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**at I.P (Gorakhpur, Godavari Khani, Madras Party).**  
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Today is the *Avyakat Vani* class of 2<sup>nd</sup> February 2004. The heading given is: ‘remain in the self-esteem of being the ancestors and the worship worthy, give sustenance to every soul of the world. Give blessings and receive blessings.’ Who said it and to whom was it said? Ancestor [*Purvaj*], what does “ancestor” mean? Today, (*Baap-Dada*) is looking at the best children from all the four directions. If they are ancestors then definitely they will be the best souls, won’t they? [The Hindi word *Purvaj*]---‘*Purva*’ means first and ‘*Ja*’ means those who take birth. When the new world was created, the ones who took birth first, they are definitely the *Purvaj* [the ancestors]. So to those best children, who are the children from all the four directions; there are four directions and the four directions have four corners; nonetheless, in the sky and the nether world (*paatal*) there are no souls. It is about this very world. So those souls who are considered as the ancestors in the religions of the world, and those who are from all the four directions; not from just one direction, from all the four directions, he is seeing such children. Not just children but he is looking at the righteous children. Every child is an ancestor as well as worship worthy. On what basis do they become worship worthy? They become worship worthy on the basis of purity.

So those ancestors, who are worship-worthy.... that is why all of you are the roots and also the trunk of this genealogical [*Kalpa*] tree. The ones who will be the ancestor souls of the world, will they be the seed souls or the root form souls of support [*Aadhar murt*]? What is there first? The seed. But that seed is there in the principal root as well as in the trunk and the seed also works in the origin of the branches that come out from the trunk. That is why it was said that you are the roots and also the trunk of the *kalpa* tree. The trunk is automatically connected with all the branches and twigs and the leaves of the tree, whether they are the leaves that make the branches or they are the branches of the by-plot religions. Whichever leaves emerge in them first, these ancestor souls have a special connection with those leaves. So do you all consider yourself as the righteous souls and the ancestors of the whole tree? What is meant by ‘all’? Was it said for all those who were sitting in the hall at Mt.Abu? All of them cannot be (the ancestors), because the ancestor souls are worshipped in all the religions, whether they are worshipped in the form of the *Ashta-Dev* [*the eight deities*] or as the *Nav-grah* [*the nine planets*], whether they are believed to be *Farishtas* [*angels*] in the other religions. So, they are very few in number, they are not many. So do you all consider yourself to be the righteous souls who are the ancestors of the whole tree? It is but natural that those who will be the ancestors of the different religions, those who will be the ancestors in reality and practically, will understand. Not everyone can understand.

Just as Baba is called the Great-Great Grand Father. What? All the religious fathers are only great, they are considered as great but the Father of those religious fathers, who is called the Great-Great Grand Father...; so just like Baba is called the Great-Great Grand Father, as his companions, you are master great grand fathers as well. Whose companions? Baba’s companions...the ancestors...just like Baba is the seed of the entire creation, similarly, the souls from all the four directions who have been selected by Baba and are the ancestors of all the religions of the world, are the companions of Baba. What? What was said? They are the companions of Baba. You are ‘Master Great-Great Grandfathers’. What?

The nine gems [*Nav ratan*] are praised, aren’t they? Those are the nine gems but the eight deities [*Ashta Dev*] are praised as well. Among the eight deities, are all [just] deities or is there someone who plays the role of *Paramatma* (the supreme soul) as well? [Someone said something] They will be the eight deities. Here the example has been given, just as Baba is called the Great-Great Grand Father; Baba’s example was given, with whom? With whom? Those who are going to become ‘master<sup>1</sup> Great\*’ (they become great practically). The great grandfathers who are connected with their religion; it was said for them.

The ancestor souls have so much self esteem! So do you remain in that intoxication? With the souls of the whole world, they may be the souls of any religion, but in the form of the trunk you are the ancestors, the forms of support [*Aadhar Murt*] of all the souls and you are the ancestors of

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<sup>1</sup> Master: here, it means the one who does it in practical. The Father does not have his own organs to do it in practical and the children do it in practical.

all the souls; hence being the ancestors you are worship-worthy as well. Every soul gets *sakash* [light-might] from their ancestors automatically because they have love for them. Even today, in the Indian tradition when there is *Kanagate*<sup>2</sup>, the ancestors are especially invoked; the ancestors are worshipped. That is a reminder of this time. Whatever rites they perform, the nine planets are worshipped systematically. Will the worship be of the heads of the other religions or of the *Suryavanshi* [the sun dynasty] and *Chandravanshi* [the moon dynasty] belonging to the Ancient Deity Religion [*Devi Devtaa Sanatan Dharm*]? Who will be worshipped? Only those who belong to the *Devi-Devtaa Sanatan Dharm* are worshipped. Which ancestors are being spoken about? There are nine groups in the garland. There are nine groups with 12 in each group belonging to the nine religions. Among them how many are from the sun dynasty and how many from the moon dynasty? How many are there in total in the *Rudramala*? There are 12 *Suryavanshis* and 12 *Chandravanshis* and the rest are connected to the other religions, the Islam, Buddhism, Christianity, and so on. So in total, the garland of 108 that is made, in that, the ancestors will belong to which group? Will they be from among the first two? Where does the moon come from? Where does the moon get its light? It gets it from the Sun. The moon doesn't give light directly.

It is written in the *Gita* as well 'when I narrated knowledge, who was the one, to whom I first narrated knowledge? I narrated it to the Sun', so then the first group is the group of the sun dynasty, isn't it? So they are everybody's ancestors and even among them there are 8 special souls who are going to especially attain the position of deity. They are the beginning. They are the ancestors and these souls were also there in the beginning of the *Yagya*, for whom it has been said in the previous *Avyakt Vani*; what has been said? It was told to *Kumarka Dadi*: "the *Adi Ratans* [the gems of the beginning] have decorated you." It means, who are the ones who decorate the *Didi* and the *Dadis* too? They are those *Adi Ratan*. Call them, *Adi Ratan*, *Adi Dev*, souls of the beginning or call them the ancestors.

That is why being the ancestors you are worship-worthy as well. Every soul gets *sakash* [light-might] automatically through the ancestors. If you just see the picture of the *Kalpa* Tree, even the last leaf keeps getting the *sakash* through the trunk, through the roots. What? All the religions are connected with the trunk, aren't they? In addition, all the religions have a connection with the roots.

What is the task of an ancestor? The task of the ancestors is to give sustenance to everybody. What? To give sustenance to their center, to give sustenance to their zone, to give sustenance to their special religion is not their aim. The Father Shiv is a world benefactor, then how should be the direct children of the world benefactor Father too? They should be world benefactors. So to give sustenance to all is the task of the ancestors. Look in the *lokik* world as well, the sustenance is given through the ancestors themselves, may it be the sustenance through physical power, filling the power through physical food [or] through education. All the souls are sustained by you ancestor souls through the powers derived from the Father. What was said? From whom do the ancestor souls receive the direct sustenance? They receive it directly from the Father, while the others will be receiving it from *Didi*, *Dadi* and *Dadas* as well. But those who are the ancestor souls, those who are the beginning, those who are the direct children of *Adi Dev*, who are called as the *Ishta Dev* [the favoured deities], their sustenance is done through the Father. So the powers that they have received from the Father, they have to give the sustenance through those powers. They have to do it. They have not done it yet. They have to do it now, the time is about to come.

According to the present time, there is a need to give sustenance to all the souls through the powers. Why was it said 'according to the present time'? Does "to all the souls" mean to 5 billion souls? It is not about the 5 billion souls. In which world do we Brahmins live? Do we live in the world of the 5 billion or is there a small world of us Brahmins in this big world? We took a new birth, didn't we? So our connections with the old world broke. (The world of) those who are becoming the children of Father Brahma, the world of Brahmins; just that is our world. We children have a connection in this world on the basis of the relationship with the Father; we have no connection with anybody else. What does 'in the present time' mean? In the world of the Brahmins, in the task of the shooting which is going on, the rehearsal that is going which is 'the present time'? Which period is going on? The period of the Confluence Age is indeed going on, but the shooting of which age is going on in the Confluence Age? The shooting of the Iron Age,

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<sup>2</sup> Kanagate: a particular planetary position during which period, religious ceremonies are performed daily in honour of the deceased ancestors

and also in the Iron Age, the shooting of the end is going on. So the shooting of the end will definitely be degraded [*tamsi*]. There will be the arrival of the degraded souls. Those souls coming now in the *yagya* would be so degraded, that they don't even have the power to do the special effort for the soul [*purusharth*] on their own. So according to the present time, all the souls need sustenance through the powers. Those souls can take the sustenance through the power that you have accumulated.

Do you know that now-a-days the wave of restlessness (*ashanti*) and sorrow is prevailing within the souls? They are somehow staying alive in this wave. It is as if someone wants to die, but in-spite of wanting to die he cannot die. So, it was said: you know that now-a-days the wave of restlessness and sorrow is prevailing in the souls. There are the waves of restlessness as well; the vibrations are spread around in the world. So you, the ancestor and worship-worthy souls, do you feel compassion for your dynasty? Whose children are (the souls of) the whole world? Are they the offspring of the *Chandravanshi*, are they the offspring of the Islam dynasty, of the Buddhists, of the Christians, or of the Sikh or of the *Arya Samaj*, whose children are they, i.e. (the souls of) the whole world? They are the children of the Father. The Father is the Sun of knowledge, isn't He? So the one who is the Sun of knowledge Father, and those who are the direct children of that Father, those who are the companions of so many births; it may be the *Suryavanshi* group, or that may be the group of some other dynasty, they will be the companion souls of many births, will they not? So the souls who are the companions of many births, the (souls of the) entire world are their descendants. What? The (souls of the) entire world became the descendants of the *Suryavanshis*. So do you feel compassion for your descendants [*vanshavali*]? Who? Who are being spoken to? Whosoever are the *Ashtdev*, whosoever are the souls of the beginning, those who were the ones to give sustenance to the *Didi-Dadis*, who were the ones to decorate them in the beginning; now they have come again after taking rebirth. So are you feeling compassion for your dynasty [*vanshavali*]? Are they the *vanshavali* of the outside world or are they the *vanshavali* of the world of Brahmins? In the Brahmin world itself there are very sorrowful souls, very disturbed souls who are spreading the vibrations of sorrow and restlessness. They are rather drowned in the wave of sorrow and restlessness.

For example, when there is a special atmosphere of (*ashanti*) restlessness; the police or the military forces are especially alerted. That is the physical military, and you? You are the very big commanders of the spiritual military. So it was said....the example of the worldly military or the worldly physical police was given and explained that when there is a period of emergency, then they are made alert. Similarly, who is Bapdada making alert? Those who are the *Adi Ratans* of the beginning, he is making them alert. Just as the police or military becomes alert, similarly in such an atmosphere of today, do you ancestors consider yourself (to be) the instruments for special service? Which special service has been mentioned now? He has been saying this for so many years. Which special service is that? [Someone said: service through the mind]. Anyhow, the service of speech has been going on, the service of running about has been going on, i.e. the *karmana seva* (physical service), just as in *Madhuban* many people do the arrangement of serving food and drink. Of course that too is service, but a special service has been mentioned. The more subtle the service, the more powerful it will be.

So the mind is subtle. What? The mind is very subtle. Just as an atom is very subtle and from it the atom bomb is made. It brings a change in the whole world. Similarly, this mind is called the 11<sup>th</sup> organ and it is the one which controls all the physical organs. The *mansa seva* [service] through the mind can only be possible or it can be possible through the ones who have controlled the mind through practice. For example, in the *lokik* world, the eldest children of a father obtain more power of purity; they are more powerful. Well, that is the physical fact about the world, (the fact) that the eldest children are given the right to the kingdom, but from where does this tradition start? Here, in the Confluence Age. When God the Father comes, then right from the beginning, those *Adi Ratans* have obtained the gift to attain the powers; their very foundation is laid in such a way. Although those souls might have taken rebirth and come in the *yagya*, they become the instrument to do special service in the form of *mansa seva* [service through the mind].

So it was asked, "Do you consider yourself (to be) the instruments?" You are the instruments for the souls of the entire world. What? You are not the instruments for one particular religion. What? You are the instruments for all the souls of all the religions of the world, but how is that? Prajapita, who is called the world Father (*vishwa pita*) can be called the instrument for all the

religions. So when he is the instrument, then won't his companions become the instruments? The role of the Father is to give the inheritance to his children. The religious fathers who come from above, establish only the religions, but they do not establish the kingships, they do not establish the kingdoms; but the Supreme Soul Father comes and through the one in whom He comes, He establishes the *Raj Dhani* (kingdom) of heaven and then departs. So the one through whom He establishes the kingdom of heaven, in him the *sanskar* of establishing the kingdom appears, or does it not appear? It appears. So as in Prajapita, or rather the world father, the *sanskars* of establishing the kingdom appear, so those *sanskars* will definitely be assimilated in all his companions and associates as well because there are certain special groups; there are also few stars in the sky, whatever may be the time in 24 hours, they are always together, what? You must have seen the *Sapt Rishi* (seven sages/'The Great Dipper' constellation). They keep rotating around the pole star (*Dhruv tara*). That is why it has been said, "you are the instruments for all the souls of the world; just as the Father is the instrument; similarly you too are the instruments to give the inheritance of happiness and peace to all the souls of the world. Do you have this awareness?"

How would all these souls become the instruments? Arey! This has been said in the *avyakt vani*, hasn't it? "When even one powerful group becomes ready, they will pull one another and thus the gathering of the garland of 108 beads will unite." It is just that the thread should be of a single opinion. What? When the garland is prepared, in that, two threads are taken together in which the beads are threaded. One is the thread of knowledge and the other is the thread of love. On the basis of these two threads the garland is prepared. The indication was given for the first group that the thread of a single opinion has been prepared in it, only a little bit is lacking, that is why the revelation is stopped. There should be a thread of one opinion and a gathering of mutual love.

So you are the instruments for the souls of the world. The souls of the entire world need your *Sakash* today. What? Why? If the entire world...; the talk might have been going on about which world? The talk of the world of Brahmins might have been going on. In the world of Brahmins too, there are certain souls who are in the basic knowledge, they don't have even the introduction of the special Bapdada, and there are some special souls of the advance party who have already received the introduction of the special part of the special Bapdada. Therefore, all the souls of the world today need your *Sakash*. *Sakash* means? The *sakash* (light might) of your vibration, the *sakash* of your vision (*drishti*).

So do you experience yourself as the ancestor souls of this unlimited world? What? Which type of unlimited world? Such an unlimited world which is connected with the Father, who has come. Do you remember the world service or do you only remember the service of your own centers? If they are the direct children of the world Father then their intellect should not be bound by limitations. If the intellect is bound by limitations then they cannot come in the list of the *Adi Ratans*.

Today the souls are calling you, the ancestor deity souls. The *vanis* in this year are being specially narrated for whom? For the *Adi Ratans*, for the eight\* deities. Just pick up any *Vani* and check, read the entire *Avyakt Vani* carefully; you will surely find these indications in it. So the whole world is calling you ancestor deity souls. The whole world means? Does the world of the 5 billion people have the introduction so that they are calling? (No) they don't have the introduction at all. Alright, in the world of Brahmins too, those who are in the basic, do they have the introduction? No they don't have it. It means that there are some special souls of the advance party, there are certain special souls of the third world, who are in great need of the *sakash* of you ancestor deity souls.

Why? What is this? The *Jagatpita* and *Jagadamba* who are the parents of this world, they have been left out and they are in need of the eight deities, is it so? Even the Father cannot do anything without the co-operation of the Mother, but one thing is there, that the elder children of the parents think: it is our duty to look after the special souls in the family or the ordinary souls or the weak souls; they can take the responsibility of giving them special sustenance. For example, when the mother falls ill in a family, then don't the responsible children take the responsibility of the family? They do, don't they? In 1965, Om Radhe Mamma's condition was very miserable, she was admitted in hospital, Baba was very old at that time, so didn't the responsible children take the responsibility? They did, didn't they? Similarly, it was said for the advance party that, "today the souls are calling you ancestor-deity souls."

Everyone is calling their own separate deities. What was said? What does it mean? Every soul from among the Brahmin souls of the unlimited world is calling their own separate deities. Of their own? It means that, groups have been formed in the advance party too. The pots (gathering) of the different religions have been formed, and even within those gatherings the best of the best souls have been selected by the Father. Are you not able to understand? This line proves that the Father has selected those souls. The (Brahmin) souls are calling their own separate deities as well. Why was it said 'their own'? It was said because those who are the eight deities, the ninth one is of course the Father, call him the ninth or the first, so those eight...; because... is the Father playing the part of *Karanhar* [the doer] or is He playing the part of *Karavanhar* [the enabler] at present? Till when did He play the part of *Karanhar*? [Someone said 1969]. The part of *Karanhar* was played till 1969, and whatever part is going on after that is not of *Karanhar*, what [part] is going on? The part of *Karavanhar* is going on. So the special hands through whom *Bapdada* has to have His work done; it was said for them that, "everyone is calling their own separate deities." How? Come! Forgive us! Have mercy on us! In that case, do you hear the voices of the devotees? Do you hear or not? They may belong to any religion. Do you consider yourself as the ancestor of all the souls while meeting them?

Although they call their own favorite deities, but whosoever you meet, do you consider yourself as the ancestor while meeting them? Do you experience that they are also the branches and sub branches of we, the ancestors? They may belong to any religion, they may belong to any special group; you don't get the feeling of partiality towards them, do you? [*Bapdada*] asked. They are the branches and sub branches of the ancestors, does this feeling come? You are the ancestors who give *sakash* to them as well. "To them as well"! Why was 'as well' used?

When they are the eight deities, then there must be some speciality in them, mustn't there? Or will they be alike? They will have some number, won't they? So as the religions are number wise, the religious fathers are number wise, similarly, the *Adi Ratan*, the *Isht Dev* are connected to special religions too. Those special souls have been chosen from those special religions by the one who plays the role of the Supreme soul; but there is no feeling of partiality in them. Why? Because it is the group of those souls, that whichever religion will be established by any of the religious fathers; after the establishment of the religion, say after 200–400 years, when the population of that religion increases to lakhs (hundred thousands), then the group goes and accomplishes the task of establishing the kingdom of those souls (of other religion). So the souls of that particular religion obtain the inheritance of kingship through this group who are souls equaling the Father, now did you understand?

How many souls will be there equal to the Father? Eight are the best souls, but there will be eleven. Not more than eleven will be equal to the Father. What? Until now we all had been listening, what type of special effort for the soul has to be done? The special effort for the soul has to be done to become equal to the Father. What was everyone thinking? That we will become equal to the Father, but actually what is the maximum number of those who can become equal to the father? The maximum number of those who can become equal to the Father is... only 11 such souls will emerge who will become equal to the Father, and the rest will all be the ones who show partiality. What? They will have favoritism towards their own religion. The Father and his companions will not have the feeling of partiality in them. That's why it was said, "Do you hear the voice of the devotees?"

They are the (*tal-taliyan*) the branches and twigs of we ancestor souls. You ancestors are the ones who give *sakash* to them as well, emerge the picture of the *kalpa* tree in front of you. What should you see in that? Look at yourself in it, where your place is? In the whole *Kalpa* tree, where is the place of you *Adi ratan*, the *Ishta Dev*? You are there also in the roots. When the Father is an all-round actor, then also the companions will be the all-round actors or will they emerge somewhere in the middle? They will be the all-round actors. So you are also in the roots, let it be the beginning of any root, from whom will it begin? It will begin from you.

You are also in the trunk. What? The branches of the different religions which come out, you are there within them as well. Simultaneously, look, also in the Supreme Abode (*Paramdham*), the place of you ancestor souls is with and near the Father. Which place was mentioned? The Supreme Abode was mentioned. Where will that Supreme Abode be, where, there will be place with and near the Father according to the special efforts for the soul number wise? Where will that

Supreme Abode be? In this world itself, some such gathering of Brahmins will be formed, which will be such a strong fort like gathering, in which except the *Pandavas*, no impure soul can step in. It will be bound by such vibrations. So emerge the picture of the *kalpa* tree in front of you and see yourself in it, where your place is.

You are in the roots as well as in the trunk and also see in the Supreme Abode; the place of you ancestor souls is with the Father and near the Father. You know this, don't you? Is the place of the religious fathers near the Father or with the Father or is it away? The picture of the Supreme Abode that has been shown, the point souls that have been shown; it is not about those point souls; actually it is about the souls who become stable in the point form stage. The souls who become stable in the seed form stage are depicted in the picture as sitting near the Father. So when you meet any soul with the same intoxication, then the soul of every religion looks at you with the view that, "they are ours, they are our own". Whatever may be the expanse of the tree that is below the religious fathers; that entire tree with its expanse looks upon you with that view. If you meet them with the intoxication of (being) an ancestor, with the awareness (*smriti*) of being an ancestor, through that vibration, through that vision, then they too develop the feeling of closeness. When do they feel so? When you practically fix [yourself] in the stage of an ancestor and meet those souls because ...second page of the *Avyakt Vani* of 2<sup>nd</sup> Feb 2004... you are the ancestors of all, you belong to everybody, you don't belong to any particular religion. If you do service with such awareness, then every soul will experience that these are our ancestors or *Ishtadev*, whom we have found once again. They will experience that.

Then (you are) worship-worthy too; look how great is your worship. No other religious soul or great soul is worshipped so systematically like you deities are worshiped. No one is worshiped as systematically as you are. No doubt they become worship-worthy, but they are not worshipped as systematically as you are. And see how systematically they sing in praise of you! They do *aarti* (ceremonial worship with lighted lamps). Only you ancestors become such worship-worthy ones. Do you consider yourself so? Do you have such intoxication? Do you have the intoxication? Those who think that they are the ancestor souls, and have the intoxication, have the awareness, raise your hands. Many might have raised their hands in that big hall at *Mt.Abu*.

Do you have that awareness, that intoxication? Good. If the intoxication is there, the awareness is there, you raised your hands for that. Alright, very well. Now a second question arises too. Which one? Does such awareness, such intoxication remain all the time? For whom will it remain forever? Or mostly for whom will it remain? The one who is a roadside beggar will have the intoxication of his beggary (*bhikmangepana*), and the one who is the child of a king, will have the intoxication of his prince-hood. It will be there only when it will be in practical and if it is not in practical, then will it be there? It will not be there. That is why it was asked; "The second question is, does it remain forever, and does that remembrance remain stable all the time?"

*Bapdada* wants to see all the children imperishable in all the attainments. What? All the children from all the four directions who are in front of Baba, how does he want to see them? In every kind of attainment, whether it is the attainment of the virtues, the attainment of the powers, the attainment of the treasure of knowledge, what does He want to see in all the kinds of attainment? He wants to see them (become) imperishable; hence, it is proved that those children about whom Baba is talking, now they are not set in the imperishable stage either. They are not fully set on their seat now. He wants to see them imperishable, not sometimes. Why? They reply very cleverly. What do they say? We do remain in the imperishable intoxication of every attainment.

Alright, they remain; then they say it in a low tone, 'sometimes it happens a little'. See, the Father is imperishable and you souls are imperishable too, aren't you? What does this mean? Does it mean that only the Father and those children of the Father who have been chosen from all the four directions are imperishable? Aren't the 5 billion souls imperishable? All the five billion souls are imperishable, then why was this said here? See, the Father is imperishable as well as you souls are imperishable, what does this mean? Yes, of course there are five billion souls but all the children do not remain forever on the stage like world. The children who remain forever will be that family, the unit which is established first, which plays the foremost role in the establishment of the new world. In fact when the Father comes, He comes along with the three deities. He comes, does He not? Out of those three deities, one is as if he is not there at all. Who? *Vishnu*. Which two remain? *Brahma* and *Shankar*. Then, they are like the mother and the father. What are the souls of Ram and Krishna? They are the hero and the heroine actors, the mother and the father. But is a

family made with just the mother and the father? Is it made? The family is not made only with the mother and the father. When children are born, what is it called? A family. So it is about those children who become the first children of the mother and the Father.

It was said, “The Father is imperishable as well as you souls are imperishable.” It means that this family of 8, the family of the eight deities; just as the Father plays an imperishable role, an all-round part on this stage like world, similarly, these souls are also the ones who play an all round part. Your attainments are imperishable too; the knowledge through the imperishable one is also imperishable. What? Through whom is the imperishable knowledge (received)? The imperishable knowledge is received directly from the Father. No *Didi*, *Dadi* or *Dadas*\* can teach the knowledge to them. In that case, what type of *dharana* (inculcations) you should have as well? Your *dharana* should be imperishable or should it be broken at intervals? It should be imperishable. Now, *Bapdada* wants to see all the children always busy in the unlimited service, according to the circumstances of time. What? What does ‘always’ mean? Whether they are sleeping or awake, what should be the inclination? They should be involved in the service of the world. [*Bapdada*] wants to see [them] always busy in service because, by being busy in service they are protected from various kinds of commotion. Now in the end, the part of *Mahakali* is about to come in front. If they are *Mahakaal* and *Mahakali*, then will they first become *Mahakaal* and *Mahakali* for the outside world, or will they reform the house first or will they reform others? From where will the cleaning start first? *Lakshmi* will certainly come afterwards. But from where does the cleaning start? It starts from the household itself, doesn’t it? So, the ferocious form of *Maya* has to come forth as well. It is said that *Ravan* has ten heads. Out of the ten, five heads are of *Maya*: lust, anger, greed, attachment and ego and the [remaining] five heads are of Nature. So now the end time is about to come in which, Nature is going to take a ferocious form as well, rather we can say, she is not going to take a ferocious form, but she has already taken a ferocious form, it is just that she has to be revealed practically.

It was said...the method to be safe from the tumult of Nature and *Maya* was explained. What should you do? Remain always busy in service. But whenever you do service, you make a plan and come in practical according to the plan too and gain success as well; but *Bapdada* wants you to do all the three services together every time. Which are the three services?

Through the mind, through the thoughts (*Sankalps*), through the pure vibrations, give light and might [*sakash*] to the other souls through good feelings and good wishes. This is the service of the mind and along with that, when you come in contact or relation with those souls, then do service to them through speech. So there should be (service through) the mind as well as speech. And actions, that is, when you come in contact, when you come in relationship, the service of those souls should be done at that time too.

How is a relationship formed? Is a relationship formed only through the mind? Relationships are in the corporeal, they are formed through the corporeal organs. So it was said, “The service should go on with the actions i.e. even while someone comes in relationship and contact.” There should be the intention (*bhaav*) of doing service and the spirit (*bhaavana*) to do service. In the present time, there is a bigger percentage of the service through speech. What was said? He has been talking about the service through the mind for a long time and what result did he give even now?

Up until now too, the eight deities for whom the *vani* is being narrated, their condition was said to be like this. Like what? Which service do they do more? The percentage of service through speech is more. There is [service through] the mind, it is not so that there is no [service through] the mind, but the percentage of [service through] speech is more. So if all the three kinds of service are done together then success will be achieved in service and the success achieved will be more (in percentage). When all the three services, i.e. through the mind, through speech as well as through actions are done together, then the result comes very fast. The result is good as well as more (in percentage).

*Bapdada* heard the news that even in this group [people] from many different sections have come. What was said? About which group is the talk going on? It is going on about the *Adi Ratans* and out of them too... what was said? They all do belong to the *Suryavansh* (the sun dynasty), but still, from where have they come? They have come from different categories (sections). It means that in those *Suryavanshis*, the best souls have been selected who are the special souls selected from all the religions. They are not the powerful souls selected from every religion. What? But they

are the ones who play the best part. From where have those souls been chosen? Arey? How many beads does every group contain? There are 12 beads. In addition, how many groups of religions are there? There are nine to ten groups, aren't there? Those who belong to the atheists (*naastik*) group (category) will not come in the royal category, but they will come under the category of the subjects, won't they? Won't they come in the Golden and the Silver Ages? Will they not come? They will not come in the royal category but they will certainly come in the category of the subjects. Therefore, the people of different sections have come in this group too. That means, the best souls from all the religions of the world have been selected into this group. And they are making good plans for service— they are doing well. But by doing all the three services together, the speed of service will increase even more.

All the children who have come from all the four sides have reached here. What was said? Have the 5 billion [children] reached? Have the 330 million reached? Alright, has the 20 million population of the Golden Age reached here? Alright, have the 900 thousand reached? Then for whom was it said 'all'? All the children from all the four directions have reached here. It means that the best children have been selected from every direction, and they have reached the Father. Seeing this, *Bapdada* feels very happy too. Seeing what? That the children have been selected from all the four directions and have reached the Father, *Bapdada* feels happy seeing this. The new children reach with great enthusiasm. What? That means, how are the children in that group? Are they new or are they old? Last time the *sandeshi* (trance messenger) had gone (to receive) the trance message, what news did she give? That in the garland which was shown, there was no one from among the old ones. Which children were there? The *Didi-Dadis* did not recognize the children who were there.

That is why it was said, the new children have reached with great enthusiasm. Whereas, about the condition of the rest of the Brahmin world, it was told that they were engulfed in the vibration of restlessness and sorrow. But the wave of enthusiasm was seen in these children. Now *Bapdada* wants to see all the children in a form free from obstacles. What was said? Of course, they are the best souls selected from all the religions; the ones who are the deity souls, whose very *sanskars* are of a deity soul, will they be the ones who give happiness to the others for many births or will they be the ones who wish to receive happiness from the others? They will be the ones who give happiness. Their very *sanskars* will be of giving, they will be *Devatas* [givers/deities]. They should not be the ones who wish to take. So further it was said, in what form does he want to see the children? He wants to see them in a form forever free from obstacles. Why? When they are the best souls, then no obstacles should come on their way at all. Should they come? Then why was it said so? It was said so because no matter how best even those souls might have been, but everybody is coloured by the company in the world. Although it has been said that there are some souls who remain happy even up to 82- 83 births, only in the last 2 or 3 births they face sorrow; so obviously they fall down, don't they? When do they fall down? Can it be possible without being coloured by the company? Everybody is coloured by the company. *Maya* is not going to leave anybody in this world.

So here, it has been proved that, those *Adi Ratan*, those eight deities are the best souls pulled (selected) from the different religions. They are the best souls selected from the different religions in this last birth. So this means that in their last birth, they do go and fall in other religions, don't they? Or, do they not fall? They do fall and when they fall, then in whosever connection and association they might have lived; will those souls leave them so quickly? Just as somebody says: *Maya* is always after us, she doesn't leave us! So, doesn't *Maya* leave or are there certain souls who in the form of *Maya* again and again create obstacles in the intellect and don't allow [us] to remember the Father? What is the reality? There are some or the other special souls of other religions, of opposite nature and *sanskars*, who create obstacles in the journey of our remembrance. Who has created or made accounts with them? Who made them? We ourselves have made it, haven't we? So those souls, with whom we have made our accounts, even if they are from among the eight deities, they don't leave us easily and they become the form of obstacles. Whether they become the form of obstacles through the subtle body or whether they become the form of obstacles through the physical body, they will definitely create obstacles. So it cannot be said, that the obstacles should not come. Let the obstacles come, but through the remembrance of the Father we should drive them away. *Om shanti*.