

**VCD No. 2416, Dated: 22.11.2017,**  
**Clarification of the Morning class 31.03.1967**  
**Extracts**

**Time: 37.25-40.50**

He (the Father Shiva) is the Highest of the high God. He has no desire; *iccha maatram avidya* (without a trace of the knowledge of desire). He has only one desire. What? (Student: To make the children into Narayan from [being a] man.) Then, does He make everyone [Narayan]? Does He make the five-seven billion [into Narayan]? He doesn't have even this desire. What is His desire? The welfare of everyone should be brought about. What? He doesn't come to benefit just Narayan. What does He come to do? The welfare of everyone should be brought about. The sages, saints and noble souls who consider themselves God, frequently say: *Sarve bhavantu sukhinah*. They say it. ☺ They don't practice it. They say, [just] to tell [others] '*shivoham* (I myself am Shiva)'. What? *Sarve bhavantu sukhinah, sarve santu niraamayaa. Sarve bhadraani pashcantu, maa kashcit dukh bhaaga bhaveta* (May all become happy, may all be free from illness, may all see what is auspicious, may no one suffer). What a beautiful language it is! But the percepts and practice should be the same or should they be different? How should they be? They should be the same. And that Highest of the high God who really has one desire, only one powerful desire that everyone must be happy. The welfare of everyone must be brought about. This is His very task. That is why, His name according to the task which He performs is Shiva. Shiva means beneficial.

**Time: 03.23.58-03:47:18**

Vishnu is called the *param pad* (the supreme position). There are four helping arms in the picture of Vishnu as the reminder of the character. Do all the four helping arms work by themselves or is there someone else who makes them work? Do the arms work by themselves? The one who makes them work is the one above. So, the one who makes the arms work is hidden. He is hidden in the Confluence Age *shooting* period as well. It is said for him: 'your position, your respect, your honour, your *purusharth* (spiritual effort), everything is hidden.' That is why, he is called the emperor of the world, Vishwanath; [it is sung.] '*har har Mahadev, Shambu Kashi Vishwanath Gange*' (various titles of God Shiva) but he doesn't take the emperorship of the world in reality. He gives the emperorship of the world to the children. Do they show him the crown of emperorship? Nevertheless, Parvati is shown with the crown of emperorship [but] they don't show Shankar [with it]. He is the uncrowned emperor. It is because is it a Brahmin life or a deity life? Which life is it? Which age is he in? In which age? He is in the Confluence Age. Is it a deity life or a Brahmin life of a *sevadhaari* (someone who does the service of God)? It is the Brahmin life. A *sevadhaari* is called Brahmin. A deity isn't called that. Deities don't serve anyone. What? It is the Brahmins who serve. Here, in the Brahmin life, should you take service or should you serve [others]? What should you do? You should serve [others]. And what service should the Brahmins do? What business should they do? The business of the Father should be the business of the children. Don't you have to rule? (Student: no.) *Arey!* Ask those children of Brahma, the Brahmakumar-kumaris, 'do you have to rule or not?' 'Baba left us such a big center! He made palaces and multi-storied buildings for us. He left us buildings. We received a strong and sturdy, tall and well-built body. We received readymade food, clothing and shelter. So, have we received kingship or not? We have received the kingship, haven't we?' But what has been said in the sentences of Brahma, in the murlis? 'If you take kingship here (in the Confluence Age), you won't receive kingship there.' 'There' means where? You won't receive kingship in the new world. 'If you take respect and honor here, you won't receive respect and honor there'. So, in the Brahmin life all the great sentences

(*mahaavaakya*) that pertain to making attainments, do we have to make those attainments here itself or in the future 84 births? The more we *practice* to follow *shrimat* while being here in the Confluence Age, our practice will become firm for many births there, we will be practiced, the *sanskaars* (personality traits) of the practice of following *shrimat* will be recorded in our soul on basis of the *shooting* of the Confluence Age. And, the extent to which we follow *shrimat*, the *result* will be that the actions that we perform according to *shrimat*, others will see [us] and follow them. There is true liberation through *shrimat* and degradation through the opinion of human beings (*manushya mat*). What is true liberation in the Brahmin life? For example, deities have the best food, the best shelter, the best clothes like body; so, is there profit in receiving them here or there? Is there profit by receiving it here? No. An indication was given for here: 'Whatever might be the condition of the body, but the soul should be *powerful*.' The body may be feeble, it may be full of disease but you must never deny for Godly (*Ishwariya* – of God) service. You must keep jumping [for it]. And it has also been said in the sentences of Brahma, the *murli*: 'Old mothers will grow out wings of Godly service.' When old mother grow out wings of Godly service, won't old fathers grow them? Won't they? They should, shouldn't they? So, it has been said that *shrimat* is our walking stick, which is called *murli*. The extent to which we act according to *murli* and enable [others] to act accordingly here, how will we rule in your kingship there for many births? The *shrimat* that we have imbibed in our soul in the Confluence Age, we rule according to it and we will also rule our subjects in the same way. That is why it was said: 'There is true liberation through *shrimat*'. True liberation here, in the Confluence Age is the true liberation of the mind and the intellect like soul. What true liberation? It has been said in the Gita: *ut haret aatmaa aatmanam* [meaning] you must abduct and take the mind and the intellect like point of light [soul] above through the mind and the intellect. What? Should we just abduct the soul and take it above? Should we stop performing actions through the *karmendriyaan*? What should we do? Yes. We should perform actions. We shouldn't leave actions. There is no need to show to the world: 'We have become *tyagi* (someone who renounces everything). We have renounced everything.' No. Ours is *karmayoga* (being in remembrance while performing actions). While performing actions through the *karmendriyaan*, *ut haret aatma aatmaanam* (we should abduct and take the soul above through our mind and intellect). *Ut* means above and *haret* means to abduct and take above forcibly through the intellect. What? If the condition is such that the soul doesn't go above at all, the mind and intellect doesn't go above, if we are just unable to remember the point of light soul above, what should we do? Should we leave it? *Arey*, it is a child, leave it. Should we leave it? No. Just like when a child or someone with a child like intellect goes on the wrong path, his parents catch hold of his ears and bring him on the [correct] path, similarly, the point of light soul... we should forcibly *ut haret* that point of light soul. We should take it above while performing actions through the *karmendriyaan*. *Naa aatmanam avsaadayet* [meaning] we shouldn't let this point of light soul to fall. We shouldn't let it go into the pit. While performing actions if the point of light soul goes into the pit, what will happen? There will be degradation. So, in the knowledge of the Gita, what does *shrimat* say? What is *sadgati* here in the Brahmin life - *Sat* means *sacchi gati* (true liberation) - and what is *durgati* (degradation)? To take the point of light soul above, to keep it in a high *stage* is *sat gati*. And if the point of light soul goes down, towards the *karmendriyaan* while performing actions, it is *durgati*. *Duh* means *dusht gati* (a wicked fate). Here, in the Confluence Age there is an unlimited meaning of *sadgati* and *durgati*. The Brahmakumar-kumaris with a child like intellect have derived a wrong meaning. What meaning have they derived? 'The meaning of *sadgati* in the Brahmin life is to eat the best, 36 varieties of food. Serve the best food to people for one or two days and bid them farewell. They will be happy. What else? Live in the best palaces and multi-storied buildings. All the students who come are my subjects. Just like the Christians looted and

forcibly took away all the wealth of the Indians or they seized all the wealth after attacking [India] like the Muslims – keep pressing out their wealth like this. Keep building palaces, multi-storied buildings and mansions; build them in your name personally – it doesn't matter. Eat, drink and make merry! Wear fine and impressive clothes. Buy a lovely four-wheeler car. Keep [going] here and there uselessly, keep touring the world to show it – we are very serviceable.' The Father says, how did Ram receive the throne in the Silver Age? Why is Ram given a canopy in the picture of the Ladder? Why don't Lakshmi-Narayan in the Golden Age have one? The pictures that are shown, especially the picture of the Ladder for the Indians, it is a remembrance of which time? It is a remembrance of the Confluence Age. Those who remain engaged in the exchange of knowledge for the service of God, those who remain engaged in thinking and churning the knowledge, in churning the great sentences of the murlis, those serviceable children receive the protection of God. No matter what circumstances arise, no one can bring them the slightest harm under the protection of God. It is also said in the world: storms and tempests cannot deter the one whose companion is God. So, Ram has been given a canopy. He received kingship. *Arey*, it was the kingdom of Narayan, then how did Ram become the king? It is because in the Confluence Age Brahmin world the last Narayans, from number two to number eight, who receive the status of Narayan in the Golden Age aren't praised in the world. They aren't worshipped. They don't have any temples. Did you see any? Did you see temples of the last seven Narayans of the Golden Age? There aren't any. They don't have any memorials. Why? It is because they didn't think and churn on the great sentences that were spoken through the mouth of Brahma. The *Supreme Soul* Father complains in the sentences of Brahma, the murlis: 'Some are the devotees of Mamma, some are the devotees of Baba, the bodily being. Nobody cares for Shvababa at all.' So, when they don't care for Him, when they travel in aeroplanes with enthusiasm... It was said: Going here and there only for the sake of acquiring respect and honour, without the objective of Godly service, this is the work of ghosts. Such souls go here and there uselessly like ghosts here; they waste the wealth of the *yagya*. And also in future.... they will certainly receive happiness, they will also get a [good] status – Narayan, the Second, the Third, the Fourth, the Eighth – but they won't have any respect and honour in the world of the path of *bhakti*. On the contrary, those very souls who become Narayan, who didn't think and churn over the great sentences of God, who didn't give importance to the great sentences that emerged from the mouth of Brahma, who kept playing on the lap of Brahma, on the lap of Mamma, those who gave importance to the body became weak souls because of taking the company of the body. Those very weak souls, the number wise Narayans become subordinates to the religious fathers coming from above from the Copper Age onwards. Those religious fathers *capture* their (the Narayans') body, *convert* them and take them to other religions. They neither received true happiness that they should have received in the Confluence Age here, the true liberation of the intellect... They couldn't receive the true liberation of the mind and intellect and they don't receive true liberation there either; consider it to be degradation. So, there is an unlimited meaning of true liberation for us Brahmins. True liberation of what? Do you want the true liberation of the happiness of the body in the Confluence Age or the true liberation of the mind and intellect in the form of the soul? *Sat* means above – what? – *sadgati*. *Du* means below, degradation, the fate of demons. You will receive the happiness of demons after converting to other religions. The pleasure of the organ of lust is the demonic pleasure of the *karmendriyaan*. It is not the pleasure of the deities. They themselves fall in that demonic pleasure and they also make all their followers, their subjects to fall.

**Time: 03.53.44-03.57.00**

There is a great importance of the intellect in the Brahmin life. Intellect (*budhdi*) means intelligence, direction, elevated direction. Some follow elevated directions. Some aren't able to follow elevated directions. They are engrossed in bodily beings [like] *didi, dadi, dada*. That's it. They have considered them to be God. [They think:] 'These ones alone are the ones who are going to give us true liberation (*sadgati*).' So, when there is such *shooting* of the world, the Panda Father who is the father of the hidden Pandavas plays a very hidden *part*. The Pandavas also play a hidden *part*. They try to keep their position, respect, honor and everything secret. They are definitely number wise (at different levels). The ones who have more knowledge in their intellect, they make *purushaarth* to be hidden like that of the father. If they are intellectually dull, they exhibit and do [service] in the *yagya*, whereas the Father says, it is a sentence of Brahma: Other than the hand which gives and the hand which takes, if a third one comes to know, its power, the very power of the donation reduces. What happens then? It keeps spreading from one person to a second person, from a second person to a third person. The one who gives, exhibits himself because [he thinks,] 'we will appear great before those in front of whom we give. [We will make an impression that] we are a great donor. We will receive more respect and honor in the *yagya*'. But it is wrong-headedness. This is *guhyaat guhyataram gyanam* (the most secret knowledge). It is a very secret knowledge. It is the secret knowledge of kingship (*raaj vidyaa*). The more you keep this knowledge hidden to imbibe it in your life in practice, the more you will benefit from it.

**Time: 03.57.02-04.05.05**

This is why it was said, recognize Me alone. Who says, remember Me alone? How will you recognize him? Someone will say, 'remember this one; this one alone is a great knowledgeable person, a great *yogi*, he is a great *sevadhari*, his practices of knowledge are very good', that's all, someone told you and you accepted him! What is the sentence of Brahma in the murli of the Father? (Student: You have to listen to the one.) No. It is alright that you have recognized the One. You will follow the directions of the One. But the Father has spoken this sentence of Brahma: The *Bharatwasis* underwent degradation because of hearsay. Someone said something to us, we heard it and accepted it? Is this the path to degradation or true liberation? It is the path to degradation. *Arey!* You have received the life of a human being. Animals don't have an intellect. Animals and birds don't have an intellect. The intellect is principal among human beings. Every human being has received the boon of the intellect since birth. From whom? You may say it is from Him or you may say it happens according to the *drama plan* or you may say it is because of the actions you have performed in many births. You have received the great gift of the intellect. So, should you use the intellect or not? (Students: We should.) Or should you accept something immediately when someone says it? This is the path of degradation. The path of true liberation is thinking and churning. If you have to grasp any point, you should think over it, think and churn, 'to what extent is it *right* and to which extent it is *wrong*'. If we think and churn, it will become ours. That is why, it is a sentence of Brahma, the murli; the example of a cow is given that when a cow eats, she ruminates. She churns, it is then that the essence is formed. The doctors also say: 'Chew thoroughly whatever you eat'. These are also the jewels of knowledge given by God. You must churn them well; and what is the method of churning? Whatever you have churned, whatever you have made your own, definitely share it with others. This wealth of the knowledge of God is such that the more you distribute it, it will become firm in you. The *bank balance* will be secure. Otherwise, you will forget it. Keep increasing your *bank balance*. And whoever comes in front of you, keep giving him what you have made your own. The more you do service, you will think and churn to that extent. Why? It is because it is the Father's promise: The serviceable children... who remembers them? The Father remembers them. And the ones whom the Father remembers, will their remembrance be



sharper or will the remembrance of the ones who themselves work hard for remembrance be sharper? The ones whom the Father remembers, their remembrance will automatically become sharp. When the remembrance becomes sharp, when the *practice* of remembering the Incorporeal One in the corporeal one increases - you have to remember the Incorporeal One, haven't you? - then, will the intellect become incorporeal or will it become corporeal? The intellect will become incorporeal, subtle. And will a subtle intellect think and churn more or will a physical intellect think and churn more? Is it the brain or the brawn that's great? That is why, it was said that this is interdependent. There are only two tasks for a Brahmin: remembrance and service; service and remembrance. First, there is the service of your own soul. The service of the self, the service of the soul or the service of the chariot? What is real service? The service of the soul. So, you should be concerned: 'How much service of the soul do I do? And how much service of the chariot do I do? How much time do I invest for the service of the chariot and how much time do I invest for the service of the soul?'

**Time: 04.26.12–04.33.20**

The Mundmala, which is called the Rudramala is the Father's rosary. Also the eight beads in that Mundmala are shown as placed on the head of the Father. They are worshipped in the form of the eight deities. They are called *ashta digpaal* (guardian deities of the eight directions of the world), the ones who sustain the eight directions. This is such a big status! There is a sentence of Brahma in the murli, the Father places the lovely children on His head out of love. There is a son of a father; when the father finds him very lovely, what does he do? What does he do out of love? He sits him on his head. That is about the body and here? Here it is about the soul being serviceable. Whatever is the Father's business should be the business of the child. This is their special identification. From the time they would have come in knowledge, since the day they would have recognized the Father and become the ones with a faithful intellect, their (*lokik*) father won't be their father, they can't give even a penny of their earning to him. Their (*lokik*) mother won't be their mother. The relatives of their body won't be their relatives. They will invest all the power of physical service in the service of God. They will invest all the power of their wealth in the service of God from that very day. And they will invest all the power of the thoughts of their mind in the service of God. When the revelation happens... It is because the *time* has come for the *board* of 'too late' to be displayed like in 76. It was about one [soul] at that time and now it is about eight [deities]. When the eight are revealed, look into the *history* of their *purusharthi* life (life of making spiritual effort); what will you see? The business of the Father is the business of the children. In fact, the Father makes such a promise, He says: 'My children can't starve to death'. What was said? What does 'My children' mean? The children of the Sun of Knowledge can't starve to death because their entire life is spent in the service of God. The temples and religious establishments made because of blind faith in the path of *bhakti* in the world, even the guides and worshipper there spend their life comfortably eating and drinking or do they starve to death? Do they starve to death? They don't. And in fact, here it is the real path of knowledge; there is no concept of the blind faith here at all. After becoming the children of the Father here, the business of the Father should be the business of the children; how will such children starve to death? The millionaires, billionaires, multi-millionaires, the owners of many factories of the world will die. They will even die from heart failure. Although, their children won't receive a grain of *roti* (chapatti) - famine and bad times may keep occurring - My children won't starve to death. Those who say, 'we have an intellect with faith', they should check themselves: have we become the ones with an intellect with faith? Have we become the ones with an intellect with faith? And those who have become that... the truth is going to be revealed, now, in the next one or two years. There will be an examination. No one will *pass* without taking the examination. They will definitely have to suffer the blows of

religions but storms and tempest can't deter the ones whose companion is God. They won't shake, they won't shake, they won't shake!

**Time: 04.49.30–04.53.00**

A *foundation* is laid, isn't it? The land is dug up and the *foundation* is laid deep under the ground, isn't it? So, they try to keep it hidden. What? It is said in the path of *bhakti* (devotion) as well: *Jog, juguti...* what? *Jog, juguti, mantra prabhau falai tabai jab kariye duraau*. They give fruits only when they are kept hidden (*duraau*) from the worldly people. Whether it is yoga... The *yogis* who have been in this world in the path of *bhakti*; they say that those *yogis* are in Mount Kailash. They sit in yoga in the caves of the mountains. They say it. It is about here in reality. When you have to make a plan, you shouldn't make it after telling people about it. Make a plan secretly. Don't disclose that plan to anyone until it become successful. *Jap*, they chant (*jaap*) in the path of *bhakti*. Some chant the *mantra* of Ram for attainment [saying], '*Ram namai namah, Ram namai namah, Ram namai namah*'. Some chant the *mantra* of Shiva [saying], '*Om namah Shivay, Om namah Shivay, Om...*'. Some chant the *Mritunjay* mantra (the mantra which upon being chanted is believed to make the reciter gain victory over death). They chant *mantra* in the path of *bhakti*, don't they? They put their hand in a cloth, which is called *gaumukh*, they keep telling the beads and chanting the *mantra*. So, you can't see it. There are black magicians – there are black magicians who perform black magic, the sorcerers – do they keep their art of tantra secret from others or do they disclose it to everyone? Do they disclose it? They don't. So, they say this also in the path of *bhakti*, 'you have to especially keep yoga a secret'. Yoga means inclination, *attachment*. Don't tell others about that inclination and *attachment* you have for someone. You shouldn't proclaim (*dhol piitna* lit. means to beat the drum) about the one whom you have fallen in love with. So, it is the same here as well.