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Clarification of A.V.dated 15.11.05 (for new pbks)

Om Shanti. Today it is the avyakt vani of the 15th November 2005. The *heading* given is “Become affectionate towards the Father and the family with a true heart , [and] make a promise (*vaaydaa*) to become free from hard work and take benefit (*faaidaa*) [from it].” By becoming what? With a true heart, become affectionate towards the Father and the family of the Father. What will happen because of this? Those who are truly affectionate will not experience any hard work. So make this promise and take the benefit of being free from hard work. Where there is love (*muhabbat*), hard work (*mehnat*) is not experienced.

Today, Bapdada is seeing His elevated children from all the four directions, who have a right to the sovereignty (*swaraajya adhikaari*) and who are stable in their stage of self-respect (*swamaandhaari*). Does the one who is a *swamaandhaari* eat out of others’ earnings or does he eat out of his own earnings? (Students: he eats out of his own earnings.) He himself earns and eats out of it and he also helps the others to some extent. What do those who are not *swamaandhaari* do? (Students: they beg.) They keep begging. The Father says: ‘*Maangne se marnaa bhalaa*’ (It is better to die than to beg). Therefore, [Bapdada] is seeing the *swamaandhaari* children and the *swaraajya adhikaari* children. With what is he seeing them? With binoculars (*durbin*)? (Students: with the eyes.) He is seeing them with the eyes.

The Father has given the children self-respect (*swamaan*) higher than His own. How is this? How has He given the children a higher *swamaan* than His own? *Arey!* (Student: the Father is an emperor free of worries¹.) *Arey*, then how is the children’s [*swamaan*] higher [than the Father’s]😊²? He has given the children a higher *swamaan* than His own. He **has** given it. It is not that He **will** give it. Now, He **has** given it. How? (Student: the lord is pleased with a truthful heart³.) The lord is pleased with a truthful heart? What is its *connection* with this? (Students said something.) The children are the ones who earn as well as eat on their own whereas the Father has come from the Supreme Abode. Does He earn? (Student: no.) However, He does sustain the family, does He not? (Student: yes.) Who become instruments for it? (Students: the children.) So, who is more *swamaandhaari*? The children are [more] *swamaandhaari*, aren’t they?

The Father is not sustaining His family Himself, is He? He is indeed giving the unlimited sustenance. However, along with the unlimited [sustenance], this tail (the body) is also hanging; the body is also present, [isn’t it]? Hence, the children are instruments for the *lokik*⁴ sustenance. They are in this very *lok* (world), aren’t they? Where are the Father and His family? They are in this very world but they are in an *alokik*⁵ *stage*. What is their *stage* like? It is *alokik* number wise (according to their effort). He liberated each child from falling to the feet and made him the crown of the head. ‘The crown of the head’? What does ‘the crown of the head’ mean? He didn’t make only the soul of Brahma the crown of the head... (Student: we are higher than him.) Only... No, He made Brahma [the crown] too, that is not only praised but a picture was also prepared [in its memorial]. What? What picture was made [and] what was it named? Chandrabhal, Chandrashekhar⁶. Simultaneously, He also kept the children on the head and saved them, liberated them from falling to the feet of others. He made them the crown of the head. He always called Himself the Servant of the loving children. [Servant] of which children? He made Himself the Servant of the sweet, long lost and now found loving children and called Himself a servant. What did He call Himself? “*I am your most obedient servant*”. He gave the *swamaan* of such a great *authority* to the children.

So, does everyone consider himself such *swamaandhaari*? That the Father has made us His head’s... what has He made us? [He] has made us *taajdhaari* (the one who possesses a crown). What does a *taaj* mean? (Student: *mukut* (crown).) *Mukut*? It is certainly that. That is indeed correct. Call it a *mukut*; call it a *crown* [it is the same thing]. Say it in English, in Hindi or in all other languages that there are... but, what is its unlimited meaning? (Students: responsibility.)

¹ *Befikar baadshaah*

² edited

³ *Sacce dil par saahab raaji*

⁴ worldly

⁵ beyond the world

⁶ Chandrabhaal and Chandrashekhar: Having the Moon on (one’s) forehead: a title of Shankar.

Yes. On whom did the Father place His crown of responsibility in practice? He placed it on the children. And they are the elevated *swamaandhaari* children from all the four directions. They are not [the children] from a single direction. He placed His crown of responsibility on them. So, do the children consider themselves *swamaandhaari* to such an extent? Do they consider themselves *swamaandhaari* to such an extent? If they consider [themselves such], they will have intoxication. If they do not consider [themselves such], they will start crying and beating the chest. They will start to become unhappy with trivial matters. *Accha*, what is the special characteristic of a *swamaandhaari*? The extent to which someone is a *swamaandhaari*, he will be the one to give respect (*sammaan*) to all to that extent. What was said to be the special characteristic of a *swamaandhaari*? (Student: he will give respect to everyone.) The extent to which someone is a *swamaandhaari*, he will be modest (*nirmaan*) to that extent. What kind of heart (*citt*) [will he have]? [He will have] a modest heart (*nirmaan citt*) and he will be loved by everyone. Whoever comes in contact and connection [with him], all of them will love him. The sign of a *swamaandhaari* is that he will be dear to the Father as well as dear to everyone. What characteristic was mentioned? What special characteristic was mentioned? [He will be] the one who respects everyone. Who will give respect to others? The one who himself will be modest. He will not be the one who cares for his own honour and position. And what are the signs that were mentioned? He is dear to the Father as well as everyone. He is not dear in a limited sense. He is dear in an unlimited sense. What is this? What does 'dear in a limited sense' and 'dear in an unlimited sense' mean? Dear in a limited sense means the one who is dear to his family members, dear to the people of his village, dear to the people of his *district*. If someone is a M.L.A (Member of Legislative Assembly), M.P. (Member of the Parliament), what will be said about him? The people of his *district* accept him, they love him. They are [the ones who love him] in a limited sense.

He is dear in what way? Dear in an unlimited sense. Unlimited means? (Student: the entire world...) Yes. All the seed form souls, the chosen seeds of the entire world, the entire world is merged in them; he is dear to all of them. So, he is not [dear] in a limited sense, he is dear in an unlimited sense. If he is dear to the seed form souls, he will surely be dear to the entire world too. Just as the Father is dear to everyone; whether it is a one-month old child or even a jewel of the beginning (*aadiratan*); what? However, every child thinks, "I belong to Baba and Baba belongs to me". So, this is the sign of being dear to everyone, of the elevated *swamaan* because such children become the ones who *follow* the *Father*. Look! The Father gave *swamaan* to the children of every category, from the young children to the children who are like the elderly. What did He do? [He] gave *swamaan* to the young ones as well as the aged.

He gave the *youth* the *swamaan* of being the world benefactors⁷ rather than being destructive⁸, He made them great. He made the householders *mahaatmaa* (great souls). He made them higher than even the great *jagatgurus* (world mystics). Whom? The householders. He made them the ones who, while living in the household (*pravritti*) make even the *mahaatmaas* who live in renunciation (*parvritti*) bow their head in front of them. How? How is this [possible]? (Student: by going in front of Lakshmi-Narayan...) Yes. The *sanyasis*; he may be a *sanyasi* with however great a position, he may be the one holding the position of a Shankaracharya; he too bows his head to Lakshmi-Narayan. He [made] the householders higher than even the *mahaatmaas*, the great *jagatgurus*; He made them the ones who, while living in the household make even the *mahaatmaas*, who live in renunciation bow their head before them. He reminded the virgins (*kanyaas*) the *swamaan* of [being] the embodiment of *Shiv shakti*⁹. To whom? (Students: to the virgins.) To the virgins? Why? What wrong did the mothers do? *Arey!* (Student: the virgins have more purity.) *Arey!* (Student: the virgins have more purity.) *Arey!* You don't speak with pride: What has Baba made the mothers too? He has made them virgins☺. You forget it.

He reminded the virgins the *swamaan* of the embodiment of *Shiv shakti*. To the aged children, the *hamgins*¹⁰ of Brahma *Bap*, He gave the *swamaan* of being experienced. Similarly, the *swamaandhaari* children will see every soul with such *swamaan*. They will not only see them, but along with seeing them, they will also come in their contact and connection. It is because *swamaan* ends body consciousness. Where there is *swamaan*, there cannot be body consciousness. It is a very easy way to end body consciousness. What? [It is] to always remain in

⁷ *Vishwa kalyaankaari*

⁸ *vinaashkaari*

⁹ Consorts of Shiva.

¹⁰ Of the same category.

swamaan; to always see everyone with *swamaan*; to keep in mind his *swamaan*. Whether he is a foot soldier (*pyaadaa*) ... In the *military* (the army), is it necessary that only a high *officer* or a *Marshall* will make a great sacrifice? Can't a foot soldier (*pyaadaa*), a soldier (*sipaahi*) make a great sacrifice? (Students: he can.) He can. Even a foot soldier can do great work and have a lot of self-respect (*swamaan*). So, whether he is a foot soldier, whether he is even the *last number* of the rosary of the 16000 [beads]... what? Whose is the rosary of the 16000? (Student: the Father's.) No, it is not the rosary of the Father☺. (Student: of the royal family.) Yes, it is the rosary of the royal family. It is the rosary of all the souls who are to become *princes* [and] *princesses*; the kings are also included in it, in the 16108.

So, even if he is the *last number* in the rosary of the 16000, the *last number*, according to the drama plan also possesses some specialty from the Father. What? What does this mean? Will there be any other bead closer to the Supreme Soul than the *last number* and the *first number* of the rosary of 108? No, there won't be. Similarly, the rosary of the 16108 too; the entire royal family... It is the biggest royal family of the Confluence Age, isn't it? Is it going to be revealed or not? It is going to be revealed. When the royal family is going to be revealed, there will certainly be some who will be the closest to the chief of the royal family in the rosary of the 16000. Separate the 108.

So, it was said, even if it is the *last number* in the rosary of the 16000, the *last number* also assimilates some specialty from the Father according to the drama plan. The *swamaandhaaris* see the specialty and give *swamaan*. In their vision, attitude and actions the bad traits of everyone are not present; what is present [in their vision, attitude and actions]? Virtues and specialties are present. Whoever became the Father's [child] is a special soul. Although they are number wise, they are a few from among millions of the world. Similarly, do all of you consider yourselves to be special souls?

You have to be fixed in *swamaan*, not in body consciousness. In *swamaan*. Why does the Father have love for every child? It is because the Father knows: these children have recognized Me and have become Mine. They have not become Mine simply. First they have recognized [Him] and then they became the Father's. Even if they have come in this *mela* (fair) for the first time ... is there anyone like this too, who has come today for the first time? (A student: two of them have come after doing *bhatti*.) [Are there any] who have come today to this fair for the first time? To **this** fair. Not in **that** fair; not in the fairs of here and there. They have come in **this** fair for the first time, yet, if they said 'Baba', they are worthy (*paatr*) of the Father's love. All the children of all the four directions are very dear to Bapdada. In the same way, *follow* the *Father*. No one is unloved (*apriya*), all are dear. Look! Whichever children say: 'My Baba'... so, who brought this consciousness of mine (*meraapan*)? How does *meraapan* come? They have a special *connection* with Me, there is some attachment, affection, then *meraapan* comes. So, it came out of love, didn't it? Do all those who are sitting here understand that love has made them belong to the Father? The love of the Father is a magnet. With the magnet of the love of the Father, you have belonged to the Father. It is the love of the heart, not a love for namesake. The love of the heart is the *foundation* of this Brahmin life. Why do you come to meet [the Father]? Love has brought you [here], hasn't it? All those who are sitting [here], who have come [here], why have you come? Love pulled you, didn't it?

How much love do you have? Do you have hundred *percent* or is it less? Those who feel, 'we have hundred *percent* love,' raise your hand. Will anyone say, "I don't have hundred *percent* [love]"? (Student: No.) Hundred *percent* love, not even a little less. *Accha!* If you have hundred *percent* love for the Father, then check, *tally* it (compare), do you have the same amount of love for each other among the Brahmins? It is because if there is the Father, there is the Father's family also. [Let Me ask you to] raise your hand in [agreement of] this! Shall [I]? In that case (of the love for the Father), everyone will say we [have] hundred *percent* [love]; no one will say, "We don't have love for the Father". If you have love for the Father, do you have the same amount of, [meaning] hundred *percent* love for the entire Brahmin family of the Father? Just as the Father has love for everyone, the children also have love for everyone.

Loving to everyone; do not look at others' weaknesses. The one for whom you have affection, the one whom you love... A mother has love for her child, so is the child's weakness visible to her? No, it is not. When others come and complain, she will come to know that he has this weakness. Still, she will not be ready to accept it: 'My child cannot do this'.

So do not look at the weaknesses of others. If someone is under the influence of his *sanskars*, whom should you *follow*? Should you *follow* each other amongst yourselves or should you follow the Father? Should you *follow* a person who is under [some] influence (*vashibhuut*)? You are the ones who give the *mantra* of enchantment (*vashibhuut*). You possess the *mantra* that can release from influences. You are the ones who release, aren't you? Or are you the ones who look? If someone was influenced by Maya, are you the ones who release him or are you the ones who become entertained by that? You are not the ones who look, are you? Can you see? Even if you can see something bad, what do you do? The one for whom you have love... a mother has love for her child¹¹, [suppose] the child is going to eat [a piece of] glass, will she keep looking at him or what will she do? (Someone said something.) She will immediately take it out from his hand. So do you keep watching or do you avoid doing anything? You neither keep watching it nor do you avoid it, what do you do? You release them.

It is because Bapdada saw that those who are dear to the heart, those who are dear to the Father's heart, they will certainly be loved by all. If they are dear to the Father, they will be loved by the whole world. The love of the heart is a very easy method. For what purpose? To become perfect and complete. However much knowledgeable someone is, if he does not have the love of the heart, then the Brahmin life cannot be delightful. It will indeed not be [delightful] at all. It will be a dry life. It is because, if there is knowledge without love in the [path of] knowledge, then questions [such as:] 'why', 'what' [etc.] arise in knowledge. However, if there is love along with the knowledge, then the loving ones always remain immersed in love. A loving person does not need to make effort to remember [the Father]. What? For the one who is loving, it will not be difficult at all to remember [the Father]. Remembering [the Father] will become easy.

With what does someone have love? Is it only with the point soul or is there love when the point is in a body? (Students said: when it is corporeal.) Love is [expressed] only through the body. Some say, we have a lot of love for the *Supreme Soul* Father; we do not have much love for His chariot, whether it is *temporary* or permanent. This proves... What does it prove? That those souls are *vidharmi*¹² souls. Just as Abraham, Buddha, Christ and Guru Nanak, they cannot enter heaven; they cannot even set their foot [there]. In the same way, those who feel like this are very distant. It will be said that they are just knowledgeable, but not loving. Shankaracharya, who arrives in the Copper Age; can anyone in the world confront his knowledge? No one did so in the past and even now, no one has the courage to confront them¹³. Therefore, what *title* did the Father give them? "They certainly are knowledgeable, but not loving." If there is no love, it requires hard work to remember. Does it require effort to remember the point or is the point remembered easily? (Students said: It needs effort.) It needs effort. The point slips away again and again. Why? (Student said: it does not stay in the intellect.) It is because they are not loving.

Second page of the avyakt vani dated 15.11.2005. So, the one who is loving eats the fruit of love. Knowledge is the seed. What? Knowledge is indeed the seed; it is the seed of the whole world. However, what does the seed need? (Student said: water.) It needs the water of love or else it cannot flourish. When the water of love reaches the seed, it flourishes. Hence, knowledge is the seed but water is love. If the seed does not get the water of love, it does not bear fruit. So, today Bapdada was checking the love of the heart of all the children, whether it is with the Father or with everyone. So, what do all of you consider yourselves? What do you consider [yourselves], means? Do you consider yourself just a knowledgeable soul or are you also loving? (Students said: we are loving as well.) Are you also loving ☺? Then you should achieve success. He asked: What do you consider [yourself]? Are you loving? Are you loving? Those who think that they are the ones, who have love of the heart, raise your hand. Those who have love for everyone. All raise their hand in having love with the Father. But, speak truthfully: do you have love for everyone? Do you have love for the entire Brahmin family and all the children who are connected with the Father in the Brahmin family, those who have contact and connection with the Father; do you have love for all of them? Someone or the other must have raised his hand. So he asked: [do you have] love for **everyone** ☺?

Well, to have love for all the children of the Father means to be a world benefactor. Then there will be no one in the world for whom there will be animosity in your heart. He asked again. One or two people must have still kept their hand risen. So, he asked again: Love for **everyone**? Why?

¹¹ Edited

¹² Those who follow a religion opposite to the Father's religion.

¹³ The followers of Shankaracharya.

Why is he asking this repeatedly? (Students said: it is because they don't have [love].) The topic about the gathering in which he was sitting is going on. It is because world benefactor children are needed. *Accha!* You indeed have love of the heart for the Father. Once again, he explained. Do you have love for everyone? For **everyone**? He was surprised 😊! Each one feels: we have love for the Father. But does each one feel: this is my brother or my sister? Each one? *Arey!* Is each one your brother and sister? Does each one feel: this is my brother [and] this is my sister? Does each one feel this? Or do a few feel it? Just as everyone raise their hand in having love for the Father [saying], "Yes, we love the Father"; they raise their hand with pride (*fakur*); in the same way, will you raise your hand for everyone [saying], "Yes, this one loves everyone"? Will you get this *certificate*? It is because Bapdada had said this earlier too: you should not only obtain a *certificate* from the Father, [but] you should also obtain [it] from the Brahmin family.

It is because now the Father is [establishing] the religion as well as the kingdom. He is establishing the religion as well as the kingdom along with it. There is *dhaarnaa*¹⁴ in the religion. What *dhaarnaa* is there? Let there be the benefit of all. But when a king rules a kingdom and someone [in the kingdom] is committing murders incessantly, then will [the king] do good to him? There are the rules and regulations of a kingdom. Thus, the Father is establishing the religion as well as the kingdom simultaneously now. Where there is kindness (*dayaa*), religion prevails. When the subject of religion arises, kindness also comes with it. And where the subject of a kingdom arises, the work won't be done only with kindness, rules and regulations are also considered. There will not be just the Father in the kingdom. When the kingdom... *Arey!* Will the Golden Confluence Age begin or not? It will. So, in the Golden Confluence Age that begins, will there be any king or not? (Students: there will be [one].) Will there be the royal officers or not? They will be there. So, will there be only the Father in the kingdom or will there be the family also? There will be the family also. So, [you are] the loved ones of the Father as well as of the family. You have become knowledgeable, but along with it, being loving is also necessary. 'Being in the self-respect (*swamaan*) and giving respect (*sammaan*) to others' both of these things are necessary. Immediately after being born as a Brahmin, the Father gave respect to every child. He gave them respect, only then did they become high, didn't they?

You have to give respect in this one birth and you keep receiving the fruit of it [i.e.] respect the whole *kalpa* (cycle). For half the cycle, you receive respect as the royal officer [and] in the [next] half of the *kalpa* you receive respect from the devotees in the path of *bhakti* (devotion). But the whole cycle is based on this [one birth]. To give respect in this one birth means to receive the respect for many births.

Look, today it is the first meeting of this *season*. All the children from all the four directions have assembled with love. So, those who have arrived for the first time, raise your hand. Many have come. You have arrived for the first time and have taken the first *chance*. So, congratulations to those who took the first *chance*. Everyone feels happy seeing the growth in their family. *Wah!* Our brother; *wah!* Our sister has reached. Bapdada also feels very happy. The lost children have come once again near the Father to take their rights. They have arrived? Where have they arrived? They have arrived **near** the Father. So, is everyone happy? Or are you very, very, very happy?

Accha! *Double foreigners* have also arrived. The *double foreigners* are clever; they do not miss any *turn*. It is good. The one who takes the *chance* is called a *chancellor*. Therefore, you are clever in taking the *chance*. Bapdada especially congratulates the *double foreigners* for a special thing. Which thing? Those who scattered here and there, their country also changed, even the religion of many changed... What was said? It means there are also such ones among the *double foreigners*, whose country as well as religion has changed; and, there are also some like this who only... (Student said: the country has changed.) They are *double foreigners*, so certainly the country must have changed anyway, but their religion has not changed. Their *culture* has also changed; but even after changing, their eye of recognition [of the Father] proved to be very sharp. Although the religion changed as well as the country changed, the *culture* also changed, they recognized the Father. [They,] proved to be clever in recognizing [the Father] even on being different. They recognized as well as made the Father theirs; they made the family theirs [and] adopted the Brahmin *culture*. Thus, they proved to be clever, didn't they?

¹⁴ concepts of religion, ethics.

And Bapdada always sees this specialty that they have love for the Father, and they also have a lot of love for service. Whose specialty was this mentioned to be? Of the *double foreigners*. Due to having love for service, you remain very *busy* and do *double* service. Not only *double*, you perform three [types of] service. One is the *lokik job* that you do, the other is the service of [giving] the knowledge and along with that Bapdada has observed that the *majority* cooperate in the service through actions¹⁵ in the *center* also. What? What various [types of service] were mentioned? One is the *lokik* service for the sustenance of the body, the second is the service of knowledge meaning the *alokik* service and the third is the *karmanaa sevaa* in the *center*; is that *karmanaa sevaa* not counted with the *alokik* service? Why was it mentioned to be the No.3 service? It is because they are *double* foreigners, aren't they? Their country as well as their *culture* is different and the religion of many is also different. So, *swadharm* (the religion of the self), *swadesh* (the motherland) and the customs and traditions of knowledge; they are not able to recognize its depths fully. Due to not recognizing it, there are many children in the family who even go against the *shrimat* of the Father; but they are seated on a high position. So, their actions against *shrimat* are not so visible, they are neglected. In addition, they do *service* only because [they think:] they are the children of the Father's family, [so] we should cooperate with them. So, they also become cooperative in the *karmanaa sevaa*.

So, when Bapdada sees that the children remain *busy* in service in all the three directions, he feels happy and congratulates them in his inmost heart¹⁶. Even now, Bapdada is seeing that in all the four directions in the foreign countries, some during the night and some during the day are celebrating the meeting. To increase the pace of *purusharth* (spiritual effort) in a good way you have also got a good *dadi*. What? What does *dadi* do? She keeps increasing the fervour of your dedication in between. It is like this, isn't it? If she notices a slight fault, she immediately holds classes after classes. Whichever child it is, whether it is from the country or from abroad; if he experiences hard work in any *subject*, its root cause is [the lack of] the love of the heart. Love means to be immersed (*lavliin*). There is no need to remember but it becomes difficult to forget the remembrance. With whom? The one with whom we have the love of the heart. If you need to work hard today, its reason is that you don't *check* the love of the heart. Check: Is there any *leakage* somewhere or not? Whether there is attachment with any person or with the person's specialty, with any equipment (*saadhan*) or with *salvation*, *extra salvation* - *salvation* according to a promise is alright - but there is love with *extra salvation* as well; you develop attachment for it, don't you? So, that *salvation* keeps coming to the mind. Its indication is, if there is a *leakage* anywhere, there will not always be the experience of satisfaction in life because of one or other reason. One or other reason will make you feel dissatisfied. And where there is satisfaction, its indication will be constant happiness. You will always keep smiling like a spiritual rose (flower). You will have a radiant face; you will not be in a bad *mood*. You will always remain *double light*. So, did you understand? Now save yourself from hard work.

Bapdada does not like the hard work of the children. Huh? Those who are the children and if they are the ones who do hard work, the Father does not like it. Why doesn't He like it? **My children!** The Father is the Ocean of love and the children of the Father are experiencing hard work! You have worked hard for half of the cycle; now enjoy yourselves. Now? Should we enjoy ourselves now, when the time of destruction has come closer? You should enjoy yourselves right now. It is also in the Quran; what? At the time of destruction, the disciples of Khuda (God) will stay very relaxed. Therefore, those who will stay relaxed are the children of the Father, the loving ones. And if they feel discomfort, then it means that they are not the children of the Father, they have kept becoming the ones who *convert* somewhere or the other. By immersing yourself in love, experience the pearls of experience, the pearls of knowledge, in the depth of the Ocean of knowledge. Third page of the avyakt vani dated 15.11. 2005. Don't just dive in and come out but remain immersed in the Ocean. Everyone has indeed made a promise, hasn't he? What promise? (Student said: we will not leave the Father.) We will never...? (Student: leave the Father.) ... leave the Father.

We will stay together, live together and will go back together. Is this applicable to the place where this *vani* is being narrated, sitting in the body of Dadi Gulzar? (Student said: No.) What? Which *vani*? [The *vani*:] "We will stay together"; is it possible to stay together forever? Is it possible to stay together [with the Father] forever in Dadi Gulzar? No. "We will go back

¹⁵ *Karmanaa sevaa*

¹⁶ *Dil hi dil me*

together”; does it seem so, that the *part* that is being played in Dadi Gulzar will go on with us till the end? “We will stay together, we will go back together, we will live together and will maintain the relationship with You in each and every breath.” You have promised, haven’t you? Will you go back together or will you go later? (Students said: we will go back together.) Will you come along [with the Father] or behind [Him]? Those who are ready to go together, raise your hand. Are you ready? Think and then raise your hand. Are you ready meaning, are you equal [to the Father]? Who will go back together? The one who is equal [to the Father] will go back together, won’t he? Will those who are equal in *purusharth* [with the Father] go together or will the others also go together? Those who are equal in *purusharth* [with the Father] will go together. Will you come along? Are you *ever ready*? Is the first *line ever ready*? **Ever ready**? He is having a doubt ☺. If you are ordered to move tomorrow.... Alright, you are not *ever ready* now; an *ever ready* [person] should become *ever ready* immediately. However, if you are not [ready] now [and] are ordered to move tomorrow, will you move then? *Accha*, will the householders move? Alright, all those who are seated in the first *line* are of [the path of] renunciation (*nivritti*, not in a household). Who would they be? (Someone said: *dadi, didis.*) The *didis, dadis* [and] *dadas* ☺. So, he said, “will the householders go along [with the Father]? Won’t you remember your children?” It is because most of the householders are such that they themselves follow the knowledge but their children don’t follow the knowledge. “So, won’t you remember the children?”

“*Accha*, will the mothers go along [with the Father]? Are the mothers ready? You will not remember anyone, will you? Will the *teachers* remember their *center* ☺? Will you remember the students of the *center*?” It is because there will be many *teachers* like this who have certainly recognized the corporeal *part* of the Father from within and might be waiting for an opportunity, [thinking:] “If we get an opportunity, we will take a *high jump*.” So he asked, “You won’t remember the *center*, will you? You won’t remember the students of the *center*, will you? Will you not remember them? *Accha*. Have you all become the conquerors of attachment? Then this is a very good thing.” Why? What is the very aim of this knowledge? To conquer attachment and regain the awareness of the self and the Father (*nashtomohaa smritilabdhaa*). Then you will not need to do any hard work. You will not need to do any hard work to go along [with the Father]. With great love, you will go along [with the Father] comfortably and jumping. *Accha*, Om Shanti.