

**Audio cassette no.16, at Kampil,**  
**Clarification of avyakt vani dated 13.02.92**

Side A

Om Shanti. This is the avyakt vani dated 13.02.92. The meeting (*mela* literally fair) with the Supreme Soul. It is not the meeting with some insignificant soul. It is not the meeting with the religious fathers. It is because there are many religious fathers starting from Brahma, then Abraham, Buddha, Christ and this Lenin; and to Dayanand; and also after him small religious sects are constantly being established. But that is not the fair of the complete attainments (*praapti*). Of all the relationships... Such a meeting (*milan mela* literally meeting fair), in which the attainment of all the relationships is experienced from just the One, never took place before. Brother, Father, Husband, Guru, *Teacher*, the attainment of all the relationships, and that too through just the One; this is such a wonderful thing! You can celebrate the meeting whenever you want, however you want, in whichever form you want. This is the fair to make [others] complete with all the treasure and [for you] to become complete [with all the treasure]. It is the fair of the elevated, *alokik* world of the Confluence Age.

And you, a few among billions, who experience this feeling, who become worthy of it... What? Five billion [souls], meaning billions [of souls], and few among them came to the *basic knowledge*. And even among [those] few, you few are the souls dear to the Supreme Soul. Even among those *purusharthi*<sup>1</sup> Brahmins who emerged, not all among them... very few even among those few were selected; they are the souls dear to the Supreme Soul. They are especially dear to the Supreme Soul. So, the Supreme Soul chose them (*uthaanaa*). Billions of souls are searching for this experience. What? Where did the others who were searching go? Two kinds were mentioned. One kind is, few among billions, and even among those few who make spiritual effort, [only] few are receiving the reward; they are celebrating the meeting at the present time. And all the others are searching. Are there the ones who are searching in the Brahmin world too? Certainly! Or else they have misunderstood. They think that Shivbaba comes in the very Brahma who is the resident of the subtle world. But Shivbaba is not at all a subtle bodily being. He does not come in the subtle bodied Brahma, in whom does He come? Actually, He comes in an impure body. Is the subtle body of the Brahma who resides in the subtle world impure, or is it pure? (A student: Pure.) He does not come in someone pure at all. There is no role in the *drama* [for Him] to come in someone pure at all. His very role is to purify the impure ones. So, among the five billion [souls], the few who emerged to be the ones who make spiritual effort are also those who search [for God], because they have misunderstood. What do they think? That Shivbaba comes in the *soul* of Brahma and Brahma comes in Dadi Gulzar.

Brahma is a human soul, isn't he? He is certainly not the Supreme Soul, [is he]? The body in which a human soul enters, the role of the soul bearing that body comes to an end. This is the special sign of [the difference between] the entrance of the Supreme Soul and that of the human souls. As regards [the entrance of] the religious fathers, it is totally a different topic. They are the souls who come directly from the Supreme Abode; they are the souls in the complete *stage*. All the other human souls, when they enter [somebody], the

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<sup>1</sup> Those who make spiritual effort

role of the one in whom they enter ends; he doesn't [get to] know anything at all. The Supreme Soul doesn't have His subtle body. Therefore, what happens due to not having a subtle body? The pressure of the subtle body is not exerted on the one in whom He enters, and He remains light. Just like in Brahma. Shivbaba used to enter him before 18th January 69. His body remained light. His soul also listened through his ears. It didn't disappear. It is because the Supreme Soul Shiva doesn't have His subtle body. Therefore, there is no question of any pressure being exerted [on the body which He enters] at all.

Millions and millions of souls are searching for this experience. And you? You are experiencing it. You are celebrating the meeting; you always remain in the *milan mela* with the Supreme Soul. It is because the **Father** is dear to you. What? Why do you always remain in the meeting, in the fair with the Supreme Soul? It is because the **Father** is dear to you. And you are dear to the Father. For this reason you remain in the *milan mela* all the time. So, where do the dear ones stay? They stay in the *milan mela*. Do you always remain in the meeting or do you stay separate? So, what happened if the Father and you remain together? The *milan mela* took place, didn't it? If someone asks: Where do you stay? Then you will answer with pride: We always remain in the *milan mela* with the Supreme Soul. This itself is called love. What? What is called love in the world as well? If someone is working in the factory and his heart is engaged with the beloved ... so what will be said [about him]? His love is true. As for the rest, to remember forcibly, to fold hands, legs and sit and then remember, this is not a constant *milan mela*.

The true love ... meaning... What was said? Not only through the mind, they can neither be separate through the body nor can anyone separate them through the body. What did Ravan do by physically separating [Sita from Ram]? He separated Sita [from Ram]. He certainly didn't separate her through the mind. But why did this separation take place? It is because Sita violated the line of the code of conduct. So she was separated through the body. If she hadn't violated the line [of the code of conduct], she couldn't have been separated through both the body and the mind. For this reason Baba asks in the murlis again and again: Children, the **Father**, the Creator of heaven, *Heavenly God* the *Father* has come; [therefore] should you be in heaven or should you be in hell? Can it be possible that the child of a millionaire would say: I am dependent (*mohtaaj*) for each and every penny? Certainly the *connection* between the child and the father has broken. So, true love means that they should not separate from each other through the body and the mind. Neither can they be separate nor can anyone separate them. Even if all the million souls of the entire world, nature, Maya, circumstances wish to separate them... What? The entire world may stand on one side in order to separate [them]; nature also may come in opposition... It is very powerful, it destroys the entire world. What? ... [Earth, water, wind,] fire, sky, when these [five elements] become defective, earthquake takes place. The earth shakes and all the buildings fall down. The entire world is destroyed. The fury of nature is very fearsome.

But even if millions of souls, nature, Maya and circumstances get together and want to separate them, they can't separate them. They don't have the power to separate them from this meeting with the Supreme Soul. This is called true love. It is not like a lump of soil (*mitti ke dhele*), that if it receives a little blow, it breaks. The Supreme Soul doesn't come in such ones having an intellect like a stone or a lump of soil. Their meeting can't be of all time. The ones who destroy love [themselves] may be destroyed, but the love can't be destroyed. How should the love be? Immortal, unbreakable, indestructible, unshakeable. You are such true (*pakkaa*) lovers, aren't you? Or if the situation became a bit [bad], [if]

nature became a bit furious, [if] it became cold [or] hot, and you ran away from the field? If a small shadow of Maya fell on [you], lust, anger, greed, attachment, ego came... if he exerted force... Who? Maya Ravan... And the Supreme Soul was left aside.

Are you such true lovers [who are stable]? Today you are celebrating the day of true love, aren't you? It was asked: Such love is received **now** and only in one birth. When is it received? In the Confluence Age. There will be no other birth [like this]. Baba does say in the murlis that some Brahmins also have 2-3 births, Brahmin births. Some Brahmins also have two - three births in the Confluence Age. So will they not experience that meeting with the Supreme Soul in the two - three births? (A student is said something.) Will it be [experienced] only in one birth? Why? When Brahmins can have two - three births, some Brahmins... Suppose someone came at the beginning of the *yagya*, in the year [19]36-[19]37 and then he left the body. Then after leaving that body, he is in knowledge [again in this birth] now. There will be some like this, won't there? Some Brahmins have two - three births [in the Confluence Age]; so can't they experience the meeting with the Supreme Soul for two - two births? They can. So, this was a lie. ☺ Why? Here it was said: is received **now** and only in one birth. Why was it said this way? (A student is saying something.) Such love was not received? *Accha*? What kind of [love] was received earlier? Earlier, the mother's love was received. The love of the mother is very vast, very deep and unbreakable. It doesn't matter that the mother herself would have a *heart* failure, but she doesn't stop loving the children. The love of the mother is praised. Then, how is it [possible] that such love is received only in one birth and only now? Did those children... (A student said something.) Yes; the Father is not met in the form of the Father in the beginning. It is because even in the [outside] world, when a child is born, what does it know about who the father is? The child certainly doesn't know it. Whom does the child know? He knows the mother. So he got the mother, he met the mother. He didn't meet the father at all. It is the same here, in the *alokik* world too. In the beginning, the children didn't have the introduction of the Father. When the children are educated and grow up, when they become intelligent, when the intellect develops a bit, then those children come to know that no attainment is received from the mother. From whom do they have to receive the inheritance? From the Father. So which year was celebrated as the year of the Father's revelation here? 76. The Father was actually revealed from 76, to give the children the inheritance of the new world, of the new gathering.

Such love is received now and only in one birth. The love of the Supreme Soul of this [present] time makes the attainments of a life prosperous with love for many births. There is so much importance of this one birth. But the reward is ... (Unclear recording.) Neither was there [such time] before nor will there be in the future. What? It is the time for this attainment **now**. The time for the attainment which is now, there can't be [such time] at any other time. **Now** is the time to sow seeds. If the seeds are sown when it is the season for sowing seeds, there are good crops. And once the *time* has passed by, you may keep on sowing the seed of the body, mind, wealth, time, thoughts, relationships, you will obtain no attainment. Therefore, sow whatever you want to sow now. It is the time for sowing the seeds now. This time is so important.

No one has the courage to come close [and] to challenge such souls who are absorbed in *love* (*loveliin*). What? The one who is absorbed in *love*... just like they show the love of Laila Majnu... so, how have they shown Majnu? Even if the enemy comes in front of him, whom does he see in him too? No one has the courage to come close [and] to

challenge [you] because you are absorbed [in love]. What did a drop, which was absorbed in the ocean become? It became the ocean. No one can separate it from the ocean i.e. they cannot separate that very drop, those very particles... they cannot attract you. No matter how much someone wishes to attract you towards himself, but the one who is absorbed in *love* can never be pulled. (Unclear recording.) [Just as] the power of science takes [something] away from the attraction of the Earth. What happened when a *rocket* reached the Moon? It went beyond the attraction of the Earth, didn't it? So this stage of being absorbed in love takes [someone] very far away from all kinds of limited attractions. If someone is not absorbed [in love], if he is not merged meaning if he is not *manmanaabhav*<sup>2</sup>, if he hasn't immersed the thoughts of his mind in the thoughts of the Father, meaning [he isn't] *man manaa bhav*... [it means] merge in My mind. *Bhav* - become so. Merge in My mind. It means, if someone hasn't merged the thoughts of his mind in the thoughts of the Father, if he has opposing thoughts, he won't be said to be absorbed in love. This is not ... *love*. So the *stage* of being absorbed in *love* takes [someone] very far away from all kinds of limited attractions. They [who are absorbed in love] can never waver (*dagmag*).

There is *love*, but [they] are not absorbed in love. What? They didn't immerse their thoughts in the thoughts of the Father. They have one or the other of those very thoughts, words or actions, which the Father doesn't want. So will they be said to be absorbed in *love*? No. Whatever the one whom someone loves likes... So what will the lover do? [The lover] will do that very thing [which his lover likes]. He can't do anything else, can he? ... whether it is in words or in actions or in thoughts. They have *love*, but they are not absorbed in love. If anyone is asked now: Do you have *love* for the Father? All will say yes, won't they? No one will say that he doesn't have *love*. All do have *love*, but to be absorbed in *love* is something great. But do you always remain absorbed in love? Doesn't the intellect wander here and there? Doesn't any attraction pull you? What will you say? Are you always absorbed in love? (Unclear recording.) ... Someone said: We are always absorbed [in love]. The one who will always be absorbed in *love*, (Unclear recording.) he cannot take any step of life against... There is *love*. Don't just stay at this [level]. Become absorbed in it.

People considered this very elevated stage of becoming absorbed [in the love of God] to be very elevated. What do they think in the world? So and so guru... What did he become? He became merged in Brahm (*brahmaliin*). ... But no one merges in Brahm at all. This is about being absorbed in *love*. If you tell anyone: We will definitely attain [the stage of] liberation in life (*jiivan mukti*), they think, 'these ones are going to come in the cycle [of 84 births] whereas we will be liberated from the cycle and merge [in Brahm]'. What? They don't consider the *stage* of experiencing liberation in life to be so elevated; but which [stage] do they consider to be elevated? Of being merged in the Brahm [element]. But no one merges in the Brahm [element]. Yes, the elevated stage of being absorbed in the love of the Supreme Soul is much higher than paradise. It is because when we reach paradise, we have anyhow entered the cycle of the 84 births. But the one who is absorbed in the love of the Supreme Soul is liberated from the cycles; he is free. No bondage of *karma* can bind him. He cannot be entangled in anyone's love; yes, he cannot be entangled in the bondage of the souls with little knowledge. So, he cannot come in the cycle either. What will he be with regard to all the cycles? He will [remain] liberated [from them]. So, become absorbed [in the love], because you have to be liberated from the bondages. For this reason, they consider the stage of being absorbed, to be very elevated. [They think:] someone merged,

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<sup>2</sup> Merged in thoughts of the Father

absorbed... but you know that the stage of being absorbed [in love] which they say is achieved by no one according to the *drama*... What? That someone may be absorbed in the Brahm [element] or someone may be absorbed in Brahma, because Shiva also lives in Brahma... All the souls are born from Brahma himself. Everyone is born through the mouth of Brahma, aren't they? All the souls come from *Brahm* (the Supreme Abode). Therefore it is impossible that someone is absorbed in Brahma. No one can be absorbed in the Brahm [element] either. Both are inert elements. It is certainly the *turiyaa*<sup>i</sup> element but it is indeed inert, isn't it? What is the meaning of becoming absorbed? What did the drop become after merging in the ocean? It became the ocean. So, will someone become Brahma, if he is absorbed in Brahma? What? The Supreme Soul in the body of Brahma...

### Side B

How will the establishment of heaven take place through the body of Brahma? It was said in the murlis: Whichever body I enter will have to be named Brahma. Why will it have to be named so? Just like when some evil spirit or some human soul... a discontented soul that has left the body some time before or some soul who would have left its body in untimely death, when it enters someone, [addressing] which form do they (the relatives) talk to that bodily being? Do they talk to the soul that bears the body or do they talk considering that one to be some other person? They consider him to be another person, don't they? In the same way, when the soul of Brahma leaves its body, it doesn't mean that it reached the Supreme Abode. No. That soul also has to play a role in this very world. Until when does he have to play a role? As long as this world does not *change*.

Brahma is Dada and the Father is Shivbaba. So, *Bap Dada* are together with us until the end. They are together with us in practice. They are present (*haazir*) and are in front of the eyes (*naazir*<sup>3</sup>). *Naazir* means they are with us as being in front of our eyes. It is not that He simply gave false promises in the murlis: I will take you along with Me, I will take you seated on My eyes. How will He take them seated on the eyes? *Arey!* The very praise of pulling the souls with the *power* of *drishti* and taking them above is: He will take them seated on the eyes. So, the body of Brahma is certainly required. (Unclear recording.) [It is not so] that if Brahma went away, the Brahmins will establish paradise. No. Through whom is paradise established? Who is the medium? Brahma. Yes, it is another thing that two forms of Brahma are praised. Which ones? One is the corporeal (*vyakt*) Brahma, and the other is the subtle (*avyakt*) Brahma. *Vyakt* means the one who lives in this corporeal (*vyakt*) world, Prajapita Brahma, because Prajapita should certainly be with the subjects (*prajaa*). It should certainly be an impure body. And the other one is *avyakt* Brahma. *Avyakt* means? (Someone said something.) Yes, the one whom we [cannot] see through this body, through these eyes; the one who remains in the subtle *stage*.

So, you merged [yourself], you became absorbed [in love]; but you know that, what **they** call the stage of being merged (*liin avastha*) is not attained by anyone according to the *drama*. They can become equal to the Father, but they are not merged in the Father. What? They can indeed become [equal to the Father]. If their father is a religious father, what will they also become? They will indeed become a religious father; they will become the founder of a religion. But they cannot become the Father [Himself]. Theirs is not the stage of being absorbed; there is no attainment whereas you are absorbed [in love] as well as you

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<sup>3</sup> Lit. means looking /observer

experience and have attainments too. (Unclear recording.) The stage of being absorbed or the stage of being merged that you are attempting... but we... to become merged or to be absorbed while being alive... (Unclear recording.)

Yes, second *page* of the avyakt vani dated 13.02.92. ... Do you remember anything else when you become absorbed, when you become merged in love? Do you remember anything else other than the one in whose love you are merged? No. The Father and I are merged in love. Nothing else exists at all apart from the Father. So, two combine to become one. What? What did two points combine and become? They became one. To become equal means to merge, to become **one**. You experience this, don't you? Can you experience being merged like this in the stage of a *karma yogi*? That you keep performing actions with the *karmendriya*<sup>4</sup>; it wasn't said about one *karmendriya*.

Can you experience being in that absorbed *stage* despite performing actions with each *karmendriya* or despite performing actions with any *karmendriya*? Or can you become absorbed sitting aside? What? To sit detached from the actions of the *karmendriya* and then experience the *stage* of being absorbed: I am a point soul, and Shivbaba (Unclear recording)... Until then you experience that *stage*. You are number wise (at different levels according to your spiritual effort) in that *stage* too. To become so absorbed in the stage of a *karma yogi*... (Unclear recording.) What do you think? Can you become absorbed in the stage of a *karma yogi* like this or not? *Karma yogi* means to perform actions as well as to remain in yoga. It is not that you separate action from yoga. When you are performing actions, that's it, you are performing only actions, and you forget everything else. And when you are [sitting] in yoga, then the action became separate. You don't separate karma and yoga, do you? Do you remain in the *pravritti*<sup>5</sup> of action and yoga? It is because... which is our very path? The household path (*pravritti marg*). Do you find it difficult? Karma... (Unclear recording.)

Is it possible? Is this possible or not? The sanyasis will say that it is not possible. Even while living in the house, in the entanglements of the actions of the household, even while being engaged with the *karmendriya*... and yet to remain in remembrance, they will say it is very difficult, it is impossible.

Will you not have to come down to perform action? Will you not come down through the intellect? Can you remain absorbed even while performing actions or not? Have you become so intelligent? You should look within yourself and check: to what extent is the *practice* [successful]? The one who becomes *karma yogi* can receive *extra* help compared to the other souls because of being together [with the Father] in the karma too. It is because they became two from one, so the work will be shared, won't it? What will the other soul also do with the burden of performing actions? It will share it. If one person does one work and the other becomes his companion, will that work become easy or difficult? (Someone said: It will become easy.) Combine one and one and place them together, how many will they become? They will become 11. The power becomes 11 times [greater]. And here, no one knows how many times the power is [multiplied]. The hands are yours, but the help is of the Father. So the work [done] with *double force* will be good, won't it? It doesn't matter how difficult the work is, but the help of the Father certainly is the one which always gives

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<sup>4</sup> Parts of the body used to perform actions.

<sup>5</sup> *Pravritti*: combination of two things

zeal, enthusiasm, courage, and the power of tirelessness (*athakpan*). The work which involves zeal, enthusiasm and tirelessness, certainly succeeds. So the Father doesn't work with His hands, but He does the work of giving this help. Which help? He helps to create zeal, enthusiasm, courage and tirelessness.

So the life of a *karma yogi* is the life of performing actions with *double force*. The Father and you. No difficulty or tiredness is experienced [when you are] in love. What? (Unclear recording.) Someone starts to make a plan. And he is making that plan being in love with someone, then he can never feel tired until that plan is completed. (Unclear recording.) Love means to forget everything: how will it happen, what will happen, will it be alright or not? ... to forget all this. It is as good as done. Where there is the courage of the Supreme Soul - [and] it isn't the courage of any soul - so where there is courage and help of the Supreme Soul, courage certainly arises in the soul who becomes an instrument. What are always the thoughts of the one who experiences such company, such help? *Nothing new*. It means it is as good as you have gained victory. Success is already achieved; this is the feeling of a true lover. When the lovers of the limited [world themselves] experience this: "it is you and only you everywhere".

There are lovers of the limited [world]: Shiri Farhad, Hiir Ranjha, Laila Majnu. What do they see everywhere? They see only the one whom they fall in love with. Only the beloved is seen everywhere. Even in a bottle of alcohol they remember their beloved, they see her. That one is not almighty (*sarvshaktivaan*), but the Father is Almighty. Who is not almighty? The beloved, whom they see in the bottle, is not almighty. But the Father? The Father is Almighty. He is not a corporeal being (*saakaar shariir dhaari*), but He can reach [us] whenever He wants, wherever He wants in a *second*.

Don't think that there cannot be the stage of being absorbed in love in the life of a *karma yogi*. This is the influence of the sanyasis on the household life. Deities were householders, weren't they? Sanyasis influenced the life of those deities in the household. [They were influenced by] the sanyasis who stay in the Supreme Abode; some for a short duration, some for a long time. So they are influenced by the influence, so they think like this. What? That they cannot be a *yogi* while performing actions. It is possible. The experience of being together means... the *practical* proof of *love* is to be together. So you became an easy (*sahaj*) *yogi* [and] a constant *yogi*, didn't you? *Lover* means always an easy *yogi*. One [thing] is constant, continuous; there shouldn't be an interval. And the other thing is an easy *yogi*. Difficulty should not be experienced in yoga. Life should keep on going easily. For this reason the *direction* was also given: This year of *tapasya*<sup>6</sup> is [bringing you] close to taking the *prize*. But it is not coming to an end. What? The year has nearly come to an end, but *tapasya* is not coming to an end. For the sake of practice, service was made light and *tapasya* was given more importance. Don't think that this means: If *tapasya* was given more importance, you have to renounce karma. But after the completion of this year of *tapasya* you have to receive the *prize*, haven't you? Take it, will you not? But earlier, karma and yoga, service and yoga... the stage of *balance* that was mentioned... *Balance* itself means equality (*samaantaa*). Remembrance, *tapasya*, and service, this is equality.

What happened in the year of *tapasya*? There was *tapasya* and only *tapasya*. [You became] '*Tapasviji Mahaaraaj*'. Apart from this, service was left behind. (Unclear

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<sup>6</sup> Intense meditation

recording.) [It shouldn't be the case] that *tapasya* and only *tapasya* and the *tapasvi* (the one sitting in *tapasya*) are visible, and you did not remember [Baba] at all. [It didn't happen] the way it should be: easy remembrance, constant remembrance. Even so, the experience was such that they were sitting with their hands and legs crossed. Some sit on one leg, then some hang upside down. They did control the body but the mind still wandered. It ran away. Therefore yoga, service and *tapasya*, the stage of *balance* between the three has been mentioned. *Balance* itself means equality. Let there be equality in being loving and detachment. Let there be equality in the stage between performing actions and sitting detached from the actions. The very one who comes first (*number one*) in this art of *balance* of equality will be great. So, can you do both or not? If you start to serve, will you come down from above [to a lower stage]? You did become firm [in yoga] this year, didn't you? Now, can you keep a *balance* or not? Did you become firm in yoga this year or not? As regards karma, you used to think: We are firm in service, in *karmanaasevaa*<sup>7</sup>, but you cannot remain in remembrance. Particularly in this year of *tapasya*, did you become firm in this or not? You did celebrate the year of *tapasya* now, [didn't you?] So you must have become firm. So how should you become, in both karma and yoga, now? You should become firm in both.

So, can you keep a *balance* or not? Does quarrel take place in *service*? You do have to *pass* also in this, haven't you? Earlier, it was narrated that despite performing actions, despite becoming a *karma yogi*, you can be absorbed in love. Then you will become victorious, won't you? The one who will be victorious in maintaining a *balance* will receive a *prize* now. What? It is not that you should be seen as the one who sits only in *tapasya* like Shankarji, it is because Shankar doesn't do anything else at all. What do [people] think? Shankar doesn't do anything at all. What is the role of Shankar? Nothing at all. The role of karma is played only through the *karmendriya*. And how is Shankar shown to sit? He is [shown] sitting in *tapasya*. *Mostly*, his character is not shown performing any action through the *karmendriya* in the pictures. But who will receive a *prize*? (Someone said: The one who keeps a balance.) Yes, the one who will keep a *balance* between both karma and yoga. Today, a special invitation has been given. Will your paradise be like this? Bap Dada consider the celebration of the children to be their celebration. Will you have celebrations in paradise? The Father will celebrate in this celebration itself. Celebrate a lot, dance, swing! Always celebrate joy. You certainly have to receive the attainments of *purusharth*. Here, you are the easy *purusharthi* and there, you are the ones who receive the attainments easily, but you will become *golden* from diamond. Now you are just diamonds. *Gold* is not mixed in it. The entire Confluence Age itself is the loving day of especially becoming the Father and the child, and the *companion*. What? Not the entire year, not the entire month, but the entire Confluence **Age**, whatever remains of it from now onwards. What is it? It is the day of love. If you remain in that *stage*... it is like the lovers' love for the first time. What do they [remember] their entire life? They remember that day. So this is that very day of love, the entire Confluence Age. Only today is the day of love and not tomorrow, it is not so. It is always the day of love. These are also secondary plays within the play of the unlimited *drama*. So, congratulations for decorating paradise so much! This decoration...

[Third page of] the avyakt vani dated 13.02.92. The Father can't see the decoration, but the love of everyone's heart is visible to Him. What? Why can't He see the decoration? It is because only unlimited things are visible to the unlimited Father. What is the decoration

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<sup>7</sup> Service done through karma

like? Today they did make the decorations; they decorated the entire *ashram* like paradise. And tomorrow? Tomorrow it is going to be finished. So, this perishable decoration is not visible, but the love of everyone's heart is visible. What is the love of the heart like? It is the imperishable love. He can see that. This decoration is nothing in front of your true love. It doesn't matter how much ostentation there is in the world, it doesn't matter how many wonders of science there are, there may be *light* and nothing but *light*; the world may appear to be glittering and dazzling; *flats*, big and high rise buildings and palaces may be visible, but if there is no mutual love, all that is useless. This decoration is nothing in front of the true love. Bap Dada are looking at the love of each one. As such, when someone is invited, the one who is invited doesn't speak. You may display any type of love; if you display false love giving an invitation, the guest will not speak. And even if you show true love, he doesn't speak. The ones who give the invitation speak. The children love so much that other than [the relationship of] the Father they think that [all the other types of relationships] prove to be different. So, to reveal the love of the heart, this game was created today. *Acchaa*.

To all the souls who are always merged in love, to the souls who always experience the company [being] in love, to the souls who are equal and are always close with [the thought of] one Father and no one else, to the souls entitled to the elevated attainments of the Confluence Age, paradise... What? To the souls entitled to the **elevated** attainments of the Confluence Age... Because they are *number* wise (they have different levels according to their *purusharth*) in the Confluence Age too. The best, excellent and the most excellent ...to the special souls who always experience the elevated art of a *karma yogi* life, to the souls absorbed in love who are always liberated from all the limited attractions, the Father's *namaste* (greetings), love and remembrance filled with affection, with all the relationships, not with one relationship, with **all** the relationships. And what about the rest of the souls? *Namaste*, love and remembrance to such souls (as described above) and what about the rest of the souls? Om Shanti.

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<sup>i</sup> *Turiya* – traditionally considered as the fourth stage of the soul; here: unique, unlike everything else