

**Audio cassette no. 5**  
**at Kampil.**  
**Clarification of Murli dated 7.5.67**  
**(for pbks)**

**Side A**

The record played was: “Neither will he separate from me nor will I separate from him.” Well, these are certainly verses with an unlimited sense. The song is from a film, people of the limited world have sung it and they have sung it for the limited souls; for those who love in the limited [sense]. But how are these topics in reality? (A student: unlimited) They are unlimited. Then, what are unlimited topics? (Students are saying something.) Who is ‘he’? And who is ‘I’? (A student: the Supreme Father Supreme soul (*Parampita Paramatma*). That Supreme Father Supreme Soul will not separate from us. And what about us? We souls, the children who become stable in the soul conscious stage will not separate from Him either. Will He be present in the Golden and Silver Ages or not? Hum? (A student is saying something.) Will He be present in the Golden and Silver Ages or not? (A student: He will not.) He will not be there. Therefore did we separate or not? (A student is saying something.) Yes, over there our very form [will be] the form of light, the form of a point; the Supreme Soul is not separate from the point. If we are stable in the form of the point, if we are stable in the soul conscious stage, then the Supreme Soul is not at all separate from the soul. So, all the limited ideas are removed. When the meanings of these songs are taken in the unlimited [sense], the limited ideas are removed. Here, in this world many are remembered; many bodily beings are loved.... Only one is bodiless (*videhi*). ‘Vi’ means opposite (*viprit*); *dehi* [means] soul (*atma*). What does it mean? (A student is saying: opposite to the soul.) It became “opposite to the soul”. So what is the meaning of *videhi*? (Students are saying something.) In reality the word ‘Vi’ has two meanings. ‘Vi’ means opposite as well as ‘Vi’ means special (*vishesh*). What? ‘Vi’ means special. And ‘Vi’ also means opposite. Which meaning will be applied here? The meaning is applied according to the topic (*prasang*). So, here the meaning that will be applied for the Supreme Soul is *vishesh dehi*<sup>1</sup> (the special soul). The others are souls (*dehi*). All the others are souls living in a body. There is not even one soul that doesn’t live in the body. But what is the Supreme Soul like? [He is] a special soul (*videhi*). The one living in the body is called *dehi*. The body (*deh*) and the one who lives in the body (*dehi*). The chariot (*rath*) and the charioteer (*rathi*); the one who stays in a chariot is the charioteer. In the same way *dehi*; it means the one who lives in the body. And then *videhi*, meaning the one who lives in the body in a special way. Everyone lives in the body, but the form in which the Supreme Soul lives in the body.... Also Abraham, Buddha, Christ live in a body after coming to this world, but the account of their entrance and the account of the entrance of the Supreme Soul are different. No other soul’s entrance can be in the same way as that of the Supreme Soul. Therefore He is *videhi*. Only one is *videhi*. No one else can be *videhi* like Him, the one who is called the Supreme Father Supreme Soul Shiva. Now we have to connect the intellect with Him alone. We should not remember any bodily being.

Feeding the Brahmins and so on, all these things are the traditions of the Iron Age. Of where are these traditions? These are the traditions of the Iron Age world, to feed the Brahmins. So, when did these traditions emerge? (A student is saying something.) How? (A student is saying something.) (Students: In the shooting period donations are given to the Brahmins.) Donation to the Brahmins in the shooting period? Here no one gives donation to the Brahmins. (Student: the unlimited Brahmins). The unlimited Brahmins indeed... who gives donation to those who become the progeny of Brahma? Here, ShivBaba has said: “If you give an offering directly to the Father, you will receive [the fruit of it] for 21 births; and if you give it *through* the bodily *gurus*, then you will receive it for one birth.” Those who have become Brahmins will *follow* the words spoken through the mouth of Brahma. The unlimited Brahmins don’t do so, hum? Then, which [Brahmins] do this? [Those who] remain in the limited world in spite of receiving the unlimited knowledge, so, it is they who are doing the shooting; what? Of feeding the Brahmins. Baba didn’t establish here any such traditions like feeding the Brahmins, worshipping them, adoring them and so on. So, feeding the Brahmins and so on, all these are traditions of the Iron Age. When they become *tamopradhan*<sup>2</sup>, they entangle themselves in Brahmins and *Brahminis*. They

<sup>1</sup> *Dehi* – literally meaning: the one living in the body.

<sup>2</sup> *Tamopradhan* – the stage of the soul and matter dominated by ignorance or darkness.

start offering their reverence, faith and good feelings to them. So, these are the traditions of the Iron Age. The Iron Age is the *tamopradhan* age. So, the shooting of the *tamopradhan* age took place; from that time onwards these traditions are established. The traditions there and the traditions here are completely different. Brahmins are not fed in the Golden and Silver Ages. Traditions like these don't exist there. Here, you don't have to remember any bodily being. The one to whom you will offer special reverence, faith and good feelings, will be remembered as well. You should not remember any bodily being here, in this world. The *purusharth* (spiritual effort) continues until that stage is reached. Until when should you not remember [the bodily beings]? It is because no one has reached that stage now. Therefore the *purusharth* continues.

The Father says: "As much as possible you have to forget all those who existed in the old world and then left or those who are alive here now." Who existed in the old world and then left? Abraham, Buddha, Christ, Guru Nanak, Gandhi ji – all these existed [in the old world] and then left. You have to forget them! And who else do you have to forget? Hum? Do you have to forget anyone else? Is there anyone else? (A student: those who come in the shooting period.) Who in the shooting period? Who will be called 'of the old world' in the shooting period? (A student: their root souls.) Who are the root souls (*aadharmurt*) of all the religions? We don't know anything, who is the root soul of which religion, who has left the body, who existed? (A student: Brahma also existed and then left.) Shouldn't he be remembered? Will Brahma be called the "one of the old world"? Hum? (A student: he existed and then left.) Yes, you have to forget all those who existed in the old world and left or those who are in this old world. So, who has left and who is present? Who is Baba indicating? As such, there are 5-6 billion human souls; who should you forget? All of them are indeed in this very world. (A student: ...some must have passed by before.) You have to forget all of them! You have to forget those who have passed by in front of you and as for the rest, should you not forget Abraham, Buddha, Christ who have not passed by in front of you? (A student: everyone means everyone.) Everyone means everyone, those who are present or those who existed and left meaning they were present in the *past*. It doesn't matter whether we have seen them or not, only their life story is available; you have to forget all of them! So, who is included among 'all of them'? Well, the elevated souls of the Brahmin world have not been counted. Will it be said for them too? It will not be said for Brahma – Saraswati. (A student: Baba has said so.) Has Baba said so? All right! The souls who were the ones to teach even Brahma and *Saraswati* in the beginning of the *yagya* [for whom it has been said], "There were such children, who used to give directions to Mamma and Baba, they used to make them perform a [meditation] drill, they used to sit as teachers", you don't have to forget them. In the unlimited world of the Brahmins, those elevated ones who were present in the beginning of the *yagya* and till 1969, since 1966 even until 1969, as long as Mamma and Baba were present; you don't have to forget those souls. They are the elevated ones in the world of the Brahmins. Or should they be forgotten as well? (Students – it is not about them.) It is not about them? They left the *yagya* and went away. It means they don't come in this *list* of "you have to forget all those who existed in the old world and left or those who are [in the old world]"! Do they too come in the *list* of the old world? (Students: when they come again.) When they come again, will they come again now? (Students are saying something.) All right! It means that we should not remember those who existed, but if they existed and left and those souls are playing roles somewhere in the *present*, [and] they are special members of our Brahmin family, then we have to remember them [is it so]? But it was said here, "all those who existed and left or those who are present in the old world, all those who existed and left and who are present, you have to forget all of them". Whom do you have to remember? And whom do you have to forget? (Student: Baba is the one who did not go away. He is always present.) All right! You have to remember Baba! Apart from Baba do you have to forget all those who existed and left or those who are present! *Arey!* Does it mean that you shouldn't remember anyone other than the One? Then how will our work go on brother? If we forget [everyone else], how will the activities of the *loukik* or *aloukik* Brahmin world go on? To forget means that we have to perform the activities but we should not remember them through the intellect. If we sit to remember, then whom do we have to remember? [We have to remember] only the One and forget all the others. Why? (Student: only when we break from all...) Yes, form the relationship with the One and break it with all the others. One ShivBaba and no one else. So, it is not, "how should we forget Brahma Baba?" Baba didn't say: "Forget Brahma Baba or forget Mamma!" How should we forget Mamma Baba? But they left, didn't they? And ShivBaba has come in a *practical* form in this world now. Why has He come? In order to establish the new world. So, what will happen, if we don't pay attention to the One who has come, but sit and remember those who left, through whom the new world couldn't be established? Whatever was their destination will become our destination as well. They would

have had a *heart fail*, so our *heart* will *fail* as well; if they died from *cancer*, then we too will develop *cancer* in the throat or some other disease ; we too will die from illness. Therefore what is the benefit? *Arey!* We will reach the *destination* just like the one whom we remember. So, what do we have to do? We have to forget all those who existed and left and who are present in the old world. Mine is only one ShivBaba and no one else. Throughout the day only this should go on in the intellect, “What should we explain to whom.” What should we explain to whom? “Whom should we remember and whom should we forget?” We should explain [this].

We have to tell everyone: “Come and understand the *past*, *present* and *future* of the *world!*” One thing is: ‘Remember the Father’; [give] the recognition of the Father. And the other thing? What is the other thing? The other thing is: ‘Understand the cycle of the world, the *knowledge*.’ No one knows the *past* means from when it started; from when did this world start? What is the *present*? What is the situation of the world now? It has started from the Golden Age. So, [no one knows] from the Golden Age until now, what has to be the *future*? [No one knows] from the Golden Age until now, and what has to be the *future* meaning [no one knows about *bhavishya* (future).] the world doesn’t know these things at all. You children know, for this reason you make pictures and so on. What do you do in order to give knowledge about all the three [times] i.e. the *present*, *past* and *future*? (A student: make pictures.) You make pictures and so on of the world cycle (*shrishti-chakra*) etc. This is a big unlimited drama. Many make those false, limited plays. Those who prepare the *story* are separate, and those who prepare the *scenes* and *scenery* of the play are separate. What was said? Those who prepared the *story* are separate and those who prepare the *scenes* and *scenery* of the play are separate. (Someone said something.) This is being said in the limited sense. It is like this in the limited as well as in the unlimited. Those who prepare the *story* are separate,..... (A student: there are the writer and the director)..... and those who prepare the *scenes* and *scenery* of the play, those who draw the pictures [are separate.] It is about living pictures here. Those who prepare the *scenes* and *scenery* of the play are different. So, this entire secret is now in your intellect... who are the ones who prepare the *scenes* and *scenery* and who are the ones who prepare the *story*? Whatever you see now, will not remain. It will be destroyed. Whatever we can see through these eyes; what are these eyes like, what kind of body is this? These eyes, a part of the body, how are they? (A student: Perishable.) They are perishable. So, whatever you can see through these perishable eyes, will all be destroyed. So, through which eyes should we look brother? (A student: through the third eye.) Whatever is visible through the third eye of the intellect, through the vision of knowledge; only that will remain. You have to show the very nice *scenes* and *scenery* of the Golden Age new world. Who are the painters? Doing the service of knowledge, you have to draw in the intellect of others, what the new world will be like, what the present world is like and what the world was like before. Who are those who draw these *scenes* and *scenery*, this map in someone’s intellect? (A student: the painters.) We Brahmins are ourselves such painters. For example there is the *Soni Dvarika*<sup>3</sup> in *Ajmer*. What example was mentioned? The example of which place was mentioned? (Students: *Ajmer*.) Of *Ajmer*. What example was mentioned? There is the golden *Dvarika* [there]. So, is it the *Dvarika* of gold in reality? A *model* has been placed there. (A student is saying: it is the golden *Dvarika*.) It is certainly the *Soni Dvarika*, but is only a *model* there or is it the *Soni Dvarika* in reality? Is it a non-living *model* or a living one? It is a non living *model*. There is the *Soni Dvarika* in *Ajmer*. Take the *scenes* and *scenery* even from there, prepare a new world separately and then show it! What should you, Brahmins do? Do take the *scenes* and *scenery* from them, prepare a new world separately and then show it! So, in the *Soni Dvarika* that is in *Ajmer*, a non-living *model* has been kept. It is not a living *model*. What will the statues over there be like as well? (Students: Non-living.) They too will be non-living. They will not be living statues. And what do **you** have to do? (A student: The living pictures.) You have to become the living pictures. Pictures are worshiped, aren’t they? Which ones are worshiped? Those who would have played some good roles are worshiped in temples. And if they haven’t played good roles? If someone played a role like Ravan, will his temples be built? Instead, they will burn him all the more. Like if someone gives sorrow... the *Bharatvasis* (residents of Bharat) burnt the effigy of *Bhutto* (a political leader) of *Pakistan*. The effigy of the one who gives sorrow is burnt, why will they make his temples and remember him? Thus, here it is about the living one. You have to prepare the picture of the living one. When we create our own picture first, we will be able to create that of others too. We cannot make the others inculcate [virtues], if there are no [virtues] inculcated within us. We cannot create love for the Supreme Soul in others, if there is no love for the Supreme Soul within us. So, it was said: “For example there is the *Soni Dvarika* in *Ajmer*...” so that one is the non-living one. Of what was the example mentioned? Of the non-living one.

<sup>3</sup> A mythological place where Lord Krishna lived. It is believed to be made of gold.

Alright, there is the *Soni Dvarika* in *Ajmer*. So, the Brahmins must have created some *model* up till now. Looking at the non-living one ... prepare at least the non-living one and show it! So, they must have prepared the non-living one or not?

What does *Ajmer* mean? 'Aj' means goat. 'Aj' means goat. And 'merh' means sheep. Goats and sheep. *Ajmer* means the city of goats and sheep. What? The city of goats and sheep, meaning the city of those with blind faith. What do goats and sheep do? Wherever one sheep goes, the entire [herd] will follow it; it doesn't matter whether they go into a ditch. They will not see where they are going. They will not use their intellect. Just follow, that's it! There is no question of using the intellect. So, the *urs*<sup>4</sup> (the ceremony celebrating the mystic union of the soul of a deceased *pir* or saint with the Supreme Being) of the Muslims takes place at *Ajmer Sharif*. That fair (*mela*) is very famous. Someone goes and all the others go behind that one. *Arey!* They go on a pilgrimage (*haj*) to *Ajmer*. So they also go on a pilgrimage there, then they would receive a reward of faith (*savab*) for it as well. Many go to *Ajmer* as well, they will receive a reward of faith for that as well. Why do they go there, what do they receive, what is their goal, what do they bring? They know nothing! It is not only about the Muslims. This is also about us, Brahmins. What? Where do we Brahmins go? (Someone said: on physical journeys). Where do the so-called Brahmins go? They too go on a journey, of which place? (A student: of Mount Abu.) They do go on a journey, don't they? So, what is there? Is there a living statue or a non-living statue? (A student: A non living statue.) There is a non-living statue of Brahma. Even at *Ajmer*, where the Hindus go; what is there? A non-living statue of Brahma has been placed there. What is there? A non-living statue of Brahma has been placed there.

Which *Ajmer* has been prepared in the Brahmin world too? Which *Soni Dvarika* has been prepared? Is it the non-living one or the living one? (A student: The non-living one.) A non-living statue has been placed there. What name was given to it? The *Soni Dvarika*. What does the *Soni Dvarika* mean? The *Madhuban Swargashram* (asylum of Paradise), because paradise itself is called gold, the Golden Age itself is called so. What is called "gold"? In which age is the world like gold? *Satyug*<sup>5</sup>. What name was given to it? *Madhuban Swargashram*. *Arey!* As such, what name have the holy men given to their *ashram* in *Rishikesh* (a pilgrimage place)? *Swargashram* (the asylum of Paradise). There is a very big *ashram* of sages in *Rishikesh*. It has been named "The *Ashram* of Paradise". (A student: there is *Mayapuri* as well.) It will certainly be there. If it is non-living (*swargashram*), if it does not have those qualities (of a *swargashram*), then *Mayapuri* will certainly be attached to it. .... In the same way, this shooting is taking place in the world of the Brahmins, an example of which Baba has mentioned: "For example there is the *Soni Dvarika* in *Ajmer*..." What kind of *Dvarika* is it? It is *Soni* (of gold). But is it just for the sake of saying [it] or [is it] in reality? Is it of gold just for the sake of saying or is it of gold in reality... or not? (A student: For the sake of saying.) It is for the sake of saying. It is not the *ashram* of paradise. In the *ashram* of paradise, at the place where the *ashram* of paradise will be, at the place which will become paradise, within its limits, there cannot be untimely death. So, taking the *scenes* and *scenery* from there itself, prepare a new world separately and then show it! All right, if it is non-living, but what should you do? The *scenes* and *scenery* that are in it... there are some good pictures in it too, aren't there? Yes, pick up the good pictures that are there! Pick up the pictures of the good actors. It means that you can copy them. After taking the *scenes* and *scenery*, create a new world separately and show it! For this reason, what *direction* was given in the *avyakt vani*? Whoever makes *Mini Madhubans*, Bapdada will visit their places. Create a model of *mini-Madhubans* and show it! Create and show such a model that all the Brahmins would wish to see. There is the *Soni Dvarika*; so take the *scenes* and *scenery* from there, create a new world separately and show it! It has not been created now in the living form. What do you have to do? Create the *Soni Dvarika* and show it.

This old world has to be set on fire. And the *Soni Dvarika* which will be created, where the kingdom of Krishna is shown, Krishna, Lord Krishna will rule in it. This old world has to be set on fire. There is a model of it as well, isn't there? The *Soni Dvarika*, the model of the *Soni Dvarika* that is in the old world, in the limited or unlimited, in the limited world and in the unlimited world of the Brahmins, what has to happen with it? It has to be set on fire. There is a model of it as well, isn't there? And this new world is emerging. Now the new world of the Brahmins, of the complete Brahmins is emerging. With these thoughts, you should prepare it in a very nice way. What? Hum? What should you prepare? The *Soni Dvarika*.

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<sup>4</sup> *Urs* – the ceremony performed on the day of a Muslim saint's death at his grave.

<sup>5</sup> *Satyug* - literally meaning: the Age of the Truth; it is also called the Golden Age.

You understand that at this time, the intellect of human beings is completely like a stone. It doesn't come into the stony intellects at all that there are some others who prepare the *Soni Dvarika*, those who are the ones to follow the *Shrimat* of the Supreme Soul. Only they can create the *Soni Dvarika*. Those who remove off the Supreme Soul Himself and say, 'we ourselves will create paradise, (paradise will be created according to our directions')

what kind of intellect have they been said to have? (A student: Stony intellects.) Stony intellect. You explain so much, even so it doesn't sit in the intellect.

So, the [painters] of the play prepare the *scenes* and *scenery*, you should take help from someone [among them] and prepare very nice *scenes* and *scenery*. What was said? Those in the play prepare the *scenes* and *scenery*; which ones of the play? Of the physical world? Will we take help from those of the physical world? (A student is saying something.) There are many performers in the Brahmin world too. Those in the play who prepare the *scenes* and *scenery*... you should take help from someone and prepare very nice scenes of paradise. It means that among those who make those plays too, there are some who prepare the scenery of paradise, the *Soni Dvarika*. All right, even if it is the non-living one! But then what should we do? Take help of someone among them. (Students: Prajapita.) Prajapita? Is Prajapita over there? You put Prajapita there. Where? There, among the makers of the non-living *scenes* and *scenery*. That's absolutely right! (A student said something.) Why *Navin bhai* (a PBK brother)? (A student said something.) Do you have to take help from Prajapita? Was it mentioned here about taking help from Prajapita? (A student: there must be someone in a living form). Do you have to take help from some Prajapita who is in the living [form]? (Students are saying: he should be someone elevated.) He should be someone elevated? Is Prajapita unrighteous? (Students: he is the only elevated one.) Do you have to take help from him? (Students are saying something.) Who has to take? Who is the one who takes? Who is the one who gives? (A student: there would be some who create the *Soni Dvarika*.) Who are the ones, who create it? (A student: those who are in the world of the Brahmins.) Who are they? Is it Prajapita, or the children of Prajapita, who are they? Are they his daughters? Hum? (A student is saying something.) Is Prajapita the one who takes help? Whose help will he take? Hum? (A student is saying something.) Is Prajapita the one who gives [help]? Then who is the one who explains?

## Side B

(A student is saying: They have to take the help of the *Vijay mala* (the rosary of victory).) Those who are the beads of the *Rudra mala* (the rosary of *Rudra*) of the advance party have to take help. Whose help do they have to take? They have to take the help of those who have prepared a non-living *model*. So those who make the play, prepare the *scenes* and *scenery*, they are performing the play of preparing the non-living *scenes* and *scenery*. At least they have made it. You weren't able to make even that. Did you do anything? They drew a line this big, so draw a line bigger than it! But you didn't do anything. Did you create any gathering and show it? Is there anything called a gathering? *Arey!* Can a gathering of at least two souls be seen, where one would walk along with the other in a gathering, where one would follow the other in love and co-operation; where they would accept the words of each other? Is there a gathering (like this)? No. *Wah!* Prajapita. (Students are saying something.) Let mine (gathering) be made first. Let mine be made before my father's. After that Prajapita's gathering will be made. When our own gathering is not made, then how will that of Prajapita be made? Look his father came alone, his mother didn't come. (The student said something.) Yes, she should *follow*, shouldn't she? She doesn't *follow*. His face is on one side and her (student's wife) face is on the other side. *Arey!* This situation is in every house. There are hearths of soil in every house.

For this reason Baba said: "Taking help from someone among those who prepare the play, who prepare the *scenes* and *scenery*, you should make very nice *scenes* and *scenery* of paradise. They prepare a non-living one, you, make a living one; you should make it. What will happen in paradise? Whichever religion of the household will be there, the Ancient Deity Religion that will be there, the female deities will be along with the male deities; so the one will accept what the other said. Will there be anyone who lives under someone else's control or not? Will the kingdom be ruled systematically there or will it be ruled just like here, the kingdom of democracy? One *minister* established one *law*, another one came and cancelled that *law*. The Supreme Court gave

the order of hanging him to death (to someone) and the President released him. Then the Supreme Court again trapped him. So, is there any master?

So, you were told to prepare this *scenes* and *scenery*, but you will not be able to prepare it alone. What? (A student: You will not be able to prepare it alone.) What are you? You are the beads of the *Rudra mala*. You don't have the power of purity. You are lame (*langde*) What? Your leg is broken. Then what should you do? Make the story of the blind one and the lame one in *practical*. What was said? (A student said: make the lame one sit on the shoulder [of the blind one].) Yes, make the lame one ride [on the blind one], meaning take a ride; on whom should you ride? Ride over the blind one. He doesn't have eyes; he doesn't have the knowledge of the beginning, middle and end in the intellect. It was said now, wasn't it? The knowledge of the beginning, middle and end of the world is in your intellect. Those poor fellows are blind. They don't have this knowledge in their intellect. So, take their help! Taking help [from them] you should prepare very nice *scenes* and *scenery* of paradise, of the Ancient Deity Religion; of the religion of the household, from where the Ancient Deity Religion begins. Certainly one couple will be ready. What kind of [couple]? [Such a couple] that... "what one said, the other accepted it". So that it should be visible that this family is like this... a family like in paradise. So you should prepare such *scenes* and *scenery*. Those people will give good ideas. About what? Those people will give good ideas about putting into practice [the knowledge] (*dharna*). *Dharana* is visible in them; *purity* is still... when there is *purity*, they have *dharana*. What is the main *dharana*? (A student: That of purity.) If there is no *dharana* of purity, then all the *dharanas* are worthless. If someone has all the *dharanas*, but if there is no *dharana* of purity, then all the *dharanas* are of no use. Because the one who has the power of tolerance has purity. What? Which virtue is the king of all virtues? (A student: the power of tolerance.) The power of tolerance. If there is no power of tolerance, there cannot be the power of purity. If the husband touched the wife with a finger and she ran away, so what will it be called? Is there the power of tolerance? (A student: No, there isn't.) *Arey!* Baba has said in the murli: "All the men are *Duryodhan-Dushasan* (villainous character depicted in the epic Mahabharat)." The virgins (*kanyas*) and mothers are *Draupadis* (wife of the Pandavas). Some of them can be *Surpanakha* (sister of Ravan), but *mostly* in the country of Bharat there are *Draupadis*, *Sitas*, *Parvatis* – those who take across. So, wasn't she able to tolerate even this much? Like Baba put down (*bhadd*) the men completely. What did he say? All the men are like *Duryodhan-Dushasan*. They cannot resist doing their work when they are on their own [with some female]. So, now all are like this in the *Rudra mala*, hundred *percent*. So, certainly there is some other party like this, whose help... the power that we don't have, we should take it from others. What is the harm in it?

So, those people will give good *ideas*, they will give methods: "Do like this and this." Having explained to them, you should prepare such a nice one (scene of paradise). Explain what? Will they explain to us or will we explain to them? *Arey!* It was said just now: "They will give good ideas, they will give methods", did they become the ones who explain to us or did we become the ones who explain to them? (A student is saying something.) *Arey!* There is the story of the blind one and the lame one. We have to cross the river. So, we can give them the ideas of the beginning, middle and end of the world; that the knowledge says that it has to happen like this and this; follow the path in this way, so we will cross the river; it is shallow here, it is deep here, you will drown here, and here you will be safe. So give these ideas. They don't know these ideas. We have to give them these ideas. And we should take from them the *idea*: how we should follow [the concept of] "what one said the other one accepted it". Just like it was said in the *avyakt vani* for *Didi* and *Dadi*: "*Didi* and *Dadi* are two [separate personalities], but they behave in such a way as if they are one." There was *Manmohini Didi* (a BK sister), wasn't there? And there was *Kumarka Dadi* (a BK sister). So, they behaved in such a way and showed, that Brahmins from outside cannot know that *Didi* and *Dadi* have two (different) opinions and there is an internal clash in their *sanskars*. No Brahmin can say this. This was a specialty in them, wasn't it? Living in one family, we Brahmins can do like this as well, but we don't have that *idea*. What should we do, if we don't have the *idea*? Take help. After all, Bharat is a beggar. What difficulty is there for you in taking help?

Having explained to them, you should prepare it (the scene of paradise) so nicely that the human beings would come and understand. And there is no question of begging for alms in this at all. Here it is just a question of business: you give one thing and we will give the other. Give through one hand, take through the other. So, it became a situation of exchange. There is no question of begging for alms in this. So, having explained to them, you should prepare it (the

scene of paradise) so nicely that the human beings would come and understand [that] definitely in the Golden Age, there was only one religion. Even among you children, there are *number wise* ones who have *dharana*. They don't have the understanding that there was only one religion in the Golden Age, there was only one clan, there was only one language. They don't have this understanding. There was only one *dharana*. It means that everyone used to follow the *dharana* of Narayan. It is not that the *dharana* of Narayan will be different and the *dharana* of the subjects will become different. No! There used to be only one established *dharana*. There was only one clan, there was only one language, there was only one opinion. There was only one religion in the Golden Age. Even among you children there are *number wise* ones who have *dharana*. Religion means *dharana*.

The body conscious intellect is called dirty. Body consciousness arose... it is not that someone is dirty, only when the vice of lust arose in him. If there is any kind of attraction towards the body, it is dirt. For example a mother, if she embraces her own child and wanders about, but she doesn't lift the other child who is lying in mud; what is it? Should we call it body consciousness or not? What is it? She has this body consciousness: this is a child born from my womb, the child born from my body is my child; that one is born from someone else's body. What is it? This body consciousness too is dirt. Which vice is the root of the 5 vices? Body consciousness. This also is a vice. The father of the 5 vices. The one who is soul conscious (*dehi abhimani*<sup>6</sup>) is called a beautiful flower. Those who are soul conscious will see their child as well as another child through a soul conscious vision. So what are they? They are beautiful flowers. Meaning those who are the *shaktis* of one Supreme Soul Father – the Shiva *shaktis* – meaning they became the mothers of the world (*Jagatmata*). So, when they have become the mothers of the world, what will all the children appear to her? They will appear to her like her children. So this is a soul conscious vision. The body conscious intellect is called dirty; the one who is soul conscious is called a beautiful flower. Now you become flowers. You remain just thorns because of being body conscious. You shouldn't come into body consciousness. Only because of considering yourself a body, the 5 vices are born; whether it is lust or anger or greed or attachment or ego.

You children have to develop *vairag*<sup>7</sup> towards this old world. Yours is the unlimited intellect, the unlimited *vairag*. Their *vairag* is limited. What did they do? They renounced the household, but they didn't renounce the 5 vices. They renounced the household. Having renounced their household, they made some other palaces and buildings. After building palaces and buildings... again the same relationships. The intellect was entangled in the same relationships, in the bodily relationships. So, yours is the unlimited *vairag*. You break the connection of the intellect with the household even while living in that household. Why? Because Baba has said: "All the couples that are here, you Brahmins and *Brahminis* among each other, all the relationships that there are in this world will be *cancelled*. What will you have in the new world? (A student: New relationships.) You will receive new relationships. It is not that you will receive the same ones. What was said? All right, if it is like this, then Brahma shouldn't get *Mamma* in the Golden Age. Hum? Why brother? If Baba has said this in the *murli*, "The relationships that you have now in the old world or whatever of the old world that you can see through these eyes will all be changed." Some have just this complaint, "My wife doesn't follow knowledge". Or else they have this complaint: "My husband doesn't follow knowledge." They keep feeling sorrow for this alone. *Arey!* What's the reason to feel sorrow in it? If you have the soul conscious vision then there is no question of feeling sorrowful at all! Why should you feel sorrow? There will be new relationships in the new world. These old relationships will not continue there. It is not that those who are couples here like Usha (a BK mother) and Ramesh (a BK brother), they will go in the Golden Age and become a husband and wife there as well. All right! That topic is over. They will not become [couples there]. When Baba said, they will not become [couples there], we accepted this. But curiosity arises, what will happen with *Mamma* and Baba? Isn't it so, Balakram (a PBK brother)? You have come today after many days. From where did you drop in? (A student is saying something.) *Balak* does come sometimes....(personal discussion with a brother)

....So, having explained to them, you should prepare it (the scene of paradise) so nicely that human beings come and understand. You should explain to them. The question was left, no answer came. No one gave an answer to the question that was asked: "What will happen with

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<sup>6</sup> *Dehi abhimani* - literally meaning: the consciousness of being the one living in the body.

<sup>7</sup> *Vairag* – the stage of detachment and indifference towards things of this world.

*Mamma* and *Baba*? *Mamma* *Baba*, meaning mother Saraswati and Brahma; will these two become a couple in the Golden Age or not? (A student: They will.) They will. So, this verse of *Baba* turned out to be a lie. (A student: They were not a couple.) Yes, one thing is that they were not a couple. She was his daughter. There was no question of [them being] a couple. Definitely there was only one religion in the Golden Age. Also, among you children, there are number wise ones who have *dharana*. The body conscious intellect is called dirty. The soul conscious one is called a beautiful flower. Now you become flowers. You remain just thorns because of being body conscious. You children have to develop *vairag*<sup>8</sup>(detachment) towards this old world. Yours is an unlimited intellect, [you should develop] unlimited *vairag*. We really hate this brothel (*vaishyalaya*). Why do you have an unlimited intellect? Why do you have unlimited *vairag*? It is because you know that all the relationships of this world... (A student is saying something.)...where is the basis of the relationships in the country of *Bharat*? Which is the greatest institution to join relationships? What is the institution which joins relationship called, which we have cancelled? Marriage. The institution of marriage in the world; there is one in every country, every city now. *Baba* has called marriage ruin. What has *Baba* said about it? Marriage brings ruin. So, we cancelled that very institution. Why? Because... what arises from the marriage that they arrange? What was the *result*? What did the world become? Did it become the temple of Shiva (*Shivalaya*)? *Arey!* Marriage is arranged so that they may have love for each other, they may have affection for each other; they may remain unadulterated through the mind, through the speech, through the actions, through the *drishti* (*vision*)<sup>9</sup>, through the attitude (*vritti*), so that the affection may remain for many births. And what happens? The bride came after marriage [to her husband's home] and if there is a younger brother (of the husband) at home, [he will say], "My sister-in-law (*bhaujayi*) has come, let me have fun with her." [The husband's sister's husband will say], "My sister-in law (*nandoi*) has come", and he will create a relation with the bride. So, corrupt relationships are attached [with marriage]. Those are the relationships that create a brothel. The Father is saying even that much in the *murl*; what has He said? 'A father doesn't leave his daughter in today's world. A brother doesn't leave his sister; an uncle doesn't leave his niece. Then what about the [relation of] the husband of the husband's sister (*nandoi*), the brother and sister-in-law (*bhaujayi*)? Why has *Baba* said that there is a brothel in every house? All right, it mustn't be taking place through the organs of action somewhere, but the *drishti* and *vritti* are definitely polluted in every house. (A student is saying something.) We hate this brothel very much. We feel *vairag* towards it. This is our unlimited *vairag*. *Baba* hasn't said to renounce the family and household. What has he said? He said to sacrifice it through the intellect. It shouldn't be in the intellect, "This is my wife." What should be there in the intellect? I have become a Brahmakumar, therefore she too is a Brahmakumari; if not today she has to become [a Brahmakumari] tomorrow. The new world has to come, the *atom bombs* are being prepared. If they have to be made they will be made, they will certainly explode. 50-60 years ago the *atom bombs* were not there and there weren't any chances of a war which may destroy the world. Now such a thing is ready, so there is no question of thinking like a pigeon thinks after seeing a cat. What? When a cat comes, the pigeon closes its eyes (and it thinks), "The cat didn't come at all. What will it do to me, if it hasn't come at all?" So, it is impossible. Atom bombs will definitely explode. Now this world cannot remain like this. This world is already finished off. "O Arjun! All of them are dead." So, we hate this brothel very much. Now we are becoming flowers to go to the *Shivalaya*. Who hates it? In whom can there be these *sanskars* of hatred? Hatred is not a good thing! *Baba* has said: "You shouldn't feel hatred towards anyone." Why should there be hatred towards prostitutes? Aren't they souls? Hum? (A student is saying something.) Why should there be hatred brother? (A student is saying something.) No! We hate this brothel very much. Now, we are becoming flowers to go to the *Shivalaya*. Hatred means that we keep in the intellect that we have to finish off this adulterated kingdom of Ravan that looks at a woman belonging to someone else [with a bad eye]. Who? Ravan and the kingdom of Ravan. We have to destroy it and what do we have to do? We have to bring the new world of self-sovereignty, where Krishna will love Radha and Radha will love Krishna. So, now we hate this brothel very much. If we hate the brothel, then we will also hate the prostitutes. Then? Then how will they be reformed? So, 'we hate' means we should not assimilate this in the intellect in practice, but we have to keep this in the intellect that this very world is the kingdom of Ravan. Therefore, just like the world of Ravan is... just as Ravan is, his subjects -however many they are- what will they be like? They too will become like him. So, now if we live in the kingdom of Ram, if we become Ram, if we become like Ram, then the subjects who are like Ram... like the king so the subjects.

<sup>8</sup> Detachment/ disinterest

<sup>9</sup> *Drishti* – the way of seeing the world and the others as the result of the quality of thoughts.

What was the title of Ram? The highest one among all those who follow the code of conduct (*maryada purushottam*). What does *maryada purushottam* mean? (A student: he followed the code of conduct.) He followed the code of conduct, meaning [he followed the rule that] he shouldn't marry a second time in his life or that he should not be attracted to the wife of someone else through *drishti* (vision), through *vritti* (vibrations), through actions or through speech. This was his *maryada*. So, the subjects will become like the king. When this thought has come in the intellect that now we are brothers and sisters among ourselves, we are the progeny of Brahma, we are Brahmakumars and Brahmakumaris... so when we have developed this firm belief that we are Brahmakumar and we are the residents of Bharat..." Therefore when the residents of *Bharat* put this thought into practice firmly at home, that they are Brahmakumar, then where will his wife, the poor one, go? Then the wife became a Brahmakumari *automatically* (naturally). Why? (Students are saying something.) No, it has been continuing very *systematically* in the country of Bharat. It is not at all the tradition here, that when someone is already married to someone, he can perform another marriage. Firstly there are no *chances* for it<sup>10</sup>. Moreover we became a Brahmakumar. So, we have to keep this in the intellect; what? "I am a Brahmakumar and she is a Brahmakumari". If she is a Brahmakumari, [think] 'who is she for me? She is my sister, isn't she?' Then? How should we behave with a sister? [We should check]: are we betraying the Father? Are we throwing dust in the eyes of the Father? All right, you even give the *pota mail* to the Father; the *potamail* is given once, the *potamail* is given twice and if we keep giving the *potamail* and then keep doing the same [mistake], what will the Father do? (Someone said: he will beat [us]). You are scared! ...If power comes in the father's stick he will throw you out of the house.

We hate this brothel very much. Now we are becoming flowers to go to the *Shivalaya*. Even while becoming [a flower] if someone behaves badly... in what way? Like in a brothel. 'A brother doesn't leave his sister alone'; then what has happened in the house? (A student: Brothel.) It became a brothel. It became a life like an animal. If someone conducts themselves badly like this, then it is understood, "there is the entrance of a ghost in him still." When in the same house the husband is becoming a swan and the wife is a female heron, then it becomes difficult. It is then that it becomes difficult. But it doesn't happen so often. At least in the country of *Bharat* it doesn't happen so often. A few are *Surpanakha* and *Putna* (witches in the epics Ramayana and Mahabharata), but what are all the rest of the virgins and mothers? They are never the ones to ask for vices themselves. A man will compel first, he will attack, he will put forward the first step. A woman never steps forward first.

So it was said: "When in the same house the husband is becoming a swan and the wife is a female heron, then *difficulty* is created. But if it isn't like this... What? But if it is not like this, if she is not a female heron, if she is not the one to eat dirt; her behaviour proves that she is not the one to go outside and become dirty with some other man, then should there be *difficulty*? Should you be worried, "why doesn't she follow knowledge?" *Arey!* She became a Brahmakumari *automatically*. There is no need to become sorrowful about it; there is no need to worry about it. Remain in your dignity (*shan*). In what dignity should you stay? That in others' houses, their wives may follow the knowledge or not; there are many Brahmakumars whose wives do not follow the knowledge. In our house *automatically* a Brahmakumari is already there. Because, what is the main goal of Brahmakumars and kumaris? Hum? (A student: Purity.) *Purity*. So, if the female deity of purity is at home, then we have no reason to worry, to consider that there is *difficulty*. So, there is *difficulty* if the wife is a [female] heron. Then he (the husband) has to tolerate, she (the wife) will pull his legs (pull him into vices); a man is vicious anyway, he will certainly become vicious. So, he can find it difficult. But if she is not a [female] heron, then there is no question of *difficulty* at all. You should become very happy, remain cheerful. There is nothing to tolerate in it. If she is a [female] heron, it is understood that it is not in their destiny. Not all of them are going to be part of the deity clan. The ones who will be part of it, only they will become [deities]. Not all can become [deities].

Reports of bad conduct of many come. To whom? Reports of bad conduct of many come to Baba. About whose report of bad conduct is Baba talking here? (A student: of those who follow the knowledge.) No. (A student: of the spouse). Yes. It was said, wasn't it? When in the same house the husband is becoming a swan and the wife is a [female] heron, then there is *difficulty*. There is *difficulty* when the wife is a [female] heron. Reports of bad conduct of many come. Whose reports come? (Students: the female heron.) The female heron! She does not follow

<sup>10</sup> Because the family and the society will not allow such a thing to happen

the knowledge, from where will her *report* come? Will you give your own *report* or will you give the *potamail* of the others? ☺ Whose *potamail* will you give to the Father? Give your *potamail*. If someone is a Brahmakumar, will he give his *potamail* or will he give [the one] of someone else? What Balakram! He will give his own. He can give his own *report*: “I fell down; I became impure.” So, reports of bad conduct of many come, such and such devilish traits are in them. Do you have to say about the devilish traits of the others? Whose *potamail* do you have to give? You have to give your own. For this reason Baba explains everyday: “Check your *potamail* in the evening.” Whose *potamail*? Yours. Check your *potamail* in the evening: “Did I do any devilish work today?” If we did devilish work then who are we? We are devils. Baba says: “Also tell Me about all the mistakes that you did in your life time.” It is not that you go on telling Me about the present, and the previous accounts are not clear. Then what will happen? The interest of the previous [sins] will also continue to accumulate. This new account can never be cancelled, no matter how much you try, if you have hidden the previous [*potamail*] and continue to give the new ones, then the account will never be *clear*. So, Baba says: “Tell Me about all the mistakes that you did in your life time.” Some make serious mistakes.... (the recording stops here. )