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10/03/96Avyakt BapDada 10/03/96

The karmateet stage through the awareness of Karanhar and Karavanhar.

Today, the Benefactor Father is seeing His benefactor children who are His companions. All the children are engaged in the task of world benefit with a lot of deep love. Seeing such companions, BapDada constantly sings the song: Wah, My companion children, wah! All of you also continually sing songs of "Wah, wah!", do you not? Today, BapDada saw the speed of service in all directions. Together with this, He also saw the speed of effort for the self. So, what would BapDada have seen in the speeds of service and effort for the self? Do you know this? Is the speed of service intense or is the speed of effort for the self intense? Which is faster? Is there a balance of the two? Do you not have this balance? So, when will the world-transformer souls and the elements receive blessings? Because only when you have this balance will others receive the blessings that you have received. So, why is there this difference? What are you called? Karma yogis or just yogis? What are you? You are karma yogis, are you not? Are you sure? So what is service? It is karma, is it not? When you perform an action, when you speak or give drishti, when you are giving courses or explaining at the museums, what is all of that? Elevated action means service. So, to be a karmayogi means to have the balance of yoga at the time of performing karma. However, you yourself are saying that your balance reduces. What is the reason for the balance reducing? You know this very well also; it is nothing new; it is something very old. BapDada saw that, in order to maintain a balance between service or karma and effort for the self, that is, for yoga, you should especially remember one word. What is that word? That Baba is Karavanhar and that I, the soul, am not so-and-so, but that I, the soul, am karanhar (the one who does something). Therefore, the one word, Karan Karavanhar, will enable you to have this balance very easily. What is the reason for effort of the self or its speed reducing? Instead of having the awareness of karanhar, you think: I am getting this done. Instead of being karanhar, you consider yourself to be karavanhar and think: I am doing this. So, whatever type of Maya it is that comes, which gate does she come through? You already know the easiest gate of Maya; it is "I". You have not completely closed this gate as yet. You close it in such a way that Maya is easily able to open it and enter through it. If you were to be karanhar, you would definitely remember the One who is inspiring you to do it. I am doing this, but it is the Father who is inspiring me to do it. Without Karavanhar, you cannot become karanhar. You need to have the awareness of Karavanhar in a double way. One is that Baba is Karavanhar, and that, secondly, I, the soul, am the one who performs actions through these physical organs. Through this, whilst performing action, you will not be influenced, either in a good way or a bad way. This is known as the karmateet stage.

What is the aim of all of you? You wish to become karmateet, do you not? Or do you not? Do you think: It does not matter if a little bondage of karma remains? Should it remain or not? Do you wish to become karmateet or not? The sign of love for the Father is to become karmateet. Therefore, perform actions as karavanhar; perform actions, enable actions to be performed: let it not be that the physical organs make you perform actions, but that you make the physical organs perform actions. Enable actions to be performed whilst being completely detached. Let this consciousness be in an emerged form, not in a merged form. When you have this in a merged form, then sometimes, instead of being karavanhar, you become influenced by the organs, which are the mind, the intellect and the sanskars. What is the reason for this? "I, the soul, am karavanhar, I am the master, I am a special almighty authority soul." This awareness gives you the awareness of being a master. Otherwise, sometimes, the mind rules you and sometimes you rule the mind. This is why you are not constantly able to have the manmanabhav stage in a natural way. I am totally separate. I am not just separate, but I am the master. When I remember the Father, I am a child, and when I am the soul who is enabling the actions to be performed, I am the master.

You don't have that much practice of paying attention to this. You are very well engaged in service, but what is your aim? Is it of becoming a server or of becoming karmateet? Or, will you become both at the same time? Do you have this firm practice? Are you able to practise this for a short time? Are you able to become separate? Or have you become so attached that you need time to become detached? Are you able to become separate? In how much time are you able to become detached? Do you want five minutes or one minute or one second? Are you able to become detached in one second? Those at the back; are you able to become this?

Pandavs, you should have the practice of becoming totally separate in one second: I, the soul, the master, am separate from the physical organs, the workers. Achcha, now in one second, become detached and loving to the Father. Have such a powerful practice of: I am detached. These physical organs are my companions. They are my companions whilst performing actions, but I am loving and detached. Now have this practice in one second. (Baba made them do drill.) Is it easy or is it difficult? If it is easy, then throughout the entire day, whilst performing actions, have this awareness in an emerged form and you will easily be able to experience the karmateet stage. Are you able to stop doing service or performing action? Would you stop that? You have to do that. Even to sit in tapasya is to perform action. So you cannot stay without performing action or without doing service. And, in fact, you mustn't stay without it because you have very little time and a lot of service still remains to be accomplished. The form of service has changed. However, even now, many souls still have complaints. This is why you must have the balance of service and effort for the self. It should not be that, because you were so busy in service, your effort for the self was lacking. No. In fact, whilst doing service, you need to pay greater attention to effort for the self, because Maya has a lot of margin to come to you whilst you are serving. It may be called service, but it would really be your own selfishness. You wish to make yourself move forward, but you must not forget to have a balance, because it is in service that there is the expansion of nature and relationships. Any Maya also looks out for an opportunity. When your balance reduces even slightly Maya adopts many new forms. She would not come to you in the same old form, she would come to you in new forms, in the form of new situations and new connections. If BapDada were to release you from doing service and made you sit somewhere for one month, or even for fifteen days, would you become karmateet? If you were given one month not to do anything, but just to remain seated and have tapasya, and even cook just once, then would you be able to become karmateet? Would you not be able to become karmateet?

If you do not have the practice of keeping a balance, then, let alone just one month, even if you were to sit for two months, although the body would sit, the mind would not be able to sit. Do you have to make the mind sit or just the body? Together with the body, you also have to make the mind sit. Just sit down, You and I, and none other. Would you be able to have such tapasya for one month? Or, would you remember service? BapDada and the drama continually show you whether service will increase or decrease day by day. It has to increase, does it not? So, how can you sit down? When you compare the service you were doing last year with that of this year, has it increased or decreased? It has increased, has it not? Even against your wish, you are tied in service. However, instead of a bondage of service, there would be a relationship of service, not a bondage; just as in lokik relationships, you understand that there are relationships, as well as karmic bondages and relationships of service. Then you will not experience any bondage; it is just a sweet relationship of service. So what attention will you maintain? Balance of service and effort for the self. Do not go into the extremes of service. It is not, "I alone have to do it. I alone can do it." No. The One who inspires is inspiring you to do it and you are just an instrument who is karanhar, the one who is doing. So, you will have the responsibility, but less tiredness. Some children say: I have done a lot of service and so I am tired, and my head has become heavy.

Instead of your head becoming heavy, Karavanhar Baba will give you a very good massage, and your head will become even fresher. You will not experience any tiredness and you will have extra energy. When the body is able to receive energy from the medicine of science, then can the soul not receive any energy from Baba's remembrance? When energy comes to the soul, it automatically influences the body. You are experienced in this, you sometimes have this experience. Then, whilst moving along, you sometimes change your direction and are no longer aware of anything. When unhappiness comes or your head becomes heavy, you then become aware and wonder: What happened? Why did it happen? Therefore, simply remember these words: Karanhar and Karavanhar. Is it difficult? Or is it easy? Say, "Ha ji". Did those sitting at the back say it? (Everyone said "Ha ji" very loudly.)

Have you created the population of nine hundred thousand? How many have you created in the foreign lands? Have you created nine hundred thousand? Have you created this many in Bharat? You have not. So you don't allow the needle for completion to move forward. Therefore, keep a balance. This is the year of the Diamond Jubilee and so you have to do a lot of service. However, do service whilst maintaining the balance and subjects will very quickly be created. It will not take any time. Matter, the elements, too, has become very tired and souls have become disheartened. And when they are disheartened, whom do they remember? They remember God, the Father. However, because of not having His full introduction, they remember you deities a lot more. So, are you not able to hear the call of the disheartened souls? Are you able to hear it or are you so engaged with your own self? You

aremerciful, are you not? What do you call the Father? Merciful. People of all religions ask for mercy; they definitelyask for this. It doesn't matter which religion someone belongs to, they may not all ask for happiness, but they allwant mercy. So who will give them this? You are bestowers, are you not? Or, are you those who take? You arethose who receive and then give to others. You are the children of the Bestower. Therefore, become mercifultowards your brothers and sisters. And, when you do service whilst being merciful, there will automatically be thefeeling of being an instrument. No matter how bad someone is, if you have mercy for that soul, you would neverhave any feelings of dislike, jealousy or anger towards that soul. The feeling of mercy easily brings about the feelingof being an instrument. It should not be mercy based on selfishness, but true mercy. Internally, you may haveattachment towards a certain soul, but you think that you are having mercy for that soul. Therefore, that is selfishmercy, not true mercy. There cannot be any attachment in true mercy. There is no body consciousness in it. Thesoul has mercy for another soul. There would not be any body consciousness or name or trace of any physicalattraction. Some have attachment to a body and some have attachment to someone's virtues or specialities. However,who gave those specialities or virtues to that one? No matter how great the soul it, it still takes from the Father. Youhave taken from the Father, it is not yours. The Father has given it to you. So, why should you not take it directlyfrom the Bestower. This is why it is said that it should not be selfish mercy. Many children show a lot of mischief. Itwould be their own selfish motive and yet they say that they are feeling mercy for someone; that they don't feelanything else, but just mercy. However, now check: Do you have selfless mercy? Do you have mercy that is freefrom attachment? It is not mercy because of temporary attainment, is it? Then you would say: This one is very good,he is very good and this is why there is a small amount. You don't have permission for having even a little of thisfeeling. If you wish to become karmateet, there are all these obstacles. All these things bring you into bodyconsciousness. It is good, but who made them like that? You may imbibe their goodness, but do not be influenced bytheir goodness. Be detached and remain loving to the Father. Those who are loving to the Father are constantly safe.Do you understand?

If you are increasing service, and you have to increase it, then do you also wish to bring the establishment closer ornor?

Who will bring it closer? Will the Father bring it? Will all of you bring it? You are companions, are you not?Without you children, who are His companions, the Father alone cannot do anything. If the Father wishes to explain something, He has to take support of the body. Can He speak without the support of the body? Whether the car is oldor new, He still has to take its support. He cannot do anything without any support. It was only when He took thesupport of Brahma Baba that you then became Brahmins. You are called Brahma Kumars and not Shiv Kumars. TheIncorporeal Father has to take the support of the corporeal. Just as He took the support of corporeal Brahma, wouldHe, even now, be able to sustain you without taking support from the avyakt angelic form of Brahma? Whether Hetakes the support of the corporeal form or the angelic form, He has to take the support of the soul. In fact, He is theAlmighty Authority, and so, if a magician is able to show a trick in one second, can the Almighty Authority not dowhat He wants? Would He be able to do it? Would He be able to bring destruction now, if He wanted to? Can Hebring this by Himself? Baba cannot do anything by Himself. Even though He may be the Almighty Authority, He isbound to all of you companions. And so, the Father has so much love for all of you. If He wanted to, He could do it,but He is not able to do it. Can He not wave His magic wand? However, Baba says: Who would claim a right to thekingdom? Would the Father claim this right? You will become this. Even if He were to carry out establishment andbring about destruction, who is going to rule? Would He be able to do anything without you? This is why Babawants to make all of you karmateet. You have to become this. Or, should the Father forcefully make you this? TheFather has to make you this and all of you have to become this. This is the sweet drama. You are enjoying the drama, are you not? Or, do you sometimes become distressed, thinking: What has been created? Do you think that itshould change? Baba also says: This is the predestined drama. It cannot be changed. It has to repeat, but it cannot bechanged. Within the drama, this last birth of yours has all the powers. It is within the drama, but in this last elevatedBrahmin birth, you have received a lot of power. Baba has willed it to you and therefore, you have this will-power.So what will you remember? Which word will you remember? Karankaravanhar. Are you sure? Or, will you forgetit when you get onto the planes? Do not forget this.

Now, once again, stabilise yourself: have the karmateet stage of being beyond the bondage of the body. You may bethe one inspiring actions to be performed, but remain detached. You may be seeing everything, you may be speaking,but do this whilst being detached. You are a master and a soul who has been made an instrument by the Father.Stabilise your mind and intellect in this awareness once again. (Drill.) Achcha.

To the serviceable souls who constantly maintain zeal and enthusiasm for doing service; to the blissful souls whoconstantly maintain the balance of

service and making effort for the self; to the special souls who constantly have altruistic mercy, who have true mercy for all souls; to the intense effort-making souls who constantly make themselves free from karmic bondages and many royal bondages in one second; to such souls, BapDada's love, remembrance and namaste.

Today, Baba is especially meeting the Madhuban niwasis and the arms of Madhuban. How many arms of Madhuban are there? Four or five? Whether it is Gyan Sarovar, the hospital residents, the museum residents, the residents of Talleti, the residents of Sangam Bhavan, or the householders who play the part of being isolated, wherever you maybe, all of you have continuously done a lot of very good service, and given everyone a lot of happiness and claimed blessings in return. So BapDada is congratulating all such serviceable souls. They served you double foreigners and the guests that came very well, did they not?

How many Madhuban niwasis are sitting here? All of those, stand up! Those from the hospital, stand up! Very good. Are those from the museum here? Those from Talleti, Shantivan? Those from Sangam Bhavan?

The servers from Gyan Sarovar? Look, it is only sometimes that all of you have large programmes, but in Madhuban, they constantly have large programmes. They do not have small programmes, they only have large programmes, and so Madhuban means that all five are together. Nothing can be done without the hospital and without the serviceable souls from Gyan Sarovar and even the serviceable souls of Pandav Bhavan. All are very necessary. What is there in everyone's mind now? What do you wish to become now? A mela is going to take place in Shantivan (Talleti). It is called Shantivan, but a mela is to take place there, not a jamela (a mela with a lot of turmoil). The melas of the world are jamelas and the melas here are of a meeting. So does everyone have a lot of enthusiasm for preparing Shantivan? Or, is it still a little difficult? Do you wish to celebrate the Diamond Jubilee? Should we begin now? (Ha ji.) You will have to do double the work. First, you have to make the preparations for the Diamond Jubilee and then also for Shantivan. A pond would be created drop by drop. Look at what this game is. One is the bindu and the other is a drop (bund). What do they show in the temple as a memorial of the Father? They show the drops and also the bindu. So the drops of good wishes and co-operation from all of you will prepare this mela. So, are all of you co-operative? Or, should we do it after the Diamond Jubilee? Should we wait for six months? Should we begin? (Ha ji.) The people of Bharat are also listening, are they not? It is not just you double foreigners, but a palace will be created through drops from everyone and you will celebrate the mela.

Double foreigners have taken a very good high jump in service. How many programmes have you had? You have been doing one programme after another. And they have all been successful and will continue to be successful. Those who participated in the first programme of the Retreat, stand up! All those who have been co-operative or who were responsible, stand up! Just three Shaktis remain, and all the rest have gone. Give those who have gone multimillion-fold congratulations. Achcha, those who were co-operative in the second programme for the women, stand up! There are Pandavs in this also. The Pandavs were the backbone and the Shaktis were at the front. One more programme still has to take place. (The programme of the family retreat.) Achcha. Who was responsible for the children's programme? (He has already gone.) Double multimillion-fold congratulations to him. Who is responsible for what is to take place now? Are there any Pandavs in this? So multimillion-fold congratulations to you in advance, because it is still to take place. So these were the instruments for service, but if the observers and those of the audience had not been there, the hall would have been empty; therefore, congratulations to all of you sitting in the audience who were observers. This time, double foreigners have created double the number. It was increased a lot. (Gyan Sarovar became very small.) No matter how big you make it, it has to become small.

Which is the biggest group from the foreign lands? Russia. The young ones are equal to God. Those from Russia, stand up! Very good. You have now learnt the method to overcome your circumstances. No matter how many adverse situations there may be, it has become easy for you to overcome them. This is why congratulations are given to those from Russia for becoming so clever.

Achcha, did everyone receive remembrance? You are the ones who first increase the zeal and enthusiasm. If you were not here, this programme would not have been successful. To whom would they give lectures? To the walls? So, first of all, congratulations to all of you. You now know the method. Achcha. What has to be done now?

Those from Mauritius and South Africa have all made a lot of effort. Instrument teachers of South Africa, stand up! You have done a lot of work in a very short time. You have good courage. And those from Mauritius, stand up! It is good.

Those from Mauritius, you may be young, but you have performed a great task. You have done well. Continue to move forward in this way and continue to bring the biggest mikes here.

How many have come here for the first time? Raise your hands! (Come to take toli from Baba in a line.) And the older ones would say that they didn't receive anything. However, what is the task of the older ones? To keep the younger ones ahead of you is your greatness. This is why you should become very happy on seeing the younger ones. Do not think about your own self; make the younger ones move forward. And, when the younger ones receive extra, you receive from that also. Achcha.

Dadiji and Dadi Janki: Co-operation from everyone is easily making you and service move forward and you are becoming happy on just seeing all this. Your duty is to remain happy on seeing everything; just this task now still remains. To increase zeal and enthusiasm and to remain happy is just like entertainment, is it not? Do you feel it takes effort or is it entertainment? Service is also a game. Some fall in a game, some win in a game, but there is always happiness in playing a game. Therefore, what is service? It is a game at the confluence age. Is it like this? You become happy on seeing the games. You also increase the happiness of others, that is all. The duty of all of you is to increase happiness, to increase zeal and enthusiasm and to increase effort for the self. You have to play this game now, and also make others very good players in this game. Achcha.

Dadi Nirmalshanta. This one has also come. Good. You are enjoying yourself, are you not? Pleasure in service, pleasure at home and so there is nothing but pleasure. If you look at the world, whose life is more pleasurable? No matter how much people of the world think that they are in pleasure, no one except you has constant and real pleasure. Therefore, you are constantly moving forward and also enabling others to move forward. Continue to eat the nourishment of happiness every day.

Message for the Museum of Gyan Sarovar: This museum of Gyan Sarovar will become an instrument for a lot of service. Souls from this land and abroad will receive the Father's message and many souls will claim their birthright that they had lost and will dance in happiness. When many souls receive their own introduction and the Father's introduction, they will experience what they were and what they have now become. They will experience the unique transformation. They will then become powerful and become the instruments to give other souls this Godly message.

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