

Adhyatmik Ishwariya Vishwa Vidyalaya

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Omshanti. Today is the morning class dated 17th October, 1967. Sweet children come here to be refreshed through the spiritual father. Then, after being refreshed, they go back; so, certainly, they should do something and set an example. It was regarding which children? It was regarding the spiritual children. They do something and show. Every child has to give the proof of service. What is the proof of service? Arey! The proof of service is - to bring out new heirs (*vaarisdaar*). If they serve someone, he would become the Father's child. If he becomes the Father's child, if he takes the message - this is the first thing. He will undergo the course, he will fill himself with force, he will undergo bhakti, and then he will serve others, then the proof of service will emerge, won't it? For example, some children say - we wish to open a center. So, will someone simply desire to open a center? [Someone will not simply desire to open a center.] Someone must have served him; so, it proves that this is a fruit of service. Service should also be done in the villages.

So, the children should always think that - we should do such service through the mind, words and actions, through the body, mind and wealth so that we receive the returns (*evzaa*) for future 21 births from the Father. It was not regarding the returns of the 63 births. Why? From whom do we receive the returns for the 63 births? As the *sanskars* of making efforts that we inculcate here in the Confluence Age, according to those *sanskars* of fast or slow speed (of effort) we receive the fruit for 21 births from the Father and then on the basis of 21 births, the karmic accounts of 63 births are also created. So, we have only this fervor. Do I do anything? Do I give knowledge to anyone? Throughout the day, we should think about this.

You may open a center, but there should not be any rift (*anban*) between the wife and the husband at home. There should not be any fighting (*ghamaasaan*) at the homes of those who open a center. The *sanyasis* (monks) leave the homes and the problems, they neglect the problems at home and go away . Then does the Government stop them? It is only men who leave. Now some mothers also leave (the household). The *Sanyasi Pandas* (the guides among the *sanyasis*) teach even those who have no guardians (*dhani-dhori*), or those who become detached. They make them do their business. Those *sanyasis* etc. have a lot of money. Actually, when they leave the household, there is no need to keep any money. So, now the Father is explaining to you children. What is He explaining? He is explaining that those who surrender themselves in Godly service; when their connection with the *lokik* household is severed, then there is no need to keep any money, etc. with them. Whatever they receive, they should go on dedicating it in Godly service.

It should enter everybody's intellect that - we have to do only one business-of giving the introduction of the Father. Human beings know nothing. So, how will they give the introduction? They are ignorant. For you children, the Father's order is - Sweet children, consider yourself to be a soul. This is the first main thing. It should not happen like this that you become the Pandits [teachers] who just narrate knowledge. What should be firm along with narrating knowledge? We souls, who narrate knowledge, are in the form of mind and intellect like points of light. We are not body. If you do not remember this while explaining, if you become body conscious, then just as the worldly Pandits, they too become body conscious and narrate the knowledge of the scriptures. They feel that - we have acquired this knowledge; it has become ours. So, you should not become

a pandit. You must make a lot of efforts for soul consciousness. Otherwise, you will have to repent a lot.

The children say – Baba, we forget repeatedly. Other thoughts emerge. Baba says - they will definitely emerge. Why will they emerge? Those thoughts which emerge in large numbers when we repeatedly make efforts to sit in Baba's remembrance, then why do other thoughts emerge? It is because the shooting is taking place now. The rehearsal of 84 births is taking place. So, at the time of rehearsal, all the part we have played will emerge; that is why Baba says - whatever is already fixed is being enacted, nothing new is to be enacted. Whatever good or bad deeds we have performed in the 63 births, so shall be the reel that keeps rotating. If we have performed good deeds and if that reel emerges, then automatically good efforts are made, and if bad deeds emerge, then however much hard we try, we are unable to make efforts at all. We forget the remembrance again and again. That is why it has been said – these good and bad thoughts will certainly emerge; still you have to remain in the remembrance of the Father and become *satopradhan*[elevated].

The soul, which is impure, has to be made pure by remembering the Supreme Father Supreme Soul. The Father himself gives the direction to the children – O obedient children! I order you – if you remember me, your sins will be burnt. First of all, say this. By remembering whom will the sins be burnt? By remembering the one who is always *niranjan* (faultless), *niraakaar* (incorporeal), *nirvikaari* (without vices), *nirahankari* (egoless), our sins will be burnt. He is always benevolent [*SadaaShiv*]. Nobody else in the world is always benevolent [*SadaaShiv*], always incorporeal, without vices, and egoless. You must recognize Him. After recognizing Him, you should remember Him.

The first thing that you should narrate – the incorporeal Shivbaba says – remember me. Which soul says this? Does the soul in which He has entered, the soul of the corporeal bodily being say – 'remember me' or does the incorporeal, faultless soul, which enters it in a permanent form, say? All other embodied souls, have to practice to achieve the incorporeal stage. In whose remembrance is Shankar also sitting? Why is he sitting? One remembers someone only when he achieves something from him.

So, when the highest deity himself has been shown to be sitting in remembrance, then the other numberwise souls, who are to become deities, will also have to certainly remain in remembrance, but whom will they have to remember? It will not be possible through the remembrance of any bodily being that we may remember Ram or we may remember Krishna or we may remember the last body of their last birth. No! When we remember, whose work should we remember? Whose words should we remember? Although Father Shiv speaks through the last body of Ram and Krishna, but which soul speaks? It is the soul of Shiv.

The name itself is Shiv. His name is not based on the body. On what is the name based? The name of his *bindi* (point) itself is Shiv. The names are based on the actions. How will that *bindi* (point) act? Is it by jumping? Will it jump? No. It will enter into some or the other body. It enters and plays a part. Well, it is upto the individuals to recognize. That is why Baba used to ask – into whose lap have you come? So, some children used to say - Baba, we have come in your, i.e. Brahma Baba's lap. Then Baba used to say - failed. There is one body and two souls. So, into whose lap have you come? There is benefit in coming into whose lap? In whose remembrance is there benefit?

There should be the remembrance of Shivbaba that - we have come into the lap of Shivbaba. Otherwise, the soul of Brahma has taken 63 births in the past too – [i.e.] the soul of Krishna or the soul of Ram. Earlier too we had come in their company. Why were we not uplifted at that time? Were we uplifted or did we go on degrading? We went on degrading. So, it has been said - remember me. First of all say about this. I alone am the purifier of the sinful ones. The sins will be destroyed through my remembrance. There is no other means and none can give this method of

transforming from sinful ones to pure ones. I alone come and narrate it. The soul of Ram and Krishna do not give it either. It is only one soul, which shows the path to transform from sinful ones to pure ones.

There are numerous *sanyasis* and so on. They give invitations - come and participate in the conference. They keep organizing so many conferences, etc. Well, nobody is going to benefit from their yoga. There are numerous Yogi Ashrams (where they) do not know about this yoga at all. They do not know the Father at all – the Father who teaches Rajyoga, and by learning that Rajyoga, big deities like Lakshmi-Narayan became Maharaja, Raja; they became the Raja-Maharaja of the Golden and Silver Ages, and imbibed the sanskars of kingship. Nobody knows the 'one' who teaches that Rajyoga.

The unlimited Father himself comes and teaches Rajyoga. It is not that He comes in the body of Brahma, narrates the knowledge and departs, and then some human gurus teach Rajyoga. Nobody except one Supreme Father Supreme Soul can teach Rajyoga. This is about applying the colour of company. Rajyoga does not mean just narrating knowledge. You must have to come in connection and contact. You must enter into a relationship. That is why the Father says – Establish all the relationships with me, the Father. You will feel the delight (*rasna*) of all the relationships through me alone; then all other attachments will break. If you do like this, you children will become equal to the Father.

The Father makes you children equal to Himself, doesn't He? Just as I am incorporeal.... In what way does He make (them) equal to Himself? Just as I am incorporeal, without vice, egoless, you will also become incorporeal, without vice, and egoless through my remembrance. Will you become that equally? Will everyone become equally incorporeal, without vice, and egoless? Exactly equal efforts will not be possible. Thousands of sacks of grains are placed. They are also seeds. Suppose there are wheat seeds. They are sowed in the fields. Plants emerge from them. Out of a thousand sacks of wheat seeds, does even a single plant match the other plant completely? It doesn't match, does it? Similarly, you souls also contain different kinds of sanskars for many births. There are 500 crore (5 billion) human souls; the sanskars of one does not match with the other.

I come in this body temporarily. In which body? I come temporarily in the body of Brahma. What does temporary mean? The Confluence Age is for hundred years. For how long do I come? (Someone said - 18 years) Why 18 years? The Murli is being narrated since 1947. Since (the days of) Karachi. Ever since the Murli is being narrated from Karachi, it was narrated through the body of Brahma. Whichever body I enter will have to be named Brahma. So, *Vani* was narrated for 21 years from 1947 to 1968. Out of 100 years, will the 21 years be called temporary or permanent? It will be called temporary. So, the Father says - This is not my body. Which body? The body of Brahma is not my body. I explain to children through this mouth by taking the support of the temporary body. He is also the mother, isn't He? Who? Shivbaba. Why was 'also' added? For whom was 'also' added? Was it added for the Father Shiv or for Brahma? The Father Shiv is also the mother, isn't He? He is the mother through Brahma. He says, both are there, aren't they?

Various things have been written in the scriptures! Now the lucky chariot would certainly be only that of a human being. Why? Can't the chariot of a bull be lucky? Why can't it be (lucky)? It cannot be (lucky) because how will He narrate knowledge through the mouth of a bull? Bull is an animal. Will human beings listen to and narrate knowledge or will animals listen to and narrate knowledge? Only the human beings will listen to and narrate knowledge. Human beings possess a mind, an intellect. Because of possessing mind and intellect, they control the vibrations. Animals do not have a sharp mind and intellect like human beings. So, I will come only in a human body, won't I? They have shown a bull. A bull will not be called a lucky chariot, will it? Arey! Will the bull be called a lucky chariot? It will not be called. As for the rest, it isn't about a horse etc. Neither is there a question of war etc.

You know - We have to fight only with Maya. It is also sung - *Maya tay haarey haar maya tay jeetey jeet* (One becomes a loser by being defeated by Maya and he becomes victorious by gaining victory over Maya). *Man kay haarey haar, man kay jeetey jeet* (One becomes a loser by being defeated by mind and he becomes victorious by gaining victory over mind) - Is it not said so? It is said. Then is it not said that – *Indriy jeetey jagatjeet* (one becomes victorious over the world by gaining victory over the organs)? It is said. It means that there is a connection between all the three. The eleventh organ is the mind; and the mind is main, principle among all the organs. Pleasure cannot be experienced through any organ, pain cannot be experienced (through any organ) until the mind is involved in it. What? The mind is focused somewhere else and the eyes are open. If a person passes in front of the eyes, does one remember the face of that person? He does not remember. Why did he forget? Although the eyes are open, the eyes did not comprehend the subject because the mind is busy somewhere else.

So, Rajyoga will be taught only to the one, who possesses mind. Do bulls have mind and intellect? When a bull gets excited, will it sit to think through the mind and intellect - shall I do or shall I not do? It will do it because it has an animal intellect. A human being is compelled to think - in such a moment and at such a place, if I act in this manner with such a person, what would be the result? He will think 20 times. So, I enter a human being who thinks and churns. What is the name itself? *Manushya* (human being). Offspring of Manu. Offspring of the one who thinks and churns. Did Brahma think and churn? He listened to whatever Shiv spoke through his mouth. Mamma used to think and churn more than him. Om Radhey Mamma. As for Brahma Baba, he could not think and churn, that is why Baba gave him a name, a title. What? This Brahma is like a baby. What was Brahma named? Baby. Just as someone possesses a child-like intellect - he does not think and churn anything. Such a name was given.

So, the part through Brahma will not be called a part of lucky chariot (*bhaagyashaali rath*). Then which part will it be called? (Someone said - the part of *badee maa*, i.e. senior mother) A part of senior mother was played. It is sung - *Maya tay haarey haar* (one becomes a loser by losing to maya) and, does maya attack the eleven organs more or does it first attack the mind? First it attacks the mind. It takes the mind under its control. One sits in remembrance, he engages his mind and intellect in remembrance and maya makes the mind to fly with it. When the mind flies away, when the eleventh, i.e. main organ comes under control, then the other organs gradually, automatically come under the control of maya.

So, it is said that *Maya tay haarey haar man tay haarey haar* (One becomes a loser if he is defeated by Maya and he becomes a loser if he is defeated in his mind) and then the mind especially controls the eyes and the sex-organs. Lust, anger, greed, attachment and ego begin with eyes. If lust emerges in the mind, then it will be visible through the eyes. If anger emerges (in the mind), then it will be visible through the eyes. So, it is said - '*Kaam jeetey jagatjeet*' (By gaining victory over lust one becomes victorious over the world) There is a connection between lust and the sex-organ(s). If anyone has gained victory over sex-organs, then it is as if he has conquered the entire world. It is not said that 'if one gains victory over anger, he has become conqueror of the world'. What? If one gains victory over lust, he becomes a conqueror of the world.

So, you can explain these things very nicely, but now you are learning. What? One is the learner and one is the teacher who teaches. Is the teacher who teaches trained or is the learner trained? (Someone said - the teacher.) The teacher is trained. So, now you are learning. It means that you have not become trained yet. When will you become trained? Now you are learning, but when will you become trained? Will you become trained in a training school or will you become trained in an ordinary school? Does one study first or is he trained first? First he studies, whether he studies basic knowledge or whether he pursues higher studies; and after studying, he undergoes training.

So, now you are learning. What? (You are learning) what real Rajyoga is and what the depth of Rajyoga is. Those *sanyasis* keep teaching the physical yoga. They will teach the procedures of

pranayam (breathing exercises); they will teach the *Asanas* (yogic postures) of body. That has been named *Yoga*. Well, actually they are the yoga of body. By practicing physical yoga, will the body become healthy or will the mind & intellect-like soul become healthy? (Someone said – The mind & intellect-like soul) Will the mind & intellect-like soul become healthy? The body will become healthy. Arey, suppose there is a wrestler. The wrestler does 'sit-ups' (*dand baithak*); so, by doing 'sit-ups' will the body become strong or will the soul become strong? (Someone said – the body will become) He becomes strong through the body, but what does his mind become like? The intellect of the wrestlers becomes dull (*tharr*). So, the physical yoga is different. The bodily beings teach physical yoga and the spiritual Father teaches – the yoga of souls.

How the soul can concentrate? How the mind and intellect can be concentrated? If the mind comes under control, then the body will also come under control and wealth is earned through the body, so the wealth will also come under control. In order to bring the body, mind and wealth under control and to bring them under control for many births, only the Father comes and teaches Rajyoga. Well, if one wishes one could become a king of kings and if one wishes, he may not practice; he may not study the knowledge the Father teaches, and continue to become servant-maid servant, or continue to be part of the subject category (*praja*). There are also some such children, who learn, and in the process of learning, they again fall down. They go and fall flat on the ground (*pat*). They fly very high. What? They fly very high in their flight of effort-making and while they are flying they fall flat on the ground. They fly very high. What? They become very sharp and fly very high in making efforts and after flying, where do they fall? They fall flat on the ground. Just as someone falls flat on the ground, don't they? Similarly they fall. So, what do they become? Arey, when they fall flat on the ground (*pat*), they become *patraani* (queen).

Maya is very difficult to overcome (*dustar*). Some become like salt water (*loonpani*) while quarrelling (*khitkhit*). Even two sisters do not have a loving relationship. They behave with each other like saltwater. You should not quarrel with each other. If you quarrel with outsiders, then *maya* will not attack to that extent, but if there is an internal quarrel between one another, then *maya* will attack strongly. There should not be any quarrel between one another. If there is a quarrel (*khitkhit*), then the Father says – what service will they do? They themselves do not know the lord (*dhani*). Those who do not belong to the *dhani*, will they give the introduction of the *dhani* Father? Who will give the introduction? Only those who will have become of the *dhani*, will make others [the children] of *dhani*.

The condition of very good ones like those in number one, number two also becomes like this. What has been said? Does the condition of the number one also become like this? Arey, who is number one and who is number two among the effort-makers? (Someone said – Brahma Baba) Is Brahma Baba number two? Brahma Baba will go and obtain the fruit (*praarabdha*) in the next birth. He does not obtain the fruit [*praarabdha*] in this birth. The one who is the number 'one'..., those who study here, will they receive the *praarabdha* i.e. result here itself or will they receive it in the next birth? So, Brahma Baba is not included in that list at all. Among those who study knowledge and obtain the fruits [*praarabdha*] in this birth itself after studying the knowledge, the number one is Prajapita and the number two is Jagdamba. She is the head of *Chandravansh* (moon dynasty) and Prajapita is the head of *Suryavansh* (sun dynasty).

In the group of *Suryavanshis*, *Surya* (Sun) is the chief and in the group of *Chandravanshis*, *Chandrama* (Moon) is the chief. So, the condition of those who will become number one and number two also becomes like this. Like what? What does their condition become like? Arey, just now it has been described. They start quarrelling with each other. They fight with each other and die. So, what will be the result? Will they be able to give the introduction of the Father? Will they be able to make others the children of God (*dhani*)? They cannot make (them). Does it happen like this? Does it happen? Does it happen or does it not happen? Does it happen? When did it happen? When does it happen? Did it happen or does it happen or will it happen in future? (Someone said – It has happened, and it will happen in future too) Yes, it has happened in the past too. When?

(Someone said – In the beginning of the *yagya*) Fight had taken place in the beginning of the *yagya* too. There was a quarrel within.

So, the rosary has broken and the beads have scattered (*toot gayi hai mala, moti bikhar gaye*). Baba used to prepare the rosary again and again and the rosary used to scatter again and again. Why did it scatter? It is because the main number one and number two beads which were present in the Brahmin family, they fought with each other and died, and even now the insiders will be left watching and the outsiders will walk away with the fruit. 'Insiders' means the 'Rudra mala'. Who are studying now? Those belonging to the *Rudramala* are studying now. They are even now studying. So the insiders will be left watching and the outsiders, i.e. the *vijaymala* (rosary of victory), those who are following the basic knowledge, will walk away with the fruit. So, did they benefit or did they suffer loss? Their *vijaymala* will get ready and the *Rudramala* will keep wandering. Then later on, all those beads of the *Rudramala*, who will go on gaining victory over vices, will continue to get added to the *Vijaymala*.

If the rosary is prepared now, then it will be said – this is a defected rosary. What? Some are one-eyed, some are devoid of ears (*boochey*), some are blind (*andhey*), some are maimed (*looley*), some are lame (*langdey*). All are defected. Some do not have arms. They cannot cooperate at all. They will study the knowledge completely. They will study the knowledge regularly, they will study punctually, but as regards to cooperation; the cooperation-like arms are missing. Some do not have legs. What? They cannot move ahead in making effort, there is no question of running at all. Leave alone the matter of running. Some are lame. If they are lame, they will walk a little by limping, but they cannot progress so much. That is why in the path of worship it is said about the *Rudragan* (the servants of Shiv-Shankar atop Mt.Kailasa) – '*Koi mukh-heen vipul mukhh kaahu*' (Some lack head and some have many heads). Some have many heads. There are six heads. *Shanmukh*. What? Who had 6 faces? Kartikey (Son of Shankar & Parvati) and some are headless. They do not have complete face at all. The torso (*dhad*) keeps running without the head. Some are one-eyed (kaaney), some are devoid of ears, some are lame, and some are of some other type. All are defected.

Now, if the rosary is prepared, it will be called a defected rosary. It will be said – they still have these vices. Are there vices in all the beads of *Rudramala*? (Someone said – 'one' does not have) 'One' does not have! Achcha, there are no vices in 'one'. If there will be no vices in 'one', then there will be no vices in anyone. If 'one' becomes pure, then everyone will become pure. For whom will it be said 'one'? Is it for Prajapita? Prajapita says – I do not remain in the front, I am the Father. I will keep the children ahead. I will keep the mothers ahead. The Father says – Is the mother guru in the front or are the children in the front? First the mother guru is ahead, and then the children are ahead, later on the Father.

So, it has been said – Baba keeps enabling service as per the drama plan. It means that the beads of *Rudramala* do not do service themselves. Who makes them do service? Bapdada enters into the children and makes them do service; how will the ones who themselves have defects serve others? Some become egoistic – we have done so much service. We have convinced so many souls. Actually, those who are defected themselves do not convince anyone. Yes, they are courageous (*himmatvaaley*). What? Those who are kings for many births, the souls which will become kings; what is their main virtue? Their special virtue is courage. When children display courage, the Father helps. They have the sanskars of displaying courage for many births. Even here it is like this. Those children who display courage, Bapdada enters into them and becomes helpful and makes the service successful.

So, as per the drama plan, it is Baba alone who makes you do service. He keeps giving direction. He says – lay siege on Delhi. What? From where will the sound emerge? From where should the maximum service take place? In which city? Delhi is the only capital in the world where people of all the religions have ruled. Communities of all the religions have received sustenance in the lap of

Delhi and everyone has attacked Delhi. Everyone has gained victory over Delhi numberwise and enjoyed it. So, the Father also says to the children. What should you do? Lay siege on Delhi. How will you lay siege? On the one side of Delhi is – Uttar Pradesh, Ghaziabad district, and on the three sides is Haryana.

So, should we go and get settled in Uttar Pradesh and Haryana? Arey! Will that be sufficient? (Someone said – the living Delhi) Yes, the siege of the non-living (Delhi) can be done later on. What should we do first? First we should lay siege on the living Delhi. Why? Why should you lay siege on her? It is because the reform of Delhi means the reform of the entire world. Transformation of Delhi causes the transformation of entire the India. So, is Delhi degraded? Is Delhi more degraded? If unrighteousness is to be ended from India, then, by ending unrighteousness from which city first, the unrighteousness from the entire country will end? From Delhi.

Lay siege of Godly service on Delhi. This work is not to be done by only one. What? The work of laying siege; if one goes and sits there in Delhi and lays siege of mind, words and actions, then will the task be accomplished? Will it be? It will not. Arey, what is required for a powerful one? A powerful gathering is also required. So, it is not just one who has to do it. You have to get together and take mutual consent. Everything should be under the direction of one. It should not be the case that everyone starts playing his own tune in order to lay siege on Delhi.

Some attack at some time and some attack at some other time. Some attack from one place in one way; some others attack from another place. For example there are kings, are there not? If a country, if a capital is to be won, then what do they do? First they lay siege from all the four directions. So, will one succeed if he acts on the direction of one king, if the siege is laid on the direction of 'one', or will he succeed by doing it in his own way? If he does it on the direction of one, then he will get success. He will do it by asking. So, everything should happen on the direction of one. Baba is one, isn't He? There are not two-four Babas. He will not work without helpers.

You open centers. Those who render help say – Yes, Baba. If the ones who render help are not there then he will not be able to do anything. Even at home, friends and relatives, etc. keep coming. Those who come may hurl abuses. Do they ever hurl abuses or not? They come home, defame, abuse. You must not fear them. Whom? There is no question of fearing all those friends and relatives, who come, abuse, defame. You will have to definitely tolerate abuses. Why? When we are not doing anything wrong, why will we tolerate abuses? Why must we tolerate? What is the compulsion? Arey, there must be some reason.

Arey, in the past birth, we ourselves had become kings, hadn't we? We were in the royal family, weren't we? So, all the members of the royal family, or the kings and queens, they remain so egoistic in the Copper and Iron Ages. So, whatever sins we have committed with whomever; the kings did not listen to anyone and the children of the royal family also used to be very obstinate. They did not listen to anyone. Even if someone says the right thing, they will have their own way; they will not listen to them. Now it will be the opposite, won't it? Now we are doing the good. They do not understand. They will clear the karmic accounts of the past births with us or not? So, we will certainly have to tolerate abuses.

Now you are as if in a village of monkeys. What? Where are the monkeys? What is the name of the village where there are more monkeys? (Someone said – Machilipatnam(a village in Andhra Pradesh)) Yes, you are in a village of monkeys. Those monkeys will keep biting you. What? You may perform the best tasks to whatever extent till the end. Those monkeys will keep biting you. Why? There must be some karmic account, mustn't there? They will keep biting you. Those with a monkey-like intellect keep biting each other, don't they? So, you children must have unanimous opinion in everything. There is not going to be any benefit if one has a different opinion, second

one has another opinion, third one has a different opinion, and if everyone acts according to his own opinion.

Even if they open centers, everyone should get together and open it. What? It should not be the case: why should we help when he has given the place? Oh! The one, who had place, gave place. The one who has money can make arrangements for the construction. The one who has neither place nor money but is an educated good engineer, and then he can help (as well). Someone does not have either place or money, is neither an engineer nor educated, he could do labor. He could render help by laboring in the construction of the house. So the center should open with everyone's help. It is not like this that only one person should bear all the expenses. Then what will happen? What will be its result?

[Someone said something] No! He will solely sit as an invincible emperor [i.e. with no one to confront him]. In his satopradhan stage he will open the center, then, when he becomes degraded, he will sit and control everything; that is why center should not be opened with the help of one person. Everyone should become helpful in his own way. Everyone should open a center collectively. They should write – Baba, we are performing all these tasks with the opinion of the Brahmani. In the Sindhi language it is said – *Batt baarah* [one and two make twelve]. Then, the service will be even better. Very good opinion will emerge. At some places, people do not take each other's opinion. There are also such ones. Only one (sister) keeps giving her opinion. The rest of them keep quarrelling with each other.

Well! can any task be performed by fighting like this? Baba will say – What can I do? What? If the children keep quarreling, if they keep fighting, then they say – Baba, play some magic so that the fighting stops. Baba says – What can I do? There is no purity in you; the unity is not formed, then, will Baba increase the unity and purity of each one? Who has to make efforts? Everyone has to make individual efforts to become pure. What will Baba do in this? Until there is fraternity between you, until there is unity between you, how can you accomplish such a big task? It means that you cannot accomplish it. It means, on what does the entire matter depend? The *Sangathan* (fraternity/unity). *Sangathan* i.e. unity will be formed only when the monkey-like nature ends, when purity comes.

There are small shops and there are also big shops, aren't there? They form an alliance with each other. Nobody says – Baba, help us. People open shops, don't they? They open small shops, they open big shops. Some big shopkeepers unite and open a big complex, so do they tell God – help us. They make efforts themselves. If that was the case, everyone will go on opening centers, and say – Baba help us. First they should make helpers. Then Baba says – if the children show courage, the Father will help. First make them your helpers. Baba, we will do this much, and for the rest, you help us. It should not be like this: first you help us then we will do it collectively. No. If man shows courage, God helps. They do not understand the meaning of this too. First, the children should show courage. Who all help to what extent? If they do not help, no success will be there. Omshanti.