

Karma, Law of Destiny and Dharamraj

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What is Karma?

Karma is to perform action. Action is the process of acting or doing. It is to do things based on your own thoughts or to act on the thoughts or ideas of others. The origin of all actions begins in the thoughts. The kind of thoughts therefore determines the type and quality of all actions. **Karma is the action performed and the fruit of the action is the effect.** So, to **every effect**, there is a **corresponding cause** that is the **action performed**. This is the “**law of cause and effect**”. This is Newton's third law in Physics that states that “**for every action, there is an equal and opposite reaction**”. In Christianity it is stated, “**As you sow, so shall you reap**”. Newton's law therefore has its genesis in the spiritual law of Karma. In fact, all physical laws have their origin in spirituality, for there is a corresponding spiritual law to every physical law. What this means is that science has its roots in spirituality, or as it is commonly said that “**science comes from silence**”.

What is the Soul?

To fully understand the law of karma and how it works, it is important to understand the soul. The function of the soul is to use the organs of the body to perform actions. The soul uses the eyes to see and the ears to hear. It is the soul that listens with the ears. When you speak to another person, it is one soul speaking to another soul. The soul needs a body to communicate to other souls. The faculties of the soul are the **mind**, the **intellect**, and the **impressions**. The mind is where all the thoughts are generated or created. The “Intellect” is the faculty that makes the judgment or decision based on the thoughts. The Impression or Resolves” is where all your actions are recorded. All actions of the many births in the entire cycle are recorded in the soul.

There are three types of Karma.

In Hindi, positive karma is called “**sukarma**” and these karmas or actions bring benefit to the soul. Then there is negative karma called “**vikarma**” and these bring sorrow and unhappiness to the soul. Thirdly, there are neutral karma called “**akarma**” and these are enjoyable actions based on the accumulation of net positive actions throughout the kalpa. Over the world today, there are major deviations as to the definition of “**what is good or what is bad**” or “**what is right or what is wrong**”. This has come about because of many religions, different cultures, norms and beliefs. Even in the same religion, there are differences of beliefs and some of these beliefs have even changed with the passage of time. What was considered bad previously are now perceived to be acceptable? Even in one lifespan, there are conflicting beliefs as a person gets older. This

confusion is because we very often forget that we are souls and believe that we are this body. We become engrossed in the environment of the body, religion, culture, age and gender. When we perform action based on body-consciousness, the intentions are filled with ulterior selfish motives such as greed, lust and possessiveness. These are non-beneficial actions that bring negative results and cause sorrow. All manifestations begin with thoughts. Initially thoughts give birth to words, ideas and then actions. When we repeat the same thoughts and actions, they form the basis of habits that carve out our character and finally our personality. The recordings of all actions in the soul are called the “**sanskars**” and these determine our personality. It is for this reason, it is often said that our face is the mirror of our mind,

The Fruit of Actions

The Fruits of Actions are determined by the motive of the act and not merely by the action.

Therefore, the same act can be performed by several, but the consequence or the fruit of the action may be different. It is the motive or hidden agenda behind the action that determines the rewards. For example, two persons can give identical worth or assistance to the same cause, but the rewards or blessings may not be the same. If you budget for yourself first and then give of what remains, then you have made a **donation**. If you give first and then budget the remainder to the extent of doing without, that is called **charity**. If one gives with hope or understanding that he expects favours in return, then the rewards may be quite inferior to that received by those who acted selflessly and without expectations. Actions performed with **selfish motivation** often produce temporary happiness followed by immense sorrow. For those who act with **selfless motivation**, even when they receive the rewards, they very often relinquish the fruits in the furtherance to the cause. For one who performs actions relinquishing the fruits of the actions, he is called a “karma yogi”. The thoughts of a karma yogi are first examined to ensure that the actions when performed will bring benefit to self, to others in the society, to the environment and to the Creator. If the action cannot satisfy these four conditions, then there is some weakness in the thought and the thought is immediately withdrawn and discarded.

As is the thought, so is the result.

All actions begin in the mind as thoughts. Thoughts, like actions, spread vibrations and influence the surrounding atmosphere. Karmically, there is a return of those same vibrations to you. If on the other hand you send negative vibrations of hate, envy and jealousy, the same will return to you. What this means is that each person is the builder and architect of his own destiny. The fruits of your actions are not hereditary or handed down to your generations as each soul has to account for and settle his own karmas. It is often said that the “sins of the father” fall on the children. This does not mean that children are responsible for their parent’s actions. The only

explanation I can give is that souls take rebirth according to the fruit of their karmas. This means that souls of similar karmicity will take birth in the same environment or family and they will be influenced and attracted by similar actions, thus sharing similar fruits and rewards. Just as happiness follows goodness, sorrow will follow sadness. Souls with good sanskars will be born in homes filled with integrity, happiness and prosperity. Those with negative sanskars will be subjected to an environment of misery and sorrow. Some may argue that there are many who are wealthy and experience great sorrows. It is because there were weaknesses in their actions and the method of amassing their wealth and fortune. At the end of a cycle or kalpa when all souls must return to soul's world, also called Paramdham or the land of Nirvana, they must first become pure or satopradhan. There are two ways of purification for the soul. The first is to make effort to renounce the five vices of anger, greed, ego, lust and attachment, sacrificing body, mind and wealth for the benefit of the creation and the Creator. It is to settle your own accounts and live the life of a karma yogi in the family path. The second method is to face the Day of Judgment or the "Dharamraj" and settle your accounts through punishment. (See app 1&2). Death does not settle your karmas and suicide makes it worst. Suicide is a great sin.

The Law of Destiny.

The law of karma is misinterpreted, and only half of the law is sometimes understood. Many people when faced with difficulties say that it is their "destiny". They simply give up saying that their future is destined because of past karmas and they are now doomed to that path. Yes, it is said that karmicity determines your rebirth. Your rebirth and lifestyle were based on past karmas. One's future and rebirths are influenced by one's present actions and sanskars. It is forgotten that if you make effort to rid yourself from being a slave to the vices, senses and elements, then there is the possibility and potential that you would have settled some past accumulated negative karmas. This means that you could have elevated yourself to such an extent that even in the same birth you would be able to experience joy, happiness and prosperity. We have on record many stories of rags to riches, or elevation to the highest office in the land, through devotion, faith, honesty and hard work. We have seen cases where through effort, people rise to success and praise, only to fall at the end in the same birth. We are also privy to the reverse where many fell from the highest office or those who lose and squander the massive inheritance in one birth.

Doomed to Destiny History

This "**doomed to destiny**" adage needs to be revisited. All souls have equal opportunities, for no soul is superior or inferior to any other. This "doomed to destiny" belief has been propagated by seers and holy men, by horoscopes and planetary forecasts and further aggravated by ignorance and lack of faith. Many people place their future and fortune on predictions from astrologers,

mystics and planetary interpretations. Some with good predictions capitalize on them by making effort since they believe that there is a positive outcome for them in the future. They used the positive predictions as their motivation and were successful. History recorded their successes and experiences but for the wrong reasons. Those whose future were predicted to be dismal and believed it, lost faith and they failed from the start. If you believe in an outcome, it is hardly likely the result will change. Your birth is based on your past karmas and it is not affected by the effects of the planetary system. It is the net effect of the man's negative or positive vibrations that affect the planetary system and the environment. Our diseased bodies are because we have polluted the five elements from which our bodies are constituted.

Births and Actions

As is your birth, so are your actions. Your present thoughts and actions will influence your future and your fortune. The law karma is self-administered, self-adjudicated, involuntary and automatic. The conscience is your own judge and jury, it is the judiciary of the law of karma. This is divine justice and it is never delayed or denied. One should not be confused by the world's eternal drama that is predestined. The law of destiny is based on all your actions in a kalpa. The kalpa is not finished and you still have karmas to perform and you do not know what these karmas were from previous kalpas. Any effort to live a life of purity and perform good karmas will elevate your future destiny, because you are not aware of what the future has in store for you. This is the mystery and secrets of life. If you knew your future, life would be meaningless, it is the uncertainty that is refreshing. Your future efforts or neglect is part of the predestined world drama. The courage to make effort is based on the faith and belief that there is a Supreme Soul to liberate you from the doubts created by the forces of evil. No man, no scriptures, no books, not even science is able to prove the absolute truth that there is a God, it is the experiences you have accumulated from your own belief and faith in God that will lead you to salvation. The law of destiny is based on your past sanskars, your present effort and the karmas you perform in the future. You now have the opportunity to make effort and perform elevated actions now and in the future. The key to it is that you do not know of your previous births and even if you knew, you cannot alter it, but you can now influence your future births. This point needs deep contemplation to understand same.

The Eternal Drama, Dharma and Karma.

Both the soul and the environment were initially pure and satopradhan in the golden and silver ages. All actions performed in these ages were considered neutral actions as this was in the path of knowledge. The soul lost some purity and power during this period mainly because of spiritual entropy. Here entropy is the process where orderly things become disorderly, if not maintained or sustained. However, the soul's purity and powers decreased at a faster rate when the vices of

anger, greed, ego, lust and attachment, also known as maya or Rawan, entered the cycle, at the beginning of the copper age. The rate of deterioration became uncontrollable at the end of the iron age or kaliyug and the soul lost its control to the vices and the five senses.

The environment's degradation is similar to that of the soul in both time and rate except that degradation was because of physical entropy as well as when man's need turned in greed. The actions in the copper and iron ages were both positive and negative. Positive actions were dominant at the beginning at the copper age but by the gradual decay of the virtues, the negative actions became dominant at the end of the iron age. This is the reason these ages are called the dark ages and termed the kingdom of Rawan. It is in the beginning of the copper age that bhakti or the path of devotion started and it was also the period when the first set of scriptures were written. The first scripture to be written was the Gita, the mother of all scriptures. The scripture **was spoken** by God Shiva through Brahma approximately 2500 years earlier and **was written by** Vyas at the start of the copper age, when paper and ink were invented. The Vedas and the Upanishads, the Mahabharata and the Valmiki edition of the Ramayana followed, but it was not until the sixteenth century that Tulsidas expanded on the Ramayana.

It is not until the end of the iron age, when irreligiousness and unrighteousness became dominant, that God Shiva incarnated to re-establish the deity religion and the sun and moon dynasties. Shiva then spoke the Gita through Brahma and once more taught the secrets of the Creator and creation. He taught Raja Yoga and gave the methods how to live the life of a Karma Yogi as shown in the chapter 4 of the Gita. Shiva taught knowledge (gyan), meditation (yoga), dharna (inculcation) and service (seva) to the souls and showed the method to perform elevated actions to conquer the vices. It is these elevated actions that are deemed positive actions or sukarmas. This period was at the end of the iron age and is known as the most auspicious confluence age or as written in the Gita as "purushottam Sangam Yuga".

This teaching enabled man to change from ordinary man in deities or to change man from being most vicious or tamompradhan to most virtuous or Satopradhan. This confluence age hosts the war between the vices and the virtues, known as the Mahabharat war to the Hindus, or Armageddon to the Judaic and Christian world. At the end of the iron age, the soul becomes totally degraded, weak and helpless and is controlled by the vices and influenced by the senses and elements. The soul is eclipsed by impurity and loses all its powers and is under the control of Rawan and this what is called the "veil of maya". The only weapon to destroy and overcome this maya is the Remembrance of God Shiva in every thought in order to perform elevated actions. This remembrance is written in the Gita as "Manmannabhav", which means to establish your mind in Me". It is to surrender the vices in the sacrificial fire of the knowledge of Rudra called the "Rudra

Gita Gyan Yagna”.

Negative karmas manifest in gross and subtle forms.

The gross form of anger, greed, ego, lust and attachment is mainly physical and easy to detect and control, but it is the subtle form that is difficult to discern and destroy. The vices network in such a way that when one is playing a dominant role, the others secretly descend as vultures and destroy any resistance you depend on to fight back. The most vicious is lust with anger running a close second place. The vices electroplate the mind and intellect and reduces the power and purity of the soul similar to a run-down battery that cannot even respond to been recharged. **The method to regain control of the soul is to gradually replace anger with tolerance, greed with contentment, arrogance with humility, lust with purity and attachment with detachment.** It is to examine each thought carefully in the constant pilgrimage of remembrance of God. During your fightback, the gross form of the vices seems to disappear, but they simply disguise themselves in the subtle form that we call “royal maya”. For example, need quietly turns into greed under the guise of saving for a rainy day, or humility flips into benevolent arrogance as you handle power of increasing magnitude. This is the genesis of the proverbs that states that “money is the root of all evil” and “power corrupts, and absolute power corrupts absolutely”. There is nothing wrong with money or power, it is the method to achieve it as well as the motive behind its use. These vices never go away, they lurk around you like your shadow, waiting patiently to wrest control from the soul. Your freedom resides in your thoughts, not in the precincts of the seat of parliamentary power or in the judicial pages of the enacted and proclaimed law books. The price of freedom is eternal vigilance of your thoughts as well as the protection of the intellect from the vices through constant inculcation of the divine virtues.

Corporate karma is no different from that of individual karma.

Wastage of time, money and resources, be it your own or that of a corporation, leads to negative karmas. To use confidential, proprietary or privileged information or resources that does not belong to you to amass a fortune or to climb the corporate ladder is but a violation of the karmic law. Such fortunes can never be enjoyed nor can it bring happiness and contentment. You will never be able to sleep in peace for fear of losing it in the same manner you earned same. This is but the worst form of punishment one could self-inflict. It manifests as a diseased body and a warped mind that is helpless, **“for what a web we weave, when out motive is to deceive.** History is replete with such characters. Deterioration of the mind and intellect leads to environmental violence that includes psychological and physical battering of humanity, flora and fauna, and the elements. The only solution to environmental violence is the inculcation and use of moral and spiritual values. The use of increased legislation and physical power only compounds

the problem and makes it more complex. The world can only be restored by spiritual power as physical power will only hasten its demise. History has recorded where nations fell from power, where dynasties became corrupt and fell from grace and where corporations collapsed because of the vices. The law of karma secretly manages balance in nature, for it is written that **“those who exalt themselves will be humbled, and those who humble themselves will be exalted”**.

Balance in thoughts, words and actions is the solution. One must show equanimity in both praise and defamation. This is seen in the laws of thermodynamics that deals with conservation of energy and entropy, for even the great Einstein recognized that these were eternal laws that emerged from spirituality. Man-made laws dispense justice based on science and semantics, whereas the law of karma dispenses divine justice based on silence and spirituality.

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Appendix

Karmic Punishment & Land of Dharamraj

Murli of 19-08-2001. Pg. 3 Last Paragraph:

Question: What is the land of Dharamraj? How and when can you experience that? **Answer:** The land of Dharamraj is not a separate place. The experience of punishment is called the land of Dharamraj. All your sins appear in front of you at the end and the demons of death are not anything living. It is your own sins that appear in front of you to make you afraid. Those moments are the moments of repentance and disinterest. Even small sins appear to be like evil spirits and these are referred to as the demons of death coming to you. Ugly ones come, beautiful ones come, and even Brahma Baba appears in front of you in an *official* form. A tiny sin is visible in a very fearsome form. Some mirrors are such that a small person appears to be very fat and tall. In the same way, at the final moment, there will be cries of distress of repentance. There will be that pain and burning internally. It will feel as though someone is peeling your skin. There will be these feelings. There will be the experience of such punishment of sins and it will be very severe. This is referred to as the land of Dharamraj.

06-06-03-Sakar murli: That same Father is now teaching you in the form of the *Teacher*. Human beings consider God to be Dharamraj. They say that God gives sorrow as well as happiness. Sorrow means punishment. Baba says: I do not give sorrow. Firstly, it is Ravan that gives you sorrow and secondly Dharamraj gives you punishment in the *jail* of a womb. He gives you a vision of all the sins you have committed. In the golden age, a womb is like a palace, or it can be called an ocean of milk. Krishna is shown sucking his thumb with great pleasure whilst sitting on a pipal leaf in an ocean of milk. That represents the ocean of the womb. In the copper and iron ages, a

womb is like a *jail*, where a soul experiences a great deal of punishment for his sins. It is the kingdom of Maya. For sixty-three births, souls must enter a jail-like womb and for twenty-one births they live in great comfort in a palace-like womb. They do not have any sins for which they would have to cry out in sorrow. The Father, the *Teacher* and the Satguru is explaining this to you. You understand that you too were buddhus, and that you are now becoming sensible. Human beings become impure and then Baba comes only once to purify them. You children have now become spinners of the discus of self-realization. They do not know the meaning of the cycle. They believe that a war took place between the Pandavas and the Kauravas and that Krishna spun a discus to destroy everything. So many tall stories have been written, but nothing like that happened.

07-07-03 Sakar Murli: The Father is now once again creating the land of angels. He says: O souls, whilst walking and moving around and carrying out any task, remember the Father. You have to help the Pandava *Government* for 8 hours. You have now come from the devilish clan into the Godly clan. Therefore, if you go back into the devilish clan again, that is, if you remember it again, your sins will not be absolved. All the effort is required for this. Otherwise, you will have to cry and repent a great deal at the end. If a burden of sin remains, the *tribunal* will sit for you. You will then be given visions: This is what you did in such-and-such a birth. When someone sacrifices himself at Kashi, he is given a vision and then punished. Here too, you are given visions and then Dharamraj would say: Look, the Father was teaching you through this body of Brahma. He taught you so much, but in spite of that you committed these sins. You are not only given a vision of the sins of this birth, but the sins of birth after birth. It takes a lot of *time*. It is as though you are experiencing punishment for many births and you will then repent and cry a great deal. However, what can be done at that time? This is why I tell you in advance: If you defame My name, there will have to be a lot of punishment. Therefore, children, don't become those who defame Me, your Satguru. Otherwise, there will be punishment.

24 Oct 2003- You have to connect your intellect's yoga to with the Father. You mustn't fight or quarrel with anyone. That is very damaging. When someone says something, just ignore it as though you haven't heard it. You shouldn't create any opposition that begins a fight. You have to be tolerant in every situation and you also have to understand that the Father is the Father and also Dharamraj. If anything happens, simply *report* it to the Father. Then, that would reach Dharamraj anyway, and that person would be subject to punishment The Father says: I give happiness. It is Dharamraj who gives sorrow, that is, punishment. I don't have a right to give punishment. You tell Me and then Dharamraj will give the punishment. By telling Baba about it you will become light because He (Dharamraj) is still the *right hand*. Those who defame the Satguru

cannot reach their destination. Only Dharamraj would pass the *judgments* to who is to be blamed. Nothing can remain hidden from Him. It would be said that a mistake was made according to the *drama*, but it would also have been made in the previous cycle. However, this doesn't mean that you can continue to make mistakes. In that case, how would you become free from making mistakes? If you make a mistake you have to ask for forgiveness. In Bengal, if someone accidentally touches someone's foot, he instantly asks for forgiveness. Here, people continue to insult one another. One should have very good *manners*. The Father teaches a lot, but when someone doesn't understand, it is understood that his *register* is bad. If someone continues to be an instrument to cause defamation, his status is destroyed. There is the burden of sin for birth after birth anyway. Punishment has to be experienced for that. Then, if someone stays here and performs sinful actions, there would be a hundred-fold punishment received for that. Punishment has to be experienced. Baba explains about sacrificing oneself at Kashi. That is of the path of devotion. This refers to the path of knowledge. Firstly, there are the sins of the past, and secondly, whatever wrong you do at this time, you accumulate a hundred-fold punishment for that. Very severe punishment would have to be experienced. The Father explains about everything. Don't commit any sin. Become a destroyer of attachment. It takes so much effort. You mustn't remember this Mama and Baba. You won't accumulate anything by remembering them. Shiv Baba enters this one and so you have to remember Shiv Baba. It isn't that because Shiv Baba comes in this one, you have to remember this one. No, you have to remember Shiv Baba up there.

11/05/07 Sakar Murli: The Father also explains: Follow My directions and you will be saved. Otherwise, there will be a lot of punishment. You will be given visions of all the sins you have committed and the shrimat you didn't follow. Punishment is given by making you adopt a subtle body. Visions are also given when you are in the *jail* of a womb: These are the sins you have committed, and so this is the punishment for them.

12/05/07 Sakar Murli: **However**, if, after belonging to the Father, you fall, you will go into the depths of hell and become even more of a sinful soul. This is God's *Government*. If you do not become pure by following My directions, there will have to be very severe punishment from Dharamraj. There will have to be punishment experienced for whatever sins you have committed for birth after birth and the accounts will be settled in that way. You either have your sins absolved with the power of yoga or there will have to be very severe punishment..... The Father says: I have come to make you pure. If you indulge in vice, there will be very severe punishment. I have come to make you pure and to establish the pure world. You then become impure and cause obstacles. You are creating obstacles in the creation of heaven, and so there will have to be very

severe punishment. I have come to make you into residents of heaven. If you don't renounce vice, there will be a lot of punishment from Dharamraj. You will then cry out in distress. This is the Court of Indra. There is the story of the angels of knowledge. When an impure person was brought into the gathering, that *vibration* was felt. No impure person is allowed to sit here in the gathering. No one is allowed to sit here without making a promise for purity. Otherwise, the one who brings such a person will also be blamed. The Father knows everything. Therefore, if any of you still bring such a person, He gives you teachings.

19.11 08: Sakar Murlī: After you die, you will have visions of everything. Sometimes, after leaving his body, a soul wanders around. He can settle his karmic accounts at that time too. He has visions of everything. The soul has visions internally. He suffers for his actions and repents a great deal: I did that unnecessarily. There is repentance. Some are *jailbirds*, and they say: At least we will receive food in *jail*. It means their purpose is just to eat; they are not concerned about their honour.

Appendix

The Sign of Completing the Old Accounts. AM 10.12.84 Excerpts.

At present, the *majority* of souls in the world has especially worry and fear in them. However, to the extent that they worry, to that extent you have positive thoughts for them. You have changed worry into being an embodiment of having pure and positive thoughts for them. Instead of being fearful, you are singing songs of happiness. You are experiencing this much transformation, are you not? **You are those who give everyone a drop of peace and happiness by constantly having pure and positive thoughts for others, and serving through your mind with good wishes and pure feelings.** You are those who become immortal images and give souls who have experienced untimely death the co-operation of peace and power, because, at present, it is the *season* of untimely death. Just as there are sudden hurricanes and storms, in the same way, the storms of death take many with them suddenly and very quickly. The storms of untimely death have only just begun. Especially in Bharat, it is *civil war* and natural calamities that become instruments for transformation every cycle. The form of transformation abroad is different.

Children asked how and why there are so many deaths at the same time. What is the reason for this? You know and also experience that the time for completion is coming close. All the accounts of sinful actions and sins performed by all souls in the copper and iron ages that still remain, have to be totally completed, because everyone now has to return home. If the fruit (return) of actions performed and sins committed from the copper age are not settled in one birth, the account of settlement or attainment would continue into the next birth. However, it is now the final period and the account of sin is greater. This is why the old accounts of many souls are being

settled by the punishment of a quick birth and a quick death. Therefore, at present, death is painful and the majority also takes birth with a lot of pain and sorrow. Neither is death easy nor is birth easy. So, painful death and being born through suffering is the means to settle the karmic accounts quickly. Because of all these accounts and because of them finishing for all time, storms of untimely death come from time to time.

In the same way, the *part* of punishment in the land of Dharamraj is also fixed at the end. However, that punishment is experienced by souls individually when they settle their karmic accounts.

Even whilst having many types of karmic account, there are three special types:

1. Accounts that a soul has to suffer for himself, for example, illness. A soul settles their own accounts through illness of the body. Another is for the head to become dull or the influence of some type of evil spirit. A soul itself experiences the suffering of karmic accounts through these types of punishment.

2. Another account is the attainment of sorrow through relationships and connections. You can understand how that works.

3. The third is the settling of karmic accounts through natural calamities. Karmic accounts are being settled on the basis of all three types.

So karmic accounts will not be settled in the land of Dharamraj through relationships and connections and natural calamities. That happens here in the corporeal world. All the old accounts of everyone have to finish. Therefore, this *machinery* of settling karmic accounts now has to work at a fast speed. All of this is to happen in the world. Do you understand? These are the karmic accounts of the philosophy of karma.

Now check yourself: Have, I the Brahmin soul, settled all my past karmic accounts with intense effort at a fast speed, or does some burden still remain? Do some of the old accounts still remain or have they all finished?

Do you know the special signs of this?

1. If any of your sanskars or your nature creates an obstacle to your bringing about elevated transformation or performing elevated actions, if you are unable to do as much as you want or as much as you think you want to do, if you speak words or have the thought in your mind such as, “I don’t know why this happens even against my conscious wish; I don’t know what happens”, if you have an elevated desire, you have courage and enthusiasm, and yet you feel yourself to be influenced by something, if you say that you shouldn’t have done something, that you didn’t think about it, but that it happened, **this is called being influenced by your own old nature and sanskars, being influenced by bad company, or being influenced by the atmosphere and vibrations.** When you have any of these three stages of being influenced, then for something

to happen against your conscious wish, for you to be unable to do something even when you think of doing it, or not to attain success because of being influenced by something is a sign of the burden of a past account that still remains. **Check yourself against these signs.** Does any type of burden bring you down from the experience of the flying stage? To settle accounts means to experience the flying stage within every attainment. If there is attainment only sometimes, then “sometimes” means that the account still remains. **Therefore, check yourself in this way.** In the world of sorrow, mountains of situations of sorrow are definitely going to erupt. At such a time, the means of *safety* is “The canopy of the Father’s protection”. You already have the canopy of protection, do you not? Achcha.

Renunciation and tapasya are merged in service. You are such servers that you don’t need to make effort. **And, even in that, you are spiritual servers who stabilise yourself in the awareness of the spirit and serve the spirits (souls). This is called being a spiritual server.** BapDada always gives such spiritual servers the title of “Spiritual Rose.” Therefore, all of you are spiritual roses who never wilt. You are those who *refresh* everyone with the fragrance of your spirituality. To become a server is a very elevated fortune. A server means being equal to the Father. Just as the Father is the Server, in the same way, you are instrument servers. The Father is the unlimited Teacher and you are instrument teachers. So, you have attained the fortune of being equal to the Father. Through this elevated fortune, always continue to give others the blessing of imperishable fortune.

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