

**Audio Cassette No.87.**  
**At Kampil.**  
**Clarification of A.V dated.18.01.93 (for bks)**

This is an avyakt vani (Brahma Baba's murli after 69) 18.01.93. The *heading* given is: The basis of revelation is a strong promise. Today the Capable Father (*Samarth Baap*) is meeting His capable children. What kind of children and what kind of a Father? The Capable Father and the capable children (*samarth bacche*). Which ones are the incapable fathers and the incapable children? An incapable father is the one who takes up the contract of bringing benefit to the world and perishes even before fulfilling the contract. All the religious fathers did take up the contract: what will we make the world into? We will make the world into a new world. And then what was the result in the end? They perished and they brought the downfall of their generation as well. Abraham, Buddha, Christ, Guru Nanak, whoever came met the same fate. They were coloured by the company and their *followers*, their children were also ruined [as per the proverb] 'those followers, whose gurus are blind, are ruined<sup>1</sup>'. So, they weren't capable. Then who will be called capable? Whoever has come with whatever *aim* and objective on this world stage, he should achieve his *aim* and objective.

So, why does the Capable Father, the Point of light Supreme Soul Shiva come to this world? To transform hell into heaven, to purify the sinful. In this challenging task, He doesn't feel afraid that He will become sinful by coming in the company of the sinful ones, [that] He will become sinful by coming in the sinful world. He can never become sinful. Who will have fear? The one who is incapable will fear: what if I am affected? But the one who is capable can't have any kind of fear. So, when the Father is such, how will the Father's children also be? The capable children of the Capable Father, the world beneficial children of the World Beneficial Father. [They are] not such children, who [think] that even God can't bring benefit to these people. It means that the children are not the ones who bring benefit to the world. When we have found the *Master Almighty* Father, then how will the children of the *Master Almighty* also be? They will be *Master Almighty* children. So, which day is it today? The *smriti divas* (the day of remembrance). How many years have passed celebrating this '*smriti divas*'? (Someone said: 24 years.) So, it was said that He is meeting with the capable children. He is not meeting with the incapable children.

The Capable Father has [granted] the treasure of all the memories, meaning the treasure of all the powers to every child as a birthright (*janma siddh adhikaar*) as soon as they were born as a Brahmin. All the memories? Which topics are included in all the memories of the soul? The *record* of many births that is recorded within the soul ... where all those memories should come? They should come in the soul, shouldn't they? So, the treasure of all those memories, meaning the knowledge, the power of knowledge, the treasure of all the powers is contained in that power itself and when was that given? [It is] a birthright. 'Receiving the birthright' means as soon as a child is born, he becomes entitled to the father's powers. So, just as when a child is born in that world, he is young. And what did the Father say here? He gave the treasure of all the powers. What is meant by 'He gave the key'? He gave the treasure.

Every Brahmin soul is obtaining this right and becoming perfect and making others perfect as well. If someone himself hasn't become perfect with all the powers, all kinds of memories, then he won't be able to make the others perfect either. Bapdada has given all those memories to

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<sup>1</sup> *Guru jinke andhle cela satyanaash*

every child very easily and in a *second*. How did He give them? He reminded them in a *second*. So, the memory itself became the key to all the capabilities. How do you remind someone in a *second*: ‘we are the masters of the treasure of all the powers’? We are the children of the Master of the world, meaning when the Master of the world is our Father, when we have recognized this in our life in practice, then the children should also definitely be masters. So, what is the meaning of reminding [them] in a *second*? We recognized the Father with a faithful and firm intellect that this one is our Father; so, from that very point in time, we get all those powers as well. We remembered: ‘My Baba’ and the Father said: ‘These are My children.’ So, He gave this very spiritual memory, the key to all the treasures in a *second*. [As soon as you accepted Him to be] yours, you received all the birthrights. So, you got it easily, didn’t you? Or did you feel any difficulty? It was easy, wasn’t it? Now every Brahmin soul says with faith and intoxication: the Father’s treasure is my treasure. You made the Father’s treasure yours.

So, you call this day special *smriti divas* as well. This *smriti divas* is a day of granting all the capabilities to the children. In a way, the day of the Brahmin birth is a day of obtaining the capabilities, but today’s *smriti divas* holds special importance. What is that importance? Do you know? On today’s *smriti divas* the father Brahma especially made himself *avyakt* (subtle). What did he do to himself? He made himself *avyakt*. He granted special *willpower* to reveal the special children before the world in the *vyakt*<sup>2</sup> [i.e.] corporeal form. To whom? To the children. The children also are *nambarvaar* (they are at different levels). The more *willpower* a child has, the more emperorship of the world he will get. What is meant by *willpower*? If the children show courage, the Father helps them. For example, in the beginning, he willed himself, all his relationships and property to the *shaktis*<sup>3</sup> for the sake of service. Similarly, on this *smriti divas* the father Brahma, through the corporeal form in the corporeal world...what was said? He willed all the *willpowers* of playing his corporeal *part* to the children, the *shakti* army that is an instrument for world service through the corporeal form, in the corporeal world. Who? The Father Brahma, in the **corporeal** world through the **corporeal form**...

Who is the *media*? The corporeal form. On which day? (Someone said: 18<sup>th</sup> January, 1993.) Not 93. 18<sup>th</sup> January, 1969. On that day, through which *media*? Through a corporeal form. So, who is that corporeal form through whom he willed the children [i.e.] the *shakti* army, the instruments for world service, all the *willpowers* of playing his *part* in the corporeal form? People prepare a *will*, don’t they? What do they do by going to the *court*? They write, don’t they? (Someone said something.) Yes, so he made a *will* that day. Which *powers*? To become instruments in the world service. He entrusted the *willpowers* to the *nimitt* (instrument) *shaktis*, the *shakti* army to play his *part* in a corporeal form. Whose *shaktis* are they? Shiva’s *shakti* army. They are not just one or two *shaktis*. There is a complete army. So, are they *raan*, *bevaas* (widows)? Are they *widows*? Are those *shaktis* of Shiva *widows*? Was their husband present in a corporeal form at that time or had he died? (Someone said: He was present.) Where? Through whom? He gave the *willpower* through a corporeal form in the corporeal world. He took on an *avyakt* form, a secret form himself and made the children the instruments for world benefit in a *vyakt* form, meaning he willed the *willpowers* of service in a corporeal form.

‘Bring benefit to the world and become world benefactors.’ He didn’t give the kingship. What did he give? He willed the *willpowers* of service. This is why this day is called the *smriti divas* or the day of capabilities (*samarthi divas*). Did you understand? Bapdada is seeing that on the basis of that very remembrance, the children become instruments all over the country and

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<sup>2</sup> visible

<sup>3</sup> Consorts of Shiva (here, Baba is referring to the maidens and mothers)

abroad and keep progressing in service and will continue to progress because the blessing of the special *trimurti* is with the children. Which blessing? The blessing of the *Trimurti*. There is definitely the blessing of the Father Shiva, but along with it there is also the blessing of the giver of fortune father Brahma (*bhaagyvidhaata Brahma baap*). The Father Shiva means the Father of souls. Just the Father and no other relationship, but along with Him is the giver of fortune father Brahma. Who is considered to be givers of fortune even in the world? The mother and the father. So, just as the mother is first and the father is later between the mother and the father, similarly who is [the mother] here as well? The father Brahma; there is also his blessing; along with that there is the blessing of the sweet words of mother Jagat amba (the World Mother) Saraswati too. This is why you are experiencing the right to easy success through the blessings of the *trimurti*. In future, you are going to experience much easier means and righteous success. Also, now it is not so easy. In future, it will become easier.

The zeal and enthusiasm of revealing Bapdada is everywhere; [they think] that the revelation should take place as soon as possible. (Sarcastically:) We should get rid of this problem! Now, this is what you wish, isn't it? What do you wish? You wish that Bapdada should be revealed in the world as soon as possible. You don't think that the revelation of the Father is also a very big problem. When should it happen? It should happen tomorrow that we listen to the drumbeats of revelation while sitting here; there shouldn't be any need to go anywhere, we shouldn't have to exert ourselves, we shouldn't have to make any effort. It should take place tomorrow itself while sitting. It is already done. What should you just do? In order to play the drumbeat of the complete revelation, you are doing it and you have to do it as well. It is the drums that have started being played instead of the murli. The voice of the murli was forgotten and what started reverberating in the ears? (Someone said: the drums.) Only the sounds of the drum started reverberating. You have to do just one thing to play the drum of complete revelation. Not even two things, only one thing. What is that one thing? The basis of the revelation is you children and the children should especially *underline* the one thing because the revelation and promise, the *balance* of both is the basis of all the souls to receive blessings from Bapdada. What is the basis? Promise. There should be a *balance* of both revelation and promise.

You promise everyday that you will reveal the Father, but the promise that you make... then why doesn't revelation take place? It is because you don't make a promise with determination. On the one hand, you make a promise and [on the other hand,] Maya shakes the intellect to some extent and the promise that you make, that promise is not fulfilled. A doubt is created. So, the doubt shakes the faith. [They think:] 'Who knows whether this one is the Father or not'. So, you make a promise everyday. You do, don't you? Then why is the revelation delayed? It should happen immediately, shouldn't it? So, Bapdada saw: You make the promise from the heart and lovingly, but what is [the difference]? You do make the promise, but one thing is a 'promise' (*pratigya*) and another is a 'strong promise' (*dridh pratigya*). For example, the Pole Star (*dhruv tara*) is unbreakable, unshakeable. It doesn't leave its position. So, what is the indication of a strong promise? You may die but the promise shouldn't break. When it is the question of putting our life at stake, then be it small problems, or however much fierce *circumstances* there are from time to time, what are all these compared to [the situation of] putting your life at stake? So, **this** is called a strong promise, whatever may be the circumstances (*paristhiti*), but '*par sthiti*', '*par*' means 'that which belongs to others' (*paraai*), a situation brought by others, meaning a situation brought by Maya-Ravan. You have recognized Maya-Ravan, haven't you? Is it in the outside world or in the world of Brahmins first? (Someone said: The world of Brahmins.) It is later in the world of Brahmins as well. First, Ravan is within us. If

there isn't Maya in us... the mind and intellect is full of the Maya of the actions performed by us, that itself comes in front of us in the form of weakness and weakens us.

So, the *paristhiti* (the circumstance) cannot shake the '*swasthiti*' (self-stage). You can never suffer defeat (*haar*) under any circumstance, but you will become the garland (*haar*) of the neck. Who? What will Maya and Ravan, which become instruments in bringing circumstances in the form of women and men become? They will become the garland of the neck. They will become the garland of victory. They will become the decorations of the neck of the Supreme Soul. This is called a 'strong resolution', meaning a 'strong promise' (*dridh pratigya*). So, you have to *underline* the word 'strong'. To make a promise means to give a direct proof. Direct proof of what? (Someone said: [The proof] of revelation.) The direct proof of the Father's revelation. What is a direct proof? Hum? What is a direct proof? *Arey!* Baba says – Children write: we did this *service*, that *service*, we did this, we did that. So, all this that you did, will [Baba] accept it [just] on being told? What will be the *practical proof*? (Someone said: That soul will come to the Father.) Is it just that the soul will come [to the Father]? Many souls keep coming. (Someone said: they will realise.) They do *realize*. They realize as long as they are in a high *stage* in Mount Abu and as soon as they go to that world, as soon as they come down, the drama is over. (Someone said something.) Yes, [the practical proof is:] the souls with a strong promise, *powerful* souls should come and bow their heads in front of the Father; they should bow [before the Father].

To make a promise means to give a direct proof. Now sometimes, many children make a promise, but along with it they also play a very nice game. You must have understood because you have become very intelligent. So, what game do they play? Whenever there is a problem or some *circumstances* emerge, then instead of finding a method to remove the reason that weakens the promise, they play the game of excuses a lot. They should solve the reason that emerged, but that weakness is filled within the self, so, instead of finding a method to remove that reason, what do they do? They make a lot of excuses. They are very clever at this. And what is the language of excuses? Second *page*. "It wasn't so, it was like this; had it not been like this, it would have been like that. This one said this, this one did this, the *circumstances* became such. The situation that arose was something like this". So, 'like this' and 'like that', this is the language of excuses. And the language of 'strong promise' is: whether it is 'like this' or 'like that', but I have to become immovable, unbreakable and unshakeable like the Father. **I** have to become that. Others don't have to make me that; it shouldn't be that others *mold* me and I should *mold* immediately. No, **I** have to become this. It shouldn't happen that [that you think], if others do this, I will be good; if the other person give cooperation, I will become complete, perfect. Instead of this seeking, becoming *master* givers and giving cooperation, love, sympathy itself is receiving it. So, remember, the meaning of Brahmin life itself is 'to give' and to give is to receive. Receiving is involved in giving. This is why the basis of strong promise is to see the self, to change the self and to live in *swamaan* (self-respect). The self-respect is to be a *master* giver.

So, what will you do in this *avyakt* year? What was this year 93 named? *Avyakt* year. Why was this year alone named '*avyakt* year'? Have you not yet made the *practice* to be *avyakt*? When did Bapdada become *avyakt*? He became *avyakt* from 69. 24 years have passed and the children haven't become *avyakt* yet! If the children don't become *avyakt*, they cannot truly meet the Father who remains *vyakt*, the Father who is revealed through the corporeal body in the world, the one who is playing a *part* of the *avyakt stage* now because the meeting of the *avyakt* with the *avyakt* will seem graceful. Otherwise, Maya definitely creates obstacles in between. So, what will you do in this '*avyakt* year'? This is the *last* year. For example, which year was 76?

The year of revelation. Wasn't the service of revealing the Father done before that? Or wasn't the service of revealing the Father done after that? Why was '76' alone the year of the Father's revelation? Definitely there was a deep secret, wasn't there? So, similarly, the year 93 is 'the *avyakt* year'.

You will go after making a promise in Madhuban and will you play the game of excuses after going there? (Someone said: We all were given slips to write; all of us were asked to write on slips.) What should you write? (Someone said: We were asked to write on a slip all the bad traits that we have and deposit it in a *box*.) There are just bad traits [in] everyone, where did the virtues come now? The world itself is of people having bad traits. (Someone said: You should write only the bad traits that you can renounce.) And should the remaining ones be left out? There is only one root cause for the promise becoming weak instead of becoming strong or for you being *loose* in [fulfilling] the promise. For example, however big a machine may be, but even if a small *screw* [in it] becomes *loose*, then it makes the whole *machine* useless. Similarly, you make very good plans to fulfil the promise, you also keep making a lot of *purushaarth* (spiritual effort), but there is only one *screw* to make the *purushaarth* or *plan* weak, [it is] carelessness (*alabelaapan*). That comes in different forms and always comes in new forms. It doesn't come in the old form. Tighten this *loose screw* of 'carelessness'. 'This certainly happens'. No. 'The *screw* certainly becomes this *loose*'. No. Why? 'This doesn't happen'. 'This does happen; this will certainly do', this is carelessness. 'It will happen. Just see. Believe me. *Dadi-didi*, believe me, it will happen'. 'It will happen' or 'it does happen'. No. We certainly have to become like the Father and we have to become that just now. Not 'sometime', but 'now'.

A third thing, the basis of making a strong promise weak – a funny thing – was narrated earlier as well that the short sight of the children is weak and the 'far sight' is very strong. The short sight is to see the self and to change the self and the far sight is to see others. The other person is anyway far to some extent from us. Okay, let us leave the topic of these eyes and consider the third eye of the intellect. So, the mind and intellect like soul, which is the third eye, when compared to it any other soul will certainly be at some distance, won't it? So, the weaknesses and bad traits of a distant person will be visible first and those within yourself won't be visible.

## B Side

So who is far and who is near? Where are the eyes of the Brahmin children focused now? Those who call themselves the children of Father Brahma, where are their eyes focused? (Someone said something.) On the *party*? There are many people in a *party*. Is it about one person in the *party*? Where are the eyes of the Brahmins focused? Whether it is those who follow the *basic knowledge*... do the drums keep playing in the intellect or not? When they are played, then the eyes fall on someone, don't they? So, do the eyes fall more on '*swa*' (the self) or on '*par*' (the others) more? Who is '*par*' (the other person)? Who is the other one on whom the eyes are falling more? The eyes of those following the advance knowledge as well the eyes of those following the basic knowledge... there is not a single day when the eyes are not diverted in that direction. It is not about the **others**. Tell [me] about one person on whom the eyes fall without fail. Who is that 'one' on whom the eyes fall? Do the eyes fall on Shankar? The eyes of those who follow the *basic knowledge* as well as the *advance* [knowledge] fall only on one? Is he alone 'the other one'? Is he alone the other one? (A student: Right now, he is the other person). Right now, he is the other person. Scorpions, spiders, male and female snakes are sitting encircling him; so, he does not belong to us. Who does he belong to? (Student said



something.) Yes, Ram himself became Ravan. (Someone said: It is a kingdom of Ravan.) It is a kingdom of Ravan? It has been said in the murli, 'Ram himself becomes Ravan. Krishna himself becomes Kansa'.

So, on whom do the eyes fall? Do they fall on 'swa' or on 'par'? Who is 'swa' and who is 'par'? Arey? 'Swa' means 'I, the soul.' So, the nature and *sanskaars* that are contained in me the soul, there is definitely some distance between 'swa' (self) and all the other 500 crore human souls. Or are they very close? Are they close to anyone? If any soul considers the self to be very close to someone, [if it thinks] 'I am especially close to that one', then he will recognize him, won't he? Whom is he close to? (Someone said something.) Close to the Father. When he is closer to the Father, then the one who is closer, are his bad traits visible? (Someone said: Not bad traits, his virtues are visible.) The bad traits of the one who is closer, dearer can never be visible. So, from that point of view it was said that "Prajapita's *role* or Shankar's *role* is so *wonderful* that even you children won't be able to believe." What does it mean? That 'other one' appears to be surrounded by Ravan; [they think] that Maya-Ravan affects this one as well. But they don't see themselves. They don't have the vision to see the self.

So, it was said: Short sightedness is to see the self and to change the self and far sightedness is to see others. So, whom should we see? 'Swa' means the soul. Who else is 'swa'? Who else is 'swa'? Is just the soul 'swa'? (Someone said something.) The body? The body is *par*. That is something [made] by nature. (Someone said: I, the soul.) I, the soul, that is all? I am Shiva (*Shivohum*)? I am a soul. The soul is the Supreme Soul (*aatma so parmatma*); isn't there anyone else? Arey! The Supreme Soul, the Supreme Father Supreme Soul is also 'swa'. Is He not ours? He is, isn't He? So, whom should we see? Should we see Shiva or *shav* (the corpse)? We have to see Shiva but instead of Shiva who is visible? *Shav* (the dead body), the corpse. Is there anything more *tamopradhan* than a corpse? Keep it for two days and you will see what bad smell it emanates. (Someone said something.) Who? (Someone said something.) *Accha*, so, will you keep the corpse on your shoulder and leave the *Supreme Soul*? (Someone said: The *Supreme Soul* is sitting in him.) The *Supreme Soul* is sitting [in him]? Keep only Shiva. What? Just keep in mind that Shiva is working through that corpse.

A *tamopradhan* soul cannot perform any task of service. Never let the ego come in you: 'I have done so much service'. All the 108 beads are now incapable of taking care of themselves in the *tamopradhan* world now. Which personality is doing service through them? Baap and Dada. He (the *tamopradhan* soul) doesn't do the service. So, whom should we remember? Whom should we see first? The soul 'swa' and the 'Supreme Soul Shiva' who is working through that corpse. For example, what is Shankaracharya shown to have done? What did Shankaracharya make his body into? He made it into a corpse. The body became a corpse and then the soul entered another corpse. Which corpse? It entered the body of some king. So, it is as if even the Supreme Soul Shiva enters a corpse. So, those who remember Shankar... because, is Prajapita sinful or pure? He is also sinful, isn't he? So, those who remember the sinful one or remember him with that hope, then by whose company will they be influenced? They will be influenced by the company of the sinful one and those who remember thinking that this one is pure, Shvibaba, the *Ever Pure* one, then what will they hope to achieve from Him? *Purity*. So, they are coloured by the company. Everything is about remembrance. Everything is about feelings.

So, you shouldn't see the 'other one'. Who should you see? You should see the self [meaning] the soul and you should see your Father. To see the Father doesn't mean [seeing] just the Point. It has been said in the murli, if the Point doesn't take on a body, it is like an inert thing. So, that Point of Light Father isn't playing a *part* by being just a point at this time either.

(Someone said: In the corporeal.) Whatever *act* that Point is performing, the world isn't going to be transformed without that *act*.

So, it was said: To look at weaknesses and not to look at specialties... What should you see when you see others? See their specialty. Don't see their weakness. This is why there is a difference between the zeal and enthusiasm of [their] resolution. Why is there a difference? You see the weakness of the other person and don't see their resolution. You don't see their specialty. [You think:] 'These seniors also act like this; we are still juniors'. *Arey!* Who are the seniors in the world? All the big ones in the world, Ram, Krishna, Abraham, Buddha and Christ, there is nobody in the world who plays a more *powerful part* than them. They too bite the dust (*dhuul caatnaa*) in the world. Do they lick [dust] or not? Do they become the ones who lick the dust of body consciousness or not? They too enter the grave.

Then whom should we remember? Those who are big personalities in the world, who are those big ones and who are the small ones? Who are the big ones for us? The one who has more knowledge is big. It was said earlier, wasn't it? It was said first of all: a treasure of all the memories was given. So, there will be people who take the treasure of all the memories the most and definitely there will also be such people who take it according to their capacity. So, the one who took that treasure the most, is he *powerful* or weak? He is *powerful*. So, should you see the specialty of those big ones or should you see their weakness? And who gave [it to them]? The Capable Father. So, does it mean that the *drishti* (discriminative power) of that Capable Father is not good that He gave it to such people who don't use that treasure properly? Does that Capable Father also give it to such people first? It isn't so.

The Capable Father, who is a Giver, knows all the three aspects of time. He knows the hidden pace of *purushaarth* as well, which soul has what kind of hidden pace of *purushaarth* and to what extent.

What was the special *point* said about the hidden pace of Father Brahma? It is a very *wonderful point*. "Brahma becomes Vishnu in a *second*." *Arey!* If Brahma becomes Vishnu in a *second*, then where did the 50, 60, 65 years go? Why didn't Brahma become Vishnu in those 60-65 years? If he didn't become [Vishnu] in 60-65 years, will he become that in a *second*? Hum? Speak up! (Someone said: *Purushaarth*...) There is *Purushaarth* [involved]? *Arey!* The one who couldn't become Vishnu from Brahma by making *purushaarth* in 60-65 years, how will he become that in a *second*? So, definitely, also during the 60-65 years of *purushaarth* that he has made, he must have had such a hidden pace that he will have been many times ahead of us children in the speed and intensity of *purushaarth*. He will be so ahead that children would run and gallop ahead and the Father may lag behind to any extent, still, when those Baap and Dada start running, they will still gallop ahead of the children. Can there be a comparison between the power of the parents and the power of the children? So, what is meant by one *second*? (Someone said: The perfect *stage*.) The souls have to race for the Supreme Abode, in the farthest, highest *stage*. The children who race in that farthest, high *stage* have different capacities according to their *purushaarth*.

Some of the racing souls are even such that they are an ordinary soldier in this birth and have become an emperor in the same birth. Tell me, have they become that in *history* or not? It is an example of which souls? (Someone said: Babur.) It is an example of Babur. What is Shivaji's example? An ordinary person; his father... okay, he may be a *subedaar* (the head of a small area of a kingdom) or anything; that father didn't give him support either. So, he wasn't even a soldier. His stature wasn't even that of a soldier. But with whom did he clash? He tormented the emperor of the whole India and didn't accept his subordination. So, where do the

souls which are sharp in *purushaarth* like this, record the sharpness of their *purushaarth*? Definitely in the Confluence Age itself there is this hidden pace, secret gait of swans, which the ordinary human souls cannot understand. It has been said in the *avyakt vani* as well that [among] the beads of the rosary of 108, the 100 beads still become 90% *set* [in their seats] but the eight beads go up and down a lot. Wow (*vaah*)! When the eight, who obtain a *scholarship* themselves are going up and down, then how will they prove to be the receivers of the *scholarship*? Definitely it is their hidden pace. The speed of their *purushaarth*, the practice of sacrificing their body, mind and wealth, the practice of becoming *nashtomoha*<sup>4</sup> in a *second*, their practice is much sharper than ours.

So, it was said that the vision to see the distant weakness [of others] deceives. Be it even the eight gems... but are the gems stones or are they the living Shiva? People make a ring of the nine gems; so, will the Point of light Shiva be included among the nine gems or will some other [souls] be the gems? Will the Point of light Shiva be included among the gems? Gems are compared with stones. That Point of light Shiva never has a stone like intellect. As regards the *most valuable* gem or the *non-valuable* gem in the ring of the nine gems, all the nine become the ones with a stone-like intellect and from a stone they become the ones having an intellect like *paras*<sup>5</sup> (*paarasbuddhi*). So, whom should we see? (Someone said: Shiva.) We have to see Shiva. We should just understand who is that Shiva and in what form He is playing His *part*. 'Whatever I am, however I am, and in whichever form I play My *part*'; do I play a *part* in a pure person or in an impure person? Do I play a *part* in a *tamopradhan* person or do I play a *part* in a *satopradhan* person? (Someone said something.) Does **Shivbaba** play a *part* in a *satopradhan* person? Does Shivbaba come in *satopradhan* Sanyasis and play His *part*? Does the Supreme Soul enter a pure person? What is the great achievement if a pure person is made pure? Whom does He make pure? He purifies the sinful world. He purifies the most sinful human body of this world; then, the entire world will become pure automatically.

So, the seed of this world - when the human world is corporeal, then the seed of the human world will also be corporeal - when that very seed is sown in the land, then the one who plays his *part* in the *first number*, first of all, what *part* does he play? [He plays a *part*] as per the saying '*daana khaak mein milkar gul-e-gulzaar hota hai*<sup>6</sup>'. What? What does the seed become? It decays; it mixes itself with the soil and then it turns into a garden, it becomes a green plant. So, that seed-form father played such a *part* in the beginning of the *yagya* as well. And also in the end, he doesn't care for himself, but that child just cares for the benefit of the world. What is he in all the other topics? [He has] a stone-like intellect.

So, on which topic has *avyakt* Bapdada been stressing now for many years? You may or may not have any other specialty, what specialty should you have? The recognition of the Father, good feelings and good wishes for everyone. So, it was said: The vision to see the weakness deceives. For this reason, you can't bring the vow into practice. Did you understand what the reason is? So, will you now be able to tighten the *screw* or not? Do you have the *screw-driver* of wisdom? Do you possess the third eye of the intellect, which is called wisdom, the *screw driver* to make it *tight*? Or don't you have it? You have the tool (*yantra*), haven't you?

So, this year make all the three, realizing, wishing and doing equal. It shouldn't be the case that [you say] 'We realize, we also wish, but what should we do?' So, making all the three equal

<sup>4</sup> Free from attachment

<sup>5</sup> *Paras* is a mythical stone which is believed to transform anything that it touches into gold, here it refers to the souls whose intellect is such that just by coming in their company the other souls are transformed

<sup>6</sup> A seed mixes in the soil and turns into a garden of flowers (*gulzaar*)



means to become equal to the Father. If Bapdada asks all of you to write, then how much time will you take to write? Will you write in a *second*? Is it easy to write? It is not a big deal to write on a slip. Write with the ink of firm determination on the forehead. Do you know how to write or not? Does everyone know? Do you know how to write on the forehead or do you know only how to write on the slip? Did everyone write? Those who wrote, raise your hands. Some [people] raised their hand. Did you raise your hand firmly? You didn't raise it weakly, did you? You didn't raise your hand [with such determination] that will weaken in two days, did you? Look, you are getting a complaint that sometimes you make [the determination] weak. You have to do it; you may lose your life, but the promise shouldn't be broken. What? There is a slogan of this kind in the *history* as well. Who has given the *slogan*? "*Deham va paatyaami, kaaryam va saadhyaami*" (the body may fall, but the task should be accomplished). Who gave this *slogan*? Shivaji. What? That the body may fall, break, perish, but we will definitely accomplish the task. What did Father Brahma also do? The body was lost, but as was the thought in the end, so was his fate. Although that soul lost its physical body, what did it do through the subtle body? (Someone said: Perfection.) Yes, [he had the thought that] perfection should definitely be achieved. So, tell Me.

Only such firm determination will make you equal to the Father easily. Otherwise, you will keep playing the game of 'sometimes hard work and sometimes love'. What? [You say:] "This is very difficult. This is very tough". What does it mean? When it is very difficult, very tough, then is it easy or is it hard work? Do you receive sustenance in the lap of love or in the lap of hard work? Those who are in the lap of love will never experience any difficulty.

This day, all the children from within the country and abroad are physically there, but they are in Madhuban through their mind. This is why Bapdada observed the *alokik* experiences of the '*smriti divas*' of all the children. They have had good experiences; they have done service as well. He is congratulating each child for the *alokik* experiences and service. The pure thoughts, the sweet spiritual chit-chats and the garlands of the pearls of love of everyone have reached Bapdada. In *return*, Bapdada is also garlanding all the children with a garland of love. Each child should accept special remembrance and love individually by name. The spiritual *wireless set* available with Bapdada is so *powerful* that the sound from the hearts of numerous children reaches him at the same time. Not only does the sound reach him, but everyone's personality of love also *emerges* [in front of him]. This is why Bapdada is especially giving remembrance and love to everyone by seeing them face to face. It was said for those who are sitting far away. *Acchaa*, to all the capable souls, to all the righteous souls who maintain a *balance* between firm determination and revelation, to the children equal to the Father who make the three: realization, desire and action equal, to those who always defeat the problems, to the victorious gems who become the garland of God's neck, remembrance, love and *namaste* (greetings) from the Capable Father. Om Shanti.

You keep moving ahead with the gathering, with company, with zeal and enthusiasm. So, all of you should always move ahead on the spiritual journey because the Father's company... the company of the Brahmin gathering is on the basis of the Father's company, the Father's cooperation and company. So, the company of the Brahmin family, the company of the Father is such a nice company. If someone has a good companion, he never feels bored. He never feels tired. So, those who always move ahead remain always happy. They always keep dancing in joy. So, you keep progressing, don't you? You are bound to progress because wherever and in whichever corner the lost children are present; there those souls are bound to come close. This is why the service also keeps progressing. Howevermuch you wish to sit silently, to stop making

*purushaarth*, you won't be able to sit. Service won't allow you to sit. It will make you move ahead because the souls which belonged to the Father are to become His children once again.

*Accha*, *avyakt* Bapdada's meeting with the main brothers: the Pandavas think that the *shaktis* get a good *chance*. It is good to become *dadis*. It is not good to become *dadas*, but if the Pandavas don't have a *planning* intellect, what will the *shaktis* be able to do? Even in the last birth, it isn't less fortune to become Pandavas. What? It is because the specialty of the Pandavas is with the Father Brahma himself. So, the Pandavas are no less. Who are of the same category (*hamjins*) as the Father Brahma? The Pandavas. The *shaktis* will not be called *hamjins*. There are no *shakti* without the Pandavas and there are no Pandava without the *shaktis*. Two arms of the *caturbhuj* (the four armed personality of Vishnu) are [the Pandavas] and two arms are [the *shaktis*]. What? Two arms of the *caturbhuj* are the Pandavas and the other two arms are the *shaktis*. Which two arms? Which of the two arms are the Pandavas and which of the two arms are the *shaktis*? There is a *practical* form of the *caturbhuj* in the Confluence Age. Which of the two arms are the *shaktis*? *Arey!* Which are the right arms and which are the left arms? The *gops* (males) are the *left hand* and the *shaktis* are the *right hand*. So, which *gops* are the left hands? (Someone said: Ram and Krishna.) Yes, it is the *role* of Ram and Krishna in a male form. And in the form of *shaktis*? Radha and Sita. So, the Pandavas have their own specialty. These ones perform the *nimitt* (instrument) service. 'Of the *dadis*' this was written in brackets. This is why they do it, but the *shaktis* always have affection, regards for the Pandavas and the Pandavas always have the same for the *shaktis* and they will always have [them]. The *shaktis* keep the Pandavas ahead and the success is inherent in it. And the Pandavas keep the *shaktis* ahead; their success is inherent in that itself. Both should firm up the lesson of 'first you' (*pehle aap*). While saying 'first you', 'first you', you will become first yourself. If 'you' (*aap*) is in between, there is no dispute at all.

The Pandavas have received a good boon of the intellect. What was said? Whose intellect works sharper? That of the Pandavas. Those who are instruments for whichever task have received the same specialty. What are all the beads of the *Rudramala*? Are they Pandavas or *shaktis*? Through their nature and *sanskars*, they are Pandavas. So, definitely their intellect must be working more. And the specialty of each one is ahead of each other. The specialty of the Pandavas is ahead of the *shaktis* and the specialty of the *shaktis* is ahead of the Pandavas. This is why you are *nimitt* souls. *Acchaa*.

The sweet children are to receive the inheritance of the emperorship of the world one after the other. The mother and the father are sitting in front of you. Baba, you definitely came a *kalpa* ago. What is meant by 'a *kalpa* ago'? According to the *shooting*. You came a *kalpa* ago. You come like this every *kalpa*. We know this and nobody else knows it. You came to know of the cycle of 84 births; now, do not commit mistakes in obtaining blessings from the Father. If you forget the mother and the father, you will commit mistakes in obtaining blessings as well. This is a very great blessing! As regards the *lokik* father, he enjoys happiness himself and then gives it to the children. His topic is different. This Father doesn't obtain the emperorship of the world Himself but gives it to you children. This Father comes and makes the children the masters of the world and sits in the Abode beyond speech (*nirvaandhaam*) Himself. He goes beyond [the stage of] speech. He doesn't enjoy the pleasure of the world Himself. What was said? He doesn't enjoy the happiness of the new world, heaven Himself. This is why Shankar is [shown] in [a jungle] of thorns. ... [End of the cassette.]