

VCD No. 204, Dated 07.04.05, at Delhi,
Clarification of Avyakt Vani 25.03. 2005

Om Shanti. Today we have the avyakt vani class dated March 25th 2005. The heading given is: ‘Become masters-sun and spread the rays of experience. Become creators, become *tapasvi*¹. Today Bapdada has come to celebrate Holi² with his children, the *holy*-swans, of the four directions.’ He has come to celebrate Holi with which children? With the children, the *holy*-swans of the four directions. What do the swans pick? Stones and pebbles? They pick pearls. They are the ones who only pick only the jewels of knowledge, the pearls and pearls emerge from their mouth. ‘The children bound with the thread of love have also arrived to celebrate Holi.’ Where did they arrive? (A student: In Mount Abu.) Did they arrive in Mount Abu? Did they come in front of Dadi Gulzar, in whom the soul of Brahma Baba enters? Did the children, the *holy* swans arrive there? Did the children, *holy* swans of the four directions arrive in Mount Abu? Who said so? *Arey*? Where did those children arrive? ‘They have arrived to celebrate a meeting with great love.’ Where did they arrive? (A student commented.) In Mount Abu? (A student commented again.) Did they come in front of Brahma Baba? The children, the *holy* swans? ‘Bapdada was looking at the fortune of all the children. It is such a great fortune! The extent to which they are the *holiest*...’ How many souls are the *holiest*? It is just like ‘*good*, *better* and the *best*’. Is ‘the *best*’ said only for one or for two-four? (Students: only one.) So, the *holiest* children who have come from the four directions....There are four directions and their four corners (*ishan*). So, there are the *holiest* ones who came from the four directions, from here, from there, from there, there... The *holiest* ones have come from all directions. It means, will there be one coming from each direction or will there be many? (Students: One from each direction.) They are the *holiest*, so there will be one (from each direction), won’t there? ‘They are the *highest* to the extent they are the *holiest*.’

So, it is about which children and where is it about? ‘Look at the entire cycle. Look at the cycle of 5000 years. No one has a fortune higher than any of you.’ It is about which children? *Arey*, how many are they? Who are they? Someone is saying that it is about Mount Abu. Well, thousands were sitting there, in Mount Abu. Here, in the [avyakt] *vani* it is about how many? (A student is saying: The eight.) Yes. No one in the entire cycle has a fortune higher than any of yours. So, certainly it is about the eight deities. No one has a fortune higher than them. ‘You know your fortune, don’t you?’ The *vani* is being narrated in Mount Abu, in the body of Gulzar Dadi, but for which children is it being narrated? For the *holiest* and the *highest* children coming from the four directions and their corners. Where have they arrived? *Arey!* When Bapdada speaks in the avyakt *vani*, about where does he give news? He gives the news of the subtle world. Is the subtle world above or does it come down to Mount Abu, to Talehti? Where is it about? It isn’t about above or below. It is about the children stable in the subtle stage, the ones who are stable in the subtle stage of the subtle world; they are stable in the stage of thinking and churning; they are stable in thinking about the *construction* of the new world; the ones whose intellect is engaged in the *planning* of service; the ones whose intellect is *busy* only with the service of God. He is talking about celebrating the meeting with such *holiest* and *highest* children. He asked: ‘You know your fortune, don’t you? At the present time you are being sustained by the Supreme Soul (*paramatma*).’ The present time meaning when? In the *present*. Are you being

¹ *Tapasvi* – the one who is in *tapasya*, the intense practice of being soul conscious.

² *Holi* – the Indian festival of colours.

sustained by the Supreme Soul? What meaning do the BKs derive from ‘the sustenance of the Supreme Soul’? [They think] that they are being sustained by the Point. What meaning did the *didis* and *dadis* derive? What meaning did they derive from ‘the practical sustenance of the Supreme Soul’? When ShivBaba used to come in Brahma Baba, they were practically sustained by Him. But now, it is not about the past. It is about which time? It is about the present time. You, the *holiest* and *highest* children, are being sustained by the Supreme Soul at the present time. ‘The Supreme Soul is teaching and you are also being sustained with the boons of the Supreme Soul.’ At the present time.

Who is teaching? The Supreme Soul Himself is teaching. Not the Supreme Father (*paramapita*). He didn’t speak about the Supreme Father and the Supreme Soul (*parampita paramatma*) combined either. What did he say? The sustenance of the Supreme Soul. The sustenance of what kind of soul? The Supreme Soul (*param atma*). It is said in the murli, isn’t it? *Param* (Supreme) and *aatmaa* (the Soul). ‘Soul’ means the soul playing a *part*. It is the supreme soul among the souls playing the *part* of happiness and sorrow. Who? Is the *Supreme Soul* counted among the souls playing the *part* of happiness and sorrow or not? (Students: He is.) Is the *Supreme Soul* counted among [the souls] playing the *part* of happiness and sorrow? (Students: No.) The *Supreme Soul* will not be called ‘*param*’. He won’t be called ‘*param*’ among the souls. It is because the souls play the *part* of happiness and sorrow. That One is unique (*turiya*). The one who is the supreme actor among the souls is the *hero* actor. You are being sustained in the sustenance of that *hero* actor. Although, the *Supreme Soul* enters that *hero* actor and plays a role from *time to time*, he (the *hero* actor) is called the permanent chariot (*mukarrar rath*). Why? It is because we don’t know when He (Shiva) comes and leaves. So, you are being sustained in the sustenance of the Supreme Soul, you are studying the teaching of the Supreme Soul and you are being sustained with the boons from the Supreme Soul. ‘Also in the future, you become the royal authorities of the world.’ What? **Also** in the future... Why did he use ‘also’ here? Why did he use ‘also’? Also in the future... Why did he say ‘*also in future*’? What does it mean? *Are!* When is ‘also’ used? When something is *double*. Also in the future, you become the royal authorities of the world. (A student: it is a certainty.) No, you become this in the future and you become this now, in the Confluence Age, in the coming *time* as well. You have to become this. It is determined. Why is he speaking with such determination? What is the meaning of ‘you have to’? It means that it doesn’t matter whether there is some *opposition* now or not. The children, who Bapdada looks at, have to become the authorities of the world in the future. You have to become this. It is determined. And you have this faith indeed. When you are worshiped later on, no one is worshiped as accurately (*vidhipurvak*) as you elevated souls.’

Which children are worshiped like this, accurately? Are all those sitting in the *hall* in Mount Abu [worshiped like this]? The *didis* and *dadis* sitting clinging to Brahma Baba - who has entered the body of Dadi Gulzar - are they [worshipped like this]? No one is worshipped accurately the way you elevated souls [are worshipped]. It was said about them, when Gulzar Dadi went to the subtle world, what did she say? “I didn’t know even one face of the *mala* that I saw there; I didn’t recognize them.” So it was said: ‘No one is worshiped accurately the way you elevated souls are.’ Who do they worship accurately when they organize any function, read (scriptural) stories, read the Bhagvad, organize a marriage ceremony, organize a ceremony of the *yagyopavit*? (A student: The True Narayan.) The True Narayan is one [being]. It is not about [just] one here. (Another student: the eight deities.) Yes. It was about the eight deities. What is the basis of worship? *Purity*. What is the main *mantra* of *purity*? Bapdada has taught us *mantra*

as well, hasn't He? What *mantra* is mentioned in the murlis? 'One Father and no one else.' There should be one Father in the vibrations, one Father in the *drishti* (what we look at), the praise of one Father in the speech and all the actions done through the *karmendriyaan* should be performed for whom? For the one Father. So the ones who are living a life like this in the present time, in the Confluence Age, are worship according to the rule in this way in the future. No one else is worshiped like this. So you are the *highest* in the present, future and in the worshiped form, meaning the highest of the high. They worship every action of your non-living pictures. What? Every action of the eight deities is worshiped. All kinds of actions are certainly performed through all the *indriyaan*. The eyes that look, the hands that work, the legs that walk, the lotus-like feet, the lotus-like hands, the lotus-like eyes, the lotus-like mouth... It is described this way, isn't it? So, your non-living pictures are worshiped for all kinds of actions. Whose every *indriyaan* is worshiped? Of the eight deities. They don't worship every *indriyaan* of ShivBaba. How is He worshiped? (Students: They worship His ling.) Yes, in the case of Shiva, they worship only His ling. In the case of you children, the eight deities, every *karmendriyan* is worshipped. There have been many religious fathers, great souls, but only you the highest of the high children of the Supreme Soul are worshiped this way accurately. It doesn't matter that they were great souls, it doesn't matter that they were great religious fathers, but none of them are worshipped like you. It is because at this time, you perform every action accurately being a *karmayogi* and the fruit of that is that you are worshipped accurately. You receive the fruit (*prarabdh*) of *purushaarth* in this Confluence Age.

So, the Highest God enables you children to have the highest reward. What kind of God? The Highest God. Where? In the Supreme Abode? Are things ranked as the highest and the lowest in the Supreme Abode? Where does the question of being the highest or the lowest apply to? In the corporeal world. It concerns the one who played the highest role in this corporeal world. The highest actor who becomes famous in the world in the form of God... that highest God enables you children to receive the highest reward. What does it mean? Are there some others who enable [the children] to have number wise rewards or not? There are. They are gods for the ones whom they enable to have rewards number wise, but they are number wise gods. And you, the eight deities, are the highest deities and you receive rewards from the Highest God. *Holy* means purity. You are the *holiest*, so you are also the *highest*. What *connection* is there? The holier someone is in the Confluence Age... What was said to be the meaning of 'holy'? 'One Father and no one else', the better the role someone plays assimilating this rule in his life in practice in the Confluence Age, his position [that is] revealed here becomes the *highest* because he is *holiest* to that extent. 'What is the very *foundation* of this Brahmin life?' Purity through the mind, speech and *karmendriyaan*. The mere thought of impurity doesn't allow you to become elevated. Purity itself is the mother of happiness and peace. Purity is the key to all sorts of rewards. That is why all of you have this very *slogan*. What? Be pure. How can we become pure? Well, we have been becoming impure for 63 births. How can we become [pure]? [Through] remembrance. Become pure and become a yogi. What is the way to become pure? [To be a] yogi. 'Look, during Holi, which is also a *yaadgar*, first of all they burn [a pyre].' What do they do? What do they burn? (Students: The vice of lust) They burn [pieces of] wood. They burn [pieces of wood] of lust, anger, greed, attachment and arrogance. First they burn them and then they celebrate. [First] burning and then celebrating. They don't celebrate without burning, burning impurity. You burn impurity through the fire of yoga. They created (the festival) Holi as its *yaadgar*. They burn [pieces of wood] in fire. They burn physical wood in the physical fire. After burning it, when they become pure, they celebrate in happiness. As long as they are impure,

they keep crying out. They themselves will be troubled and they will trouble others as well. They totally ruin their *vibrations*, their atmosphere, everything and the souls who come in contact and relation of that atmosphere also keep experiencing *daiya-chinariya*³. There are continuous cries of anguish. When they burn [the pyre of] Holi, crackling sounds can be heard, can't they? *Holi* is a *yaadgar* of becoming pure. After celebrating *Holi*, they celebrate the meeting because all of you, when you burn impurity... How does impurity burn? Does it burn through the colour of company of many? Impurity increases through the colour of company of many and impurity burns through the colour of company of the One. You become red in the colour of company of the Supreme Soul. When you sit in remembrance, when you light a smoke fire⁴, what does the face become like? What does the face become like in remembrance? It becomes red. You celebrate the meeting of auspicious feelings and wishes for all the souls. The auspicious meeting is a *yaadgar* of it. That is why Bapdada reminds all the children to always receive blessings from everyone and give blessings.

Celebrate the auspicious meeting through the auspicious feeling of your blessings. It is because even if someone has bad wishes, under whose influence is he? Is he coloured by the company of the Supreme Soul? The one who has bad wishes is never coloured by the company of the Supreme Soul. He finds delight in bad company. He is under the influence of others. He is under the control of impurity. Impurity arises because of the influence of company, the influence of bad company, doesn't it? So, he becomes influenced by the impurity of the colour of the company. But if you accommodate bad wishes in the mind... What? Someone has bad wishes as a result of being in bad company; he is having bad wishes because of impure company... what? The ones in the *advance party* experience it a lot. What? They receive a lot of bad wishes. In the same way, it applies to the eight deities first of all. Do you remain happy when you receive bad wishes and accommodate them in the mind? Is it something big? What? Someone has bad wishes for us; we accommodate [those] bad wishes and remain happy. We should remain happy. In our mind and in our speech, on our face, in our behaviour, in our eyes, in our vibrations, nobody should experience any 'frown'. If someone is completely knowledgeable, he will be able to experience [that stage]. It is because, as the result of knowledge, his intellect will think about the *svadarshan cakra*: 'I have had 84 births. Among those [84 births,] in the 63 births, I must have given him bad wishes; now the *reel* is rotating and the account is being settled. Then, should we feel light or heavy? We should become light, shouldn't we, that the burden is being removed from us. Then, there will be no frown [on our face]; there won't be sorrow. If a frown is visible on the face, it proves that we haven't assimilated the complete knowledge in the intellect or that we are taking delight in bad company, meaning in the company of Maya, in the form of Maya.

What was the name of Ravan's sister? Surpnakha. And what was the name of his wife? (Students: Mandodari.) *Mand udari*⁵. So do you accommodate good wishes in the mind? Just like you accommodate good wishes in the mind, in the same way you should also accommodate bad wishes in the mind. You should remain happy. So he asked: 'Do you remain happy when you receive bad wishes?' 'Do you remain happy?' How will the accounts be settled? Or do you have waste thoughts? Wasteful thoughts [arise in the form of] why, what, how and who is that one who brings this sorrow? You don't experience this sorrow, do you? There a queue of why, what,

³ A cry for help

⁴ An ascetic practice

⁵ Literally 'inert stomach'; it is about the stomach like intellect.

how, is there? Accepting bad wishes means experiencing the self to be sorrowful and restless. Someone may give us bad wishes but we shouldn't accept them through our mind. The shrimat of Bapdada... What is the shrimat of Bapdada? (To the student sitting right in front of Baba:) What is the shrimat of Bapdada? You shouldn't only keep giving your opinion. You should also listen to what Bapdada says, shouldn't you? (The student: I have heard it, I have heart it a lot..) ☺ The shrimat of Bapdada is: give happiness and receive happiness. Someone may give sorrow; he may say something through his mouth, he may spoil his mouth. If he spoils his mouth here, he will become *muhgala*⁶ (a Mughal). Who ruled in Bharat in the Iron Age? Who had a kingdom [here] in the Iron Age, in the age of degradation? The Mughals. So the *part* of the ones whose mouth melted is going on. This should sit in your intellects. Accepting bad wishes means making your mind sorrowful. You shouldn't take it at all. You shouldn't give bad wishes a place in you at all. (Student: ... should I offer flowers?) Is it about one birth? Is it about one birth? Are you a Muslim? Don't you believe in rebirth? The Muslims don't believe in the past and future births. And the Sikhs came more under the Muslim influence. Where is Punjab? It is in the West, isn't it? Where did the Muslims come from? They came from the West. So, the Sikhs are influenced by the Muslim beliefs. What belief? [The belief] that there is no rebirth. So, the concept of rebirth won't sit in their intellect at all. That's it! Only one thing comes to their mind.

Well now, Bapdada is looking at every soul every second. The father Dharmraj has come. No one can escape his sight. You mustn't oppose the Father's shrimat. Consider the one who talks against the shrimat to be of the community of Ravan. So, the Father says that the more you save yourselves from bad wishes now, in the Confluence Age and the more you give and receive blessings, the more you will become an instrument in creating your fortune. (Student: Let someone sit... I will break the heads of the *vaammargi*⁷ with a stick.) Such ones will also emerge and they are emerging now. There is a *proof*. What happened in Sonipat? When there was a gathering in Sonipat, the children of the *advance party* were beaten a lot when they were distributing leaflets. Did they attack them? They didn't, did they? They were beaten a lot in Jaipur. Then did they attack them? They didn't. They were beaten in Puna. Then, did they attack them? They didn't. Even the police maltreated them, they sided (with the BKs) but they (those of the advance party) didn't attack them. [They acted] in accordance with the law, as Bapdada has said: make a report. That's what they did. Physical power can't be conquered with physical power. Had it been possible, Hitler, Napoleon would have been victorious; they would have gained victory over the entire world. Bapdada comes and is teaching this, what is he teaching? You have to receive the kingdom of the world through the power of yoga. The ones who have this in their blood... What? The ones whose blood has become like this as a result of the Christian and Muslim influence will just think of taking revenge! And Bapdada says: Don't take revenge. What should you do? You should set an example by changing yourself. You shouldn't change yourself by violating your principles. Then, the reward will be proportional to it.

The reward of the Sikhs remains limited to Punjab. (Student: History doesn't say that.) History says that the reward of the Sikhs remains limited to Punjab. Why don't the Sikhs take the kingdom of the entire world? (Student: The Sikh religion did rule.) It ruled, but unless they improve, unless they follow the shrimat, the rule of the Khalsa isn't possible. First they should

⁶ Lit. means the one whose mouth has melted

⁷ Those on the left path

improve themselves, first they should follow the shrimat, recognize the highest Father, study the teaching of the Supreme Soul... (Student comments.) All that is going to happen more now. It has to happen all the more now. It hasn't reached the end yet. Now it will reach extremity. (Student: They have committed extremity over me. It is they who will end.) When we improve, the world will improve. Now Bapdada says this to all the children. What should you do? You should give blessings and receive blessings. Don't speak abusive; don't let those abuses remain in you either. Have you learned these words of Bapdada? Promise and determination. Now, make a promise with determination. Now, make a promise with determination. You have to give happiness and receive happiness. You have to give blessings and you have to receive blessings. A promise... Do you have courage to make a promise? The ones who have courage will have a determined thought from today onwards. (Student: If anyone sits in front of me, I will break their heads with a stick.) A stick will beat [someone] only with as much power as it has. The one who beats will beat with his entire force and the One who protects will reduce the force of that stick. The one who is beaten won't feel it. So you have to give blessings and receive blessings. The ones who have courage will have a determined thought from today onwards. They will give blessings and receive blessings. All right, now raise your hands. Who will have this determined thought? Some children in the gathering must have raised their hands. So Bapdada asked them to confirm: 'Raise your hands! Are you firm? Firm! Don't become weak (*kacca*)!' It means that such circumstances will come ... What? That the courage will break, the determination will be uprooted. He said: 'Don't become weak. If you are unripe (*kacca*), birds quickly will eat the unripe fruits. Determination is the key to success. Do all of you have this key of determination? Or will determination be uprooted when the examination starts? Do you have this key? Do you have this key permanently? Maya doesn't steal that key of determination in between, does she? Even she loves that key of determination. Who? Maya.

Second page of the ayakt vani of the 25th March 2005. Always *emerge* this thought, when you think. Don't *merge* it! *Emerge* it! *Emerge* [this]: 'I have to be determined and I have to become this; it has to happen; it has already been done.' This is called 'the ones with a faithful intellect become victorious in the end'. Victory in the *drama* is determined.' What was said to Arjun? 'O, Arjun, your victory is determined. Only become an instrument.' You only have to *repeat* it. It is a preordained *drama*. It is made. You have to *repeat* it. Is it difficult? Doesn't it become difficult sometimes? Why is it difficult? You yourself make the easy difficult. Why is it difficult? You make a little mistake. Do you know what little mistake you make? Bapdada feels great pity on the children at that time. Not pity but he feels love! What kind of love? On one side you say: 'The Father is *combined* with us.' Who is *combined*? The Father is *combined*. So he asked: But is He [really] *combined*? Is He *combined*? It is not [just] that He is together [with you]; is He *combined*? Is He *combined*? All right, *double foreigners*, tell me. Is He *combined*? The ones at the back, tell me. Does He stay *combined*? What? What does 'the ones at the back' mean in the unlimited? The ones who have come late. It doesn't mean in the limited 'the ones who are sitting at the back'. What? The ones who are coming now, meaning late, tell me. 'Does Bapdada stay *combined* [with you]? Are the ones at the back *combined* [with Him]? All right. Are the ones in the galleries *combined*? All right. Today Bapdada has received the news that the residents of Madhuban, Pandava Bhavan, Gyan Sarovar as well as the residents of here are listening in separate *halls*. So Bapdada is asking them too 'Are you *combined* with Bapdada?' To whom is he asking the question? He is asking the residents of Madhuban, the residents of Pandava Bhavan, the residents of Gyan Sarovar and He is also asking the ones who are listening in separate *halls*. What is he asking? 'Is Bapdada *combined*? They are raising their hand. If you

are *combined*, if you are *combined* with the Almighty Bapdada... If someone is combined with someone, will he say that he is alone? If he is *combined*, will it come out from his mouth 'I am alone?' It won't, will it? Why do you become lonely? Even if you are weak, Bapdada is certainly almighty. When you become lonely, you become weak. Remain in the combined form. Bapdada is a helper of every child at all times. Why has the Father Shiva come from the Supreme Abode? Who? The Father Shiva (Shivbaap). Why wasn't it said 'Shivbaba'? Does Shivbaap or Shivbaba come from the Supreme Abode? Shivbaap comes. He is the Father of the point-like souls, the One who as a point is called just Shiva; the name of that Point never changes when He is in the stage of being a point. Where does He come from? He comes from the Supreme Abode. So why has He come from the Supreme Abode? What has He come for? He has come to become the Helper of the children. Why has He come? He has come to become the Helper of the children. Do you forget to take help? Look, why did the Father Brahma become subtle (*avyakt*) from corporeal (*vyakt*)? All right, leave the question of the Father Shiva. How did Brahma and the father, meaning both Prajapita and Brahma, who were corporeal, achieved the subtle stage? And why did they reach [that stage]? Compared to the corporeal [body], they can lend maximum help through the subtle form. Where there is the corporeal *attachment*, the work isn't completed quickly. When the soul goes beyond *attachment*, then it doesn't matter whether it leaves the body or does the work while being in the body, it makes decisions accurately and in a *second*; it discriminates things in one *second* and even puts them into practice in a *second*. So, compared to the corporeal [body], they can lend maximum help through the subtle form. If Bapdada offers Himself to help you, why do you become lonely? Why do you become busy in hard work? You did hard work in 63 births. Do the *sanskars* of hard work pull you even now? Remain in love. Remain absorbed in *love*.

The Father has come to liberate you from hard work through love. Love liberates you from hard work. Do you like hard work? Are you compelled by your habits? You are easy yogis, aren't you? Bapdada has brought a gift from the Supreme Abode for the special children. What was said? For who has He brought it? For which children has He brought the gift? He hasn't brought the gift for the children who make ordinary *purusharth*. Bapdada has brought a gift from the Supreme Abode for the special children. What? The gift has come from the Supreme Abode. Do you know what kind of gift He has brought? He has brought paradise on the palm [of the hand]. What? Earlier, in the ashram of the Brahma Kumaris, there was a picture of Krishna. What? They hung a very big picture outside: showing heaven in a globe on Krishna's palm and hell in a globe at his foot. And it was written in bold letters... What was written? 'Shri Krishna is coming.' What happened to that picture after 76? It disappeared. That picture disappeared, when he (Krishna) started coming in a real form. Shri Krishna started coming in a real form, he started stealing butter and it slipped out of their intellect that they themselves had hung this picture and they themselves removed it. So, Bapdada says: 'The Father has brought a gift for the children in practice.' What? He hasn't brought it in the air. He has brought it on the palm [of the hand]. It means He has brought the gift of heaven in the hand. Look! Look at it and come to paradise! For example, there are small children, [people] show them a nice toy so that they are attracted by it and stop crying and shouting. So, it was said: 'Do you know what gift he has brought? He has brought paradise on the palm [of the hand].' Has He brought it or will He bring it? Has He brought it or will He bring it? He **has** brought it. It means it doesn't concern the *past*. [It doesn't concern] the *model* created in Karachi in 47. It is something in the *past*. Now He has brought paradise on the [hand] palm in practice. This is also your picture, isn't it? Which picture? The one that was mentioned now. Which picture? The one with Krishna. He has brought the share in

the kingdom for the children. This is why.... This is why... Why? Bapdada doesn't like the children's hard work: crying, yelling, shouting, fighting and quarrelling. That is why Bapdada doesn't like hard work. Bapdada has come to liberate every child from hard work. Remain intoxicated in love. He wants to see you intoxicated in love. So today, have the determined thought of becoming liberated from hard work and the fight against Maya. Will you burn Holi through this thought? Burning means removing all the traces. When you burn something, even its traces are finished, aren't they? Will you celebrate *Holi* like this? You are waving your hands. Bapdada is feeling happy seeing your hands. He is feeling happy but ... There is also 'but'... Shall Bapdada mention that 'but' or not? Wave the hand of the mind. Don't wave the physical hands. Waving this hand is very easy. Wave your mind and the hand of the mind. If the mind has accepted something, it has to be done and it has been already done.

Many new ones have come in the gathering today. The ones who have come to celebrate the meeting for the first time, raise your hand. How many have come? (Students must have raised their hands.) Only two have come? Is that all? They are looking at each other and raising their hand. All right. The *double foreigners* have also come. Bapdada is giving special congratulations to those who have come for the first time to create their fortune, but remember these congratulations and always have this aim that the final results haven't been declared yet. That is why, even if we have come *last*, what can we do? We can go *fast*. Have this aim. Everyone has a *chance*. The ones who have come first have a chance. The ones who come first have a *chance*... (Baba is indicating the student who is sitting right in the front) ... and the ones who come late also have a *chance*. ☺ Take advantage of this *chance*. You have come *last* compared to the ones who came at the beginning, haven't you? What? The ones who came in the beginning, who came early in the *basic* [knowledge] or the ones who came early in the *advance* [knowledge] are busy fighting and quarrelling and you, take advantage of it and go [ahead]. The ones who come *last* have come later than the ones who came in the beginning, haven't they? So, the ones who came *last* can go *fast* despite coming *last* and from *fast* they can be the *first*. . You have full permission. What? The ones who come *last* also have full permission to go *fast*. You can go [fast]. Always remember this: 'I, meaning I, a soul have to go *fast* and come in the *first class*.' And you have to come. Have this firm faith.

Many *VIPs* have come. You have the *title* of *VIP*. What? The ones who have come are *VIP*. Just by looking at them it seems like they are what? *VIP*. So you have the *title* of *VIP*. The *VIPs* who have come, raise your hand high. *Welcome! Welcome* to your home. *Welcome!* Now, you are called *VIP* for the sake of introduction. You are called *VIP* only for the sake of introduction but now, you have to become *VVIP* from *VIP*. *VIP* means 'very important person'. You have to go beyond it and become what? You have to become a *very-very important person*. Look deities, your non-living pictures are *VVVIP*. What? Your non-living pictures are *very-very-very important*. So, you have to become like your ancestors. Bapdada feels happy seeing the children. The children have come in *relation*. What? They have come into what? In *relation*, meaning *sambandh*. Is a relationship [possible] in the corporeal form or is it in the incorporeal and subtle form? A relationship is in the corporeal form. *Sam bandh*, what does it mean? *Sam* means 'complete' and it also means 'equal'. A relationship should be on equal terms, [meaning] we are corporeal, so the One with whom we have to meet and form a relationship should also be corporeal. It is not that one is in the corporeal form and the other one is an incorporeal point. [In this case] no relationship can be created. It is just like in the world, if one person is a multimillionaire and the other one is a beggar on the street, can a relationship be created

[between them]? It can't be created. *Sambandh* itself means 'equal relationship' and 'complete relationship'. That complete relationship can be created only between corporeal ones. The ones who have come in relation, the *VIPs* who have come, stand up. What? Now stand up in making *purushaarth*. You have become tired while sitting. What? Making *purushaarth* in the BKs... you made *purushaarth* while sitting. You must have become tired. Now stand up a little. All right. Om shanti.