

VCD No. 24, Dated 21.01.2000, at Kolkata.
Clarification of Avyakt Vani 31.12.1999

What is needed before the new world arrives? One thing: the *farishta*¹ of the subtle world are needed. Which world is needed in between to take you from the old world to the new world? The subtle world is needed. And where will you arrive after passing through the subtle world, meaning through the world of thinking and churning? To the incorporeal, vice less, egoless world. *Nirvandham*. And where do you have to go from there? You have to go to the new world. So he said: By every possible means He has to make you a *farishta*. Otherwise, how will the new world come? *Accha*, what other thing did he see? This is the end of the year, isn't it? What was said? He is reminding you again and again. What is he reminding? This is the end of the year, isn't it? Look, Bapdada is using the word '*majority*'. He is not saying 'all'. He is saying '*majority*'. So, what other thing did he see in the case of the *majority*? It is because only when we solve the cause [of the problem] will something new be created. So the second reason: He saw laziness in various forms. He saw some very *royal* form of laziness too. The royal form of laziness. One phrase is the source of laziness: 'All this is acceptable.' What? Whatever goes on in laziness is acceptable. Because in the corporeal form, no one can see every act of everyone, so it is acceptable. The corporeal Brahma couldn't see it in the corporeal [form] either. But now, if you want to see it in the avyakt form, you can see every act of anyone. The One above is *janijananhar*², He doesn't need to see. He doesn't need to see the acts of everyone. But the one below... who? The seed of this world, the *hero* actor, the master of the world. Does he have to see everything or not? (Students: He does.) Bapdada also asks you to write and give the *potamail*. So, is it about giving the *potamail* to the *Supreme Soul*? The *Supreme Soul* knows everything anyway. He is *janijananhar*. But how will the corporeal one know? That is why he makes [you] write the *potamail*. That is why it was said: The Incorporeal One is *janijananhar*, the corporeal one is not *janijananhar*, but [he knows] from the children's behaviour, conduct, eyes (*drishti*), attitude (*vritti*), vibrations because the Father is the biggest *arsi*. *Arsi* means mirror. Madhuban is a palace of mirrors. The palace of what? The palace of mirrors. There are mirrors of all types, small and big, but in that Madhuban, among the mirrors, the father is the biggest mirror. The mirror of knowledge. Everything is visible in that mirror. No one can hide his behaviour, conduct, internal good or bad thoughts.

... The father has a thousand eyes. So, He sees through those thousand eyes. They don't just say 'thousand eyes'. The Supreme Soul has thousand, hundred thousand eyes. And He has hundred thousand ears. What? There are helper children connected to the Father, aren't there? No one else in the world can have such helping, cooperative children with a clean and pure heart. They will not keep inside them whatever they listen through the ears. They are very smart. What do they do? They certainly deliver that rubbish to the Father. Whatever they see through the eyes, it is not that the eyes remember it again and again and it pricks them inside. What do they do? They give it to the Father and it is over. They become carefree. Let the Father deal with it. So, the Supreme Soul has thousands, hundreds thousands of eyes and hundreds thousands of ears. What? This one said this, that one says that. He speaks like this, so he has such *mentality*, doesn't he? If someone says something, do we come to know his *mentality* by it or not? We

¹ *Farishta* - The one who has no relationships with the people of this world. An angel.

² *Janijananhar* - the One who knows the inside of everyone.

don't? We do. We come to know someone's *mentality* from [their] very words. The ears that listened to it, what do they do after listening? They deliver it to the Father. Just as it is praised in the path of *bhakti*, "The Supreme Soul has thousands of eyes, hundreds thousands of eyes, hundreds thousands of ears..." What do they show in the cosmic form? They show thousand arms, thousand ears, thousand eyes. Now both, that Incorporeal One and the subtle Brahma can see together. Who can see? The incorporeal Father can also see. The Incorporeal Father means what? A point? The father who stays in the incorporeal stage; the father of the human world can see and the subtle Brahma – the one who became subtle – both of them together can see it. It doesn't matter how much someone hides... what? It doesn't matter how much someone hides... they hide it with *royalty*. They don't hide it in an ordinary way. So, laziness has an obvious form and it also has a subtle form. In both cases the words are the same. What words? *Arey*, everything is acceptable. We have seen what happens. *Arey*, it doesn't matter. Let me do it. Let's go now, we will see [what happens] in the future. These are the thoughts or words of laziness. If Bapdada wishes, he can tell everyone, but you say, don't you, "Protect my honour, Girdhari³ ☺"? "Save my honour, Girdhari." You used to say this in the path of *bhakti*, didn't you? Protect my honour. So, Bapdada protects [your] honour, but this laziness cannot make [your] *purusharth* intense. It cannot make someone *pass with honour*. Just like you think, "everything is acceptable⁴", so even at the time of the *result*, you will walk. The *result* that will be declared, you will walk in it but you won't fly. One thing is to walk, the second thing is to run and the third thing is to fly. So, you will certainly walk but you won't fly.

Fourth page of the avyakt vani of the 31.12.99. So, did you hear which two things he saw? If there is this laziness in transformation in any form... it is in everyone, it is in various forms, but at that time Bapdada smiles. They say... what do the children say? The children say, "we will see what will happen, what happens." Then Bapdada also says, "See what happens." ☺ He said so, didn't he? Why is he saying this today? Because whether you want it or not, even if he has to use force, he has to make you that and you will have to become that. What? What will you have to become? *Farishta*. So, Bapdada also says: See! See, what happens. It was said, wasn't it? Why is he saying this today? Because whether you want to or not, even if it is by force, you have to become that and you will have to become that. What? *Farishta*. What does *farishta* mean? You will have to break attachment to the body and the bodily relationships. He has been saying this for a long time. The children have also been saying "Mine is only Shivbaba and no one else" only in words but Bapdada will see it in reality, won't he? What will he see? What will he see? The entire world will see that a father will not remain a father. Which father? The worldly father. A husband will not remain a husband; a child will not remain a child. It is seen even now. But there is that attachment now. So, Bapdada says: You will have to become *farishta*. Today he spoke with some strictness, because you are making plans: We will do this, we will do that. But it will be *temporary* if you don't solve the cause [of the problem]. Some issue will arise again, won't it? You will say: the very situation was like this, the very reason was like that, my karmic accounts are such. That is why it was said: You will have to become this. You agree, don't you? Do the *teachers* agree? Do the *foreigners* agree? Bapdada says: You will have to become this. Then, in the next century you will say: 'We have become that'. What? How much time did he mention at maximum? He said three months, he said six months and at

³ Another name of Krishna

⁴ *Calta hai* – lit. means 'it walks'

maximum? (Students: one year.) One year. Didn't he say more than this? (Students: No.) *Accha?* So, it was said: Bapdada says that you will have to become this. Then, in the new century you will say 'we have become this'. It is like this, isn't it? You should take minimum time. For what? To become this. But Bapdada gives one year, so it is easy, isn't it? What? If it is a long *time*, you will have to wait longer. That is why it was said: Bapdada gives one year, so it is easy, isn't it? Do it comfortably. What? Bring about a transformation comfortably in one year. What should you transform? Become a form of the *farishta*. *Aram* (rest) means... What does it mean? *Aa Ram*. The father is called Ram. Was it ever said in the murlis "Krishna is called Ram"? (Students: no.) Or "Krishna is called the father"? (Students: No.) No. *Aram* means *aa Ram* meaning 'remember the father and then do it.' Don't take that *aram* (rest), the one on a Dunlop mattress. ☺ Bapdada loves you more. Or do you love the father more? Who loves more? Does the father love you more or do you love him more? Pandavas, do you love him more? Say 'yes'! (Students: Yes.) Today, Bapdada will catch you. ☺ Bapdada has faith in all of you, that all of you children, in *return* of love, will definitely become equal to the subtle father Brahma. You will, won't you? You will become equal to whom? It is very easy. Have a heart attack and become equal to the father Brahma. ☺ Nowadays voices are coming from all around, they had a heart attack. Will the Brahma Kumaris become that? ☺ Won't the Prajapita Brahma Kumars become that? They can also become that. So, Bapdada has faith in all of you, that all of you children, in *return* of love, will definitely become equal to the subtle father Brahma. You will, won't you? Equal to whom? You will definitely become equal to the subtle father Brahma. Bapdada won't leave you. If you don't become that...? (Student: He will make you that.) He loves you, doesn't he? People don't leave someone whom they love.

So, Brahma Baba loves you very much. What? Who was said to be the form of Dharmraj? Who is the king of *dharana*? Brahma. What was said in the murlis for the one who plays the role of the king of *dharana*, Dharmraj? Dharmraj is my *right hand*. Where is he sitting in the Trimurti? (Students: On the right hand.) He is sitting on the right hand, isn't he? So, it was said: Brahma Baba loves you very much. In what aspect does he love you? For what? To make you the form of *farishta*. He loves you very much to make you the form of *farishta* equal to the father. How? Not equal to himself. Equal to the father. The father who is playing a role in the corporeal form in the corporeal world and he is in the subtle *stage* despite being corporeal. He is playing a subtle role of the *stage* of thinking and churning or he is playing the incorporeal role of the seed *stage*, of the thought-free stage. Both the *stages* are subtle stages, whether it is the point form – it cannot be seen through the eyes – or the stage of thinking and churning – it cannot be seen through the eyes either. So, it was said: Brahma Baba loves you very much; he waits all the time. For what? For the time when the children become the form of *farishta* equal to the father. When will my children come to this stage? So, they will become equal, won't they? He tells you about a spiritual chit chat of father Brahma. Now, 18th January is about to come, isn't it? So, father Brahma talks to the Father Shiva. How does he talk? Does he talk through the mouth or does the voice come from the air? (Students: Through the mouth.) So, father Brahma tells the Father Shiva: have the children *fix* the *date*. What? I have been saying it for so many years but they haven't fixed any *date* [yet]. (Student: So, you have them do it now..) Yes. So, father Brahma tells the Father Shiva: have the children *fix* the *date*. After all, how long will I wait? "I" means who? Father Brahma. It means that now he has become tired while waiting. I will not wait any more. How many years have passed since he is narrating the *avyakt vanis*? 31 years have passed since he is narrating the *vani* about imbibing virtues. Since the 18th of January 1969. The

revision of the avyakt vanis started and even that is over. So, should I carry on with what I am doing [now]? He is getting tired. Doing what? He is getting tired while narrating the avyakt vanis. Until when should I wait? Have the *date* fixed! So, what will the Father Shiva say? He smiles. What? What does the Father Shiva do? He smiles. Does the Point hop around? ☺ How does He smile? (Students : through the corporeal one.) The Father Shiva is in fact the Father of the point like souls. How will He smile? So, what will the Father Shiva say? He smiles. Bapdada still says: The children themselves will *fix* the *date*. What? Bapdada says: The children themselves will *fix* the *date*, Bapdada will not do it. Neither father Brahma will do it, nor will the Father Shiva do it and Bapdada - the combined form of both – will not *fix* the *date* either. So, father Brahma remembers [you] a lot. So will you *fix* the *date*? He asked. In the New Year, have this resolution to become equal. What? What resolution should you have? To become equal to this one. To become equal to whom? (Students: Equal to the father.) Yes. Just like father Brahma at this time is in the subtle form of the *farishta* despite being in the corporeal [form], he has no attachment to the body and the bodily relationships. The children experience this in practice, they see as well as understand it but they themselves are unable to become this. So, have this resolution of becoming equal. Have the aim, ‘we have to become a *farishta*’. Now finish the old problems. Emerge your *sanskars* of the eternal time (*anadi*) and of the beginning (*adi*). Which are the eternal *sanskars*? [To become] a complete Brahmin so a *farishta*. And the *sanskars* of the beginning? The divine *sanskars* of the first birth. Emerge them. Remember this while walking and moving around, ‘I am a *farishta* equal to the father; I have no relationships with my old *sanskars*, the old issues’. What? Which old issues? This is Shankar *party*, this is Brahma *party*, this is Vishnu *party*... Whatever *party*, whatever cast, whatever religion, it doesn’t matter whether they accept what we say or not, whether they are hostile or friendly... what should you do? You should accommodate them. Put a dot to the past. Remember this while walking and moving around, ‘I am a *farishta* equal to the Father; I have no relationships with my old *sanskars*, the old issues’. Did you understand? This resolution of transformation... Just like when you keep watering the seed, you get the fruit. Water is needed, sunshine is needed. So, keep giving the water of remembering the seed and the sunshine, the heat of remembrance to this resolution. *Revise* it again and again ‘what is my promise to Bapdada?’ *Accha*, Om shanti.