

Be knowledgeable about the deep philosophy of karma.

Today, the Father, the One who gives all the treasures, is seeing the accounts of accumulation of all the children. All the children have received infinite treasures and have all 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 can be seen by the spiritual intoxication on their faces and in their behaviour. You experience the spiritual intoxication of having accumulated them. The first sign of spiritual intoxication is that the sparkle of being a carefree emperor can be seen by the spiritual intoxication you have in your every action. This is because, where there is spiritual intoxication, there cannot be any worry. 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 himself, in relation to others and in relation to nature, at no time does he have a *question mark* in any situation, 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 doing everything, while seeing, hearing and thinking, he is aware: "Whatever is happening is good for me, and whatever happens will always be good". Instead of 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 good, and this is why they remain constantly satisfied.

Nowadays, methods of *science* can transform *waste*, something 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 good into something good and imbibe it (accept it) in themselves. Using the elevated thoughts of their good wishes, they will give others the power to change anything bad into something good and imbibe it. 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 the intellects of those who are *knowledgeable* and know this, having understood it, would never imbibe 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, but you must not imbibe or give room 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 justify yourself, you say, "This is *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 in themselves? Would they keep it very carefully with themselves? They would let go of it, would they not? Or, is it sensible to accumulate it? Is this being sensible? Just think, if you imbibe something bad or someone's bad behaviour in yourself, would your intellect, your attitude and your words always be considered to be completely clean and pure? If the slightest *defect* remains, if a flaw or some rubbish remains, such a person with *defects* cannot be called *perfect*. Such a soul cannot remain an embodiment of happiness. If something bad about someone is in your heart, your heart cannot remain constantly happy. That which has been imbibed by 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. Constantly

keep the deep significance of the philosophy of karma in front of you. If you talk about anyone's defects or anyone's mistakes from your heart, that wasteful talk is such that it will echo 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 while considering yourself to be very sensible; you consider yourself to be beyond making mistakes. However, it is a very powerful law of the *philosophy* of karma that, if you defame someone today, then someone else will defame you twice as much tomorrow, because these things of mistakes spread at a very *fast* speed. It is like the *germs* of some diseases that spread very quickly; while the *germs* are spreading they reach the person who is being defamed. You may have defamed someone once, but in order to prove you wrong, he or he will say ten defamatory things about you. So, what is the *result* then? 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 with good wishes about whatever is wrong in the right place. It is *wrong* to spread it. Some say: I didn't tell anyone, but the other person was speaking about it, so I only agreed with it, but I didn't really speak about 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 *easy* with the knowledge of the philosophy of karma. However, these small, subtle sins take on the form of an obstruction to your reaching your elevated, perfect stage. What are the signs of becoming *easy*? Such souls always think and understand: "Others also do it anyway; nowadays, these things happen anyway." Then, in order to lighten themselves, they 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 obstruction to your achieving your full 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 your intellects, and this is how you become *easy*. Some children *complain* about themselves while having a heart-to-heart conversation: The Father says that He has elevated hopes in the children, but the children are not what and how He wishes them to be. What is the reason for this? Very subtle, wasteful actions do not allow their intellects and minds to have elevated experiences. You sit in order to have yoga, but a lot of time is spent battling. You spend it removing the wasteful and becoming powerful. So, what should you do? The more elevated you become, the more *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 with words, that pleasure of temporary relationships and connections is different from the stage of being an eternal 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 yourselves. 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 want to, as you want 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 been accumulated. Achcha.

To the souls everywhere who are free from worry and are carefree emperors, to the special souls who remain constant embodiments of happiness, to the karma yogi souls who constantly use the elevated power of transformation for themselves 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 you now have to become the best. You have to keep *busy*, do you not? In what do you have to keep *busy* for a longer period? What do you have to give a lot of time to? Even if the stage of all of you may be detached and loving, you still have to give some time to this. If this time were to be used in spreading the *powerful vibrations* of a *lighthouse and might-house*, what would happen? Let there be this atmosphere collectively. Let there not be anything else. Would the *vibrations* reach the world and nature then? 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.

Dadi Chandermani taking leave from BapDada to go on service.

To be an *all-rounder* is to do elevated service. It is good that you continue to tour around. It is in the children's *parts* to tour around. The Father can only tour around in the avyakt form. In the sakar form also, it wasn't in the Father's *part* to tour around, it was the children's. Achcha.

BapDada meeting groups personally.

In order to be part of 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 that? The 16,108th bead of that rosary also listens and speaks to others. How else would that bead enter that 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, it is someone who listens and then becomes that who is said to be an intense effort-maker. There are 108 intense effort-makers and 16,108 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 efforts and *change* them into intense effort. You won't be able to *change* them in the *final* moments; that will be the time of finishing your studies. You don't get a *chance* to study at the time of an 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* yourselves at that time. You will attain a reward according to what you are and how you are. However, you do 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 six 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 wants 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* yourselves 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. Remain constantly *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, let *attention* also be your *natural* way. 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 let ‘*natural attention*’ 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, 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 to be victorious. Only then can you become part of the rosary.

This practice is required over a long period of time. 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, be *ever-ready*. Destruction should wait for you; you should not wait for destruction. That is the creation and you are the creators. So, always be *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. Let it 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 a *master* sun of knowledge who removes darkness from the world and brings light.

A *master* sun of knowledge is one who removes darkness from the world and brings light. Such a soul is an embodiment of light, a form of *light* and *might* and also gives *light* and *might* to others. Where there is constant light, there is no question of darkness; there cannot be darkness there. Those who give light to the world can never be in darkness themselves. Complete purity means light. Such souls have no darkness; they have no trace of vice.

Slogan: To be *light* in your nature, sanskars, relationships and connections means to be harmonious.

*** Om Shanti ***