

**Audio Cassette No. 407**  
**Clarification of Avyakt vani dated 25.01.79 (for Bks)**

The *heading* given is: To give respect itself is to take respect. It is written, the Father of everyone, the Teacher, and the True Guru (Sadguru) Shivbaba spoke. Who spoke? Shivbaba spoke. Does Shivbaba speak in the avyakt vani at all? Does Shivbaba speak in the avyakt vani that is narrated or does the *soul* of Brahma speak? Hum? The *soul* of Brahma speaks. It is because the greatest *proof* of the *vani* (versions) of the Father Shiva is transformation, magic. Only the *vani* of Shivbaba does the work of magic. It doesn't matter how good the *vani* of the human beings is, [people] will appreciate it, their fame will also reach all around, but they can't transform the intellect. The *vani* of the Father Shiva transforms the intellect. When Shivbaba enters, no one even knows whether Shivbaba came or went away, if He came, when He came and when He went away because He comes in an ordinary body. The *features* (of the bodily being He enters) don't change, but when a human soul with a subtle body enters [a bodily being], his *features* change, the face changes. We can see clearly that some other *soul* is working. The language changes. The entrance of the Father Shiva doesn't change the language. The same language as the one spoken by the person before is used. What other difference is there? The Father Shiva comes in an ordinary form, for this reason He never accepts an invitation. [He never says] when He will come and when He will go. And the *soul* of Brahma is a human soul. It comes on invitation. It is given a *special* invitation to come on a particular date, particular *time*. Then it comes. It means, the Father Shiva doesn't need to take respect and honour, He doesn't take it either because He is always a Soul. He doesn't have the slightest trace of body consciousness. He is called the *Ever Pure* then how will He be body conscious? So, because of not knowing this, it has been printed here, who spoke? The *Sadguru* Shivbaba spoke.

The *Sadguru* Shivbaba spoke. And the *Sadguru* is called an agent in the corporeal form. "...when the *Sadguru* was found in the form of an agent." Does this mean that Shivbaba became the *Sadguru* through the body of Dadi Gulzar? In fact Baba says, I am the Father, the *Teacher*, the *Sadguru* in just one form. That form doesn't change. It means, which personality becomes higher than even Brahma Baba? It becomes the personality of Dadi Gulzar. It is because she is the one playing the *role* of the Father, the *Teacher* as well as the *Sadguru*; but it is written 'the *Sadguru* Shivbaba spoke' because of ignorance. Actually, the *soul* of Brahma speaks through Dadi Gulzar, but it doesn't mean that we call Dadi Gulzar Brahma. She can't be called Brahma. Only that one in whom the *soul* of Shiva enters can be called Brahma. For this reason it was said in the murli: Whichever body I enter must be called Brahma. It means that the body which the Father Shiva enters is revealed before the world in the form of Brahma. Shiva's entrance isn't [in Dadi Gulzar] at all. There is the *soul* of Brahma [in her]. So it was said: Today, the Father - the Giver of Fortune - was checking from the beginning till now the *record* of one special subject in all the fortunate children. Who was checking? Who was checking the *record* from the beginning till now? The Father, the Giver of Fortune was checking it. "He was checking", it means that He did speak about the beginning, but even in the beginning, He spoke about the *past*. It means, during *amritvela* (early morning hours of nectar), when the Father is connected with all the children or when the children are connected [with Him]; what was the Father checking at that time? Which Father? From where was He checking? Was He checking from the Supreme Abode? At this time, the Father isn't in the Supreme Abode at all. Where has the Father come at this time? He has come to the corporeal world. And, "the Father was checking", this means a topic of the Subtle World was mentioned. And the Subtle World isn't somewhere above either. Where is the Subtle World? The children, the Brahmin children who remain in the subtle *stage* of

thinking and churning, that itself is the unlimited Subtle World.

Prajapita, the most elevated soul among those who remain in this *stage* of thinking and churning, the *Supreme Soul* Father was checking *through* that Prajapita. What was He checking? The *record* [of the children] till now. The *record* of which subject? The *record* of *regard*. Also, *regard* is the special means for *carhti kala*<sup>1</sup> in the Brahmin life. The very special souls who give regard [to the others] become worthy of being respected by other souls at the present time and also for many births. Which rule was mentioned? The ones who give *regard* to the others here in the Confluence Age, whether young or elder... everyone is definitely a soul. A soul with a young body can also achieve a high position and a soul with an older body can also achieve a low position as the result of committing mistakes while making *purusharth*. So, should we give *regard* [to the others] considering their age or is *regard* given to the others considering the stage of their soul? Actually, the Brahmins have to give *regard* to the knowledgeable souls. Those who have assimilated the knowledge deep in their *dhaarna*<sup>2</sup> in their life in practice are definitely worthy of being given *regard*; it doesn't matter whether someone is younger or elder, senior in knowledge or new to knowledge. *Regard* in the Brahmin life is certainly the special means for *carhti kala*, but only those who give *regard*, those very special souls become worthy of being given *regard* by other souls at the present time and also for many births. What does "the present time", mean? Such a *time* will also come in the Confluence Age, when only those who gave *regard* to the others in the Brahmin life will be given *regard* in the world. What does it mean? It isn't that the *shooting* is going on now, if we are given more *regard* here, we will be given *regard* there as well. Where? Where will [we be respected]? In the coming world? There is no question of *regard* in the Golden and the Silver Ages at all. There is no [question of] respect and honour there at all. There is soul consciousness. Those who are soul conscious neither [care for] respect, nor disrespect. There, everyone certainly gives *regard* to each other. No one disrespects the other. There is no indiscipline at all. Where is it about? If we give *regard* [to the others] **here**, in the Copper and the Iron Ages we will naturally be given *regard*.

We **have to** give *regard*. The children of the Giver have to become givers. Now, there is no question of receiving *regard*. You shouldn't have such wrong notions: now the *shooting* is going on, if we receive *regard* here, we will receive *regard* there as well. *Regard*, affection and cooperation are not things to be received by force. The more we give them, the more we will receive them naturally to a greater extent. Bapdada also, while playing a *part* in the corporeal world gave *regard* to the children first from the beginning. It isn't only about now. Bapdada has given *regard* to the children from the very beginning. He surrendered in front of the children considering them to be more elevated than himself. In front of which children? He respected the children first. The father himself **surrendered** before them. About which father is it? Does it concern the Father of the souls or does it concern the father of *humanity*, Prajapita? Who will surrender? For the *Supreme Soul*, the Point of Light, there is no question of surrendering or not surrendering. There is the subject of surrendering completely (*sampurna arpan*) only in the corporeal form. First, the children; then, the Father behind. The children became the crown of the head. What was said? What is the meaning of crown? The crown of what? The crown of what? The crown of responsibility. The Father, who has taken the responsibility of world transformation, whom did He crown with that crown of responsibility first of all? He crowned the children. It is the children who become worthy of *double* worship and the children themselves become instruments for the revelation of the

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<sup>1</sup> Increasing celestial degrees

<sup>2</sup> beliefs and practices

Father. The Father has given the children *regard* from the beginning. Similarly, the children who *follow* the Father have been keeping their *record* of *regard* very good from the beginning. Who are those children? Whom do they *follow*? The [*record* of] *regard* of those children who *follow* the Father is very good even now.

Let each one *check* himself: How was our *record* like up till now? Which *record*? How was our *record* of giving *regard* to others like? Baba has said in the murli. What did Shvababa say about it? Let each one *check* himself: How was our *record* like up till now? It was said in the murli: Any kind of body consciousness will certainly insult others. It means that it will definitely disrespect [others]. Someone will disrespect the others to the extent he has ego of the body. So, will he gain *regard* for many births or will his account of the *record* of *regard* decrease gradually? The account will be finishing. The first subject for keeping the *record* [of *regard*] is the *regard* for the Father. For whom should there be *regard* first? The *regard* for the Father. And the second is, the *regard* for the *knowledge* received from the Father. What has been said? What has been said about the murli? The One who narrates the murli (*Murlidhar*) and the murli. If there isn't *regard* for the murli, it is as if we disrespected the *Murlidhar*. The third subject is, *regard* for the self. What does '*regard* for the self' mean? First of all, who are we ourselves? When the question of the self arises, it should come [in the mind] first of all, 'we are Brahmakumar'. [There should be] *regard* for "Brahminhood". The fourth subject [is], [regard for] all the souls, whether it is the Brahmin family or the other souls, the *regard* of a soul for all the souls that come in your contact. *Check* yourselves in all these four subjects: How was my *record*? Page 544. How many *marks* [did I score] in all these four subjects? Which four subjects were mentioned? The respect for the Father, the second one, the respect for the knowledge received from the Father, the third one, the respect for the self, the fourth one, the respect for all the souls who come in your contact and connection. Have you been complete in all the four subjects? Or are the *marks* good in some subject and low in some [other] according to your ability?

The first subject is to respect the Father. It means to maintain the code of conduct in all the relationships with the Father after recognising in the actual form, exactly who the Father is, what He always is like. What? What does Baba say to the children? "Children, whoever you are and however you are, you are Mine". The Father says [this] to the children, the children say [this] to the Father: "Whoever you are and however you are, you are Mine". To *follow* the Father is the *regard* for the relationship with the Father. If you *follow* the Father... There are two ways of following the Father too; [you follow the Father] in two things. One is to *follow* the orders. And the other? The other is to *follow* in which way? To *follow* the actions. *Follow* the *Father* in both the ways.

To be always *regular* and *punctual* in the studies is the *regard* for the relationship with the Teacher. So check yourselves: Have we maintained the code of conduct of all the relationships with the Father in our life up till now or have we been failing in maintaining it? Everyone does form a relationship. They also say through speech, they speak out: He is our Father. To say or to declare 'He is our Father' is a different thing. The *numbers* (the level of our position) are not made on this basis. How will the *numbers* be made? Will the *numbers* be made just on forming a relationship or will they be made on maintaining it? The numbers are made on maintaining it. So, all the relationships that we have formed with the Father... it is very easy to form them, but the difficulty arises in maintaining them. You become number wise (you have different capacities) in this. Next topic: the *regard* for the relationship [with the Father] is to *follow* the *Father*. How will we maintain this relationship? He spoke about maintaining it: To *follow* the actions and to follow the orders. What was said about the form

of the Teacher? To be *regular* and *punctual*. To be *regular* doesn't mean that if someone lives very far away from the *class*, he **must** come every day. No! If someone decides, 'I have to attend the *class* once in seven days'; he should be *regular* in it. [He must think:] 'It doesn't matter that I live far away, every seventh day I definitely have to go to *class*'. We have to treat every subject of the studies with *full attention*.

And the *regard* in the relationship with the Sadguru means the order of the Sadguru: After forgetting all the relationships of the body along with the body itself... What was said? Which relationship is of a higher *stage* than even the relationships with the Father and the Teacher? [The relationship] with the Sadguru. So it was said, after forgetting all the bodily relationships along with the body itself, to become stable in the form of the soul (that lives in the body [*dehi*]), meaning [to stay in] the incorporeal *stage* like the Sadguru, this is the respect for the relationship with the Sadguru. Be *ever ready* to go back home. When will you be *ever ready*? It will be *ant mate so gate*<sup>3</sup>, won't it? If someone considered himself to be a soul, a point of light, a *star* all his life, then when it is the end period, he will easily become incorporeal, the seed form, the point-like form, the *star* like form, [and have] a stage free from thoughts. And he will joyfully be (*aanand se*) stabilized in that stage. There won't be any difficulty. He will become *ever ready* to go back home. Similarly... How many relationships were mentioned? The relationship with the Father was mentioned, the subject of *regularity* and *punctuality* in the relationship with the *Teacher* was mentioned and the subject of remaining stable in the incorporeal *stage* in the relationship with the Sadguru was mentioned. This means to give *regard*. And there is the fourth relationship. Which relationship remained?

Four main relationships have been mentioned. The Father, the *Teacher* and the Sadguru. And the fourth one? The Bridegroom (*saajan*). In the same way, there should be *regard* in the relationship with the Bridegroom. Why wasn't it said "the bride"? The *kumars*<sup>4</sup> *complain* about this. "If we have all the relationships with Baba, why doesn't Baba become our bride?" (A student replies.) Yes! Speak loudly! (Student: Baba has said in a murli that all the human souls have ignorance to some extent. This is why they are called devotees. This is why...) All the female devotees (*bhakti*) are brides. All the *bhaktiyaan* are Sitas. So, the Father says: I am always the Groom. I never become a bride. What are all the souls? They are brides, because they go behind. When the Father goes home, He will take everyone, all the brides along with Him. In the world too, in the relationship between the groom and the bride, in whom is body consciousness more visible? In the bride, isn't it? The Father says: All of you are My brides. So, what *regard* about the relationship between the bride and the groom was mentioned? The *regard* for the relationship with the Groom is to be a lover (*aashiq*) in the affection of that very One in every thought and every *second*. In the affection of which 'One'? The One [for whom it is said:] there is one Groom and all the others are brides. There is one Ram and all the others are Sitas, because Sitas are bound in Ravan's bondage. Ram is never bound in Ravan's bondage. So, all of you are brides, because all of you are bound in Ravan's *jail*. No one can say: We are independent forever. Someone [is in bondage] in some form, someone in some other form. Someone is in the bondage of someone, and someone is [in the bondage of] someone else; if he isn't in the bondage of anyone today, he gets entangled in the bondage of his own mind. There is the bondage of vices for sure.

Another subject: I am the Groom also because I never become the Lover (*aashiq*) of

<sup>3</sup> *Ant mate so gate* – As is the final thought so will be the destination.

<sup>4</sup> Bachelors

anyone. What? I am always the Beloved (*maashuuq*). All of you become lovers of the one Father. You have the *sanskars* of *bhakti* for 63 births. You have become the lovers of God number wise, according to your spiritual effort. So what was said about the *regard* for the relationship with the Groom? To become a lover in the affection of the One in every *second* and in every breath: I shall eat only with You, I shall stay only with You in every action. You should maintain this loyalty. Apart from this, other relationships were also mentioned. To have *regard* in the relationship with the Friend or the Companion means to always experience being a companion in all matters. To maintain all the relationships in this way itself means to have *regard*. If you maintain all these relationships, it is as if you give *regard* to the Father. To give Him *regard* is just like the saying: One Father and no one else. The Father said and the children did it. They followed Him step by step.

Step by step? What does it mean? Does it concern the physical steps? The step means the foot. Moving the foot ahead while walking is called the step. Why is the example of the foot given? We reach some place on foot. This is the indication of the intellect reaching [some place]. They say: Your feet won't reach there. That is to say, your intellect won't get there. Just like the example of catching [something] with the hands is given. The grasp of your intellect isn't that far. To whom does the work of grasping a thing belong? To the intellect. So, the example of the hand, the foot are given to speak about the intellect. To give [Him] *regard* means to follow His footsteps. It means: wherever and in whichever way the feet like intellect of the Father are walking, the directions (*mat*) the Father has given us – *mat* means intellect – to act according to that very intellect, according to the *shrimat* at every step. It means, we have to keep in front of us the *shrimat* of the Father when we take any step to do some work. What does the *shrimat* of the Father say? To go ahead taking the *shrimat* at every step means to follow His footsteps. The opinion of our own intellect (*manmat*) or the opinions of the others (*paramat*) should be finished in the intellect in such a way, as if they didn't exist at all. It means that there is nothing such as our own opinion and the others' opinions; they should fly from the intellect in this manner. [You shouldn't] even *touch manmat* or *paramat* through the thoughts; they shouldn't come even in your dreams. That means, you shouldn't even know what it is. There should be only one *shrimat* in the intellect. If you listen, listen to the Father. Whom would you have to listen to in order to take *shrimat*? You would have to listen to the subject of *shrimat* only from the most elevated Father. If you speak, say what the Father says. Suppose someone takes *shrimat* from us, [he asks:] “what should I do in such and such work? I can't meet Baba at the moment.” So, we mustn't give him our own directions. Whose direction should we give? [We should say:] “Baba has said this and this in the *shrimat*, He has said in the murli that in a case like this, we should do this”. So, if you speak, say what the Father says. Say what the Father has said. If you listen, listen to what the Father has narrated. If you look, look at the Father. If you walk, walk together with the Father. If you think, think about the Father's words. And if you do something, do the elevated work that the Father spoke about. It is called the *record* of the *regard* for the Father. So *check* whether the *record* in the first subject is *first class* or it is *second class*. Which first subject? (Unclear recording.) Which first subject? The *regard* for the Father. Is it unbroken or has it been broken? Has the *regard* for the relationship with the Father been broken or is it unbroken? Or has the *record* of the *regard* been unsteady as a result of Maya's circumstances? Has the line been always straight? Hasn't it been unsteady? Or hasn't it been bent or crooked?

Next topic. The *regard* for *knowledge*; meaning, all the great sentences that were spoken from the beginning up till now... Through whom? Through whom were they spoken? Whatever great sentences were spoken through Brahma or Prajapita Brahma – they must be

with *proof* – you must have unshakeable faith in each of those sentences. What? We did give *regard* to the Father, but doubts arise concerning the topics the Father explained in *knowledge*. What questions arise? “How will this happen? When will it happen? This should have happened. All these topics are true.” Raising such questions also means to have doubts in the subtle form, in thoughts. About what? About the *knowledge* of the Father. This is also disrespect for the *knowledge* of the Father. If even this kind of disrespect kept happening in the Brahmin life, then in the main 63 births out of the coming 84 births, where the subject of *regard* and disrespect arises, they won’t be able to get regard from the world. They won’t be able to get *regard* from the Father either. Nowadays, the ones who show momentary wonders, meaning those who deprive [people] of the Father... Who? There are such gurus, such *taantriks*<sup>5</sup> who show wonders - short-lived wonders - and prove that they themselves are God. What is short lived wonder and what is the lasting wonder? A short lived wonder will make people gain short lived attainments. The lasting wonder is precisely to transform the old world into the new world, to transform hell into paradise. **This** is the lasting wonder. No human guru has been able to work out this wonder till today. Whatever *history* is present before us, [the history] of 2000-2500 years, no one can prove that hell was transformed into heaven by some human guru or through the directions of some human guru. Rather, the world has been falling even more. Those who show short lived wonders, who deprive [people] of the Father by showing short lived wonders, who are reputed (*namdhari*) great souls who pull [people] far away from the true Father, people say *sat vacan maharaja*<sup>6</sup> even for them. So, the Sadguru who is the Creator of even the great souls, the Supreme Father, to raise questions about His true knowledge, or to raise [questions] even in thoughts is also a doubt in the *royal* form, meaning it is disrespect. One type of *questions* is to get some clarification and another type of questions is on the basis of subtle doubts. This is called disrespect. How? Disrespect in what way? They (those who have such doubts) say: “The Father does say this but this is impossible to happen. *Arey*, this is difficult.” Into which account will such thoughts also go? *Check* this.

The third topic: the respect for the self. Regarding that, whatever are the *titles* given by the Father, [the titles] of the *alokik* elevated life or the Brahmin life or depending on numerous virtues and actions, the forms or stages that are famous, for example: the spinner of the discus of self-realisation, the embodiment of knowledge, the embodiment of love, the angelic stage, the titles that are given by the Father on the basis of *knowledge*, you should experience the self in that form or stabilize in such stage. ‘Whatever I am’, you have to consider the self to be that and behave accordingly. ‘Whatever I am’, means “I am an elevated soul. I have become the child of the Father. I have become the *direct* child of the Father, so I must be some elevated soul. I am the *direct* child of the Father. I am entitled to the unlimited *property*. I am a *master* almighty”. To consider the self ‘What I am’ in this way and to behave accordingly is called *regard* for the self. “I am weak, I don’t have courage, the Father says this but I can’t become [this], my very *part* in the *drama* is behind, what there is, it is enough.” To be disappointed with the self in this way [is also disrespect] for the self, meaning the soul. This is disrespect of the soul for the children who are in the soul conscious stage. This is disrespect for the self. *Check* this too: what was your account of the *record* of *regard* for the self so far. Don’t you sometimes have thoughts related to such *inferiority complex*? Weren’t there any thoughts of inferior feelings within? Or didn’t they emerge in words?

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<sup>5</sup> Those who use black magic

<sup>6</sup> Your words are true sir!

The fourth topic: the *regard* of the soul for the souls who come in relation or connection, it means for every soul, whether a Brahmin soul or an ignorant soul, to have elevated, great feeling of uplifting and promoting, the desire of well-being of the world, to come in relation with every soul on the basis of this very practice means to give *regard*, to give *regard* to the souls. It is also necessary to give *regard* to other souls. You should always see the qualities and the specialties of the souls. You shouldn't see the bad traits or weaknesses of other souls. You shouldn't see their bad traits in spite of seeing them or you should have a higher [attitude that] you should transform even the bad traits of others through your elevated feelings and the stage of auspicious thoughts. This is called giving *regard* to the souls. The soul is the child of the Father. Those who remained souls throughout the 84 births, those who stayed in the soul conscious *stage* or all those who had 84 births are the *direct* children of the Father. They are the elevated children who come in the new world in the first birth. They are the souls of the beginning of the world. They are the ancestors of the entire world. So, the ancestors certainly have to be given *regard*. The *regard* for the souls is precisely to always see the qualities or the specialties of the souls. To always co-operate with other souls through the ability of our awareness, this is *regard*, *regard* for the souls. Always [keep] 'you' ahead. Not 'I' first. "First you", this *mantra* should be brought into the thoughts and the actions. To consider someone else's weakness and bad trait to be yours and to accommodate it instead of describing it or spreading it to others and to transform it; this is the respect for the soul. To change the big weakness of someone into a small one, to change even a mountain like weakness into a particle, this is *regard* for the soul. Not to change a particle into a mountain. This is called *regard*. To make even disappointed souls powerful, not to be influenced by the colour of the company of the disappointed, discouraged souls and to put them always in [the stage of] zeal and enthusiasm, this is called *regard* for the souls. *Check* this fourth subject as well, how many *marks* do you have? Did you understand how you have to give *regard*?

Those who keep [their record of] *regard* good in all the four subjects like this become worthy of receiving *regard* from the souls of the world. What was said? From whom do they become worthy of receiving *regard*? From those who are the souls of the world. Separate two-four souls from the world; will it be called "the world"? If someone says for himself or for the others, or if it is said for the Supreme Soul Father that the Supreme Soul Father is the World Benefactor and if a world benefactor wouldn't care for the well-being of one soul and is ready to care for the well-being of everyone [else], will he be called a world benefactor? He won't. The world means the **entire universe**. So, it was said, the ones who keep [their record of] *regard* good in all the four subjects become worthy of receiving *regard* from the souls of the world. [They receive] *regard* from the souls of the world. It means, they become famous in the form of world benefactors now, and in the form of the world emperor in the future and in the form of elevated worship worthy [deities] in the middle. So, become those who keep such an elevated *record* of regard to become the world emperor. To give *regard* means to receive *regard*. To give *regard* to the others is receiving *regard* for the self. To give *regard* once is to receive *regard* ten times. So, it is easy, isn't it?

Those from Karnataka are always the embodiment of the love of the Father. Whom did He speak about? What kind of teaching is He giving? The teaching in which subject is being given? The teaching of creating the *record* of *regard* is being given. And which children are in the intellect of the Father, in front of the Father? Those from Karnataka *zone*. The land of Karnataka is very simple. What? Who are the residents of the Karnataka *zone*? They are those who enact the drama (*natak karnaa*). Karnataka means, to do what (*kyaa kar*)? Enact the drama. The land is fruitful due to *bhavna* (good feelings). Their land is full of

*bhavna*. That is why, there is growth very easily. Some earth is stony. It means, the earth like intellect is so stony that if you sow a seed, it doesn't germinate for years. First, that stony earth has to be broken down and turned into loose soil. It gives fruits after a very long time. So, it was said that the earth of Karnataka gives fruits easily. The earth is fruitful due to *bhavna*. According to the *drama*, the land of Karnataka has the blessing of receiving the message easily. Also, the special souls can easily emerge from this earth. But what has to be done next? Manage the growth according to the rules. What? Souls emerge easily from the earth of Karnataka. Even the special souls emerge easily, but they may also become cold if they aren't managed according to the rules. You always have to become a *mahavir* (the bravest one) in [the task of] sustaining [others] with all the powers. There should be the speciality of keeping a *balance* between love and power. And you have to bring this speciality. As such, the innocent children of the innocent Father are very good. They are good moths (*parvana*).

Which moths are good? *Parvana* means moth; moths that fly around the flame. Three types [of moths] were mentioned. The first *number*, they come and sacrifice themselves in the first circle itself. They reduce themselves to ashes in the flame. The second *number*, they came and experienced a little bit of burning, a leg, an arm or the moustache were burnt and they run away. They remember the flame again and they fly around again; they feel the burning again and they run away again. So they come and go, they come and go. This is the second type of moths that fly around. And the third type? They came once, they experienced burning a little; the legs or the hands were burnt a little and they left forever and never came back. They will come only when the destruction happens at the end. That's all. So here, he spoke about the good moths. *Number two*, *number three* – the *third class* – weren't mentioned. The talk is with whom? The talk is with which *zone*? Those from Karnataka. As such, the innocent children of the innocent Father are good. They are good moths. Bapdada likes them. Now, you have to become likeable for the world along with being likeable for the Father.

*Accha*, to such children who always *follow* the Father, to the obedient children... which quality is mentioned in the relationship with the Father? Being obedient. In the relationship of the bride with the Bridegroom? Being faithful. You should always have the desire: 'I shall eat with you, I shall sit with you, I shall be with you in every breath and perform all the actions [with You]'. Faithful, compliant (*farmanvardar*). To those who are always the great givers (*mahaadaani*), the givers of blessings (*vardaani*), meaning the world benefactors, those who make every soul move ahead giving them *regard*, to the souls who always have auspicious thoughts, remembrance, love and *namaste* (greetings) from Bapdada. Om Shanti.