

**VCD No. 3802, Dated 22.11.2021,**  
**Clarification of Morning class 17.12.1968**

The morning *class* dated 17.12.1968 was in progress. On Tuesday, the topic we were discussing in the end of the middle part of the fourth *page* was: *ant kaal jo stri simire...* (if someone remembers a woman in the end ...) Whatever you remember... it is very obvious: if you have something, you will definitely remember it. So look, nothing belongs to you now. It is something to think about, isn't it? *Accha*, he has no one. He has no friends and relatives. Look, he has nothing in his hands. If you have something, you will remember it. You will certainly remember it, won't you? You will say: this particular thing belongs to me. Baba, I have to take it out. Why do you remember it? You have certainly given everything to Shivbaba, haven't you? Then, why should you remember it? Don't think: this particular thing belongs to me. *Vaah!* You consider it to be yours even after giving it [to Him]. You shouldn't consider it to be yours even in happiness. It is because there are many of such [children] with Baba, aren't there? If there is [something], He puts it in use. He puts it in some use. What do you have to lose in it? He has put everything in use, hasn't he? Is there anything left?

Fifth *page* of the morning *class* dated 17.12.1968. You certainly remember, don't you? So, you will remember [Him] as per [the rule:] as are your thoughts in the end, so is your destination. They ask Shivbaba such things. Now, Baba certainly knows everything. He also tells them: now, that is kept. That hasn't been used yet. Let's see, whether your *vritti* goes towards it or not. When you have given it, why do you remember it? Forget it. It is right, isn't it? So, you should forget it. But no, you continue to remember it. You remember it. Baba has said, hasn't He: now, I have kept it, so you continue to remember it. Even that will make you suffer a loss in the end. So here, you should forget everything. It is because when you came from there (the Supreme Abode) in the beginning, did anything belong to you? No. Your account is settled. It is settled completely, isn't it? It has settled. It has burnt to ashes. When you came, did anything belong to you? No. *Arey*, you receive the new kingship. You don't have anything old. As regards old things, when someone dies, they give [their belongings] like bedstead etc. to the *karniighor*<sup>1</sup>, don't they? They are poor, so they give all the old belongings to them (*karniighor*). But they don't give it with that thought. Now, when you are here, you can give it with this thought now. Now, you have given it with the thought: I don't have anything. I am a brother, a child of Baba. I don't have anything at all. I don't have anything old. I don't even have a body.

Yes. Although something new... Though there is the new world. It is because you children certainly have to go there. This should certainly come in [the intellect of] you children. It should certainly come [in your intellect:] we will go to palaces. And we will go to palaces of jewels. So, it is certainly about the future, isn't it? It is about going to the new world. *Arey*, you make the very *purusharth* of taking the kingship of the new world. Baba asks [you]. So, you say: Baba, I will become Narayan. You tell Baba: I will become Narayan, I will become Narayan. So, Narayan is *jhinjha*, isn't he? It means it is something joy-giving. But it is something joy-giving when you don't remember anything old at all. They go and [become] the beads of the rosary. The rosary is small. Still, the rosary of the 108 [beads] of the kings is certainly good, isn't it? The Father certainly says: no children, there are many who become [that]. Baba speaks so much about the rosary of the 16,000 [beads]. It is a very big rosary. Yes, it is kept in old temples. Now, I can't remember [whether it is] 16,000 or how many. Someone said: 9,16,108. 16,000. Not nine lakh. This is also written. You also ask the Father about some things. Still, many will become the beads of the rosary, won't they,

<sup>1</sup> A caste of Brahmins who take away all the old belongings of the deceased.

children? As for the rest, such rosary is made in the beginning, isn't it? Look, it will also be said [to be the rosary] of eight [beads]. Then, the sooner they come, the sooner they will receive happiness. It is correct, isn't it? Then, they will receive less sorrow. Look, Baba explains: those who come in the end don't receive much happiness. And there is little time [left] so, they will receive less sorrow. Just like, Baba says: *maximum* and *minimum*, doesn't He? He explains that. So, the Father says: just remember one thing that you shouldn't remember anything in the end. You shouldn't even remember what you have surrendered. When that is destroyed... The Father says: I don't take any of such thing which remains with Me and which I have to give in return there.

It is because I am certainly the Patron of the poor, am I not? The poor ones are going to receive the inheritance. And the conscience also says: what do the poor ones have? Even among them, those who come here, to Baba, they come here and say this, don't they, children? So, they don't have anything at all. Nothing. So now, they don't have anything. And the children also know: we don't have anything. It is correct, isn't it? Then, when Maya comes and troubles someone, he runs away from here. And when he runs away, he asks for it: Baba, give me what I had given You. You did understand, didn't you? It is famous for that, isn't it: he gives Him [something] like Harishchandra<sup>2</sup> and then leaves Him, still he asks Him to return it. So look, what kind of a birth will he have? Then, there is an account of it. It is like this. Don't think: no one takes it or asks [back] for it. Yes. I will tell you some time that there aren't just one or two [people] like this. There are many of such ones who start asking back for [what they have given]. Why? What happens to them? Maya suddenly bites them. Sixth page of the morning *class* dated 17.12.1968. She just locks up [their intellect]. She says this and explains to others. Look, for example, this Kumarka. Now, she keeps explaining to everyone. *Accha*. Sometimes, Maya influences this one and makes them completely dull. She makes them dull in some or other aspect. Otherwise look, they say, don't they: whether You beat me or love me, this crazy one will never leave your door. I will never forget You. I won't go away from Your door meaning I will never leave You, I will never forget You. Once I have called Him '[my] Father', I will never [forget] such Baba. Still, you have to leave such Father and go to the beggar, don't you? You can't leave the One who makes you the crown of the head. So, Maya defeats them so much. Even after 10, 12 years, they... You did understand, didn't you? They say: I have given this, haven't I? *Arey*, but you did take its [return], didn't you? You gave it to take a lot [in return] and then you say: I have given this. Don't you feel ashamed to say: I have given this. *Arey*, in fact, you have taken it, haven't you? You... Baba says: you give Me *cowries* and take diamonds [in return]; still you say: the *cowries* that I gave You to make them into diamonds, return those *cowries* to me. What did you do here? You used to do *service*. You ate for so many days; take it out of your stomach. Whatever you ate, did you do *service* in return? Did you do *service*? Now, you are doing *disservice*, aren't you? You have left [the Father], so you do *disservice*, don't you? You haven't become Mine. So, you do *disservice*, don't you? Then, you do even more *disservice* than the *service* you did. *Arey*, what you ate for so many days, where did it go? That is a debt over you. This is why you will go and become a maid. *Arey*, not just a maid, you will become a maid of even maids.

He explains the *law* in this way. It means the Father speaks in practice. He speaks with many. It is good if Baba doesn't speak [with them]. Some daughters speak with them. Then, Baba doesn't speak with such ones directly. But the daughters are also explained: what do you say? What has happened to you suddenly? Your boat drowns completely instead of going

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<sup>2</sup> Name of a king in Indian mythology; he was true to his words and never lied.

across. So, the very meaning of the boat going across is that you have to become this. And the very meaning of the boat drowning is... here... So, Maya certainly won't exist [there]. There won't be the kingdom of Ravan there. You say: I will become these Lakshmi and Narayan. So, your boat has certainly gone across. You have passed [with] *full* [marks]. Then, how does your boat drown? Is Maya present? That Iron Age so and so isn't present there, is he? Then, your boat drowns. Those who were about to become Narayan, they go and become *dedh camaar*<sup>3</sup>, so and so. So look, there is certainly an account, isn't there? Now, there are certainly many who become [that], aren't there? Look, there are so many who become [that]. It is said, isn't it? All these things... [we] watch in astonishment... there are so many who become [that]. They listen to [the knowledge], narrate it [to others] and then O Maya, you make them fall. You are so powerful. There are certainly these words, aren't there? Now, there are certainly some words, aren't there? And then, the intellect also understands: it is absolutely right. It should never come in our heart that we have given [something]. If it comes [in your heart], you will lose the position that you were about to receive. While saying this and while understanding this, they lose all their power. But does anyone give [anything] to the Father? *Arey*, you have certainly come here to take from the Father, haven't you? You have come to become Narayan, haven't you? Then, why do you say: we give it to [Him]? In fact, you take [from Him], don't you? And don't give [anything to Him]. Understood? Don't give Him even a *khasraa*. Where does Baba ask you to give [anything] to Him? *Arey*, don't even give Me a *khasraa*. Don't give Me a single *khakhraa*. Then, guess, what you will become after going there. Yes. They will eat. They won't give even a *khakhraa*. They will just take *service*. So, they will become very poor after going there. Om Shanti.

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<sup>3</sup> Member of low status community of tanners