

**Audio Cassette No. 35**  
**Clarification of Avyakt vani 18.01.1970**

Om Shanti. Today, there is the avyakt vani of 14.01.91. It is the *revised course* (revised vani) of 18.01.70. Page 46 in the *register number* ten. Why have you been called today? What is Bapdada looking at today? In which form is he looking at each star? What specialty does he see in the stars? He is looking at the closeness to the complete [stage] of each star. The closeness to the complete [stage]? What does it mean? He is observing to what extent every star like soul becomes a bead close to the Father after achieving its complete *stage*. Do all of you yourselves know how close you have come to the complete [stage]? The more *manmanabhav* you are, the closer to the complete [stage] you will reach. It was said what *manmanabhav* means: the child's thoughts should be the same as the Father's thoughts. If there is opposition in thoughts, then the more opposing someone's intellect and thoughts are in comparison with the thoughts of the Father, the farther the bead will fall. So, do all of you know yourselves, how close to the complete [stage] you have reached? What is the indication of reaching close to the complete [stage]? The indication of the complete [stage] is that we can recognise everything in all the ways, in all the forms. So, this is the indication of the complete [stage] that we can recognise everything in all the ways, in all the forms.

Today, what did you remember throughout the day? Did you remember the picture (*citr*) or did you remember the behaviour (*caritr*)? Did you remember anything else along with the picture? Someone said: We remembered the teaching; we remembered the *drama*. Did you remember the One who is *vicitr* (formless) along with the picture? The picture is one thing. Which picture? (Students: Of the corporeal one.) What does corporeal (*sakaar*) mean? (Students: Prajapita.) The form of Brahma through whom He (Shiva) played the corporeal *part* of a mother. It is because the mother is corporeal and the father is incorporeal. So, did you remember only the corporeal picture or along with the corporeal one [did you also remember] the *vicitr*, the One who has a special image? The other meaning is "the One who is opposite to the picture", did you remember Him? So, *vicitr* has two meanings. *Vi* means special (*vishesh*) and *vi* means opposite (*vipriit*). Who is opposite to the picture? The Incorporeal Point of Light is opposite to the picture. It is necessary to remember Him too. And *vicitr*: who has a special image? Which is the dearest, the most attractive picture in this entire world? (Students: Brahma.) Brahma? If the picture of Brahma was attractive, he would be worshiped in the world, temples would be built, many *yaadgar* would be built. Which picture is that? The **special** picture, the one whose idols are found in the entire world? In the country, abroad, in all the places where there have been excavations, ancient idols of that naked one were found in the greatest number. (Students: The Shivling.) Yes, the idol of the *ling* or the naked idol of Shankar or Tirthankar. It proves that from the ancient times and till today, that Aadam, Adam, Adi Dev, who is the corporeal form of the Supreme Soul, has been worshipped, has been accepted in the form of the special picture. It is because the Incorporeal Shiva, the Point of Light is revealed through that special corporeal picture who remains in the incorporeal *stage* and is the father of the fathers, [the father of] even the religious fathers. So, did you remember the One who is *vicitr* along with the picture or did you remember only the picture? How long were you in the remembrance of the picture? How long were you in the remembrance of the one who is *vicitr*? Or was the remembrance of both combined? You yourself will become virtuous (*caritravan*) with the remembrance of the One who is *vicitr* along with the *citr* i.e. picture. What was said? If you remember the picture – the corporeal one – along with the one who is *vicitr*, you yourselves will become virtuous. Why? Why was that said? It is because one is *lawful* and the other is full of love. One is the form of the father and the other is the form of the mother. The *combination* of both the mother and the Father becomes Vishnu. Vishnu is the complete form. The *part* full of love alone is not complete

and the lawful *part* alone is not complete either. It is because we are certainly in the *pravritti*. So, you yourself will become virtuous by remembering the one who is *vicitr* along with the picture. Otherwise? Otherwise what will happen? If you remembered only the picture, the corporeal one, if you remembered the form of the mother Brahma or you remembered only the form of the Incorporeal One – the one who is *vicitr* – and left the corporeal one, what will be the result? You cannot become a virtuous deity. The one who has 84 births is called a deity. They will have fewer births to some extent. And those who have fewer births, their celestial degrees will also be reduced. If the celestial degrees are reduced, the power of the soul will also be reduced and those souls will *convert* to other religions from the Copper Age. If you remember only the picture and the behaviour (*caritr*), only the remembrance of the behaviour will remain. For this reason the picture and the behaviour should be remembered along with the one who is *vicitr*.

Did you do any other special work today? Were you just intoxicated in remembrance or did you do something else along with remembrance? This *vani* is of which date? (Students: 14.01.91.) Which is the *original vani*? The one of 18.01.70. On 14.01.91, [the *vani*] was *revised*, wasn't it? So, it is the *vani* of 18<sup>th</sup> January, isn't it? Whom do the Brahmins who practice remembrance, remember on 18th January? (Students: Brahma Baba.) They remember the corporeal Brahma. For this reason it was said: Check your *chart* of the entire year. Did you check the *result* of the subtle teaching, the subtle love and cooperation? How is the 12 month result of this *subtle* love and cooperation? Did you *check* it? Only after *checking* it, you can pay *attention* to yourself. So, today, you yourselves have to *check* your result. To what extent did you go ahead in [changing] the physical nature to a subtle one? You have to check it. Whom will those who are stable in a subtle feeling remember? (Will they remember the Bapdada who remains in the subtle form (*avyakt svarup*) or will they only remember the corporeal (*vykat*) Bapdada? (Students: The corporeal one.) They will remember only the *vyakt* [Bapdada]? If they themselves are stable in the subtle form, [they will remember] the role of the *avyakt* BapDada going on in practice somewhere in this world; it is not that it is going on in the subtle world. The children are *avyakt*, so BapDada also is in an *avyakt* stage. To what extent did you advance [in having] an *avyakt* feeling? You have to check this. If you have advanced in the *avyakt* stage, you will be *alaukik* also in your behaviour. And if you had only the corporeal stage, you won't be able to remain stable with an *alaukik* behaviour. What is the way to recognise the subtle stage in practice? *Alaukik* behaviour. To what extent have you become *alaukik* while staying in this world? For example you stay in this world. Suppose someone stays in this world, some student; he is studying. Despite studying or working in any factory, he can make his behaviour *alaukik*. So, to what extent have you become *alaukik*? You have to *check* it.

Which was the first examination this year? How many marks did everyone receive in this examination of faith? Do you know yourselves? The examination of faith took place. Which examination of faith took place? For which examination of faith... (Students said something.) Yes, Brahma left his body. How will this *yagya* continue after Brahma's demise? Will it go on or not? The children's examination of this faith took place. So, which examination has to take place now? This year – meant for the examination of faith - is over. Which examination has to take place **now**? Those who passed in faith had the confidence that the work of the Father will definitely go on. It doesn't matter if Brahma left his body, the work of Baba can't stop. Now, what will be the next examination? Despite knowing the examination, they *fail*. This is a great examination for some but for some, a big examination is going to take place now. For some, this itself was the big examination – how will the work go on now? Those for whom it was a big examination left the *yagya* and went away at that

time. But for some, a big examination has to take place even now. Those who passed the first examination have to have a big examination. Just like the examination of faith took place, which examination has to take place now? Can anyone guess what Baba wants to ask? (A student: Destruction.) Destruction? There is the support of the *vyakt* even now! What was said? Which examination? There is the support of the *vyakt* even now! ‘Even now’ means when? ‘Now’ means when? In 70. In the year 70, when a year passed after Brahma’s demise, it was said: There is the support of the *vyakt* even now! It is not that the support of the *vyakt* has left. Just like a *jungle* never remains without a lion, in the same way, in the Confluence Age world, when one lion goes, another comes. In which form do they show these three [i.e.] Brahma, Vishnu and Shankar on the Ashoka pillar, in the flag, on currency notes or on the official stamps? In the form of three lions. So, who are these three lions? Brahma, Vishnu, Shankar. They think that they are animals. It is not about animals. These are three lions making a roar of knowledge. So, it doesn’t matter that Brahma left. One old lion left. A hint was already given: This Brahma is... This Brahma is a *long boot*, an old shoe. It was said in the murlī: When a man’s old shoe leaves, he takes a new shoe. There is this tradition in Bharat, when one woman (wife) dies, they take another woman (wife). So, Shivbaba is giving a hint. Suppose, this old shoe goes away, I will take a new shoe. Don’t worry. So, the first examination took place. Which examination has to take place next? (A student said something.) Yes, now the next examination is: who is the support in the *vyakt* and where is he? This is the second examination. The support of the *vyakt* ... When was the *vani* narrated? On 18.01.70. So, the support of the *vyakt* must have arrived in Madhuban. When? On 18.01.70. So, there is the support in the *vyakt* even now... (A student said something.) Not in Madhuban, he is in this world. It is not necessary that he would reach the Madhuban itself. If he is in the *avyakt* [stage], there is no need to go that *stage* (Madhuban). He can be anywhere. This question that he should be in Madhuban will be valid even now. What is Madhuban? Where is Madhuban? Madhuban is at the place where there is unlimited detachment and unlimited love. The one playing that kind of role can be anywhere and it is Madhuban there; he is Madhusudhan.

So, there is the support of the *vyakt* even now. It is not that the Father’s support in the *vyakt* is over. We must not conclude that it means Dadi Gulzar is the support in the *vyakt*. Is she the support in the *vyakt*? Will she be called *vyakt* or *avyakt*? The body of Dadi Gulzar does remain but does her soul remain in it? No. So, she becomes *avyakt*, doesn’t she? How is she *vyakt* then? It will be said “*vyakt* body” in the case of the body of Brahma. It is because when Shiva used to enter him, his soul also listened to it (the *vani*) being *vyakt*. So, it was said: There is the support of the *vyakt* even now. It depends on you whether you recognise him or not. This is your second examination. Just like there was the support of the corporeal body which became an instrument before... there was a support earlier too, in the same way, even now, there is the support in the corporeal form that has been made the instrument in the *drama*. He said it so clearly! Just like before, there was the support of the *vyakt* body – *vyakt* means corporeal – in the same way, also in 70, there is the support even now. That body has been made an instrument in the *drama*. An instrument in the *drama*... Is an instrument present in the corporeal form or in the subtle form? Definitely, the instrument will be in the corporeal form. Whose support is he? Children have the support. Whose support? He is the Father’s support. He is the support in the *vyakt*, in the *corporeal form*. He was an instrument earlier, too. Even now, he has been made the instrument to complete the work. This *corporeal* support of the entire family is very elevated. Which one? This one. What does “this one” mean? The one who was in the *past* or the one about whom Baba was giving hints in practice at that time? (Students: The one about whom Baba was giving hints...) This one. (Someone said something.) Yes. The corporeal support of the entire family. It means that the

support that was before wasn't the support of the entire family. In Bharat we have the tradition of "the world family" (*vasudhaiv kutumbakam*), the entire world is our family. This is the slogan of the children who care for the well-being of the world. "No one is a stranger for us." So? What is special? This is the support of the **entire** family. Which is our family? The Brahmin family. So, this *corporeal* support of the entire family is very elevated. That one was also elevated. Which one? The body of Brahma. But the word "very" could not be applied. And what about this one? [This one] is very elevated. Why? Why was "very elevated" applied? Why was the word "very" applied? (Students said something.) Yes, because this is the Sailor who takes the boat across.

He is together in *vyakt* and He is anyway together in *avyakt*. What was said? He is anyway together in *avyakt*. How is he together? Why was it said: He is anyway together in *avyakt*? Why wasn't it said that he is anyway together in *vyakt*? Why didn't he apply the word 'anyway' firmly for him (the *vyakt*)? (Student said something.) Yes, He is anyway together in *avyakt* through the body of Gulzar. Everyone see it through their eyes. For this reason [He said] he is anyway together [in the *avyakt*]. You receive cooperation to the extent you love. You children will receive cooperation to the extent you love that *vyakt*. And if you don't love him, you cannot receive cooperation either. Love for whom? (Students: For the Father.) For the Father? *Arey!* For the *part* in *vyakt* which the Father is playing, about whom He gave a hint from 70 onwards, for that *vyakt* father, the bodily being in the corporeal form, in whom the Supreme Soul Shiva is performing His task from that time, the more you love Him, the more rewards you will receive. You cannot receive rewards if you don't love Him. What will be the indication that there is no love and what will be the indication that there is love? That love will be said to be permanent in which, whether they are loved or rejected, [they still love the Father. As for the Father, he never rejects anyone at all. He just tests them. There is no question of rejecting [anyone] at all. It is because the ranks are to be declared. What will be said for those who reject him and leave him? Do they love him or not? (Students: They don't.) In so many murlis he cries again and again: There were children like this, there were children like that, they left and went away. So, did they reject him or did they go away just like that? They rejected him and went away. They reject him when first they are [not] *manmanabhav* meaning when there is a clash of thoughts, there is a clash in the speech, there is a clash in the actions. They cannot endure it, so they leave and go away. Because of the lack of love, they receive less cooperation. You will receive cooperation from that *vyakt* father to the extent you love him.

Love for the corporeal one means love for the entire family. What was said? If there is love for the corporeal one, there is love for the entire family. The corporeal one is not alone. Is the entire world with him? *Laddu!*<sup>1</sup> The corporeal one is not alone. It means wherever the corporeal one is playing a role now, he is not alone. There are certainly his cooperating souls [with him]. They show thousand arms to Brahma in the *vyakt* [form] but they will not show thousand arms to Shankar. Well, they won't show him without arms either. What? [They won't show him in such a way] that all his arms are cut like in the case of Kumbhakaran. It is not like that either. Some children certainly remain cooperative. Shankar will be shown with two-four arms and Brahma will be shown with thousand arms. Why? It is because his role is that of love. Whose [role]? [The role] of Brahma. This is why everyone clings to him. And that is not just the role of love (the role of Shankar). What kind of a role is it? The role of creating the rosary. So, there are children, who from *time to time*, become helpers through the body, through the mind, through the wealth, through the time, and even by staking their relationships. They become helpers from *time to time*. If someone says that a person remains

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<sup>1</sup> An expression of surprise.

his helper from the beginning till the end through the body, mind, wealth, through time and relationships, no one can become that. He cannot become a helper in the *corporeal form*. For this reason they don't show Shankar with many, with thousand arms.

So, the corporeal one is not alone. He is Prajapita Brahma, so the family is with him. What was said? Does the corporeal one exist now or not? He certainly does; that is why the word Prajapita was added. Why? Had it been said just Brahma, he became a resident of the subtle world. Prajapita is never a resident of the subtle world. Subjects won't be created in the subtle world. The new world won't be created in the subtle world. Paradise won't be established in the subtle world. He is Prajapita Brahma, so the family is with him. You are the beads of the rosary, aren't you? Which family is it? (Student said something.) Yes. The family of 108 beads of the rosary, and then of 16,108. Those are the *second class*, these, the *first class*. The gathering of both kinds of beads of the rosary is the Father's... what? (A student: Family.) Family. Prajapita Brahma and along with him there is the family. You are the beads of the rosary, aren't you? What kind of a family is it? Those who are going to become the beads of the rosary; they will be called the family. That father Prajapita is the chief of that family in the corporeal form. There isn't just one bead in a rosary. Don't think that he is accomplishing it alone. A big task cannot be accomplished by one person. The world of sinners is so big! It is not the work of someone alone to destroy this big world of sinners, to challenge it. It is said that there is only the one Father who destroys all the religions; there is no other religious father who could destroy all the religions. He performs this task alone but it doesn't mean that he performs it alone. The children certainly become helpers.

The family is held in the rosary, in the thread of the remembrance and love of the One. What was said? There is a thread [used] when a rosary is made. What kind of thread is that? One is the thread of remembrance. We can also call it the thread of love. If there is no love, where will remembrance come from? Just like in the case of Ravan. Will it be said that he loved [Ram]? He didn't. But he did remember him. Did he remember him or not? (A student: He remembered the Point.) He remembered the Point. Because love will definitely be with body, the *vyakt*. How will someone love a point? The family of all the beads is held in the thread of remembrance, in the thread of love. In this way, they have been threaded in the thread of love of the rosary. Who? The members of the family. The deity clan is in the future. It will be made in the future. You may call it the deity clan, you may call it the clan of Vishnu. But which clan is it now? Now, it is the Brahmin clan, the children of Prajapita Brahma. This Brahmin clan has a great importance. When does this Brahmin clan have importance? When they are bound through the thread of the love for the One. If they are not bound through the thread of the love for the One or if they reject it after being bound, they cannot have importance. The more there is love and the feeling of being close with the Brahmin clan, the more closeness there will be in the deity kingdom. This is why, with what did this *vani* start? What specialty in the stars is he seeing? He is seeing the closeness of the complete stage in each star, to what extent every star like soul becomes a bead that is close to the Father after achieving the complete stage. What proof did he see in the corporeal form? Whom does Bapdada keep ahead? He keeps the children ahead.

Avyakt vani of the 18.01.70. Page number 46 in register number ten. The name of the mother and father cannot be famous without the children. So, you have to *follow* those actions that he performed and showed you in the corporeal [form]. What was said? He didn't say that you should follow the actions that he has performed in the *avyakt* [form]. It wasn't said in any *vani* that you have to *follow* Shankar. He repeated again and again: The corporeal

role of *karanhaar*, the one through whom He played the role of *karanhaar*; through whom did He play it? *Through* Brahma. You have to *follow* that Brahma in actions. [It shouldn't be the case] that you do the contrary, [that you] start taking the directions of the one whose actions you have to *follow*. Baba has told us this: "all right child, get married, set an example by remaining pure". "All right child, have a house built, leave one room for the *gitapatshala*". Now, the Incorporeal Father has given a completely opposite *direction* in the murli. "Children, you must not acquire *property*; this world is going to be destroyed." What is building a house? It is acquiring *property*, isn't it? He gave a direction in the murli: "Children, marriage brings ruination". So, a bodily human being, who is corporeal can *mix* a little [of his opinion in] the *direction* of Baba. Brahma's soul also interferes in the murli and speaks but ShivBaba is responsible for it. However, the *direction* the children come to take apart from the one given in the murli... They received that *direction* in the murli but they came later to take the same *direction*. Why? Why do they need to ask twice if the Father said it once in the *vani*? Children ask and Brahma Baba is full of love. He thinks: "If I refuse, this one won't accept". For this reason he used to give directions looking at the power of the child. But that role was the role of love. He was a bit lenient for the children. He used to become *loose*. But the role of the father coming in the future will not be a *loose part*. Look at the picture of the Trimurti with attention. Who is sitting in a *loose* position? (Students: Brahma Baba.) And who is sitting in a *strict* position? Shankar. He will not give in to the slightest. You may bang your head against [a wall] and die, but the principle that has been established has been established. It was said: You have to *follow* the actions that he performed in the corporeal [form]. You should not follow Shankar in performing actions. A *yadgaar* of this is going on in the path of *bhakti* as well. What? Whatever a guru says, you have to follow it. You shouldn't follow whatever a guru does. This belief is prevalent even now. So, where does this belief start from? When is its *foundation* laid? Through the Father in the Confluence Age, through the children, in the Confluence Age. So, you have to *follow* Brahma in actions. You children have to perform the kind of actions that the incorporeal Supreme Soul Shiva showed through Brahma. Because you have to become the children of Brahma, you have to become Brahmins. And what about the *directions*? You have to accept [the directions] of the Father. For this reason it was said in the *vani*, in the murli: You have to accept the directions of the Father and *follow* Brahma. If you are Brahma *mukhvanshawali*, you have to accept what Brahma [and] the Father say through the mouth. Here, it was said 'Brahma and the Father (*Brahma Bap*)'. When it is said *Brahma Bap*, the Father is also included. It means that you have to *follow* the *direction* given through the body in which both, the soul of Brahma and the soul of the father Prajapita sit. You must not perform the kind of actions he performs. Why? When He can perform them, why can't we? One thing is that Baba gave the *direction*: You must not *follow* Shankar. The other thing that Baba said is: I bring about the destruction through the one who is not stained with any sin. So, has your *stage* in *purusharth* become already like that of Shankar so that you wouldn't be stained with any sin? The one whose *stage* has already become like this is exempted. [Suppose,] there is a senior CID *officer* and he gets into a gang of robbers and commits robbery. When the robbers are caught, he will also be caught. Then who will be punished and who won't? The CID *officer* cannot be punished because he studied, got trained and won the trust of the *government*. For this reason he cannot be punished. He will be rewarded instead: "You did a great job of raiding [the place]!" And what about the robber? They will be punished, the poor fellows. So, it is the same: I bring about the destruction through the one who is not stained with sin.

Here, the examination is announced in advance. What was said? Which was the first examination mentioned? The examination of this faith was mentioned: Brahma has left, now

we will see if the work goes on or not. Those who lost faith left. Those who had faith remained firm. What was the next examination mentioned? Is there the support of the Supreme Father Supreme Soul Shiva in *vyakt*, in the corporeal form or not? It was said: "There is". So, the examination was announced. What examination was announced? Right now on the stage like world, the Father is accomplishing His task in *vyakt*, in the corporeal form. Now, to find Him is the job for you, children. So, here, the examinations are announced in advance. One examination of faith took place. But now the examination of love, cooperation and power of everyone has to take place. Who took love from the Father and to what extent? Who and to what extent became a shareholder in the Father's love, worthy of love? Who became a helper of the Father and to what extent? A helper in what way? Being surrendered through the body, mind, wealth, time, contacts and all types of relationships. Now that time is coming close. Which time? [That time] when all of your pictures of the previous cycle will be revealed in the Brahmin clan, the pictures of the previous cycle, which are fixed in the scriptures. Someone was shown as the ten headed Ravan, someone was shown as Hiranyakashyap, someone was shown as Duryodhan, someone was shown as Dushasan, someone was shown as Yuddhisthir and someone was shown as Ram and Krishna. Someone was shown as Vashishta. Someone has a gentle form and someone has a ferocious form. Someone has a demonic form and someone has been shown in a divine form. Now all these faces are going to be revealed. They are going to be revealed before the entire world. All these parts are going to be declared. That time is coming close now, when all of your pictures of the previous cycle are going to be revealed.

In order to transform many types of problems you children have to give a finger now. Do you have to become the form of problem or do you have to cooperate in order to solve the problems? (Students: Cooperate.) A lot of problems arise all the time in the *yagya*. A lot of obstacles arise all the time. What will happen if we stand as another form of problem? The mountain of the iron age has to be crossed anyway. Don't think that if you cooperate, the mountain of the Iron Age will be crossed, if you don't cooperate, it won't happen. It is not like this. Because there are big mighty ones in this world. There isn't just one *shakti* (consort). There are many *shaktis* of Shiva. If one *shakti* betrays [Baba], it doesn't mean that every soul will betray Him. Every soul is the form of a *shakti*. So, the task of the Father is already done. The task of the Father cannot stop. So giving a finger means giving cooperation. It wasn't said: You have to give your hand. The hands are of the Father Himself. The Father Himself will create the arms. You cannot offer your hands. After all, you don't have your hands. You can offer a finger. He gave a finger. Yes, what did Krishna do in order to lift the mountain? He used a finger. What do we have in this impure world? We have nothing but rubbish, don't we? Or is there anything useful that we can offer? They have even shown a small finger. It means that if such elevated souls like those playing the *part* of Ram and Krishna can give just a finger, what will the other ordinary souls do? What more will Mansukha<sup>2</sup> do? He will give a stick. He has a stick, so he will beat [others] with a stick. A staff. Some have a lot of arrogance about their stick. "Arey, no one has vigour like us!" So, you have to give a finger. The mountain of the Iron Age has to be certainly crossed. What? It is not that this mountain won't be crossed. But this year you have to give a finger of love and cooperation to [solve] the mountain of all the problems - the problems of the mind, the problems of the body, the problems of the atmosphere. Which year was it about? It was about 70. And then, which time was it about in the *revised course*? This was in 91. According to the *drama plan*, that same *vani* is being printed again in 91. One year is left now. He is giving this special year for the year of *tapasya*. It is because in the *tapasya* that they have performed until now, they separated actions from yoga; that *tapasya* cannot be successful. So, he gave

<sup>2</sup> A character in the epic Mahabharata; a friend of Krishna

another year for *tapasya*. So, this year, the problems of the mind, the problems of the body, the problems of the atmosphere... Which problems did he mention? The problems of the mind. What are the problems of the mind? Storms arise in the mind. Thoughts against the Father's thoughts, thoughts against the Father's wishes come up. Who makes them come up? Maya-Ravan. When does Maya-Ravan *interfere* against the children? (Students said something.) Yes, when he sees: he has gone away from the Father a little, he attacks. If the children are close to the Father, Maya-Ravan doesn't have the courage to attack them. First he (Maya-Ravan) makes someone alone, then an *evil soul* rides (controls) him. So, there are the problems of the mind. [There are also] the problems of the body. What are the problems of the body? Diseases and so on; the accounts of the body. Whoever has whatever business through this body, he will definitely settle that account forming a relationship. Whether it is the soul of Prajapita or any other soul, whoever has to settle whichever [kind of] account will certainly settle it. It is not that those accounts won't be settled.

So, the problems of the body arise; the problems of the body, the problems of the atmosphere. How will the atmosphere become a problem? (Students said something.) The atmosphere is spoilt. The *vibrations* are spoilt. What will be the state of the ones who make *purusharth* in spoilt vibrations and spoilt atmosphere? Their stage will also be spoilt. So, you have to give a finger of love and cooperation to [solve] these problems, the mountain of all the problems. To whom do you have to give a finger? To whom do you have to give a finger of cooperation? You have to give a finger of cooperation to the Father. [The finger] of love and cooperation. The problems of the body have to come as well. You passed in the *laukik* relationships, but in the case of the *alaukik* relationships, small and big problems will certainly arise through them. [The problems of] the golden chains. What was said? Are there golden chains? One thing is the iron chains, the *laukik* relationships that are formed and the problems arising through them. The other thing is the *alaukik* chains, the golden chains. Which are the golden chains? They get attached to the *teachers* who teach and the attachment to the Father breaks. Then that's it. They became devoted. So, these are the golden chains. It means that, what do the attachments in the Brahmin *laukik* family become? Golden chains. So, these small and big problems will certainly come but consider all these problems as examinations. What? Don't consider them to be *real*. Consider them to be *side scenes*. Don't give them much importance. Don't consider them to be *practical* situations. The Father understands this. What? This is their examination. And what do the children understand? The Father is *really* rejecting us. So, consider them to be examinations. If you pass through them considering them to be examinations, you will *pass*. If you consider them to be *real* and want to *pass* them, what will happen? You will *fail*. Now you have to check how many *pass* despite the examination being announced. Everyone's face will be cleared. All the examinations will be announced. All the results are going to be declared: who will become what? Who has what kind of face that has been shown in the scriptures and in the pictures of the path of *bhakti* till today? So, how many *pass* despite the examination being announced? You have to check this. Then, the results of this examination will be announced. What? Now, you only have to check. What will be done in the future? The results will be announced. At this time you have to assimilate *willpower* in yourself. Now the *willpower* hasn't come. The *willpower* is according to each one's capacity. How can *willpower* come [in us]? What is the means to acquire *willpower*? Why is there a lack of *willpower*? Do you know the reason? Why is there a lack of remembrance as well? Some said: There is a lack of remembrance this is why there is no *willpower*. Why is there even a lack of remembrance? The Father has set an example by performing actions in the corporeal form.



Which father? (Students: The father Brahma.) The father Brahma? Stupid! Was Brahma Baba the father? (Students: No. Prajapita.) The *Supreme Soul* Point of Light played the role of the Mother. Through whom? Through Brahma. The Father has set an example by performing actions in the corporeal form. Had Brahma performed [those] actions, he would have set an example of performing actions in the 63 births. Then why did he keep going to the *downward stage*? He fell, didn't he? The Father set an example of performing actions in the corporeal form. He showed how the *willpower* came [in him], didn't he? Which step did He take first that the *willpower* came [in him]? (A student: Surrender.) Yes, complete surrender [of the self], complete sacrifice [of the self]; immediate [sacrifice] (*jathku*). It is not that the Father Himself will do everything. The Father is ready to do [anything], but who showed courage? Brahma did. Brahma showed courage as an example. He made a will of everything [he had], he surrendered [everything]. So, how does *willpower* come? (Students: Through remembrance.) Not through remembrance. He made a will, he surrendered [everything], he wrote a testament: "Take it; take it now or later". To make a *will* means to surrender [something]. He didn't take long to make a will, did he? What? Who? Brahma. Whatever bad there is inside or outside, until someone has offered it completely, the *willpower* cannot come in him. Did he think anything in the corporeal form? Who? Brahma. Did he think anything, when he made the will? He didn't think, did he? - How will it be [possible]? Will it be [possible] or not? What if some obstacle arise? No one knows what will happen, what will happen? Did he ever think like this? He didn't, did he? If someone makes a will after thinking a lot, it cannot bring as good fruit... as what? As the one who does immediate sacrifice. There is a difference between immediate sacrifice and the one that is not immediate sacrifice. He gave the example of the moths, didn't he? What example did he give? There are three types of moths. Those of the first type come and they sacrifice themselves immediately. They don't care that their legs will burn, their eyes will burn and what will happen. The second type? Those of the second type come; they feel a little heat in the legs, in the eyes, so they run away. Later they come again. They belong to the *second class*. The third type come, they feel a little heat and they [think:] *Hat teri na aaye!*<sup>3</sup> They run away for good and they don't come back. So, the first are those who do immediate sacrifice; the second, those who take rounds, because the *sanskars* of taking rounds also become firm. There are some who only keep taking rounds. What? They went once, they went twice, they went ten times, they went twenty times, they went fifty times, they just keep coming and going. They don't have courage to do immediate sacrifice. So, there is a difference between immediate sacrifice and the one that is not immediate sacrifice. Who are accepted first? The ones who are accepted first, receive *number one* power. What? They don't receive *number two* power. One thing is the *number one* goods and the other is the *number two* goods. Just like the *cassettes* are coming now. So, which type of goods do you have to take? (Students: *Number one*.) You have to take the *number one*. *Acchaa!* Just like there is a difference between immediate sacrifice and the one that is not immediate sacrifice. An immediate sacrifice is accepted first. The one who is accepted first receives the *number one* power. What? The *number one* power is for the one who does an immediate sacrifice. Who is accepted first? The one who is accepted first receives *number one* power. Those who are not accepted first don't receive so much power either. You must think about this. Do you have the *sanskars* of just thinking? What? Think about it. Bapdada knows the future along with the present. What? You don't know what will happen in the future. But what about Bapdada? He knows the future and he knows the present too, what has to happen. You will speculate: if it is like this, this will happen; if it is like that, that will happen; who knows what will happen? So, seeing the future threads of the bondage of actions, He doesn't make you run at such a fast speed. What was said? The Father knows better. Seeing the future threads of the bondage

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<sup>3</sup> An expression of annoyance

of actions, He doesn't make you run at such a fast speed. How fast a speed? As fast as He should make you run. Make someone run too fast when he doesn't have power, what will happen? He will fall. He doesn't make you run at a fast speed. If Bapdada wants he can push you. Should he hold your hand start pulling and tugging? ☺ For example there is a child, he goes to a fair, what does he (the father) do when it gets late? He catches his hand and drags him along with him. So, Bapdada doesn't make you run at such a fast speed. It is your own duty to cut the threads of the bondage of actions. It is not the duty of Bapdada. Cut your own bondage of actions, the bondage of the body. Bapada will not cut them. Yes, if some thread hasn't been cut, the mind will be pulled [at it] all the time. For this reason he is waiting to make you cut the threads. Why is Bapdada waiting? He is waiting to make you cut the threads of the bondage of actions. Can anyone stop if the threads have been cut? What will happen if all the threads of bondage have been cut? Then he will run! So, why is he waiting? (Students said something.) No, Bapdada is certainly waiting, but why have the children been stopped from running? It is because the threads of the bondage of actions are [still] attached. What hint did he give here? He gave a hint here. It is like the saying: Someone caught a tree and he says, "Arey, the tree hasn't left me! Arey, this tree doesn't leave me. Arey, let somebody release me!" But he himself has caught it. So, leave it and you will be released. How will you be simply released? You want to put into bondage even those who are free from bondage. Then, you won't be released. What should you do first? Set a rule: we will cut our bondages with our power. What will we do with those who are free from bondage? We will let them free. We must not try to put them into bondage. If any thread hasn't been cut, there is definitely a pull in the mind [for it]. The mind certainly pulls [to it] to a certain extent. For this reason Bapdada is waiting to make you cut the threads. What? If the threads have been cut, no one can stop. What will he do? He will run. Arey, he won't run; he will fly. The one who is liberated can never be stopped in any bondage. What? If you are liberated from bondages... suppose someone is freed from *jail*, then? He will run away! ☺ Let me reach my *original* home quickly! So, what do you have to do today? (Students said something.) Arey! The threads have to be cut! *Dhat tumhari ki maine kahi!*<sup>4</sup> You have to make a will. Yes. You have to sacrifice [yourself] immediately. If you made a will, what will happen? The *willpower* to face problems will naturally come in those who make a will. If you don't make a will at all, the *willpower* cannot come.

And what preparations do you have to make for the next year? All right, this was about this year. What preparations do you have to make for the next year? All of you have to remember it. If you makes the Incorporeal One (*videhi*) the spouse, you will receive cooperation in becoming incorporeal. What was said? Take the company... *laddu!* Did he say something? If you make the Incorporeal One (*videhi*) the spouse, you will receive the cooperation of the Father in becoming incorporeal. What will happen if you make your spouse your spouse, if you make her sleep beside you? What will happen? You cannot receive the cooperation of the Father. You will receive the cooperation of the spouse. What should you think if you receive less cooperation in becoming incorporeal, if success is less visible? You didn't make the Incorporeal One your spouse. What makes something difficult easy is called a wonder. And nothing is difficult here. What is our very yoga like? The easy Raja Yoga. Why should it be difficult? When is it difficult? What is the reason of it becoming difficult? (Students said something.) Yes, there is body consciousness; because of body consciousness they become obstinate. Because they become obstinate it becomes difficult. What makes something difficult easy is called a wonder. Passing through easy things is not a wonder at all. But passing easily through difficulties is a wonder. Passing through difficulties is a wonder. Considering difficulties not to be difficulties is a wonder. If we wilt even a little

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<sup>4</sup> An expression of annoyance

in the difficulties, what will happen? If we wilt a little... keep in mind that those who make a deal in one second don't become entangled anywhere. The one who has a habit of making a deal in one second: If you have to take it, take it; if you don't have to take it, don't take it. The one who goes fast will not stop anywhere, he won't become entangled. The one who becomes entangled won't be able to go *fast*. (End of the cassette.)