ever-ready*! What did you understand? Pay *attention*! Whatever weaknesses you feel you have, remove them very quickly. To become complete means to finish weaknesses. It should not be that when you come here, you become like those here and that when you go there, you become like those there. All of you must return as intense effort-makers. Achcha.

**Blessing:** May you be one with the *combined* form and always experience entertainment with the company of the *Companion*.

Whenever you feel lonely do not remember the point-form at that time. That would be difficult and you would become *bored*. At that time, bring into your awareness the stories of your entertaining experiences. Bring in front of you the *list* of your self-respect and your attainments. Do not just remember these in your intellect, but in your heart be *combined* with your *Companion* and experience the sweetness of the love of all relationships. This is manmanabhav and to be manmanabhav is itself entertainment.

**Slogan:** Continue to say, “Yes my Lord” according to the Father’s shrimat and you will receive a right to all powers.

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