

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

Today, BapDada is seeing His world transformer and world benefactor children. Since you took Brahmin birth, you have thought about this great task. This is the main karma of Brahmin life. A human being has to imbibe two special things in his life: dharma (religion) and karma (action). You have to stabilise in your dharma and karma. Unless you follow your religion, you cannot have success in life when you act. Dharma means to have special dharna. With the dharna of knowing “Who am I?”, your intellect very clearly understands what you have to do. Your dharna, that is, your dharna, can be accurate or inaccurate. To perform weak karma is also inaccurate dharna. To have the belief: “I am a human being and my dharna is the dharna of human beings” is called body consciousness. The actions you have been performing were wrong because of this dharna. 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 dharna, 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? For dharmatmas, wasteful and ordinary actions automatically finish. First of all, *check* whether you are constantly stable in your dharna. 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 create a list of answers to the question “Who am I?”, it would be a very long *list*. If you were to bring these into your awareness in a *second*, you would remember so many *titles* because you have the most *titles* based on your actions. The Father’s *titles* are also your *titles*. You have become *masters* in everything, have you not? No one else in the whole cycle would have such a long *list* of *titles* as you. Even the deities do not have as 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 your *degree*. No matter how great the *degrees* that those people receive are, they are nothing compared with what you have. 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 act. Whilst you are performing karma, do not stop observing your dharna. The speciality of the confluence age is making your karma match your dharna.

Just as the Father connected the broken relationship of souls and the Supreme Soul, in the same way, when you connect your dharna with your karma, you dharmatmas will then be revealed. Today, BapDada was watching you children play your games to see which of you are moving along whilst matching your karma to your dharna. 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, of what use would that swing then be? In the same way, when your dharna and karma are combined, you will constantly be able to swing in the swing of all attainments. If you shake whilst sitting on a swing of attainment, you would experience being an embodiment of one who lacks many things. Because you don’t know how to *check* yourself whilst moving along, instead of swinging, you begin to cry out loud “What can I do? How can I do this?” Just as you ask people who have none of this knowledge whether they know the answer to the riddle of “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 it. 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 form. You cannot forget it even if you try to. You do forget, do you not? 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 “spinner of the discus of self-realisation”. Therefore, *check* your confluence-aged form of a spinner of the discus of self-realisation. Is it only in knowledge, in terms of acceptance or is it in terms of your being an

embodiment of it? Do you constantly spin the discus of self-realisation? Or, does looking at others make you 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, which 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? 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. You know the sanskars of the Father: He is constantly the World Benefactor, the Merciful One who uplifts souls and the Bestower of Blessings. Have you become the *natural* form of these sanskars? In order to make these sanskars yours, you would have to move along easily according to those in your thoughts, words and deeds. Sankars are such that they make you, the soul, *automatically* move along according to them. Consider your sanskars to be the *automatic* key, on the basis of which you continue to move along. When you wind up a toy doll with its key, it continues to dance. If you wind the key of a toy that is supposed to fall over, it will keep falling over. In the same way, your sanskars are the key in life. So, have you made the Father's sanskars your original sanskars? In other words, you refer to this saying, "This is my *nature*". Let your nature become like that of the Father: a constant bestower of blessings, one who constantly uplifts others and one who is constantly merciful. Would you then have to labour? When you put "Who am I?" into the practical form and observe this dharma in your karma, it can then be said that you have become an embodiment of that. Otherwise, you will be included in the *list* of those who only know and accept. Constantly keep this awareness: This is my dharma. No matter what happens, whether through people, nature or situations, you must remain constantly stable in your dharma. The *slogan* you have is: "No matter what happens, even if I have to die, I will not relinquish my religion". Remain constantly aware of this *slogan* and your promise.

At this time, both old and new children of the previous cycle have come here. You are the oldest of all and also 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 *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. Remain constantly *number one* in claiming your first right of purity and you will also become *number one* in your attainment. Never let the *foundation* of purity weaken. This is how you can go *fast* even though you have come *last*. 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*. Continue to become one who has all rights. Imbibe all specialities and continue to become worthy.

To those who are equal to the Father in constantly observing their elevated dharma whilst performing their elevated karma, to those who are constantly dharmatmas, to the embodiments of spinners of 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 who have become instruments. Each of you kumaris is going to become an instrument to benefit many souls. Generally, it is said that a kumari is more elevated than one hundred brahmins. However even one hundred is limited. All of you are unlimited world benefactors. You are unlimited, are you not? You do not even have any limited thoughts. 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 have you become full of all specialities here? When you have imbibed all specialities, you can be called full. So, what aim have you kept? It is a small matter, it is not a big thing, because when you have a determined thought, the attainment you have is automatically according to that. 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 have to do it, that it has to happen. The word “but” is removed. Then, it is not that you should become that, but that you have to become that. If you keep 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? Remain constantly free from obstacles. To examine yourself means to be free from obstacles. You have been told that the Father’s sanskars have to be your sanskars. It would then be that you are doing everything in name and that the Father is Karavanhar (the One who works through others.) The praise of Karankaravanhar that is remembered is the *practical* experience of this time. You have become good *examples*. Remain constantly worthy and continue to prove that worthiness. Only those who give such evidence (saboot) are said to be worthy (saput). You don’t have any 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 of mercy because you have become *knowledge-full*. 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 *hands* as you continue to emerge. When your children have courage, the Father helps. Shaktis are always victorious. It is impossible for the Shaktis not to experience victory.

Meeting the 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 people and to be liked by the Father). By *checking* yourself in BapDada’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 have to transform yourself. If, for instance, someone is given a signal, but that soul doesn’t understand that he is *wrong*, if the majority gives a signal for you to pay *attention* to something, do 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 themselves bow down are great. If you have to bow down in order to benefit someone, then that is not bowing down but greatness. Those who are great will bow down in order to serve many others.

Therefore, pay special *attention*. There is carelessness in this. When you say that you are fine, that’s OK, but those who are fine are also able to *mould* themselves. If others have waste thoughts due to your behaviour, then, if you were to *mould* yourself, what loss would you experience? At least you would receive everyone’s blessings. These blessings are also beneficial. 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 known as someone suggesting something and someone else accepting that suggestion. You then become instruments to give happiness to many. Don’t think that you will demean 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 change the atmosphere. It will then spread from one to two, and two to three. To admit having made 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 are subservient here, many others will massage your feet there. It is not suppressing yourself, but becoming worthy of being worshipped by many others. This is how you become great. Achcha.

2. This year make a new *plan*, such as is related in the story of the king who conquered attachment: whichever relative he went to, he gave them knowledge. Here too, whenever anyone comes to meet you children, let them have the experience that they are meeting angels. As soon as they come, let them feel that

this is magic. Wherever you go and whoever you meet, let them experience magic. You saw the father in the beginning: when he heard the murli or when he saw the family, he would become intoxicated. Similarly, now, too, whatever they may have thought, let them go back having experienced multimillion-fold more. Now make such a *plan*. Anything is made possible with determination. If one person gives such an experience, everyone else will *follow* that one.

Blessing: May you be an image that grants blessings and become a special, beloved deity of everyone through the greatness of your speciality of contentment.

Only those who are content with themselves and others can become special, beloved deities and one of the eight deities. The biggest virtue, donation, speciality and greatness is contentment. A contented soul is loved by God, by people and by the self. Such contented souls are well known in their forms of those who grant blessings. Now, in the final period, service will take place more through an image that grants blessings than through the form of a great bestower.

Slogan: A victorious jewel always has the tilak of victory sparkling on his forehead.

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