

Gyan Pearls for the Day

1st October, 2020

So, it is you (female) who know the Unlimited Father then. No one else knows him at all. To whom was it said? No one else knows; you (female) know the Unlimited Father, who is the Father of even the fathers. To whom was it said? *Arey*, it must have been said to some soul or not? Which is the *special* soul to whom it was said: 'You (female) know'? (Student replies.) Yes. So, the one (female) who knows the Father Shiva, who knows the Highest of the high Father, will the Father leave her? Will He ever leave her? He will never leave her. This is why, look, they keep singing in the path of *bhakti* too; what? What name do they add with Shiva? Shiva Kashi, Shiva Kashi, Shiva Kashi. This is what they add, don't they? Or do they say, Shiva Kailashi? Do they say just this? No. It is as if Shivbaba resides in Kashi forever. So, you are a Brahmin, aren't you? You alone know [you are] the progeny of Brahma. No one else knows it. So, a Brahmin will be dear to the Father, won't he? The progeny of Brahma. They will be dear to the Father as well, won't they? Whenever you see the Father's... He would be present only then will He be called the Father. Should I leave so many children? *Arey*, I have to do a lot of *service* now. Why? And why did He speak of leaving the children? *Arey*, they should be left when they are made strong after educating them. The father leaves [the children] only when they become capable of earning on their own. Yes. So, the Father says: *Arey*, no, they are very immature now. The Father has to do their *service* a lot. So, it depends on the body. So, the Father thinks: My body should remain alive. If it remains alive, I will keep doing their *service*. That is about the limited, what is it in the unlimited? It is also in the unlimited. What is it? In the unlimited, the permanent chariot in which the Father comes, what does He think? Until, these children, the main religious fathers on this stage like world, are they those who manage the world or not? (Student replies.) Yes. So, not all are worthy in the same way. Is the eldest son of the father worthy first or do all of them become worthy? The eldest son is worthy. He is born with the long term *purity*. So, the Father says, the rest of the children have not become worthy now, so until they become worthy, should I stay in the permanent chariot or not? And it will be possible only when the body remains, isn't it? And if this body itself doesn't remain, if he forgets the body itself, will I be able to do the service? Then I won't be able to do the service. So, I will keep doing the service of everyone. (... to be continued.)

VCD 3286, Morning Class: 02.03.68, Dated: 23.06.2020, Time: 10:18 - 25:19

Gyan Pearls for the Day

2nd October, 2020

Now, I certainly have to serve the children on *shrimat*. I have to do *service* as per the *drama plan*. Who said this? Who said 'I'? I have to do it according to the *drama plan*. I have to do it. Who is the *karta* (doer)? Will the Incorporeal One be called *karta* or *akarta*? The Incorporeal One is certainly *akarta*. Then, who is *karta*? The permanent chariot which He enters is *karta*. So, what will he too think? Should I leave this body through the mind and intellect forever? Until when shouldn't I leave it? Until the younger brothers say... what? What do they think of me? They think that he is equal to the Father. So, if the one who is equal to the Father also leaves and goes [back], will the children stand on their own feet? No. So He said, I too have to do *service*. *Drama* will make Me do *service*. What? (Student replies.) Yes. *Drama* will make [Me] do? Yes. It is because *drama* is indeed *kalyaankaari* (beneficial), isn't it? It was *kalyaankaari*, it is *kalyaankaari* [and] it **will** be *kalyaankaari*. Yes. Just as what is said for Shiva? Shiva itself means *Kalyaankaari* (beneficial). Shiva was *Kalyaankaari*, He is *Kalyaankaari* and He will always be *Kalyaankaari*. So, *drama* **will** make Me do *service*. He has many children. Who? For whom was it said? *Arey*? (Student comments.) Prajapita alone has many children? Prajapita is corporeal. The subjects are corporeal, so Prajapita (father of the subjects) is also corporeal. And doesn't the Incorporeal One have many children? Yes. He too has many children? So, it was said: '*Inko*'. Does '*inko*' mean one [person] or these are two: Shiva, the Incorporeal and Baba, the corporeal. Baba means *grandfather*. So, both have many children. Whereas He is incorporeal. 'He' means? The Father Shiva, who doesn't stay in this world forever, is incorporeal. You are certainly corporeal. If Baba has attachment, it isn't right. Yes. Who? Baba. Baba? It wasn't said *Baap* (the father)? *Arey*, *Baap* (the Father) is always *nirmohi* (the one who lacks attachment). Does He ever get stuck in the entanglement of attachment? He never becomes entangled. So, it was said: this corporeal one who is called Baba, he is called Baba, the father of the fathers. And what kind of a father? Is he corporeal or incorporeal? Is the one who is called *grandfather*, corporeal or incorporeal? He is corporeal. So, it was said for him: if you have attachment for him, it isn't good. (Student comments.) Yes. You should have attachment but pure attachment. What is pure attachment? I am a soul and these children are also souls. So, He does have pure attachment, doesn't He? Again '*unko*'. Who? Whether it is the father of the corporeal human world or the Father of the incorporeal souls. If you see both the souls in [their] *everlasting* [form], do they have pure attachment finally or do they have impure attachment? They have pure attachment. When? When I come from above. What? Until I come from above, the permanent chariot which I have to enter, will he be said to have impure attachment or pure attachment? He will certainly be said to have impure attachment, won't he? Yes. (... to be continued.)

VCD 3286, Morning Class: 02.03.68, Dated: 23.06.2020, Time: 10:18 - 25:19

Gyan Pearls for the Day

3rd October, 2020

So, when I come from above, what is said after coming here? He will take back everyone after making them *gulgul* (flower). Will 'He' take [along] (*le jaayega*) or will 'they' take [along] (*le jaayenge*)? (Student replies.) Yes. It is Shiva alone, who takes [back] all the souls after making them *gulgul*. So look, if you want to do service, you can't do service without attachment at all. Who has more attachment? Is it the mothers and maidens or the males? (Student replies.) Yes. So, the permanent chariot which I enter, I do name him just to achieve My purpose; what? Brahma. It means, is it the form of a maiden and a mother or the form of a male? (Student replies.) Yes. It is the form of a maiden and a mother, isn't it? So, he certainly has attachment. And does she leave her *service* of sustaining the children? She doesn't leave it. The mothers have attachment so, they serve the children. She doesn't care for herself either. Look, a tradition is laid in Bharat. The mothers conceive for nine months, there is weight in the womb. Then the child is born; she sustains it cleaning its urine and excrements. When the child grows, she also teaches him the *basic* studies. Does she teach him sitting at home or not? Later, when he grows up does the attachment end or does it continue? It continues. When the child grows up, get spoilt, becomes wretched, turns into a thief, a dacoit, a depraved person, still, will she want to keep him close [to her] or will she throw him far? She will want to keep him close [to her], won't she? (Student replies.) Yes. So look, the mothers certainly have attachment. And the permanent chariot which I enter, He is certainly named Brahma. So, is the task accomplished just by giving the name? Or does he have to be made capable [of it]? (Student replies.) Yes. So, the permanent chariot, who has a male body, does he have to make a long term *purushaarth* to become the eldest mother among the mothers or not? He certainly has to make *purushaarth*. This is true that the others don't have such an intense speed. And the eldest child is born with the long term *purity*, so he will certainly make intense *purushaarth*, won't he? He will run fast, won't he? Yes. So, one is pure attachment and the other is impure attachment. What is [called] pure attachment? Brother, it should sit in the intellect that my [part] is certainly Brahma's *part* but I am also a soul and these children are also souls. The other is impure attachment. Impure attachment means to have attachment for the perishable body. That is called impure attachment. *Accha*, Om Shanti.

VCD 3286, Morning Class: 02.03.68, Dated: 23.06.2020, Time: 10:18-25:19

Gyan Pearls for the Day

4th October, 2020

So look, the Father also says: I explain extremely secret topics to you day by day. The children say: Why doesn't Baba explain the secret topics well before? *Arey*, no. Whatever is fixed at whichever time in the *drama*, [Baba] narrates it in the same way. I narrated in the same way a cycle ago as well and I explained to the children in the same way. And the children also sometimes go down and sometimes up, they go high in one *subject* and down in another just like they do in a *school*. And look, even those who go on a pilgrimage... So, during pilgrimage, sometimes they climb a mountain, sometimes they go down. Sometimes [they go] up. Now look, the same thing also happens to your stage. Sometimes your stage is very good and high. And sometimes [your stage is] completely low. There is also business; [people] have a [bad] planetary influence in it as well. So, you shouldn't have a total heart failure because of the [bad] planetary influence. No. If you get up again and make *purusharth*, you can rise, can't you? People become bankrupt, still, they do business and become wealthy again. It is certainly not that if someone became bankrupt, he can't become wealthy. So even near Baba, if they become bankrupt... And some indulge in vices. Still, you make *purusharth*, don't you? And Baba certainly doesn't stop [them saying:] you have fallen and are of no use. No. Still, He will say: make *purusharth*. *Accha*, you will still attain some high status, won't you? It is alright that you have fallen; you have to start to rise again. What are those [creatures], which live on mountains? Someone said they weave a web. No. That *mihvisara* (a small insect with a back red and soft like velvet), the insect you find in monsoon... It is called a '*snail*'. What do they call it in English? They are like velvet, very small. They live on mountains. And they look very pretty, don't they? So, even their example is given that it climbs up and falls down. It will climb again. So, Baba tells the children as well: yes, these storms will certainly attack the children. They will fall. Baba says, still, you children can rise. It isn't that you can't rise. I will show you many like this. You understood, didn't you? They fall, still, the poor one comes and tries again. So, Baba certainly won't stop them. No. Many of those who have fallen come here as well. When we explain to them, they come again. He says: Ok, that's all. I will write and give that I will never do that from today. And then, they show courage, zeal and continue to make *purusharth*. You understood, didn't you? (... to be continued.)

VCD 3106, Morning Class: 26.12.67, Dated: 26.12.19, Time: 8:59-16:54

Gyan Pearls for the Day

5th October, 2020

The Father certainly knows this very well that such [children] will also come; [the children] who have stayed here and then gone away. Even if they come again and make *purusharth*, will Baba stop them? No. He will say: You may study and make *purusharth*. They will certainly stay pure, won't they? They will still become helpers to some extent according to *drama plan*. So, Baba won't stop anyone. Yes, you may come. You may come and make *purusharth*. Then He will say: *Accha* child, you have certainly dived a lot. Now, whatever happened with you is the past. *Accha*, come on, now make *purusharth* again. He is the Father, isn't He? So, the Father certainly has hope for His children. He will say that to you children, won't He? He is the Unlimited Father so they are the unlimited children. Wherever they go ... If [the children] show [courage], He will certainly say, won't He? – *Accha* child, make *purusharth* again. (Concluded.)

VCD 3106, Morning Class: 26.12.67, Dated: 26.12.19, Time: 8:59-16:54

You children just keep receiving this wealth. So, you keep becoming solvent day by day and you keep receiving lot of expenses too. Don't think like this: we don't make any payments. No. *Arey*, it doesn't matter how much you spend for the sake of the Divine (*ishwariya*) service. Baba says, doesn't he? So, Baba says, no matter how much you spend, [this] *hundi* (bank) will continue to fill. This *hundi* of Sawal shah (another name of Lord Krishna) is famous in the scriptures too, isn't it? So, you never [spend] a lot, too much [money] either. And you definitely live a simple life and think high (*kam kharcha baalaa nashiin*), don't you? So just like the previous *kalpa* you will certainly spend a little. You certainly can't spend extra or less than that. [Less] than what? You will do only what you did in the previous *kalpa*. And even if you wish to [spend] more or less [than you did the previous *kalpa*], drama certainly won't let you do it. So look, now you children think that Baba has so much faith on drama! On this drama. There are also such children who have very little faith [on drama.] That's it! Be it any pass, now they will certainly pass. Yes, so far, the children haven't attained that stage, such that they pass completely. (Concluded.)

VCD 3251, Morning Class: 26.01.68, Dated: 19.05.2020, Time: 14:05- 16:37

Gyan Pearls for the Day

6th October, 2020

10th page of the morning class of the 26th January 1968, Friday. So, [the children] should pass completely but no, something or the other comes out of their mouth and when [such words] come out of their mouth, they repent later. “Arey! That is the past, then why did we take out the topic of the past?” It is as if it keeps pinching them from within. Then, they *feel* [bad] and they hold their ears: Brother, in future, we won’t commit such a mistake. I talk about Baba. Now, the topic of that Baba is certainly unique. So, don’t remember the past, that’s it! Past is past, [it is] *drama*. And you shouldn’t even say, ‘how did this happen from so and so?’ “Arey! So and so happened. He should have done this, [he should] have done that. He didn’t do this, he should have done that.” No. Whoever did whatever, it was fixed in the *drama*. Then, make such *purusharth* that you don’t commit a mistake like this in future. So, you should not think about the past issues. Yes, you have to pay attention that you don’t make any such mistake and so on in future. So, to make sure that [the children] don’t make mistakes [Baba] writes to them: ‘brother, write a chart.’ There is great benefit of yours in writing this chart. But it is very difficult. They get tired. They write it for some days, then they leave it. There is some rare one whose chart keeps continuing. So Baba said, didn’t he? Earlier too, there was some rare person who used to write down his entire life. These people don’t write their whole life like the one I saw; he used to write it down. There isn’t anyone else who does. You understood, didn’t you? Because he used to write his life-story with his own hands. Now, from where will Nehru have so much time to sit and write such a lengthy life-story? So certainly, someone else would sit and write his life-story. Or would he write it on his own? It is so, isn’t it? He would have told someone. Brother, there are many lives like this. Someone might have had such a life. They remember some [memories] of their past and tell them. Then, they would write only about the good memories of their life. They would definitely not write about the bad [aspects] of their life. But that person used to write about the bad aspects of his life as well. All that he did the whole day, he used to write down everything accurately. And why did he used to write it? [He used to write it thinking:] brother, my children will read it. So definitely, he would be watchful while indulging in vices too. It is because [he would think] ‘Brother, I have to write it down, then my children are going to read it. So, surely his write-up would be like that, wont it? Yes. (... to be continued.)

VCD 3251, Morning Class: 26.01.68, Dated: 19.05.2020, Time: 16:41- 28:03

Gyan Pearls for the Day

7th October, 2020

So, he would be writing sensibly [thinking] 'brother, the wrong actions I performed till date is done; [I] have to write about them. Now, I should not perform any wrong actions' because even if he performs wrong actions, he will have to write them. So children, he will be cautious, won't he? So, there will be a very rare one like this. And here too look, Baba says... He keeps saying it to everyone. Some of them write their chart and many are such careless ones that they just don't write it. You understood, didn't you? So, those who don't write it, they will certainly suffer a loss because the *shrimat* that we receive is just for [our] benefit. Now this is a tip for your benefit, to bring benefit to yourself. Baba has also said, hasn't he? At least peep and look within yourselves. They are asked: brother, what will you become? So they say: we will become Lakshmi-Narayan. Baba will say, at least look within yourself. You have come to marry Lakshmi! So, look at your chart [to know] about yourself. And now, Baba will certainly say, won't he? Brother, just look at your chart. Writing lies won't do. Why? Because if you write lies, you will suffer punishments all the more. You will suffer punishments all the more. So Baba says, doesn't he? Those who commit sins, [those who] steal, those who cheat, if such ones don't confess it to the Father for no reason, it will keep multiplying. Then they receive punishment for it. They do receive punishments for that, don't they? Then, they will keep accumulating hundred times punishments. And the longer the period of time you don't tell about your chart, your *potamail* [to the Father], it will keep multiplying to that extent and you will keep accumulating burden. Then what will happen eventually? Then, they will just fall. So, the Father sits and explains to the children very nicely each and every day. He makes them make *purusharth*, He gives directions. Baba says this, doesn't he? My child should be obedient, compliant and honest. *Accha*! Baba gives a direction and those who refuse to follow it, Baba will surely call them non-compliant (*nafarmaan*), won't he? And there is no difficulty in this. In what? In writing a chart. Keep a *diary* or sit during the day and [note] something or the other... *Accha*, if not in the day, [write it] at night. You should sit and write it in the evening itself. Baba writes other things as well, doesn't he? - did you give sorrow to anyone? Did you waste time? Here or there, be it anywhere. (Concluded.)

WD 3251, Morning Class: 26.01.68, Dated: 19.05.2020, Time: 16:41- 28:03

Gyan Pearls for the Day

8th October, 2020

Just like you eat [by earning for] eight hours under the government. You understood, didn't you? Brother, they eat from Shivbaba's storehouse. Still, you eat from the [storehouse of] the Divine government, don't you? He says for them: brother, those who eat from the Divine government, they should definitely do service for eight hours. These people are *common*. These people also take wages. So they do eight hours service, don't they? Similarly, you get food and drink here too. You should think, from where does it come to Shivbaba? It comes from all these brothers, mothers and even sisters of yours. So [these] brothers, sisters feed everyone. Then those who eat it should also serve these brothers and sisters, shouldn't they? If you don't do service, what do you eat? Those who just sit idle like this, what should they be called? These sisters give [service] here; the mothers [also] give. You do eat, don't you? So, the Father says look, those to whom she gives, they should serve her as well, shouldn't they? You should make them happy. Look, they come here too, don't they? And when they come here, they surely give something or the other, don't they? They put it in the *bhandaaraa* (storehouse). So what they put in the *bhandaaraa*, for whom do they put it there? Shivbaba is certainly *Abhogta*. For whom do they put it? Who eats [the offerings] that they put [in the *bhandaaraa*]? *Arey*, it is these children themselves who eat it, don't they? If these people don't offer [anything to the *bhandaaraa*], what will you do here? If there is no money, what will you do? Ultimately, what will you do when there is no money? Once, Baba served *dhodhaa* roti (chapattis made of millet), didn't he? *Dhodhaa* and buttermilk. Then what did [the children] do? Everyone thought that now Baba doesn't get any money, so let us run away from here. So, if those who give, don't give it, what will [the children] do? Gradually, they will run away, won't they? Just like they ran away in between. They saw, we have come [here] but we don't know if we will be able to continue or not. This will happen, that will happen. Then look, so many ran away! *Accha*, come on daughter, bring *tolii* (sweets). Serviceable, spiritual, number wise faithful... What do I say? Someone said: Compliant, obedient... Yes, yes, obedient, very sweet, compliant [children]. Now look, someone accepts the orders while some accept it with a lot of difficulty. Remembrance, love and good morning to the number wise faithful, compliant, serviceable children according to their *purushaarth*. Baba always says, those children who are serviceable should sit in the front line. Why? So that the ones sitting behind look at them [and think:] why they were made to sit in the front. *Acchaa, namaste* from the Spiritual Father. Om Shanti.

VCD 3251, Morning Class: 26.01.68, Dated: 19.05.2020, Time: 28:05- 33:53

Gyan Pearls for the Day

9th October, 2020

Take out such topic: 'Come and understand how the Ancient Deity Religion of the Golden Age is being established'. Give this topic too at some time: 'How peace is being established in the world'. Human beings kept organizing numerous *conferences* for world peace. No *result* came out of it. Now look, peace is being established in the world now. So, write this: No one apart from God, the Supreme Father can establish peace in the world. It is the World Father (*Vishwapita*) himself [who can do that] and no one can give the direction of that World Father either. No one can give His opinion. It is because those who give an opinion, it is these dogs and cats who take the *medal* for world peace. They don't give any *prize*. No. And look, the Father gives you children, who help the Father in establishing peace in the world, such a big *prize*. He gives you the emperorship of the world. How is peace established in the world? And when you establish peace in the world, what kind of *prize* do you receive? *First class prize, second class prize*. The rosary like gatherings of those who take the *prize* are formed, aren't they? People of every religion remember those rosary like gatherings. They rotate the rosary, don't they? So, there is that *prize* and certainly, there will be someone in practice who gives the *prize*, won't there? It isn't that there will be no one in practice. So, who gives this *prize* and how does he give it? It isn't that the *vidharmi*, foreign religious fathers come and give the *peace prize* for [establishing peace] in the world. *Arey*, they can't establish kingship in the world at all. They can't make anyone the emperor of the world at all. So, sit and take out this *topic* as well. You should sit and churn the ocean of thoughts someday [and take out] *topics*. Then, make [people] *note* down those *topics* everywhere. [Put them up] on big boards on *tiraahaa* (an intersection of three roads), *cauraha* (an intersection of four roads) [and] at the *airport*. Use a tactic and make such arrangements that [people] read the same *topic* everywhere. Wherever there are our *paathshaalaas* (schools), or this *gyan yagya* or whatever are the rules of the *gyan yagya*, whatever it is, everyone will have a *connection* with them. [They will know:] 'Brother, we have to follow these directions.' So, you should prepare such a *list* and give them an indication beforehand. Whenever you give a speech, that speech should also be released in the *media*, in the newspapers, on the television. And it should especially be released in Delhi. It is because this Jagadish, the Lord of the world (*jagat ka iish*), he is called Vishwanath, Jagannath, isn't he? So, he writes about the speech. Although, [people] come to know late, still, they will finally come to know that such a speech was given everywhere. (Concluded.)

VCD 3359, Morning Class: 14.04.68, Dated: 05.09.2020, Time: 02:58 - 08:01

Gyan Pearls for the Day

10th October, 2020

Now, the Father comes and explains. To whom? He explains to **you** children. Who are addressed as 'you'? Those who sit *sanmukh* and understand from the Father are addressed as 'you' or those who consider this through the mind and the intellect: 'brother, the Father has come to this world'; they accept this... Just like, not everyone has seen Gandhiji but, they do understand through the mind and the intellect, don't they: yes, there was some Gandhi. So, those souls who recognize and come to know that the Creator of heaven has come to this world, can they remember Him or not? Those who haven't seen Gandhiji – because he already left his body – so, can't they remember him? There are his pictures. His pictures are made on crossroads, aren't they? Aren't they made? Yes. So, can they see those pictures or the picture made on papers and remember him or not? They can. So, those who remember the *accurate* form: Aadam, the father of the corporeal human world, Arjun and the Incorporeal Shiva, the *Supreme Soul, Heavenly God the Father*, Sadashiva who is always a light comes in the chariot like body of Arjun and shows him the path to create heaven... So, who is the creator? Is Arjun the creator or is Shiva the creator? Who is it? (Student replies.) Yes, Arjun will be said to be the creator. Shiva is the incorporeal *soul*, isn't He? How will He become the creator unless He enters a corporeal body and plays a *part*? So, the Father comes and explains now: You children were in heaven. What? He even brings forth the children before Him and explains to them. What? It isn't that He explains only to those who sit *sanmukh* with the body in practice. The Father says: All those who recognize and remember Me, those who recognize the Incorporeal One in the corporeal one and remember Him, I appear in front of them. So, the Father says, the children who are present before Me or those whom I bring before Me, they existed in heaven. (Concluded.)

VCD 3360, Morning Class: 14.04.1968, Dated: 06.09.2020, Time: 14.05-17.03

Gyan Pearls for the Day

11th October, 2020

Student: Baba, this entire atmosphere will also change, won't it?

Baba: It will certainly *change*. When you attain the power of *yogbal*, when your soul is focussed, if [the soul] attains concentration on one point for eight hours, whatever you think that very thing will happen. (Student: So, it was said that there won't be the need to have medicines.) Stop having medicines from now itself [and] die. ☺ (Student: No, it was said so that is why [I am saying]. When yoga is accomplished...) You haven't attained the *power* of yoga, the medicine that God prepares isn't prepared and ready [yet] and if you stop eating the medicines that are in use now, [the ones] through which you are cured, [through which] you are becoming healthy as well, will you suffer loss or benefit? There will be loss. (Another student: Baba, it has also been said that we should do the service of the Divine (*Ishwariya*) government for eight hours.) The service of God, whosever service you do, suppose the President gave some work to someone [saying], you have to do this work, [suppose] the Prime Minister gave some work to someone [saying], you have to do this work and prove yourself [and] if he engages in doing that work, will he remember the Prime Minister [or] the President or not? Will he? He will. Similarly, Baba says, I remember the *serviceable* children, [the children] who remain engaged in the Divine service a lot. The entire world remembers **Me** and who do I remember? The *serviceable* children who perform Divine service, I remember them. So whose yoga will be more intense? (Student: The serviceable children.) The *serviceable* children whom God Himself sits and remembers have the canopy of God [in the form of] remembrance on them. So they will go very fast in remembrance. (Another student: Someone has asked, will yoga for eight hours include [yoga] completely while sitting or will it include [the remembrance] while walking and moving about, [remembrance] before the *class* or doing *amritvelaa*, all that together?) One are householders (*grihasti*) who are called the degraded personalities (*giri hasti*). The world thinks that they are degraded personalities but God has given the knowledge to whom in the Gita? Has He given it to the Sanyasis, has He given the knowledge to the Sanyasis like Dronacharya [or] Bhishma Pitamaah or has He given the knowledge to the degraded personalities like Arjuna? (Another student: To householders like Arjuna.) To the householders. The ones who are considered degraded personalities by the world, God comes to make those very ones into high personalities. (... to be continued.)

Disc. No. 149 (Extracts)

Gyan Pearls for the Day

12th October, 2020

The so called Brahmakumaris who sit and have yoga, who sit and eat, can't attain that yoga. They wear shining white *saree*, give lecture comfortably and sit on the *sofa set*; so they form religious establishments and sit just like the Sanyasis who form religious establishments. They behave against [the words mentioned in] the murli. In fact, it has been said in the murli, you children continue to take houses on rent. This world is certainly going to be destroyed. Don't make your own house. [Baba] has forbidden. [He has said,] don't buy any *property* on your name. There, more and more *property* is being made [and] they teach the world that the destruction is standing ahead. Then will the people of the world believe [that the destruction is standing ahead]? (Students: No.) (Another student: Mainly, after seeing this very thing everyone thinks, yes, your advance [knowledge] is right.) Yes, so you did a good thing that you are managing on rent. You did at least something good. ☺ (Third student: Baba, sometimes I nod at *amritvelaa*...) When you wake up at *amritvelaa*, you nod? (Third student: Yes, so should I continue to sit or...) The sages, holy men and *tapasvis* (those who perform intense meditation) who wake up at morning and make *purushaarth*, they see in the night that this is the movement of the stars [and] it is morning now. Isn't it? [They come to know,] the sun is going to rise within two to four hours. So they recognize this after seeing the movement of the stars, don't they? So, here also which stars are there? The living stars. So do you see some living stars like this in the Brahmin world, do you feel that they have emerged? Some have emerged? *Arey*, one, two [and] three [stars] have emerged or not? Don't you see anything? Baba has said, the *badge* of the Trimurti should remain in the *pocket* like intellect. It is visible? *Accha*, is the Pole star visible which doesn't move from its place at all? All the stars shake, they go around here and there in the world, they keep wandering [and] that star (the Pole Star)? It remains firm on its place. So did any star that remains firm in its *purushaarth* appear? It didn't appear? It appears. *Accha*, then you should wake up at *amritvelaa*. Why do you complain? You would be having doubt, 'can he be the Pole star? *Arey*, he can't.' (Student: Baba, it is not so.) Yes, [then] how is it? (Student: I am asking that when it comes, what should we do? I mean, should I stand up and...) Who comes? (Student: Baba, when we nod, what should we do?) Look, when Ravan attacks, when Maya-Ravan in the form of lust, anger, greed, attachment [and] ego attacks, the stage goes down. *Accha*, if someone gained victory over Ravan, he gained victory over the five vices to some extent, then, will Kumbhakaran (brother of Ravan who sleeps for six months) attack or not? (Student: He will.) Isn't Kumbhakaran his brother? (Student: Yes, he is.) So, when you killed his brother, won't he attack? (Student: He will.) He will. Then why do you fear? Baba has mentioned the way. Baba has mentioned in the murli, put mustard oil in a small eye *dropper*. What? In the morning, while sitting [and] remembering as soon as you start nodding, apply half drop [of mustard oil] here (in one eye) and other eye. Your sleep will completely vanish for half hour to 45 minutes. (Student: After that it will be morning.) Gradually, you will be practiced to stay awake. (Concluded.)

Disc. No. 149 (Extracts)

Gyan Pearls for the Day

13th October, 2020

Make it firm, we certainly have to go close to Baba. What? We certainly have to go close [to Baba]? Arey, come close and sit on [Baba's] shoulder, will it be called close? (Someone said: Through the mind and intellect.) No, coming close through the mind and intellect also means that the more we remain in deep remembrance, [our] soul will indeed play a part staying close to the Father's part for many births. Otherwise, if we don't remain in remembrance, if we come under the influence of Maya, then the people of other religions will entangle us [in their influence] and take us away. Somewhere, some party will take us and somewhere, some other party will drag us away. They will say, "We are God, we are God Vishnu." Does it happen like this or not? It happens like this. So, you have to become pure and completely *satopradhaan* and go to the Father. You have to understand this topic well: The more we become a pure soul, we will sit close to the Father in His home, the Supreme Abode as well, and we will come close [to the Father] for many births in the cycle of 84 births too. Many people forget these topics immediately. Why? (Someone said: There is body consciousness in them.) No, they have not been close to the Father in the 63 births. What? They were entangled to others from the Copper Age onwards; they went away from the Father. What sign will be visible in them here in the Confluence Age? (Someone said something.) Yes, the sign visible in them will be that even while sitting here, their intellect will wander here and there. And when they go to the outside world, they will just forget the Father immediately. Such children then don't reveal their true *chart* either. There are also many such **mahaarathis** who will never speak the truth. For half a *kalpa* the false world has been continuing; so it is as if falsehood has **taken roots** within them. What? How has it taken roots? Even the poets have written – *Jhuuthey lenaa, jhuuthey denaa, jhuuthey bhojan, jhuuth cabenaa* (taking untruth, giving untruth, eating untruth, chewing untruth). Even if they give the *potaamail* to the Father, what kind of *potaamail* will they give? They will write a false *potaamail*. In comparison, the ordinary ones write their *chart* immediately. Those who are considered to be *mahaarathis* will never write it. They have **ego** of their knowledge itself. (Concluded.)

VCD No. 1329 (Extracts)

Gyan Pearls for the Day

14th October, 2020

So, this bodily being, be it the permanent bodily being or the *temporary* bodily being, they are the mouth of Brahma, aren't they? They too are making *purusharth*. For the sake of the *purush* (soul). *Purush* means soul; they are making effort for the sake of [the soul]. What? That our soul should also become pure in this birth and in this birth itself this soul should [receive] a pure body. Yes. The *Ever Pure Surgeon* has come so He will definitely make [us] ever pure, won't He? "This is why, I love this one." Who? 'This one'. "This one also makes *purusharth*, he remembers the Father, so I love him. If he didn't remember the Father, I wouldn't love him either." You also do this. No husband of yours knows the Father. He doesn't love Him, so you have so much hatred for him. If he also loves [the Father], you feel happy. So Baba also asks, "Does this lace (*fiitha*; here, Baba refers to the husband) behave properly?" What is a lace? A lace is used to tie, isn't it? So, does he behave properly? These husbands, all the husbands in the world - [there are] various kinds [of husbands] - do they tie (restrict/control) [their wives] or not? They keep them tied, don't they? Yes. So does this lace behave properly? "Yes Baba, he does come." Someone will say: "No Baba, this lace doesn't behave properly." It means, the mother knows that this one [doesn't act according to] what Baba wishes, become pure, become a *yogi*. The mother surely knows the reality whether he stays pure or not. [When] he becomes impure, the mother certainly comes to know, doesn't she? Yes. So this lace doesn't behave properly. If he doesn't behave properly, what will he be called? Will he be called a heron (*bagula*) or a swan (*hans*)? He is a heron. He is surely not a swan. Why? It is because even this lace doesn't know [it]. I do tell him that all the bodies of this world are rotten. Are they the bodies of rotten fish or is any fish pure? No. So, this one is a heron. He eats dead fish too. He is definitely not a swan. What does 'dead' mean? 'Dead' because "I already belong to Baba with my heart and intellect, don't I? Or do I wish to stay under this one's bondage? I belong to Baba." So, Baba keeps explaining. He explains in various ways. [He says:] *Arey* brother, this one doesn't remember the Father Himself so he has become an enemy. What? If someone doesn't remember the Father and if he pretends [to follow the path of] knowledge when he comes here, he has certainly become an enemy. This one belongs to Maya, he belongs to Ravan's army and you belong to the army of Ram. And this one is your enemy even now, so he will include you in his army too. He will count you in his army. (... to be continued.)

WD 3274, Morning Class: 01.03.1968, Dated: 11.06.2020, Time: 10:59 - 18:54

Gyan Pearls for the Day

15th October, 2020

Now, both of you should have power. Who 'both'? The husband as well as the wife. Which power? The power to remember Baba is required, isn't it? Yes. Knowledge is also called strength. That is also strength. So who makes who fall? You should have this knowledge, shouldn't you? Who starts it? Someone must be starting it between both of you, mustn't he? So you have to see. For the one who starts it, it comes to the intellect: will he attain a high status or a low status? [He will] attain a low status. So then, there is a fight for it. Some (wives) suffer so many beatings in order to get him (her husband) a high status. "Somehow... *Arey* Baba, somehow, even after suffering beatings, let me reform his intellect a little. So I tell Baba: Baba give him some knowledge." [Baba says:] *Arey* what knowledge should I give? The intellect has become impure, *tamopradhan*, it has become a stone-like intellect; how will it become a *paras* like intellect? Until you remember the Father, how will it become *paras*? Will it? Now, you will have an intellect like you had in the previous *kalpa*. It means, if it became pure a *kalpa* ago and at whichever time it would have become pure, it will become that at the same time. Then he will become alright. If it becomes [pure], he will become alright otherwise he will stay attached. So if he stays attached to some bodily being, your attachment for him should break, it should be removed. So this attachment... you should try to become *nashtomoha*. If you don't try, if you just don't try it, he will trouble you all the more. Won't he? Yes. So, many of such ones come to Baba. Baba knows that such ones surely come. He understands that whatever there is in his fate according to the *drama* plan will happen. Now what can I do? It still happens, doesn't it? (Concluded.)

VCD 3274, Morning Class: 01.03.1968, Dated: 11.06.2020, Time: 10:59 -18:54

Gyan Pearls for the Day

16th October, 2020

What is called hell? What a *nar* meaning human being creates is called *narak* (hell) and we are making *purusharth* to go to *swarg* (heaven). What does *swarg* mean? If we stay in the stage of the self (*swasthiti*) and if we don't stay in the stage of the body, we will surely become *swargavaasi* (the residents of heaven). So, what kind of *swargavaasi* will you become? *Good*, *better* or the *best swargavaasi*? The *best swargavaasi*. What is meant by *better swargavaasi*? And what is meant by *good swargavaasi*? Tell me. (Student answered.) The Golden Age? Won't *Vishnulok* (the World of Vishnu) be called the Age of truth? Will it be called the Age of falsity? (Student answered.) Yes. The place that is called *Vishnulok* is *Vaikunth lok* (the world of paradise) is the world that makes you receive attainments of super sensuous joy (*atiindriya sukh*). So that is the *best* and the Golden Age is better. From which [age]? The happiness that will be in the Silver Age, it will be two celestial degrees less [from the Golden Age], won't it? So, when two celestial degrees decrease, will they descend from the most elevated *gyanendriya* (sense organ) or not? Yes, they will start embracing each other (*bahupash me bandhna* – lit. means to be bound in the snare of someone's arms). So, it is certainly a bit of a low [stage], isn't it? So they are in *swarg*. Who? The deities who live in the Silver Age are also present in *swarg* and the deities complete with sixteen celestial degrees who live in the Golden Age too, are present in *swarg*. And explain to them: you are definitely sitting in hell. What? Neither are you sitting in *good swarg*, nor in the *better swarg* and neither are you in the *best swarg*. So when you narrate such topics to them, some will become intoxicated because they have certainly heard about it, haven't they? [They have heard that there is] the super sensuous joy (*atiindriya sukh*), the happiness beyond celestial degrees (*kalaatiit sukh*); there is some very elevated joy and that is only in *swarg*. When they have heard it, they surely wish 'we should also experience that joy'. So someone should become intoxicated. (Concluded.)

VCD 3274, Morning Class: 01.03.1968, Dated: 11.06.2020, Time: 28:29 - 31:12

Gyan Pearls for the Day

17th October, 2020

So it was said. When someone shoots from a cannon on someone, they shoot from a cannon through the body itself, don't they? They shoot bullets through the body, don't they? They shoot bullets. They strike through the body. They strike with a sword, they use a small dagger. So look, they use a dagger, they shoot from a cannon, [but] **this** [kind] of violence is worse than them. To indulge in vices. What? Those who become vicious through the *bhrasht* (lowly) *indriyaan* are certainly very bad and [what about] those who become vicious through the *shresth* (elevated) *indriyaan*? Do they become vicious through the *shresth indriyaan*? Do they become that? (Student replied.) Do they become *vikaari*, [do they] perform opposite actions? Do they become [those who] perform opposite actions? *Vikaari* means [those who perform] opposite actions, those who perform opposite actions. It was said just now opposite actions mean to give sorrow and what does Baba say? You should give happiness and take happiness. So when there will be the Golden Age complete with 16 celestial degrees, will there be opposite actions there? Will the actions of giving sorrow be performed there? There, no action of giving sorrow is performed. Even through *gyanendriyaan* they will give only happiness and take only happiness. Yes, if someone becomes adulterated, will he experience sorrow or not? Then, he certainly experiences sorrow. So that is violence. This violence is a bad thing because it gives sorrow in the beginning, in the middle, in the end and birth after birth. But sorrow lasts for many days, doesn't it? What? [Sorrow] lasts for many days? And happiness lasts for few days? Is it like this? What is it? What is the reality? Does happiness last for few days or for more days? Is sorrow for few days or for many days? Or are they [both] equal? (Student replied.) Are they both equal? *Accha*, it means the one who is the Golden Age Krishna, that Krishna of the Golden Age, - And till the end of the Silver Age it is called *swarg*, isn't it? - so which Golden Age Krishna comes to your mind? (Student replied.) Krishna of the True Age. Which one? It did come to your intellect that there are two Krishna, aren't they? One is Krishna of the Elevated Confluence Age and the other is Krishna bound in celestial degrees, complete with sixteen celestial degrees. So, does happiness last for longer period or does sorrow last for longer period? Tell me. Happiness is for longer period, isn't it? It surely lasts longer. But, does someone experience sorrow for longer period or does he experience happiness for longer period? Which one feels to be longer? Sorrow feels to be longer. (... to be continued.)

VCD 3274, Morning Class: 01.03.1968, Dated: 11.06.2020, Time: 33:37 - 38:53

Gyan Pearls for the Day

18th October, 2020

This is why, it was said, 'But sorrow lasts for many days, doesn't it?' It is very difficult to understand this? What? They have made such songs '*Samay tu jaldi jaldi biit* (o time, pass soon). *Sukh mein tu palbhar nahi thahare, laakh bitayen tujhpar pahare* (you do not stop even for a moment in happiness no matter even if you are placed under the custody of a hundred thousand guards). *Aur dukh mein tu bilkul ruk jaye, kaisi teri riit* (and in sorrow, you stop completely. What are your ways?). *Samay tu jaldi jaldi biit* (o time, pass soon). Have they made a song or not? Yes. So, they do know that in [times] of sorrow the *time* becomes long. You feel the [duration] to be long, don't you? Yes. So, they certainly feel that in the world of sorrow, [the period of] sorrow, the sorrow of the world of hell (*narak*) is extremely long. But, in reality, is the [period of] happiness of the world of *swarg* long or is *narak* and *swarg* equal? (Student replied.) Are they equal? *Accha!* Won't you *add* the happiness of *vaikunth* (paradise) [in the period] of 2500 years? (Student replied.) Yes. You will *add* it with it. If you *add* it, from when will the Era 1.1.1 begin? Will the Confluence, (Era) 1.1.1 begin from the *Purushottam* Confluence Age itself or will it begin when the birth of Krishna complete with sixteen celestial degrees takes place? In fact, it was said for him that his [practical part through the] body is reduced by 50 years. (Concluded.)

VCD 3274, Morning Class: 01.03.1968, Dated: 11.06.2020, Time: 33:37 - 38:53

Because, we definitely know that '*the student life is the best life*'. It is said, isn't it? Our teacher is the Unlimited Teacher and we students too, are we the limited students or the unlimited students? We are the unlimited students. Now, you surely came to know that there are [grades] *good, better, the best*. There are [grades] like this among the *teachers* too, isn't it? And among the students too, there are [grades] *good, better* [and] the *best*. Now, who will be called the *best*? Now, '*this one*' is called the *best*, the one whom only you know. Who? When it was said, 'this one' towards whom did he hint? (Student replied.) Was it said for Brahma Baba? *Accha*, it means you know about Brahma Baba that he is the *best* in making *purusharth*. (Student replied.) Don't you know him? ☺ *Accha*. 'This one' is called the *best*, the one whom only you know; '*only*' you. Why did he add '*only*'? "Only you know [him]", does it mean there is some single [person] or are they two or four? There is [just] one. No one else certainly knows him. Who? The one who is the *best*. So, Baba does say, doesn't he? The best *purusharth* is to remember Narayan. There are many Narayan in the Golden Age, it is about remembering which Narayan? You should remember the Adi (first) Narayan. So you understood that there are *good, better* [and] the *best*. So, he is definitely the *best* among them. Now, did you understand brother, who will be called the *best*? (Concluded.)

VCD 3274, Morning Class: 01.03.1968, Dated: 11.06.2020, Time: 20:51 - 23:00

Gyan Pearls for the Day

19th October, 2020

Now, that relationship also troubles [you]. Which relationship? If you keep company of that relationship through the body... all the bodies that exist in this world, are they impure or pure? What are they? In **this** world? All the bodies that exist in this world are impure. So that relationship also troubles [you]. What does *sambandh* (relationship) mean? *Samaan bandhan* (equal bond). What kind of a *bandhan*? It is an equal bond. Are we souls always incorporeal or do we come in the corporeal *stage* as well? Or do we always stay in the incorporeal *stage*? We also come in the corporeal [stage], don't we? So it was said, do we stay in the incorporeal stage for a longer period or in the corporeal *stage*? What? We stay more in the corporeal *stage*. So it was said, "We have a corporeal body and the one on whose lap we will go, he too... be it any bodily being of this world, whether it is the permanent chariot or the one who has a corporeal chariot, what is even he? What is he? Is he impure or pure? He is impure. So he troubles [you], doesn't he? When he is impure, will he trouble you or not? He will certainly trouble you to some extent, won't he? Until the chariot hasn't become 100% complete, 100% disease free, will he trouble you or not? (To the student:) *Arey*, you are yawning! Will he trouble you or not? No answer. (Student replied.) Yes, he will trouble you. So it was said, this is why look at the soul. You shouldn't look at the body at all. The topic of the body won't come in your intellect at all. Whatever is seen through the eyes, do we remember those things or not? So should you look at the physical body of the permanent chariot or the temporary chariot or shouldn't you look at it? You shouldn't look [at it]. This is why, look at each other as souls are brothers. Whom should you look at? This one is also a soul, whether it is the soul sitting in this permanent chariot or the soul sitting in the *temporary* chariot. Is it imperishable or perishable? It is imperishable. So look at the imperishable soul through these eyes. You shouldn't look at anything of this world through these eyes and have attachment for it. So, the relationship of [souls being] brothers ... that brother goes after the sister. When? When they look at the body. *Arey* brother, if you look at the body, two kinds of body are seen; some are female and some are male. Then will there be attraction or not? Then, there is attraction. (Student comments.) If you can't remember the small form, remember the big form but as regards the big form, which big form should you remember? [Is it about remembering] the sinful body of the present time [as it is said] 'until Shiva comes in the most degraded lustful thorn, it is the *Purushottam* Confluence Age'. So which body should we remember? Now, will he be called Narayan? We did come to know about the soul who becomes Narayan. That yes, the soul of Narayan is sitting in this body but the one who will be the real Narayan, will his body also be pure or will his body remain impure and [his] soul be pure? What will it be? Then, what are you asking? The one who bears the permanent body, Shivbaba, the one whom we call Shivbaba, is that Baba a corporeal body? Do you consider or believe that corporeal body to be impure or do you believe it to be pure? Do you consider it to be pure? (... to be continued.)

VCD 3274, Morning Class: 01.03.1968, Dated: 11.06.2020, Time: 46:50 - 55:40

Gyan Pearls for the Day

20th October, 2020

Accha, then you should cling to his neck. You should become a garland and cling to his neck, shouldn't you? Shouldn't you? Then? Did you ever cling to him? Eh! You lowered your eyes. Baba says: Don't look at this body through these eyes at all. You have received the third eye, haven't you? Haven't you received it? So, you did see through the third eye when this chariot becomes a disease free body? Will it become [that] in the future or did it become [that] now? It will become [that] in the future. Now, do you have any question? The one who bears the permanent chariot now, is that permanent chariot an impure chariot or is he a pure chariot? Is he pure? (Student replied.) Yes, he is impure. So, there won't be any defect in the relationship of brothers for each other. If the relationship of brother-sister comes to the mind of the one who looks, if the one who looks thinks: 'my body is a female body and this one has a male body,' they see [the other] in the form of the body through these eyes, don't they? So, will they be attracted or not? They will be attracted. So the topic of the relationship of a brother-sister, that is also a second grade (second class) [relationship]. What? Can something go wrong even in the relationship of brothers and sisters or not? It can. They increase the grades by saying: [we have] a relationship of brothers between us. It then becomes a higher grade. So, they look at them as the pure ones. [The Father says:] No. There isn't [purity] in this one too to that extent. And even in that (in relationships) there is love between a husband and a wife the most. What? There isn't [purity] in this one too to that extent? It means, this one, the one who is the permanent chariot at present or the *temporary* chariot, is there purity in 'this one' to that extent? Is it there? Is there purity? (Student replied.) Is it there? Did he become 100% complete now? *Arey?* *Arey* did Krishna *jayanti* (birth) happen? Krishna *jayanti*, will Krishna be born alone or will the Father of Krishna and the son be born together? (Student replies.) So did it happen now? They mention both day and date of that one in the scriptures. The Father and the child, the Father Shiva and His first born child, the soul who bears the permanent chariot, when there will be *jayanti* [and] *jayjaykaar* (hails of victory) of both of them in the world, everywhere in the entire world, in the newspapers, *T.V* (television), [radio] *channels*, everyone will come to know, won't they? What? They may believe it or not but that will come in the news, won't it? What? That brother, *Allah Miyaan*, God the Father, the *Heavenly God the Father* has revealed. He has revealed, hasn't he? My Father has come. Whoever sees [Him] through these eyes, though he may see [Him] through these impure eyes, whoever [listens to Him] through these ears, now are the ears impure or pure? The ears are impure, aren't they? So, whoever sees or listens [to Him] through these ears and theses eyes, even if he listens to two [of His] words, what will he also say? My Father, my Heavenly God the Father, my *Allah Miyaan* has come. (Concluded.)

VCD 3274, Morning Class: 01.03.1968, Dated: 11.06.2020, Time: 46:50 – 55:40

Gyan Pearls for the Day

21st October, 2020

Maidens can also do *service*, can't they? They can also take *asylum*, but they should have a true heart. It shouldn't happen that after coming here, they continue to exchange glances [with others] among the jewels of the Brahmin clan (*Brahman kulbhushan*); [they shouldn't] exchange glances or become familiar with someone. Look, there are many children with Baba who are said to have a slight intoxication of *familiarity* even now. Though it isn't of vices, the slight intoxication of *familiarity* brings harm to many. [They say], 'I see her in the form of [my] mother, this is my elder sister', they continue to follow [the knowledge] with such *familiarity*. They don't realize [this], but then the stage of such ones doesn't rise. They can't become very capable [of doing] *service*. Why? It is because their intellect doesn't remain focused; the attachment of the intellect just goes towards that [familiar person] again and again. Though some are famous too [and] they are very good but the internal disease that they have, that disease is called internal worm. Which disease? The disease of attachment and inclination (*lagaav-jhukaav*). One is the external worm and the other is the internal worm. Many males also become familiar [to others] and there are many [like this] among *females* too. Though they have left [their] household, yet they remain familiar. This is Maya, isn't it? She doesn't leave [them] at all. Even if they stay here (in madhuban), even if they stay separate, [Maya] doesn't leave [them]. Look, everyone keeps writing: 'Baba, we face many storms', don't they? If they face storms, they will certainly be slightly intoxicated by the storms somewhere or other. It is about staying firm in this. You have to become completely dear to Baba and live like a lotus flower and you have to make others also equal to you. That stage is required. (Concluded.)

WD No. 1170 (Extracts)

Gyan Pearls for the Day

22nd October, 2020

What lesson should the children teach first? This very [lesson] of Alaf, of the father. This has certainly been explained to the children, first of all, you should explain this very thing to everyone that how many fathers you have. Now, you can't make them fill the *form* there, in the exhibition or this *form* can't be filled [there]. Otherwise, it is very necessary to make them fill the *form* so that you can ask this question first of all. It is because they have forgotten the very Father, the Father through whom we become pure from impure. In fact, this is the main topic, isn't it? Rest of all the other topics [should be explained] in *detail* in the end. So, they should know this in the beginning itself: he is certainly the Father of us souls, the Father of all the souls. He is our Father and on top of it we receive the *inheritance* of liberation and liberation in life from Him. There certainly is no other father who gives liberation and liberation in life, is there? One is the *lokik* father and the other is the *Parlokik* [Father]. The Father has explained that the *lokik* [father] who is in between is the one who takes the inheritance and not the one who gives it. The one who gives it is just the One Giver. So, you should sit patiently and explain nicely. If you get some free *time*... *accha*, if I go to the exhibition, I should go [there] after getting ready. If some child who seems intelligent ever comes... and you will see that he certainly has a good intellect. You can explain [to him] patiently. Then, you will be sent [there]. So, you should talk to yourself. You should keep churning the ocean of thoughts: which lesson should we teach first? So brother, [teach the lesson] of Alaf. This is the *principal* topic. Why? You have to become *satopradhaan* from *tamopradhaan* only by remembering Him or through the journey of remembrance [with Him]. Now, it isn't something difficult. They should just know that certainly, he is Baba. And this knowledge of omnipresence isn't right. It is because you receive the inheritance from the Father, don't you? And it should certainly be shown to the children that brother, we receive **this** inheritance from the Unlimited Father. How? So first, you should explain about the Father. (Concluded.)

VCD 3156, Morning Class: 07.01.68, Dated: 14.02.2020, Time: 01:47 - 07:24

Gyan Pearls for the Day

23rd October, 2020

We were discussing the night *class* dated 6th January 1968. The topic being discussed exactly in the end of the middle part of the 2nd *page* was: how these diseases keep increasing in this world. They weren't there in the new world earlier. They keep increasing later on. Many new diseases [like] *plague*, *cancer* [and] *cholera* [come up]. So, all this is already preordained in *drama*. It is certainly preordained but you should make such *purushaarth* that no living being becomes sorrowful. But you do become [sorrowful]. When the human beings become sorrowful, all the creatures become sorrowful. The human beings alone are prominent in this world. When human beings improve, everyone improves. When human beings become spoiled, everyone becomes spoiled. So, the *drama* as well as the conscience says this: there shouldn't be even a trace of sorrow for anyone in the new world. And it isn't there either. And look, [people] keep dying every now and then here. As such, this is someone else's house, isn't this daughter? And that is your own house. And you even call God [saying:] come to the foreign country. So, even this [country] of ours is foreign, isn't it? And this is the country of Ravan. It is because we are the actual residents... no one else is a resident like this. That, which is called heaven... those who firmly belong to the other religions don't become the residents of heaven at all. Third *page* of the night *class* dated 6th January 1968. It is just we who say: we have come and are residing in a foreign country. Maya has come and has conquered us children now. Yes, this is certain that she conquered someone first and she conquers someone later on. So certainly, we have come to a foreign country, haven't we? Now, we have to conquer our country in the last birth. Where do we have to go in the last birth? To conquer means to gain victory. (...to be continued.)

VCD 3154, Night Class: 06.01.68, Dated: 12.02.2020, Time: 04:15-06:46

Gyan Pearls for the Day

24th October, 2020

So, you understood this idea, didn't you? If you have to conquer [it], where do you have to go in the last birth? Do you have to go to Fatehgarh? (Student replies.) Don't you have to go [there]? Arey? *Vaah* brother! Do you have to go to Fatehgarh in the last birth or not? (Student replies.) Don't you have to go [there]? *Mataji* says that she doesn't want to go [there]. Arey, Fatehgarh is the name of Farrukhabad. What? So, do the children have to go [there] or not? Yes, they have to go. It is because this Fatehgarh is certainly not for others, is it? Now we know that our kingship was snatched away. What is called '*garh*'? '*Garh*' means a fort. So, they build a fort, don't they? For what? [They build it] so that if someone attacks, he shouldn't be able to bring us any harm. So look, the name is given according to the *drama plan*. What? What name is given? Fatehgarh. As for the rest, when the topic of conquering comes, when the topic of gaining victory comes, you will conquer [it] only when there is a war, won't you? Yes. This is the war with Maya, so it is said: you have to gain victory over Maya. There isn't any other topic, is there? (Concluded.)

VCD 3154, Night Class: 06.01.68, Dated: 12.02.2020, Time: 04:15-06:46

The Father does say, 'I do *nishkaam* service (service without any desire; altruistic service). I don't have any desire; [it doesn't matter] whether someone defames me or praises me'. The children know, there are many human beings in this world. Whatever donation they give and noble deeds they perform, they think that they do *nishkaam* service. We don't desire [any] fruit. But they certainly receive the fruit *automatically*. Now look, when someone does *bhakti*, the devotees receive fruit from God. There is nothing about being *nishkaam* in it. And the Father comes and explains [about] *nishkaam* tasks. He alone is the One and He alone is the One in everything. He alone does *nishkaam* service. Om Shanti.

VCD 3371, Morning Class: 15.04.68, Dated: 17.09.2020, Time: 21:57- 23:25

Gyan Pearls for the Day

25th October, 2020

The Father says, you should even keep writing letters directly: 'we weren't allowed to meet [You]. Why weren't we allowed to meet [You]? When we have the faith, You are our Father. We receive this and this inheritance from You by making such and such *purushaarth*. Then, why didn't You meet us? Now we can't wait even a *second* without meeting You'. You did understand, didn't you? It is because they certainly have to meet after the engagement, don't they? If they don't meet, they keep feeling restless. Now look, if there is a maiden, she is engaged. Actually, according to the law she is engaged when she becomes mature. It isn't about being *minor*; the intellect becomes *major* (mature). If there is a delay [in meeting] after the engagement, she will keep feeling restless. She isn't able to bear the long wait. So, yours is the same case. When we got engaged, we remembered 'He is our Father, He alone is our everything'... And here, there are so many [relationships] that the Father himself is [our] everything. He is the husband, *caca*, *kaka* (both *caca* and *kaka* mean paternal younger uncle), *mama* (maternal uncle), *tau* (paternal elder uncle), etc. He alone is everything. He alone is ours. It is because we certainly receive sorrow from all the others. The Father gives us all kinds of happiness in exchange for that sorrow. (Concluded.)

VCD 3371, Morning Class: 15.04.68, Dated: 17.09.2020, Time: 03:41 - 06:14

Now, we have come to know, that which is called peace is of two types. Which ones? Do you know? *Arey!* Do you know? Write. Which are the two types? *Arey*, you have become confused. What is there to be confused in this? Tell Me quickly. Name at least one if you can't name two. (Student replies.) Tell me the one of the mind. (Student replies.) The peace of the soul and the body? Is there any peace in the body? Do those who have to stay body conscious peaceful? No. There are two types of peace; one is the peace of the Abode of Peace [where] there is peace and only peace forever and another is the peace of the Abode of Happiness. What? The Abode of Happiness means the peace of heaven. Why? What is the difference between the two? As long as you stay in the Abode of Happiness, you be completely peaceful. And what about the Abode of Peace? You will be peaceful. And in the Abode of Happiness? In the Abode of Happiness, if not today, then tomorrow, after 2500 years, will you become restless or not? You will become restless. So look, there is the peace of the Abode of Happiness after the Abode of Peace. It is because we have come to know, which peace we receive from Baba. Do we receive the peace of the Abode of Happiness from Shivbaba or the peace of the Abode of Peace? (To the student:) *Arey*, you take so much time to write one syllable. (Student replies.) Yes, you receive the peace of the Abode of Peace. What? Where does the Father take the children? The Father takes them to His **home** first. There isn't peace in the outside world to the extent it is in the home. (Concluded.)

VCD 3332, Morning Class: 08.03.68, Dated: 09.08.2020, Time: 19.29-22.06

Gyan Pearls for the Day

26th October, 2020

When this time of the Iron Age commences, that Father comes, the Father of all the souls comes. In whom does He come? He comes in that very one who stabilized in the soul conscious stage first in the previous cycle too. He comes in Aadam, the first man of the world. He does, doesn't He? He comes and explains this secret to us. Which secret? 'Brother, who is the biggest actor soul among all the souls in this human world?' It is that very one who understands the incorporeal language of the Incorporeal Father. What is the incorporeal language? Is it the spiritual language or the physical language? It is the spiritual language. So, the one who understands it explains it to others; he explains it to the whole world. So, he is very great. He is very great compared to whom? Compared to the children, the father of the human world is **very** great. What does very great mean? All the nine categories of Brahmins of Brahma, or there are the Islamic people of Abraham, the Buddhists of Buddha, the Christians of Christ, all of their *followers*, all of those followers and the human beings, they are certainly in this world but the spiritual language of the Father can be understood only through thinking and churning, through the mind. It can be understood only through the mind and intellect. It isn't that it would be understood through the *karmendriyaan* [and] the *gyanendriyaan* of the body. It is because that *Supreme Soul, Heavenly God the Father* who shows the path to create *heaven*, the path to turn a man into Narayan, the path to make [someone] the master of the world, He Himself is in fact incorporeal. What *property* will the Incorporeal One have? He will have the incorporeal *property* of knowledge. So, only that soul can assimilate the incorporeal *property* of knowledge who stabilizes in the spiritual *stage*. Those who are making effort [being] in the *stage* of the [consciousness of the] physical eyes, the physical *karmendriyaan* or those who stay in that *stage* can't achieve the full attainment of inexhaustible knowledge from that complete form. (Concluded.)

VCD 3332, Morning Class: 08.03.68, Dated: 09.08.2020, Time: 05.30-09.27

Gyan Pearls for the Day

27th October, 2020

And you show this in the path of *bhakti*, don't you? Even now, you write 'Trimurti Shiva' and there should be Brahma, Vishnu and Shiva in the Trimurti. Now they have combined Shankar with Shiva. It isn't said 'Shankar-Shiva' but it is said 'Shiva-Shankar'. But they don't keep Shiva next to the three personalities. Do they keep Shiva, the Incorporeal Point of Light [next to them]? (Student replies.) They don't. This is why, to increase the grace of the Trimurti, Shankar has been kept. *Vah* brother! So, they have prepared [such pictures] and kept. Is Shankar created? Shankar is a bodily being (*murtimaan*), isn't he? Or does he already exist? He is created. So, he is the best *cartoon*, isn't he? What? Which personality? Who is the best *cartoon* to be explained among all the 330 million deities? Shankar. Even then look, Shiva is placed above. The third eye that is shown on the forehead of Shankar, what is its name? The eye of Shankar? The eye of Brahma? The eye of Vishnu? No. Which eye? Shiva *netra* (the eye of Shiva). So, the eye of Shiva that is shown on the forehead of Shankar, it will be graceful when this Shiva *netra* becomes stable permanently. It will seem graceful, won't it? There will be no grace if [just] the two are placed: Brother, just Brahma and Vishnu will be placed in the Trimurti and it will be called the Trimurti Shiva. Then, there will be no grace. So, in order to increase its grace, this Shankar has been placed. Otherwise, Shankar has no *part*. Why was that said? When he has no *part*, why is he placed [in the picture]? *Arey*, he stays in remembrance. Is remembrance a *part* played through the *karmendriyaan* or the *gyaanendriyaan*? Is there any need to see through the eyes while remembering? Are the ears required to listen? No. There is no need of the mouth to speak either. So, it was said: Shankar has no *part* other than remembering the Father Shiva. Does he remember the Father Shiva or Shiva Baba? Whom does he remember? Does he remember the **Father** Shiva or Shiva **baba**? *Arey*, does he remember one or two? *Arey*, until Shiva enters the corporeal one, how will He be called baba? And until He enters the corporeal one, how will He narrate the knowledge? How will He become the *Supreme Teacher* after coming to this world? Will He? This is why, it was said: Shankar's *part* is to remember Shiva Baba. Does he remember just the Incorporeal One or does he remember the one who is called Baba after combining both the Incorporeal One as well as the corporeal one? Whom does he remember? (Student replies.) Yes. He recognizes that form of Shiva Baba, the corporeal one therefore the Incorporeal One, doesn't he? Doesn't he? He himself recognizes Him (Shiva Baba) firmly first of all. (... to be continued.)

VCD 3376, Morning Class: 16.04.68, Dated: 22.09.2020, Time: 23:35 - 31:52

Gyan Pearls for the Day

28th October, 2020

Second *page* of the morning *class* dated 16th April, 1968. Until he recognizes the corporeal therefore the incorporeal personality - the incorporeal soul and the corporeal body - can anyone else recognize that Shvababa in this human world? He can't. So now, it won't be said that some Shankar's rosary is formed. What? (Student replies.) Yes. Shankar is certainly called an incomplete *purusharthi*. Arey, he is a *purusharthi*, only then does he remember. (Student replies.) No? He stays in yoga, doesn't he? So, to stay in yoga means *purusharth*. And to become stable in the soul conscious stage forever, in the consciousness of one's soul, will it be called complete *purusharth* or will it be said to be incomplete? It is complete. So, it isn't said, the rosary of Shankar. What? He doesn't have any gathering. Is he shown to have helping arms? No. Shankar [isn't shown] to have arms. Brahma will be shown with a thousand arms. So, Brahma's rosary, Vishnu's rosary or it will be said, the rosary of Rudra Shiva. Arey, then where did the rosary of Shankar come from? The rosaries that are shown in the neck in the path of *bhakti*, rosaries are shown on the arms too, where did they come from? They aren't there, are they? There isn't anything. Arey, it is as if he doesn't have any *part* at all. What? To make someone an associate forever. Does he have that *part*? (Student replies.) Yes. So, the Father sits and explains that the picture of the Trimurti is prepared in the path of *bhakti* for grace. Without the picture of Shankar, there won't be any grace [in the picture] of the Trimurti at all. (Concluded.)

WD 3376, Morning Class: 16.04.68, Dated: 22.09.2020, Time: 23:35 - 31:52

Gyan Pearls for the Day

29th October, 2020

Consider yourself a *star*. Sit in remembrance in the morning. You shouldn't remember anything at all as soon as you wake up. [Just remember:] I am a *star*. I am a soul. I the soul am an actor. I the soul, have taken 84 bodies. Generate very easy, very good thoughts like this. Continue to remember the *star*. The *foundation* of the morning will become firm. The *foundation* of the morning will be useful for the entire day. *Amritvelaa* is the *foundation* period. When the *practice* of the soul conscious stage becomes firm for the entire day, no soul of a ghost [or] a spirit will be able to enter you. [But] you don't do it at all. You will make all kinds of excuses. (Concluded.)

VCD 1391 (Extracts)

I certainly come. I am certainly called [saying]: 'Come and purify us, the impure'. So, He comes, purifies everyone and takes them along with Him. It is just as they call '*kaal* (death)', isn't it? That too, they don't call *kaal* alone. They also call '*Mahaakaal* (the great death)'; then the great destruction happens. This is called the great destruction. As such the bodies have been destroyed birth after birth. And the great destruction will certainly happen only at the end of the Iron Age, won't it? So, when great destruction happens, how many souls go [back] to their respective abode? Only then, it is said that here, it is as if [the souls] are crushed like mustard in the great destruction. For example, there is the oil mill, isn't there? Small mustard seeds are crushed in it. Similarly, here too all the mustards are crushed and then oil is extracted from it. What does oil mean? Oil means energy, strength. Which strength? The *power* in the form of the soul. The *power* of mind and intellect. So look, what is it? Those who commit sins, [who give] curses, their oil is also extracted. How? By suffering punishments. They are crushed. Yes child. It is as if some are cut with the frying pan, something else happens to someone else. You all have seen, you have read [in] Garudpuraan how people suffer punishments. And Baba has made you children have visions of punishments as well. He has shown you punishments. (Concluded.)

VCD 3325, Morning Class: 07.03.68, Dated: 02.08.2020, Time: 04:47 - 08:13

Gyan Pearls for the Day

30th October, 2020

Now, the vani of the Father is played. And Baba has certainly said: The father is called Ram. So, sometimes this one narrates it, sometimes that one narrates it. Just like there are those disciples and gurus, aren't there? So, these are the disciple and the guru. Who? Who is the disciple and the guru? Ram is the guru and child Krishna is the disciple, the child. So, that guru teaches him. So, that guru will also keep speaking at some time. Why was it said, 'he will keep narrating'? Father Ram who becomes the guru of child Krishna will also keep saying. Why [did he say,] 'will'? Why did he say 'will' for the future? It is because this vani is of 68, isn't it? So, he will hint at him as well. The guru will hint at him as well: Whatever I explain, you too go on explaining the same. Then he will forget, he will *mix* something else - the soul of Krishna interferes, doesn't he? Doesn't he? – if he forgets, interferes, he (the guru) will keep explaining to him. One is sitting on the throne, the other one is sitting in front. So, who are those who sit face to face? Who is it? And those who always sit beside are certainly disciples, aren't they? They are called *upaasak* (devotee, lit. the one who sits close to someone), those who do *upaasana*. 'Upa' means close [and] 'aasan' means to take a seat. And the unique disciples... this one is also a unique disciple. Who? Who is a unique disciple? (Student replies.) (To the student:) Oho! Ram is the father of the corporeal human world. (Student comments.) Is Prajapita the disciple? [It is] Dada Lekhraj. This one is also a unique disciple. Why did he use 'also'? It is used because when the Father Shiva enters the permanent chariot, He makes even Ram his disciple, doesn't He? Yes. Just as this one is a disciple similarly, he will also be called unique. There is no other disciple like him. So look, this Brahma is unique, isn't he? (Concluded.)

VCD 3325, Morning Class: 07.03.68, Dated: 02.08.2020, Time: 11:43 - 15:51

Gyan Pearls for the Day

31st October, 2020

Student: Baba, in the *yagya*, [the system] of taking physical things in service (*seva*) from the mothers has been stopped. They have stopped to take physical service that the mothers do.

Baba: You have been forbidden to do physical service? Physical service, means after coming to the ashram... (Student: The service of any item etc. when they bring them...) That is correct. (Student: But Baba...) Listen. All the Brahmakumaris who are surrendered, what is the meaning of being surrendered? If there is a child, he is adopted by the parents, then who fosters him? (Student: The parents.) The parents. And if someone else starts fostering him, will karmic accounts be created or not? (Student: They will.) It is the same case here too. (Student: Then Baba, where will we utilize those [things]?) Where will you utilize them? Who has forbidden you to give money? (Student: No, there are other things too in the house.) If there are old things in the house, Baba says: I have come after becoming a *Karnighor* Brahmin (a sect of Brahmins who are offered the belongings of the deceased). Whatever old [things] that you have in your house, [the things] that aren't useful to you, you may give them in Baba's *yagya*. But there is no need to buy them from the *market* and give them. If you have money, isn't there money in Baba's *yagya*? (Student: No, Baba, if a new thing comes...) New thing comes? (Student: Baba, it comes in the house.) If it comes in the house and if it came in a large quantity in your house, if it came in a large quantity and if a new thing came, but as regards that thing which came [in your house], did the buyer buy it after giving more money or after giving less money? (Student: Who knows Baba.) Who knows Baba! You should find out, shouldn't you? Do the *surrendered* children of Baba wear expensive clothes, do they eat very good food, do they live in very excellent houses, are they squanders or are they *kam kharca balaa nashin* (to do the best with less expenditure)? (Students: *Kam kharca balaa nashin*.) So, [Baba] wants to make you too just like this. This is why, the unseasonable very expensive fruits that have been bought from the *cold storage*, [the people of] the world certainly doesn't eat them but in order to have your influence you bring them and keep in front of the sisters, [saying:] look, I take care of you so much! Do those fruits harm [you] or do they give [you] relief? (Student: They bring harm. So what if [the fruits] are seasonal?) It may be anything. There is no need to buy any new thing from the *market*. (Concluded.)

Disc. No. 1430 (Extracts)