

VCD No. 3878, Dated 06.02.2022,
Clarification of Morning class 31.12.1968

The morning *class* dated 31st December, 1968 was in progress. Middle of the fifth *page*; the topic being discussed was: many obstacles are created when you *charge* the *battery* of the soul. Maya doesn't let you *charge* your *battery*. So children, this is also a play, isn't it? It is a preordained play. Not everyone's *battery* is charged alike like the physical batteries. No. You are the living *battery*. And you also know that your *battery* will charge and become *satopradhaan* by having yoga with the Father. Then, it will become *satopradhaan*, it will become *sato*[*saamaanya*], *rajo*[*pradhaan*] as well as *tamo*[*pradhaan*]. Now, it is *tamopradhaan*. So, you also understand that no one can *charge* their *battery* till the *satopradhaan* [stage]. Look, you are certainly a living soul. Then you suffer punishments. By suffering punishments your position degrades. And then, look, there is so much difference in the studies; in the limited studies and this unlimited study. Look, there is so much difference in the unlimited study: how everyone, all the batteries go up number wise and each one has received their respective parts, so many have received their parts and they have received imperishable parts. How many times would you have played the *part* of 84 births? So, when you have played it many times, it should also be very easy for you to *charge* it, shouldn't it? The *battery* that gets discharged again and again... Now look, the *motor* [cars] run... they know that if they put the *battery*, it will get charged. Now, do think how many times your *battery* has become charged and discharged. So, when you know that your *battery* is discharged, why should it take time to get charged? There is Maya... again and again... For example, a child drinks milk and if the udder is taken away, will the poor one drink milk? It will shout. In the same way, there is this Maya for you, isn't she? You children, who are charging [their batteries], she moves you away. This is her *part* in the *drama*. She gets your *battery* discharged repeatedly instead of letting it charge. And then you try a lot: no, we must remember Baba. [But] you can't. So, the *part* is so tough in the *drama* that you can't [remember Him]. She moves away your *battery*. However much you charge [your battery], alright, you did. Suppose, someone reached close to the *satopradhaan* [stage], then she will even *discharge* [their battery] immediately.

Sixth *page* of the morning *class* dated 31st December, 1968. It is only then that Baba explains, doesn't He? Someone said: there are many maharathis. *Arey*, the bigger a maharathi someone is, he shouldn't consider himself to be *safe*. If you become careless, you will immediately receive a blow and fall. So, it keeps happening now and the Father says, it will continue to happen even till the end. The fight will continue even till the end, won't it? When the fight stops in the end, the *kharala*¹ comes to an end. Later, you see what happens, don't you? Everything gets over. To whatever extent someone's *battery* gets charged, he receives the same position on coming. Then, they have to come down number wise according to their *purushaarth*. So look, all the souls of the entire world... it is because they are children and the Father definitely has to *charge* everyone's *battery*. So, He charges them. They make number wise *purushaarth*. So, they also suffer punishments number wise; their position is also ruined. So look, how this play is made. The more you sit and understand this play carefully what it is, [you will understand] it is *wonderful*. The connection of the intellect breaks repeatedly while having yoga with Baba. So, there is such a great loss in the breaking [of the connection]. There is *purushaarth* for it so that it doesn't break. When the drama ends while making *purushaarth* continuously, your *part* is also completed in the same way number wise according to the *purushaarth*. And that *part* of yours is completed in such a way as it

¹ A Sindhi word

keeps completing in every cycle. The part of the unlimited drama, [the part] of studying completes just as it completes every cycle. In the same way, the rosary of the souls keeps getting ready.

If you ask: alright, is it the rosary of Rudra, of Vishnu? Yes, consider the rosary of Vishnu also to be the same. It is because you will keep this in the first *number*, won't you? There is that in the end, isn't there? The same dynasty continues, doesn't it? The Father establishes the deity world, doesn't He? Then although, Ravan comes and makes it into demonic [world], still, He will come and begin the deity world, won't He? As there is the Rudramala, in the same way, there is the *rundmala*. As for the rest, this Confluence Age is the rosary of the Brahmins. So, that won't become ready now. It will become ready in the same way as you, who make rosaries make it. Go and see what they do. They take out one and the second ..., they take out the second one and the third one... Then, they will open it so that the *graduate* rosary becomes ready. So, your *graduate* rosary will be formed when the Rudramala is formed. This is why the rosary of the Brahmins... It is also the rosary of the Brahmins in reality. But it can't become ready now. It is because, still, Prajapita Brahma will be called Aadidev, won't he? If it is said, in reality, all of them are the children of Prajapita Brahma from the beginning. It will also be called the rosary of Shivbaba's children. In reality, it will also be called the rosary of Brahma. Then, it will be called the rosary of Vishnu as well. It is so, isn't it? The Father comes here, then you become Brahmins. So certainly, Brahma's as well as Shiva's rosary is needed. It is because he is Prajapita and that one is also the father. Well, he is also the father of the capital. He is the father [and] the mother. He is the true father [and] mother. They are *adopted*. Then, all are just the children of the mother, the father and Baba.

Children, everyone among you listen to this knowledge constantly number wise. Some listen to it and remove it from their ear at that very time. Some despite listening... There are many who come but don't even listen. They don't even know. You did understand, didn't you? And look, the intellect is *wonderful*, isn't it? You sit and study. There are also such ones at home who don't study at all. It is as if they don't know at all, they don't know anything at all: God has come to teach. You will think like that, won't you? You study; some are such who don't even study. So, you have seen all of them, haven't you? The children have understood the entire drama nicely; they have understood it a lot. This is also study; you should also study the study very happily. [The study] through which you receive so much of *knowledge*, which no *pundit*, scholar, teacher ever has. They are all devotees. What do you call those pundits and great scholars? Devotees? *Arey* brother, do you know what will happen to you by *bhakti*? You have become great scholars and you have undergone lot of degradation. Well, if you tell [that] to someone, if you say [that] he will become angry, won't he?

Seventh *page* of the morning *class* dated 31.12.1968. Why do we tell them: you have studied a lot, you will undergo lot of degradation? *Arey* brother, why? You should attain *sadgati* through studies. No, no. You do defamation. You don't study, you do defamation. You do, don't you? Do you know what defamation you do first of all? God is omnipresent. First you study these scriptures made by human beings. This Gita is made by human beings, by Vyas. You study them nicely, say God to be omnipresent and undergo degradation. It is because the great pundits... It is actually the Gita which is small [and] it is also easy for them to memorize the shlokas. You would have never heard that all the Vedas are memorized by anyone. That is difficult. [The shlokas] of the Gita are made to memorize. The mothers are made to memorize [them]. They are made to memorize them with great love by teaching it to them like a song. They memorize it. Then look, they have so much of respect. So, the

daughters and even the mothers narrate the knowledge of the Gita very nicely in Sanskrit but memorize it in a wrong way... It is because it is little..., isn't it? There isn't much difficulty in remembering it the wrong way. Then, they narrate the meanings in a wrong way and then look, they give them a lot of respect. Still, what will you call them, Hiranyakashyap, Hiranyaksh? So, call them Hiranyakashyap itself. The name itself is written as Hiranyakashyap, Hiranyaksh. It isn't a *male* [or] a *female*. The souls are called Hiranyakashyap, Hiranyaksh; as if the souls become demons. Hiranyakashyap and Hiranyaksh aren't couples of the household path. The demons that are very learned have been named that. So, now look, there is such [a big] emperorship of the scholars now, isn't it, children? They have a lot of respect. They have a big emperorship it is because everyone bows before them. And there is no one in the new world who bows his head. There is no question of bowing head in the Golden and the Silver Age at all. Om Shanti.