

Audio Cassette No.29 at Kampil.
Clarification of Murli dated 08.04.92 (Only for PBKs)

Side A

Yesterday, the avyakt vani dated 08.04.92 was being discussed. *Page no.* two. Did you make a strong resolution (*dridh sankalp*) in the year of *tapasyaa*¹ or did you [just] make a resolution (*sankalp*)? [Bapdada] was talking to the *teachers*. What did you do? Did you make just a resolution or did you make a strong resolution? You had thought of making a strong resolution, but what did you do? The indication of determination (*dridhtaa*) is success. Then *tapasyaa* with greater *force* is required this year, isn't it? What is meant by 'this year'? 93 or 92? *Tapasyaa* with even more determination is required in the forthcoming [year] 92, 93. Or do you have to do service? What do you have to do? Can't you do both? Is it that you have failed in doing service and you can't do *tapasyaa* either? Who were asked? The *teachers*. Why were they asked this? Why can't they do service? They can't do service because the more they do service, on one side they keep doing service and on the other side they think: the people whom we serve convert to the other side; so what is the use of our doing service? We served so many, nice *hands* came up; all of them converted.

It is not just about the world of the root like Brahmins. There is the same problem in the world of the seed like souls too, because even in the gathering of the seed like souls, those who were served with so much devotion... and what was the *result* of service? They didn't convert in the direction in which they should have converted. So, they were asked: Is it that you can't do service and you can't do *tapasyaa* either? Can't you do both things? Does your *attention* lessen in both things? Isn't *karmayogi*² your *title*? It means, can't you become a *yogi* while doing service? Are you a *yogi*? Can you have yoga while sitting and leaving aside service? Because what did the Brahmins do *mostly* during the year of *tapasyaa*? They left service; they stopped [service]. It means that they stopped performing actions and caught hold of only yoga. So, is it a household (*pravritti*)? It is renunciation (*nivritti*). It is the Hatha Yoga of renunciation of those belonging to the path of renunciation (*nivrittimag*). It is certainly not the Karma Yoga³ of the householders.

So, isn't '*karmayogi*⁴' your *title*? In a way, if you see, service is that which includes service of the self (*swa*) as well as service of everyone (*sarva*). What? What is called service? That which includes the service of the self and the service of everyone. If it doesn't include service of the self, then that service isn't service because if your stage was bad and you served the others, then definitely there is some shortcoming in the service. So, the service of the world should also be included in the service of the self. If you serve the others and become careless towards serving yourself, then it actually isn't called the true service. The very definition of service is that you should be receiving the fruit of service (*seva ka meva*). It means that you should be achieving success. If you achieve success, you will become happy as well. If you did such service, in which your stage was bad, you experienced sorrow instead of happiness, then certainly there is some shortcoming in that service.

Service means fruit, direct fruit (*pratyaksh phal*). This is called: do service and eat fruit. If you become careless towards the self... what? If you became careless towards the self, then that service is labour, expenditure [and] tiredness, but there is no direct fruit [i.e.] success. Why? Why did you feel tired? If there is the soul conscious *stage*, there cannot be

¹ Intense meditation

² The one who stays in yoga while performing karma

³ Being in remembrance (yoga) while performing actions (karma)

⁴ Those who practice Karma Yoga

tiredness. If there is body consciousness, there will certainly be tiredness. And the service that is done in body consciousness, will it be service with selfishness or selflessness? That is service with selfishness. ‘*Swa rath*’, you did service for your own chariot (body). You didn’t do service for God. So, the direct fruit can’t come out. Success should be experienced first by the self and along with that there should be the experience of success by the others. The others should also give the *proof*: We were also benefited by your service. So, both should be simultaneous. If there is [service] of the self and there isn’t [service] of others, in that case, it is not real service. And [if there is service] of the others and there is no [service] of the self, in that case also it is not accurate service.

While doing service, why isn’t there service and yoga together? What is the reason for service and yoga not being together? If you pay attention to one [subject], the other becomes loose. If you pay attention to the second, the first one becomes loose. Why is it so? What is the reason? There is service, you also make many plans for service; you make very good plans, but you don’t make plans with a *plain* intellect. A *plain* intellect means that while doing service, nothing else should *touch* the intellect, except the feeling of being an instrument (*nimitt bhaav*), and the feeling of being humble (*nirmaan bhaav*). So, how will you become humble? This was [already] said. If you have the aim to construct (*nirmaan karnaa*), you will become humble. So, while carrying out construction, there is a lack of the stage of humility.

Nirmaan means *construction*. You certainly do *construction*, but [the feeling of] honour and position (*man martaba*) comes. Then you are unable to become humble (*nirmaan*). That stage comes down. Then the task of construction doesn’t succeed to the extent you desire. What does the emergence of [the feeling of] honour and position mean? If [there is the thought] ‘I am a soul’, there is no honour and position. And if there is the feeling of body consciousness, [the feeling of] honour and position will definitely arise. So, it doesn’t succeed so much. The very seed of good feelings and good wishes is the feeling of being an instrument (*nimitt bhaav*) and the feeling of humility (*nirmaan bhaav*). There is humility, there is no regard (*maan*), not the limited regard, [but] humility. This is why it is really essential to make the intellect *plain* before making plans for service.

Otherwise, instead of [having] a *plain* intellect, if the rubbish of inaccurate feelings (*ayatharth bhaav*) is mixed in the intellect, then the plans of service that you prepare become studded with stones, along with jewels. So the jewels and the stones are mixed. If you set nine jewels [in something], [and] add one stone to it, if you make anything, if there are nine *real* things in it and one thing is *artificial*, then what will its *value* be? Will there be any *value* of it? In fact, the buyer will have even more thoughts about it, whether even the nine are *real* or mixed or there is any defect in the nine as well. This is why, along with making plans for service, first pay *attention* on making the intellect *plain*.

If the intellect is *plain* and even if the *plan* of service is not that big, the one who has a *plain* intellect won’t suffer any loss, he won’t have any burden. He may have less benefit from service, but he will certainly not suffer any loss, will he? The one who has an intellect with mixed [thoughts] does suffer a loss. He has to do [service] as well as suffer a loss. In that case, instead of doing such [service], it is better not to do it. This is why you will organize this year also [as the year] of *tapasyaa*. Which year? 92. What do you think [about this]? In the case of service, you say that [your stage] comes down. What is the *result* that comes by doing service? The stage comes down. It means that you develop a feeling of honour and position. You become body conscious. You don’t remain in a *stage* of humility. So, what will you do? Will you just do *tapasyaa*? Will you remain just *Sanyasis*?

When you yourself become perfect, the task of world transformation will also be accomplished. When you yourself haven't become perfect, when you want honour (*maan*), position (*martaba*), [when you think:] why doesn't anyone respect me? ... So, until you become humble, the world transformation can't take place. The *Supreme Soul* is such a great personality (*hasti*), [still] He comes in an ordinary chariot and plays His *part*, only then does He perform such a big task. If He too takes on a form that has honour and position from the very beginning, if He acts like the Master of the world as soon as He comes, He can't achieve success. So, it is a rule: if someone has to do the *construction*, the service of the world, then it is necessary for the one who does service (*sevadhaari*) to be humble (*namracitt*). It is necessary for him to bow. For example, the tree which bears a lot of fruits bows. So, become perfect yourself, then the task of the service of the world will be accomplished.

Third *page* of the avyakt vani dated 08.04.92. The task of world transformation is held up (waiting) for your perfection. Nature is waiting to become a maid and serve you. [She thinks:] the Brahmin souls should transform from Brahmins to angels and then from angels to deities, so that I can serve [them] from my heart and soul, with love and affection because without becoming angels, you cannot become deities. In between, you will certainly have to become a subtle world dweller. If someone wishes to go directly to the Supreme Abode, and then go to heaven, it won't happen. You definitely have to go *via* the Subtle World, the Abode of Dharmaraj. So, from a Brahmin, you will have to become an angel, the one who doesn't have any relationship with those belonging to this earthly world.

So, the very meaning of angel is the one who has no relationship of attraction with the old world, the old *sanskaars* [or] the nature of the old body. You should *pass* in all the three. You should be liberated from the old world, the old body as well as the old *sanskaars*. Anyway, first there is the inheritance of liberation (*mukti*) in the *drama*. Then [there is the inheritance] of liberation in life (*jiivanmukti*). It is the inheritance of liberation from what? *Mukti* means liberation. Liberation from what? Liberation from the old world, the old body as well as the old *sanskaars*. It means free (*mukt*).

For example, people of the world say and especially [people] in India have been defining *mukti* as [liberation from] birth, old age and death, liberation from the sorrow of birth, liberation from the sorrow of old age and liberation from the sorrow of death. So that is called *mukti*. So, first there is the inheritance of *mukti*, then of *jiivanmukti*. Later on you have to receive the inheritance of liberation from all these kinds of sorrow while being alive. You can't go to [the stage of] *jiivanmukti* without passing through *Muktidhaam* (the Abode of Liberation). So, an angel means liberated. First there is *Muktidhaam* and then *Jiivanmukti dhaam* (the Abode of Liberation in life). And a liberated angel will become a deity who is liberated in life.

So, in what *percentage* have you become angels? Or are you happy in the Brahmin life itself? Becoming angels means [there should be] love for father Brahma (Brahma Baap) who is in the form of an *avyakt* (subtle) angel. There should be love for whom? For Brahma who is in the form of an *avyakt* angel. Not just for Brahma, but for the *avyakt* father Brahma, for the form of the mother as well as the father, who are *already* performing actions as angels; because [Bapdada] has been saying this earlier as well, that two *seats* are fixed. Except for the two seats, no other third *seat* has been fixed now. Now within a few years, in [the last] two-four years, a third *seat* has been added. So, it has been said that except the two-three seats, no other *seat* is fixed.

So, becoming an angel means [there should be] love for father Brahma who is in the form of an *avyakt* angel. Even our love, for whom [should it be]? Is it only for the One? Or is the love also of the household path? Love for father Brahma. The one who doesn't love the

angelic stage, father Brahma doesn't believe that he loves him. [If] there is no love for which stage? The angelic stage. Angelic stage means the one who doesn't have any relationship, connection with those of the earthly world; he is an angel. And the one who doesn't love such a stage, Brahma plus the Father don't believe that he loves them either. It means that it can't be said he has love for the mother and the father.

The very meaning of love is to become equal. Equal in what? Equal in all the things, equal in *purusharth*. So, father Brahma is an angel, isn't he? They think: yes, he is an angel. When the body doesn't exist at all, then what is the meaning of being an angel? There should be the body and even while having a body, there shouldn't be any relationship with those of the earthly world. Then it is a wonder. If he did leave the body ... because, relationships and connections are formed with the body, or can they be established even without the body? They are established with the body. So, you should attain such a stage. Father Brahma is also playing a *part* in such a stage.

It isn't that father Brahma has left his body and now is living in the subtle world above like an angel. He himself doesn't have a body at all, so how can the children be given the *direction*, the teaching that they should become angels? Should the children also leave their body? He has become an angel and is waiting in the world of angels to make you all into angels. Who? Both, Brahma and the Father. Where are they waiting? They are waiting in the world of angels. Where is this world? Above. It is above, isn't it? Is it above or is it in a high stage? It is in a high stage. Just as, Amarnath⁵ has been shown on the mountain. The devotees have shown that. But Amarnath means a high stage, where even the *ling*⁶ became like ice. Otherwise the *ling* is not [made of] ice. So, the stage has been shown. It is about imbibing this stage. That high stage, in which this body and the relatives of this bodily world shouldn't be remembered. The thinking and churning about knowledge, about the new world, about the *planning* of the new world, about service goes on [in the intellect].

So, don't just say through the mouth: 'We love father Brahma a lot. We love Baba very much. We love Baba so much that we can't describe it'. They also say that they love Baba so much that they can't describe it. So, father Brahma is not pleased [just] by words. He is pleased by your becoming [like Him]. There are a lot of devotees in the world who [just] say this. They sing such songs of love! They sing such songs of love that they can make many [people] laugh as well as cry. They are the devotees who [just] say it and you are the ones who become it.

If they just keep speaking, then think that they still have a trace of *bhakti* in them. They thunder, but don't rain. In that case, they are the clouds of *bhakti*. They are not knowledgeable souls. And when they are not knowledgeable souls at all, when there is a trace of *bhakti* in them, then they will have to leave the body. They will have to take on a new body and make *purusharth* once again in the next birth. Or else, like Brahma-Saraswati, they will have to leave the physical body forever. They will have to become a subtle bodied being and perform tasks by entering [others]. So, they won't be called knowledgeable souls, they won't be called *yogi* souls either, but they will be called the *bhakt yogi* (devotional yogi) souls. So, are you the ones who become this or are you the ones who [just] say it? For the sake of saying it, you will say that you are the ones who become this.

So, what will you do now? Will you show any novelty or will you do the same thing that you did this year? What did you do this year? You just did *tapasyaa*. You left the actions. You didn't become a *karmayogi*. And what does Baba want? You should become a

⁵ A shrine dedicated to Shiva in the Himalayas

⁶ A symbolic representation of the male organ, in the path of *bhakti* it represents the incorporeal form of Shiva

karmayogi. *Karma* and remembrance, *tapasyaa* should be together. Such a time will also come when Bapdada will meet only those who act, who become this, those who are not the ones who just speak. Bapdada won't even meet those who just speak, who just keep speaking. He won't talk [to them] at all. Such a time will also come. Well, when will such a time come? [Bapdada] has been saying for many years that this *part* of Bapdada, which is going on through Dadi Gulzar, will also end. How many years have passed saying that this *part* will also come to an end? So, when will such a time come? In which form will it come?

Side B

Middle portion of the third *page*. So, such a time will come now, when Bapdada will meet only those who do and who become, those who aren't the ones who just speak. He won't even meet those who just speak. Then, in which form will He meet [them]? It has been said that the *avyakt part* will stop. Then, in which form will He meet [them]? Certainly, father Brahma, who remains in an *avyakt* stage even while living in a corporeal body, is also inviting the children to achieve such a *stage* [saying:] Reach such a *stage* in which just actions are involved. There should be no question of speaking at all. There are three kinds of people; one kind is those who speak a lot, say a lot but do nothing, the second kind is those who speak as well as do to that extent and the third kind is... (Student must have said something.) ... yes, those who do, but don't speak [about it]. So, [first are] those who do, second are those who speak as well as do, and third are those who just speak.

Just as there are three kinds of trees as well. There are some trees which have only flowers and no leaves at all, there are some trees in which there are flowers as well as leaves and there are some trees which have only leaves. There are neither flowers nor fruits. So, what kind [of a tree] should we become? Which tree looks nice? [A tree] which is full of flowers and only flowers, what is the use of leaves? If we keep an aim of the *second* [category], we may also come down [to a lower category] and if we keep the aim of the *first* [category], then if not first, we can certainly come *second*. As is the aim (*lakshya*), so will be the characteristics (*lakshan*) [we adopt].

So, look, everyone is allowed now. What? Now Bapdada allows everyone, anyone may come. What? To meet. Everyone is allowed to meet Bapdada, to talk [to Him]. [He says:] Anyone may come, but what kind of a time is going to come now? Not everyone will be allowed. Only those whose words and actions that are the same will be allowed. The emotional (*bhaavnaa vaale*) ones may come. The knowledgeable ones may also come. The *yogi* souls may also come. He allows everyone [now]. But the time is bound to change. That is why, underline ten times more on 'the self' and prove you can transform yourself.

Then don't complain to Bapdada: How can it be possible that He doesn't *allow* us to meet Him at all? We are planning to bring the big personalities of the world. We bring the big *mathaadhiish*, *peethaadhiish*⁷ to meet Him, we bring big religious leaders to meet Bapdada, [we bring] the Presidents and *Prime Ministers*. And they are not going to *change* immediately, so that they become the ones who speak as well as act immediately. So, will it be a waste to serve such *VIPs*? It is because Bapdada won't meet them at all. So, don't make such complaints: Why did He do this? [Don't say:] When He is the Supreme Soul Father, He is everybody's Father, isn't He? Then why is it that He meets someone and doesn't meet someone else?

If you don't become *strict* in making *purushaarth*, the Father will have to become *strict*. Now, in fact, you are moving ahead and being sustained through the loving form of the

⁷ heads of Hindu monasteries/seats of religious power

Father. He hasn't taken the form of the Sadguru yet, because the Sadguru's form is *strict*. Just as there is a saying in the path of *bhakti*: a call from the guru [means] a call from death. Just as when someone's death comes, no one can stop it. Similarly, if the Father said, 'Do this', and you didn't do it, then [your] death is certain. Death means? He will play such a *part* that you will lose faith on the Father's *part*.

So, even now, you are moving [ahead], you are being sustained through the loving form but there is also the Sadguru's form. He is not saying, the form of Dharmaraj but the [form of the] **Sadguru**. It is said that the orders of the Sadguru are the highest⁸. This is why, now Bapdada is sustaining you saying, 'Sweet children, beloved children'. It means [they] aren't sweet and beloved, but Bapdada is **saying so**. If you have love [for Him], if you have the thirst to meet [Him], then meet becoming equal [to Him]. Which equality was mentioned? Equal to the Father, which equality? It was said equality in which subject? Angel; just as the father Brahma is working as an angel. Someone may say that father Brahma hasn't got a body at all, we do have a body; then this is ignorance.

It is not that father Brahma is asking the children to become what he himself hasn't become. At present, father Brahma himself is also beyond the relationships of this earthly world in spite of having a body. So, father Brahma is asking the children to attain the same *stage* that he himself has attained. So, if you have love [for him], if you have the thirst to meet [him], then meet him becoming equal [to him]. Meet the angelic father becoming an angel, because even so, the meeting will be through the *karmendriyaan*⁹, but if there is the consciousness of the body in the *karmendriyaan*, then the children are body conscious through the *karmendriyaan* and the father is an angel, then, for how long will this meeting last? The stage will keep fluctuating.

Even in the *lokik* world, when they make a pair, if one is very fat and the other is very small and thin, then will they make a pair? They won't make a pair at all; their lives will become even more burdensome. So similarly, father Brahma is performing the tasks as an angel, but the children become corporeal again and again. They become body conscious. In that case, this meeting can't become stable. This is why, become equal and meet him. Don't meet him with a great difference. If there is a little difference, it doesn't matter; the father Brahma will make it up. It's great fun meeting him by becoming equal. Experience it. That is a different kind of enjoyment. There is body conscious enjoyment too. That is momentary, but the enjoyment which Bapdada is asking [you] to experience is a different kind of enjoyment.

Acchaa, you have come. You have at least managed to come. That time hasn't yet come when [people] won't be allowed [to come] at all. You met the Father; you received *drishti*. Then you went there (to the outside world) and some weakness emerged; you got power and used it; you became victorious once or twice, then you became weak. This meeting has its own particularity: meeting again and again and becoming weak again and again, but the accurate love (*yatharth pyaar*), the accurate meeting (*yatharth milan*) is much higher than this. How is the accurate meeting? *Yatha arth*, which is called *avyakt* (subtle) meeting. Bapdada is *avyakt*. So, meet *avyakt* Bapdada by becoming *avyakt*. Do not meet him with body consciousness. So, what is an accurate meeting? The name itself is *avyakt* meeting, in which there isn't [any] corporeal *stage*, any body consciousness. If He is very beloved (*pyara*), then experience it; [experience] that when compared to the world or

⁸*Satgurukiaagya sir maathe par*- lit. means the orders of the Sadguru are placed on the head.

⁹ Parts of the body used to perform actions

when compared to the people of the world, how the Father is very beloved. Did you understand?

There isn't anyone who disobeyed the orders of the Satguru after coming in front of Him, is there? [There aren't such] that they come in front of the Satguru and refuse to obey His orders. He is the Satguru, isn't He? The airs and grace of the children are allowed in front of the Father because He is the Mother and the Father. Airs and grace mean: "I won't do this. I can't do this" - So these are airs and grace. - I will fall sick." So, airs and grace are allowed in front of the Father and the Mother. Playfulness is allowed. This is why, in this year, if you have love, true love for the Father, if it is not mixed [love]... let us love the Father a little and let us also love someone else a little. If there is no mixed love, become [equal] and prove yourself. Prove yourself by becoming like an angel. When? This year.

Now so many of you have come to meet; that is very good, but do even better. You have love (for Bapdada), that is why you have reached [this place]. But there is a difference between giving love in response to love and maintaining the love. Giving love in response to love [is that] someone loves us and we also love him. Then it is not a big deal. But He may love you or he may reject you... because He will test the love too, won't He? The Father doesn't reject. The children think that the Father is rejecting them. To reject means to kick [someone] out [saying] 'Get out of this place'. The Father doesn't reject anyone. He just judges [them] because children have to be told...

Otherwise, the children will say: You have made this one such a high ranked bead of the rosary. What defect did I have so that you put me lower down the order? So they shouldn't say this. So, in order to make it *clear*, who has more love... There is more love means there is more yoga, more devotion (*lagan*). So, giving love in response to love is not a big deal, but maintaining the love, when the circumstance of maintaining the love comes... that will come only when a situation with such a test comes.

'I love you, but you don't love me' - they say that it can never happen like this. It means, is it possible that the souls love the Supreme Soul Father but the Supreme Soul Father does not love them? Does it mean that the love of the souls is higher and the love of the Supreme Soul is lower? It can never happen like that. Children are *numbarvaar* in love (they love more or less) and the love of the Father is an ocean. Although, for some time, it may appear that the Father doesn't love us: This is why, here we go! We will do service living far away...It is nothing like that.

The Father's love is praised so much in the world that even today, the souls of every religion are remembering that Father. When all the supports of the world break away, when all the supports break away during the *period* of destruction, then it is the Father alone who will become the true Helper, the true Friend of every soul. Every soul will experience: I remembered the Father at such time and the Father extended help to me.

So, giving love in response to love isn't a big thing. Maintaining that love is a high thing. There is a difference between maintaining the love and giving love to the one who loves you. Every one of you [loves]. If there was no love, why would you come so many times? You come again and again; there are moths (*patange*), there are different kinds of moths. There are also such moths that if they come once, they don't ever come again. So, you come; it means certainly, there is love. It means you are the moths that circle [around]. You are not the moths that are devoted [to the flame], that sacrifice themselves, that come and at once sacrifice themselves.

So, if there was no love, why would you come so many times? In spite of saying 'no-no', you come. What? In spite of saying "no-no, I won't go". It is because when someone

loses faith [he says], “I won’t go”. You lose faith, don’t you? Or does your faith remain unshakeable? Have you become the Pole Star? So, when you lose faith, then in spite of saying, ‘no-no’ you come, don’t you? [There is a song:] ‘*na na karte pyaar tumhii se kar baithe*¹⁰’. They make songs, don’t they? [They say:] We won’t meet Him. He is not good. But even then they come. They don’t wish to, but still, they come.

There **is** love. It is not that there isn’t love, but loving and maintaining [the love], loving and maintaining the love till the end... because they become *numbarvaar* in maintaining [the love]. Some are able to maintain it for a short period and some maintain it for a long period. Such ones also emerge, who maintain it till the end. So, will the numbers be scored on the basis of love or on the basis of maintaining the love? The more someone maintains [love], the higher the *stage* that bead of the rosary will achieve.

So, there is a difference between loving and maintaining [the love]. How many are those who love? They are many, aren’t they? And how many are those who maintain [the love]? So, who are you? Are you the ones who maintain the love or are you the ones who [just] love? Or do you [just] say again and again through the mouth, “We love the Supreme Soul very much; we have great love [for Him]”? Who are you? The ones who maintain [the love.] Then saying “we should be the ones who maintain the love”, this subject ends. Those who maintain [the love] won’t say: “Should be, should be” but... “We should be the ones who maintain [the love]”, they won’t say this. What will they do? It is in practice. It isn’t [about] just [saying] through the mouth. You are the ones who do it in practice and set an example. You are not the ones who [just] say through the mouth.

It was said, wasn’t it? That there are many who give themselves *marks* and *certificate*, in the *chart* of *tapasya* (intense meditation) thinking that they have done a lot of *tapasya*. They did *bhatti* for fourteen hours. But only a few have received the *certificate* of everyone’s satisfaction. The *tapasya* should be such that everyone should be satisfied with it. Many who kept a *chart*, those who maintained a *chart* came up. Many of such ones who gave themselves the best *certificate* also came up. They maintained a *chart* as well as gave themselves a *certificate* on their own; there are many [like that] who came up. There are not many, but there are some. [They are] a few; don’t think that they are many. There are many who obtain the *second number*. Fourth *page*. But it should come from everybody’s mouth: “Yes, this one is *number one* in maintaining the love.” You should get this *certificate* of good wishes from everybody’s heart. This will be called “being *number one* in *tapasya*, immersed in love (*loveliin*). This one does not feel tired at all.”

Bapdada had said earlier also that many children say: We are alright. But some souls have some strong karmic accounts with us that however much we try to satisfy them, they are not satisfied at all. The true *tapasvis*¹¹ will not say this. So, Bapdada had said earlier also that even if there is any such strong karmic account, you should at least get 95% *certificate*. Why has 5% been left? It is because 5% souls are such that they are instruments for examining us. That is why they are to be excluded. They won’t give the *certificate* of satisfaction. It is because they are anyways the ones who examine. How will they say: I am satisfied with you? There is a strong karmic account with 5% [souls] ... leave them aside.

That is also exempted. Why is it exempted? It is because, they **are** the ones who examine, but 95% [souls] should give you good wishes from their hearts, [they should say:] We are satisfied with you. Otherwise, many say: Who is satisfied with everyone? It surely can’t be possible that everyone is satisfied with someone. We haven’t seen a single one like

¹⁰ in spite of saying 'no-no', I started loving you

¹¹ Those who perform *tapasya*

that. Not even a single person is visible, who is such that everyone is satisfied with him. For the seniors also, they think: some are displeased even with them, then, if anyone is displeased with me, what is the big deal in it? But no.

The seniors, who are instruments... suppose someone is instrument to play the *part* of Dharmaraj (the Chief Justice); so will everyone be satisfied with him? He will give punishments. They won't be able to understand until they have a complete vision. So, those souls are excluded. Those who are instruments for examining, exclude those seniors. The seniors have to become judges. The topic of the seniors is different. So, out of the two [sides in a judgment], they will say 'yes' to one, he will say that [the judges] are very good. And the one to whom they (the judges) say 'no', what will he say? He will say: These people (the judges) are definitely not good. So, will a *judge* say 'yes' to one or will he say 'yes' to both? What will he do?

So, those are different situations. But the *tapasya* that you do from the heart, the love that you give from the heart, your feeling of being an instrument, the good wishes that you give, look at these certificates. Don't *copy* (follow the seniors thinking) that when [people] are not satisfied even with the seniors, we will certainly *pass*. What? Not all are satisfied even with the seniors, then we are still juniors, we will certainly *pass*. First, [people] should be satisfied with the seniors, those who are considered to be great *purusharthis*¹². So, don't think this. Why? Why shouldn't we think this? Why shouldn't we think this for the seniors? It is because there are some seniors who have been placed on that position of examiners. They have achieved a certain *stage*, that is why they have been made examiners. If 95% [souls] are satisfied, you will certainly get a *number* [in the rosary]. Exclude the 5% senior instruments who examine [us].

Acchaa, the first creation (*aadi racnaa*) of the first Father (*aadi pita*), from all the four directions... who? The first creation of the first Father. *Adi rachana* means the first creation, the *direct* creation who doesn't have any *media* in between. They are the *direct* creation of the Father. At least Brahma will be the *media*. Or isn't he the *media* either? Does Brahma also complain? "Why did you make them your children without my permission?" The *direct* creation. To such elevated souls, to all the souls that achieve the inheritance of *jiivanmukti* (liberation in life) for many births, to all the entitled souls who are transformed from Brahmins to angels, and from angels to deities, to the souls that achieve success in the *plan* of service by becoming the one with a *plain* intellect, to all the close souls who maintain true love and true affection with the Father - not to the distant souls but to the close souls - Bapdada's remembrance, love and *namaste* (greetings).

Avyakt Bapdada's meeting with the *dadis*. You have done the best service, haven't you? Why did he add 'haven't you'? Everyone has collectively done the service of decorating the gathering in a nice way. It doesn't matter whether they did any other service or not, but they have decorated the gathering. They have adorned it, covered it [with decorations]. This service has been done nicely. The service of decorating the gathering is **so lovely!** Just as a jeweler makes every gem flawless (*bedaaag*), in which there should not be any shortcoming. He makes the gem good, excellent... [End of the cassette.]

¹² Those who make spiritual effort