

**Vcd no.398, Cassette no.889,**  
**Clarification of Avaykt vani dated 03.02.06, (Only for PBKs)**

The Avyakta Vani dated 3<sup>rd</sup> February, 2006 was being narrated at Bangalore Minimadhuban. The matter being discussed in the beginning of the middle portion of the first page was - The stage dear (*dilpasand sthiti*) to the Father's heart is complete purity (*sampoorna pavitrata*). It is because the foundation of this Brahmin birth is also complete purity. Do you know the depth of complete purity? There should not be the name or trace of impurity even to a slightest extent (*rinchak maatra*) in thoughts as well as dreams. Bapdada is repeatedly drawing attention according to the closeness of today's time that from the point of view of complete purity, emergence of wasteful thoughts or emergence of impurity even in the dreams is also not perfection. So check - do any wasteful thoughts emerge? Do any kinds of wasteful thoughts take us away from perfection? The more we progress ahead in making efforts; does the more royal form of wasteful thoughts waste our time?

Why is it so that as we climb the ladder of efforts, move to a high stage, storms come more swiftly? What happens even when we climb up the mountains? As we reach the peak of the mountain, the storms become stronger. And over here? Over here the reel is rotating. This reel of the drama of the four ages, four scenes is rotating- the Golden-aged shooting, the Silver-aged shooting, the Copper-aged shooting, and the Iron-aged shooting. And now, at the end of the Iron-aged shooting, it is a cycle of interval. In the beginning it was a cycle of 14 years. In the middle it was a cycle of 7 years. And now it is a cycle of just 3-4 years. Then, the stages which have fallen down while descending the ladder at the end of the Iron Age, its recognition should be there during its shooting, isn't it? The circumstances are deteriorating day by day and the practice of making efforts is increasing. The problems are also increasing. Even then, it is also becoming difficult to control the thoughts. So we must check – Is time getting wasted in wasteful thoughts? Does ego and insult attack royally, in the form of waste thoughts? If anyone considers the gift of God to be their own specialty out of ego then that specialty will also lead to downfall due to ego. Suppose, there is a specialty of narrating knowledge or there is a specialty of divine virtues or there is a specialty of force of *vision*, or there is a specialty of the vibration of one's purity, but if one feels proud (egoistic) about it, then that ego certainly causes downfall. It becomes a form of obstacle. And the ego that comes in a subtle form is this, which you do know: the consciousness of mine (*meraapan*) comes; my name, my respect, my glory should take place. This consciousness of mine (*meraapan*) takes the form of ego. It is in fact the gift of the Supreme Soul, but ego gets mixed in it. These wasteful thoughts also drift us away from perfection because the only thing that Bapdada wishes is that – there should be self respect; but ego should not be there. Self respect should be there. No one should be insulted. Wherever ego emerges, that ego or body consciousness will certainly insult others. So, these are the reasons for the emergence of wasteful thoughts.

Bapdada wants to see every child with the faith and intoxication of being a double master. What is being a double master? One is, the masters of the Father's treasures. Which treasures have you received? You have already received the treasure of knowledge. Apart from this, which other treasures have you received on the basis of the knowledge which is contained in the intellect? (You) have received the treasure of divine virtues and the treasure of powers. So, these are the Father's treasures. First these treasures were not received. These treasures were not received in the past births. The stock that was obtained from the Father

5000 years ago; that same stock was continuing. So now, you are the masters of the treasures granted by the Father and secondly, [you are] the masters of sovereignty (*swaraajya*).

What is self rule/sovereignty (*swarajya*)? *Swa* means soul. What is the kingdom of the soul? A king sits on a high stage; he sits on a throne and he controls the entire kingdom sitting in the capital, sitting on the throne. Where is the king of this body sitting? He is sitting on the *Akaal Takht* [i.e. a throne which cannot be eaten by death], between the two eyebrows (*bhrikuti*). Which self rule is going on while sitting here (in the *bhrikuti*) in the Confluence Age? [While sitting here, which self rule is he doing in the confluence age?] Is this soul-like king a master of any kingdom or not? Is it the matter of controlling others? Here it is not a matter of controlling others. We should not become the king of others. We should not issue orders to others. We have to deal with them with love. We have to deal with them through brotherhood; but whom should we control? Whoever is sitting closest to the soul – call it the Minister, Chief Minister or Prime Minister) – we have to control them first of all. Who is the chief minister? (Children answered – mind and intellect). The mind and intellect are themselves called the soul. The intellect is indeed the controller; but among the organs of action (*karmendriyan*) and sense organs, (*gyaanendriyan*) the sense organs are the highest. Among them which organ becomes the most unsteady (*chanchal*)? (Children answered – the eyes)

When we came in knowledge, we weren't so unsteady. (*chanchaltaa*). Then, as we pass through the four stages, the shooting keeps taking place, the reel keeps opening up and the unsteadiness of the organs also increases. And the practice of remembrance also increases. So, first of all, which organ becomes very unsteady? The eyes. The eyes deceive a lot. It has been said in the murli – one must check in the evening while going to bed. One must also check throughout the day – how many times did my eyes deceive me? (One) must be definitely committing 10, 20, 50 mistakes daily. If one is a first class effort maker, then one might be committing mistakes 10 times. If one is a medium class effort maker then one might be committing mistakes 20-25 times and if one is a third class effort maker then certainly one might be committing the mistakes of unsteadiness of eyes even up to 50 times in the entire day.

After that, which is the next organ? This was the highest. A sense organ. After that- the auditory organ [“ear”]. Indians have undergone a lot of degradation (*durgati*) due to hearsay. So one must check the ears – do they listen to the versions of father/father's words or do they start listening to others as well? Where do they derive the pleasures from? Where is their interest? Is the intellect along with the ears, directed more towards the versions of the Father or is the intellect directed more towards hearing whatever the human beings narrate? Apart from the Father, if one also listens to the knowledge from others, (a knowledge) that cuts the versions of the Father, crosses the versions of the Father, then the one, who listens to such knowledge, will certainly become adulterated/ licentious (*vyabhichaari*), because the influence of company takes place through ears. It takes place through the eyes as well. After that, it also takes place through the ears. One must also control the ears. We will not listen to anyone except one Father. We must imbibe this specialty from other religions. This is the reason why Muslims call Hindus as *Kafirs* i.e. the ones who wander here and there. Whatever whoever teaches them, they accept everything, saying it is true (*Satya vachan Maharaj*) and they keep falling down. The souls of other religions never listen to the versions of others. Only the deities of India kept listening to the versions of other religious fathers since the Copper Age and kept on getting converted into other religions. Only Hindus have always

got converted. Those, who are firm in other religions, the souls, which come in the Copper and the Iron Ages, and the souls of other religions never get converted. It is a different matter when God Father comes. Then also, they will get converted later on when their chiefs get converted. They are so firm (*pakkey*).

Here also, it has been said about the supporting roots, (*aadhaar moort jadein*) and the seed-like souls (*beejroop aatmaen*); and their heads and their followers; about them, it has been said, that – one will listen to only the soul of that religion to which one belongs. And even if God descends and explains, even if Brahma descends, they will not listen to Brahma or Prajapita Brahma. They tell clearly – explain directly to Dadiji. Whatever you say is good, but we will not accept. So what does it prove? It proves that they are firm in the religion to which Dadi belongs. So are the ears weak (*kachhey*) or strong (*pakkey*)? (Student answered – they are weak) Are they weak? Their ears are strong. We, especially Indians must imbibe this virtue from the *vidharmis i.e.* heretics. Which virtue? It is that they do not listen to anyone else except their religious father. And our religious father has been speaking since the last 70 years and in what percentage do we accept him and in what percentage do we get influenced by the others? So we must also keep the ears under control. We must check – do the ears listen to others? Do they get influenced by the versions of someone else other than the Father?

Now conversion is also going on in the Advance party of seed-like souls. It is not so that we used to get converted only in the Copper Age and Iron Age. Now those who are the members of the Advance party of the Brahmin world are also going on getting converted on the basis of hearsay. Leave the matter of supporting souls. They get converted and become *Narayans* possessing lesser celestial degrees, who are not praised in India at all. And their followers do become subjects in the Golden Age and the Silver Age, but they do not pay attention to the versions of God. Even if God narrates to them directly, it will not have any effect on them. So we must also check the ears. Do these ears become adulterated (*vyabhichari*)? It is not so, that only the sex-organs (*kaamendriyaan*) become adulterated. The condition of all the organs is the same. By becoming adulterated (*vyabhichaari*), one experiences downfall.

After the ears is the nose. What does the nose do? Hm? Which animal is sharp in terms of nose, which is an organ of smell? Dog. It sniffs a lot. What did he do? What is he doing? How is his life going on? He keeps observing the loopholes of everyone. He keeps on sniffing. So if one possesses a power of smelling in an adulterated form and if that (power) is working quickly, then they witness downfall on the basis of that power of smell (*ghraan shakti*) as well. And they witness a swift downfall. Thinking about others is the root cause of downfall. Thinking about the self is the ladder of progress.

Next is the tongue (*jihvyaa*), mouth. If we do not give a thought to the hearsay of others that how far is it right and how far is it wrong, how far is it in accordance (*anukool*) with murlis and how far is it against (*pratikool*) the language of murlis and whatever we heard, we started narrating it to others without giving it a thought, then the one who defames the Satguru (true preceptor) will not get a place. Such a big sin accumulates. One defames through his mouth later on. First one listens to the defamation through the ears. So the sins keep taking place through the ears as well as through the mouth. One starts narrating opposite knowledge. And the souls, which narrate such opposite knowledge, do so under the influence of body consciousness. They feel jealous of someone; then they defame others.

They cannot progress that much in making efforts due to weakness, so they adopt the path of defamation (*glaani*). And? These were the 4 sense organs.

Which is the fifth sense organ? Skin (*twacha*). If we touch anyone through this skin, if we touch any soul, if we touch with attachment, then the battery will certainly get discharged. It is a soul-like battery, isn't it? That will certainly get discharged. If we touch someone by chance, by mistake while traveling in a bus, while traveling in a tempo, then it is a different matter. But a touch that takes place with attachment, then the company of such a touch will certainly have an influence. Only one Supreme Soul Shiv is such, who does not get coloured (i.e. influenced), by any kind of company. As regards the remaining souls - from Ram & Krishna to any human soul, Abraham, Buddha, Christ or their followers - everyone gets influenced by the company. This influence of the company; good company puts you across and bad company causes downfall (*sang taarey kusang borey*). Just like the influence of the company of vision causes downfall, similarly the influence of the company of this fifth organ also causes downfall. That is why it has been said; what has been said? One Shivraba and none else. 'One' causes true salvation and 'many' cause degradation. The giver of true salvation (*sadgatidaata*) is 'one' and the givers of degradation (*durgatidaata*) are many. So this was the matter of sense organs.

Well, the organs of actions are as it is the lower ones, of a lower stage. Don't ask about them! Baba has said through hints that if one commits any sin through the mind, then it does not cause so much burden, but if any sin is committed through the bodily organs, then we have to suffer hundred times punishment (*dand*). It is certain that any matter of sin emerges first in the mind, in the thoughts. Later on it comes in vision. Then it comes in words and then? Then it comes in the actions too. If it is not stopped in between, if we do not rein in the mind then it would forcibly take you ahead. That is why it has been said – we are anyway the masters of the treasures that we have received from the Father in the Confluence Age, but one must also see that how far have we become the masters of the sovereignty (*swarajya*)? Over these ten organs and the mind-like eleventh organ- this is also non-living (*jadatwamayi* or inert). If the reins of this one, if the reins of the intellect are not held tightly, then this mind-like horse will certainly lead you to a pit.

So it has been said - one should have both kinds of mastery (*maalikpanaa*) because all of you are children (*baalak*) as well as masters (*maalik*), but Bapdada observed that all are children because everyone says - My Baba. So, being the children of 'my Baba' - everyone are children. So, 'my Baba' means that they are definitely the children, but along with being the children, we should also be both kinds of masters. What are the two kinds of 'masters' that have been described? Hm? The master of sovereignty and the master of treasures. Therefore, it is observed that they (children) become number wise in becoming double masters. In being the children, all children are equal but in becoming the masters numbers get formed [they become number wise]. I, a child am the master (*baalak tho maalik*). Because they have obtained the treasure of inheritance, that is why there is faith and intoxication of being a child, but children become number wise in the intoxication of the faith of being the master in practical form. It is especially the mind that causes obstacles (in becoming) *Swarajya adhikaari maalik* i.e master who has a right to sovereignty. What? There are ten organs, but who controls these ten organs? The Mind. This mind creates a lot of obstacles. Become a master of the mind; never be influenced by the mind. Check - does this mind control us as it wishes? You call yourself *swarajya adhikaari* (the who has a right to self-rule). So are we *swarajya adhikaari* i.e. king? Just as Father Brahma checked himself everyday; he became

the master of his mind and obtained a right to become the master of the world. Who obtained? Hm? Did Brahma Baba obtain the right to become the master of the world? Has he obtained or is he still studying? (Students answered- He is studying). His study has not been completed, then did he become the master of the world? Then? Hm? So it has been said - So are you *swarajya adhikaari*, i.e. kings? For e.g. Father Brahma checked himself everyday, became the master of his mind and obtained a right to become the master of the world. When did he obtain? Hm? Did he obtain it from 1936 or did he obtain it from 1947 or did he obtain it from 1968? Since when did he obtain? He obtained the right to become the master of the world. Eh! (Student said - 1976) Yes. Father Brahma. Which Brahma is first? Are Brahma number wise or do all the five become Brahma at the same time? They are number wise. So, the serial number in which they are Brahmas, in the same serial number is their achievement. So, who are the first three Brahmas? Prajapita Brahma, the first mother and who else? Dada Lekhraj Brahma. The child Brahma. So Father Brahma checked himself everyday, became the master of his mind and obtained a right to become the master of the world. Similarly, according to the the mind and intellect like king; this mind is the minister. What? Intellect is the king and mind is the minister. By creating good and bad thoughts it gives a chance to the king-like intellect to take a decision. If the king is foolish, then he will not apply his intellect and he will follow whatever decision is given by the mind. Among the three personalities, who plays the role of mind [students said: Brahma Baba] and who plays the role of intellect? (Students answered -Prajapita) And the transformation of *sanskars*, the power of *sanskars* (*sanskar shakti*) is Vishnu. Until the mind create good and bad thoughts, one cannot realize right and wrong. The recognition of Ravan is required then the recognition of the soul, who plays the role of Ram practically, is also required. Then the decision can be taken as to whom should we vote for? Do we have to go into the kingdom of Ram or do we have to obtain a high post in the kingdom of Ravan? (Students answered- In the kingdom of Ram.) Those who achieve a high post for 21 births in the kingdom of Ram, based on those efforts done for the 21 births, their habit of making efforts in the 63 births will become firm and those who do not come in the kingdom of Ram, those who do not achieve any post, will earn a right to high post only in the kingdom of Ravan. They will not come in the kingdom of Ram for half a *cycle*. So whom should we support? We have to support the kingdom of Ram. So this mind is a minister as regard to the intellect- the king. The one who gives advice. It's the minister's job- (Students answered to give advice.) - Oh! Maharaj (King), if we do like this, it will result in this; and Maharaj, if we do like this then it will result in this. He places both possibilities in front. The waste thoughts also arise in the mind. So mind gets influenced by the waste thoughts and makes it influenced (*vasheebhoot*) if it is not made to act according to the orders. If the intellect -the king does not apply its intellect, then the mind on account of being unsteady makes it influenced (*parvash*). So check.

Second page of the Avyakta Vani dated 2<sup>nd</sup> February 2006. Check. Even otherwise, what is mind called in the path of worship? It is said in the path of worship and it has been said in the murlis in the path of knowledge as well. What is mind called? (Student answered, Horse.) A horse (*ghoda*). They have shown three lions. Actually, it has been said in the murli about those three personalities - one is a goat (*bakri*), one is a horse (*ghora*) and one is a lion (*sher*). Which lion? Hm? Lions are also said to be of two kinds. One is a lion, the big lion with a big face (*mohra*). It attacks directly. *Sinh*(lion). *Sinh* and *Sher* (another name for lion) are one and the same, and another is the tiger. It attacks at the opportune moment. It does not show the foolishness of letting its bodily organs go out of control whenever it feels angry. Even otherwise also, mind is called a horse because this mind is very inconstant, isn't it? What is used to control a horse? (Students answered – a rein). So which rein do you possess?

(Students answered – intellect) You have ... Intellect becomes vicious (*vikaari*) as well as vice less (*nirvikaari*), but which rein have you received? Did you not have intellect in the 63 births? Did we possess intellect in the 63 births or not? (Students answered -we possessed.) We did possess. So did we not have a rein? We possessed intellect, but we did not possess the rein of *Shrimat*. So, this *Shrimat* is a rein. If we let the rein of *Shrimat* loose even slightly, even a little if we become careless even slightly, if we start following the directions of the mind or if we start following the directions of the human beings and if we let the rein loose, if we do not think over the *Shrimat*, then the mind becomes very unsteady (*chanchal*). What does the mind think? It becomes so unsteady that it starts thinking that I am the God of the Geeta. It assumes a seat as a complete controller. So look – why does the rein become loose? It is because somewhere or the other..., the rein becomes loose because we start observing the side scenes some where or the other. As we start looking at the side scenes, the horse-like mind gets an opportunity, a chance. So always maintain the awareness – I, a child am a master. Check- a master of the treasures and also a master of self- rule – am I a double master? If master-hood becomes less, then *sanskars* emerge. What? There are good and bad *sanskars* of the past births, aren't there? There are *sanskars* of this birth as well. The *sanskars* become strong in this birth and the *sanskars* become strong in the past births as well. The good *sanskars* also become strong and the bad *sanskars* also become strong. Suppose if someone commits 2 or 4 murders in this birth, then the (resolve) *sanskar* becomes strong (*pakka*). It strikes the intellect that this is a child's play for me. The murderers become so confident that they shoot bullets in a crowded market and run away. And nobody is able to muster courage to catch them. Their courage increases further. Just like the *sanskar* of a butcher (*kasaai*). It will not strike the intellect of a child born in a butcher's house that it is a sin to kill a cow. If someone commits a mistake once or twice, the first time or the second time, then the mind pinches but if the mistake is repeated again and again, then the *sanskar* becomes strong. So what do you call the *sanskar*? You say that – my *sanskar* is like this. My nature is like this but are they mine? While saying you don't say – my *sanskar*. This is mine. Is it mine? Is it right to say – my *sanskar*? It is not right to say – my *sanskar*. This is my *sanskar*. The matter being said is about bad *sanskars*, wicked *sanskars*. Is this bad *sanskar* mine or is it the property (*jaaidaad*) of Ravan? When did we start inculcating bad *sanskars*? It was from the Copper Age. Before that, these wicked *sanskars* were not there. So how can you call the property of Ravan as yours? Which is my *sanskar*? Hm? Arey! OK, it is the *sanskar* of Ravan from the Copper Age. Then which is my *sanskar*? Em! Oh! The *sanskar* of Ravan has come from the Copper Age; these bad *sanskars* which are there within me are the *sanskars* of Ravan. Then, ultimately what actually is my *sanskar*? Whatever is the *sanskar* of Father Ram is my *sanskar*.

Well, does Father Ram not come in the kingdom of Ravan? Hm? (Someone said he does come). Then? (Student answered – Ram becomes Ravan). Yes. Ram becomes Ravan. And what else? Dheeraj bhai has inculcated patience (*dheeraj*) that whatever *sanskars* are contained in me will remain. Ram will also become Ravan. Hm? So ultimately what are my *sanskars*? Have I, the soul come from the Copper Age or was I present in the Golden Age and the Silver Age as well? I was present there too. So which are my *sanskars*? Hm? Whatever the *sanskars* of Narayan, whatever the *sanskars* of Nar-Narayan (i.e. the man who transforms into Narayan) are my *sanskars*. Which form do we have to remember practically? Which form is the perfect form? The form of Narayan is the perfect form. The story of Satyanarayan i.e true Narayan is praised. The story of True Lakshmi is not praised along with Narayan. It means that Lakshmi can also be false to some extent, but Narayan possesses true *sanskars*.

So, whatever the sanskars of the Father are my *sanskars*. One must check every moment- the meaning of *Manmanabhav*, which was narrated. What has been narrated? Whatever is the thought of the Father should be my thought. Whatever is the father's language should be my language. Whatever are the actions of the Father should be my actions. One should not interpret it in an opposite manner. Then there are some such foolish souls also, who interpret/take it in a completely opposite manner. Therefore, it has been said that the weak *sanskar* is the property of Ravan. How can that be called as 'mine'? So one must see which is the Father's *sanskar*? Tell the main *sanskars*. Which is the main *sanskar* of the Father? Oh! No? Ravan's *sanskar* and the Father's *sanskar*.

Ravan comes from the Copper Age. He comes from the dualistic age (*dwaitwaadi yug*). And Ram and the kingdom of Ram come from the non-dualistic kingdom (*adwait raajya*). 'Non-dualistic' (*adwait*) means that there will be one kingdom, one language, one clan, and one religion in the entire world. It means that there should be benefit (*kalyaan*) of the entire world. Will Ravan desire the benefit of his body conscious children first, will he desire the benefit of the demons first or does he desire the benefit of the deities too? His saying is - darkness shall prevail. The *sanskar* that comes from the sun of knowledge is to give the light to the entire world. It is not that, light has to be given only to the deities. The light of knowledge should be given to the entire world. So what is the *sanskar* of the Father? Benefit of the world (*vishwa kalyan*). Father is a world benefactor (*vishwa kalyaankaari*). So, He is famous as the father of the world [*Vishwapita*]. He becomes the master of the world. Therefore, this *sanskar* of causing benefit to the world should become the *sanskar* of we children.

There should be good feelings and good wishes for everyone. So it is wrong to say any weak *sanskar* as mine and suppose you give a place to 'my *sanskars*' in your heart; if you give a place to an impure thing in the heart, because 'my thing' is always dear. It is dear, is it not? So, by considering 'mine', one gives a place [to it] in the heart. That is why, many a times, children have to fight a lot of wars. Why? Why do they have to fight a war? They call; they consider the *sanskars*, the bad *sanskars* to be 'my *sanskar*'. So a lot of wars have to be fought because they give place to bad (*ashubh*) and good (*ashubh*) in their hearts. So, if good things also have a place in the heart and if bad things also have a place in the heart, what will both the things do in the heart? They will start fighting. They will fight a war. When the thought of 'my *sanskar*' comes in the mind, in the words, then check that this bad *sanskar* is not my *sanskar*. So then the *sanskars* have to be transformed.

Bapdada wants to see every child to be multimillion times lucky through their actions and face. Many children say - We have become lucky (*bhaagyavaan*) but while moving along, the fortune emerges and the merges. And Bapdada always observes the star of fortune (*bhaagya*) shining on the forehead of every child; he wants to observe. So should the luck be kept emerged or should it be merged? Anyone who observes you should see from your face and your activities that you are fortunate, only then will the revelation of the Father take place through you children because, at present, the majority [of people] want to have an experience. Just as today's science reveals in a practical way; it causes experience. It causes the experience of heat as well as coolness. Similarly, they want an experience through the power of silence as well. The more you stay in this experience the more we will be able to cause others to have an experience. Of which matter? Of being fortunate. If the activities and face is visible to be fortunate, then will the face appear to be joyful or will it appear to be sorrowful (*latka hua*)? (It will appear joyful). Always joyful (*khushnuma*). Confluence Age is

an age of joy (*maujon ka yug*). If it is an age of joy then the face should appear to be joyful. If the face becomes sorrowful, if joy vanishes, if the face appears tired even for a second or 10 seconds, or for 15-20 minutes, then will the shooting be good or will the shooting of sorrow take place? A shooting of sorrows takes place. A shooting of misfortune (*durbhagya*) takes place. So, Bapdada has given a hint that, now do combined service. Which combined service? Do not do the service only through voice but along with voice become an embodiment of experience and do the service of making others have an experience that we are fortunate and through our actions and our face the others should also feel that these fortunate ones are going to become the masters of the world. Write any experience of peace, experience of joy, experience of soul conscious love. Experience is such a thing that, if they have an experience even once then they cannot leave. If you narrate the knowledge through words or voice, then today they will listen and tomorrow it will slip out of their ears. It will slip out of their intellect. One may forget what one has heard, but one cannot forget what one has experienced. It brings them closer to those who caused the experience.

Everyone asks – now what newness should we bring for the future? So Bapdada has seen that all of you are doing service with great zeal and enthusiasm; and every wing is also doing service. Today also, many wings have come together. You have organized mega programs as well. At least you have given the message. What? Which taunt has been shot? What is the result that emerged from the mega programs? At least message is being given. But is it a time to give message, is it a time to give message from the point of view of the last period of making efforts or is it a time to bring out the heirs (*vaarisdaar*)? Is it a time to prepare the rosary? Which time is going on presently? (Students answered- It is a time to prepare the rosary) The time to prepare the gathering of the rosary-like new world is going on. Then, through mega programs the message has been given. You have nullified your complaint. Congratulations! On this matter. But till now this voice has not spread. What? Neither has this voice spread through the BKs nor has the voice spread everywhere through the advance party. What? The knowledge is narrated. What comes first? The knowledge comes first. Later on? The knowledge comes first and the giver of the knowledge (*gyaandaataa*) gets revealed later on. So this voice has spread that they are doing a good work, they are narrating a good knowledge, but this voice has not spread that this is the knowledge of the Supreme Soul. It is not the knowledge of any human being. It is not the knowledge of the bodily human beings. Whose knowledge is it? It is a direct knowledge of the Supreme Soul – this voice has not yet spread. Brahmakumar-kumaris are doing a good job; their knowledge is very good; but **this** itself is the knowledge of the Supreme Soul; and the task of the Supreme Soul is going on; this voice should spread. You offer them meditation course as well, you also enable the connection of the soul with the Supreme Soul, but, now the Godly task is being enabled by the Supreme Soul Himself, what? The Supreme Soul Himself is enabling the Godly task, ok! Is the Supreme Soul enabling the mega programs? Hm? Has the Supreme Soul given a direction to organize mega programs? (No). Yes. Then? Then who is enabling it? (Students answered-Dadi, Didi) Hm? Didi, Dadi? Does it mean that these programs to give the message are not being enabled by the Supreme Soul? Is the part of the Supreme Soul, whoever is playing that role presently, not enabling this task of giving the message? Did he forbid them from giving the message? Do not stop giving the message. But it is so, in accordance with the time, that in comparison to the preparation of rosary, it is a very third class task. He has not forbidden. But why is this matter of organizing mega programs going on in the intellect? It is because they see that the advance party is progressing at a fast pace. Their knowledge is the true knowledge. It is spreading automatically very fast. So they think – we must also do something. So they have started organizing mega programs.

The public money, the material of public gets collected. Who are the ones that come and sit in the mega programs? It is the same Brahmakumar-kumaris. The voice spreads in the government that mega-programs have been organized. The big ministers are invited. The big personalities of the society are invited. So, an impression is created in their minds that these people are performing a very great task. But if we look on the inside, then these mega programmes, big conferences, big fairs, big chariot rallies, which power is practically working towards diverting the intellect towards these tasks? Hm? Hm? (A student answered– it is the pomp and show of Maya). No, no. Who is forcing them to organize/display the pomp and show of Maya? The knowledge of the advance party, the powerful knowledge, is forcing them to do something. So, the Supreme Soul does not tell them directly to organize mega programs. But they are forced to organize. Now very few people experience that the Supreme Soul Himself is enabling the Godly task. What? Who is enabling the mega programs too? Who is becoming instrumental in organizing the mega programs? The powerful souls of the advance party are becoming instrumental in enabling the mega programs, but this fact does not strike anyone's intellect. The soul and the values are being revealed. You are doing a good job, you speak well, you teach good things; it is fine upto [till] this level. They even say that your knowledge is good. However, the voice that, this itself is Supreme Soul's knowledge this voice will bring them closer to the Father. Now they do not come close to the Father. Who do they come close to? Hm? They come close to the narrators, but they do not come close to the Father.

The closer they come to the Father; the more experience they will themselves have and they will also cause others to experience. It happens like this among those who obtain the advance knowledge, doesn't it? What is the indication of those who experience this? They cannot remain without narrating to others. They themselves experience and even make efforts to cause the experience to others and even succeed in it. But what is their percentage among the Brahmins? The Brahmins include the ones of the Basic knowledge and those of the Advance knowledge. What is the percentage of the ones who experience and cause others to experience? (Someone said something) Hm? Is it 100 percent? Is the percentage of such people 100 percent? (Student answered – No. It must be less). How much? (Student answered- A little less.) How much? Hm? (Students answered –It must be in lesser percentage). Less means how much? (Students answered – 50 percent) Hm? Do they cause the experience to 50 percent? Are the Brahmins of the basic knowledge and the Brahmins of the advance knowledge together causing experience to half the people? (Student answered – 10 percent) It is not even 10 percent. It is not even five. Arey, what is the percentage of such souls in the advance party who undergo *bhatti* and become of a faithful intellect and then do not follow (i.e. observe) the bodily being who teaches, and directly follow the Father? (Student answered – one percent) It is not even one percent. Not even one Brahmin is emerging from every 100 now. (Student answered- From every thousand...) Hm? (From every thousand...) The percentage is very less. They are negligible. The ones who directly follow the Father. (Student questioned– So what will happen to this task now?) Hm? (what will happen to this task now?) What will happen to whom? (The task which is going on now that not even one percent are going for Baba...) (Student said something). Yes, what would be its reason? What happened to the task, how should it be made successful? Yes. So, that is what is being explained.

Everyone is asking what newness should we bring in future? It was said – what should be done to bring souls close to the Father? One must become embodiments of experience (*anubhavi moort*). One must appear to be fortunate from the actions and face. The

face should not appear to be sorrowful. Even if a little situation or circumstance comes and the faces become sorrowful. So, after looking at the sorrowful faces, who will listen to the knowledge and believe that god is teaching them, or that they have met God? How will the joy of meeting God be seen? 'I have achieved whatever was to be achieved' – should be experienced through the face. Om Shanti.