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Clarification of Avyakt vani 30.11.1999

Hand over everything to the Father and have this *dhaarana* within, ‘mine is the One Father and no one else’. So, give your burden to the Father. You don’t know how to give it. You carry the burden and become tired. Then, you also complain to the Father [asking]: what should I do now? How should I do this? So, why do you carry the burden? The Father is offering; what is He offering? Hand over all your burdens to the Father. You are habituated to carrying burden for 63 births, aren’t you? So, you are compelled because of your habit. This is why, you have to labour. Sometimes, you find it easy [and] sometimes, you find it difficult. A task is either easy or difficult. So, why is it easy sometimes and difficult at other times? There must be some reason, mustn’t there? The reason is - you are compelled because of your habit. And for Bapdada, the labour of the children is the biggest issue. This hurts Bapdada a lot within [thinking]: why don’t the children stay in love? Why do they experience labour? He doesn’t like it. ‘Master Almighty’ is the *title* of the children and they find something difficult! The Confluence Age is the age to make the impossible into possible. It is also said in the path of *bhakti*: who is the One who alleviates difficulty? God is the One who alleviates all the difficulties. Now, you directly have found the Father. What *title* do you give yourself? Do you give the *title* ‘easy yogis’ or ‘difficult yogis’? (Students: easy yogis.) In that case, change your *title*. Stop saying: we are easy Raja yogis. Ours is easy Raja yoga. Is it that you are easy yogis sometimes and difficult yogis the other times? After all, what is yoga? You just have to remember the Father, don’t you? Then, why do you find it difficult? Why do you find it [difficult]? If someone falls in love with a donkey, what value will he have for an angel! When you fall in love with someone, what happens? What happens? It forcibly takes you away from the one you should remember. You have such *attachment*. You know: we will be ruined because of this. Despite knowing, what happens? You know that you are going towards darkness; you are falling in a ditch. Still, what happens? You fall.

The Father says: now, become *powerful* yogis. Who will become that? How will you become? If you have maintained the principles of love (*priit ki riit*) with the *hero* actor, the father for many births, if you have been bound in his love, you will experience that even in the Confluence Age. You will experience it to be easy. It is because you are practiced to accompany the Father for many births. If someone has deceived the Father for many births, if he has taken side of the weak souls, he will certainly experience that weakness at present, in the Confluence Age. So, what is yoga? What is yoga? Remembrance itself is yoga. You just have to remember Him. In addition, nothing can be difficult before *powerful* yoga. Who will have *powerful* yoga? You also feel *powerful* yoga sometimes. You feel a very weak remembrance sometimes and sometimes, you experience remembrance with great difficulty. What is its secret? It is said: whatever is happening is preordained and nothing new will happen now. However, you don’t know about the *past* as to what has happened. If you have this determined thought, transformation is possible. Whatever has happened in the past births, the exact same thing will happen. However, if someone has a determined thought, he should understand that he changed [himself] in his previous births too, he escaped the clutches of Maya Ravan. Then, it can’t be difficult. Yoga is the fire of love. When the fire of love is ignited, when the fire rages, the entire dirt of gold turns into ashes in that raging fire. If it is ordinary fire, the dirt doesn’t turn into ashes. Similarly, those whose fire of love becomes intense... To become intense means to have unadulterated remembrance. If anyone else interferes while remembering Him, if he breaks our remembrance, it means he interfered in the previous birth too or he has interfered in this birth too. So, you remember him again and again.

Now, become *powerful* yogis. You won't find it difficult. Fuel the fire. What fire? Fuel the fire of your love. No matter how hard something is, fire changes it. Iron also gets moulded. It means if someone has some *sanskaar* as hard as iron, it will also change. Is this fire of love difficult? Can't this fire of love make a difficult thing easy? Some children narrate very good things: Baba, what should I do? This very atmosphere is such. I have got such companions. *Arey*, who had attachment with those companions? You must have had attachment with them at a time, mustn't you? Who had attachment with those companions who brought you down? Did the Father make you have it? Did the Father ask you to do that? You yourselves did that, didn't you? It is up to you whether you have to take the company of swans [or] storks. So, you complain: 'the atmosphere is such. I have got such companions. We are like swans [and] storks. What can I do? I have such past karmic accounts.' You say many good things. The Father asks: what responsibility did you Brahmins take up? Did you take up some responsibility? You have certainly taken up the responsibility to transform the world. You have taken up the responsibility to transform the world and you can't change your habits, your *sanskaars*! Can't you change your *attachment*? You have also come to know about it; you have recognized it. What did you recognize? In fact, you just heard the story of Satyanarayan (the true Narayan) in the 63 births. You heard the false story of the woodcutter, Leelawati, Kalawati [and] the hyena. You didn't hear the true story. And now? Well, you have known the true story of Satyanarayan now, haven't you? There isn't the story of the true Lakshmi either. What was said? The one who is the closest to him in *purushaarth*, she isn't true either. It is the story of just one – the story of Satyanarayan. So, they certainly kept praising him in the path of *bhakti*. They kept narrating his stories. Here, it is about experiencing him in practice. It is about knowing him in practice that One Father is true and all the others are... *Jhuuthi maya jhuuthi kaya jhuuthaa sab sansaar* (Maya is false, the body is false and the entire world is false). When destruction is in *full* swing, everyone will deceive you. No one will be yours. Every soul will firmly experience: One Father and no one else. Now, you just say through your mouth; you don't feel it firmly that One Father alone is true. If you feel it firmly now, you will have complete detachment. Until you have complete detachment, you don't have the complete knowledge either. Even those of the path of *bhakti* say: *binu vairaag vivek na hoyi*¹. Then, they add '*Ram kripa binu sulabh na sohi*'². It will be easy when there is Ram's mercy? What kind of Ram's story does He narrate? When does He narrate it? There must be a *time*, mustn't there? It is certainly the Confluence Age when the Father comes and gives [knowledge] to every child equally. No child can say: You gave it to him. You didn't give it to me.

So, you have taken up the responsibility of transforming the world. Won't you transform yourselves? Can't the one who transforms the world solve his own problems? You can provide a solution to the entire world and can't become the embodiment of solution yourselves! So, what will you do today? Increase the account of accumulation. The term 'easy yogi' that you use, experience it and prove yourselves. Will you experience it? There isn't enjoyment in [experiencing] it to be easy sometimes and difficult the other times. To go high sometimes and to fall some other times - it won't be called being *ekras* (constant). Going *up and down* doesn't involve the enjoyment that is in the *ekras* stage. Brahmin life is a life of enjoyment. It is the life of enjoyment and the age of enjoyment. If you don't be happy for long time now, you won't be happy for many births either. It is the 4th page of the *avyakt vani* dated 30.11.1999. Now, it isn't the age for carrying burden. It is the age for taking the burden off yourself.

So, see the image of your fortune nicely in the mirror of *knowledge*. In this pleasant time of the Confluence Age, are you enjoying or suffering sorrow? If you suffer more sorrow, it is

¹ There can't be wisdom without detachment (*vairaag*)

² It isn't easy without Ram's mercy

proved by the *purusharth* you have made till now that you suffered more sorrow and less happiness in many births. You have a mirror before you. What? You have the mirror of knowledge. Do you have it or not? Your mirror hasn't broken, has it? How does the mirror break? When your faith from the Father and His knowledge is uprooted, the mirror breaks. All of you have received the mirror, haven't you? Mothers, have you received the mirror or has it been stolen? Pandavas are certainly wise in looking after of it. You are wise, aren't you? You have raised your hand well. It is good. Look at the image of your fortune. And while looking at the image of your fortune, always sing the song of 'Vah! Vah!, Vah, my fortune!, Vah, my Baba!, Vah, my Brahmin family!' Is the family also wonderful? Or do you feel distressed even while being in the family? Is it wonderful? It shouldn't be that it is wonderful to a great extent and a bit distressing. No. 'Vah, my family! Vah, my fortune! And vah, my Baba!' Brahmin life means 'vah! vah!' in everything. You shouldn't cry in distress [because of] anything. You shouldn't cry in distress [because of] bodily illness either. 'Vah!' This also takes the burden off your soul. It saves you from the punishments of Dharmaraj. The sins of many births become light. If you take off the burden of three-four maunds from 10 maunds, is it good or distressing? What is it? Vah! It takes a lot of burden off you. What does? Illness. 'Alas, my very *part* is such! Alas, illness doesn't let go of me!' Will you let go of the illness or will it let go of you? Keep saying, 'Vah! Vah!' Your illness will also be pleased when you say 'Vah! Vah!' Look, it is the same here as well, isn't it? When you praise someone, you say 'Vah! Vah!'. So, say 'Vah! Vah!' to illness as well. [Don't say]: 'alas, why did it come to me? My [karmic] accounts are such.' *Arey*, the attainments that you are making, this illness is nothing when compared to it! This illness is for a single birth and you are in fact making attainments for many births! When you keep your attainments and the account of illness in front of you, what will that illness seem to you? It will seem to be a very small thing. It means... What does it mean? No matter what happens in the Brahmin life, see everything positively. *Drama* is beneficial. There is benefit in everything. See it positively in this way. You do know how to change something *negative* into *positive*, don't you? You also give courses on negativity [and] positivity, don't you? So, give yourself [that] *course* at that time. Give yourself [that] *course*. Then, difficulties will also become easy. The word 'difficult' shouldn't exist in the Brahmin *dictionary*. It is because the Father, who alleviates every kind of difficulties has come.

Accha, no matter what [kind of] accounts you have - either with some soul, with the nature or your own body because the five elements of nature make you go through difficulties many a times – turn your karmic accounts into ashes in the fire of yoga. Did you understand what you have to do? Now, increase the savings account. Your words shouldn't be ordinary either. There are various intentions and feelings even in speech and you can make them out through speech. What? You come to know about the feelings of Brahmins through their speech itself; you get to know what intention they have within. So, whatever words you speak, it should always reflect spiritual feelings and good or elevated feelings. Your words as well as feelings should be elevated. The feelings of Maya are jealousy, malice (*hasad*), hatred; all these are *mayavi* (illusive) feelings. You should always have good intentions and feelings. Is it in accordance with it? *Check* this.

Check each and every treasure; the treasure of time, the treasure of words, the treasure of thoughts, the treasure of powers, the treasure of knowledge, the treasure of virtues. It is because you accumulate in the account of every treasure. [To score] *full marks* means to have an abundant [balance] in the account all these treasures. It is then that you will be called [those] who *pass with honour*. Don't think: it doesn't matter if you have accumulated a certain treasure less. However, your account must be full of every kind of treasure in order to *pass with honour*. You, who are sitting in front of Bapdada, Bapdada isn't seeing just them. What? Who [else] is He seeing? Bapdada also conjures up His children and sees them. Where is He speaking about?

Where is He speaking about? (Students: Mount Abu.) This vani was certainly narrated through the body of Gulzar in Mount Abu, wasn't it? So, it was said: He isn't seeing just you, who are sitting in front of Bapdada. Why? Why was that said? He is seeing all the children who are in the country or abroad. What does it mean? Which children is He speaking to? Which children among the *variety* [of children] is Bapdada speaking about, with whom He is speaking and whom He is seeing? What was mentioned in the *heading*? He is seeing the children who *pass with honour* or the children who make the *purushaarth* to *pass with honour*. Is the *purushaarth* of passing *with honour* completed just by completing or passing the *basic knowledge*? It isn't. So, the children who are sitting there, in that gathering, which *category* do most of them fall in? Are they those who study just the *basic knowledge* or are the children who study the *advance* knowledge that aids in passing *with honour* also sitting there? Which kind of children are sitting [there] in more number? The children with just the *basic knowledge* are sitting [there]. This is why, He said: He isn't seeing just you who are sitting in front of Bapdada. Who else is He seeing? He is seeing all those children, who are in the country and abroad, who are the children that make such advanced *purushaarth* that they can *pass with honour*. Though they aren't face to face; what? They aren't face to face with Bapdada who is speaking through Dadi Gulzar but they are merged in His heart. So, who are closer? Those who are merged in His heart, His eyes, are they closer or are those sitting face to face closer?

Today, **you** are face to face and others will be that tomorrow. Who? You are face to face **today** and others will be that tomorrow. What was said? You are face to face **today** in the *hall* of Mount Abu. You are face to face **today** and **others** will be that tomorrow. What does it mean? Has He ever said something as clear as this? (Student: no.) Hasn't He? He has. What has He said? Those residing in Mt. Abu... Those of the *madhuban* will have to leave the *madhuban*. Those of the *Gyaansarovar* will have to leave the *Gyaansarovar*. They won't even let you lock up the almirah. This is why, it was said here as well: today, you are face to face. Tomorrow, others will be face to face. What? Just like it was said, it was said earlier in the *murlis* as well. What did He use to say? The insiders will be left out and the outsiders of *Gita pathshalas* will take away. So, are there more *Gita pathshalas* in the *advance* [knowledge] or the *basic* [knowledge]? There are *Gita pathshalas* and only *Gita pathshalas* in the *advance* [knowledge]. This is why, it was said: those of *madhuban* should be prepared. Those of the *madhuban* will have to leave the *madhuban*. Those of the *Gyaansarovar* will have to leave the *Gyaansarovar*. Those of the *Gita pathshala* will have to leave *Gita pathshala*. You don't *transfer* just by saying. However, such time will come. Time will change you. But then the credit doesn't go to the children. The credit goes to time. It is rather compulsion. The children who feel such compulsion can't come in the *list* of [those who] *pass with honour*. However, don't think that Bapdada doesn't see you. What was said? Don't think that wherever Bapdada, who stays in the *stage* of the subtle world, is playing a *part* in the *Advance Party* in practice doesn't see you. He sees you as well. Those who *pass with honour* are in His heart and you are face to face. It isn't that you aren't in His heart but there is the importance of being face to face.

Accha! Now businessmen, raise your hand! What do businessmen think? You have been given a special *chance*. Make [other] businessmen do *business* with the Father too. What is the Father's *business*? To give the gems of knowledge. And to take what? To give diamonds and to take cowrie. What is the Father's *business*? He gives diamonds and what does He take? He takes *kakhpan* (a valueless thing); He takes cowrie. What a good *business* it is with the Father! What do the businessmen think? You have been given a special *chance*. Who? Those who do the *business* of the gems of knowledge, who are distributing the wealth of knowledge going everywhere, who do that *business*, they have got a special *chance*. What *chance* have they got? Give *kakhpan* to the Father and the ones whom you distribute the knowledge, provide them with diamonds [and] pearls. Help [other] businessmen to do *business* with the Father too. You

did it yourselves; that's good. You yourselves did this *business*. You gave away cowries and took diamonds. What you did is certainly good. However, also help others to do *business* with the Father. It is because nowadays, all the *businessmen* have a lot of *tension*. According to the time, *business* is declining. What is said? What is said even in that physical *business*? The business isn't going on well. There is loss in all the businesses; what was said? Except one *Ishwariya* business. However, what do those of the *advance* [knowledge] say for the *Ishwariya* business too? No one listens [to us] at all. *Business* has become very *dull*. It is declining. This is why, the more money someone has, the more they worry [thinking,] what is going to happen of it. Those with physical money think what will happen of this money. There is no guarantee of banks. The *private* companies are collapsing. Those with the subtle *business* of the gems of knowledge are also shaking from within. They have worry along with money as to what will happen [of it]. So, free them from worries and tell them the importance of the imperishable treasure.

So, all the *businessmen* who have come – whether you have a small *business* or a big *business* – you must show all your *hamgins*³ who are doing [business] the way to happiness. It is the 5th page of the avyakt vani dated 30.11.1999. All of you *businessmen*, who have come, are worried: 'What will happen? How will it happen?' Are you worried? If you aren't worried, raise your hand! Those who do the subtle *business*, raise your hand [saying]: we have no worries, we have found what we had to find, everything is as good as done! Raise your hand! (To the students:) You are raising your hand after thinking a lot. Some are raising it a little. Raise your hand if you aren't worried. If you aren't worried... You aren't worried, are you? What if something happens tomorrow? Are you such carefree emperors? Are the *businessmen* carefree emperors? Very few of them have raised their hand! Those who worry a little, can you raise your hand or will you be embarrassed to do so? Bapdada has certainly given the *title* 'carefree emperors'. What *title* has He given? The emperor of Begumpur (the land free from sorrow [*begum*]). Which land? Begumpur. You are the emperors of Begumpur, aren't you? Or do you have any sorrow (*gum*)? If the wife (*begum*) of an emperor goes away, will he be sorrowful or not? Will he? He will be sorrowful, won't he? However, what kind of emperors are you? You are the emperors of Begumpur. Whenever any of such situation arises, even if Ram's Sita is stolen... It means, it is about everyone's respective Sita wherever one has set his heart. So, whenever any of such situation arises or it will arise... It certainly will. What? It will arise. It is because these old relations won't continue in the Golden Age. What will happen? There will be all new relations in the Golden Age. Or will these very fragile relations go in the Golden Age? They won't go. Did Brahma Baba's [relations] go [there]? Will Brahma Baba's wife, Yashoda go and become his wife in the Golden Age? She won't become that. Those who are equal *purusharthis*, they themselves will become those who sit on the equal *stage* there. So, problems will certainly arise. Such situations will certainly arise but just go to Begumpur. Where should you go? [To the land] where there is no sorrow. You have found what you had to. You cared about Paarbrahm Parmeshwar; when you have found Him, you shouldn't want anything else now. Sit in Begumpur. Then, you will become the emperor as well as go to Begumpur. What? So, you understand: the wife has certainly gone away and there isn't any emperor without a wife. You will become the emperor of Begumpur. You will go to Begumpur.

You yourselves have requested: let the old world go and the new world come. Which new world and old world are being discussed? Should the outside world of five billion [people] go (be destroyed)? Or is He speaking about the Brahmin world? In the very world of Brahmins and for the *Advance Party* itself, an indication was given: the nature is standing with a broom in both her hands. She will sweep [the Brahmin world] through her left hand as well as the

³ Those of the same genes

right hand; she will clean it. So, you yourselves have invoked her. It was said in that *vani* as well: you yourselves have given this task to the nature. What task have you given? Clean it; Diwali is about to come. The lamps are going to be awakened number wise. You yourselves have requested: let the old world go and the new world come. It means, the old gathering should be destroyed and the new gathering should become ready and be revealed in front of the world. So, how will it go? How will the old world go? It will go only when it goes through ups and downs, won't it? Or has it just been said that those of the madhuban will have to leave the madhuban, those of the *Gyaansarovar* will have to leave the *Gyaansarovar*? They will go through ups and downs to some extent, won't they? Don't think that there is Madhuban and *Gyaansarovar* just in the *basic knowledge*. That they don't exist in the *advance* [knowledge]. There are madhuban and *gyaansarovar* in the *advance* [knowledge] too. It means there are those lakes who assimilate knowledge in the *advance* [knowledge] too. It is about the unlimited.

So, the world will be destroyed only when there are ups and downs, won't it? No matter what happens, you certainly have to become carefree. What? No matter what happens, you certainly have to become carefree. You yourselves have requested for the destruction of the old world. So, what happens in the old buildings of the old world? Sometimes, something breaks; sometimes, something else falls. So, it will certainly happen, won't it? Or won't it happen? It will. *Nothing new*. These were the father Brahma's words for everything. No matter what happened, [he used to say] '*nothing new*'. Everything is preordained in the *drama*. It has to happen. It is certainly happening and we are carefree emperors. What? The more nature creates commotion, the more the lords of nature should become stable. Are you so carefree? If you are carefree, you will also be saved from being bankrupt. And if you are worried, if your decision isn't right, what do those who go bankrupt become in a day? They become a beggar (*roadpati*) from a millionaire (*karodpati*). You know this, don't you? If you are carefree, if the weighing scales like intellect is in *balance*, you will make a sound decision and you will be saved. You will receive the *touching* (insight) as to whether you should do something now as per the time or not. This is why when you worry, your *business* as well as your stage declines. So, always remember that you are carefree emperors. Then, the worrying situation will also change [for the better]. Don't lose courage! Never become disheartened! When you have courage, you will continue to receive the Father's help. The Father is bound to help you children. However, He isn't helpful to those who have no courage. What is said? One becomes a loser by accepting defeat in the mind and he becomes victorious by gaining victory over the mind. You might think: we didn't receive the Father's help. However, first think if you have courage. It is the children to have courage and the Father to help. Don't just hold on to half the sentence. You do want the Father's help, don't you? So, have courage. What happens? You hold on to half the sentence [and say]: you don't receive the Father's help. However, why don't you receive it? As you lose courage, you don't receive His help either. So, don't hold on to half [the sentence]. Remember the complete [sentence]. *Accha*, aren't the mothers businesswomen? Are they that? If the mothers are businesswomen, they are carefree emperors. Don't become maids. Become masters. Be emperors. If you have any worry, you become sad. If you become sad (*udasi*), you will become a maid (*dasi*). This is why, be a *businessman*. *Businessman* of what? Become an emperor.

Accha! The second [group] is of the engineers and scientists. Raise your hand! Scientists have a very good experience. Just like *science* continues to become refined; it continues to become extremely subtler and refined day by day. Similarly, you are experienced in both *silence* and *science*. So, you must tell your *hamgins* about the importance of *silence*. Benefit them too. You know how to benefit them, don't you? *Silence* is also a science. What is the science of *silence*? Give them its identification. [Show them] what and all happens through the

science of *silence*. Then, they will be able bring more refinedness in *science* as well. It is because science will be useful in our new world as well, won't it? What is our science? Knowledge is certainly knowledge (*gyan*) but what is science (*vigyan*)? The Father's remembrance. Remembrance itself is our science. We will be able to experience many things while sitting far away through this power of remembrance like we are experiencing it through science. The *power* of *silence* will be more advanced than the *power* of *science*. Just like *science* is also being more refined... It is because science will certainly be useful in our new world too, won't it? What science will be there? The science of remembrance, the science of soul conscious stage. There will be such *power* of concentration that the nature will make everything available. You needn't do anything. You just have to gesture. However, whatever is to happen will happen in a *refined* way. Why doesn't that happen now? Now, there isn't *refinedness* in remembrance, thoughts, words, actions. You have adulterous thoughts. You have adulterous remembrance. What will happen in the Golden Age? Radha's vision will be engrossed just in Krishna's and Krishna's vision will be engrossed just in Radha's. (Concluded. Continued in VCD No. 11)