

Audio Cassette No. 411
Direct Vani (Only for PBKs)

Many kinds of souls come in contact and connection [with Baba]. Some souls go farther away from Baba while some come closer. Many situations are created which keep bringing many kind of changes in all the four [things:] vision, vibrations, act and speech. In the beginning, when a soul comes in [this] knowledge, understands the depth of the Divine (*Ishwariya*) knowledge, because of being in the *saattvik*¹ stage, it hardly wavers and later on [it wavers] after continuously listening to each other's opinions, [the opinions] of many souls; because whatever is heard through the ears, whatever is seen through the eyes definitely has an influence. If you listen to each other's opinions, if you share opinions, you forget the words of Baba gradually and there is a mixture of each other's words, vision, vibrations, speech [and] actions.

This [mixing] happens among those who belong to the surrendered class as well as those who consider themselves to be surrendered; then what to say about those who are neither surrendered in practice nor do they consider themselves to be surrendered? There will certainly be changes in them, their stage will certainly go *up and down*. However, Baba has said for them too: '*go soon, come soon*'. Come soon to Baba and go back soon; you have to go back for the Divine service. The clouds should come to the ocean, fill themselves up, go back and rain. When they are empty, they should come back to Baba; but what happens [in reality]? When they go to the outside world, they are coloured by the company of the outside world in such a way that they forget the words of Baba. They keep making mistakes as well. Some also keep writing *potamails*² and some don't write [it] at all. And [those who write] also keep sending it to Baba. But the *potamail* will be forgiven once, twice [or] thrice; how long will it be forgiven again and again? Until [they] come in front of Baba, how will they get rid of the influence of the ideas that they take from each other? When they have doubts, at first within themselves... they don't even ask. They twist them and *set* them within themselves. They don't find the need to have [the opinion] verified [by Baba] and then they keep feeling uneasy within. Some take a decision, some become cold (inactive), some start blaming each other and when this happens continuously, their stage goes down completely. This was about the non-surrendered class or about those who don't consider themselves to be surrendered.

Among those who are surrendered, they are of two types: one is of those who haven't understood the complete topic; their parents have offered (surrendered) them [in the *yagya*] and they (the daughters) came and sat [here] out of compulsion. So, their intellect and vibrations will certainly go towards the outside world. Though they stay in Madhuban, near Baba or they stay at the places fixed by Baba, the *mini madhubans* made by Him, their vibrations and vision go towards the outside world because of not understanding the depth of the topics. They don't reach the destination either. Though they have received a good environment from morning till evening and [then] from evening till morning, though they have received an environment of knowledge, an environment of yoga three-four times [a day], they will make attainments only to the extent their intellect is in the company [of the Father]. Such ones are also left [behind]. There are a few souls like this who are actually surrendered and they consider themselves to be surrendered too, and the way Baba wants

¹ Endowed with the quality of *sattva*: true, genuine, pure, honest

² A letter to Baba containing the accounts of the secrets and weaknesses of one's mind, body and wealth

them to follow, whatever he wants to narrate, they imbibe it just like that and follow it, but what creates a difference? The crowd creates a difference [among them].

One thing is that after listening continuously to the words of the students who come, the students coming from the outside world, the students coming from BKs and some students of inside, the Brahmin family, meaning the *Advance Party* itself who are completely destroyed from within, they (those who follow Baba's words) are influenced. Even while staying in contact and connection with Baba, some of them can't gather the courage to ask [their questions to] Baba. For this also, it will be said that these are the karmic accounts of the previous births. The souls who have stayed in contact and connection with Baba for many births certainly won't have any objection. They will ask [and] meet Baba, they don't find any chance to make excuses. But it can't be the same case with everyone. There are many souls like this who are influenced by others, they are influenced by their companion and friends and are unable to maintain contact and connection much with Baba. So overall, when the Brahmin family reaches the fourth stage... according to the *potamails* that are being received till now, it shows that the old ones feel uneasy from within because of many topics, but this shouldn't happen. Because of feeling uneasy continuously, such a situation arises that they even stop attending the [daily] *classes*.

There was so much zeal and enthusiasm at the time when the *Gita paathshaalaas* (Gita schools) were made and the zeal and enthusiasm with which they (the students) used to go [there], in the beginning, they gave and took [knowledge], did service [and] narrated the news of *service*, they become inactive in all those things. Though they get together when the *sangathan* (gathering) programs are held, that getting together isn't based on the *unity* through their *purity*. It is just the *unity* through knowledge, it is such a peak of knowledge which is making them (the students) follow [the knowledge] at present. Well, how can we increase this *purity* of [every] *individual*? There are four kinds of *purity*. The highest and the deepest *purity* is that of *vritti*, of *vibrations*. Those who are pure souls, the purer they are the more the others will experience happiness and peace just by going in their atmosphere (vibrations). Their (the other souls') vibrations will [also] start changing. Many of their questions will be solved even without asking. Just like, there is no abode as pure as the Supreme Abode, similarly, the vibrations of those (pure) souls will be so pure that the closer the others go to them, just by going close a reformation will be seen in them [i.e.] in those who go close. This is the purity of *vritti* (vibrations).

The vibrations that spread from the mind of every human soul is called *vritti* [and] the circle of vibrations that spreads in all the directions is the purity of *vritti*. It is the peak of purity through which Radha and Krishna will be born. You must have seen in the picture of Lakshmi-Narayan that Radha and Krishna are exchanging gazes with each other, there is the exchange of their pure look to each other. It means, Radha is exchanging gazes with Krishna and Krishna is exchanging gazes with Radha. So, the meeting of their eyes (*drishti*) has been shown. But Lakshmi-Narayan, who are standing, are at a *stage* higher than them, aren't even looking at each other through the eyes. What specialty do they have, that without the exchange of look (*drishti*), without meeting [through the eyes], they give birth to elevated children like Radha and Krishna? In the picture of Lakshmi-Narayan, the old picture sized 30"X40", prepared during the days of [Brahma] Baba, in it, Lakshmi-Narayan, who are standing above Radha-Krishna, with which vibrations are they standing? Are they looking straight ahead or are they looking at each other? They don't even look [at each other]. There is an exchange, a connection just through vibrations. Someone may ask, how is it possible? The example of the peacock can be applied to Radha-Krishna; the peahen drinks the tears [of]

the peacock. They come in connection by drinking tears that come out of the eyes [of the peacock], but how is the connection possible just through vibrations? [For example,] there is a plant of papaya; it has the specialty that the male tree and the female tree attract each other's [pollen in the form of] vibrations even on being miles away [from each other]. The female [tree] attracts the vibrations of the male [tree]. It certainly attracts it from a distance and it starts bearing fruits. So when inert plants have these vibrations and can attract their seeds from such a distance, so are the human beings more *powerful* or less *powerful* than them? They are certainly more *powerful*.

It means, the 4.5 lakh (450 thousand) parents who give birth [to children like Radha-Krishna], those who are the specially selected souls of the *Advance Party* will have to reach the *stage* of Lakshmi and Narayan shown in the picture of Lakshmi-Narayan. Through that *purity*, the elevated children like Radha-Krishna complete with 16 celestial degrees will be born. Radha-Krishna can't reach such a high *stage*. They will just reach the *purity* of vision; but their parents will reach [the stage] higher than [the stage of being] complete with 16 celestial degrees. They are called *Suryavanshi* (those belonging to the Sun Dynasty). The Sun is never bound in celestial degrees. The celestial degrees of the *Suryavanshi* children can't be bound either. They will be so *powerful* just through [their] vibrations, that the task that is being done through science today, the miracles it is doing - call it the *wireless* or the *computer* [that works] without the help of wires [that] catches all the *vibrations* even on sitting far away, it pulls all the sounds as well as shows the picture though there isn't any [physical] *connection* - we souls will also attain such a stage. When we souls attain such a stage, at that time, we will be able to talk to anyone even after sitting far away. We will be able to catch anyone's vibrations. That will be the *stage* of the peak of *manmanaabhav* (merge in My mind). We will be able to see anyone's picture clearly. There will be such an intensity of *concentration*.

We children have to reach this stage; but what is the stage now? Earlier, Baba used to say in the murli: "Children, even if you perform any wrong action (*vikarm*) through speech, don't perform any wrong action through the *karmendriyaan*³. If you perform any wrong action through the *karmendriyaan*, meaning if you perform [any] adulteration, [any] sin, if you fall down from the attitude of 'one Father and no one else' [and] come in contact with someone else through speech, vision or *karmendriyaan*, then you will accumulate sins." And what has [Baba] started saying now in the *avyakt vanis*? "Children, even if you generate any wrong or adulterated thought, you accumulate sin for that too." Earlier, we had less knowledge. Now, we children have more knowledge. So the more someone is knowledgeable, the more he will have to be *alert*; but instead of being *alert*, carelessness increases more and more. Just one thing has been mentioned to rise high: children, improve your *amritvelaa*⁴. If you improve your *amritvelaa*, everything will improve; but if [everyone] is asked to raise the hand [to know] how many make *purusharth* (spiritual effort) for ten minutes, fifteen minutes, twenty minutes, half an hour or one hour before quarter to five (in the morning), how many will raise their hands? Just raise your hands! [Those who are] *regular*.

Look, very few brothers have raised their hands and a greater [number of] maidens and mothers have raised their hands. The same thing happens in the *lokik* (worldly) studies as well. In the *lokik* studies, fewer sons *pass* and more daughters *pass*, and after passing, they

³ Parts of the body used to perform actions

⁴ Early morning hours

(the daughters) also perform the task well and prove themselves. But here, it is the household path (*pravritti maarg*). It has been said for the Pandavas (brothers) that they should take power from the *shaktis*⁵ and keep moving ahead and the *shaktis* should take help from the Pandavas and continue to move ahead. The *shaktis* can't move [ahead] without the Pandavas and the Pandavas can't move [ahead] without the *shaktis*. There is 'Shivbaba' between both of them.

Now, what is the reason for which carelessness increases so much? The reason is that [the children] exchange [their thoughts with] each other and are satisfied with each other. Baba says, speak out your secret thoughts to the Beloved (*Dilawar*); [but] they make each other their beloved. They become the ones who win the heart of each other and lose their heart on each other. So Baba is left aside, isn't He? Baba also becomes detached and sits on the other side. Now what should you do? You should do this: whenever your stage falls, you should check the reason behind it. Baba has said: children, you should certainly maintain a *balance* between both, remembrance and service. You should stay in remembrance as well as do service; [but] either you are engaged in remembrance, that too, remembrance while sitting, or else you are engaged in [doing] service. At that time, you forget Baba's remembrance, because if there is no love for Baba at all, how will you remember [Him]? Remembrance isn't something else.

Remembrance means love and [that] love shouldn't be artificial either, so that there is half love for Baba and half love for the others. No, in fact Baba wants: 'Remember Me alone (*maamekam*)', don't put anyone else in between. If you put anyone else in between, your sins won't be burnt to ashes. Remembrance should be constant [and] it should be affectionate, then it will be easy as well. Otherwise, you have to repent [thinking:] why doesn't it happen like this? Or sometimes it happens and sometimes it doesn't. This is correct that the karmic accounts of the 63 births apply a lot of force in the *last* [birth]. Even the souls who can see their complete *stage* now, [who can see] that they are close to the destination, are going up and down a lot. Baba has said for them: the 100 beads don't go *up and down* in *purushaarth* much, but the eight [beads] are going up and down the most. At one moment they are in the topmost *stage* and the other moment they go completely *down*. So, when the eight [souls] go up and down, the other souls belonging to their *group*, the ones who work under them will certainly go up and down. Then how will *unity* be formed? It will be formed. A single gram can never break the furnace⁶. When one [person] gets the support of many [people], there is certainly transformation.

For example Baba has said, 'if you give a donation, you will become free from the bad influence of the eclipse (*de daan to chute grahan*)'. From which eclipse will you become free? *Arey!* Who is eclipsed? It is considered that the Sun and the Moon are eclipsed. In the knowledge we understand that the Sun is certainly not eclipsed by the vices. In fact, the Sun is a ball of fire. The shadow of the Earth or the Moon can't fall over it at all. In fact, He (the Sun) is an immune (*nirlep*) soul. So, in the knowledge we know that the Moon is affected, it is influenced. It can be influenced or shadowed by the maidens and mothers in the form of the Earth, and it can come in darkness. So Baba has said: 'if you give a donation, you will become free from the bad influence of the eclipse'. Baba does consider the soul of the Moon to be elevated. It is because of considering it to be elevated that [Baba] has enabled 'Brahma' [or] 'the Moon' to move ahead of everyone. So it becomes the duty of us children too, that

⁵ Consorts of Shiva; here, it means maiden and mothers

⁶ *Akelaa canaa bhaar nahi phor saktaa*: it means, a single person cannot accomplish a big task on his own.

we give a maximum donation of yoga (*yogadaan*) to that soul and... Which donation should we give? (A student: The donation of the vices.) The donation of the vices! *Arey*, you have to give the donation of vices to Shivbaba; but the souls are supposed to give which donation to each other? And which donation are we supposed to give to the elevated soul even among the souls? *Yogadaan*. *Yogadaan* means the donation of vibrations.

For example, if there is a close relative [and] we love him a lot, then we have this feeling in our heart that this soul should also come in knowledge. We wake up at *amritvelaa* and give a special *searchlight* to that soul and it transforms. Similarly, that boat (Brahma) is the boat of truth. It swings, but one thing is certain, what? It can't drown. So we children know that the boat is swinging, but why would it drown? There is no question of [it] drowning at all. It shouldn't even swing. Now, the last time has arrived. If he has to transform through the vibrations of us children, he will definitely transform. There is transformation only through collective vibrations. If it isn't supposed to happen, then heaven shouldn't be established [either]. So, there is an influence of the collective vibrations. All the religious fathers made this rule, that everyone should get together at one place [like] a temple, a mosque, a church or a Sikh temple (*Gurudwara*). The place becomes very important as well as the *time* where everyone gets together also becomes very important. It becomes a kind of festival. So, there is the influence of the gathering of vibrations when [everyone] gets together at one place. That influence brings an immediate effect.

Now, we Brahmin children have to see that Baba certainly has been calling out '*manmanaabhav, manmanaabhav*' for so many years. We children have understood the meaning of this: [when] the children have the same thoughts as the Father's thoughts, this itself is [to be] *manmanaabhav*. So what does the Father desire at present? We children should fulfill the desire of the Father. We should generate those very thoughts, speak those very words, perform only those actions, which accomplish that task. [...unclear audio] ...the *Rudramaalaa*⁷ and the *Vijaymaalaa*⁸. But the *Vijaymaalaa* is something [that will be formed] later on; firstly there are two *groups*: one on the right side and the other on the left side, in the *Rudramaalaa* of the *Suryavanshis* itself. Mainly, it can be said that [the two groups are] the *Suryavansh*⁹ and the *Candravansh*¹⁰. Brahma belongs to 'the *Candravansh*' and the Father belongs to 'the *Suryavansh*'. Mother Brahma is the Moon of knowledge and the father Prajapita is the Sun of knowledge. If both of them don't unite through the vibrations, the vision, the speech and the *karmendriyaan*, then there can never be unity among the Brahmins. First of all, one unit will reform, then there will be the improvement of the other units one after the other (*nambarvaar*).

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So the *power* of the gathering can do a lot. With the help of vibrations, we can do a great service even while sitting far away. This power of the gathering comes through *purity*. In the Confluence Age, whichever soul has made *purushaarth* of gathering *purity* to whatever extent, it will be able to co-operate to that extent. If it hasn't made *purushaarth* or if it has made lesser *purushaarth* or whatever *purushaarth* it has made, it will be able to co-operate just to that extent. Now it is the last time. Now, Baba is emphasizing a lot on the service

⁷ The rosary of Rudra

⁸ The rosary of victory

⁹ The Sun dynasty

¹⁰ The Moon dynasty

through the mind (*mansaa sevaa*). 60-62 years have passed, they have performed such a great service through speech. They have performed such a great service through the *karmendriyaan* running around. What was the *result* of that service that came out? The *result* obtained is negligible. Now, while remembering continuously, the children have definitely attained this *practice* at different levels (*nambarnyaar*), that if they show courage, they can bring about great transformation in the Brahmin world, especially in the *Advance Party*. First, the home should be reformed, then others should be reformed.

If complete transformation hasn't been brought about within our home itself, how will there be transformation outside? [A house made of] bricks isn't called a home. The mother and the father are the first unit of the first home in the Brahmin family of the *Advance Party* and unless the vibrations of the mother and the father combine to become one, there can't be transformation in the children. This is in the hands of the children. Just like it happened in the beginning of the *yagya*, along with the establishment, the flame of destruction was also ignited from the *yagya kund*¹¹. Who became the instruments? Brahma, the father and...? And who performed the task of [putting] the offering (*ahuti*)? The Brahmin children. Actually, the Brahmin children should be *neutral* first. But this isn't possible because a child is born through a mother, he gets love from the mother, so he is certainly inclined towards the mother. Because of being more inclined towards the mother, the entire love of the child is towards the mother and [the entire love of] the mother is towards the child. Though the child becomes intelligent, later on, the first *foundation* of the mother's love towards the child and that of the child towards the mother was certainly laid, wasn't it? It is the knowledge, the Father's knowledge that [says:] we receive the inheritance from the Father Himself through Brahma.

For example, this *mic* has been kept [here]; the voice spreads through the *mic*, but the voice will spread only when there is a speaker. Similarly, the Father is the Giver of the inheritance but Brahma has become the *media*, an instrument in between. If the *machinery* in the *mic* itself is faulty, if there is a sound distortion, the voice won't reach everywhere properly. Similarly, the mother is a *media*. For example, in the *lokik* world, a mother offers the biggest contribution in taking care of the house and the family, in creating heaven or hell. The mother gives such a great contribution, cooperates so much that she even forgets what she has to take. This has continued till now in the Indian tradition: when [the daughter] is a small child, she is surrendered to her parents; when she is married, she is surrendered to her husband [and] if the husband dies, the mother becomes dependent on [her] children, she is surrendered to the children. In the Indian tradition, a mother didn't receive the inheritance. A mother sacrificed everything for the children. A mother never cares to take the inheritance herself [but] she becomes an instrument in making the children receive the inheritance.

That same thing happens in the *alokik* tradition as well. The *Jagatmata* (World Mother) performs the task of the *foundation* stone. The *foundation* stone is buried under the ground. It isn't visible to anyone, nobody knows that the entire house, the foundation of the entire house is on that [foundation stone]. The *kangure*¹² above are visible to everyone. The grace of *kangure* is visible to everyone; but it is the Father who comes and praises the *foundation*. For example, if you pick up any murli, you will see that the extent to which the **mother Gita** (*Gita mata*) is praised in the murlis, the extent to which the Father praises the **mothers of Bharat** in the murlis or the extent to which the Father praises the **mothers**, [He

¹¹ Pit for sacrificial fire; it also means the spiritual family established by God

¹² The design on the boundary of the roof

doesn't praise anyone else to that extent]. It is said that the Father has come for the mothers. There is no question for the maidens (*kanyaa*) to have any [wrong] feelings because of [the Father] saying this.

In fact Baba says, I even make the maidens into mothers because [they] all are the world mothers. The ability of *purity* makes [them] move ahead the most. The *purity* of vision, the *purity* of vibrations, the *purity* of speech and the *purity* of the *karmendriyaan* of the mothers of Bharat who open the gates of heaven does the biggest task after coming in knowledge. Transformation is brought about just through purity. There are three personalities: the personality of Brahma, the personality of Shankar but with which personality is the power of transformation set? With the personality of Vishnu. The task was performed through Brahma for many years in the *yagya*, the task is also performed through Shankar for many years, but the transformation is brought about in the end only when the image of purity, Vishnu, [meaning] Vaishnav *devi* is revealed.

Baba does say, every soul plays the *part* of all the three [personalities] - Brahma, Vishnu and Shankar. These three parts are fixed in every soul. Every soul is Brahma, [every soul is] Vishnu and [every soul] plays the *part* of Shankar for itself. Now the *time* has come for us children to awaken our *Vaishnavi* vibrations. Now the transformation is bound to take place. We should make this firm in the intellect. For 63 births we continued to come under the influence of Kumbhakaran¹³ like souls. Whom does Baba call Kumbhakaran? Is Kumbhakaran a resident of Bharat or a resident of the foreign country? The residents of Bharat are called Kumbhakaran. Where have most of the gurus been found? In Bharat. Those who preach a lot [and] *mould* others in their own way, they themselves are gurus. It isn't that there have been those gurus only in the 63 births. It isn't that those gurus are just sitting among the Brahmakumaris, the BKs either. Those gurus are also sitting among the seed form [souls] of our *Advance Party* as well. They are used to moulding, twisting and saying the points said by Baba according to their self-interest. They spoil their own stage as well as the stage of others. They ruin themselves as well as others.

For example, Baba asks, how do the gurus eat food? When they eat food, they eat up the whole plate, wash it and drink it. What? It isn't about limited food. Baba doesn't speak about offering food in the limited. *Purity* is the unlimited food of the sanyasis. Whichever soul comes in their hands (control), they clean it up completely. They clean it through the words as well, they take their entire *potamail*.

Baba says, listen from the One and narrate to the One. But what do we children do? We listen from many and narrate to many. Baba says, listening to the One is unadulterated knowledge and listening to many is adulterated knowledge. Similarly, we are gradually influenced by those gurus through vision, through vibrations as well as through the contact of the *karmendriyaan*. The *result* is that our plate of *purity* is completely cleaned up. That is why Baba has named them Hiranyakashyap¹⁴. What has He named them? '*Hiranya*' means gold, '*kaashya*' means shine, '*pa*' means the one who drinks; they are the ones who drink the *kaashya*, the shine in the form of the power of yoga (*yogbal*), in the form of attachment, in the form of the dedication of the souls who are true like gold. They drink it completely. This is why they have been named Hiranyakashyap.

¹³ Brother of Ravan in the epic Ramayana who slept for six months, woke up for a day to sleep for another six months.

¹⁴ A demon king in the Hindu mythology who considered himself to be God

So, at this time, it is very necessary to save ourselves from such souls who twist the words of Baba in their own way and use it for their self-interest. We shouldn't be influenced by anyone. If we are influenced by any human guru it means we become his subject. In fact, Baba has come to make us [into] kings or has He come to make us [into] subjects who are influenced by anyone? What do we have to become? We have to become kings. Not even queens. Queens are still influenced by kings. We don't have to go to the *Vijaymaalaa* either. The Father's rosary is the *Rudramaalaa*. [It is] the rosary of the kings, [the ones] who have been kings for many births. Kings are never influenced by anyone. [But] yes, there have been impure kings who were influenced to the extent they became impure. Earlier, in the beginning of the Copper Age, there used to be one minister [in a kingdom]. Brahmins were made ministers. Kings believed: [as] they (the Brahmins) remain pure [and] because of their vibrations of purity, whatever advice we get [from them] will be good advice. So, [the kings] accepted their words and ran the administration. Later on, as the kings became more and more impure, the number of ministers also increased, and what is the situation today because of the continuous increase? How does the *government* function today? When a crowd of ministers gather and when lots of advice of numerous ministers is collected, the administration functions. So, the kingdom of Ravan is created because of many opinions.

Now, the Father who gives the most elevated opinion, who gives the most elevated advice to us has come. He is *available*. It isn't that we haven't found Him. Now the means of *communication* have also increased. If we want, we can take the *shrimat*¹⁵ of the Father at every step, but this doesn't happen. We exchange words with each other and take decisions. At present, if the old members of the *Advance Party* are asked, there will be many questions like this in them. Though they forget those questions after going in front of Baba, but when they go back home, when they reach the worldly atmosphere, when they reach the atmosphere of Brahmins, a lot of questions keep arising [in them], they keep accumulating [in the mind and] they are troubled within. *Pareshaan* [means] *pare ki shaan mein* (in the state of others). They keep reaching the state of others. They are influenced by the speech, vision, vibrations and the actions through the *karmendriyaan* of others, continuously. [To be] influenced means [to become] subjects. What is the benefit of the arrival of the Father? If the Father has come and we aren't able to assimilate the elevated thing, the *shrimat*, the elevated opinion of the Father in our life, then what is the benefit of the Elevated Confluence Age (*Purushottam Sangamyug*)?

How many are there who experience that this is a life of delight? The life which is more elevated than the life in the Golden Age is going on at present for us. There will be the Golden Age later on. It will certainly be a life complete with 16 celestial degrees but the life in the Confluence Age is higher than the 16 celestial degrees. It is an age of delight. It is an age to enjoy. It is an age of extreme happiness. We won't be able to experience peace more than that [at present] in any other age along with the body. If we wish we can experience it now. It is the *time* to receive the inheritance of liberation from sorrow now. It is the *time* to experience the blissful stage while being alive now. If we don't [experience it] now, we will never [experience it]. If we ourselves stay in such an elevated atmosphere and elevated vibrations, we will be able to donate [elevated vibrations] to other souls as well.

Arey, in the gathering of the rosary of 108 [beads], everyone is at a different level. If one bead is the chief of all, if it is almighty, then there is another bead as well which is the weakest, however, that bead also has this specialty that it is the closest to the flower [of the

¹⁵ 'Shri' means elevated, 'mat' means opinion; the best opinion

rosary]. Two beads are at the top in the rosary. If we start counting the beads from one end, there will be a *last* bead. Despite being the *last* bead it is a very elevated bead in the eyes of God, in the eyes of the *Supreme Soul*. It will certainly have some specialty for which the Father has kept it close to Him. What is the basis of closeness? What is the speciality of reaching close to the Father? Truthfulness and cleanliness.

The extent to which a soul is truthful, it will reach close to Father. So, in between the two beads on the top in the *Rudramaalaa* one is the mother and the other is the father. Both these beads are very close to the flower, meaning the *Supreme Soul*. They are the two [beads] from whom the Brahmin children receive the special inheritance, but [the children will experience the attainment] only when they have been threaded in the thread of affection. The mother has affection for the child. If the child is ill, if he is seriously ill, if his life is in danger, does the mother feel sleepy the whole night? She doesn't, does she? How does she stay awake the whole night? She remains awake, doesn't she? She stays awake for one night, for two nights or [day and night] continuously as well. So this very love [for] the souls of the mother and the father in the family - Leave the topic of the Father. He is capable of everything. - But the love for the mother should be experienced in the life in practice, shouldn't it?

Why aren't we able to do *amritvelaa*? Because the *foundation* of real love in the *alokik* family hasn't been laid at all. The soul doesn't churn. The intellect remains so *busy* in *lokik* body consciousness, in the body and the relations of the body that we do remember the responsibilities related to the bodily relations, but we forget what are the responsibilities of the *alokik* and the *paarlokik*¹⁶ relations.

The first main thing is that every *student* in all the *Gita paathshaalaas* (Gita school) should reach it punctually, on *time* and attend the classes *daily*. Not attending the *class*, reaching the *class* late or not being *punctual* in the *class*, it isn't a small thing, [in fact] it is *disregard* to the *Teacher*. Those who have a *Gita paathshaalaa* in their neighbourhood should definitely give one hour for the Divine (*Ishwariya*) service in their *Gita paathshaalaa* thinking: this itself is the Divine service. The vibrations that we spread after gathering [together], when we sit in Baba's remembrance, those vibrations themselves will perform a great task. It will do the task of *atomic energy*.

That is *atomic energy* and this is the spiritual (*aatmik*) *energy*. But if we don't sit after gathering together at all, if we don't exchange the knowledge at all, if we don't exchange the experiences of the service [done] at all, if we don't consider the family as the family at all, how will it work? *Gita paathshaalaas* keep opening, their number keeps increasing and the students going to the *class* vanish gradually. Everyone thinks: *arey*, what will we do going to the *Gita paathshaalaa*? We will remember [the Father] while walking, moving around, standing up, sitting down and staying at our home itself; but no! There is an effect of the gathering. The Muslims believe that by reading the *namaaz*¹⁷ after going to a mosque, we receive ten times more attainments than by reading the *namaaz* while staying at home. Those who go to the Jama Masjid¹⁸ and read the *namaaz*, they receive attainments ten times more than [by reading it] at a mosque and those who go to Ajmer Sharif¹⁹ and read [it] there, it is

¹⁶ From the world beyond

¹⁷ Prayers prescribed by the Islamic law

¹⁸ A congregational mosque in which Muslims gather to hear the Friday prayers

¹⁹ A sacred place of the Muslims in Rajasthan, in India

even ten times more than that. And if they go to the Kaba²⁰ and read the *namaaz*, it is hundred times more than that what is attained by [reading the *namaaz*] at Ajmer Sharif. So it keeps multiplying.

So, the *class* of the monthly gathering is certainly held, it will certainly be organized once a month but if we add ten times, ten times, ten times [i.e.] increase [the days of gathering by] thirty days in the *Gita paathshaalaas* opened in our neighbourhood, then how much will it be? You will say that the method of the Muslims has been taught. This isn't a method of the Muslims. Whether you go to a temple, a mosque, a church, a Sikh temple (*gurudwara*) or anywhere else, you can see this practice everywhere. The only reason is that when we gather and sit at one place, when we exchange [the topics of knowledge and service] with each other and remember God, a great transformation is brought about in the *vibrations*. There is a transformation within ourselves as well. So, when we transform ourselves, when we transform our family, it is then that there will be world transformation. If we forget the main topic itself [and] just stop attending the classes, then how will it work? This is also a sign of *impurity*. We are studying the knowledge of Baba, we don't study the knowledge from each other.

Those who have been made to sit in the *Gita paathshaalaas* as the instruments are just instruments. It isn't necessary that those who have been made to sit as instruments, they themselves will attain a high position. If all the students going [there] for *class* aren't satisfied and if there are some among the *students* going to *class* who satisfy everyone, if they themselves are satisfied, if all the souls are satisfied with them as well as the mother and the father are satisfied with them, they (the students who satisfy everyone) will attain a high position. A *teacher* will just remain in the position of a *teacher*. Baba does say, some Brahmakumari will become a subject (*prajaa kumaari*) [and] some [Brahmakumari] will become a king (*rajaa kumaari*). It isn't necessary [that the instruments will attain a high position]. The instruments have been made to sit just as the instruments and now, there is a lot of difference in the *advance* [knowledge] when compared to the *basic knowledge*. There (in the basic knowledge), they don't let anyone open a *Gita paathshaalaa* [thinking:] their income will be reduced. Here, all the couples are permitted [by saying:] *acchaa*, open a *Gita paathshaalaa* at your home, in your street and sit [there].

The couple which is more intelligent, hardworking, gives *regard* to others and makes them follow [the knowledge], their *Gita paathshaalaa* will run well. If they (the couple) don't run [the *Gita paathshaalaa*] properly, no one will go to them. It is the *power of purity* that attracts. Now, it isn't the *time* to be careless. The present *time* is very *valuable*. At this time, the Father is also observing the children as a father. [He sees] how many children are obedient. He is observing [them] as a *teacher* as well. [He sees] how many children attend the classes honestly [and] remain *punctual* and *regular* in the studies. [He sees] to what extent they give [their] heart to each other, and to what extent they give [their] heart to the Father, to what extent they win the heart of the Father and to what extent they give their heart to the Father. You should check within yourselves how much you are faithful towards the Father. [You should check:] do you keep the topic that shouldn't be told to anyone else except the Father limited to the Father alone or do you keep telling it to each other, '*arey*, I am just telling [this] to you; don't tell it to anyone else', to obtain love from each other? So this is disloyalty. *Acchaa*. Om Shanti.

²⁰ The 'cubical' shrine at Mecca