

WHAT WILL YOU BECOME IN THE CAPITAL?

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WHAT WILL YOU BECOME IN THE CAPITAL AND WHY?

- Do you know your future in the army of the Pandavas or is it clear, what you will become and in which capital? [...] What you will become in the first capital, what you will become in the second capital, this complete horoscope (*janma-patri*) will become clear within each and everyone. [...] The more you are absorbed in yoga, the future will become clear [to you] to that extent. (A.V.09.11.69, beginning of pg.133)
- You are also supposed to have the vision of the *praalabdh*¹ now in practice, aren't you? Who will become what and why [and] based on what [will he] become [that]? All this will become clear. Even if they don't wish or think, their actions, service, conduct, stage, contact and relation will *automatically* become such that they will be able to understand who will become what. [They] will have a clear vision in actions and in the mirror of everyone. (A.V.07.02.76, end of pg.52)
- You can see your future yourself through the lines of [your] actions. Who will be able to stay on the banks of [the river] Yamuna? Only those who have left aside the old world forever and have made the Father their companion forever will be the ones who [live in] the palace along the banks of the Yamuna. Who will be the ones who study along with Shri Krishna? There will also be companions who study and teach [there], won't there? Those who always have a special *part* of teaching the knowledge and studying [here], they themselves will become special companions in studying there as well. Who will be the ones to perform *raas*²? Those who will have performed the *raas* of harmonizing their *sanskaars* with the Father equally in the Confluence Age. So, those whose *raas* harmonizes with the *sanskaars* equally to [that of] the Father here, they will perform [physical] *raas* there. Who will come in the *royal family* (the topmost family)? Those who always remain in the *purity* of their *royalty*; [those whose] eyes never engage anywhere, in the limited attractions. (A.V.02.02.77, middle of pg.62)
- There are all kinds of people among the subjects. 'Subjects' just means subjects. The Father explains that this is the knowledge [and] everyone does study it according to his intellect. Everyone has received his *part*. Whoever has assimilated the knowledge to whatever extent a cycle (*kalpa*) before, he assimilates [the knowledge] to the same extent now as well. Knowledge

¹ Result of previous deeds

² The round-dance of Krishna with the herd girls of Braj

can never remain hidden. The position is also attained according to the the knowledge [someone has]. The Father has been explained, there will be an examination [about this] in the future. [No one] can get a *transfer* without [passing] the examination. So, [you] will come to know everything in the future, but you can understand even now of which position you are worthy. [...] [Some think:] how can we become this, still, they raise their hands. This too will be called ignorance. (Mu.18.12.89, beginning of pg.1)

- The rulers of this time become the rulers for many births. The souls who are dependent on some or other nature or *sanskaar* or some relation of this time become the rulers of the subject category instead of becoming rulers [of the world] for many births. They don't [become] royal officers (*rajya adhikaari*). [...] *Swa adhikaari* (ruler of the self) means to become the king of all the subjects in the form of the *karmendriyaan*³. Is there the rule of the subjects or the rule of the king? You can know at least this, can't you? If there is the rule of subjects, you won't be called a king. In the rule of subjects, the royal dynasty ends. (A.V.06.01.86, middle of pg.133)
- What will you do in the 21 births? Will you become the ones who earn or will you become a royal officer and rule? There is no need for the *royal family* to earn. The subjects will have to earn. There are *numbers* (ranks) among them too, rich subjects and ordinary subjects. No one is poor [there] at all. [...] But [you] obtain the right (to be in) the *royal family* for many births. So what will you become? Now make a *budget* (save for your 21 births). (A.V.15.01.86, middle of pg.157)
- See yourself in the mirror of *knowledge*. Everyone does have the mirror of *knowledge*, don't they? The lesser the *knowledge* is, the mirror won't be *powerful*, meaning *clear* to that extent and you won't be able to see yourself clearly either. Who am I and what will I become? There is no need to even ask the Father, 'what will I become?' You can see yourself in the mirror and know whether you are under the influence of any *karmendriya* or not? Do you invoke ghosts within yourself? These five vices themselves are the ghosts. When you invoke the ghosts, it means you leave aside the Father because where there are ghosts, there won't be God. (A.V.11.10.76, beginning of pg.175)
- The subjects will just make *purushaarth* (spiritual effort) to attain knowledge and yoga; they won't be close in relation, [...] in making their life according to the rules, they will make *purushaarth* (spiritual effort) as per their capability and power. [...] Because of being under the influence of some or other *sanskaar* and nature, a weak soul can't take a *high jump*. That is why... they become *royal* subjects. (A.V.14.07.74, middle of pg.109)

INDICATIONS OF [BEING] A ROYAL OFFICER

- If you wish to become a royal officer, then along with love, the power of studies, meaning the power of knowledge [and] the power of service is also required. (A.V.18.01.85, middle of pg.132)
- The royal position is elevated as well as the worship worthy form is elevated to the same extent. The number of subjects made are also according to that. The subjects love their royal officer, the World Emperor or the king as their mother and father. Similarly, the devotee souls also consider that elevated soul or great soul, the royal officer as their dear, favourite and worship him. Those who become the eight [deities], those favourite ones also become great to the same extent. (A.V.24.03.85, middle of pg.262)
- The extent to which [you] are close to the Father, [you] will be close to the family to the same extent. If you aren't close to the family, you won't be included in the rosary. (A.V.27.03.85, end of pg.281)
- The method of [achieving] success is [to become] a child *so* a master, to become a child whenever required and to become a master whenever the time demands. Do you know this method? If you [try to] prove a small thing by becoming a master at the time of becoming a

³ Parts of the body used to perform actions

child, you will work hard more but the fruits obtained will be lesser. And the one who knows [this] method, he [will have to] work hard less according to the time and get more fruits. He will always keep smiling. He himself will remain happy and become happy on seeing others as well. 'I remain very happy', it shouldn't be just this, but you have to make [others] happy as well as yourself remain happy; it is then that you will become a king. If you *mould* yourself, you will certainly receive the right of the *Golden Age*. (A.V.17.12.89, beginning of pg.87)

- The king and the queen still have power, because they are virtuous souls (*dharmaatmaa*). They become kings only when they give alms. (Mu.16.02.73, middle of pg.1)
- You can't become kings unless you become soul conscious. (Mu.03.03.69, end of pg.2)
- Are you becoming *cakravarti*⁴ by going around in the unlimited? What is the one who sits at one place called? Those who are certainly doing service sitting at just one place but don't go around in the unlimited, they will get an *individual* kingdom [of an area only] in the future as well. Even the Father became everyone's Helper, didn't He? Similarly, the one who joins a relation and become a helper of every soul in the world will become the king of the world. Just like Bap Dada became the ones who love and help the world, the children should also *follow* [them]. It is then that you will be entitled to be included [in the list of attaining] the status of the emperor of the world. (A.V.28.10.76, beginning of pg.2)
- The very meaning of king is a donor. If there is creation of [any] limited desire or attainment [in the mind], instead of becoming a king, [you] become a taker (the one who seeks). (A.V.18.11.93, end of pg.10)
- An openhearted soul alone can become a royal officer. [...] Narrating knowledge is a topic of a broad intellect or the practice of narrating. So, there is a difference between both, the heart and the intellect. (A.V.15.11.89, end of pg.20)
- Try this when the intellect is very *busy*: if you want to divert the intellect from this side just now and engage it towards the Father, does it engage in a *second*? Actually, even a *second* is a lot. This is called the *controlling power*. Those who don't have the *controlling power* can't become the masters of the *ruling power*. (A.V.10.01.90, end of pg.138)
- Some children ask the Father while having a spiritual chit-chat, 'what will we become in the future? Will we become a king or a subject?' Bapdada responds to the children: even if you *check* yourself for one day, you will realize whether you will become a king, a rich person or a subject. First, *check* your helpful companions, the three main officers of the dealings from *amritvelaa*. Who are they? 1. The mind, meaning the power of the thoughts. 2. The intellect, meaning the power of decision. 3. Previous or present elevated *sanskaars*. All these three are the special officers. Just like, in the world today there is a chief minister or special ministers along with the king. The dealings of the kingdom runs just with their help. There won't be ministers in the Golden Age, but there will be close relatives [and] companions. [They will be] in any form; consider them to be companions or ministers. But *check* this: do these three work with the authority of the self (*swa*)? Is there the rule of the self on all these three or do you work under their rule? Does the mind make you work [as per its wish] or do you make the mind work [as per your wish]? Can you generate any thought at any time you want? Can you engage your intellect wherever you want [it to engage] or does the intellect makes you, the king, wander? Are the *sanskaars* in your control or are you under the control of the *sanskaars*? Kingship means ownership. Whichever power is given whatever order at whatever time by the royal officer, it should work just according to it. *Check* [this] in the daily routine for one day and see: do all these three work according to your [commands] or do you say one thing and they do another thing? Because the special means of becoming a constant yogi, meaning *swaraajya adhikaari*⁵, is

⁴ Ruler of a wide region or country, an emperor

⁵ The one who rules over the self

certainly the mind and the intellect. The very *mantra* is of *manmanaabhav*⁶. Yoga is called the connection of the intellect. So if this special supporting pillar is not under our control, or sometimes it is and sometimes it is not, or it is [under control] at one moment and it isn't the next moment, if any of the three is under control to a lesser extent, just *check* with the help of this, whether you will become a king or a subject? (A.V.21.01.87, end of pg.22)

- To become an officer and give orders in the divine family, this can't work. You yourself keep your *karmendriyaan* under *order*, then all the companions will automatically be helpful in your task before you *order*. They themselves will be helpful, there won't be the need to *order*. They themselves will *offer* their help, because you are *swaraajya adhikaari*. Just like everyone spontaneously offers his gift of affection before the king, everyone will by himself *offer* the gift of his help before you, the *swaraajya adhikaaris*. Because a king means a donor, so, a donor doesn't have to say, meaning he doesn't have to beg. (A.V.21.01.87, end of pg.24)
- The very definition of authority (*adhikaar*) is to obtain [anything] without hard work, without asking. (A.V.23.01.87, beginning of pg.30)
- If you have *control* over these three special powers: 'the mind, intellect, *sanskaars* ', this itself is called [being] a *swaraajya adhikaar*. So, these subtle powers themselves can make the physical *karmendriyaan* work under control and by rules. (A.V.07.03.90, end of pg.172)
- Just like the power of *science* takes [us] away from the attraction of the Earth, the power of *silence* takes [us] away from all these limited attractions. This is called a completely perfect *stage* equal to the Father. So, have you become practiced of [attaining] such a stage? As regards the physical *karmendriyaan*, it is a very minor thing. It is still easy to become victorious over the *karmendriyaan*, but to gain victory over the subtle powers: the mind, intellect [and] *sanskaars*, this is a subtle practice. If you can easily adopt any thought, any *sanskaar* that you want to emerge at any time, this is called [to be] victorious over the subtle powers, meaning the stage of a Rajrishi (royal sage). Just like you *order* the physical *karmendriyaan*: do this, don't do that; [if you wish] the hand shouldn't go down, it should go up then it goes up, doesn't it? Similarly, the mind, the *sanskaars* and the 'intellect' [i.e.] the power of decision should move according to the orders. If the soul, meaning the king orders the mind, meaning the power of thoughts to concentrate right now, to become stable in one thought, so, to obey the *order* of the king at that very moment, just like it was said is the sign of a royal officer. It shouldn't be that the mind obeys after practicing for three-four minutes or instead of focussing [at that very moment], it focusses after getting confused. What will this be called? Will this be called [to be] an officer? So, do this *checking*. Because it has been narrated earlier itself that there will be just one *question* (test) of one *second* at the time of the final *result* in the last time. If you don't have the practice of being a ruler (*adhikaari*) of these subtle powers, meaning if your mind obeys the *order* of you, the king after three seconds instead of one second, will you be called a royal officer or will you pass in the final *paper* of one *second*? How many *marks* will you get? (A.V.27.11.87, beginning of pg.150)
- To be a royal officer over the power of the *sanskaars* means the eternal and the *sanskaars* of the beginning should always *emerge*. They should be *natural sanskaars*. The *sanskaars* that enter [us] in the middle [period], meaning from the Copper Age shouldn't attract us. You shouldn't be influenced [or] compelled by the *sanskaars*. For example, you say, these are my old *sanskaars*, don't you? Actually, the eternal and the *sanskaars* of the beginning themselves are the old [*sanskaars*]. In fact, these are the *sanskaars* that have come from the middle [of the cycle, i.e.] the Copper Age. So, are the old *sanskaars* of the beginning or of the middle? If the *sanskaars* of any kind of limited attraction attract you, will you be called a royal officer of the *sanskaars*? If even one power or one worker '*karmendriya*' in the kingdom is out of *order*, will he be called a complete royal officer? All of you children *challenge* [others saying] that you are the ones who

⁶ Merge in My mind

establish one kingdom, one religion and one opinion. [...] If even a single *karmendriya* is following another opinion, [the opinion] of Maya, it won't be said that [there is] one kingdom, one opinion. So, first *check*, have you established one kingdom, one religion in the kingdom of the self or does Maya sit on the throne sometimes and you sit on it sometimes? *Check*, have you brought the *challenge* in practice or not? You want eternal *sanskaars*, but if the *sanskaars* of the middle [period] *emerge*, it isn't an officership, is it? (A.V.27.11.87, beginning of pg.151)

- The one who becomes his own king in the Confluence Age can become the king of subjects as well. The one who isn't his own king here can't become the king of subjects there (in the broad drama) either. [...] What will be the use of becoming your own king here? You will consider yourselves a ruler. To become a ruler, the special quality of generosity is needed. The more you are generous, the more you will become a ruler. (A.V.18.06.69, end of pg.70)
- Instead of being subordinate to nature and Maya, you should make both of them subordinate [to you]. Because of becoming subordinate you lose your right. So, you shouldn't be subordinate. You have to make [them] subordinate, only then you will obtain your right and the extent to which you obtain [your] right, you will be respected by nature and people. [...] Just like you become subordinate to [your] *lokik* (worldly) creation, similarly, now also you become subordinate to your creation, the thoughts as well. You even become subordinate to your creation, the *karmendriyan* as well. Just by becoming subordinate, you lose your birthright. (A.V.17.11.69, middle of pg.143)
- A ruler is never subordinate. He isn't subordinate to anything. Where there is a right, there isn't subordination and where there is subordination, there is no right. When you forget the right, you become subordinate. So, never become subordinate to anything, any person or *sanskaar*. (Personal meeting with *avyakt* Bapdada - A.V.25.01.94, beginning of pg.144)
- The instruments who consider the body to be a support will never become subordinate. [...] Those who themselves are subordinate, how will they uplift [others]? [...] When you become free from bondages, then just like each other's voice can be caught on the telephone, you will also be able to *catch* what is in the thoughts of someone. (A.V.13.03.71, end of pg.45)
- Those who are entitled to boons aren't subordinate to anyone. [...] Not even a thought of subordination should ever come. (A.V.13.03.71, end of pg.46)
- Never become subordinate, whether they are the thoughts or any other forms of Maya, don't become subordinate [to them]. You have to become the ruler of this body and live as well as you have to become the ruler of Maya and make her subordinate to you. Don't become subordinate to relations either, whether they are the *lokik* or the Divine relations, don't become subordinate [to them]. You always have to become a ruler. Always remember this *slogan*. (A.V.25.03.71, end of pg.52)
- You shouldn't become subordinate to *sanskaars* either. You shouldn't become subordinate to anyone's affection either. [You shouldn't be] subordinate to the environment either. [...] You shouldn't become helpless (*majbuur*), you have to become strong (*majbuut*). (A.V.09.04.71, beginning of pg.57)
- The crown, the *tilak* (a vermillion mark) and the throne, these three are the biggest attainments of the Confluence Age. The kingdom in the future is nothing in front of this attainment. The one who didn't take the crown and the throne of the Confluence Age, didn't take anything [in reality]. It is the crown of the responsibility of the benefit of the world. Unless you wear this crown, you can't sit on the throne of the Father's heart. (A.V.24.05.71, beginning of pg.85)
- The speciality of those who will become the kings of the world is that they will please all the souls. (A.V.03.06.71, middle of pg.92)
- Those who give a *practical* proof will come *first*. Those who will keep thinking, then the Father will also think about giving the fortune of kingship [to them]. Those who offer themselves on their own, Bapdada also offers the fortune of kingship of the capital of the world to them first. If

they don't *offer* themselves, why will Bapdada *offer* the throne of the world [to them] at all? *Offer* yourself, only then will you be praised. (A.V.11.06.71, end of pg.108)

- If you just keep spending time on yourself, how will you be called the World Emperor? So, in order to become the World Emperor become world benefactors. (A.V.21.06.72, end of pg.315)
- Only those who maintain the first promise of [becoming] *nashtomohaa*⁷, go in the kingdom of the first birth. (A.V.22.07.72, middle of pg.340)
- The *sanskaars* of knowledge needed should also be of a long time, shouldn't they? If [you] don't fill *sanskaars* [in yourself] for a long time now, you won't rule for a long time either. If you make *purushaarth* of filling [the *sanskaars*] in the end time, you will also receive the fortune of kingdom in the end. If you make *purushaarth* from now onwards, you will also receive the fortune of the kingdom from the beginning. (A.V.22.11.72, beginning of pg.380)
- A king and a queen certainly have a lot of servants and maids. Earlier, the kings were very wealthy. They had a lot of money. So, they also had servants and maids accordingly to entertain [them], to *dance*. They do have the interest of dancing and so on there as well. So, all these servants and maids are also required, aren't they? That is why very few come up, who can understand and explain well. All this will be known, who explains well, with the *service* through the exhibitions. (Mu.29.03.77, end of pg.1)
- It is very *common* to *pass* the obstacles and examinations that come in your own life but those who are going to become world emperors will have an abundant *stock* from now itself so that they can use it for the world. (A.V.13.04.73, end of pg.29)
- To become the World Emperor, unless you have become the servant of the world, you can't become the World Emperor. To become the World Emperor, you have to pass through three *stages*. The first *stage* is [to be] unlimited renunciators in one *second*; not the ones who waste time in thinking, but the ones who go and sacrifice [themselves] on the Father immediately and at once. The second thing is [to be] unlimited constant tireless servants and the third thing is [to be] the ones who always have an unlimited attitude of detachment. (A.V.27.09.75, end of pg.133)
- Jagadamba becomes *number one*. We will also *follow* her. We will sit on the throne of Mamma-Baba. If we win their heart now then we will also sit on the throne. We will win [their] heart when we do *service*. (Mu.29.04.70, end of pg.2)
- [When] gifts are offered to the kings, they will never take it in their hands. If they want to take them, they will indicate: go and give them to the *secretary*. They (the kings) are very *royal*. They have [this] thought in the intellect: 'if we take [gifts] from them, we should also use them', otherwise, they won't take [them]. Some kings don't take at all from [their] subjects, [while] some loot [the subjects] a lot. There is a difference among the kings as well. Now, you become the *double* crowned kings of the Golden Age. (Mu.10.06.85, beginning of pg.2)
- Check yourself: have I become the one who gives *light* and *might* to myself? [...] The extent to which you become the ones who give *light* now, you will become the ruler of a small or a big kingdom to that extent in the future. If you become the instruments to give *light* and *might* just to few souls, then there also, you will get the ruler who just rules over a few souls. [...] But only those who don't become subordinate to their nature, *sanskaars* and thoughts from now itself will become rulers. The one who is subordinate to his thoughts even now, is he a ruler? [...] That is why, now don't become subordinate to the thoughts [and] don't become subordinate to [your] nature and *sanskaars* either. Those who become the rulers of all these things from now itself, they themselves will become royal officers there. Now calculate how much you remain subordinate, [...] then with the *result*, you can have a vision of your future. (A.V.23.09.73, end of pg.158, middle of pg.159)
- The first step of renunciation is the renunciation of body consciousness. When you have renounced body consciousness, the second step is the renunciation of all the relations of the

⁷ The one who has conquered attachment

body. When body consciousness has vanished, what do you become? A soul, bodiless or a master. [To be] free from the bondages of the body means [to be] a royal officer [who is] liberated in life. When you have become a royal officer, all kinds of subordination ends. [...] And the sign of a ruler, meaning the ruler of the kingdom of the self is that [he will] always be happy through the mind and the body. [...] A royal officer will always be *set* on the throne [...] and a ruler will always experience himself in *comfort*. [...] A ruler means, he will always be stabilized in the state of the remover of obstacles (*vighna vinaashak*) [and] *master* Almighty. He will remain in [his] state and keep watching all this *variety* of dramas or the drama of entertainment [like] the circumstances or people, the luxury, the environment and so on. (A.V.06.04.82, end of pg.346, beginning-middle of pg.347)

- The more someone does the service [of the *yagya*], the fruit of the service [is that] he comes in a closer relationship to that extent. The servants here will become the rulers of the royal *family* there. The harder they do service here, they will sit comfortably on the throne there to that extent. And those who have a rest here will work there. [This] is the calculation, isn't it? [...] That is why [the Father] calculates each and every *second* and settles it as well. He counts and gives the account, He doesn't simply give it. [...] So, the servants of today become the royal officers tomorrow and the rulers of today become the servants tomorrow. (A.V.21.10.87, middle of pg.99)

Note: For more information, study the vanis of (A.V.04.01.80, pg.745 and A.V.21.01.87, pg.22, 23, 24).

- [This] is the yoga of becoming the king of kings. Are you all Raja Yogis or do you want to achieve kingship in the future? Are you a king now, in the Confluence Age as well, or are you just going to become [a king] in the future? Those who can't obtain the royal status in the Confluence Age, what can they achieve in the future? So, just like you call [this yoga] the most elevated yoga, similarly, the yogi life should also be the most elevated, shouldn't it? Have you first become a king of your *karmendriyaan*? Those who aren't a king of themselves, how will they become a king of the world? Are the elevated powers of the physical *karmendriyaan* and the soul [i.e.] the mind, intellect and *sanskaars*, under your *control*? It means, do you rule them as a king? Raja Yogi means you become the ones who run the kingdom now. You imbibe the *sanskaars* and the power to rule from now itself. The divine quality (*dhaaranaa*) to rule in the future 21 births comes [in the soul] in a *practical* form now. Has the easy knowledge and Raja Yoga reached the third *stage*? If you *order* the thoughts to '*stop*', can you *stop* them? If you give the *direction* to the intellect to stabilize in pure thoughts or the subtle stage or the seed form stage, can you stabilize it? Have you become such a king? (A.V.28.06.73, beginning of pg.118)
- O! The royal officers of the *karmendriyaan*, do you experience your political power? Is the political power elevated or is the power of the *karmendriyaan*, meaning the subjects elevated? Have you become *Prajapati* (the protector of the subjects)? What do you experience? When you say '*stop*', they (*karmendriyaan*) *stop*. It shouldn't be that you say '*stop*' and they *start* [working]. When you indicate through the eyes, you should be able to make the power of every *karmendriya* work according to your own will just by the indication of eyes. When you become such a conqueror of the *karmendriyaan*, then you will become the one who sits on the seat of the *karmaatiit* stage⁸ so the ruler of the kingdom of the world after becoming the conqueror of nature (*prakritijiit*). So, ask yourself: have you [reached] the first step, [have you] become victorious over the *karmendriyaan* (*karmendriya jiit*)? Does each *karmendriya* work saying: 'yes sir', 'yes, we are present'? (A.V.14.01.82, end of pg.237)
- Everyone has to take his own responsibility. If you think that *didi*, *dadi* or the *teacher* is responsible, it proves that you just have to become their subjects in the future, you don't have to become a king. These are also the *sanskaars* of being subordinate, aren't they? The one who is

⁸ The stage beyond karma

subordinate can't become a ruler. He can't take the share of kingship of the world. This is why, those who are responsible for themselves [first] and then take the responsibility of the entire world can become world emperor. (A.V.30.05.73, middle of pg.81)

- If you don't know how to take care of anyone, you will have to live under someone else's care, won't you? Then you will have to become a creation instead of being a *master* creator. (A.V.08.07.73, middle of pg.127)
- What will be the sign of those who will become the emperor of the world now? This is also the world of Brahmins, meaning it is a small world. So, those who will become the world emperors will have a relation with every soul of this world, meaning the Brahmin clan. Those who come in relation with everyone here, [in] this small family, they will become the emperors of the world there. [...] One [category] is [of] those who will themselves sit on the throne and then there are also such ones who will be close assistants of those who will be sitting on the throne. Even if you want to become close assistants, what will you have to do for it now? You will have to become the helpers of all the souls of the entire divine family in some way or the other. One thing is to become the instrument in the *service* of the entire clan and the second thing is to just become an instrument, but to become the helpers of everyone in some way or the other. They will have close assistants there, accordingly. [...] If you help each and everyone, you will receive help and the more people you help here, you will become worthy of affection of those many there. And they are such ones who will then become the emperors of the world. (A.V.25.12.69, end of the middle part of pg.163, middle of pg.164)
- Those who remember a lot will certainly be happy. [...] If you want to become a king, you will have to make subjects as well. Otherwise, how will you understand that you will become a king? (A.V.28.02.69, beginning of pg.2)
- The extent to which you consider yourself a ruler, become respectful to that extent. First, give respect and then take the rule. [...] What will happen if you leave respect and just take the rule? Everything you did [so far] will go to waste. (A.V.09.12.70, end of pg.330)
- The ones who decorate the capital remain in the *balance* of service and remembrance. There should be service even in every thought. When there is service in every thought, you will become free of waste [thoughts]. So, you should *check*: whichever thought was generated, the *second* that passed away, was there a *balance* of service and remembrance [in it]? So, what will be the *result*? There will be the stage of ascending celestial degrees (*carhtii kala*) in every step. *Mulitmillion* (padam) will accumulate in every step; it is then that you will you become a royal officer. So, keep a *chart* of service and remembrance. Service should become a part of [your] life. (A.V.02.01.80, end of pg.170)
- Does everyone consider himself to be a *double* royal officer? A royal officer at present as well as a royal officer in the future. [...] To become a royal officer at present and in the future, always *check*: to what extent do I have the *ruling power*, to what extent do I have the rule first over the subtle powers, which are the special workers? [To what extent do I have the rule over] the power of thoughts, the intellect and the *sanskaars*? [...] If all these three workers work on the indication of you, the soul, meaning the royal officer, the king, then that kingdom always functions accurately. Just like the Father also has to get [His] work done through the three personalities (*muurti*), that is why the *Trimurti* are especially praised and worshipped. It is said 'Trimurti Shiva'. The One Father has three special workers through whom He has the tasks performed for the world. Similarly, you the soul, are a creator and these three special powers, meaning the *trimurti* powers are your special workers. [...] The mind is the creator, meaning the creator of thoughts. [The task of] the intellect is to decide, meaning to work like a sustainer. The *sanskaars* transform [something into] good or bad. Just like Brahma is the *Adidev* (the first deity), the mind, meaning the power of thoughts is the first Adishakti (the first power). [...] First *check*: does the first worker (*Adi karyakarta*) of me, the king work on an indication just like a close companion? Because Maya, the enemy also makes this very first power rebellious, meaning a *traitor* and tries

to take [our] rule over the kingdom. That is why, always make the first power work as [your] helper, the special worker with the help of your ruling power. [...] The soul is certainly *karaavanhaar*⁹, these special *trimurti* powers are *karanhaar*¹⁰. If you have the *ruling power* over these [three] first, then based on them, these corporeal *karmendriyaan* will automatically work in a correct way. These three powers are especially the ones who even make the *karmendriyaan* work. Now *check*: to what extent have you attained the *ruling power*. [...] If the mind makes [you] follow its opinion, if the intellect creates disturbances, if it makes a mixture in the power of decision, if the *sanskaars* even make the soul dance, then this won't be called one religion, one kingdom. So, what is the condition of your kingdom? Are the *trimurti* powers alright? The *sanskaars* never make [the soul] dance like a monkey, do they? What does a monkey do? It jumps up and down, doesn't it? Similarly, there is the stage of ascending celestial degrees of the *sanskaars* at one moment and the stage of descending celestial degrees (*girtii kalaa*) at the other moment. This is the dance of a monkey, isn't this? So, these *sanskaars* don't make you dance, do they? Are they all under *control*? (A.V.04.01.80, beginning of pg.173, 174-175)

- The soul [that] sits on the immortal throne (*akaaltakhta*) means a royal officer. Do you lead [your life] being such a royal officer? You don't become subordinate to the *karmendriyaan*, do you? Where there is subordination, there will be weakness. You remained weak for half the cycle; have you taken your kingdom now? Subordination ends after taking the kingdom or the rule. So, you are a royal officer, aren't you? Does any *karmendriya*, meaning worker rule you? Just like in today's world, there is the rule of the subjects over the subjects, there isn't the rule of subjects in your life, is there? These *karmendriyaan* are the subjects. There is always disturbance in the rule of subjects, and there is a stable rule in the rule of a king. So, there is a stable rule, isn't there? (A.V.07.01.80, beginning of pg.185)
- The one, who wins the heart of everyone in the Confluence Age himself becomes the world emperor in the future. Everyone is included in the world. So, you have to sow the seed here [and] obtain the fruit there. (A.V.02.04.70, end of pg.239)

HEIR QUALITY

- Heir means ruler. So, those who always stay with the *stage* of a ruler, those who never come under the control of Maya, those who stay in the auspicious elation of being a ruler, such ones with the stage of a ruler themselves will become rulers there too. (A.V.02.02.77, end of pg.62)
- The heir *quality* [are] the ones just like you, who have a surrendered intellect while being in the zeal and enthusiasm of service along with the body, mind and wealth; this is called the heir *quality*. (A.V.24.02.84, end of pg.161)
- If you are an heir, then the sign of an heir is [to be] the heir of the inheritance of the super sensuous joy. The Father wills everything to the heir. Those who aren't heirs, He will give them a little bit [of the inheritance] and make them happy. (A.V.30.05.71, end of the middle part of pg. 88)
- All these three [qualities] should be present [in an heir]: the incorporeal *stage* through the mind, [to be] egoless through the speech and vice less in actions; there shouldn't be even a trace of the vices. [The feeling of] your [and] mine, [receiving] glory [and] honour, this is also a vice. Even if you have a trace (*ansh*), a dynasty (*vansh*) will be created. There shouldn't be a trace of the vices even in the thoughts. When you have attained all these three stages, then whatever heirs or subjects have to come out through your influence will come out very fast. (A.V.19.07.72, end of pg.337)
- When you consider yourself an heir, the heirs are automatically the inheritors of the inheritance. They don't have to ask for it. (A.V.06.08.72, middle of pg.360)

⁹ The one who makes others act

¹⁰ The one who acts

- The one who sacrifices himself [for the Father] has more courage. So, the more you sacrifice yourselves, you will go nearer in the rosary around the neck. [When] you sacrifice yourself now, you become the rosary around the neck of God later on. If you perform actions by sacrificing [yourselves], you will make others also sacrifice [themselves]. Such ones are called heirs. (A.V.19.07.69, middle of pg.93)

GREAT WARRIORS (MAHAARATHI)

- One [category] is [of] the *mahaarathi*, based on the *purusharth* for the attainments of boons or the inheritance and the second [category] is [of] the *mahaarathi*, based on the specialty of some or other service. Both are certainly called *mahaarathi*, but the first ones who were mentioned [i.e.] the ones [who are *mahaarathi*] according to [their] stage always keep swinging in the swing of super sensuous joy, satisfaction [and] the attainment of the love of everyone's heart. And the second ones, the ones [who are *mahaarathi*] according to the speciality of service, will appear satisfied as a result of the specialty of service externally, meaning through the body. Because of the specialty of service, based on the service, there is the satisfaction of the mind. Because of the specialty of service, they will certainly be loved by everyone, but it won't be forever through the mind or the heart. Sometimes [they will love] externally, [and] sometimes from the heart. But the specialty of service makes [them] *mahaarathi*. (A.V.03.03.88, beginning of pg.279)
- Keeping a satisfied person satisfied isn't the bravest deed (*mahaaviirataa*), giving love to an affectionate person isn't the bravest deed, becoming a helper of the one who is helpful [to you] isn't the bravest deed, but just like the Father shows kindness even towards the hostile, no matter how much someone is non-cooperative, to make someone cooperative through our power of cooperation, this is called the bravest deed. (A.V.02.04.72, middle of pg.252)
- The sign of the *mahaarathi* is that... when you have offered everything, you offered everything including the body, mind, wealth, property, time, relations as well as contacts, didn't you? [So] if you use the time for yourself at all and don't use it for the remembrance or the tasks of the Father, then the time that you used for yourself will be *cut*. (A.V.06.02.74, beginning of pg.19)
- If a *mahaarathi* feels some [task] to be difficult, he isn't a *mahaarathi* at all. The *mahaarathis* will even make the difficulties of others easy through their cooperation and the cooperation of the Father. The question: 'how is it so, why is it so?' can't even arise in the thoughts of the *mahaarathis*. Instead of the word 'how', the word 'like this' will come [in their thought]. (A.V.16.05.74, beginning of pg.42)
- A Divine (*Ishwariya*) rule is that one shouldn't leave out the weak considering him to be weak but he should make him strong by giving strength and make him capable to take a *high jump* by making such a weak one his companion; it is then that he will be called *mahaviir* (brave). (A.V.02.04.72, end of pg.252)
- The specialty of the *mahaarathi* is that they take the *certificate* of satisfaction from everyone. Then they will be called *mahaarathi*. Satisfaction itself is the excellence and greatness. The subjects will also be made based on this. The souls who are satisfied [of the *mahaarathi*] will consider them kings. If they did some or other service through cooperation, if they have made them attain the attainments of enabling them to receive love, cooperation, zeal and enthusiasm, and power, then they are *mahaarathi* and if they didn't satisfy them, they are *mahaarathi* for namesake, not through actions . [...] For this, they will have to transform themselves. But you definitely have to take this *certificate* of satisfaction. Check: how many souls are satisfied by me? What do I have to do so that everyone is satisfied by me? (A.V.31.10.75, middle of pg.252)
- A *mahaarathi* should have the power to *mould* himself. The one who moulds himself is *gold*. Those who can't *mould* [themselves] aren't *real gold*, they are *mixed*. To be mixed means to be a horseman. [...] A *mahaarathi* [is] the one who has all the qualities, meaning [he should be] complete with all the virtues, all the celestial degrees and has all the specialities. If there is one or

two celestial degrees less, he isn't complete with all the celestial degrees. (A.V.31.10.75, beginning of pg.253)

- The specialty of *mahaarathis* is that there will be a lack of the feeling of 'my' (*mai-pan*) in them. I am an instrument and servant, this will be [their] *natural* nature. They don't have to create this nature. [Their] thoughts, words and actions are automatically [like this] because of [their] nature. The feeling of the benefit of the world will be clearly seen in every task of the *mahaarathis*. Its *practical* proof and evidence [is] that in order to make other souls move ahead in everything, the lesson of 'you first' will be firm. Not 'I first'. Just by saying 'you (*aap*)', you will become the instrument to [bring] benefit to that soul. Such *mahaarathis*, whose soul is so great and who have such an elevated nature, these very ones become equal to the Father. (A.V.27.10.75, beginning of pg.236)
- *Mahaarathi* means a great donor (*mahaadaani*). The one who even donates his time, his means of pleasure, his qualities and all the powers that he has obtained for the progress of other souls is called a great donor. The thoughts and words of such a great donor automatically become a form of boon. (A.V.27.10.75, middle of pg.236)
- *Mahaarathi* means the one who has a *double* crown, meaning is a *double* servant. There should be *balance* between the service of the self and the service of everyone, that one will be called a '*mahaarathi*'. The time of childhood of children is for themselves, and the time of responsible souls is for service. So, the time of horsemen and foot soldiers (*pyaada*) will be spent more for themselves. They themselves will sometimes turn bad, sometimes they will imbibe [virtues and] sometimes they will keep failing to imbibe [virtues]. Sometimes they will be in [the stage of] intense *purushaarth* and sometimes they will be [in the stage of] ordinary *purushaarth*. Sometimes they will fight with some *sanskaar* and sometimes they will fight with some [other] *sanskaar*. They will waste more time for themselves. But '*mahaarathis*' won't do this. (A.V.22.01.76, middle of pg.11)
- Now, it isn't the time of [finding] ways [to remove obstacles] for the *mahaarathis*, rather, it is the time to experience [being] an embodiment of accomplishment. Otherwise, the various difficulties of the present time will easily take the soul which is still engaged in [finding] the ways [to remove those obstacles] beyond its [peaceful] state (*shaan*), [meaning] under the influence of difficulties (*pareshaan*). [...] Stabilize in a high state, become an observer and watch the play of those who stay down. (A.V.29.08.75, end of pg.82)
- You shouldn't stop in any case. Those who stop are weak. *Mahaviir* never stop. It isn't that obstacles arise and [they] stop. (A.V.20.06.73, middle of pg.105)
- The very meaning of *mahaarathis* is greatness. So, there shouldn't be greatness only in the thoughts, but there should be greatness in everything. This is the sign of *mahaarathis*. They don't take time in thinking to bring their thoughts in practice. It is because the thoughts of the *mahaarathis* are certainly such, that they are possible in practice. There isn't the need for them to think: 'should I do this or not, how should I do [this], what will happen'. The very thoughts that arise will be such that as soon as they have a thought, it will be accomplished. (A.V.30.07.70, beginning of pg.298)
- Those who are called *mahaarathi*, their *practice* and *practical* [acts] should take place simultaneously. [...] The sign of the *mahaarathis* will be that as soon as they have practiced, it will happen in practice. Horsemen will come in practice after practicing, and the foot soldiers will just keep thinking of *plans*. (A.V.26.03.70, middle of pg.228)
- The word 'when' will certainly not come out of the mouth of the *mahaarathis*. [Should it be] 'when will [we] do it' or 'we will do it now'? The word 'when' doesn't suit [the *mahaarathis*]. The very word 'when' proves weakness. [...] They should have a faithful intellect in everything including the mind, words, and actions. [...] Even their thought [will be of] a faithful intellect. There will be faith in the words too, no word will ever be of cowardliness. That one is called a

mahaarathi. The very meaning of *mahaarathi* is [the one who is] great. (A.V.26.03.70, beginning of pg.229)

HORSEMEN, FOOT SOLDIERS

- The sign of *mahaarathis* will be that as soon as they have practiced, it will happen in practice. Horsemen will come in practice after practicing, and the foot soldiers will just keep thinking of *plans*. (A.V.26.03.70, middle of pg.228)
- The specialty of *mahaaviir* children is that they keep remembrance ahead and then they keep the service. Horsemen and foot soldiers [do] service first [and] remembrance later. That is why a difference arises. If you remember first and then do service, there will be success. If you keep service first, then you are influenced by whatever good and bad happens in the service and by keeping remembrance first, you can easily become detached. (A.V.29.04.84, middle of pg.281)

RICH ONES IN THE SUBJECT CATEGORY

- Similarly, there will be rich subjects as well. So, here also, many haven't become kings but have become rich, because they have a lot of treasure of the gems of knowledge. They have also deposited the account of noble deeds a lot by doing service, but they don't have the *controlling power* and the *ruling power*, so that they become an embodiment of success by making themselves rulers when the time comes. It means, they are *knowledge full*, but aren't *powerful*. They are armed, but they can't use them on time. They do have a *stock*, but they can neither *use* it themselves, nor can they make others *use* it on time. They know the rule (*vidhaan*), but they don't know the method (*vidhi*). There are souls with such *sanskaars* as well, meaning the ones with the *sanskaars* of [being] rich. They are certainly always the near companions of the royal officer souls, but they they aren't the rulers of the self. (A.V.14.01.82, end of pg. 238)
- Now you do understand that those who study well attain a high position. Many become rich among the subjects. Those who stay here just have to stay inside. They become servants and maids. Then, at the end of the Silver Age, they will get the post of kingship for minimum three, four, five [or] eight births. Those rich ones whose wealth lasts [till the end] from the Golden Age are better than them. (Mu.20.03.76, middle of pg.2)
- To be influenced by any *karmendriya*¹¹ means you don't have the *ruling power*, because of this you can't rule over the self. [...] When there is the rule of the subjects on us and the *karmendriyaan* are the subjects, as long as there is the rule of the subjects [on us], think that you are going to become subjects. [...] But if they don't rule over the subjects, it means they don't have the *ruling power*; then think that they are going to become rich men. (A.V.11.10.76, end of pg.175)

SERVANTS AND MAIDS

- If you belong to the Father, but don't become victorious over the wrong actions (*vikarmaajit*), the sins won't be destroyed. Those who don't stay in the journey of remembrance what status will they achieve? Though they are surrendered, what is the use of it? Unless they become a noble soul (*punyaatmaa*) and make others [the same] they can't achieve a high status. [...] Then they will come sooner or later according to their *purusharth* (spiritual effort). It isn't that [you say:] we have surrendered everything, so we will become *double* crowned. No. They will keep becoming servants and maids first and then they will get a little [crown] in the end. Many have this ego [thinking:] we are surrendered. Arey, what will you be able to become without remembrance. It is better to become a rich subject than becoming a servants or a maid. Servants and maids certainly won't be able to swing on the swing along with Krishna. These are the topics to be understood thoroughly. (Mu.23.08.67, end of pg.2)

¹¹ Part of the body used to perform actions

- If you don't study and keep doing wrong actions, then, firstly you will have to suffer punishments, secondly you will become slaves, servants and maids. There is a lot of burden of wrong actions. If you become a servant or a maid for many births and attain a status in the end, what a great deal is it! The subjects get a lot more wealth than them. They don't become anyone's servant or maid. (Mu.15.03.77, end of the middle part of pg.3)
- Even the servants and maids in heaven will be the ones who have climbed the heart [of the Father]. It isn't that everyone will go [to heaven]. (Mu.09.08.70, beginning of pg.3)
- If you don't make complete *purushaarth*, you will become servants and maids. [...] The entire capital is being established. (Mu.22.07.71, end of pg.4)
- The sign of being a servant is to be sad through the mind [and] the face. To become sad is the sign of being a servant. [...] A servant will always be *upset*. [...] A servant will be confused for a small thing and in a *second*. [...] Check yourself who you are through these signs. A servant or a ruler? Does any circumstance, person, luxury [or] atmosphere [make you] separate from the [soul conscious] state, meaning pull you down from the throne and make you a servant, meaning make [you] separate from knowledge (*gyaan se pare*) [i.e.] worried (*pareshaan*)? So, a servant means [the one who is] worried. [...] A servant soul will always experience itself to be in the midstream of examinations. [...] Bapdada sees the game of actions (*karmaliilaa*) of the servant souls and smiles with mercy. While being in the corporeal form, he also used to narrate a story, what are the servant souls doing? Do you remember the story? It was narrated: a rat used to come. When they drove away the rat a cat came, when they drove away the cat a dog came. [...] They (servant souls) just remain busy in this game of actions, because they are servant souls, aren't they? So, sometimes [their] rat in the form of the eyes deceives them, sometimes the cat in the form of the ears deceives them. Sometimes a tiger in the form of bad *sanskaars* attacks [them] and the poor servant soul is left sad while removing them. [...] These are very small *karmendriyaan*. The eyes, the ears are so small but they spread a very big web. [...] Here also the web of every *karmendriya* is so big that it will entangle [you] in such a way that you won't even come to know that you are entangled. This is such a web of magic that makes [you] unconscious of the Divine (*Ishwariya*) consciousness and Divine laws. No matter how much the souls who are free from the web make them feel [the web], what will the one who is unconscious feel? Physically too, no matter how much you shake, explain, keep very big mikes near the ears, will the one who is unconscious listen [to them]? So, this web also makes them unconscious in the same way. And then what is the fun? Many do talk a lot in unconsciousness, but those words are meaningless. Similarly, in the stage of spiritual unconsciousness, they certainly give a lot of clarification of themselves, but it is meaningless. They will keep talking about two months, six months old topics, about here and there. Such is the spiritual unconsciousness. (A.V.06.04.82, beginning of pg.347, beginning of pg.349)
- If you become a servant of some or other *indriya* or bodily being and the body again and again, because of coming in their connection and becoming sad, think that you are going to become servant and maid. (A.V.11.10.76, beginning of the middle part of pg.176)
- The one who comes under the influence of any problem or *sanskaar* and remains sad, then [to be] sad or sadness itself is the sign [of] becoming servants and maids. (A.V.14.01.82, end of the middle part of pg.238)
- You should give true news to Baba. There are many who speak lies. Instead of [doing] *service*, they do *disservice*. What will be their fate? They will go and become servants and maids. (Mu.07.08.65, middle of pg.4)
- Baba explains so well. Then, [if] they go outside and create a commotion, then they will become servants, maids and slaves there. Baba has already said, when it is the end time, you will come to know it completely. (Mu.10.03.87, middle of pg.3)

- If they stay here and perform any bad action, they become very bad maids. There are servants and maids of the *third grade* subjects too, aren't there? Some maids are very good, while some become *respectless* (disrespectful). (Mu.07.01.72, beginning of the middle part of pg.3)
- Baba explains: It is better to become a rich man among the subjects than to become a *third class* king [or] queen after becoming servants and maids. [It is better to] become a rich man by donating and performing noble deeds. At least you won't get the name of a servant [or] a maid, will you? They become very good rich men in this way. Though they (the servant souls) become servants and maids and then go in the kingship, but they (the rich men) are happier than them (servants and maids). At least they (the rich men) aren't given the name of a servant [or] a maid, are they? They will become big rich men among the subjects. You shouldn't bear the stain of [being] a servant. (Mu.07.01.72, beginning of pg.3)
- If they stay here (in *Madhuban*) and don't follow the shrimat, they become servants and maids. It is better to become rich men than this. (Mu.07.01.72, beginning of the middle part of pg.3)

SERVANTS OF THE RICH MEN

- *Disservice* ruins a lot. [They] have faith one moment and doubt the next moment. The people of [the path of] *bhakti* mislead a lot. [They say:] God can't come; all these are rumours. If they have even a little doubt, they will go outside and say [it in a] wrong [way]. The entire earned income is exhausted because there is Maya on that side. [...] Many like this come, then they go and do various things. Some understand well: truly, this is the Father who teaches. Some [others] just lose faith. [...] What status will such ones attain? They will go and become servants. Those who turn the face away [from the Father] in this way, the knowledge, though they have heard the knowledge, so, the knowledge won't be destroyed, but if they have any doubt, if they do *disservice*, what status will they attain? There also the rich men do need servants, maids, slaves and so on, don't they? They (servants) have various kinds of doubts. Here, they certainly say, very good, [very] good; this knowledge is very good; we never heard such knowledge. As soon as they go to their home from here, Maya catches them through their nose in such a way that they write and send bad words [to the Father] all the more. This also happens. Many letters come. They become the ones with a doubting intellect. The Father says, servants, maids, slaves and so on are also needed, aren't they? Otherwise, from where else will they come? That is why there is a saying: those with a doubting intellect are destroyed. The one who defames the Sadguru can't find the destination. [...] They will attain fruits according to the actions performed, won't they? There are some who go away from here and forgot everything in their business and so on. Some do *disservice*, [some] defame. For them, [the Father] says: the ones, who defame the Sadguru and His children can't find the destination. They shouldn't even defame the children of the *Satguru*. (Mu.05.07.70, end of pg.3)
- You shouldn't become happy on hearing the name of heaven. To *fail* [first] and [then] attain a status worth a *pie paisa*¹², you shouldn't become happy with this. Though it is heaven, but there are certainly many positions there, aren't there? You do have a *feeling*, don't you? - I am a servant, a sweeper. In the end, you will have all visions [about] what you will become, what wrong action you have performed, for which you have reached this condition, why shouldn't you become a queen. (Mu.02.01.69, end of pg. 2)
- They are ruined because of not doing *service* in the storehouse (*bhandaaraa*) of Shimbaba. They attain a position worth a *pie paisa*. If they come to the Father for *service* but don't do *service*, what position will they attain? This capital is being established. Everyone including servants will be made here. (Mu.27.01.70, end of pg.3)

EVEN THE SERVANTS OF THE SERVANTS AND MAIDS

¹² One third of a rupee; now worth nothing

- You shouldn't remember anything that you have offered. The Father says, I don't take anything at all that is left behind in the end, I would have to pay it back. [...] [Some] even say after 10-20 years: return what I gave back [to me]. *Arey*, you gave a drop, a grain to take an immense [reward and] then you say that you gave. Don't you feel ashamed! You give *cowries*¹³ and take diamonds. Still, you ask back the *cowries* you gave. [Then the Father says,] you ate so much [from the *yagya*], take that out of your stomach too. Where did you do *service*? In fact, you do *disservice*, don't you? Because of doing *disservice*, whatever you ate for so many days, that is also a debt on you. You will even become the servants of the maids. (Mu.17.12.68, beginning of pg.3)
- If you think that you give, you *insult* Shivbaba. [...] Never have this doubt that you gave to Shivbaba. Think that you insult [Shivbaba by saying this]. (Mu.02.10.76, end of pg.3)
- If you earn or deposit [wealth] for your comfort, as you relax here, you will become instruments to give comfort to others there. What will the servants do? They will be there to give comfort to the *royal family*, won't they? (A.V.27.02.85, middle of pg.198)

FOURTH CLASS SERVANTS AND MAIDS

- Some *Brahminis*¹⁴ behave considering themselves to be very high and others to be low. [...] Some *Brahminis* become angry. When someone is ill, they (*Brahminis*) don't treat them and don't feed them complete food. [...] If you do such acts, it means you belong to the demonic community. The Father teaches, learn [to have] mutual affection, otherwise you will bring defamation. You shouldn't give sorrow to anyone, you should give happiness. You shouldn't have your ego: I am the teacher. [...] Never consider yourself to be high and others to be low, otherwise they will *feel* sad. You keep yourself happy [and] don't give anything to others. [...] Those who consider themselves to be high and live in this way, their position becomes low. They won't be able to attain a high position in this condition. You shouldn't trouble anyone. [...] Baba is cautioning the *Brahminis*. There are many who consider themselves to be high and don't sustain others. [...] Not treating, not loving the one who is ill means there is a quarrel¹⁵ [between them]. [...] The Father cautions everyone, otherwise you will ruin your position for nothing. The Father certainly has the right to explain. He will say, don't become a *pacchar*¹⁶, become *serviceable*. They don't do *service*, they keep eating from the *yagya*, they keep fighting [with each other], then their position will definitely be ruined. The Father certainly can't tolerate that this one goes and becomes *fourth class* maid and so on. So, Baba cautions in the murli. If they don't understand, what else will be said? This is also body consciousness. If the Father isn't present, how will He caution the children? He will explain through the murli [or] the *tape* recorder. Later on, when there is *television*, He will stand in front and speak. He will also take names: 'you, so-and-so, quarrel and fight among yourselves. There will be a mistake in *service*¹⁷ because of quarrelling. (Mu.31.07.68, beginning of pg.2)
- Maids live in palaces and the subjects live outside. (Cassette No.191)

SUBJECT CATEGORY AND CAANDAAL

- The capital is established. There is nothing to worry. The one who listened to even a little knowledge will be included among the subjects. Knowledge isn't destroyed. As for the rest,

¹³ Shell; something of no value

¹⁴ Female Brahmins; centre in charge

¹⁵ *Luun paani* lit. means like salt water

¹⁶ The one who kills animals and also eats the meat

¹⁷ Instead of doing service they will do disservice all the more

those who know [the Father] accurately and make *purushaarth*, they themselves attain a high position. (Mu.12.06.70, end of pg.3)

- Billions [of people] will get this knowledge. Even if they take a little knowledge, they are included among the subjects. As for the rest, the way of looking (*nain-cain*), the way of talking itself of those who attain a high position is unique. Yet, the storm of Maya makes many lie down. (Mu.19.11.69, middle of pg.3)
- Baba has explained: this is imperishable knowledge. It can't be destroyed. Even if they listen to a little [knowledge], they definitely get a position. The *Suryavanshi- Candravanshi*¹⁸ capital of so many [souls] is established, so subjects are also needed, aren't they? (Mu.24.11.67, end of pg.1)
- Those who belong to the Father and then leave Him, still, they will certainly attain liberation in life. They will become sweepers in heaven. They will certainly go to heaven, but they will attain a lower position. (Mu.24.12.67, end of the middle part of pg.1)
- So many [people] come in the exhibitions. They all will become subjects, because this imperishable knowledge isn't destroyed. It will come in their intellect that they have to become pure and become the master of the pure world. If they make more *purushaarth*, they will attain a high position among the subjects. Otherwise, they will become small subjects. (Mu.02.02.71, beginning of the middle part of pg.2)
- If you do just one task at one time, then at one time of yours and the world, you will get one *crown* of *light* in the new world as the fruit of one task, meaning you will attain a pure life, a life of peace and prosperity; but you won't attain the throne and crown of the kingdom, meaning it will be the fruit of the position of subjects. (A.V.22.01.76, end of pg.1)
- They are born, still they die. When they belong to the Father and then indulge in vices, they die. They come to you, they do say, 'truly, it is *right*, He is our Father [and] we are His children'. They say, yes, yes. They are influenced. [But] they go outside and die. Then they don't come back at all. Then what will happen? Either they will come in the end and *refresh* [themselves] or they will be included among the subjects. (Mu.20.03.69, middle of pg.3)
- This is called the Elevated Confluence Age (*Purushottam Sangamyug*), when you are becoming *purushottam*¹⁹. So, the environment should certainly be very good. Dirty words shouldn't come out [of your mouth], otherwise, it will be said that you belong to a lower category. It is known immediately from the atmosphere. Just the words that give sorrow come out of the mouth. You children have to make the Father's name famous, haven't you? Your face should always be cheerful, otherwise, it will be said that you don't have knowledge. Gems [of knowledge] should always come out of [your] mouth. Look, these Lakshmi-Narayan have such cheerful faces! Their souls have assimilated the gems of knowledge. Gems of knowledge come out of their mouth as well. They just used to listen to and narrate gems [of knowledge]. There is so much happiness! (Mu.11.01.76, end of pg.1)
- There are many who don't narrate murli through the mouth; they remain in remembrance but here, you have to be sharp in both. The Lover is very *lovely*. You should remember Him a lot. There is hard work [in it]. It is certainly easy to become subjects. It is not a big thing to become servants and maids. They can't take knowledge. If they are simply staying, they will become servants and maids. (Mu.03.03.71, end of pg.1)
- In the end, you will have all the visions: [some] will become *first class* servants and maids as well. The *first* maid will sustain Krishna. There will be everyone [including] the ones who clean [the house], the one who washes clothes, the one who cleans utensils, the one who cooks food, won't there? They will come out from here itself, won't they? (Mu.02.03.68, end of pg.3)
- There shouldn't just be affection for the family or the brothers and sisters. You become affectionate towards those who do service, you have reached here till now. But they should

¹⁸ The Sun dynasty and the Moon dynasty

¹⁹ Best among the souls who follow the code of conduct

experience the affection of the Father. Their hearts should also say 'Baba'. It is then that they will become the subjects. The subjects of Brahma, will become the subjects of the World Emperor first. They need the affection of the one whose subjects they have to become right from now, don't they? (A.V.31.12.89, beginning of pg.115)

- If you don't study completely, you will be included among the subjects. (Mu.12.07.74, middle of pg.3)
- If you *fail* in a small thing, you can't receive kingship. [Then] you are included among the subjects. You suffer such a loss. Certainly, there are higher and lower (*nambarvaar*) positions, aren't there? (Mu.28.06.68, middle of pg.3)
- If you are influenced again and again, you don't have the *sanskaars* of becoming rulers, but you are the ones who live in the kingdom of the royal officers. Who are they (those who are influenced)? They are subjects. (A.V.21.01.87, end of the middle part of pg.23)
- They come in *connection* to some extent or the other and become subjects; but now you have to even go ahead of this. (A.V.14.07.72, end of pg.326)
- Baba proves demonstrates that there is the ghost of anger in these ones. [...] What will be the result if the demonic conduct doesn't reform? What position will they attain? What a difference there is between the master of the world and the birth as a *caandaal*! They also become *caandaal*, don't they? Even the cremation grounds (*shamshaan*) of the kings are different [and] those of the subjects are different. *Caandaals* will also have a family. There is a difference, isn't there? The Father explains that if you don't do any *service*, this will be your condition. [You will attain] a lower position. Everyone does have visions. You too have visions of your studies. You are transferred after having [those] very visions. Then you will go to the new world. You will have vision in the end, [about] who has passed with how many *marks*. Then you will cry and be beaten. You will also suffer punishments. You will repent [thinking:] I didn't obey the words of Baba. (Mu.31.07.68, end of pg.2)
- You should give true news to Baba. There are many who speak lies. Instead of [doing] *service*, they do *disservice*. What will be their fate? They will go and become servants and maids or else if they break [from knowledge], they will be born as *caandaal*. (Mu.07.08.65, middle of pg.4)
- If they belong to the Father and then leave the Father Himself, they will become *caandaal*. What else will they do? (Mu.26.03.69, middle of pg.3)
- The Father says, doesn't He? Those who go away and insult [Me], defame Me, join hands [with others] and go away, they go among the subjects and become *caandaal*. (Mu.10.07.67, beginning of pg.3)

CAANDAALS OF THE ROYAL CLAN

- Baba orders, don't write a letter to anyone, still they keep writing [letters]. So, such children will be called bad children (*kapuut*), won't they? They should follow the *shrimat*, shouldn't they? [...] If they send letters secretly, Baba understands that such ones will be born as *caandaal*. (Mu.17.12.71, end of pg.3)
- Those who run away surprisingly (*aashcaryavat bhaaganti*) will certainly become *caandaal* among the subjects but those who stay here and do a lot of mischievousness, thefts, and so on become *caandaal* in the royal family. Still, they get a crown and pantaloons (respect and honour) in the end because [the Father] takes them on the lap here, doesn't He? (Mu.09.08.64, beginning of pg.4)

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