

VCD No. 674, Dated 14.05.2007 at Somaspur (West Bengal),
Clarification of Morning class 05.03.2001

Today's morning *class* is dated 5th March, 2001. The *record* played is: *tumhe paake hamne jahaan paa liya hai, jamiin to jamiin aasmaa paa liya hai*¹. Having found You, we have found the world. Just like, there are small children... suppose, there is an infant, what does he find? What did he find? He found the mother. His entire world is merged in (his) mother. He will think: you yourself are my mother as well as my father. So, it is as if this *record* has been composed with the point of view that when a soul becomes pure, [when] all the dirt and dust is cleaned, when the dirt of many births and the dust of the sinful actions is removed, it is as if the soul became what of the Supreme Soul Father? It became a child. It became a pure soul. It is about that time – what? – Having found You, we have found the world. Our entire world is merged in You **alone**. No one else is our world. You alone are our Mother, Father, Friend, Companion; You alone are our everything.

The very sweet children of all the *centres* heard the song. Everyone knows: we are taking the emperorship of the world from the Unlimited Father again, like 5000 years ago. They certainly understand it this way; what? 'We became the children of the Father. He is the father of the world (*vishvapita*) [and] we are receiving the emperorship of the world from Him. We have been taking it every cycle. It isn't about just one cycle. We have been taking the inheritance of the emperorship of the world from the Father every cycle. We take the emperorship...' Now, we have also received this knowledge that we take it and then, lose it. We took the inheritance of the emperorship of the world 5000 years ago. And now? We lost it. We become the emperor of the world and then, lose the emperorship of the world. The children know: we have come on the lap of the Unlimited Father now or we have become 'that one's' (*unke*) children. We haven't become 'this one's' (*inke*) children. Whose children have we become? We have become the children of the Unlimited Father [i.e.] of 'that one'. Who does 'that one' mean? He has come in the body of Brahma. It is the *vani* narrated through the body of Brahma. Then, why does He say you have become 'that one's' children? (Student replies.) It is certainly the Point of Light Shiva who speaks through the body of Brahma. (Student: yes.) Then? We have become 'that one's' children. 'That one' means whose? Why was he made distant? (Student: the part that is going to be played in the future.) It was hinted towards the future: the one who is going to be revealed [as] *vishvapita* in the future. He isn't revealed now. He wasn't revealed when this sentence was spoken through the body of Brahma. However, when the *vishvapita* is revealed in the world, it was said for that time: we have become the children of that *vishvapita*, that one. And it is in fact absolutely true.

We make *purusharth* sitting at home. We are studying from the Unlimited Father to attain a high position. He is the Unlimited Father. He gives the unlimited inheritance. So, we have to study the unlimited knowledge in order to take the unlimited inheritance. Those studies are limited. Those who teach [it] are the limited gurus [i.e.] human beings. They will make us doctors. They will give us the inheritance of being a doctor. It is the limited study of one birth, isn't it? They will teach *engineering*. That is [also] the study of one birth. However, this Unlimited Father teaches the unlimited knowledge [to attain] the inheritance of kingship for many births. There were such great kings in the world. Who taught these kings to rule? When were they taught? They certainly must have been taught at some time. Someone certainly must have taught them. Why doesn't everyone become a king? So, the Father Himself comes and gives the kingship after every cycle. And He gives it to us children.

¹ Having found You, we have found the world; not just the earth but the sky as well.

So, we are studying to attain this high position. You know He is the Ocean of Knowledge, the Purifier of the sinful ones and the Giver of True Liberation (*sadgati*) to everyone. That Shivbaba alone is our Father. He alone is our *Teacher* as well as the *Sadguru*. ‘That one’, ‘that one alone’; not ‘this one’. ‘This one’ means who? (Student: Brahma.) This Brahma isn’t our Father, *Teacher* and *Sadguru*. In fact, he is ‘*Brahm*’, ‘*maa*’ [meaning] the senior mother (*badi maa*) of the entire world. He can be Jagdamba but he isn’t the father who gives the inheritance and he isn’t the *Teacher* who teaches us the highest study. Moreover, he won’t bring about our *sadgati* and take us [along] either. He was made distant [by saying] ‘that one’, not ‘this one’. That One is our Father, *Teacher* as well as the *Sadguru*. For where was he made distant? He was made distant for the future that that *part* will be revealed in front of the world in future. It isn’t revealed now. We children understand it. What? The people of the world don’t understand it. We take the inheritance from Him.

So, we should make so much *purushaarth* for it! We definitely have to make *purushaarth* to attain a high position, don’t we? [Suppose] there is a factory. [If] someone is to become an *MD* [i.e.] a senior *manager* in it; then, does he have to make *purushaarth* for it or not? (Student: he has to.) That is for one birth. And here, [the Father] is going to give (us) the inheritance of kingship for many births. He enables us to have birth in the royal family for many births after teaching Raja Yoga. When we study in *school* also in the period of ignorance, we *pass* with number wise *marks*. We *pass* only according to our study. If we have studied nicely, we will *pass* in the first division. If our studies are second class, we will *pass* in the *second* division. If our studies are *third class*, we will *pass* in the *third* division. If we haven’t studied [at all], we will *fail*. There, no one will say, ‘Maya creates obstacles for us. She doesn’t let us study’ - Where? In the schools where those studies [are taught] - ‘or (no one will say,) we suffer the storms [of Maya]’. When we don’t study properly, we get entangled in bad company, it is said that we will *fail*. We become engaged in playing this is why we don’t study; we fail. Otherwise, it won’t be called the storms of Maya. The study that we study in the *laukik* world, it won’t be called the storms of Maya. When our conduct isn’t right, the *teacher* also gives a *certificate* [saying:] he has a bad conduct (*badcalan*). He has indulged in bad company, he has a bad conduct. *Bad* means bad. He has a bad conduct, this is why he isn’t interested in studies. He has become spoilt in bad company (*kusang*). What? He has some company... *ku* means bad. He has been influenced by bad company. That bad company has spoiled his intellect. There is no question of accusing Maya-Ravan in it at all. Some children of the rich [and] good people rise very high. They become highly educated while some start drinking alcohol etc. They go towards the dirty world.

So, the Father also says: this happens in that *laukik* world too. And the Father says here as well: this child has become bad. Well, there are many subjects in that study. Look at the small children - they go to the *primary school*, they are loaded with books like a donkey. They carry so much burden daily! They have many subjects. However, this is just one kind of study. There aren’t various kinds of studies here either. Human beings teach (you) there. Who teach you [there]? Human beings. And who teaches you here? God teaches you here. The children know [this] here, they know it firmly: God teaches us. The children know this too: if we study nicely, we can become the masters of the world. There are definitely many children. But there are some who can’t study. They come in the influence of bad company (*sangdosh*) here as well. What? There are some children who can’t study. The reason was mentioned why they can’t study. They come in *sangdosh*. Why should it be called a storm of Maya? If someone comes in *sangdosh*, why should it be called a storm of Maya [saying:] Maya came. If someone doesn’t study [because of] *sangdosh*, what can Maya, *teacher* or the Father do in it? He has become

entangled in *sangdosh*, in bad company, hasn't he? He couldn't study, so he went away. He went back home. He couldn't study, so he went back home.

According to the *drama*, this certainly had to happen first in the *bhatti*. They came and took shelter [here]. Someone was beaten, troubled by their husband, someone developed disinterest. They couldn't follow [the knowledge] at home so, some even came here while some went away. Some came and stayed here firmly, they didn't go back. However, some went away. They couldn't study, so they got engaged in job etc. or got married. This is just an excuse: 'I can't face the storms of Maya. I suffer many storms of Maya this is why, I can't study this knowledge'. This is just an excuse. They don't understand that their condition is this because of *sangdosh* and [that] they have a good deal of vices. These are the powerful vices of the 63 births that hit you back. They hit you back, don't they? Then, why do you say that you fell when you faced the storms of Maya? It depends on you. You should follow the teachings of the Father, *Teacher* and *Sadguru*, shouldn't you? When you don't follow it, you have a bad company or you have the intoxication of lust, anger or body consciousness.

[The children] of all the *centres* know that they are studying to take the emperorship of the world from the Unlimited Father. If you don't have faith, why are you sitting [here]? There are many other ashrams too. If you don't have faith, you can go there. Why are you sitting here? However, you also know that you won't receive any attainments there. You aren't going to receive any attainments by going to other ashrams. There is no *aim* [and] *object* at all. All of them are small religious sects, communities, branches and sub-branches. What are the other ashrams that are open (in the outside world)? All of them are religious sects and communities, branches and sub-branches. The tree has to reach expansion. The entire *connection* is here. The one who belongs to the sweet, divine tree will come (in knowledge). Who will be the sweetest? (Student: Shivbaba.) Does He go to the Golden Age Tree? *Arey?* Shivbaba doesn't go there but the body which He enters, he is certainly the master of the sweetest Tree. (Student: Brahma?) Who is even the father of Brahma? Is there someone who is even the father of Brahma? Was Brahma born on his own or is there someone who gives birth to him too? Is there any father here? Where did Brahma come from in the beginning of the *yagya*? *Arey?* (Student: Aadipita.) Yes. The one through whom the meanings of the visions were narrated is certainly the father. Then? The one who is the father of Brahma in the Confluence Age, who will be his father in the Golden Age? The one who is the father in the Confluence [Age], he alone will be the father in the Golden Age too.

So, who is the sweetest? Is Krishna alias Brahma the sweetest or is the one who gave him his introduction the sweetest? Was the one who gave him his introduction corporeal or was he a point? He was corporeal. So, he alone is the sweetest here in the Confluence Age as well as in the beginning of the Golden Age. The first leaf of the Golden Age will be Krishna and the one who gives birth to him is his seed form father. The emperor and empress of the Golden Age will be so sweet! Now you understand that those who come in the first number would have certainly studied the knowledge nicely. They alone would have gone to the Suryavanshi family. There are such ones too who have a dedicated life while living in the household. What? It isn't that only those who are surrendered have a dedicated life. There are such ones too who run their family, who live in the household, but have a dedicated life. [They think:] 'whom does all our earning belong to? Shivbaba. They invest it in the task of Shivbaba. Nothing belongs to us'. They are doing a lot of *service*. What will be their sign? What will be the sign of the one with a dedicated life? The more dedicated someone is, the bigger the mirror (*darpan*) he will appear to be. What is the meaning of *darpan*? The mirror of knowledge.

The more dedicated someone is, the bigger the mirror of knowledge he will appear to be. So look, a difference is created, isn't it? Though, they do live here, if they can't teach, they engage in other services. They will attain the position of kingship to some extent in the end. Who? For whom was it said? *Arey!* He explained the *contrast*. Those who live in the household, who do service, who also do the service of God and live a dedicated life, they were compared with those who live here. 'Here' means where? In Baba's house. They do live here but they can't teach, they can't give the knowledge of God to others; they can neither give it through their conduct nor can they narrate it through words. Then they engage in other services. What? If they can't narrate [knowledge], what will they do? They will do physical service, they will do other services. Yes, they will receive the position of kingship to some extent in the end because their intellect hasn't become that pure [and] worthy of narrating the knowledge. It is observed that those who live outside, in the household, become very sharp. What? It was said in the *basic knowledge* as well: 'the outsiders will take away [the inheritance] and the insiders will be left behind.' So, what was the *result*? What was the *result* after the year 1976? What was the *result* in the Brahmakumari ashrams? Who took the *advance* knowledge and who were left behind? The insiders were left behind and the outsiders, those who lived in the household, they took the *advance* knowledge. Whatever happened in the *basic knowledge*, the same will happen in the *advance knowledge* too.

Those who live in the household become very sharp. They become sharp in studying as well as teaching. Not everyone is a householder. What? What does it mean? Will the bachelors and maidens be called householders? Certainly, not everyone is a householder. A maiden and a bachelor won't be called householders. And those who are *vaanprasthi* (retired), they hand over everything to their children after the age of 60 years and themselves live in the company of sages etc. They won't be called householders either. Nowadays, they are *tamopradhaan* so, they just don't leave their business etc. until death. Earlier, they used to go in *vaanprastha* at the age of 60 years. They went to Banaras and lived there. The children have understood that no one can go back at all. Now, no one can attain *sadgati* at all. The Father alone... Yes. If someone says he will attain *sadgati* in this world now, he will go in the *vaanprastha* [stage], stay in Banaras, go to Hrishikesh², will he attain *sadgati*? It is out of question. The Father Himself is the Giver of liberation and liberation in life. No one except the Father can give liberation and liberation in life. They can neither liberate (you) from sorrow and pain nor can they give such gift of life that you experience happiness and only happiness in your life and don't experience sorrow.

Now, the Ancient Deity Religion is being established. Then, the more *purushaarth* someone makes, the higher the position he will continue to receive in the Ancient Deity Religion for many births. Even among them, the maidens have a very good *chance*. What? Among all the *purushaarthis*, be it the *kumars*, the *adharkumars*, the *adharkumaris*, the *vaanprasthis*, the old people... There are all kinds of people in the household, aren't there? So, who has the best *chance* among them? The maidens. They become the heirs of the *Paarlaukik* Father. You receive the attainments of [just] one birth by becoming the heir of the *laukik* father. You do receive the attainments for many births by becoming the heirs of the *Paarlaukik* Father but you receive very high honour and position even in this birth. No one can have such great *career* at all. Alright, leave the topic of the *advance* [knowledge] now. It is something of a high level. Those who studied even the *basic knowledge*... *Basic* means the *primary school* study. *Dogly* study is also of two kinds. One is the *basic* [study], that of the small children and the other is the higher study [i.e.] the *advance knowledge*.

² Banaras and Hrishikesh are two pilgrimage places in north India

So, those who studied even the *basic knowledge*, look, they have received such high respect and position! Who? Look at the *didis* and *dadis*! They keep flying in aeroplanes. [People] keep calling them. It isn't that they fly unnecessarily. They go if someone calls [them]. If people book a *ticket* for them, they will go [there]. If they don't book it, they won't go [there]. They are weighed in gold, silver and [paper] notes. Well, had they studied anything? Did the *didis* and *dadis* study *engineering*? What did they study? Did they study the study of a doctor? They studied just the *Godly Knowledge* of the primary [level]. Nevertheless, they received such a high position! They didn't study even the entire *knowledge*. And here, the Father says: I have come to teach [you] the complete knowledge, not the incomplete knowledge. There, the daughters don't receive the inheritance at all. Where? In the [outside] world. Until the year of the Father's revelation was celebrated, the daughters and mothers weren't given any share of the *property* in the family in the world. So, it was reminded: ever since the Father has been revealed, the mothers and daughters are given equal share [of property] in the family as the sons. So this is the wonder of the Father's arrival; what? All the family members will receive a share [in the property].

So, there, the daughters don't receive the inheritance. The sons have greed. Though there are such ones too who think: we will receive this inheritance and we should take that inheritance too. Why should we leave any one of them? There are such ones too who neither leave the *laukik* inheritance nor do they leave the *paarlaukik* inheritance. They don't want to leave the inheritance of the *Paarlaukik* Father either. They study knowledge at both places. There are various kinds of such [children] here. Now, you do understand: those who study nicely, they receive a high position. They become very rich among the subjects. Those living here just have to stay inside. What? 'Those living here' means where? Those who keep sitting only in the *madhuban*, who don't want to go out to do *service*, they don't like to serve anyone. They just can't narrate the knowledge to anyone.

So, it was said: those living here just have to stay inside. They keep sitting inside, they [just] keep eating, they don't do any service, so, they become servants and maids. *Lo!* Then what is the use of getting surrendered? Then, they will receive the position of kingship for three, four, five births in the end of the Silver Age. Those rich ones are better than them, whose riches remain constant from the Golden Age till the end of the Silver Age. Which rich ones? Those who don't *surrender* [themselves], who live in the household but give lot of donation of knowledge! They give a lot of donation of knowledge and their donation of the jewels of knowledge increases so much that they keep becoming very rich continuously for 21 births. So, they had a lot of wealth since the Golden Age, didn't they? Why shouldn't you take the position of the wealthy people while living in the household? They try to attain the position of kingship. But if they slide down... What does slide down mean? They slip, they fall. (Student: they fall.) Yes, if they fall, if they slip, they should make *purusharth* to attain a good position among the subjects. They slip from where? (Student: from attaining a high position.) No. It was said for those who are surrendered. Some *surrender* [themselves] so that they attain the position of kingship or they have birth in the royal family. They do *surrender* [themselves] [thinking:] I should also receive a position in the royal family, the Ishwariya family of the 16,108 [souls]. They try to attain the position of kingship. But if they slip – what does they slip mean? (Student replies.) Yes, if they fall, they should nevertheless make *purusharth* to attain a good position among the subjects. That is also a high position, isn't it? What? He broke from the royal family [and] went to the subject category. However, even after coming in the subject category, if he keeps doing the Ishwariya service and keeps giving donations...

So, it was said: you should make *purusharth* to attain a good position. That is also a high position. Someone becomes a very wealthy person... When the royal court is held, where

do the rich sit? Do they sit at the level of the subjects or do they sit close to the kings? They sit close to the kings. Those staying outside can attain a **very high** position compared to those living here. Why? Why is it so? 'Those living here' means where? Those staying outside can attain a very high position compared to those who are *surrender* and stay in *madhuban*. Why? Then, what is the use of getting surrendered? (Student: the mind and the intellect...) No. If you disgrace [the Father] going in the society after getting surrendered and living in the Father's family, what will happen? If you sit at home or if anything goes wrong, what happens instead of *Ishwariya* service? *Disservice* takes place. This is why, it was said: outsiders can attain a very high position compared to those living here. Everything is based on *purushaarth*. *Purushaarth* can never stay hidden. If someone made good *purushaarth*, there is no question of hiding it at all. It will automatically be revealed in front of the world. But if someone made bad *purushaarth*, it can't stay hidden either. Those who become very rich among the subjects, they won't stay hidden either. What? Those who become very rich among the subjects, they won't stay hidden either. It isn't that the outsiders receive a low position. No. Those who make *purushaarth* living outside, those who make *purushaarth* living in the household can also become very wealthy people. They won't stay hidden.

It isn't that the outsiders receive a low position. Is it better to attain the position of kingship in the end or is it better to attain a high position among the subjects from the beginning? Tell Me. In the end means if you receive two-four births in the royal family at the end of the Silver Age, is that better or is it better to attain a high position among the subjects from the beginning? It is better that you keep attaining a high position among the subjects and keep becoming a wealthy person. Those living in the household don't suffer so many storms of Maya. What was said? Those who get *surrendered* and stay inside suffer many storms of Maya. It is because they belonged to the Father, didn't they? So, Maya fights strongly with them [saying:] *Accha!* You have belonged to the Father! You are sitting in the protection of the Father! I will attack you first.

Those living in the household don't suffer so many storms of Maya. Those living here certainly suffer **many** storms [of Maya]. And those who live here... When those living here go home, Maya pursues them obsessively. Maya pursues those who go out of the *madhuban*. They show courage to stay in the protection of Shivbaba. What? They do show courage to sit where? To sit under the protection of Shivbaba. It is as if Shivbaba's protection is a canopy. How is Shivbaba's house? (Student replies.) No. It is like a safe. However, Maya brings many storms. So, she shakes them a lot. They show courage to stay in the protection of Shivbaba but they are in *sangdosh*. So, everyone will come to know about the *sangdosh* in the end. They come to know it. You will have visions of what position someone will receive. You study number wise, don't you? Some run the *centres* on their own. What? They run [the centres] on their own. At some places, the students become sharper even than those who run the *centre*. Does it happen like that or not? The students become sharper even than those who run the *centre*. Did it happen like that anywhere? Did it happen? (Student replies.) Where did it happen? (Student: in the beginning of the *yagya*.) What happened in the beginning of the *yagya*? There were no centres in the beginning of the *yagya*. There is no question of then at all. (Student comments.) He died. He is over. He went to the forest of thorns... Then there were no centres at all. We are speaking about the centres here, aren't we? At some places, the students become sharper than even those who run the *centre*. (Student replies.) You did reach [close] but you didn't reach the exact [answer]. He wants to say [that] when the centres were opened in the *basic knowledge*, a *bhiil* came [in knowledge] who became sharper than even those living inside.

At some places, the students become sharper than even those who run the *centre*. Everything is based on *purushaarth*. It isn't that you suffer the storms of Maya. No. Actually,

your conduct isn't right. You don't follow the shrimat. This happens in the *laukik* [life] as well. What? This happens in the *laukik* study as well. If [the children] don't follow the directions of the *teacher* and the parents, they can't attain a high position. You have become the children of such Father who doesn't have any father at all. What kind of Father's children have you become? You have become the children of such Father who doesn't have any father at all. He is the Father of the fathers. You have become the *students* of such *Teacher* who doesn't have any *teacher* at all. It is the teachers who teach the entire world. And no such person, who would teach your Father – who is the *Teacher* – has been born in this world till today. You have to go out a lot there. Where? Those who study in the outside world have to go out a lot. Many children become entangled in *sangdosh*, so they fail. Here, there is no question of going out either. The knowledge that the Father teaches... call it *school-cum-hostel* or *university-cum-hospital*. There is a *hospital* inside itself. There is *university* as well as household running inside itself. It is a house as well as a *university*. Here, there is no need to go out anywhere at all. Third page of the vani dated 5th March, 2001.

So, why should you say: you suffer the storms of Maya? This is your foolishness. The actual thing is that you don't follow the *direction*. You don't follow the *direction* which the Father gives. You fail because of such conduct. Many of them have greed. Some become angry, some indulge in theft etc., they become greedy. Finally, [everyone] does come to know [that] so and so degraded because of such conduct. It is considered that they belong to the clan of Shudras. Then they won't be called Brahmins. Who? Those who degraded because of bad conduct won't be called Brahmins. They became Shudra. They left the study. If someone listened to even a little knowledge ... if someone has listened to even a little knowledge, he will definitely come in the subject [category]. What was said? (Student: if he has listened to even a little knowledge, he will come in the subject category.) From whom? If someone has listened to even a little knowledge from the Father, he will certainly come in the subject category. It is because it is a big tree. They will come out from different places. If [the souls] belonging to the Deity Religion would have converted to the other religions, they will come [in knowledge]. When numerous [souls] come [in knowledge], everyone will become astonished; what? If [the souls] belonging to the Deity Religion would have converted to the other religions, they will come [in knowledge]. Numerous [souls] will come. In future, numerous Suryavanshis belonging to the Deity Religion will come. Everyone will become astonished. They will come from different places!

Those belonging to the other religions can also certainly receive the inheritance of liberation, can't they? Alright, they can't take the inheritance of liberation in life. But which inheritance can those of the other religions take? (Student: the inheritance of liberation.) They can definitely take the inheritance of liberation. They won't be able to take the inheritance of liberation in life. It means, while being alive... They must stay alive and live happily while being alive, no matter if the destruction keeps taking place in the world. All the buildings may collapse [but] they should stay happy. They should have such liberation in life. What kind of liberation in life? They have life as well as they stay liberated from sorrow and pain. They will attain such liberation in life. Who will attain [it]? The True Suryavanshis who belong to the Ancient Deity Religion will attain it. As for the rest, if they belong to the other religions, if they stay converted in the other religions and come here, they will also certainly receive the inheritance of liberation. They will also be liberated from sorrow and pain. Anyone can come here. No one is prohibited from coming here. If they wish to attain a high position in their family, they will also come with an aim. Baba gave you visions. He had given you visions: they too come [and] go back with an aim. It isn't that only by staying here they will have an aim. Who? The religious fathers of the other religions will also come. There is only one shop

in the world. They will come, bow once and go back with an aim. It isn't that they will have an aim only by staying here. No. A person belonging to any religion can have an aim. They get the aim: remember the Father [and] the Abode of Peace then you will attain a high position in your religion. They definitely won't receive liberation in life. Who? Those who *convert* to other religions, who go to other groups, who make someone else their father, they will come [here] and receive a high position in their religion after going back.

Remember the Abode of Peace, then you will attain a high position in your religion. They definitely won't receive liberation in life. Who? Those who *convert* to other religions, they won't receive liberation in life nor will they go there. Where? In heaven. They won't go to heaven in which Krishna is to be born. What? They definitely won't receive liberation in life. They won't go to heaven while being alive. They won't like it there at all. Where? They won't like it there in the new world of heaven at all. They will think: 'what is this! There is neither the pleasure of the eyes nor is there any pleasure of the *karmendriyaan*.' How will a child be born in the Golden Age? He will be born through the love of the sight. They don't have anything to do with the love of the sight. When they think: *arey*, Lakshmi-Narayan who give birth to the children in the Confluence Age, they will give birth through the *power* of vibrations. Their *power* of vibrations will be strong [and] children will be born through it? *Arey*, I didn't understand this concept. They just won't feel interested [in it]. They won't like it [there] at all. Only those who belong to this place will truly like it. They want the pleasure of the heart. What? They want the pleasure of the vibrations. They don't want the happiness of the *indriyaan*, the perishable happiness. The souls should at least recognize their Father in the end. There are also such ones at many *centres* who don't give *attention* to the studies at all. So, it is considered that they won't be able to attain a high position. What is considered? For whom can it be considered? Those who do sit in the *class* forcibly but are engaged in conversation [or] keep looking around here and there like this (Baba demonstrates the way of looking around). Then, the Father understands, He can understand that they don't have *attention* on the studies. So, it is considered that they aren't going to attain a high position. If they have faith, they won't say: we don't have free time to listen to this knowledge. But if it isn't in their fortune, they say: we don't have free time. We have this work, we have that work. If it is in their fortune, they will start making *purusharth* day and night [and] if it isn't in their fortune, they won't make any *purusharth* at all. They get spoiled also because of the company while following [the knowledge]. Then, it is called 'an evil planetary influence (*grahaacaari*)'. What? Where did they go after falling from the influence of Jupiter? Where did they go after falling from the influence of the Sadguru? In bad company, in the company of Rahu.

So, it was said: [their bad planetary influence] might recede in the future. Speaking about some, Baba says: they have the planetary influence of Rahu on them. For whom does He say [that]? He says it for those who don't obey even God. They think: 'it is Brahma who says that. Shivbaba certainly didn't say it.' [They say,] 'tell me, where did Shivbaba say that in the murli?' They think like that. The children don't come to know: who speaks while giving *direction* to us. The children just didn't come to know who the one who gave *direction* through the body of Brahma was. Because of being body conscious, they understand it is the corporeal one. They have body consciousness within, so they understand it is the corporeal one. Otherwise, they should understand through the intellect: we receive the directions of the Incorporeal One. If they are soul conscious, they should think: 'we should only do whatever Shivbaba asks us to. And whatever he says, it is Shivbaba alone who says that'. How will Brahma speak? Will Brahma have any authority in front of Shivbaba? If they are soul conscious, they will understand: it is Shivbaba who has the *responsibility*. They should certainly follow the directions of Shivbaba, shouldn't they? They forget Him because of

becoming body conscious. Then, Shivbaba won't be *responsible*. Those who have Brahma in their intellect, they think: Brahma has given the *direction*; the corporeal one has given the *direction*. They forget Shivbaba; then He won't be *responsible*. You should highly revere His *order*. But you don't understand who explains to you. Well, no one else orders you. Only the Father says: I give you the *shrimat*. One thing is, remember Me and assimilate the knowledge that I narrate [to you]. Assimilate it yourself and make others assimilate it too. That's it. Just do this business. [Say:] *accha* Baba, as you command! Those who stay before the kings in the princely states, say like that - what? - 'As you command, your majesty!' How did the people speak in the court of the kings in the princely states? 'As you command, your majesty!' Those kings used to issue orders. Who used to issue orders? Who used to issue orders in the princely states? The kings. And here? Here, the One who makes you the king of the kings gives you *direction*, that doesn't stay in your intellect. It is because He is ordinary, isn't He? He has come in a hidden body, hasn't He? So, no one [comes to] know [of it]. Out of body consciousness you just don't have it in your intellect: who gives us these directions. You don't obey [His] *order* at all. You just don't understand: this is Shivbaba's *direction*. You should say every now and then: as You command, Shivbaba! Then you will also feel happy, you will think: Shivbaba gives us directions. If you have His remembrance, the lock of the intellect... If you have the remembrance of Shivbaba, He will unlock your intellect. Shivbaba says: you should have this *practice* then your boat will go across. But this is the only *difficulty*. What? What is the *difficulty*? (Student: remembrance.) No. When Shivbaba gives us *direction*, we don't remember who gives us the *direction*. We think: he is certainly an ordinary [person], he is Brahma Baba. What does Brahma mean? It is an ordinary human body with a beard and moustache who gives us the *direction*. This doesn't stay in the intellect that Shivbaba gives us the *direction*. This is a great *difficulty*. We forget it every now and then. Why should you say that Maya makes you forget [Him]? You shouldn't say that. We forget it out of body consciousness. This is why we keep performing wrong deeds. There are many daughters who do narrate knowledge very nicely. But they don't have yoga. What? They will narrate the knowledge very nicely but they don't have love for Baba, through which their wrong actions would be destroyed. There are many of such nice children who don't have yoga at all. It is understood through their conduct itself that they don't have love for the Father. They can't stay in yoga. When they can't stay in the remembrance of the One Father, when they can't stabilize in the unadulterated remembrance, their sins remain, which they have to suffer. There is no question of storms in it. Think that it is your mistake that you don't follow *shrimat*. You have come here to learn Raja Yoga. Why have you come here? To learn Raja Yoga. Praja yoga (the yoga to become subjects) certainly isn't taught here. Is it taught [here]? It certainly isn't taught here. The mother and the Father are certainly present, *follow* them. Why do you *follow* those of the subject category? Fourth *page* of the *vani* dated 5th March, 2001. *Follow* the Father then you will also become *gaddiinashiin*³. Those who become *gaddiinashiin*, it is *certain* for them: they become Shri Lakshmi-Narayan. So, *follow* the *Father* [and] the *mother*.

The souls of the other religions don't *follow* the *mother* and the *Father*. What was said? What is the sign of those belonging to other religions? Speak up! They won't *follow* both, the *mother* and the *Father*. Those belonging to the Ancient Deity Religion will *follow* both, the *mother* and the *Father*. In which form will they *follow* the mother? (Student: in the form of Jagdamba.) Actions... *Teri ki nahi to*⁴! They will *follow* Brahma in terms of actions and in terms of directions they will follow Shivbaba. Both of them are present here, aren't they? There is Brahma as well as the Father. God is certainly the Creator. The *mother* isn't the *creator*, she is the *creation*. There is a hidden secret of this *mother*. The mother and the father keep teaching

³ The one who sits on the throne

⁴ An expression of annoyance

[the children]. They explain: don't do this, do this. If the *teacher* gives any punishment, he will give it in front of the [entire] *school*, won't he? What? Or will he go to your house, lock you in a room and punish you? If a teacher punishes [you], will he punish you in the middle of the *class* or will he go to your house and punish you? He will punish you in the middle of the *school* itself. The student won't say: you dishonour me! Will a student say that to the *teacher* in the *school*? The Father will even slap him in front of five-six children but the child won't ask: why did you slap me in front of five-six [children]? You could have slapped me in private. ☺ The children are given teachings here; nevertheless, they aren't able to follow it. *Accha*, then make *purusharth* staying in the household. If you did *disservice* staying here, whatever little you have earned, that will also be over. If you don't want to study, leave it. *Arey!* [Just say:] That's it, we can't follow [the knowledge]. Why should you defame [the Father]? You should go away. There are numerous children. Some will study [and] some will leave it. Everyone should stay busy in their study. The Father says: don't take service from each other. What was said for the study? What shouldn't you do in the study that God teaches? You shouldn't take *personal* service from others. You shouldn't have any ego either [thinking:] I am very *serviceable*, I am very educated, I am the child of a very wealthy person [or] I am very beautiful. You shouldn't have this bodily ego. To take service from others is also bodily ego. To take the service for your body from others is also bodily ego. Baba will definitely have to explain [to you], won't He? Otherwise, when the *tribunal* sits, you will say: I didn't know at all that this is also a rule - what? - That we shouldn't take service for the body. This is why the Father explains [it]. Then, He will punish you after giving you visions. What? He will keep giving you visions and keep punishing you. You can't receive punishment without *proof*. *Accha*, He definitely explains a lot. He explains [to you] like in the previous cycle. Each one's fortune is seen. Many make their life worth diamond by doing *service*. There are many who just ruin their fortune. *Accha*, remembrance, love and *good morning* of the mother and the Father and Bapdada to the very sweet, long lost and now found children. *Namaste* of the Spiritual Father to the spiritual children.

What is the name of the village? (Student: Somaspur.) Samaspur? (Student: Baba, it is written there.) Adhyatmik Gitapaathshala, Somaspur. It isn't Somaspur, it is Samaspur. (Student: There is Samastipur in ...) It is Samastipur. Yes. Alright, Somaspur. There is a word '*samast*'. '*Samast*' means whole, and the other is '*som*', Sompur. '*Som*' means the moon. One is '*samast*' and the other is '*samasti*'. *Masti* means joy and *samasti* means with joy. So, what is it? (Student: it is written 'Somaspur'.) Somaspur. (Student: Somaspur, Post-Dhaniyakhali.) That world became vacant (*khali*) and this has become 'Samastpur (lit. means the city that contains everything)'. The world became vacant. ☺ *Accha*. (Concluded.)