

VCD No. 569, Dated 09.12.2006,
at Jaynagar (Karnataka),
Clarification of Morning class 14,15.06.1967

Om Shanti. The *vani* dated 14th June, 1967 was going on. We were discussing the topic in the beginning of the middle part of the third *page*: Krishna is corporeal. He certainly won't be called incorporeal. As such, the children understand: we souls are also incorporeal. We are incorporeal and *akaalmuurt* (the imperishable personality). It is because death definitely doesn't devour the soul. The Father is also called *Akaalmuurt*. We are also *akaalmuurt*. Death can't devour the soul at all. Whom does the death devour? It devours the body. It can't devour the soul. It means those who stabilize in the soul conscious stage, death won't devour them. They will go beyond the *stage* of death (*kaal* also means time). Is there *kaal* in the Supreme Abode? *Kaal* means time. Time isn't calculated there at all. The souls are beyond death [i.e.] *akaalmuurt*. If you attain such a *stage* in this world even with the corporeal body... You should have the corporeal body but despite having it, the soul should be stabilized in its form. Then, it is beyond death. They call the *Akaalmuurt* in this world. They won't call Him there at all. Where? They won't call the *Akaalmuurt* in the new world. It is because everyone has happiness and just happiness there. They call the *Akaalmuurt* to remove sorrow. This is why it is also praised: everyone remembers [God] in sorrow; no one remembers Him in happiness. Now, you children know: there is so much sorrow in the kingdom of Ravan. The Father certainly makes you the master of heaven. Though there is a lot of sorrow in this kingdom of Ravan, the Father is praised as *Heavenly God* the *Father*. The children of *Heavenly God* the *Father* should be happy. Why do they become sorrowful here? It is because they can't stabilize in the soul conscious stage. No one will call Him for half a cycle there.

For example, the *laukik* father decorates the children and retires. Then, he will hand over everything to the children and say: now, I go to the spiritual gathering. Keep sending some food [and] drinks. However, this Father won't say so. He certainly says: sweet children, I will give you the emperorship of the world and become *vaanprasth* (go into retirement). I certainly won't say: send food items to Me. It is certainly the duty of the *laukik* children to take care of their father. You are certainly the *alaukik* children. If the children don't provide [anything] to the *laukik* father, from where will he eat? This Father certainly says: I am a *nishkaam sevadhaari* (a serviceable one without desires). All your fathers of 84 births are the *laukik* fathers whereas, I am certainly your *Paarlaukik* Father. There isn't any of such father in this world who doesn't expect anything from his children. No human being can be *niskaam* (without desires). If they become *nishkaam*, they would die out of hunger. I certainly won't die out of hunger. I am certainly *Abhogta*¹. There is no question of seeking pleasures at all. I will give you the emperorship of the world and then go and rest. Then, My *part* finishes. Later, it starts in the path of *bhakti*. Which *part* starts in the path of *bhakti*? This eternal *drama* is preordained; the Father Himself sits and explains about it. Actually, your *part* is the longest. So, it is you who should receive the blessing. When I take rest, you become the masters of the universe as well as the world. Then, you become very popular. You become famous. It is you who know the secret of this *drama* as well. The *Muulvatan* (the Supreme Abode), the subtle world, the physical world – you know how this *drama* rotates. You are the flowers of knowledge. There is not a single one [of such flower] in the world. So look, there is the difference like between day and night. They are in night and you go towards the day.

¹ The One who doesn't seek pleasures

Look, they keep celebrating the *Vanotsav* nowadays whereas God is celebrating the *Vanotasav* of human beings. They keep planting thorns every year and God plants the garden of flowers. You are studying now. You also call: O Purifier of the Sinful! Come. Now, the Father says: there is no need of calling Me etc. Now, just remember Me, so all [your] impurities will be removed. You kept calling Me for 63 births [but] your sins didn't turn to ashes at all. So, you children should be very happy. You know that you are becoming flowers. You should check yourselves: when we are becoming flowers, how many do we benefit? If you benefit [others], you are becoming a flower. This is also a business. There are some rare businessmen who run this business. Baba is called a Merchant, a Magician. What a nice bargain He makes! He gives the gems of knowledge. And what does He take? He takes cowries. Have you seen any merchant who takes cowries in return of the gems of knowledge? He is also called the Magician. What magic does He perform? He makes human beings into deities. He performs a miracle. He makes a human being into a deity and a king into a beggar. Those who live in the royal splendour of this world become beggars and He makes the poor into princes.

Now, you have come to bargain with the Unlimited Father. You bargain with Him [saying:] make us into kings from beggars. You are a very good customer, aren't you? All such customers should come to the Father. How? [Those who say]: make us into kings from beggars. You definitely call Him the Remover of Sorrow [and] the Giver of Happiness. He removes your sorrow and gives you happiness. So, what a good merchant He is! No one is a donor like Him. How? The One who takes sorrow and gives happiness. He is certainly the Giver of Happiness. The Father says: I give you in the path of *bhakti* as well. This [act of] giving in the path of *bhakti* is fixed in the *drama*. Just My name is praised. The Father explains: My *part* is fixed in the path of *bhakti* as well. If someone does the *bhakti* of Hanuman, he will have his visions. His happiness will increase. The devotee of Ganesh has his visions. So, they think that all of them are the Supreme Soul alone. Ganeshji as well as Hanuman are the Supreme Soul. Then, they consider the Supreme Soul to be omnipresent. Now, the Father sits and explains: look, what all I do! You will continue to understand all the concepts later on. Just like you understood them before, you will keep understanding them now as well. *Accha*, greetings (*valekam salam*) to the children.

This is the morning *class* dated 15th June, 1967. The *record* played is: *duur desh kaa rahne vaalaa aayaa desh paraaye* (the Resident of the far-off country has come to an alien country). In whose alien country has He come? He has come in the alien country of Ravan. Today, it is Vrikshapati vaar (Thursday). Whose day? The one who is Vrikshapati; he has been named that. I haven't been named that. 'He' - who does 'he' mean? The One who is the Husband (*pati*) of the entire tree (*vriksha*), he has been named 'Vrikshapati', 'Brihastpati'. They celebrate that festival every year. You celebrate the Vrikshapati *Day* every week. Vrikshapati means the one who is the seed form of this tree like human world, who is living. He alone knows the beginning, middle and end of this tree. All the other trees are inert. They have inert seeds. This tree is divided into four parts. As such, everything of the world is divided into four parts. This world is also divided into four parts. You children know this too at this time, you didn't know it earlier. No human being knows it. Now, it is the end of this old world. And this world is so big. This knowledge isn't present in any human being's intellect. This is a new study for the new world. You go to the new world through the new study. And you study it to become a king of the new world or to belong to the Ancient Deity Religion. So, this study is new and the world also becomes new as the result of this new study. The language is the same, Hindi. Baba has explained: when another kingship is

established, their language changes. There were kings in the Arab country, in Europe, in China. Wherever the kingship started, they began their own language. Everyone's language differs. As is the king, so are the subjects. What will be the language in the Golden Age? The children know it very little. What will be the language? There will be the language of signs there. It is because you attain the *stage* beyond speech now. When you attain the *stage* beyond speech, you come to know about your language amongst yourselves just through your vibrations. You needn't speak much. Earlier, the daughters used to go into trance and say: there isn't the Sanskrit language there. It in fact exists here. The language here can't be there.

So, the children know: He is certainly Vrikshapati, the Husband of the entire tree. He is called the *Father* as well as the Creator. He is the Creator of the tree. This is the human world tree, it is the living tree. And he is the seed form of the human world tree. All those are inert trees and this is the living [tree]. Children should also know the beginning, middle and end of the world. Those who are the children, who are living, if their soul has sentience, they will know it. If there is body consciousness, if the soul is inert, they won't pay attention. Animals definitely won't know it, will they? What? Those with an animal like intellect won't have the knowledge of the beginning, middle and end of the world. If someone doesn't know it despite being a human being, it is as if he is worse than even an animal. And [everyone] does have the five vices. There isn't any happiness at present because of these vices. Because of not having the *knowledge*, people aren't happy. What does it mean? Don't those who have *knowledge* become sorrowful sometimes? (Student: only when someone forgets it, he feels sorrowful.) *Accha*, what if someone reminds him? What if you forget the *knowledge* and someone reminds you? (Student: at that very *time*...) Do you feel happy? (Student: we do.) Do you feel it immediately? You do have the *knowledge* but it isn't merged to the core, you haven't assimilated it in depth. People can't be happy without the *knowledge*. They can be happy only by assimilating it. This is why it is said in the scriptures: *rite gyanan na mukti*. You can't be liberated from sorrow without the knowledge. It means, those who have the real knowledge can be happy here in this very world. There will definitely be happiness in the Golden Age but those who have the zenith of knowledge here too can make themselves happy and they can give happiness to others as well.

This is the unlimited *knowledge* and you attain the unlimited happiness through it. What does unlimited happiness mean? (Student: super sensuous joy.) Not the happiness of nine celestial degrees, not the happiness of ten, fourteen, quarter to fourteen or quarter to sixteen celestial degrees. It has no limitation. That happiness can't be bound in celestial degrees at all. The limited *knowledge* is said to be equal to the droppings of a crow, you attain limited happiness through it. And this is the unlimited *knowledge* of the Unlimited Father. Those who assimilate it, they attain the unlimited happiness. The limited *knowledge* is called the happiness equal to the droppings of a crow. You know that you are making *purushaarth* for the unlimited happiness now. You had made *purushaarth* earlier as well. You alone know this word 'again' and you alone listen to it. What? You had made *purushaarth* to take this *knowledge* earlier as well, now, you make it again. You yourselves are learning the study of Raja Yoga to become deities from human beings again. You know this too that the Father, who is incorporeal, is the Ocean of Knowledge. All the souls are certainly incorporeal, then what is the difference? The Father as well as the souls are incorporeal, then what is the difference? All the 5-7 billion souls are incorporeal. Then, do all the 5-7 billion souls stabilize in the incorporeal *stage*? They don't. How many souls stabilize in the incorporeal *stage* after making *purushaarth*? There are 450 thousand souls who stabilize in the incorporeal *stage*. There are [another] 450 thousand souls who enter them and become

incorporeal through the colour of their company. As for the rest, not all are incorporeal. These 900 thousand souls are certainly the ones who stabilize in the incorporeal *stage* and they become perfect souls complete with sixteen celestial degrees. As for the rest, what is the difference between the Supreme Soul, the Father and the souls? The Supreme Soul... He is called the Supreme Soul. He is the supreme actor among the souls. He is the supreme actor because His *part* is never destroyed in the cycle of 5000 years. He is a constant actor. All other souls are number wise actors. Then, what is the difference between the supreme soul and the Supreme Father? The supreme soul is certainly the soul who plays the supreme *part* and what about the Supreme Father? The Supreme Father comes in this world only in the Confluence Age and plays His *part*. He makes [someone] a *hero* actor but He [Himself] doesn't become that. If it is said that He becomes a *hero*, He would also be a *zero* at some point of time. He neither becomes a *zero* nor a *hero*. So, this is the difference between the Supreme Father Shiva and the supreme soul. The supreme soul and all other souls who stabilize in the soul conscious stage, who assimilate this knowledge... Not all assimilate it. Do all the souls assimilate this *knowledge*? Not all assimilate it. It is because they have body consciousness. The body consciousness doesn't end at all. For example, there is a seed. Then, as is the seed, so will be the tree that grows. If a seed is bitter, the tree will also be bitter.

Now, you study from the Incorporeal Father. What? You don't study from the corporeal father. As such, all the souls are incorporeal and all the souls have their own body. His birth is said to be *alaukik*. No human being can be born in such a way. How? He enters [someone] and despite entering, He always stays in the incorporeal *stage* - no other human soul can have birth and play a *part* like this. Abraham, Buddha [and] Christ come; they also enter [someone]. The incorporeal souls descend, then what happens? All of them come in the colour of company. I alone am such who comes as well as plays the *part* but I don't come in the colour of company. No one else can be born like this either. My birth is *alaukik*, it is a divine birth. The way He is born, no one else can be born like that. Ghosts and spirits enter [someone]. The very face [and] expressions of the one they enter change. Their talks, language [etc.] change. And when I enter [someone], no one comes to know [about the entrance]. Neither the language changes nor the face [and] expressions change. No one even comes to know when I came and when I went away. And I enter even them in their *vaanprastha* stage. Whose? 'Their' means plural. When Ram and Krishna have the *vaanprastha* stage [i.e.] the stage above 60 [years], it is then that I enter them. I don't enter them before that. Why? *Accha*, when He plays the *part* in Shankar, is he 60 years old? (Student: he is the experienced chariot.) He is the experienced chariot, this is why...? As such, there would be many experienced chariots. (Student: in the beginning of the *yagya*.) Yes, it is about the soul here. That soul had the experience of being a Brahmin in the beginning of the *yagya*. And because that experience of being a Brahmin is added in the next birth, it increases 10 times. The experience that someone has in 100 years, he has it in 10 years. So, I enter him in his *vaanprasth* stage. It means it is his *alaukik* Brahmin birth. And when he completes six years equal to 60 years in his *alaukik* Brahmin birth, I enter him. I sit face to face with the children and explain to them. What? It isn't that I explain through the *didis*, *dadis* [and] *dadas*. When I enter him, I sit face to face with the children and explain to them. Others can't say 'children' at all. It doesn't matter which religion someone belongs to, no one will call [their disciples] 'children'. You know: this is Shivbaba. So, Shivbaba will certainly call them 'children'. As for the rest, no human being can be called God. They used to call even Gandhiji 'Bapu (father)'. They call even the *mayor* of *municipality* 'Bapu'. However, all those fathers are just bodily beings.

You know that the Father of us souls teaches us. The Father says again and again: if you study from the Father, consider yourselves as a soul and study. If you study this study being body conscious, you won't understand it. You also know: the Father of us souls teaches us. It isn't the bodily being father who teaches us. So, the Father says again and again: consider yourselves to be a soul. That Father comes and teaches as well. This is the *Ishwariya* family. And this Father has so many children! You also say: Baba, we are certainly yours. When you belong to the Father, you became the children, didn't you? The voice comes from your heart: Baba, we don't belong to the worldly people now. We are Yours. So, you became the children, didn't you? You say: Baba, I am a one day old child. I don't know anything much. I am a one month old child. Yes, why not? A child will certainly be young first. If the child is young, he will also have less information. Though he is a young child of a day or two, his *organs* are certainly big, aren't they? This is why all the children need to study – whether it is a small child or an elder child. The Father teaches all the children who come. You also study; it means the newcomers as well as you study. For whom was 'you' said? (Students: those who are face to face.) Aren't the newcomers face to face? (Student replies.) Yes, it was said: you also study. All those who come study. They should become the Father's children. Unless someone becomes the Father's child, He doesn't explain to him. He should become the Father's child, then the Father sits and explains how you had 84 births. The cycle of 84 [births] sits in your intellect. Does it sit on being explained or on being narrated? (Students reply.) It sits on being explained.

The Father says: I enter him at the end of the last birth of his many births. What? What does it mean? What does 'the end of many births' mean? (Student: 1936.) No, it isn't about 1936. What is the end of many births? The 84th birth is the last birth of many births. The end of many births. So, how many births are there? (Students: 84.) 84. So, I enter him at the end of his 84th birth. Then, what does 'even at the end of the 84th birth' mean? It was the 84th birth in the year 1936. The 84th birth couldn't be completed. And Brahma's 100 years weren't completed. What does He name the one whom He enters? Brahma. When He names him Brahma, what should be Brahma's age? (Students: 100 years.) 100 years. So, [the age] wasn't completed at all. He left his body before itself. So, he has another birth in order to complete those 100 years. It was said: even at the end of the last birth of his many births – it was the 84th birth in 1936. Then, 40 more years were added. So, it was the last birth even of the end. Then, I enter him. When I enter him, I teach. It means didn't He teach you before that? Didn't you study in the beginning of the *yagya*? He didn't explain it at that time. What did He do at that time? He just narrated. The children know: we have come to the most senior *Teacher* here. What? The mother is the junior *teacher*. When you are promoted to the higher class, the Senior *Teacher* teaches you. It is called the *advance knowledge*.

So, the Father says: I come at the end of the last birth of many births and teach you. Then, you have to come to the most senior *Teacher*; these *teachers* come out from Him. Then, these *teachers* are called guides. They also keep teaching everyone. All who come to know [about Him] will certainly teach [others]. First of all, you have to explain that there are two fathers - one is *laukik* and the other is *Paarlaukik*. Two fathers? One is *laukik* and the other is *Paarlaukik*. Who is *laukik*? (Students: the father of the human world.) And who is *Paarlaukik*? (Students: the Father of souls.) The *Paarlaukik* Father is certainly the greatest; He is called God. You know: now, we have found the *Paarlaukik* Father. No one else knows this either that you have found the *Paarlaukik* Father. Now, you children understand that the Father teaches us souls. He certainly wouldn't teach all the souls. He teaches us souls.

It is the second *page* of the *vani* dated 15th June, 1967. We souls alone leave one body and take another. We souls alone leave one body and take another? Don't other souls take [another body]? (Student: 'to leave' means to die willingly. 'To leave' means...) 'To leave' means we leave one body and take another. Do we souls alone leave one body and take another one? Don't other souls take [another body]? What do other souls do? (Students: they enter.) They enter and we leave one body and take another? Don't we enter? (Student: we come to know that we are taking another body.) We come to know that we are taking another body? *Accha*, when they leave their old body and take another one, don't they come to know that they have left the old body and are entering the new one or that they are entering the womb? (Student: we die while being alive.) We die while being alive? (Student: we have received the boon of being immortal.) We have received the boon of being immortal? So? When we leave one body and take another, don't other souls take it? (Student: all the souls...) All the souls leave one body and take another one. (Student: but they don't have 84 births.) We aren't talking about 84 births here. Here, we aren't talking about 84 births. We are talking about leaving one body and taking another one. **We** souls take [another body]; those souls don't leave one body and take another one. (Students comment.) Do we leave one body and take another in the Confluence Age? (Students: we die while being alive. We leave our body consciousness.) It means do we take another body? When we leave body consciousness, do we take another body? We don't. (Student: the souls like Brahma don't leave one body and take [another], but the 450 thousands souls will have to have two births.) (Another student: two-three births.) They will have to have two-three births? We souls leave one body and take another; others don't take it but we souls take it. He has also added 'alone': we souls **alone**. 'Only' - we souls alone leave one body and take another. (To the students:) Who answered now that the souls like Brahma don't take [another body]? (Students: Jaylakshmi Mataji.) Yes. The souls like Brahma means Krishna don't leave one body and take another, whereas we leave one body and take another. We will become the highest of the high deities. What? Who are the highest of the high deities? (Students reply.) The highest of the high deities are 330 million deities. The highest ones among the 330 million deities are Brahma, Vishnu and Shankar. So, we will become the highest of the high deities. It is the highest of the high study of the Highest of the High Teacher. What does He make you? He makes you into the highest of the high deity. We have come only to become high. It is also possible that some would leave the studies on having a doubt over some point. Some leave [the studies] like that. One thing is that some leave [the studies] because of having doubts. When they are unable to understand something in the study, they leave it. Another thing is that they aren't able to tolerate the storms of Maya. The storms of lust, anger, greed, attachment strike and if they aren't able to tolerate them, they leave [the studies] and are defeated. They are certainly defeated by the biggest enemy, lust. The children have to tolerate so much because of it.

The Father says: you weak women [and] mothers alone called Me every cycle. They say: Baba, save us from being disrobed. The Father says: there is no other way except remembrance. What? The weak women don't have any other way to be safe except remembrance. So, you would be thinking of some other way. Don't you? Don't you think about divorcing? Or don't you think about running away? (Student: we don't think.) Don't you think? Some *divorce*, don't they? They leave everything and become a *sanyasi*. Do they become that or not? They become that. So, Baba says: this isn't going to solve anything. There is a single way – stay in remembrance. (Student: it has been said in the first *sentence* – the mothers alone call Him every cycle.) Every cycle, the mothers... (Student: it has been said in the murli that the mothers call Him. Don't the brothers call Him?) Why don't the

brothers call Him? Why do only the mothers call Him? Those who are sorrowful themselves will call Him. Who will go for filing a complaint in a *police station*? Will the one who is sorrowful go there or will the one who beats [others] go there? The one who is sorrowful will go there. So, the mothers receive beatings. Brothers are certainly Duryodhan-Dushashan. Are they the ones who receive beatings or the ones who give beatings? They are the ones who give beatings, so they certainly don't call Him. Who will call Him? Those who are more sorrowful call Him.

The Father says: there is no other way except remembrance. You will keep receiving power through remembrance itself. If you stay in remembrance, you will keep receiving the power to face vices. Then, the power of the powerful Maya will decrease. Maya shows illusive forms and makes the weak women weak. They say: Baba, we are certainly Yours. If they are His, they are powerful, Shiva Shakti. And when Maya gives an examination, their mind becomes unstable. When their mind becomes unstable, are they powerful or weak? If their mind becomes unstable, they became weak. The Father says: just keep remembering Me for this. There is no need to search any other way. If you keep doing this, the power of the powerful Maya will continue to decrease. Then, ultimately, you will be free. There are also many of such bondages. There are also such *baandheli* [mothers] who become free and come [here]. What? Their husband tells them: *accha*, you may go! They get his *permission*. Then, atrocities on them come to an end. Then, they come and talk to Shivbaba through Brahma.

So, you should become habituated. 'Tev' means habit, practice; of what? You should become habituated to remembering [Shivbaba]. You should have just this in your intellect: we certainly go to Shivbaba. We go to Shivbaba? If we go to Shivbaba, will he (the husband) leave us? Then, how do we go to Him? Through the connection of the intellect. We are souls, aren't we? We certainly aren't a body. We made our body a corpse and flew to the Father with our soul. So, when our mind is engaged in Baba, we won't experience the vicious joy of the body, of the *indriyaan* at all. What? When we don't feel it at all, that joy won't attract us. The Father comes in this body of Brahma. We are sitting in front of Shivbaba. You also know: the *vikarma* (wrong actions) will be destroyed only through remembrance. You have to consider yourselves to be a soul and remember the Father. You receive this very teaching. When you go to meet the Father, consider yourselves to be a soul firmly. What? Just like when you used to go to Brahma, Baba used to ask: whom have you come to meet? On whose lap have you come? (Students: on Shivbaba's lap.) So, those who said that they have come on Shivbaba's lap, Baba felt happy. And if someone said, 'Brahma Baba, I have come to meet you alone', he failed. Become soul conscious. You receive this knowledge now. And this itself is the hard work. What? We become body conscious again and again, so we should remove body consciousness and become soul conscious again and again. They read so many Vedas [and] scriptures in that path of *bhakti*. Still, no one receives the knowledge of the soul at all. This is the only hard work to consider yourselves to be a soul and remember the Father. And it is the easiest; what? If we keep following *shrimat*, it is the easiest. And if we add the opinion of our mind or follow the opinions of others, it is also the most difficult subject. It is the most *difficult* subject [then]. There is nothing easier than remembering the Father. You obtain this attainment as soon as you become His child. 'Baba, Baba' will certainly come out of the mouth. What will come out of the daughter's mouth? 'Baba, Baba' will come out of the son's mouth. And 'mother, mother' will come out of the daughter's mouth. It means if someone is going to become the bead of the *Vijaymaala*, she will remember the mother. And if someone is going to become the bead of the *Rudramala*, he will remember the Father. If a soul takes a *female* body, the *female* will certainly go towards another *female*. What? If a soul

takes a *female* body, towards whom will the *female* go? She will go towards the mother because she feeds milk to her. *Arey!* Doesn't she feed milk to the *male*? Doesn't she feed the *male*? (Students: she does.) Then, why doesn't the *male* go to her? Sons mostly remember their father and daughters mostly remember their mother. Sons certainly receive the inheritance from their father, whereas daughters don't receive the inheritance from their father at all.

Now, all of you children are certainly souls. All of you children are souls. You receive the inheritance from the Father. The soul receives the inheritance by remembering the Father. If you are body conscious, you will face difficulty in receiving the inheritance. What is the inheritance? (Students: liberation [and] liberation in life.) Liberation from what? (Students: from sorrow and pain.) From what does sorrow come? (Students: from body consciousness.) It comes from body consciousness. It means liberation from body consciousness. You receive the inheritance of liberation from body consciousness. The soul receives the inheritance. If you are body conscious, you don't receive the inheritance. The inheritance of liberation that you receive, the one who is liberated becomes a ruler (*adhikaari*). The one who isn't completely liberated remains subordinate to some or the other extent. The soul receives the inheritance. If you are body conscious, you will face difficulty in receiving the inheritance. The Father says: I know the children alone. I give the emperorship of the world to them. The Father teaches them. No one except the Father can explain these concepts. You had love [and] remembrance for Him alone in the path of *bhakti* too. You all were the lovers of that Beloved. [Those of] the entire world are His lovers. They are the lovers of One Beloved alone. Everyone calls the supreme soul 'the Supreme Father' too. Why do they call the Supreme Soul that? It is because the Supreme Father Shiva enters the actor of the supreme soul alone. The Father isn't called the Beloved. You understand that you were His lovers in the path of *bhakti*. Now look, many have taken the name '*Shri*'. However, who will be called the Supreme Soul? There is an utter confusion about it. People call themselves 'the Supreme Soul'. They call Ganesh, Hanuman 'the Supreme Soul'. So look, the thread [of knowledge] is totally tangled. Well, no one else except the one can be the supreme soul at all. Why can't they be that? Why can't they be that? It is because the *all-round* actor is certainly one. All the others have lesser [parts] to some or the other extent.

So, the Father alone comes and explains to the children. Then, the children understand it number wise according to their *purusharth*. And they also become capable of explaining to [others] number wise. The capital is being established. The capital is being established exactly the same way [it was established] in the previous cycle. You study here. Then, you will obtain its fruit (*prarabdh*) in the new world. What? Will anyone study like this? What? If someone studies here and is told that he would obtain the fruit in the next birth, [will he study such study]? (Students: no.) Then? (Students reply.) Here, it has certainly been said: you will obtain the fruit in the new world. You don't study for this world at all. The attainment that you have to obtain in this world, you will obtain it according to the actions performed in the previous birth or this birth. It isn't right to have the desire of obtaining the attainment of this birth from Me. If you have the desire of obtaining the attainment of this birth, there is this chariot (*rath*) attached [to you]. Then, you will become selfish (*svarathi*). If the Father is selfless (*paramartha*) and the child is selfish, how will he receive the inheritance? You receive the inheritance of *paramartha* (selfless acts) from the Selfless Father. So, you will enjoy the attainments in the new world. You don't have to have any desire for this world. There are many [who say]: Baba, if this work of us is done, we will make good *purusharth*. If this or that happens, we will make good *purusharth*. The Father says: I haven't come to enable you

to have the attainments here. Who will fulfil your momentary attainments here? Ravan, Maya Ravan fulfils your attainments of this birth. And I? I have come to fulfil the attainments of 21 births of your soul. Become a soul and experience the attainments. *Accha*. Om Shanti.