

Dated 10.11.05, at Jammu.

Clarification of Murli dated 07.01.67 (for new pbks)

Om Shanti. Today, the morning class dated 7th January, 1967 was being discussed. The *record* [played] was, *Is paap ki duniya se door kahin le chal...* (take us somewhere far away from this sinful world). The sweet children tell the Father, take us somewhere far away from this sinful world. So, the Father is also saying *good morning* to the spiritual children who go to a far away world. The spiritual children know *numberwise* according to their spiritual effort (*purusharth*), we are certainly going somewhere far. Where are we going? To our '*sweet silence home*'. The abode of peace (*Shantidham*) itself is a faraway place. Heaven is not far away. Heaven will be in this world itself but the abode of peace is beyond the Sun, the Moon and the stars too. The abode of peace from where we souls come is far. That is the *muulvatan* (the Soul World) and this is the *sthuulvatan* (the corporeal world). That is the home of us souls. Nobody except the Father can take us to that home because that is the Father's home. That is the home of the souls and the home of the Father of the souls.

All of you *Brahmin-Brahmanis* are doing spiritual service. Who taught this spiritual service? The Father who takes us far away taught it to us. How many souls will you take by doing this spiritual service? There are countless souls. Why? Why the souls were mentioned as countless? It is because the number of human souls has been mentioned, it is 500-700 crores (5-7 billion), but there are not just human souls in this world. There are other living beings in this world too, aren't there? Worms and spiders, animals and birds, aquatic animals, terrestrial animals, flying creatures, there are a variety of living beings. Everyone has a soul inside.

So, all the souls will leave this stage like world and go back [to the Soul world], that is why it has been said that there are innumerable souls. You are also the children of one *Panda* (guide). So, all of you children also became *pandey* (guides). Your very name is *Pandav sena* (the army of *Pandavs*). Just as Brahma's children are Brahmins, Vishnu's children are *Vaishnav*; similarly, the children of *Panda* are called *Pandavs*. So, you are the *Pandava* army. You children tell everyone the method of taking themselves far away. The farthest of all, the most beyond is the 'Supreme Abode' (*Paramdham*). You show [them] the path of the intellect. The mind and the intellect themselves are called the soul. When the mind and intellect becomes *set* in the farthest place, in the Supreme Abode, it is as if the soul became a resident of the Supreme Abode. Or we could say in other words, you children bring the Supreme Abode down to this earth. But not [all the] 5 billion human souls will be able to experience the stage of the Supreme Abode in this world. So, they will not be called spiritual children. Spiritual children are those who become constant in the spiritual stage through their *purusharth* now, while being alive. The souls are the children of the Spiritual Father. They are the souls who take complete 84 births. If they take fewer births, then certainly, body consciousness remains in them to some extent or the other. Because of the remnant body consciousness, although they take 83, 82 births, they come under the influence of other bodily religious fathers from the Copper Age. They are influenced by them. They become their subjects.

Prabhavit (influenced) means *praja* (subjects). So, they are unable to become completely soul conscious, because they came more in the company of those bodily beings. You children are not influenced by those bodily beings; that is why, you are firm (*pakki*) souls, spirits (*ruh*), the children of the Spiritual Father. You do not listen to anyone except to the Spiritual Father. Just as those souls, if they belong to other religions, they do not listen to you. They do understand that this knowledge is true. They come to know that this knowledge has power; even so they say, until our *guruji* accepts, we are not going to accept your words. It means, are they the children of the Spiritual Father or the children of body conscious religious *gurus*? They are the children of religious *gurus*. So, the Father says, you are My spiritual children.

So, the method that the Father tells you to go far away, to take you far away, that method sits in your intellect first. He tells you the method, *Manmanabhav*. *Man, mana, bhav*. There are three words. All the three have meaning. 'Man' means 'mind', 'mana' means in the mind, in Me; 'bhav' means 'to merge'. Whatever thoughts are created in your mind; make those good and bad thoughts wander into My thoughts, merge [into My thoughts]. It means that even at the level of thoughts, no opposite thought should be created in you. Whatever is the Father's thought should be the thought of the children. Performing opposite actions is a far-fetched thing. The Father wants to do [one kind of action], He wants to make the children perform one kind of actions and they perform some other kind of actions; then it will not be said that he (Baba's child) is *manmanabhav*. It will certainly be said that he is body conscious. He will not be called a spiritual child of the Spiritual Father.

So, you children assimilate this study first. The *followers* of the other worldly religious fathers will assimilate these things later on. Everyone will have to accept that they are points of light souls, the children of the Spiritual Father, but those who accept easily are the *direct* children of the Father, they are the ones who come in the complete cycle of 84 births, who play an *all-round* part. And those in whose intellect it does not sit completely, or it sits later on, or it sits under compulsion, are the children of the body conscious father. All the religious fathers are body conscious. One Father is the Spiritual Father; He cannot be called a body conscious father. Why? It is because He is not entangled in body consciousness in spite of coming in a body. He is *abhokta* (the One who does not enjoy pleasures); He is not born through the womb; He is *ajanma* (the One who is not born). He enters a body. In spite of entering [a body], He is not coloured by the company. All the other human souls are coloured by the company.

So, the Father also teaches us the same thing, '*Manmanabhav*'. Merge in Me. For example, there is a handful of water; it is put into ocean, so it merged into the ocean. It merged into the ocean meaning it became [a part of] the ocean. So, if you merge your thoughts in Me, you will become equal to the Father. In the entire *kalpa* (cycle), the extent to which you will remain in the soul conscious stage, [the extent to which] you will experience spiritual joy; the souls of no other religion in the world will be able to enjoy happiness to that extent. Yours is happiness for three-fourth period [of the *kalpa*]. The souls of the other religions obtain happiness for half the time and sorrow for half the time [in the *kalpa*]. You experience sorrow for at the most one fourth [of the *kalpa*]. Even in that the children are according to their capacity (*numbervar*). Some are such children that they remain in happiness for even 82-83 births. Why do they remain [happy for that long]? It is because when the Father came in the Confluence Age, those souls practiced the soul conscious stage more. They achieve the incorporeal, vice less, egoless stage equal to the Father quickly. So, the Father says, '*Manmanabhav*'. At least remember the Father.

It is also said, take us somewhere far away from this world, isn't it? Why should He take us? It is because no matter how much *purusharth* we make, we are somehow coloured by the company of these body conscious bulls. You are handful of children, who become the *direct* children of the Father. 900 thousand (9 lakh) stars in the sky are famous. They are the non-living stars of the sky. You are the living stars of this world; of this Earth. Those living stars are praised as the 900 thousand [stars]. Even among those 900 thousand [stars], some shine in the night and some in the day. It is not so, that stars do not exist in the day time. Stars exist in the daytime too. But the stars of the day time *merge* their light in [the light of] the Sun. To *merge* themselves in the Sun of knowledge who has come in this world means to *merge* their nature, *sanskars* and everything; to merge into the Father. There should not be any feeling of opposition (*virodhaabhaas*) even at the level of thoughts. In whatever way the Father directs them, wherever He takes them, whatever He makes them eat and drink... they achieve such a stage. They will be called *Manmanabhav*. There is no separate desire. Whatever is the Father's desire is the children's desire.

In the new world, we will not say, 'take us somewhere far away'. In this old world, in the world of sorrow, we say, 'take us far away'. Why? Why don't we say this in the new world? It is

because there is no sorrow there. Why isn't there sorrow? It is because there we are not coloured by the company of the *vidharmi* souls¹, who attract us towards their body consciousness again and again and influence us. We are coloured by their company. No matter how much *purusharth* we do, but these numerous *vidharmi* souls, the souls who *convert* to other religions, they spoil our stage. So, the children say, take us somewhere far away. They say so now. They will not say this in the Golden Age.

Here it is indeed the kingdom of Ravan. Whose kingdom? Ravan's [kingdom]. Ravan means the one who makes us cry. So, whosoever's kingdom it is, we have to follow [him] in his kingdom. As the king so are the subjects. We too keep going into a crying state. So, we say, take us somewhere far away from this world that cries and makes [others] cry, where there is comfort (*chain*). What does comfort mean? Peace. The soul should not feel restless. It's (this world's) very name is *dukhdam* (the abode of sorrow). The abode of what? The abode of sorrow. *Dham* means home. This world is a home of sorrow.

There is no happiness in this world. [As regards] physical pleasure, even that is temporary happiness and now there is no power left in the body either. All the bodies are becoming vicious. The vicious body goes on becoming weak; that is why the Father says: All of you are in a *vaanprasth*² stage. There is not even a single person who is not in the *vaanprasth* stage. The *vaanprasth* stage means you have become old. The body as well as the soul have become degraded (*tamasi*). Now the Father does not make you suffer any blows. What? Go here, go there, do this, do that; there is no need of suffering any blows. Who does not make you suffer blows? The Father does not make you suffer blows. There is no question of running around. Once you have received the introduction, then have a faithful intellect and continue to remember the Father anywhere. The atmosphere will continue to improve. When the atmosphere improves, when the pure atmosphere is made, the impure souls will automatically come and seek the alms of peace and happiness.

In the path of devotion, you suffered so many blows in search of the Father. You searched so much in the pilgrimage centers, the places of worship, the temples. You could not find Him anywhere. The Father Himself says, 'I am completely hidden'. I am so hidden that nobody can even see Me through these physical eyes. Although, they may suffer blows to any extent in the world [in search of Me], nobody can see Me through these eyes. That is why it is said, here it is not a question of having a glimpse (*darshan*). Some say, let us have at least a glimpse (*darshan*) of your *guruji*. So, the point has not sat in their intellect. This *guru* is not someone who makes you suffer blows. There is no question of having a glimpse (*darshan*) at all. He is a point of light. He is the Father of the point-like souls. Souls are points of light; the Father is also a point of light.

A big form of the point of light has been prepared for worship. Otherwise, how can they worship? In the path of devotion there is 'worship' and in the path of knowledge it is 'remembrance'. Whose remembrance? The remembrance of the true form. What is the true form? The true form of My soul is also a point of light, but how will you come to know? All the human souls are indeed points of light. So, how will you know which point of light is the Supreme Soul? So, He says, I come in the permanent chariot. If you have recognized the permanent chariot in which I come, it is as if you have recognized Shivbaba. How will you recognize him? If someone says, that one is the permanent form, that one is the soul of Ram in whom God the Father comes; will you accept? Those who accept [just on being told] are devotees. [It means] they accepted through blind faith. Today they may say, this one is God (*Bhagwan*) and tomorrow when they have to face tough tests, they will start saying, he is a devil (*shaitan*).

¹The souls who follow a religion opposite to the Father's religion.

²retirement age; the third of the four traditional stages of a person's life when he leaves home and goes to live in the jungle.

So, the Father comes and gives the introduction of the devil as well as the complete introduction of God. He gives the introduction of *Maya* as well as the introduction of *Mayapati* (the husband of *Maya*). He gives the introduction of both. It is possible only through knowledge. Information is obtained on the basis of knowledge. Knowledge itself means information. Information of what? Information of truth. Truth alone is called *God*. "*God is Truth*". It is also said, *Satyam Shivam Sundaram*. The One who is truth, He Himself is Shiva. The one who is false cannot be Shiva. He cannot be benevolent (*kalyankari*). The one who cannot be benevolent cannot be beautiful (*sundar*) either. No matter how beautiful someone is in form and appearance, but if he is not benevolent (*akalyankari*), if he is not benevolent for the world, then he cannot be Shiva. He cannot be God's child [either].

You are God's children. You don't wish for the benefit of just yourself. You wish for the benefit of the entire world. You will not say, if this soul goes to heaven, I don't want heaven. This one is [of] this party; that one is [of] that party. No. Whichever soul it may be, you wish for the benefit of everyone. If someone wishes harm for even a single person then he will not be called world benefactor. Not even a single soul can be separated from the world. Every soul's part is fixed. The role of no soul can be removed [from the drama]. So, I say, the third eye is required to recognize Me. That is why I enter the three-eyed one (*trinetri*). He is the only deity who is shown to have three eyes, [i.e.] Shankar. The two eyes are the memorials of two special souls, Ram and Krishna; and the third eye, which is in a vertical position, is the memorial of the *Shiva Netra* (Shiva's eye). Shiva always remains standing (alert) in *purusharth* after coming in this world and He makes the children to stand (alert) as well.

Children are lying down (i.e. are in a low stage in doing *purusharth*). They cannot do *purusharth* themselves. They cannot run [in *purusharth*] without the help of the Father. Some children become egotistic [thinking] **we** do service. The Father explains: you are *tamopradhan*³ souls. A *tamopradhan* soul is obsessed by its own vices. In what way will it serve anyone? The one who is himself free from vices will enable others to do the *purusharth* to become free from vices. Everyone is vicious in this world. Everyone is false in this world *numberwise* according to their *purusharth*. When **I** come in this world, I tell you that I play a true part through the permanent chariot in which I come. Speaking the truth, eating [in] the true sense, walking [in] the true sense [is what He does]. Sikh people say, *Hai si vi sat, ho si vi sat*⁴. They say so, don't they? He was true in the past; He is true even now and He will remain only true even in the future. A true person can never be false. To whatever extent someone may wish to prove the true person to be false, truth stands high⁵ one day.

So, that true Father comes in this world and initially plays a part in a humble form. He plays a part in a very soft manner. He tells the children again and again. Even if the children do not listen, He does not show ego. He is an egoless Father. Not once, not twice, not ten times, not hundred times [but] thousand times. The children commit mistakes repeatedly [and] the Father tries to correct them. Until when does that Mother's part continue? As long as Vishnu's part does not start. It means that until the new world is established, the part of humility continues. Initially, [He plays a part of being] completely humble, [He plays a] loving part and later on [He plays a part of being] a little soft and a little strict.

In the path of devotion he is shown as *Ardhanareeshwar*; half male and half female. The female body, meaning the soul of Brahma enters a male body and the Sun of knowledge enters him too [i.e.] Shiva enters. So, the body in which the Sun of knowledge enters is the male part because He enters a male body only and the body in which the soul of Brahma enters is shown as the Moon who plays a cool role. The Moon is shown on the forehead. Both the souls have entered.

³ dominated by darkness or ignorance.

⁴ He is true and He will be true

⁵ *sar ke upar carhkar bolna* (it climbs on the head and speaks)

The Moon has also entered. The Moon of knowledge ‘Brahma’ and the Sun of knowledge ‘Shiva’ has also entered. One is sharp and the other is sweet. Both play their parts simultaneously.

Now seventy years are about to be complete. The soul of Brahma is still playing a part of love in the form of a mother in the world of Brahmins. He keeps explaining. To whatever extent a child may create wicked thoughts, speak wicked words, act in a wicked manner; even so He observes those children mercifully. Then comes the third form, of the *Sadguru*. He also becomes a teacher in the form of the mother; He also becomes the Supreme Teacher to teach higher knowledge, but He teaches lovingly. Then the third form, which is a strict form, is for those souls who do not reform at all. There are such seed form souls, whose husk [of body consciousness] is very hard. There are some seeds whose husk is very thick. The husk is very hard. There are some seeds whose husk is thin; the peel is light; it is removed easily.

So, the spiritual children of the Father who live in a soul conscious stage are the seeds of the entire world, meaning they are the fathers of the entire world. Those souls include the fathers of the *Suryavanshis* (those belonging to the Sun dynasty) too. They include the fathers of the *Suryavanshi* subject category souls and the fathers of the *Chandravanshi* [souls] (those belonging to the Moon dynasty) too. They are present among the seed form souls themselves. Those seeds, who will become constant in a spiritual stage in the end, are the fathers of the *Islamvanshis* (those of Islam dynasty) too. There are seeds of the Buddhist dynasty as well as the Christian dynasty. Seed form souls of every religion are included among those 450 thousand (4.5 lakh) [souls]. So, it is as if the *foundation* of the seed form souls of every religion is laid in the first birth itself, but when the time comes, when the [favourable] season begins, the seed grows at its *time*. Not every seed grows in every season (*mausam*). There are seasons (*ritu*), are there not? Similarly, these seed form souls also have their own seasons.

In the beginning of the world, for 1250 years, when it is the *satopradhan* Golden Age world only the *Suryavanshi* souls are born. They are born only through the *Suryavanshi* seeds. They descend from the Supreme Abode and play the *Suryavanshi* part. There are [souls ranging] from [those] complete with 16 celestial degrees to those complete with 14 celestial degrees and as soon as the Silver Age begins, the silver-like souls start descending from the Soul World. There are their seeds too. Although those souls may not become complete with 16 celestial degrees, they are the souls which become complete with 14 celestial degrees to 8 celestial degrees. They too descend in the Silver Age. So, the souls that descend in the Silver Age are silver-like souls but their seeds are already present in this world, meaning they are the ones who take complete 84 births. So, when those seeds come in the Silver Age, they *mix* with the *Chandravanshis*. Souls that play a silver-like part descend from the Soul World; they *mix* up with them (the *Chandravanshis*).

A similar thing happens in the Copper Age. The seed-form souls of the Islam dynasty do not *mix* in that (Islam) religion, but they become instruments to give birth to the souls belonging to the Islam religion who come from above. For example, the soul of *Siddharth* was born from King *Shuddhodhan*. So, where was the *foundation* laid for this relationship that was formed? The *foundation* is laid in the Confluence Age. You should pay a lot of attention in the Confluence Age, at this time, in what kind of company are we colouring ourselves? Is it a righteous company? Are we establishing relationships [with someone] on the basis of [their] relationship with the Father? Am I establishing connection with the souls who do not have a relationship with the Father? We should have a relationship with those who have a relationship with the Father. We should not establish a relationship with the souls who do not have a *direct* relationship with the Father. If we establish [a relationship with such souls], those souls will definitely come in contact, connection and relationship with us from the Copper Age; and if they come [in our company] we will be coloured by their company.

Although *Siddharth* is born through *Shuddhodhan* and the soul of Mahatma Buddha enters *Siddharth*, King *Shuddhodhan* is not influenced by his child. He does not *convert* into his religion.

He does not adopt Buddhism, but that *Siddharth*, in whom the soul of Mahatma Buddha enters, that soul which enters..., being a new soul that descends, it plays such a righteous and *powerful* part through *Siddharth* that even if King *Shuddhodhan* banishes him from his country he goes abroad and rapidly spreads his religion [over there]. He spreads it so rapidly that he goes [up] to the countries like China, Japan and establishes the religion there. That child becomes famous in different countries. King *Shuddhodhan* becomes surprised [thinking:] ‘my child, whom I had banished from this country, is earning such fame! So many souls are being influenced by him!’ So, *Shuddhodhan*, who is the father, who is a king in India, develops within himself a relationship of attachment with that child and that attachment shows its effect after two-four births.

It may be any action, if done with a lot of intensity (*teevrata*), it can give fruits even in this birth or in the next birth. If it is done with a low intensity, then it can give fruits after two, four, eight births as well. So, the attitude of attachment of King *Shuddhodhan* for that child makes him have a birth in Buddhism after two-four births. Whom? *Shuddhodhan* is born in Buddhism. So, when he is born amidst Buddhists, when he is born in the homes of Buddhists, will he be colored by the company or not? He will certainly be [colored]. Where would he have performed this shooting of being colored by the company? He performed the shooting here in the Confluence Age.

OK, *Siddharth* is a root soul (*adharmoort*), who is born from the seed-form *Shuddhodhan*, but there is also a father who gives birth to the seed-form *Shuddhodhan*. His father was King *Bimbisaar*. These are topics of the Copper Age. At that time the father as well as the *grandfather* used to be alive for many years. So, the *grandfather* also observed [and thought:] ‘my grandson is so great! He is earning [such] fame and honour; moreover, he was born from **my** son.’ So, he too feels proud. Rather, the grandfather has more love for the grandson because whether the father gives his property to the child or not, *dada*, meaning the grandfather certainly makes his grandson entitled to a share of his property. That is why there is a tradition in India that the father may or may not give the property earned by him to his son, but the father will certainly have to give the property that he has received from the grandfather, to his son. So, the *grandfather Bimbisaar’s* thoughts are pulled towards the grandson. That is why even that father, i.e. the *grandfather Bimbisaar* has to be born there (i.e. in the Buddhist religion).

So, those religious fathers enter in the root souls. The root souls convert in the same birth and the seeds who give birth to the roots belong to different religions and it is Prajapita who gives birth even to those seeds. He is everybody’s father; that is why Prajapita also has to go to every religion, but they are seed-form souls; that is why they do not convert while being alive, but since there is affection and attachment, so they are born [in that religion] in the next birth. That will not be called conversion. That is why the Father says, ‘*Dharat pariye par dharma na choriye.*’ It means that even if we have to leave the body, [even if] it falls on the ground; as long as we are alive we should not leave the religion. So, that will not be called conversion because these are the direct children of the Father.

The Father says, Children, I have come as a foreigner (*videshi*). What? The religious fathers enter the root souls (*adharmoort*). The root souls are born through the seed-form souls and there is one father who gives birth to those seed-form fathers. He is called the father of all the fathers. He does not convert either. Even his seed-form children do not convert, but they are influenced.

Maya is so [strong] that she does not leave anyone. Everyone is coloured by the company. Nobody can become egotistic [and say:] ‘I am never defeated by *Maya*’. Why? It is because if the Father is Almighty, *Maya* is also almighty. She does not leave anyone. It is not like how the so-called Brahmins say, ‘*Arey*, the soul of Ram failed’. *Arey*, the soul of Ram failed, then will anyone be able to avoid failure? Nobody can save himself. Yes, there is certainly this much difference, that some *fail* in the monthly or trimester exam that is held in the beginning and then *pass* in the finals, whereas some are those who keep passing in the beginning and fall asleep in the

last [moment]. Just like the race between the hare and the tortoise; a story is presented [that] when there was a race between both of them; the tortoise continued to run slowly at its own pace. The hare also ran. He developed ego: *Arey*, how will he compete with me? So, he ran for a short distance and when he felt the heat, he started taking rest among bushes thinking: *Arey*, until he goes a little further, I will cross him. He fell asleep and that is all, he lost.

Even here, the children fall asleep. They have taken the company of *Kumbhakarna*⁶ for 63 births. That colour of the company shows its effect. Otherwise, there are such children also who do not feel sleepy. Are there such ones or not? There are such ones also. They adopt a strict form in *purusharth* (spiritual effort). However tired they may be, but when the class is held, they will not sleep. So, what is the reason for this? They (one kind of souls) feel sleepy and they (another kind of souls) do not feel sleepy. There must certainly be some reason. What is the reason? Those who do not feel sleepy have not been influenced by anyone or even if they were influenced, they were influenced very little. That is why when they are not influenced at all, they cannot be coloured by the company either and those who are influenced become subjects.

So, a king is certainly *powerful*. As is the king so are the subjects who are influenced by him. The subjects too have to adopt the language that the king adopts. The subjects too have to accept the law that the king frames. So, they are coloured by the company a lot. So, we should pay a lot of attention in the *purusharthi* life (life of making spiritual effort): do we become influenced by [the] One or are we becoming influenced by many? Do we follow the directions of [the] One or do we follow the opinions of many? The One, who is the highest among all, [is] *Shri-Shri 108 Jagatguru*. [He is] the true *Jagadguru*, not the false one, because many assume the title of *gurus*, but the *Sadguru* is only One. The Sikhs also say, One *Sadguru* is *akalmûrt* (the one who is in the corporeal form and cannot be conquered by death). So, when the *Sadguru* is One, what are the rest of the *gurus*? One is the true *guru* and what about the rest? [They are] false *gurus*. So, why should we entangle [ourselves] in the bodily *gurus*, who are indeed false *gurus*? We should hold on to only the One who is true. We also know that there are great actors who are one better than the other, but God is the highest actor. There is no one greater than Him at all, but even so they are entangled in the trap.

The devotees of Hanuman will worship Hanuman. Hanuman will worship Ram. Ram will worship Shankar and Shankar will worship Shiva. *Arey!* Then why not catch the One who is the highest among all? They do know, even so they deliberately come in the colour of the company. Moreover, they are coloured by the company in such a way that just as it is said for God, *twameva mata cha pita twameva. Twameva bandhu cha sakha twameva*. (You are my mother and you are my father. You are my brother and friend); they start establishing all relationships amongst themselves. When they establish relationships amongst themselves in the Confluence Age, will they become weak, will the *battery* of the soul be discharged or will it be charged? The soul's *battery* will continue to be discharged.

There are these organs of the body, aren't there? When these organs come in the company of the organs [of another bodily being]; the *battery* definitely is discharged. Just like, when wires are taken out of a *battery* and if those wires are connected with an empty *battery*, then whatever amount of *power* is filled in the big *battery* that *power* will be discharged. These are also our battery-like souls. These battery-like souls should come directly in the colour of the company with the One *powerhouse*. Listen from the One. If you listen from many, then the knowledge will become adulterated. For example, is a prostitute adulterous or is she pure? A prostitute is adulterous; so she does not have the *power* of character, she does not have the *power* of *purity*. The words emerging from the mouth of a prostitute do not have an effect and if there is a married woman (*sadhva*), if she is a woman loyal to her husband (*pativratdhari*), if she has never become

⁶ *Kumbhakarna*: brother of Ravan in the epic Ramayana who had received a boon to sleep for 6 months.

impure (i.e. adulterous), then whatever sentence is uttered through her mouth is proved to be true. She is called *Sati Savitri*. So, *purity* has a lot of power.

Now we can earn fortune for many births and we can [also] spoil it now itself. If we have recognised the One Father, we should sacrifice ourselves only on that One. We should follow the directions of only the One. We should listen to knowledge from only the One. Why should we listen from many? Other religious fathers make their *followers* very firm in this aspect. What? Other religious fathers make their *followers* so firm that no Christian, no Buddhist, no Muslim ever converts to other religions and where is the shooting for that being performed? The shooting is also taking place now in the Confluence Age world of Brahmins.

There are such Brahmins that you may try to explain to them to any extent, but they listen from one ear and leave it through the other. They say clearly, 'we are not going to listen to anything from you'; otherwise they say: 'do not narrate the points of knowledge to us. We will not listen to knowledge from you. We will listen to only the versions narrated by the *Didi*, *Dadis*, and *Dadas*. We are not going to accept the versions of anyone else'. They are so firm; and what about these seed-form souls? They keep coming in the colour of the company. There are *numberwise* seeds (of different categories). Among those seed-form souls, only ten percent [souls] are such ones who do not come under the influence of others. They are firm in their religion. It means that they will *follow* only the Sun of Knowledge. They will not *follow* anyone else. So, certainly they will have *power*, but they too are *numberwise*.

There is the part of the Sun of Knowledge, who listens to knowledge from God first of all and listens to Him directly. He listens in the beginning as well as in the middle and in the end too. He becomes victorious in the end too. So, that *hero* actor soul comes in the clutches of *Maya* the least. He comes in the clutches [of *Maya*] in the beginning and becomes completely victorious in the end. All the others are *numberwise* (according to their capacity). Those who are *numberwise* are then covered by the husk of body consciousness *numberwise*. All are seeds. Among those four and a half lakh seeds, there is no one whose peel is not removed by the sticks of knowledge in this Confluence Age. They have to become complete in this very birth. Not in the next birth. No soul will become complete in the next birth.

Eight are such that they don't even require to be beaten by sticks. They don't even require to suffer blows because once they have caught hold of the 'One', then that is all. *Eke saadhey sab sadhe. Sab saadhe sab jaaye* (By pursuing the 'One', we accomplish everything. By pursuing everything, we lose everything.) So, there is power in [staying with] one. The power weakens by coming in the company of many. There is such power in the colour of the company of the 'One' that we do not feel sorrow to be sorrow at all. A problem is not felt as a problem at all, as if the Father carries [us] in his lap. Other souls think: Good heavens! He has to suffer so much sorrow. When they read the Ramayana..., while reading the Ramayana some people start crying: *Arey*, Good heavens! Ram has so much sorrow! Our God Ram becomes so sorrowful. *Arey*, just think a little, does that soul of Ram become sorrowful or is it you who is becoming sorrowful? The soul of Ram does not feel the pain but why do you become so sorrowful?

So it is about the One. We should delight our mind in the 'One'. If the mind immerses in the 'One', if we merge our mind in the One, then the body and the wealth will also go in the same direction. The body and wealth cannot go to any other place. Wherever someone gives his heart... there are some *lovers*, aren't there? So, when the lover's heart sets on his beloved; where does he invest the power of his entire wealth? He invests it on his beloved. Even if he is a married person; it does not matter that the wife sitting at home may be beautiful to any extent, but if he loses his heart to someone else, where does he throw (invest) the entire wealth earned by him? He throws (invests) it in that direction only. He throws his wealth as well as he invests the power of the body in that direction only.

So, wherever our mind is, our body will be there and our wealth will be there itself. That is why, if we have changed the mind and intellect, if we have moulded it, then the *purusharth* becomes very easy. That is why it is said: one [thing] is to perform a task with love and another thing is to do a job under compulsion. If we develop love then no task remains tough. Stories have been written that *Farihad* cut a mountain to make way for a river to win *Shiri* (beloved of *Farihad*). Well, a river is not made to emerge by cutting a mountain. It means that he also accomplished the mountain-like (i.e. Herculean) task and brought out and made the water of knowledge to flow in the entire world.

It is shown in the scriptures that after a very long *tapasya* [by *Bhagirath*] Ganga (the river Ganges) came down from above. She did come down, but where did she merge? She merged in the hair locks of Shankar. So, there was no benefit of her coming at all. Now we children know that the Ganges of knowledge came down from above and where did she merge [herself] after coming? When did she merge? The Ganges of knowledge came down from above and merged. Where did she merge? She merged in the hair locks of Shankar. She merged in the hair locks of Shankar. Now he will have to perform *tapasya* again. So, he (*Bhagirath*) performs *tapasya* once again. When he performs *tapasya* once again; Ganga emerges from the hair locks and comes to the world. So, even now the Ganges of knowledge has not been revealed. If the Ganges of knowledge is revealed then the people of the northern India will certainly understand it. Even now she is swirling in the hair locks. There are hair locks, aren't there? There are great holy men; they grow *artificial* hair locks. Those hairs are stuck to each other. They are not disentangled. So, Ganga is entangled in the hair locks.

Even now there are many topics like this in the advance knowledge, which are not *clear*. When the Ganges of knowledge emerges, all the topics will become *clear*. The *purusharth* itself will become *clear*, but there is a rule, first Yamuna emerges. Then? First of all the daughter of the Sun, Yamuna emerges. Later on Saraswati emerges in the middle. Saraswati emerges in the middle and departs in the middle itself, she becomes hidden and Ganga emerges at last. The Ganges of knowledge have emerged in the end. Then she is [praised] as *Har-Har Gangey* (hail to Ganga). So, she is given a place on the head. Why? Parvati is made to sit on the lap and why was Ganga made to sit on the head? The moon was also given a seat on the forehead. It was not made to climb on the head. It is shown a little below, on the forehead. And what about Ganga? She is shown at the topmost position of the head. There must have been some reason, mustn't there?

Then they sing, *Ram teri Ganga maili* (Ram, your Ganga has become dirty). *Arey*, when is she dirty? Is she dirty when she has a *connection* with the Ocean or is she dirty if the *connection* with the Ocean is broken? If there is no *connection* with the Ocean of knowledge then a river becomes a drain. If there is a *connection* with the Ocean, the river becomes a purifier of the sinful ones (*patit pavani*). Moreover, it is famous for the rivers of India. Even in India, the rivers of South India are not famous as *patit pavani*. Who is praised as such? The rivers of North India are famous. India is praised. Nobody goes to bathe in the rivers of the foreign countries. Does anyone organize fairs for bathing in the rivers of the foreign countries in the path of worship? They don't. There are rivers in the foreign countries as well. Why don't they go to bathe there? It is because in the foreign countries...; it is not so that rivers of knowledge don't emerge from the foreign countries. Do they emerge or not? They do emerge, but they do not do *purusharth* to become capable of sitting on the head [of the Father]. If a child is very dear, very *serviceable*, then the Father makes him sit on the head out of love. Om Shanti.