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Clarification of Avyakt Vani dated 28.03.06 (for new pbks)

If our own mind is not *set*, we can't liberate others from sorrow either. That is why it was said: Do service through the mind to relieve the souls of the world from their sorrow. Then, become complete and perfect. Today, Bapdada, the Master of all treasures, is seeing His children complete with all the treasures in all the four directions. Bapdada has made each and every child, the master of all the treasures. The Giver is only the One and He has given everyone all the treasures equally. He hasn't given less treasure to someone and more to someone else. Why? The Father is the Master of the infinite treasure. It is the unlimited treasure. That is why each and every child is the master of the infinite treasure. It is because the Father is an Ocean. No one can count how many gems there are in the ocean.

Bapdada has given the same quantity and the same kind [of treasure] to all the children. Bapdada hasn't given less to this one and more to that one [or] more to someone and less to someone else. He hasn't taught anyone personally or given them tuitions separately; He hasn't done that either. But [from among] those who imbibe, some imbibe all the treasures and some imbibe them according to their capacity. The power of assimilation (*dhaaranaa shakti*) of every soul is different. Why? It is because some [soul] is a small *battery* and some [soul] is a big *battery*. If it is a big *battery*, it will imbibe more *power* and if it is a small *battery*, it will imbibe less *power*. So some children are number wise (with different level of power of assimilation) and some children are *No.1*. They receive a *number* (rank) according to the assimilation.

Whoever has imbibed to whatever extent, the intoxication of the treasure is clearly visible in their face and eyes. The soul that is full with treasure appears content, [it shows on] its face and eyes. Just as we come to know from the behaviour and face of the person who obtains a physical treasure, this is in fact the intoxication of the imperishable treasure; its joy is clearly visible. The pride of completeness makes [you] *befikar baadshaah*¹. And where there is the Divine pride (of God), there cannot be any kind of worry (*fikar*). You become the emperor free from worries, the emperor of *Begampur*². So, all of you are *befikar baadshaah* and the emperors of *Begampur* who possess the treasure of the Divine prosperity. Any kind of sorrow cannot come near you. Check, do you have any worry? Do you have or not? It has been asked. (A student: Here, we don't have any.) There isn't any. Do you have any sorrow [thinking:] What will happen? How will it happen? What will happen, how will it happen in future? You don't have even this worry. The ones who remain stable in the stage of [being] *trikaaldarshii*³ know: Whatever is happening is good and whatever is going to happen will be still better.

Why is it so? It is because you are the companions of the Almighty Father. You are the ones who live along [with Him]. Everyone has the intoxication, the pride that Bapdada always lives in their heart and they are always on the heart throne (*diltakht*) of the Father. So, you have such intoxication, don't you? Those who are seated on the heart throne

¹ Emperor free from all worries

² City free from sorrow

³ Knower of the three aspects of time.

(*diltakhtnashiin*), the waves of sorrow cannot come even in their dreams, leave the question of thoughts. Not even a trace [of sorrow] can come. Why? It is because they are full with all kind of treasures. Something that is full doesn't shake. Let it be just a pot of water, if it is full, it (the water) doesn't move (it is stable) and [water in] a half-filled pot keeps splashing (it is unstable). So, [Bapdada] was observing the completeness of the children of all the four directions. Bapdada checked everyone's deposit account; [He checked] to what extent they have achieved completeness in virtues, powers and the gems of knowledge.

You have certainly received an infinite treasure. You haven't received a treasure that exhausts but, have you finished the treasure, which you received, by putting it in use? Or have you put the treasure which you received in use and increased it? There are some who keep their wealth like a miser; there are some who make use of the wealth. So, it was asked: To what percentage has everyone deposited [the treasures] in his account? It is because this treasure is not only for now, for this time. This treasure goes with you even in the future, birth after birth. What was said in the murli? These gems of knowledge will become the physical gems of the future births. The extent to which someone imbibes the knowledge here, he will become a big wealthy person to that extent there. The extent to which someone becomes the giver of wealth of knowledge here, he will become a generous person to that extent there. So, only what is deposited will go along with you.

So, Bapdada was looking at the *percentage* [of deposit of treasure] of every child. What did He observe in that [list of] *percentage*? All the children are certainly doing service as per their capability and power, but a difference arises in depositing the fruit (result) of the service. What is the fruit of service? What do you receive from service (*sevaa*)? You receive the fruit (*mevaa*) of joy. So, what difference arises in the fruit of joy that is deposited? He saw the deposit, the deposit account of many children. You do a lot of service, but whether the fruit of service has been deposited or not, what is the sign of it? Whether the soul who does the service [performs service] through the mind (*mansaa*), or through speech (*vaacaa*) or the actions (*karmanaa*), all the three have 100% *marks*. You did do the service but while doing the service or after doing the service if you aren't satisfied within the mind, if you didn't become happy and along with it, the ones whom you served, the ones who become your companion for service, those who watch and listen to the ones who do the service, they too, should be satisfied, a wave of joy should surge within them. If they are satisfied as well as you are satisfied, then understand that the fruit of service has been deposited. Satisfaction of the self - if only you are satisfied - it is not the satisfaction of everyone. So, the *percentage* of deposit decreases.

The method of accurate service was mentioned earlier too. If three things are in a right way, it (the treasure) is deposited. Those things were mentioned earlier too. One [thing] is the feeling of being an instrument (*nimitt bhaav*): 'I am [just] an instrument to do the service; I haven't done the service. Bapdada has either enabled me to do it or He is enabling me to do it'. [This is] the feeling of being an instrument. And the second [thing] is, if there is the feeling of being an instrument, there will be the feeling of [being] free from honour (*nirmaan bhaav*). You won't have [the thought of] honour and position: 'I did this service'. Even the slightest [thought of] honour should not arise: 'I did the service, [then] why didn't I get the honour? Why wasn't I respected?' You should be completely free from the feeling of honour (*nirmaan bhaav*). And the third [thing] is pure nature (*nirmal swabhaav*). The one who has a pure nature, his speech will also be pure. He cannot utter any words in his speech which defame someone. So, if any of the three things, the intention, feelings, nature and speech (as

said by Bapdada), is absent, if there is one thing but not the [other] two or if there are two things but not the third one, then that weakness reduces the *percentage* of deposit. There is less deposit.

Second *page* of the avyakt vani of the 28th March 2006. So, *check* yourself in all the four *subjects*. Which are the four subjects? Knowledge (*gyaan*), remembrance (*yoga*), *dhaaranaa*⁴ and service (*sevaa*). [Check:] Is there any deposit in our account in all the four *subjects*? Are we satisfied with ourself? Are our friends and companions satisfied with us? Are those friends and companions satisfied with themselves? And all those whom we along with our friends and companions have served, are those souls also satisfied? So, is there any deposit in the account of all the four subjects? Why? Bapdada saw that the four things that were mentioned, the intention, nature, feelings ..., according to that there are many news of service of many children, but there is much less deposit in the account. So, *check* every treasure. The treasure of knowledge means, whatever thoughts full of knowledge you had, the actions full of knowledge that you performed, the words full of knowledge that you spoke, did you do it by being *knowledge full*? You didn't do it in an ordinary manner, did you?

Yoga (remembrance); yoga means, is the account of all the powers full? Powers come in the soul through yoga. So, *check*, can you make the power work on your *order* at the very time you need it, according to the time in your daily routine? If you can't make [the powers] work on your *order* and the time passes, then how are you *master* almighty? The very meaning of *master* almighty is the master (*maalik*). Is it that you think about that power after the time passes away and you keep thinking about it? If the power doesn't *emerge* (appear) on time when you *order* it, if you can't make even one power work according to your *order*, how will you become the controller of the kingdom free from obstacles (*nirvighna raajya*)? Obstacles will keep arising here as well as there. So, there should be the account free from obstacles for a long period. Those who remain free from obstacles for a long period, their final thoughts will lead them to their final destination (*ant mate so gati*). So, how much treasure of powers have you deposited?

The treasure [of powers] that you put in use on time is certainly deposited. If you didn't *use* the power on time and the time passed, you couldn't tolerate where it was necessary to imbibe the power of tolerance, you couldn't face where you had to face, you failed, so what happens? So, it goes to waste. So, are you checking: what is my account? It is because Bapdada has immense love for all the children. Bapdada wishes this very thing that the account of all the children should be full. It (the deposit in the account) should be [full] in practice (*dhaaranaa*) as well, and the sign of *dhaaranaa* is to become complete in actions and virtues. Whichever virtue you need at whatever time, that virtue should *emerge* and be visible through the face and actions. If there is a shortage of any virtue... suppose there is a shortage of the virtue of simplicity but the virtue of simplicity is necessary while performing actions (*karma*); sweetness is necessary. If there is even a little excitement [or] anger instead of simplicity and sweetness in speech or actions or if there is no sweetness due to tiredness, if the words are not sweet, if there is no sweetness on the face, if the face becomes *serious*, then that won't be called being complete with virtues. Let it be any *circumstance*, any situation [or] problem, but my virtue should definitely *emerge*.

⁴ Putting divine virtues into practice.

Now I am narrating in *short*. What? In the same way, the best sign of a servant (*sevaadhaari*) in service is... what is the best sign of a servant? The sign of a true servant who does service is that he himself will remain light, he will be in the form of a *light*, he will be happy and whoever comes in his contact and connection, they themselves will also become happy by [seeing] his happy face. So, this lightness and the happy face should be visible. So, the fruit of service is joy. If the joy is lost while doing service, think that there is no deposit in the account of service. You certainly did the service, you certainly spent time in service, you certainly worked hard but a little *percentage* was deposited. If a little is deposited, it will be said that it (service) didn't go to waste but it wasn't deposited to the *percentage* it should have been deposited. In the same way, the sign of [depositing in the account through] relation and contact is to receive blessings. You should receive blessings from the souls with whom you come in relation and contact. No curse should be heard from anyone's mouth. With whomever you come in relation and contact, blessings should come out from their mind for you. It should come out of their mouth: 'Very well. He does [service] very well'. They should not bless outwardly, but they should bless you from their heart. And if you have received such blessings, so, receiving such blessings from the heart becomes the means of very easy *purushaarth* (spiritual effort).

(A Student: *Acchaa* Baba, when I came to meet you now, I called at home and said that I am going to the *Jhandewala*⁵ temple. So, was this a sin or what was it?) The intention is taken into consideration. [It is taken into consideration] that with what intention what speech was spoken and what work was done. If the intention is good, the speech as well as the action is good. Your intention is certainly not bad for anyone. It is not bad for you either. So, it was said, the blessings should come out from the heart. Don't give lectures. It is alright even if you are not doing service through the mind so powerfully, you don't know how to make new plans either. It doesn't matter. What? If you cannot give lectures, if you do not know how to make new plans [and] you cannot do much *powerful* service through the mind either; even then it doesn't matter. Well, the easiest means to make *purushaarth* is: 'take blessings and give blessings'. Whatever work you do, whatever you speak, whatever you think, what should you check in it? Are you giving and taking blessings? Bapdada reads the thoughts of the mind of many children. According to the time and *circumstances*, many children say: "If anyone does a wrong deed, how can we give him blessings? We become angry with him, don't we? How can we give blessings to **him**?" Alright, anger also has many children, but 'he did a wrong deed, he is bad'. You understood this correctly that he is bad. This one is good; you certainly made a good decision. What? [Thinking] that he is bad.

You certainly understood it well, but one thing is to understand that 'he is bad' and another thing is to assimilate his bad deeds and his bad habits in your heart forever. It sat in your mind; what? The bad traits of that soul sat (made an impression) within you, in your heart: he is certainly bad. It means, you proved him to be bad forever. Does it happen so, that a soul remains *tamopradhaan* forever, that it doesn't become *satopradhaan* at all? We become *tamopradhaan* and the others also become *tamopradhaan*. So, you should not see the nature, *sanskaars* and bad traits of anyone. So, don't assimilate anybody's bad traits in your heart. There is a difference between both these things, understanding and assimilating. If you are intelligent, will an intelligent [person] keep something bad with him? An intelligent person cannot keep something bad with him. [If] he is bad [and] you assimilated this in your

⁵ Name of a temple of a goddess in Delhi

heart that he is bad, it means you kept bad thing with you; you preserved it. So, to understand is one thing and to assimilate is another thing. What is good and what is bad between both things? It is certainly good to understand and to make a decision, but to assimilate someone's bad trait in the heart [thinking]: 'he is indeed like that', this is a wrong thing. (A student: He cannot reform either.) We had bad feelings within for that soul, there were no good feelings anymore. So, don't assimilate [in your heart]: he is indeed like this. You should not assimilate this within you. To interact [with someone] thinking like this is not a sensible task. So, Bapdada checked this. Time will not near now.

Is time non-living or living? It is non-living. So, does a non-living thing come and go by itself or is it brought? The soul is living and time is non-living. So, who is the one to change time? Will it change by itself or does someone become an instrument to change it? Someone certainly becomes an instrument. So, time won't come near by itself. **You** have to bring the time near. Some say: At least give us some clue, won't you? Finally, how many years will it take? Will it take 10 years, 20 years, how long will it take? Which year is going on? 2006. So, if it takes 10 years, which year will come? 2016. And if it takes 20 years, which year will come? 2026. So, how many years will it take? They ask.

Third *page* of the avyakt vani of the 28th March 2006. So, the Father asks such children who question; it is because they ask the Father many questions, don't they? Who? The children. Do they see the Father in front of them or do they just ask questions? Do they see Him? Then they will certainly ask questions too. It is because many children question the Father, don't they? Why did He say 'don't they'? It is because many children will certainly have been asking questions. So, today, the Father questions the children: Now, who are the ones to bring the time near? Time means *kaal*. Who are the ones to control *kaal*? Who is *kaaljiit*⁶? There is certainly the *drama*, but who all are instruments in the *drama* as well? Just as it was said before the year 76, the declaration of destruction [within] ten years was made. So, it was said: Within ten years, the destruction of the old world will take place, the establishment of the new world has to take place, so who is instrument for the destruction? (A student: Brahma Baba.) Brahma Baba doesn't become the instrument for the destruction and he left his body. There will be some children who become instruments for the establishment, the sustenance as well as the destruction. Brahma Baba did leave his body; now, instrument means corporeal. Who is the instrument? (A student: Prajapita Brahma.) There is certainly the *drama*, but who is the instrument?

There is also this song of yours: Who has been able to stop the morning from coming? What? It is said that Hanumanji⁷ kept the Sun in his mouth [thinking:] I won't let there be morning. So, didn't morning come? Even then the morning did come, didn't it? In the beginning of the *yagya*, the Father, the Giver of knowledge suddenly became hidden and the children remained in the *yagya*. The telegram of *Allah* (God) came and he became a traveler in a train. He became a traveler in a train. When the Giver of knowledge went away, won't the morning of knowledge come? Someone [i.e.] Brahma became the instrument to give knowledge. He also left his body in 68-69. The Moon of knowledge also set. So, won't there be morning? Even then the declaration was certainly made in the murli, wasn't it? - The destruction of the old world and the establishment of the new world is going to take place within ten years. The Golden Age is about to come and the Iron Age is about to go. Now, this

⁶ The one who gains victory over time

⁷ A monkey-faced deity

is the lack of understanding of those who understand, that they couldn't judge correctly: Will the destruction of such a big world take place or will the destruction in the Brahmin world take place first? So, the destruction of the old Brahmin gathering in the Brahmin world and the establishment of the new gathering took place. It **started**. It wasn't complete. It takes *time* to complete any task. So, the morning certainly has to come. One to two of such souls became the instruments in the year 76, in whose area in the form of the mind and intellect, the morning (Sun) of knowledge rose, the seed was sown. For some [the Sun of knowledge rose] with the help of the visions through the intellect and for some others with the help of the visions with closed eyes. So, there is this song, isn't there? So, who is the one who brings the morning? The destructive [souls] (*vinaashkaari*) are becoming restless to do the destruction. But are the ones who do the reconstruction (*navnirmaan*) *ever ready* to this extent? Should the old account end? Shouldn't there be the new construction? What will happen if there is no new construction and the old account ends? This is why Bapdada has taken the form of the *Teacher* instead of the Father. What? He hasn't taken the form of the Father.

In the beginning, He took the form of the Father, He sowed the seed of knowledge in Brahma. He narrated the meaning of the visions. Now, He has taken the form of the *Teacher*. When He takes on the form of the Father, [you] will receive the inheritance. What is received from the father? The inheritance is received. So, He has taken the form of the *Teacher* instead of the Father now. What is the task of the *teacher*? Whatever knowledge of the Gita ... the Gita of eighteen chapters that came in front of us from 51 to 68, to give the *clarification* of those murlis. So, He has taken the form of the *Teacher*. He has given [you] *homework* now, hasn't He? A *teacher* teaches as well as gives *homework*. So, tell [Me], who gives *homework*? The *teacher* gives it, doesn't he? Then it is the *part* of the *Sadguru* in the end.

So, ask yourself, to what extent have you attained the complete and perfect *stage*? Are both [the stages of] going beyond speech and speaking, of the same level? You speak immediately whenever you want to, but do you achieve the *stage* of going beyond speech in a *second*, just as you speak [immediately]? You can speak in a *second*, but do you also have the *practice* to go beyond speech in a *second*? Just like you can come and go whenever and wherever you want with the body, in the same way, can you go and stay whenever and wherever you want and for however long you want even through the mind and intellect? The mind and intellect don't shake, do they? Do they remain stable? It is because only those who are successful in ordering whatever they want, in whichever way they want and for whatever period of time they want, will receive passing *marks* in the end. Even the scientists are trying [to invent something] that is easy as well as takes less time. So, has your stage become like this? Have you reached [the stage of ordering whatever you want] in minutes, or in seconds? Can you *set* your mind and intellect wherever you want in a *second*? Or will it take *time*? To what level have you reached? Just as when [the switches in] the *light house* and *might house* are switched on, it spreads the *light* in a *second*.

There is [like] a *light house*⁸ in the *circus*, isn't there? Just *switch* it *on* and the *light* spreads in all the four directions in the city. It takes [just] a *second*. So, turn the switch *on* in a *second* and spread your *light*. Can you spread your *light* in all the four directions? While sitting at one place, these physical eyes can see [something] over a long distance. It can see, can't it? It can spread its vision, can't it? In the same way, while sitting at one place, can you make [others] content through the vision of your third eye like intellect by becoming a

⁸ A light source rotating in all directions and projecting a beam of light

vardaataa (giver of boon) and *vidhaataa* (creator)? No other thought should arise in between. Can you make [others] content through your vision by remaining stable with [just] one thought? Are you checking yourselves in everything? Is your third eye *clean* and *clear* to this extent? If there is even a slight weakness in all the things ... It is because the reason was mentioned earlier itself. The attachment in the limited, 'me' (*main*) and 'mine' (*meraa*), just as it was made clear for *main*, a *homework* was given, finish two [kinds of] *main* and assimilate one *main*.

Which are the two [kinds of] *main*? One *main* is, 'I (*maine*) have done this'. The '*main-main*' of body consciousness and the other *main* is, 'I, the soul, am a child of the Father'. So, has everyone done this *homework*? Have you become successful in assimilating the *main* of soul consciousness? And to what extent have you become successful in finishing the ego (*mainpan*) of body consciousness? Those who became successful in [completing] the *homework*, raise your hands. Bapdada has seen everyone, who has succeeded and who has not. But have such courage; don't be afraid. It is alright, you will receive congratulations. There are very few who have assimilated the ego (*mainpan*) of soul consciousness. Show their [raised] hands on television. Some of them must have raised their hands [saying]: 'We have assimilated it'. Show the ones sitting at back too. Very few have raised their hands. What should be done now? All are feeling like laughing at themselves. *Acchhaa*, the second *homework* was to give up anger. This is certainly easy, isn't it? So, who has given up anger? Didn't you become angry for these many days? On one side [Bapdada] gives [you] *homework* and on the other side He puts Maya behind [you]. ☺ The deceptive (*mayaavi*) souls take [your] examination (test you). Didn't you become angry for so many days? Many raised their hands for this. There are a bit more [people] for this [to raise their hand]. The people [living] around the one who did not become angry will also be asked: whether he became angry or not. There are many. Didn't you become angry? Did you become angry in the thoughts, mind [or] speech? Alright, even then congratulations [to you]. If [you became angry] in your mind [but] you didn't express it through your mouth (in words), even then congratulations [to you]. What? Very good.

So check, is the task of establishment, the task of making yourself complete and giving the inheritance of liberation (*mukti*) to all the souls accomplished according to the *result*? To make the self the embodiment of liberation in life (*jiivan mukt swaruup*) and to enable all the souls to receive the inheritance of liberation from sorrow, this is the elevated task of the souls who do the establishment. That is why Bapdada asks: Do you want to reach [the stage of being] free from all bondages, the *stage* of liberation in life in the Confluence Age or in the Golden Age? Where do you have to reach [that stage]? Is the Confluence Age first or is the Golden Age first? The Confluence Age is first. [It is] the end of the Iron Age and the beginning of the Golden Age. So, where should you experience liberation and liberation in life? You should [experience] it in the Confluence Age, shouldn't you? Or do you think that you will study Raja Yoga and become complete even in the Golden Age? You are been taught here, the study of Raja Yoga is being taught here; so where will you take the *result* of Raja Yoga? Will you take it in the Golden Age or in the Confluence Age? Where will you experience the inheritance of liberation and liberation in life? You certainly have to become complete here itself, haven't you? And you also have to become perfect here.

The time of the Confluence Age is also the biggest treasure. So remember: who has been able to stop the morning from coming? What? Serials are broadcasted, aren't they? They show in it that the demonic *party* says: 'Darkness will persist. We won't let the morning

come'. They wish to stop the morning. So tell [Me], what does Bapdada want now? It is because the **children** are the lamps of the Father's hope. So, *check* your account; *check* it properly. He saw many children. Many children are very *maujiram*⁹. They are living in great joy. [They think:] Whatever happened is good. In what kind of joy are they living? [They think:] Whatever happened is good. Let us enjoy at least now. Who will see us in the Golden Age? Who knows what will happen there? Who will sit and watch us? So, He also saw such *maujilaal* [or] *maujiram* children in the deposit account who are making great joy and are making *purushaarth* negligently.

Fourth *page* of the avyakt vani of the 28th March 2006. So, Bapdada says: Now enjoy yourselves. They tell the others as well: 'Arey! What do we have to do? Enjoy yourselves. Eat, drink and enjoy. Arey! Enjoy a lot'. Even the Father says: *Acchhaa*, enjoy a lot. If you are the ones who become contented with little [attainment], enjoy yourselves a lot now. Enjoy and have fun a lot. Enjoy the perishable means (*saadhan*). This enjoyment of the perishable means is for a short time. If you want to live with the enjoyment of momentary means leaving the everlasting enjoyment, what will Bapdada say? He will give [you] an indication, what else will He do? If someone goes to a diamond mine and becomes happy taking [just] one or two diamonds, what will he be called? So, don't become like that. Swing in the swing of enjoyment of the super sensuous joy. Swing in the enjoyment of the swing of imperishable attainments.

Look, even Maya's *part* is strange in the *drama*. What should we see? What *part* of Maya is strange? In the *last period* of **this very** 5000 years, at the end time of the Iron Age, these various means of enjoyment of Maya have come up within 100-150 years. The television has come up now. Earlier there wasn't the enjoyment through the television. The *cinema* has come up now. Earlier there wasn't the enjoyment through the *cinema*. This *radio*, these [T.V.] channels, all these have come up now. There weren't these aero planes earlier. There weren't these aero planes 100 - 150 years ago. These means of enjoyment and fun have come up now. So look, this is the strange *part* of Maya in the *drama*. These means have come up only at this time. When? At the time of the Confluence Age, so that the deluded souls (the souls influenced by Maya) are entangled in these means.

There weren't [these means] earlier at all. There weren't these means, which trap you in the illusive trap for 4500 – 4750 years. These means have come up now, in the *last period*. Why have they come up? So that people remain trapped in the clutches of Maya-Ravan and remain the ones with an opposing intellect towards the Father. But even so, look, those who did *saadhnaa* (practice of yoga) without the means (*saadhan*), who did service in the beginning of the *yagya*, such examples are in front of us even now. Were these means available at that time? Still, how much service took place! These very *didis*, *dadis*, these very *dadas*, who are having such a high position today, used to sit in small rooms on the banks of the river Yamuna in Delhi and explain to one – two people. They didn't have any means. The souls who came [in knowledge] at that time have been serving till today.

So look, so much service took place. 'Quality souls' came out [in knowledge], didn't they? So, did they come out through *saadhan* (means) or through *saadhnaa* (practice of yoga)? They came through *saadhnaa*, didn't they? They did bring out the *quality* [souls in the knowledge] at that time, didn't they? Now, big *mega* programs are organized, big

⁹ Happy-go-lucky

conferences are held, and how many [souls] come out? How many *regular* students come out? And for how long do they remain stable [in knowledge]? So, the *aadi ratan*¹⁰ did become ready in the beginning. This is the attraction of the means. It is not *wrong* to *use* the means. But to forget *saadhnaa* and to be engaged in the means is a very big mistake. Bapdada says: This is *wrong*. What? [It is wrong] to forget *saadhnaa* and become entangled in the means. The means are not means [to attain] the flying stage in life. They are not the base of the flying stage. *Saadhnaa* is the base. The means are not the base. If you make the means the base instead of *saadhnaa*, understand what the *result* will be. The means are perishable; they are there today and tomorrow they are going to turn into ashes with [the explosions of] the *atom* bombs. What will be the *result*? *Saadhnaa* will remain imperishable. What will be its *result*? The children who stay in *saadhnaa* will be in joy. Even in the frightening display of the [explosion of] *atom* bombs, they won't be harmed to the slightest extent. Om Shanti.

...The extent to which the knowledge is true, Maya is fearsome to that extent ... Baba has said in the murli: Virgins are independent. No one can stop them ... So much crowd gathers there in the *basic* [knowledge], in the Brahma Kumari ashram; do they meet Baba there? (Student: No.) Then why does so much crowd gather there? (Student: I was [in the BK] for 12 years. I did not have the introduction of Baba at all; I did not have faith at all.) Here, you can also meet Baba. (Student: Baba, I have this experience ... I have been to Madhuban [at Mt. Abu] thrice. When they make us sit far, behind, I thought: will all the *dadis*, *didis* sit in front; won't Baba ever be in front of us...? Today, when I came to know [that] Baba will meet me today, I felt, Baba is sitting right in front of me and speaking to me in reality. I am feeling so happy within, I am not able to bring out my happiness from within. How should I [express] my happiness in front of you...) A thought was created in you, wasn't it? (Student: Yes.) [A thought was created, that] *didis* and *dadis* go and sit on the lap of Baba and we are left behind. But this didn't come in your intellect: does God ever come in the form of a female? (Student: He doesn't.) ☺ ... God neither knows everything nor does He need to know everything. In fact, the knowledge of the beginning, middle and end of the world is contained in Him. He comes and narrates the same. What is the need for Him to know and tell [everyone] about the thoughts inside each and everyone? There is no need to know, nor is He omnipresent. He is not omnipresent either; He comes being *ekvyaapi* (present in one being), only then you will remember the One. And if He comes being present in everyone, will you remember everyone? Then will your intellect scatter or will it be focused? Then, the intellect will scatter. So, the intellect kept scattering till now, because of considering [God to be] omnipresent. Now you should recognize: where has the Father come and who is the one in whom He has come? Where is the one in whom He is present? [Where is] the one, through whom God is revealed and after being revealed He transforms the world. But He comes in a secret form. Pandavas as well as the controller of the Pandavas (*Pandavpati*) were hidden. Also the *gop-gopis*¹¹ were hidden. (Om Shanti.)

¹⁰ The gems of the beginning.

¹¹ Cowherds and herd girls