

**VCD No. 1032, Dated 21.11.2008,**  
**at Jammu**  
**Clarification of Avyakt vani dated 15.11.2008**

Today's *Avyakt Vani* is dated 15<sup>th</sup> November, 2008. The heading given is – ‘By becoming God’s loving ones with a true and clean heart, become the *authority* of the experience of every attainment’. Today, Bapdada is seeing all His loving children everywhere who, with the love of their true and clean heart have made Bapdada, the Innocent Lord belong to them. On seeing such children with love in their hearts, Bapdada also sings a song: *Vah! My loving children! Vah! This love of God can be experienced only at this Confluence Age (Sangamyug)*. What is the duration of the Confluence Age? Its duration is 100 years. So, can you experience the love of God for 100 years? The love of the Supreme Soul; then it was said, ‘only in this Confluence Age.’ There are many confluences. There is a confluence of the Golden Age and the Silver Age as well as the confluence of the Copper Age and the Iron Age and there is the confluence of the Silver Age and the Copper Age as well. In addition, even in the Confluence Age there is the ordinary Confluence Age and elevated Confluence Age (*Purushottam Sangamyug*). So, at which confluence can you experience it? You can experience it (the love of God) at this *Purushottam Sangamyug*.

So, such loving children who remember the Father from their heart, always become seated on the Father’s heart-throne in His remembrance. What does ‘always’ mean? Does the Father Shiva remain in this world always, throughout the cycle? The Father Shiva doesn’t remain indeed; then? They feel that they are always seated on the Father’s heart-throne. Especially at *amritvela*, Bapdada gives such loving children one or the other special blessing. What is special *amritvela*? *Amritvela* is *amritvela*. For the foreigners *amritvela* begins at midnight itself. They have a sharp intellect, so they understand that the sun which was setting starts to rise from the midnight. So, it started rising (from midnight) [for them] but for the residents of India, it isn’t a special *amritvela*. It is a special *amritvela* when the Sun of knowledge is revealed in front of the world. The period before it is the special *amritvela*.

So, which *amritvela* will it be said for 76? Will it be said to be an *amritvela* of the *videshis* or of the *swadeshis*? The *amritvela* of *swadeshis* begins when they recognize the Trimurti Father very well, because the loving children who are loving from their hearts attract even Bapdada towards them. What? Other children become distant and the children who love Bapdada from their heart attract Him towards themselves because their love is true and from the heart. And if there is no love in life, the life doesn’t remain joyful. All of you (children) are experienced, how much dear is the Father’s selfless and imperishable love to each child. Why only the Father’s love is selfless, imperishable? Why can’t others’ love be (selfless, imperishable)? All the others have a chariot; all the souls, all the souls of the human beings have their own chariots; the Supreme Soul Father is the only actor who doesn’t have His own chariot. So, He is selfless and His selfless love is imperishable.

So, God’s love is the *foundation* of this Brahmin life. This is why, all of you children are worthy of this love and have experienced this love. You have knowledge, but, along with knowledge, God’s love is also essential; otherwise, some children rise up on the basis of knowledge, they come on being attracted to the knowledge and some children are attracted on the basis of love. But such children who are attracted on the basis of both, the knowledge as well as love ...because along with knowledge, love is also essential; of what use is dry knowledge? And if there is just love and no knowledge, then that love can deceive. So, it was

said, where there is love it becomes easy to experience everything. Call it affection, call it love ...you have loved for 63 births, haven't you? Whom did you love? You have loved the bodily beings because you did not know that there is also a soul in the body and now? Now, you do know that the Father of the souls has given the knowledge about the soul that is present in every body. And that Father who does not have a body of His own because it is the body itself that is loved; there is love as well as jealousy and hatred for the body and the bodily being alone. There is neither love nor jealousy, hatred for the point (i.e. the soul).

So, the Supreme Soul Father is the Ocean of Knowledge indeed and the body in which He comes; in the end of the Iron Age that body becomes the biggest...what? He becomes the (biggest) lustful thorn and what does a thorn give? Does it give sorrow or love? It certainly gives sorrow. So, He transforms such a lustful thorn, even the biggest lustful thorn into a storehouse of love and goes. He makes him so affectionate that there is not a single person in the world who defames that form. Everyone has been defamed; the 330 million deities also have been defamed but Narayan has not been defamed in any manner.

So, such power of love brings you very close to the Father. The power of love always makes you experience similar to the experience of always having the Father's hand of blessings on your head. Love always becomes the Father's canopy of protection. Do those who love or do the knowledgeable ones always consider themselves to be the Father's companions? Knowledgeable ones are (the beads of) the *Rudramala* and the loving ones are (those of) the *Vijaymala*; where do the companions forever emerge from? The beads of the rosary of *Rudra* clash a lot with each other in the end of the Iron Age. But what about the *Vijaymala*? Because of being affectionate, they always consider themselves to be the Father's companion. An affectionate soul always remains joyful. They do not remain dry; they remain joyful. Loving souls always remain with a carefree and firm feeling. What? What is the indication of faith (*nishcay*)? (Being) carefree (*nishchint*). And where there is a worry, where there is anxiety, what does it prove? It proves that there is a lack of (the quality of) a faithful intellect.

Loving souls always experience themselves to be easy *yogis* in remembering the Father. They need not make efforts to remember. Knowledge is the seed; what? Seed is the grain, it is food. Knowledge is the seed, but what is required along with the seed? If a seed is sowed on a stone or on dry Earth, will it grow? It will not grow. And what if water is added to it? It will grow. When it rains, when the land becomes wet, the seed is sowed in it; or does anyone sow the seed in dry Earth? They do not, do they? That is why it has been said, the knowledge is seed, but, along with the seed, love is water. If the seed doesn't receive water, the attainment of fruit cannot be experienced at all.

So, along with knowledge, this love of God always makes you experience the fruit of all attainments. With love, the experience of the attainments becomes easy. If there is just knowledge but no love, then the questions like "why" and "what" can arise, but if there is love, you always remain engrossed in the love of the Ocean of Love. For a loving soul, only the One Father is their world. They always experience the hand of *shrimat* on their head. Imperishable love makes you loving throughout the cycle.

So, each one of you should check yourself: Am I always experiencing love from the heart? Or, is there any leakage of love in between? Does *Maya* keep causing *leakage*? What is *Maya*'s task? To cause *leakage* and when *leakage* takes place, doubt develops; when doubt

develops, you become distant from the Father. If you are influenced by any soul, it may be any soul. Whether you are influenced by his specialities or any particular virtue, then, instead of experiencing imperishable God's love, a *leakage* takes place.

So, why does leakage take place? It takes place because the love of souls becomes adulterous. If you are immersed in the love of one Father, then there is no possibility of *leakage* at all. Therefore, each one of you should check yourself.....that those who have a *leakage* cannot experience of being constantly loving, being always in the Father's company or having the Father's hand of blessings constantly on their head. This is why the knowledgeable souls are dear to the Father. Which knowledge did they receive? They came to know that all the other souls will deceive; they have deceived in between in the 63 births as well, but the love of God is the love forever. Along with knowledge, it is essential to have a true heart and imperishable love for the Father. The imperishable Father? What is the imperishable Father? Is it the Incorporeal Point of Light Shiva? It has been said in the *murli*, One Shvababa alone is permanent in this world. So, is the Point of Light Shiva permanent in this world? No, the one He enters; He (God) makes him equal to Himself in such a way, He makes him such an ocean of love that in the entire world cycle, those who become affectionate towards the Father experience love from the beginning to the end, even if they are the eight deities number wise.

So, the Father's love is imperishable and along with having the knowledge if love for the Father is even a little less, if the love of a true heart and a clean heart is even a little bit less, you have to definitely work hard sometime or the other. You then have to battle in your *purusharth*. This is why a soul who is in constant remembrance and is always engrossed in love, is the one who makes even a mountain into a mustard seed! What kind of remembrance? Continuous remembrance; there should not be any gap, moreover, is that continuous remembrance of the path of household or of the path of renunciation? What does the path of household mean? What does the path of renunciation mean? All those who remember just the Point of Light are those who remember the renunciation. They cannot experience love forever. This is why, it was said, you have to remain immersed in love constantly. When can you do that? When you experience the Incorporeal One in the corporeal one.

Such a soul will be the one who always makes a mountain into a mustard seed. It sees the big problems too in a small form; it does not make a mountain out of a molehill. (Instead,) it transforms even the mountain-like problems into a small form because in love, the attainments are experienced clearly and where there is love, there is less experience of hard work. If the love or affection is less, you certainly feel hard work. So, today, Bapdada was checking to what extent all the loving children from everywhere are the loving one of the Father with a true heart, are free from effort and are always merged in the Ocean of Love. Knowledge is the seed, but it is essential to give the seed the water of love. Otherwise, the easy fruit, the fruit of attainments and the fruit of experiences is experienced to a lesser extent. So, nowadays, Bapdada wants to see every child as an image of the experience of every attainment.

Second page of the *Avyakt Vani* dated 15<sup>th</sup> November, 2008. Check yourself: Do I have the experience of every power, every attainment and every virtue? If you are an *authority* of experience, then no situation can influence him in any way. With the understanding of knowledge, all the children know, "I am a soul". You know this, you speak

about it, but, do you have the experience of the form of a soul at every moment while walking and moving about? Do you experience every point of knowledge in time or do you forget it? The one who will be an image of experience remains constant and unshakeable in any situation, at any time. He does not come (under the influence of) commotion because as such there are many authorities, but the greatest authority of all is the authority of experience. If we have the authority of experience, then every power, every *point* of knowledge and every virtue will be under our orders. Invoke (the powers), so that the power becomes your helper in one *second*. If you lack the *authority* of experience, you definitely have to work hard.

The one who is experienced is a *master* almighty (master: one who does in practical). If a *master* gives an order and that power doesn't come in use on time, if you have to labour for it and if you have to spend time, then how can you be a *master* almighty? So (check), am I experienced in every *subject*, in every *point* of knowledge and in the power of remembrance. Do you experience that in one *second*, you remember 'my Baba, sweet Baba' and you become lost in that remembrance? Whichever virtue (*dharna*) is necessary at whichever time, are you able to use it at that particular time? Or if you think of it, remember it after the task is completed that will not be called being an image of the *authority* of experience. If the master is powerful, then, is every power and every virtue under your *order*?

So, each one of you check yourself: Do you always remain seated on the throne or the *seat* of the *authority* of experience? To remain *set* on the *seat* of experience means, as soon as you have a thought, it happens. They won't need to work hard, they won't need to spend time over it. By following every *shrimat*, your life will naturally and easily become complete because you were told earlier too: when you have a true heart and a clean heart, Bapdada also becomes present in front of such loving souls, souls who are engrossed in love. So, the one who is 'present' to follow every *shrimat*, then the Father also says: "I too am obediently present in front of you, the masters." When you say, "yes, Master", then the Master is always present (in front of you).

Easy remembrance is indeed the *natural* quality of Brahmin life. So, all those who have either come here for the first time, or those who have become the Father's (children) for a long time (Bapdada asks): has every power and every virtue become your *natural nature*? For example, some or the other *nature* becomes *natural* in each one so that sometimes, whenever some children do something that is not worthy of Brahmin life, what do they say? (They say:) "that wasn't my intention, but that is my *nature*." The weak nature that is created is a sign of body consciousness.

So, did you understand? Along with being a knowledgeable soul, love for the Father from the heart makes everything easy. Love also helps in the Brahmin life and love will never make you feel that remembrance is difficult; it may become difficult to forget. But it cannot be difficult to remember. You indeed have the experience of the love of the bodily beings for 63 births. It becomes difficult to forget someone you love; so, remembrance should become *natural*; it should become your *nature*.

At present, in what form does Bapdada wish to see each of you children? Because the speed of time is showing the games of 'suddenly'. This is why Bapdada wants to see every child as being equal to him. The Father's image should become visible on the face of every child. In the eyes of every child, the elation of spirituality should appear and, on every face,

there should be the smile of all the attainments. In your every activity, there should be the elation of faith. All of you children who have come (here) have faith in the intellect, have you not? If you have faith in the intellect, raise your hands! *Accha*. Congratulations. But what is the sign that is praised of the one who has faith in the intellect? What is said after (saying) a faithful intellect? What else (is there along) with a faithful intellect? The one with a faithful intellect is victorious! The sign of one with faith in the intellect is that that he is victorious. So, what is the sign of those who constantly have faith in the intellect? Constant victory. Not victorious sometimes. They will be constantly victorious. So, now according to the time, as the practical proof of having a faithful intellect, be a constantly victorious soul. There shouldn't be the word 'try' either (like) "I indeed want that..., I do try..., it should certainly happen...", (but instead), the practical proof of constant victory should be visible on your face.

Third page of the *vani* dated 15.11.2008. Bapdada has seen that all the children are certainly *purusharthis* (makers of special effort for the soul), but every now and then instead of making your *purusharth* intense, carelessness makes your *purusharth* loose. Then you also say very many sweet things in front of Bapdada. What do you say? Ask yourself: What do you say? "Baba, it will happen. It certainly has to happen so, we will reach there on time as well." So, due to this carelessness the promise that you have made, "Baba, we are together and we will return together only; and we will walk hand in hand", how will you go together without becoming equal?

Bapdada becomes especially happy about one thing. About what? All the children... both, those who keep walking or those who keep flying are gaining good marks in having love for the Father. In becoming complete and perfect, it is a different case, but you all have love for the Father. You have claimed good marks for love. Now you have to claim marks in becoming equal. The Father's words should be the words of the children. The Father's actions should be the actions of the children. To become equal, simply put one expression in practical. It is indeed easy to say it. That one expression is: "Bapdada is *Karavanhar* (the Enabler)." This one word '*Karavanhar*' makes it easy to become soul conscious as well. I, the soul too, am *karavanhar* for these organs of action and at every step and in every task, the Father is *Karavanhar*, so I am an instrument through these organs of action because an obstacle arises for two words, the first is 'I' and the other is 'mine'. With the word '*karavanhar*', the words 'I' and 'mine' finish. I am an instrument. (If you think:) the Father who has made me an instrument is making me do it, the consciousness of 'I' finishes.

So, did you hear what BapDada wants? One is the love of a true and clean heart. The Father, the Lord of the innocent ones, becomes very easily pleased (with someone) with a true heart. When *Bholanath* is pleased, then *Dharmaraj*, the judge cannot even raise his eyes. What do they say even in *bhakti*? 'If I and you agree, what will the mediator do?' *Dharmaraj* will also say "bye bye" and go away. Who? Who will go away? Arey, if I and you agree, then what will even *Dharmaraj* do and depart? [He will do:] *bye-bye*. He too will say *namaste* and bow down to you children, who are equal to the Father. You are loved in such a way by the Father. With which children is the conversation taking place? (Someone said – with the eight deities) Is the conversation taking place with the eight deities? Is it not taking place with you? Have you shaken your hands off and separated yourself of all the responsibilities? Have the eight deities been declared yet? They have indeed not been declared. Now the board of late has been displayed, the board of too late has indeed not been displayed.



So, you are such loved ones of the Father but just check whether any *leakage* takes place in your love. The *leakage* of your body consciousness or of any speciality of someone else should finish. Become an image of being an experienced one. *Accha*. Who all have come (here) for the first time today? Stand up! OK, half the class is of those who have come for the first time. Very good. Sit down! Nevertheless, Bapdada becomes happy that although the board of 'late' has been put up; what? Has the board of 'late' been displayed? What does it mean? Has the board of 'late' been displayed? The three special souls and along with them the two special souls among the eight deities have certainly been declared. So, the board of late has indeed been displayed, but the board of 'too late' has not yet been put up. Therefore, although you have come late, you have to become an intense *purusharthi* and go ahead. If you make use of every second of the Confluence Age then success is your birthright, but attention please! Not even a second should be wasted. You will have to move along by underlining 'attention'.

You should have such enthusiasm. Those who are the ones to come for the first time [and] have the courage, 'I will definitely go ahead', raise your hands! Show them (those who raised their hands) on TV, (Bapdada) will ask for their accounts. Even then Bapdada has just this pure thought for all of you that although you have come late, you will go ahead and prove yourselves. You will prove yourselves, will you not? All of those who stood up, clap [your hands]. Good. You have the enthusiasm, and continue to move along with that very enthusiasm. Bapdada hears very good spiritual chit-chat of all of the children at *amritvela*. Should Bapdada tell you what the majority of you tell (Bapdada) every day? The majority of you promise just this: from today, this weakness that I have, haven't I? That weakness will never come again in future. You keep the aim (*lakshya*), but you take time in bringing about the aim into characteristics (*lakshan*). You don't do it instantly in one go (*jhaatku*), that is to think and do it instantly. Now, bring about such a fast speed (that) your thinking and doing should both take place at the same. If you think about it today and take a number of days or even a month to put it into practice, then what will be your fate if in that month something happens suddenly?

Bapdada has special love for each and every child. So Bapdada wants just this, all of you become equal to the Father and stay (with the Father), now, you should return (home) with Him and then also come together with the father in the first birth to rule (the kingdom). Do you like this? Raise your hands! Should Bapdada book your *seat*? Should it be booked or will you think about it? Are you going to think about it or should it be booked? Those who feel that it certainly has to be booked, raise your hands. It has to be booked. Wonderful! You have raised the hands like VIPs. It is a wonder! Congratulations.

Fourth page of the *vani* dated 15<sup>th</sup> November, 2008. OK, the *teachers* who have come, raise your hands! What does Bapdada want from the teachers? Do you know? Bapdada wants just this from the teachers, either Bapdada or the *future* should be visible through your features. Ordinary future should not be visible; either the *future* or Bapdada should be visible. Is this possible? Say, is this possible? *Accha*. All those who have come here, write your *result* of this speciality of yours to Bapdada in *Madhuban* after one month, because you are instruments. Those who are instruments also have a responsibility. Your face should never become the one with worry or with waste thinking for one month. For one month your features should remain just as Bapdada wants it to be. "*No problem*", is that alright? Is it '*no problem*' or will there be some problems? Do not allow them to come. Shut the door to the problems. Put on a *double lock*.

Which is the *double lock*? (The double lock is) remembrance and service. The service through the mind is always present. But some say, there is no service at all here. But wherever you stay, you can do the service through the mind anywhere. It isn't, "I never receive a chance". Mostly you say like this, don't you? "I am not given a chance at all. My senior sister didn't give me a chance at all." *Arey*, can anyone stop [you from serving through] your mind? Will anyone stop the mind? You can even stay awake at night and do that. Give *sakaash* (searchlight) by serving through your mind. Invoke souls; those poor ones are very unhappy souls, give them support. So all the teachers, whether they are new or old, all the teachers and also those who have not come here, all of you write your *result* of one month: "no problem". Write for how many days and the reason you had problems. That's all. Do not write in detail, "This happened and that happened." No. Is that alright? It has to be done now. Raise your hands! Good. Very good. They are sitting here too. Those from Madhuban, Gyan Sarovar, Pandav Bhavan and the Hospital, all of you raise your hands. *Accha*. So, will all of you write your *result*? All of you should write it.

The *application* made by the residents of *Madhuban* has reached Bapdada. *Accha*. This time, there are two zones for service - Rajasthan and Indore. It is the turn of these two zones for service. Both zones are indeed doing service well. Which zones were mentioned? The place of kings (*raajaaon ka sthaan*) and Indoor zone, (i.e.) those who live inside. They are not the ones who wander into the outside world so that they may read the newspapers a little, they may see the outside [world in the] *TV* a little. So, you know that, don't you? Both the zones are indeed doing service well, but one thing that BapDada had said is still left to do. How many good heirs have emerged from Rajasthan? Rajasthan is certainly the place of the kings. This is why it is called Rajasthan. So how many future 'holders of the right to the kingdom' (*rajyadhipikari*) have you brought out? How many *rajyadhipikari* have all the centres brought out? Have you noted it down? So, each centre, write about the number of the special souls (you have brought out) who will become the holders of the right to kingdom (*rajyadhipikari*).

You are doing service and thinking of service plans as well, but now, according to the time, one thing is: fulfil (the demands in) the complaint of souls in your own areas. Within the area of the centre and the areas around it, do not make effort to just give them the message, but at least enable them to obtain their inheritance from Bapdada. They should not complain, the Father came and they were deprived of obtaining the inheritance even on being so near. So, now, do this service everywhere soon. In addition, this service should be completed soon.

One *zone* is the instrument, but Bapdada is telling (the children of) all the zones. What is this? Is Rajasthan spread in just Rajasthan or is the place of kings spread in all the zones? Will kings emerge from all the zones or will they emerge only from Rajasthan? (Someone said – from all the zones.) That is why it was said, one *zone* is instrumental, but Bapdada is telling (the children of) all the zones; no area, no village, no colony should be left deprived. At the end, everyone should sing your praise: *Wah!* At least you gave us the Father's introduction. You should now accumulate the account of this noble deed at a fast speed. So, what will Rajasthan do? In how much time will you fulfil (the demands of) this complaint? How much time do you need? Will you think about it? Make a *plan*. Distribute this among yourselves and make this *plan* as soon as possible. And some zones are already doing this and are also achieving success in that. It is good.

Instrument teachers: Bapdada gives special *drishti* to the teachers at *Amritvela* (early morning hours) because the teachers are those who have a right to the Father's throne. However, each one of you knows to what extent you use that *drishti* because Bapdada has special love for the instrument teachers. So, take *drishti* and give *drishti*. *Accha*, many companions have also come. Bapdada has seen your enthusiasm for service. You have the enthusiasm, but now, bring out such souls who can become your hands for service. As for the rest, it is good, and the number (of souls) is also growing. All of those who are standing are from this very *zone*. Raise your hands! You have come as companions. Good.

Those from Indore stand up and wave your hands! Fifth page of the *Avyakt Vani* dated 15.11.2008 - Indore zone is indeed doing *service*, but bring out such companions who can become your helpers and always continue to play a *part* in service with you. Every now and again they become co-operative; they become your companions in service, but now prepare those who can be your companions for all time, so that by becoming your companions they are able to give the message to everyone quickly. As for the rest, Bapdada is happy that they are increasing the number as well, but increase the speed of this method a little more. New souls are also increasing in number; Baba also becomes happy on seeing this, but now, increase your speed even more. Increase the speed of special effort for the self and special effort for service even more. And as for the rest, Bapdada loves each child from both the zones whether they are from Rajasthan or from Indore. Each one is dear to Bapdada more than the other. Just as you have experienced the Father's love, now definitely enable those souls too to experience a little of the Father's love. They should not be left deprived, because you souls are world benefactors. So, now see, such a big world is still left (for service).

Each one should at least become a benefactor for your own *zone*. No one should be left deprived at least in your *zone*. Each *zone* come together and make a *plan*. Do fast service. Create a *season* for service. Enable those deprived souls to receive at least a fraction of the Father's love. Which souls? The deprived souls? What does it mean? (Someone said – the souls who have not received the Father's message.) Are those, who have not received the Father's message, deprived? They became the Father's children and after becoming the Father's children, they became deprived. They are the special souls of the world of Brahmins. Enable those deprived souls to receive at least a fraction of the Father's love. Where did they become deprived? Are they becoming deprived of the basic knowledge? Are they becoming (deprived) or are they not? Many have become deprived. You feel mercy (for them), don't you? They are souls, are they not? Do you feel mercy for those souls? OK, are the 500 crores (5 billion) not souls? They definitely are souls, but they are not the ones who play an *all-round part*.

So make them experience. Do you know how to show mercy? All the brothers and sisters who have come (here), think that it is your duty to make the souls satisfied as much as possible, just as you have become satisfied. Now, set up the *machinery* to accumulate charity (*punya*). Did you understand? How many have stood up? If each one prepares at least two or four (souls), gives them a message, they would then write the news, "so-and-so has shown us the path to (experience) the Father's love." Give this news of service at your centre. Bapdada wants only this; there should be no more complaints. As for the rest, each one of you is better than the other, the best of all.



Bapdada is especially congratulating this *zone* as well. Which *zone*? The Indore *zone*. Congratulations, but now increase the speed a little more. Bapdada indeed hears the cries of people's suffering; when the Father hears the cries of sorrow of the souls, of the children ...the cries of whose sorrow? Tell them, see how much mercy the Father feels for you? You too are kind-hearted souls, aren't you? Are you the kind-hearted children of the kind-hearted Father? The benevolent souls, now hear the sound of the unhappy souls. O world benefactor souls! Now bring benefit to the souls of the world! *Accha*. Very good.

To the double foreigners: Those from abroad, stand up! Those from abroad are also very clever. In every *group*, those from abroad are not *absent* because you play your *part* in every group. Moreover, on seeing your courage, Bapdada and the Brahmin family become happy. Now, Bapdada has changed your name and given you what name? Double *purusharthis*. So, all of you are making *double* that is, intense *purusharth*, are you not? Those who think that they are making intense *purusharth*, raise your hands! Wave your hands! *Accha*, such ones are in majority. Congratulations. Congratulations for your intense *purusharth*.

Now you are indeed intense *purusharthis*, but now also play the *part* of being intense servers because, together with *purusharth* for the self, you also have to now make the *purusharth* for intense service because the *chance* to serve is **now**. In the future, even if you want to, you won't get a *chance* to serve. Why? Now it is a peaceful time. In future, it will be a time of restlessness, of fighting. So, in future, only the *chance* of service through the mind will be left. You will not be able to do service through speech or the service of running here and there. This is why you have a chance to serve through relations and contacts and the service through words at this time. Do *double* or *triple* service as much as possible. Along with those from abroad, Bapdada is also telling to (those from) Bharat. Each one of you have to give your *record* for the self and for service. Check yourself, serve yourself as much as possible. Do you have attention towards service? All the rest is good.

Now those from abroad have come into their eternal and original *sanskars* quite a lot. You have now become habituated to the Brahmin *culture*, of the *sanskars* as well as the physical *culture* (of Brahmins). So, congratulations. *Accha*. Now, in one second, can you become the master of your mind and intellect and make your mind and intellect concentrate in the Supreme Abode? Now, for one *minute*, Bapdada wants to see you all concentrate and become residents of the Supreme Abode. Bapdada made them to perform the *drill*. Such *practice* will be very useful at times. What kind of *practice*? When you are very busy in service, when you are very busy in any work; spare time for even a second and *practice* concentration.

Sixth *page* of the *vani* dated 15.11.2008. Delicate time is now coming closer, therefore, the *practice* of concentration is very essential. Do not become loose in this; otherwise anything will happen in one *second*. This is why Bapdada is giving you a signal in advance. *Accha*. To all the intense *purusharthis* souls from everywhere, to the children of the Comforter of Hearts who are loving to the Father with a true heart forever, to the children who fly in the flying stage constantly ahead of all, by themselves and in service, to the children who always follow every *shrimat* from *Amritvela* till night-time in their life and who are equal to the Father, accept Bapdada's love and remembrance and blessings from the heart. Together with that, while merging all the children from this land and abroad in his heart, Bapdada's *namaste*.

Speaking to the *Dadis*: It is good. All three together, making yourselves companions, continue to move along because a companion is certainly needed, isn't it? Such companions are certainly needed. *Dadis* gave remembrance to *Uncle* and *Auntie*. They remember with a true heart. Multimillion-fold love and remembrance from Bapdada with a true heart. They are good instruments and they have been instruments till the end and will remain that in the future as well.

To Dadi Shantamani: Bapdada considers you to be a child (daughter) who holds the authority to receive the Father's help when you show courage. She shows good courage; she narrates the *Murli*. Bapdada hears that.

To *ParDadi* (paternal great grandmother): *Wah!* She remains seated on Bapdada's heart-throne. She is hearing. She is good in hearing. On seeing you, the Father's face becomes visible by your face. The Father's powers and virtues are visible in your life. Did you understand? Very good. You are the jewel of the beginning. And both are the jewels of the beginning. Who? Dadi Shantamani and *Pardadi*. Your face also does service. The faces of both of you does service. Very good. Om Shanti.