

VCD No. 3730, Dated 11.09.2021,
Clarification of Morning class 06.12.1968

Today's morning *class* is dated 6th December, 1968; Friday. Om Shanti. The Spiritual Father asks the spiritual children. He asks [them] as well as explains [to them]. Now, did the children recognize the Father? Although some also call Him Omnipresent. There are such children who don't know that the Father comes being present in one permanent chariot. In the path of *bhakti*, the permanent chariot of Arjun has also been shown on the cover page of the Gita. However, first, you should certainly recognize the Father, shouldn't you? You should recognize, who the Father is. After that you can say *Nirvaandham* is the place of residence of the Father. It is because He is incorporeal so His residence should also be the incorporeal abode. When no one knows [Him] at all, how will they come to know of His place of residence? When someone says He is beyond name and form, He doesn't have a name, a form at all... It is because names are given according to the task performed and task can't be performed without taking on a form that an incorporeal soul may perform some task. So, if He is beyond name and form it is as if He doesn't exist at all. So, something that doesn't exist at all, how can you even think of its place of residence? This is why, no one thinks [of it] at all; it means, they don't know at all nor does anyone remember the Father. Now, children do know this that the Father has given His own recognition first of all. First [He gives] His recognition, later He explains His place of residence. So, the Father has explained to the children: all of you are certainly souls. And all of you are also incorporeal souls. And the recognition that I have come to give you through this chariot [is] that I am the Father of all of you who is called 'Param', '*Supreme*', the Supreme Father. And when you call the Supreme Father Supreme Soul, He is certainly present, isn't He? Well, who says the Supreme Father Supreme Soul? So, they don't know the soul... it is because if the Father doesn't have any name, form, place [and] time, how will the children have them? Have you heard of it? *Arey*, it is such a simple thing. Now look, if there isn't the Father at all, if they say He is beyond name and form, tell them: when the Father is beyond name and form, where did the children come from? If there are children as well as the Father, it proves that He isn't beyond name and form. It is because children also have a name and form, don't they? What is the name of the children? Children's name is soul. Soul. So, a soul certainly has a form.

Whatever there is, no matter how subtle it is – for example, the *aakaash* (sky). It is subtle, isn't it daughter? Look, even then its name is *aakaash*, isn't it? What does it mean? How I wish it comes to my hands! Will it fall into the hands? Sky doesn't come into the hands at all, so, it was named *aakaash*. I wish... So, just as the Father has a name and form... the subtler it is... no matter how subtle it is, it is certainly visible. Just as this *polar* (space) is sky similarly, the Father is also very subtle. He Himself describes: children, it is a *wonderful* star. It is correct, isn't it? It is because He enters this star which is called soul. All the souls who play a *part* on the stage like world, the souls who experience happiness and sorrow, among them He is called the Supreme actor, Supreme Soul, isn't He? And the stars in the sky are above the stars of the earth, aren't they? And they are very high. Something that has a place to live... and the children have it in their intellect that they do this. He is so subtle. They indicate upwards. So, when they indicate this way, it proves that they certainly remember someone. The one whom they remember definitely must be something, isn't it? It can never be said for Him that He is beyond name and form. They say it every day and they also say the Supreme Father Supreme Soul. So, there is certainly something, isn't there children? If they still say He is beyond name and form, it is called ignorance. Be it anything,

to not know it the way it is, is called ignorance. And the one who knows it is called a knowledgeable person. So, you children also understand this that you were ignorant earlier.

You neither knew the Father nor did you know yourself. The Father came and gave His introduction. So, you too came to know: as our Father is an extremely subtle soul, we are also souls. Children, the word '*aham* (I)' that comes out... 'I' am a soul and not a body. It is because the body is said to be perishable. The soul is said to be imperishable. Now, something that is imperishable... so, it is certainly something, isn't it children? When they do say the imperishable soul, it is certainly something. Imperishable isn't any name. No. Imperishable means something that never perishes. So, it is certainly some thing. You also understand that it is certainly imperishable. And it is the soul. This body is perishable. So, children have been explained very nicely: very sweet children, those whom the Father says, 'Children, children' are imperishable souls. Who comes and explains this? The imperishable soul or you may say the Supreme Soul Himself. The Father of the souls Himself is explaining. Now, children, this is *wonderful* that this play takes place just once, when the Father comes and gives the children their introduction. He gives His introduction as well. He says, 'I am also an actor'. I am an actor, so an actor will certainly be something [in reality], won't he? So, now you know that Baba is an actor. He plays a *part*. The Father comes and plays a *part*. Now, this has also sat in the intellect of you children that this actor transforms this old world. He makes the old soul new. He makes the *tamopradhaan* [soul] into *satvapradhaan*. And the old bodies also become new, don't they? They become flowers. You have this in your intellect, don't you? Now, the children will keep saying, 'Baba, Baba', won't they? It is because Baba's *part* is being played now. So, the *part* that is being played, children will certainly remember only Baba. Second *page* of the morning *class* dated 6.12.1968. Who will remember [Baba]? The souls themselves will remember [Baba].

Baba has come. Baba has come to take us children Home. He has come to take us to the Abode of Peace. Later, there is the Abode of Peace and there is certainly the Abode of Happiness after it. It isn't such that there is the Abode of Sorrow after the Abode of Peace. No. It isn't the rule at all. There is happiness after peace. The Abode of Peace is the highest of the high abode of the Highest of the high Father, isn't it? So, the Father will certainly send you to the Abode of Happiness. There is the new world after the Abode of Peace. So, if there is the new world, new house, there is happiness and only happiness, isn't there? It is called happiness alone. So, the children also [have] this in their intellect... When they see the deities, they will certainly ask 'where are you the residents of', won't they? If there is someone living, they will ask him: where are you a resident of? He will say: we are the residents of heaven. So, we will call them deities, won't we? Now, you certainly can't call the non-living pictures that, can you? You can certainly say, can't you? If someone asks: where are you the actual residents of? "We are the residents of heaven in reality; we were deities. Now, we have come to know it." Does anyone have such power so that they can say [it]? Yes...

Now we have completed [our] 84 births and come to the Confluence Age. It is because the Confluence Age is no doubt called the age of transformation, the Purushottam Confluence Age. And look, it is also given such a name. And there are many Confluence Ages but this is the only Purushottam Confluence Age. Its name itself is the Purushottam Confluence Age. The name is given according to the task performed. It is such a Confluence Age in which the best among the souls are revealed number wise. Now, the children know: we become the best souls and this isn't something new. We become *satvapradhaan* after every 5000 years. Now, we are *satvapradhaan* only in the Golden Age. It isn't that we are *satvapradhaan* in the Iron

Age. The Iron Age is certainly said to be the *tamopradhaan* age. It is correct, isn't it children? So, now also we will be said to be *satvapradaan* number wise. It is because some come in the *satopradhaan* age, some come number wise in the later ages. If it is said number wise, some come in the last age, the Iron Age as well. So, all these things prove that it is the *part* of the human beings. Souls have received the *part*. It won't even be said that it is the *part* of human beings. No. The soul takes on different bodies and plays the *part*. So, it is the *part* of the souls. We will say: we souls have received the *part*. We souls have 84 births. It is correct, isn't it children? Now, the soul has 84 births.

Or you may say: I (a male) have it. It is because a soul takes on a *male* as well as a *female* body. You did understand, didn't you? So, what will you say? 'We souls are heirs, the *heir apparent*.' So, the *heir apparent* is always a *male*. It isn't a *female*. It is a *male*. So, now, the children know... and they have become so habituated that there is certainly some difference between a *male* and a *female*. He says, 'You should definitely understand this within at this time: we all are males'. It is because souls are brothers for each other. All souls are *males*. If you say 'soul', there is no *female*. It is because all male souls receive the inheritance from the Unlimited Father. They receive the inheritance from the Father of the souls. The soul is incorporeal, so the Father of the souls is also incorporeal. The incorporeal souls receive the incorporeal inheritance of knowledge from the Incorporeal Father. As for the rest, there is a difference in the limited father. Males receive the inheritance [and] females don't. It isn't even that the soul always becomes a *female*, that it doesn't receive the inheritance. The soul sometimes becomes a *male* and sometimes a *female*. No. The Father explains: you sometimes become a *male*, you take on the form of a male [and] sometimes of a *female* so that it becomes *equal*. Otherwise, we all are *males* at this time. And when we are *males*, we receive the inheritance from the Unlimited Father. There, sometimes we [become] a *male* and sometimes a *female*. It is about that world. All are males in the Abode of the Father. Om Shanti.