

VCD No. 521, Dated 22.09.2006 at Nellore (Andhra Pradesh),
Clarification of Night class 04.05.1967

Today's night *class* is of the 4th May, 1967. Today, I shall explain a little about knowledge and a little about *yoga* (remembrance) to you children. Trance and visions come after that. First is knowledge. Knowledge means information, to understand. Once you have understood, then [comes] *yoga*. *Yoga* means remembrance. These are the foremost things: knowledge and remembrance. Then comes trance and visions.

Some go in [the state of] 'nil' in trance. Just like, when you sleep at night, you drift into a dreamless state and don't remember anything. You go in [the state of] 'nil'. Then, some people have visions, they see something. There is no use of trance and visions. Knowledge and remembrance are definitely useful, but trance and visions are not useful at all. There is a possibility of loss in trance and visions. What kind of loss is possible? For example, if someone goes into trance for six, eight or ten days, his time was *wasted*, wasn't it? He attained nothing. There is no harm in knowledge and remembrance. You can remain engaged in this knowledge of God as much as you want to, you can keep thinking and churning; there is no harm at all. Some people do say: if you go very deep in the knowledge, you will drown and die. Now, what does the Father say and what do those gurus say? The Father says: you will never suffer a loss by going into the depths of knowledge. Maya interferes in trance and visions. Maya doesn't interfere in knowledge. So, trance and visions are very bad. What? It is because Maya interferes [in it], this is why, you should always be careful of trance and visions. Its happiness is temporary. Trance and visions don't give permanent happiness. Even Meera used to have visions. She used to go in trance. She used to keep seeing *vaikunth*. So, did she go to *vaikunth*? She didn't. The soul of Meera is also present in this very world. So, you should always be careful.

The aim and objective of the children is: we have to become a *prince* or Narayan from a man and Lakshmi from a woman. It has been explained to the children that the concepts of the path of *bhakti* are completely different. They value only trance and visions a lot in the path of *bhakti*. There is no importance of trance, glance and visions in knowledge. Some people say: we will believe that God has come in a human form only when we have visions. So, Baba says: you should send them away. What? '[Please] leave. You don't want to listen to the knowledge of God, you don't wish to attain the third eye [of knowledge]. How will you understand and know God? Visions are experienced for a short period of time.'

You will even become *prince* and *princess* in the end. What? What will you become first? First, you will become Narayan from a man and Lakshmi from a woman. This is your very first aim-objective. Later on, in the following birth, you will become *prince* and *princess* first, then, when you grow up, you will become Narayan. You won't become Narayan from a man directly. So, you shouldn't be happy just on becoming a *prince* [thinking]: we will go and become *prince* and *princess*. What was Brahma Baba delighted about? 'I will go and become a *prince* in the new world.' [And] what does Baba say? You shouldn't become delighted just because you will become a *prince* in the end. This isn't extreme happiness¹. There is extreme happiness in what? In becoming like Narayan from a man and like Lakshmi from a woman.

¹ *Kapari khushi* – joy risen to the level of the head

Because if you become a *prince*, you will have to leave the body. And there is no question of leaving the body if you become Narayan from a man and Lakshmi from a woman. Yes, your body will rejuvenate, you will have a golden body and your body will become free from diseases. So, it is something to be happy about, isn't it? For that, you should stay in the remembrance [of the Father]. By remembering [Him] constantly, you will become *satopradhaan* like them. What? By remembering [Him] constantly, we will become *satopradhaan* like **them**. Whom did Baba indicate by saying 'like them'? He indicated the Lakshmi-Narayan who are standing in the picture. Radha and Krishna are standing below them. It is about the future. First, there will be Lakshmi and Narayan who give birth to *prince* and *princess* like Radha and Krishna. So, we shall become elevated *princes*. What was said? Just now, it was said: you shouldn't be delighted in becoming a *prince*. And now, He started saying: we will become elevated *princes*. Who said that? (Student: Brahma Baba.) Brahma Baba interfered in between and said that. He doesn't have the *advance knowledge* in his intellect at all.

The children have been taught that the path of *bhakti* and the path of knowledge are completely different. Where there is knowledge, there can't be *bhakti*. And where there is *bhakti*, there can't be knowledge. *Bhakti* doesn't have [any] *connection* with knowledge. *Bhakti* is connected with whom? And knowledge is connected with whom? Knowledge is connected with the Father. Knowledge comes from God the Father. And *bhakti*? *Bhakti* comes from Ravan, from many heads. This is why, *bhakti* is degradation. If a woman has one husband, she will be called a married woman. If her husband leaves the body, what will she be called? A widow. In Bharat, if a widow remarries, it is considered even more offensive. If she has another husband... She is already influenced by the nature [and] deeds of the first husband; [she possesses] his blood. Then, she gets influenced by the nature [and] deeds of the second husband; [she possesses] his blood. So, will the matter get settled or will it worsen? It keeps worsening all the more. So, 'many' means degradation and 'one' means true liberation. Knowledge is liberation. The information of truth is true liberation. Only the True Father can give the information of the truth. This world is the land of falsity. All those who are born in the world of falsity are false. One alone is True, all the others are false. This is why, the story of one Satyanarayan is praised. Not even the story of Satya Lakshmi is praised along with Satyanarayan. Only the Father, the Ocean of Knowledge is the one who gives knowledge.

You should never wish to go in trance, to have glances or visions. That has been happening to the devotees in the path of *bhakti*. What? Going in trance, having glances and visions has been happening. No one attained true liberation. Tulsidas¹, Surdas², Meera³, the devotee Raidas⁴ had visions. Even Brahma Baba had visions, he didn't attain true liberation at all. All that is the path of *bhakti*. The path of *bhakti* leads to degradation and the path of knowledge leads to true liberation. It means that you attain liberation from the One Father and degradation from many human gurus. So, those who go to trance and have visions can't grasp that much knowledge. Those who wish to go in trance and have visions: we will believe that God has come in a corporeal form only when we have visions. Although, you narrate the knowledge to them, they won't grasp the knowledge that much.

The children know: earlier, we didn't know anything. Now that we have found the Father, the entire knowledge has sat in our intellect. The children know this: earlier, we didn't know anything. 'Earlier' means when? 'Earlier' means when you were in the *basic knowledge*, you didn't know so much. And now you have found the Father. Who gives the *basic knowledge*?

You receive it from the mother, you knew nothing at that time. Just like, small children study in the *primary school* and later, those very children study in *higher classes*. So, [the children] compare: we didn't know anything in the *primary school*. Now, we know a lot. It is the same here, in the unlimited as well. *Basic knowledge* is *basic*, it isn't a *higher knowledge*. You definitely receive the higher knowledge from the Highest of the High Father. That knowledge leads us to true liberation. Children know: Baba Himself will give everything to the children. There are a lot of children, they sit and ask so many kinds of questions! Everyone receives all the explanations just while sitting at home. The Father alone knows everything. The children certainly come in the cycle of birth and death. So, they forget all the memories of the previous births and the Supreme Soul Shiva, the Father of all the children like souls doesn't come in the cycle of birth and death at all. So, there is no question of Him forgetting anything. It is said for Him: He is *Antaryaami*².

If children don't know anything, what will they ask? They have nothing to ask at all. Yes, you may ask [Baba] whether you can attend a marriage or not: should we attend the marriage or not? If you attend a marriage and don't eat there, they (the others) will ask you to go away. So, you need to ask [the Father] in such situations: what should we do in such situation? If we attend the marriage and don't eat there, they won't like it. They might chase us away. So, should we go or not? You should ask [Him].

As for the rest, Baba keeps explaining everything about the World Cycle. There is only 'One' who can fulfill your hopes. No one in the world knows what liberation and liberation in life is. What do the worldly gurus say about liberation? They say: the soul will forever be liberated from the cycle of birth and death. *Arey*, a soul is certainly indestructible. If the indestructible soul is permanently liberated from the cycle of the world, just as they say: the soul merges with the Supreme Soul... Just like, when a handful of water is taken from the ocean and poured back into it, that water can't be regained. So, does that handful of water have its own existence or not? It loses its very existence. Then, how can the soul be called indestructible? The Father says: an indestructible *part* has been recorded in the soul. Just like, a *record* is stored in a tape. Whenever you play, it will play the same song. Similarly, the part of the 84 births has been recorded in the soul. Once the record like soul is kept in this world cycle, it starts playing its part. As the time ticks by, the roles of various births get unfolded. So, the soul is definitely indestructible on the basis of its part. A soul can't be liberated forever at all. And they say 'liberation in life': our life should continue and we should be liberated from sorrow and pain. God the Father alone can come and do that. There has been no other *guru* or preacher in this world [who could do that]. They themselves die, so they certainly aren't alive. When they are no longer alive, there is no question of liberation at all. The Father says: I teach you such studies, I teach you such *Raja yoga* that you needn't leave the body at all. Your body will become free from diseases, it will become a golden body. Only the One Father is the Boatman, who takes the boat like body and the soul across; there is no one else [who does that].

He alone comes and fulfills the hopes of liberation and liberation in life. So, liberation means to be free from sorrow and pain. The human gurus have been teaching so much for over thousands of years but neither did they themselves get liberated nor could they liberate their *followers*. The Father comes and says: I come only once in this Confluence Age and I give

² The One who knows the inner thoughts and feelings

liberation and liberation in life to the entire world in that one birth itself. No such human soul will be left who won't attain liberation in life atleast for one birth. So, no one knows what liberation and liberation in life is. The Father definitely knows everything, this is why He is called the *Knowledgeful* One, the Ocean of Knowledge. God is the seed form [soul] of the human world. The seed form [soul] of what? The seed form [soul] of the human world. It wasn't said, 'The seed form [soul] of the souls'. He wasn't addressed as 'the seed form [soul] of the tree of souls'. The seed of what? God the Father is the seed form [soul] of the human world. He Himself is called True, Living. The seed of the human world is the Truth. His story itself is praised as the story of Satyanarayan. No one else is true. He is Living, He isn't inert. His intellect isn't inert. His intellect is full of the power of sentience. So, tell me: what *knowledge* will the seed have? The seed will have the *knowledge* of the entire tree. He will have the *knowledge* of the tree, won't he? He has the complete *knowledge* of the entire tree like human world.

Some go in trance, they take *bhog* (offerings). So, those who play such a *part*, you shouldn't fall in love with them for those things. What? 'Arey, she goes and makes offerings to God! She is a person of a great stature. She has visions of God! She speaks to God!' Some think: this one is very great! But, what does the Father say? 'There is no need to fall in love with them.' They don't have the memory of it at all. Those who go in trance and have glances, those who have visions, to whom do they speak? To whom do they speak there? Do they talk to the Father? (Student: Brahma Baba.) They talk to Brahma Baba. So, is Brahma Baba the form of the God? Had he been the form of God, Baba wouldn't have forbidden [the children] to keep his *photo*, He wouldn't have forbidden [the children] to remember him. So, that isn't remembrance at all. Whose? It isn't the remembrance of the Father. That is the form of mother, it isn't the form of the Father. He isn't the seed of the human world. Who? Brahma Baba. Is he the first leaf of the human world or is he the seed? He is the first leaf. There is no use giving water of affection to each and every leaf. For example: if a gardener starts watering the leaves of the plants and doesn't give water to the roots, then what is the use? It will be of no use. Just like, in today's world, so many hospitals are being established, so many [people] become doctors, so many medicines are being discovered, so many patients are being treated but the diseases keep increasing more and more. So, this is giving water to the leaves. How will you be benefitted? When the seed, the seed of the entire human world, gets water, the water of love, the entire tree like world will flourish.

So, they don't do what they have to do. They keep doing what they shouldn't. So, the world isn't going to be uplifted. [If that is the case,] wrong (sinful) actions can't be destroyed at all. Your sins can't burn to ashes by giving water to the leaves. Your sins will burn to ashes only when you recognize and remember the seed of the human world who the Supreme Soul Father enters in a permanent way. When you give him the water of affection, your wrong actions will be destroyed, your sins will burn to ashes. All the human beings who are present in this world, all of them commit sins and [perform] noble deeds. Is there such a human being or such a human soul who doesn't commit a sin at all? When the souls have birth in the Copper and Iron ages, do they commit sins or not? They do. Those who have birth in the sinful world have to commit sins anyhow. So, all the human souls, five-seven billion human souls become sinful souls. Everyone is a sinful soul in the sinful world.

So, will your sins burn to ashes by remembering them? Will your intellect become pure by remembering or by keeping the company the human souls, the humans, those who themselves

are sinful souls? Will your sins burn to ashes? It is impossible. But, this is certain that if you recognize the seed of the entire tree like human world among them and if you recognize him in the Confluence Age and remember the Supreme Soul Father, the One who doesn't come in the cycle of birth and death at all, the One who doesn't commit a sin or perform a noble deed at all in that seed...He neither commits a sin nor performs a noble deed. If you remember Him in a *practical* form, in the form of the Father, *Teacher*, *Guru*, *Lover*, *Beloved* or through any relationship, your sins will definitely burn to ashes.

So look, your sins can't burn to ashes through trance or visions. Those who go in trance and have visions can't even hear the *points* of knowledge of Baba. Some of them fall asleep. So, they can't remember [the Father] in their sleep at all. [Going in] trance and [having] visions certainly isn't the journey of remembrance. They take *bhog* to the subtle world; it is just a *chitchat*. What? Just like, small children are entertained similarly, it is just an entertainment. You shouldn't get into those matters. The secret of *bhog* is also explained. Some soul comes and cries because when it hasn't made effort, it has to repent: we didn't make *purushaarth* at all, we didn't receive the inheritance at all. Rather, we have lost the inheritance. A person can make *purushaarth* only as long as he is alive. When the very life ends and the *purushaarth* isn't complete, the inheritance is lost. The inheritance of becoming 'a *prince* from a man' as well as the inheritance of becoming 'Narayan from a man' is lost. [It is] about whom? (Student: the BKs.) It is about all the BKs, all those who follow the *basic knowledge*. They consider trance and visions alone to be very elevated. It is about Brahma Baba as well. He left his body, he neither became 'Narayan from a man' nor did he become 'a *prince* from a man'. He lost his inheritance. Why was it lost? It got lost because they didn't obey the father at all. Who? All the Brahmins who are following the *basic knowledge*, all those who are following Brahma, the directions of Brahma. Neither Brahma nor the Brahmins who followed him received the inheritance. They didn't receive the inheritance because they didn't obey [the directions of] the father at all. When? When didn't Brahma obey [him]? *Arey*, he will obey him when he recognizes the father in the form of a father. In the beginning of the *yagya*, he wandered to all the gurus, he went to the very great learned men, scholars and teachers. He went to Banaras, did he find a solution to his visions? He didn't. And the one through whom he got the answer, he didn't recognize him in the form of the father. He neither recognized him nor did he listen to him. As he didn't listen to him, there was a quarrel in the beginning of the *yagya*. The fire of destruction was also ignited from the *yagyakund* along with the establishment. So, it was said: as he didn't obey the Father, he lost his inheritance. If they don't obey the Father, they shed tears. There was the *part* of the father in the beginning of the *yagya* as well and 'as is the beginning so is the end', it is present in the end as well. The father has come to give the inheritance of liberation and liberation in life to the children. But those who don't obey the father, those who follow [the knowledge] on the basis of the bodily gurus, they shed tears; even if it is the very senior Brahmakumars.

Brother Jagdish had pledged. He was considered as a senior brother in the *basic knowledge*. He was considered very knowledgeable. He has written many books. He was considered to be a great scholar. He had pledged: I will reveal the Father at any cost. Then, he left his body in between. He had a *tumor* in his brain. What was the reason? The father had come but he didn't obey Him, he didn't recognize Him. On the contrary, he started teaching the opposite to the so-called Brahmakumar-kumaris. They say: 'Shankar Party'. If they narrate this *point* of knowledge, answer them in this way. If they narrate that *point* of knowledge, answer them in that way. If they show you the murlis, tell them: you have printed these murlis, they

aren't ours. He taught them such wrong knowledge. He exerted his brain a lot. He opposed the *advance knowledge* so much. So, what happened to his brain? He developed a tumor. He had to leave his body. Now, his soul is wandering. He enters the children of the *advance party* and sheds tears. Nothing can be done. What? Nothing can be done by shedding tears [now].

This is why, Baba says: now, you should stay in remembrance as soon as possible. What? Don't *waste your time*. Don't become negligent. Very little *time* is left, now stay in intense remembrance [of the Father] as soon as possible. Your remembrance won't be that much stable in the end. How much? 'That much' means your remembrance won't be stable in the end for how long? The extent to which your remembrance can be stable now, it won't remain that much stable in the end. Why? Why won't it be stable [then]? There will be an upheaval in all the four sides of the world. The world will become a place of struggle and blood-shed. No one will be able to improve the *practice* of remembrance at that time. The extent to which one would have practiced [remembrance], it will remain to that very extent. When you aren't be able to become stable in remembrance, your sins won't be destroyed either. Rather, there will be more incidents of conflicts and repentance.

Even the *government* will loot [the public]. What? The *government* will loot [the public]. You see that even now. If someone wishes to withdraw his money from the *bank* and send it somewhere, earlier it used to cost very little. Now, it costs so much. Earlier, a DD (demand draft) took just two rupees, it took 2.5 rupees. It took one thousand rupees. Now? Now, it takes even 10 times more [than that] at some places. The keep increasing the rates. The prices keep inflating. Earlier, the banks used to give more interest. Now, they have reduced it so much. So, it is [equal to] looting the *public*, isn't it? For example, there is a 100 rupee note, the *government*... it gets printed in the *passbook*, doesn't it? [The government] gives 3% interest on it. And after one year, the inflation is 10-15%. When the inflation increases by 10-15%, the value of a 100 rupee note reduces to 85 rupees. And how much interest does the bearer get? 3%. So, who suffers a loss? Does the *public* suffer a loss or does the *government* suffer a loss? The *public* keep suffering a loss. The poor keep becoming poorer and the rich become richer. Not even half a percent of the world are rich and 99.5% people are poor. So, the government will *loot* [the public] a lot. You won't be able to remember [the Father] at that time.

This is definitely the age of extreme sorrow. What? When will the sorrowful world come to an end? When will this world of sorrow and restlessness come to an end? When there is extremity. When there is an extremity in everything. There will be extreme sorrow as well as restlessness. The Father comes to give [you] happiness. So, the children should follow the *shrimat* of the Father, shouldn't they? You should never be displeased with the Father. What? For petty things: 'Baba, we called you so many times, you didn't give us any response! That's it. They stop calling him.' 'We wrote so many letters. We didn't get any reply. Now, we won't write letter anymore. We are going to the Vishnu Party.' You should never be displeased with the Father, you should never leave your studies. Those who are displeased with the Father, those who leave the studies of the Father and start studying from the human gurus, no one is more ill fated (*kambakht*) than them! What? What kind of *vakht* (time)? *Kam vakht*, it means that they are left with no time to make *purushaarth*. They have wasted all their time. They followed the directions of the human gurus. Now, there is no question of following the *shrimat*. It should come in your intellect: God is teaching [us]. He gives us the inheritance of the 21 births. You leave even such a Father!

You hear it (the murli) now and the foreigners will hear the same [murli] after 10 days. What? It was said about that time. Which time? It was said about Brahma Baba's *time*. Now, such devices have been invented... What? Baba narrates here right now and it reaches America in the same moment. This hasn't come into effect until now. The directions of the human gurus are reaching there immediately. But whatever God the Father is narrating can't reach the foreign countries immediately. You hear it now and the foreigners will listen to it after 10 days. What? The vani that is narrated through Dadi Gulzar reaches there immediately. The speeches of the gurus, the big politicians reaches the foreign countries immediately. And whatever the Father narrates now, it takes atleast 10 days to reach them.

Murli never becomes stale. What? Whatever those gurus and politicians narrate becomes old. But, whatever the Father narrates now, even if the foreigners listen to it after 10 days, that murli won't become stale at all. Murli is always fresh. If you haven't read the murli, even if you haven't read the murli for many days, it isn't stale. They, the foreigners receive the murli of 5th on the 15th, even then murli isn't stale. It means that whenever we listen to a murli, the words narrated in that murli are applicable at that very moment of our life. The children experience that they receive the solution for their problems in the murli at that very time. So, is it fresh or stale? (Students: fresh.) The children shouldn't perform any such actions through which someone might hate them. *Hear no* nonsense. What? Some people narrate and spread rumors a lot. They will speak of here and there, they will criticize someone. The Father says: all this is nonsense. You shouldn't engage yourself in [useless] talks. You have to see what the Father says. Baba cautions the children: you should never listen to the worldly news and gossips from anyone. They criticize this one and that one, they praise this one and that one [saying:] 'this one is very good. That one is very bad.' What is all this? These are gossips. The Father says: you shouldn't heed to the motive, nature and *sanskaars* of anyone at all. The motive, nature and *sanskaars* that are visible and are heard now, within a few more years, the motive, nature and *sanskaars* of the entire world are going to change. So, why engage yourself in them? God teaches you. So, you should pay very good attention at the concepts of the studies. God certainly narrates the concepts of knowledge. Instead of paying attention to the concepts of knowledge, the aspects of God, you take great interest in listening to what this one says, what that one says, this one's story, that one's story, this thing, that thing, the news of the worldly newspapers. And some don't remember even one *point* of the murli.

The Father says: you should never have this thought either, 'We are giving to Shivbaba'. What? If someone is rich [and] he earns a lot and if he gives one or two lakh rupees [in service] but doesn't give it in private. What does he do? He gives it after showing it to two or four [people]. The onlookers saw: They are bundles of currency notes, currency notes with large denomination. So, what did he (the one who is giving) think? 'We have contributed a lot to Baba. No one else can contribute so much.' It is because those who are following this knowledge, are they ordinary people or are they rich? (Students: ordinary people.) Are millionaires following [this knowledge] or are the poor following it? (Students: the poor.) So, they know: 'the others can't contribute so much. We have contributed a lot.' So, Baba says, you should never think: we have given to Shivbaba. *Accha?* We gave it in the hands of Shivbaba. So, if we didn't give it to Shivbaba, whom else did we give that to? Why shouldn't we think so? *Arey!* Such a big family of the children of Shivbaba is being sustained. Hundreds of children are being sustained. If we don't contribute, how will they be sustained? They are being sustained as we contribute. So, why shouldn't [anyone] think so? Should it come in the intellect or not? (Student: it should.) Should

it? (Another student: no.) Shouldn't it come in our intellect? *Arey!* Half of you say: it should [and] the other half say: it shouldn't!

It shouldn't come in your intellect because a pot becomes full drop by drop. What? If little drops of water keep dripping, even the pot fills to the brim. Although they are poor, the *yagya* that will be established through every penny of the poor, will that benefit everyone? Or will the world be benefitted if one person contributes a lot at once? And the money that the rich contribute, do they give the money earned through toil and hard work or do they give *black money*? (Students: *black money*.) So, you should never have this thought in your intellect, you shouldn't think: we have given to Shivbaba. *Arey*, you haven't given [anything] but you have deposited it in the *bank* of Shivbaba. This is why, Baba says: whatever you give, I will *return* it back to you in this very birth. I won't keep anything that belongs to the others with me. And I will also give you the interest for 21 births. I will settle the account of this [birth] in this very [birth] and I will also give you the interest for 21 births. I am not going to take [anything] from anyone. I am not going to take anything from anyone? One body, two souls, one is the Supreme Soul and the other is a bodily soul, don't either of them take [anything]? The One who lives above neither takes nor gives anything. Does He bring something from the Supreme Abode and give it [to you]? No. He neither gives nor does He take. It isn't about Him at all.

As for the rest, the one whom He enters, he himself is such a great *purusharthii* that he can make such a *purusharth* in just one birth that he can become an emperor from a soldier. Then, why will he take [something] from someone? Will he take [anything]? A person who himself is such a great *purusharthii*, why will he take [something] from someone? Yes, it has been said in the murli. What has been said? 'Whatever you wish to give, you have to give it to Shivbaba.' What? 'We mustn't take or give [anything] to any bodily being. We even give it to Shivbaba because He is the World Benefactor. He will use it for the benefit of the entire world. No one in particular is benefitted through it.'

So, you should never think [like that]. It should come to your intellect: we take a crore [in return] even if we give ten rupees. Be very careful. There are many children who tell each other and then give. What? If they give something in the *yagya*, they will tell each other: we gave this much. They will show it [to the others]: look, we are giving so much. We give this. So, the Father says: the power of what they give diminishes because they have given it with ego. The charity that is done with ego doesn't bear fruit. *Arey*, it should come in your intellect: we take a lot from Shivbaba. If you don't take it now, the destruction is standing in front of you. Later, everything will turn to dust. What? The wealth of some shall remain buried in the soil, the wealth of some shall be acquired by the king, the wealth of some will be stolen by thieves and the wealth of some will be burnt by fire. No one will have anything left. No matter how much *bank balance* they keep amassing. What is better than that? It is better to sacrifice that [wealth] in Baba's *yagya*. Then, why not *exchange*: Baba, we give this to you so that we can take it [back] in the Golden Age. What? We aren't giving it to you. We don't give it to you. Why do you give it? When someone deposits his money in the *bank*, does he intimidate the manager of the bank by saying: I gave you so much money! Why did you give it? [You gave it] so that your money remains safe. That is the reason you gave it, didn't you? This is also Baba's *bank*. The Father is the Giver, isn't He? So, the children must never think: I have given [something to Baba]. Om Shanti.