

VCD No. 1167, Dated 15.09.2009, at Hyderabad,
Clarification of Morning class+Night class 26.08.1968

Om Shanti. The *class* dated 26th August, 1968 was going on. The topic being discussed in the beginning of the middle part of the third *page* was: you have certainly been listening to those stories of the *past* in the path of *bhakti* - the story of Satyanarayan (the true Narayan), the Amarkathaa (the story of immortality) [and] the story of Teejri (the third eye). However now, the Father makes you like this and they narrate all the topics of this very time in the scriptures. People don't know anything as when God narrated it. Nobody even knows of how many years this *drama* is, when the world is new and when it is old. They certainly understand this much: now it is the Iron Age. It was the Golden Age once upon a time; now it isn't that. They even believe in rebirth because when they say 84 lakh (8.4 million) births, definitely there is rebirth as well, isn't there? And the Father certainly explains: you don't have 84 lakh births but 84 births. The poor people don't know anything at all.

However look, these human beings themselves sing so many praises of [other] human beings. Don't ask about it! They praise Gandhi so much. Now, that soul of Gandhi certainly exists in this very old world, doesn't he? He too has to descend the ladder, doesn't he? It is about the limited as well as the unlimited Gandhi. In the world of Brahmins, Brahma's soul is the unlimited Gandhi. He too had a wish: I will bring the kingdom of Ram. Nevertheless, it became the kingdom of Ravan all the more. It is because he himself is in this old world now. He certainly descended the ladder, didn't he? He would be somewhere here itself. The celestial degrees will fall day by day. People don't know this concept at all as to when and how the celestial degrees keep falling. In fact they think: we have come in the kingdom of Ram because of Gandhiji. [When people see] big palaces, multi-storied buildings and mansions that are being built, they think we have come in the kingdom of Ram. 'Our Gandhi *Bapu* (father) has established the kingdom of Ram.' Now, nobody knows that Unlimited *Bapu* at all, the one who is the Father of five-seven billion souls; He comes in the unlimited father of the human world. He is the Incorporeal Father and Gandhi was a corporeal father. In fact, everyone remembers the Incorporeal Father. He who gave happiness at some point of time is remembered. Now, how will the Incorporeal One give happiness? That Incorporeal One definitely enters the father of the corporeal human world. One is the Father of all the souls and the other is the father of all the human beings; both are the Unlimited Fathers. There are two souls but the *personality* is just One. Just that *personality* comes and explains everything. As for the rest, there are many bodily fathers. Even animals are fathers of their children. It won't be said for this one that he is the father of animals.

In reality, there isn't any kind of rubbish in the Golden Age. As is a person so is his *furniture*. All the birds and so on in the new world will be *first class* and beautiful. There will be all good things there. The fruits there are so nice, big and *sweet*. Later, when heaven ends, where does all that go? The *sweetness* goes away and it becomes bitter. There is nothing bitter in the new world. When human souls become *third class*, the things also become *third class*. The Golden Age is *first class* so all *first class*, *satopradhaan* things are present there. The Iron Age will be called *third class*. Those who were *satopradhaan* themselves pass through *sato*, *rajo* and *tamo* [stages]. The soul as well as the body is *tamopradhaan*. Now, you children have the knowledge regarding this.

So look, what a comparison between the people of the path of *bhakti* and you! There is a vast difference. The Father certainly makes you so elevated. He directly makes you Narayan from a man. Is it something less to become a deity from a man? The more you remember the more you receive both, *health* [and] *wealth*. Between *health* and *wealth*, if you lack any one, there won't be *happiness* either. Suppose, you have *health* but you don't have *wealth*, then of what use is it? Children understand that Bharat was a golden bird. Now, where is the gold? Look, even leather coins might be minted in future. The situation gets so worse. Gold and silver has vanished. Now, there is paper and only paper. And if that paper also flows away with water, from where will you get money? Gold is certainly very heavy. And it can be anywhere. Even fire can't burn real gold. Gold doesn't go anywhere; it stays in its place.

Now, such things aren't present there. Here, there is immense sorrow at this time. The Father comes only when there is immense sorrow. He transforms the world of immense sorrow into the world of immense joy. You certainly know that the Father comes every cycle and teaches [you]. In fact, nothing new takes place here. You should always stay happy; there should be joy and only joy. However, this is about the end. What? If you have to ask about the super sensuous joy, ask the *gop-gopis*. You will understand this knowledge very well in the end. The Father makes you so soul conscious. When you have come to establish peace, why do you spread restlessness? The very religion of your soul is [to be] peaceful. And the Father comes and tells you [about] the *real* peace. You also know that you take the inheritance of peace from the Father Himself. It is just the Father who is the Ocean of Peace; this is why everyone remembers Him alone. The Father also explains who all can come close to Him. So and so person came in so and so religion; he came at [this] particular time. People do come number wise, don't they? Those of the other religions who are firm in their religion certainly can't come in heaven. Now, many sages and saints etc. have come up. So, they are praised a lot. Certainly, those who are pure will be praised. Those who are old and have become *tamopradhaan*, they can't be praised to that extent. *Accha, good morning* to the children.

Today's night *class* is dated 26.08.1968. In the path of *bhakti*, people have to work so hard to [go into] trance and here, you children go into trance just while sitting. Even in the beginning, the play of having dreams and visions was enacted. You will see many things in the end as well. Someone isn't taught to go into *dhyaan deedar* (trance and vision). Even small daughters go into [trance] on their own as if it is a play. They used to go into trance on their own. In the path of *bhakti*, [people] have to work so hard. Looking at you, they used to say: it is magic. In reality, this is Baba's play. Some people become very accustomed to this play. When it is seen that such accustomed [children] trouble a lot, they have to be chased away from the *centre* itself. This is called the illness of Maya. What? Trance, visions and so on. Now, you definitely know: we are sitting in front of Bapdada. We are with Shivbaba. Baba has given us His introduction through Brahma. He says: Shivbaba is a point, a small point and He is also an actor. The Point of Shiva is also an actor. He is in the bondage of *drama*. Nevertheless, when He comes in this world, he must be playing a role in the *drama* through some body itself. However, He doesn't come in the bondage of that body. Other human souls come in the bondage of the bodily *indriyaan* but that Spiritual Father can't go up and down to the slightest extent.

So look, this *drama* is going on very accurately. And the living souls of the entire world are actors. It isn't that only Shivbaba is the actor. No. The *drama* is made very accurately... Those limited dramas are also *accurate*. Then they will repeat them. People go to watch *bioscope*, dramas

and so on, don't they? So, all these things continue to take place like in the previous cycle. There is nothing to be unhappy or happy about it. As you see it being a neutral observer, you also play a *part* in it. People are so prosperous. They have a lot of money but what will they do with so much money? All the money is going to get destroyed. You know: everything will certainly become new for the deities in the new world. The mines will overflow with gold, silver, diamonds etc. This has been happening every cycle. Whatever happens according to the *drama*, we know that there is *nothing new* in it.

Now look, there was a flood. It caused so much damage. Many people's money etc. must have been washed away with the water. It would have been gone. You certainly know: you will receive everything new in the new world. The palaces and so on will also be newly made. The palaces of bricks will be very *fine*. Now, the scientists are learning everything here. They will take those *sanskaars* along. Those who have such *sanskaars*, those good ones with the *sanskaars* of science will come here as well. If they come and listen a little in the end, they will become subjects. The craftsmen etc. will certainly be the subjects, won't they? So, everything nice will definitely be present there. The *drama plan* says this. You children too become very happy. The new world that the Father creates is the greatest *wonder of the world*. This *wonder* of the Father is better than even the seven wonders made by the worldly people. No human being can suffer sorrow there at all. In *Shantidhaam*, there is certainly peace. Then, there is restlessness in this human world. There is little peace too. There is more restlessness and little peace. The Father sits and explains all these topics. As for the rest, there is little time left.

Now, your capital hasn't been established. Your capital itself keeps shaking. A great deal depends on the capital. If the capital itself shakes, what will happen to the subjects? So, the Father also tells this: many obstacles will also occur in the *yagya*. They continue to occur. Children say: how does all this happen? How will these obstacles come to an end? So, the Father says: they will come to an end through the power of *yoga*. Later on, whatever there is in the *drama* will continue to unfold [before us]. This *part* of narrating all the concepts at right time is fixed in the *drama*. If He narrates all the concepts now, what will He narrate later on? Those new concepts will continue to unfold and you will continue to listen to it. As for the rest, the main concept is to know the Father and His inheritance. You have to know as well as achieve it. Everyone is making *purushaarth*. One should be happy with whatever *purushaarth* he is making. If someone is making bad *purushaarth*, should he be happy with it? Even if he becomes unhappy, what can he do? Will they start making good *purushaarth* just on [someone's] saying? Everybody's *purushaarth* is fixed in the *drama*. So, there is no need to cling (have attachment) to anyone. For example, mothers would complain: "My child used to make very good *purushaarth* earlier. Now, he is losing the track. Baba, do something, reform Him." No, you shouldn't cling to anyone with your intellect. Why? It is because if we become like Lakshmi-Narayan, everyone close to us will definitely be good *purushaarthi*.

Some children don't get along well with each other. They keep quarrelling; it is called *lun pani*¹. That shouldn't happen. The Father says: if you fight with one another and defame the Father, you will accumulate hundred times sins. Such ones who defame the Father can't achieve a high status at all. There is a praise even in the path of *bhakti*, '*sadguru nindak thaur na paave* (those who defame the Sadguru won't find a destination)'. People just say it there, they sing but nothing

¹ Water and salt

happens in practice. Here, the Sadguru has come in practice. Here, there is certainly the study; you children alone understand it. It comes to your mind: how the Highest on High Father has come in an ordinary body and how He teaches! This isn't mentioned in the scriptures at all. [The Father] keeps telling you: these topics are certainly not present in the scriptures. This is written in the scriptures. *Arey*, He is in fact the Ocean of Knowledge. He Himself says: this knowledge of *Raja yoga* has almost disappeared. It is either the Father or you children of the Father who know this knowledge, which has disappeared. That's it. Nobody comes to know who He is.

You have to prove just two main points. The first one is: who God of the Gita is and the other one is: God the Father isn't omnipresent, He is *ekvyaapi* (present in one). You can remember the *ekvyaapi* Father. You can focus your intellect in the remembrance of the One. Your intellect won't remain focussed on the omnipresent one. So tell them: the *Ekvyaapi* Father Himself is God of the Gita. Krishna or Krishna alias Brahma can't be God of the Gita. God of the Gita is certainly worshipped. The Gita is called the mother. God is called the Husband of the Gita. Then, Brahma isn't worshipped at all. Brahma's idols aren't made either. His temples aren't built either. Then, how can Brahma be God of the Gita? Those so called Brahmins think: God of the Gita plays the *part* in Brahma's body in a corporeal form. You certainly know the *original* concept. When a *volume* containing the opinions of many is made, they who say or believe that God of the Gita is Krishna alias Brahma will turn cold. Now you are definitely in *minority*. You are few in number. When you are in *majority*, you will become victorious. In addition, everyone will come to you on their own. Now, you go to them; they listen to you from one ear and remove it from the other. They aren't ready to listen to any of your ideas. When you are in *majority*, they will understand that you receive the knowledge from the Ocean of Knowledge Shiva.

So, you have to see what happens in the end. You will see it in the future. However, for what you see in future, you should be very fearless. If you watch the play being a coward, you yourselves will vanish. In addition, you should be in high spirits as death to the animal is prey for the hunter (*mirua maut maluk ka shikar*). **You** have to become the *maluk*. '*Maluk*' means a hunter, '*mirua*' means an animal. Those with an animal like intellect won't be able to recognize the *ekvyaapi* form of God. They will come under the influence of defamation. They will even feel afraid within. So it is praised: '*mirua maut...*' [i.e.] such ones with an animal like intellect will die the death of having a doubting intellect and you will become the ones with firm faithful intellect. Those who have attained the *karmaatiit* stage will become fearless. Those who wouldn't have freed themselves from the bondages of karma will keep feeling afraid. You understand the new and the old world now. People feel afraid in the old world and they don't feel afraid in the new world. Why? Does the soul or the body conscious one feel afraid? If you stabilise in the soul conscious stage, you won't fear anything. You children should feel very overjoyed. Your joy should boost up day by day.

When you become firm [and] your stage becomes constant, you will enjoy it a lot. Even now, when you sit and receive food, you should be very happy [thinking:] we receive *Brahma bhojan* of the Unlimited Father. So, we will change into what from being what by having such food! You should dance in great joy within. There is no question of being confused in it at all. What will be the sign that you are moving ahead? What will be the sign that you are moving ahead in *purusharth*? Your stage will continue to rise. Your faith will continue to become firm. You will rejoice within [thinking]: what will we do of this *cowrie* [like] money? All of this is going to

be destroyed. We certainly have to establish our kingdom now. It will be such a kingdom, which no one will be able to attack. You will become completely fearless.

It is the second *page* of the *vani* dated 26.08.1968. You will have this thought within: whatever money we have is sufficient. There is no need for us to even take a loan from anyone. And there is certainly no question of expenses etc. in this *ishwariya* business. You know: what happened in the previous cycle, the same will happen [again]. As for the rest, few children are left in the end. This *rehearsal* will continue to take place. There is very little time left and you have to work hard for the journey of remembrance in this little time. You should have such firm practice that while earning your livelihood, your remembrance should be constant. Those who are engrossed in worldly business-occupation, who also have to look after their children, who have to perform *laukik* activities should also practice this - while performing those activities, they should have the Father's remembrance. And those who are beyond *laukik* responsibilities, who have a surrendered life, what is their business? What is their occupation? The very deed of the Brahmins is to give and receive the knowledge. So even in that *ishwariya* business, you shouldn't let body consciousness arise; there should be the remembrance of God. It is called *kam kaarde, dil yaarde* (work with your hands but let your heart be with the Beloved).

Consider yourself as a soul and remember the Father. Then, your stage will be very good. Bapdada says: we play the *part* every cycle and we certainly play it with you children alone. The Islamic people, the Buddhists, the Christians, etc. who are firm in their religion, Bapdada doesn't play a *part* with them. With whom does He play [it]? He plays it with you children. It is also praised: I will eat with you, sit along with you; this praise is about now [i.e.] the Confluence Age. Those Brahmins won't accept these topics. Those people don't know about this at all. About what? As long as it is the Confluence Age, the Father is with us. They will say: we eat, sit, stand up, walk, [and] move around with the Incorporeal One. The Father says: how do you [perform actions] along with the Incorporeal One? When a companion accompanies you, should [both] the companions be alike? Or if one is very fat and the other is very small, will they become companions? Will they become life partners? They won't. *Arey!* What a difference between an elephant and an ant! One is incorporeal and the other is corporeal. How can they maintain company? So, both have to be equal.

The Father says: I come in a corporeal body and a permanent chariot. He is the Unlimited Incorporeal Baba. Incorporeal doesn't mean that He is a point. When you say 'Baba', the very meaning of it is the combination of the corporeal one and the Incorporeal One. He is the unlimited corporeal Baba. Who? There is the limited corporeal Baba and the unlimited corporeal Baba. Who is the unlimited corporeal Baba? He is corporeal and He is also incorporeal with respect to his *stage*. Nobody is higher than Him. Than whom? The Unlimited Father; he is incorporeal despite being corporeal; you receive the unlimited inheritance of 21 births from Him. Will you call Brahma Baba corporeal or will you call him incorporeal? (Student: Corporeal.) You won't find any of his *photo* in which he has an incorporeal *stage* like that of the incorporeal religious fathers. Those incorporeal religious fathers will certainly be called *great fathers*. They won't be called the *great great grandfathers*. However, you children have found the *Great-Great Grandfather* here. Those religious fathers will also have to come and bow their head.

So, you children should be very elated. Children forget Him at times so they should remember Him again and again. You know that the *vikarma* are destroyed only through

remembrance; the *battery* of your soul gets charged. Even in that case, for how many births does it get charged? (Student: 21 births.) Is that all? Your *battery* can get charged for even 84 births. If the *battery* is charged in the last births, will you have a good intellect or a bad intellect? You will have a good intellect. It is said: “*Jahan sumati tahan sampatti nana aur jahan kumati tahan vipatti nidhana*” (Prosperity prevails where there is wisdom, misfortune strikes where there is stupidity). *Kumati* means ignorance. So you can *charge* the *battery* like this now.

The Father explains it time and again. What does He explain time and again in order to *charge* your *battery*? (Students replied.) *Manmanaabhav* (merge in My mind.) What should you do? Merge in My mind. Merge in whose mind? In whose mind should we merge? When He said ‘*manmanaabhav*’, He said it through Brahma. So, is it about merging into Brahma’s mind? If you merge in Brahma’s mind... It is certainly in Brahma’s mind: I am God of the Gita, *Shivoham* (I am Shiva), *Brahmaasmi* (I am Brahma). Then, how will our *stage* also be? What will we also consider ourselves to be? [We will think:] we too are God of the Gita, we are also *Shivoham*. No. What should you do? What should you do to [become] *manmanaabhav*? ‘Merge in My mind’; who is the one saying it? The Father Shiva. The Father Shiva comes in a permanent chariot and says: merge in My mind. What is the task of the mind? Its task is to think and contemplate. Is the Father Shiva *sochta* (He who thinks) or is He *Asochtaa* (He who is beyond thoughts)? (Students: *Asochtaa*.) He is in fact *Asochtaa*. He doesn’t even need to think. Why? It is because He is *antaryami* (who knows the inner thoughts and feelings) and the one whom He enters is *baharyami* (who understands through the outside behaviour.) The one who is *baharyami*, his mind is inconstant but Shiva enters and controls His *indriyaan* and his horse like mind. That is when He says, what should you do? *Manmanaabhav* [i.e.] merge in My mind. It is because first the thought comes to the mind then it comes in your speech, then you perform actions through the *karmendriyaan*. So the permanent chariot in which I come, the actions that are being performed through him, is that action or the speech first? Or does the thought become firm in the mind? The thought becomes firm first. The Father Shiva sets a *sample* in front of the Brahmins through that permanent chariot. Then, He says, ‘*manmanaabhav*’ [i.e.] merge in My mind. You don’t have to *follow* somebody else’s mind, you shouldn’t *follow* the actions someone else has performed through the *karmendriyaan*. Yes, it was said: you should perform actions like Brahma. Speech is also a kind of action. You should also speak sweet words like Brahma but what was said for Himself? *Manmanaabhav* [i.e.] merge in My mind. Whatever thoughts you generate, you have to *check* each of those thoughts, will the Father accept this thought or not? If the Father is [likely] to accept it, you should have that thought. If He isn’t [likely to] accept it, this proves you haven’t become *manmanaabhav*. So the meaning of this *manmanaabhav* is the easiest. Is the meaning of *manmanaabhav* the easiest or is it difficult? (Student replied.) When it is *easy*, why aren’t you able to stabilise in it? *Accha*, remembrance, love, *good night* and *namaste* (greetings) from the Spiritual Bapdada to the spiritual children. Om Shanti.