

**Audio Cassette No.174 at Kampil.**  
**Clarification of Murli dated 25+26.08.89 (Only for PBKs)**

Om Shanti. Yesterday the vani we were discussing in the beginning of the middle part of the third page on page no. 76 of the register No. 23 [is] the morning class dated 25.08.89. The Father explains that until the destruction has taken place, you can't achieve the *karmaatiit* stage (stage beyond *karma*). No matter how hard you try, you may sit in Shivbaba's remembrance all the time and remember nothing else, [you may sit with the thought] Baba, I will set an example of achieving the *karmaatiit* stage before the war, that's all. It cannot happen in the *drama* that such person could emerge. There is only one who has to become *number one*. When was it said? This vani was narrated when Brahma Baba was alive and the declaration of the ten years was made in 66 that the destruction of this old world will begin and the establishment of the new world will begin. On one side there will be cries of despair (*hahakaar*) on the banks of [the river] Yamuna and on the other side there will be hails of victory (*jaijaikaar*). So, Baba declared the war. He declared the establishment as well.

This one also says: I have to rack my brains so much. Who says this? Maya comes in a much stronger form [before me]. Baba himself says: Shivbaba is sitting just beside me. Even then, I can't remember [Him]. He isn't sitting as close to anyone as [He is] to me. Who said this? Brahma Baba. Even then, I can't remember [Him]. I forget. I feel that Baba is with me. Still, I have to remember [Him] just as you do. It isn't that I should become happy just by thinking that 'I am along with Him'. Why did he say this? [He said this to] those who feel: 'we are living with Baba in Madhuban, so we are anyway close to him; there is no need to remember [Him]'. So, it isn't something to become happy about. He tells me as well, remember Me continuously. You, who are along with Me, are *rustam* (a hero), many more storms will come to you. Otherwise, how can you explain to the children? You will *pass* through all these storms. Who said 'you'? I can't achieve the *karmaatiit* stage in spite of sitting so close to Him. Then who else will do? This goal is very high. Everyone keeps making *purusharth* (spiritual effort) according to the *drama*. Someone may try this out. What? To achieve the *karmaatiit* stage. [If someone thinks:] Baba, we will set an example of achieving the *karmaatiit* stage before you. This isn't possible.

This *drama* is predetermined. You have to make a lot of *purusharth*. The main subject is of the *character*. Who has to make more *purusharth*? To whom was it said? You. It refers to those who are sitting in front of Him, the children. It means that Brahma doesn't have to make that much *purusharth*. You have to make a lot of *purusharth*. The main subject is of the *character*. Who will have to make more *purusharth*? Those whose *character* has been more spoiled in the 63 births. Whose *character* has been spoilt more? Is it [the character] of the kings of India or of the foreign kings? The *character* of the kings of India who have 84 births has been spoilt a lot. There is so much difference between the *character* of the deities and the *character* of the sinful human beings. It is Shivbaba who makes you vice less from vicious. Whom? You. So, now you will have to make *purusharth* and remember the Father. Don't forget. As for the rest, the poor suppressed women are under others' control (*parvash*), meaning they are under the control of Ravan; so what can they do? You are under the control of God Ram and they are under the control of Ravan. So there is a war. As regards the [physical] war between Ram and Ravan, that doesn't happen. The Father explains to you children every day in different ways. Sweet children, keep reforming yourselves. Check your *potamail* (chart) every night. Did I perform any demonic act in the entire day? The flowers in

a garden are certainly *number* wise (they have fragrance and beauty at different levels). Not two flowers are ever the same. Every soul has its own *part*.

Every *actor* keeps playing his *part*. The Father also comes and anyhow completes the task of the establishment. After coming or going? He comes and anyhow completes the task of the establishment. It is not that He comes and goes and then this task of the establishment happens automatically. No. He comes after every 5000 years and makes us the masters of the world for sure. Until He makes us the masters of the world, He can't go back. He is the Unlimited Father, isn't He? It is because the limited fathers depart even before giving the inheritance. So, the Unlimited Father will certainly give the inheritance of the new world. Why did He add the word 'certainly'? It isn't that He will leave [His task] midway and go back, or that the body of Brahma is gone, so Baba won't perform any task in practice, in a corporeal form; it isn't so. This is why it has been said in the *murli*, "whichever body I enter will have to be named Brahma." *Accha*, remembrance, love and *good morning* of the mother, the father and Bapdada to the sweet, long lost and now found children. *Namaste* (greetings) from the Spiritual Father to the spiritual children.

Today's *vani* is the morning *class* dated 26.08.89 on *page* no.77 of the register no.23. The Spiritual Father explains to the spiritual children. This knowledge of the cycle of 84 [births] that is explained [to you] is a kind of *knowledge*. You children have studied the *knowledge* for many births and you have been imbibing it. That is very easy. This is nothing new. The Father sits and explains how many births you have had from the Golden Age till the end of the Iron Age. This knowledge is naturally in your intellect. This is also a study: to understand the beginning, the middle and the end of the creation. So, nobody except the Father can explain this.

The Father says: The subject greater than this knowledge is the journey of remembrance, which is called yoga. The word yoga is very well-known, but this is the journey of remembrance. For example, people go on pilgrimages. They will say: "We go on this particular pilgrimage". They go to Shrinath or Amarnath. They remember that. Now you know that the Spiritual Father teaches us a very long journey: remember Me. People come back from those pilgrimages to this very world. This is a journey in which we have to go to the Abode of Liberation and reside [there]. Then we don't have to come back to this old world. Although we have to come [to play] a *part*, we have to go to the new world and not come to this world.

You have a feeling of detachment for this old world. This is the dirty kingdom of Ravan. So, the main thing is the journey of remembrance. Many children don't even understand how they should remember. We cannot see whether someone remembers or not. The Father says: Consider yourself to be a soul and remember Me, the Father. It is not something to be seen, neither can we know to which extent they remain in that stage. They themselves can know how far they remain constant in the journey of remembrance. [The Father] keeps teaching tactics to many.

The Beneficial Father has explained: Consider yourself to be a soul and remember Shivbaba. You may continue to do your *service* (job). For example, the children who work as guards keep going on rounds. It is very easy for them to be in remembrance. You shouldn't remember anything except the Father. Baba tells us with examples. You should come and go on that very journey of remembrance. Just as [the Christian] fathers walk. They walk in such *silence*. So, you children should also remember the Father and the home with a lot of love. This goal is very high. The devotees too keep making the same *purusharth*. But those poor people don't know at all that they have to return (home). They think that when the Iron Age

ends, they will go. There is nobody to teach them like this. You children are taught. For example when you guard, the more you remember the Father in solitude, the better it is. The remembrance cuts (destroys) the sins. There are sins of many births on our head.

Those who become *satopradhan* first also go to the kingdom of Ram first. So, they alone have to remain in the journey of remembrance the most. Who? Those who go to the kingdom of Ram first. Why wasn't it called the kingdom of Krishna? When the Golden Age is established, then first the kingdom of Ram is established because the Father is called Ram. Krishna is a child who is born later on. So, those who go to the kingdom of Ram first have to remain in remembrance the most. It is about every *kalpa* (cycle). So, this one has a good *chance* to remain in the journey of remembrance. Who? When the word 'this one' is uttered, then it is a hint towards whom? Towards Brahma because he is closer [to Shiva]. The one who is closer in a corporeal form has a greater scope to remember. He has a good *chance*.

There is no question of fights and quarrels here at all. While coming and going or while sitting, two tasks should be accomplished while pursuing one goal. Guard as well as remember the Father. Even while performing actions, keep remembering the Father. Guards have the maximum benefit. Whether in the day or at night, those who work as guards can get a lot of benefit if they become used to remembering [the Father]. So, this is very good *service* that the Father has assigned [to the guards]. Guarding and the journey of remembrance. This is also a *chance* that we get to be in the remembrance of the Father. These are the different tactics that are given to be in the journey of remembrance.

You won't be able to remain in remembrance outside, at your job, etc. as much as you will be able to be in remembrance here. What does 'outside' mean? And what does 'here' mean? In Madhuban. Because in reality it is the *Purushottam Sangamyug* (the Elevated Confluence Age) only in Madhuban. It won't be said to be the *Purushottam Sangamyug* in the other *centers*. That is why [the children] come to Madhuban to be refreshed. Why do they come? They come because the best effort that is possible in Madhuban isn't possible in the outside world. You should go to a hill and sit there in the journey of remembrance in solitude. Then, whether one person goes or two or three go... The hills will be on the mountains. Where will hills come from on the plains? God's incarnations have been shown in the plains, in U.P. (Uttar Pradesh). People go to Amarnath<sup>1</sup>, so is He sitting there on a mountain? What does mountain (*pahaar*) mean? A high *stage*. A Brahmin with a topknot means a Brahmin with a high *stage*. So, there is a very good *chance* here. The remembrance of the Father, this itself is important.

The ancient yoga of Bharat (India) is very famous. Now you understand that the sins are destroyed through this journey of remembrance. How do you understand it? Is there any indication through which you could understand whether your sins are being destroyed or not? *Arey!* If the burden of sins is reduced, you will experience lightness; the joy will increase. And if the burden of sins increases, because those who follow the path of knowledge also perform wrong actions, sinful actions, act against the Father's direction, then the burden [of sins] increases hundred times, thousand times; and what about now? A lakh (hundred thousand) times. When we become *satopradhan*... so we should make very good *purusharth* in this. Courage lies in setting an example of remembering the Father while performing actions. Second *page*. To sit and remember isn't a big thing. But while performing actions, you should perform actions as well as do yoga (be in remembrance). You

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<sup>1</sup> A pilgrimage place located on high mountains

certainly have to perform actions because you belong to the household path. So, you have to remember the Father while performing actions.

While living in a household, while doing your job etc., the intellect should remember the Father. Who [should do this]? You, the ones who belong to the household path. You earn a lot of income from this. From what? You earn a lot of income from the Raja Yoga of the household path. Although it doesn't strike the intellect of many children now... what? How should we remember while performing actions? The Father says: Keep this *chart* too. Some write to some extent. The Father tells you a lot of tactics. The children wish to go to Baba. Here, they can earn a lot of income. [Here] the solitude (*ekaant*) is very good. The Father sits face to face and explains. Why is the solitude very good? It is because the Father sits face to face and explains. The very meaning of *ekaant* is 'ek ke ant me' (in the proximity of the One). And in the affairs of the outside world, the One is not face to face. So, people start going into the proximity of the others too. The intellect wanders.

The Father sits face to face and explains: Remember Me. Through whom does He say [this]? When He was present in the body of Brahma, He used to sit and explain face to face. Now the body of Brahma isn't present. So, will it be said that the Father sits face to face and explains? Then what is the difference between Madhuban and outside? Those who live in the outside world pull (remember) [the Father] through their intellect and if the corporeal Baba isn't present in Madhuban, then they will also have to pull [Him] through the intellect. Then will it be easy? Will it be easy for the outsiders or will it be easy for the insiders, the residents of Madhuban? It is the same for both. But it has been said that the Father sits face to face and explains: Remember Me and if He is not sitting face to face, He won't even explain to the children: remember Me. It is the Confluence Age alone, where the Father sits and explains face to face. He doesn't sit and explain face to face in any other age, [saying:] If you remember Me, your sins will be destroyed because [the burden of] sins of many births is over the head.

The Father does know how many disputes arise for lust (*vikaar*). Obstacles (*vighna*) are created. They (the mothers in bondages) say: Baba, we are not allowed to remain pure. The Father says: Children, remain in the journey of remembrance and relieve yourself of the burden of sins of many births that is on your head, because you have a burden of karmic accounts with those who don't allow you to remain pure, don't you? So, they settle their accounts with you. So, what should you do? It isn't about running away by leaving everything, but reduce your burden of sins while living in the household. Remain in the remembrance of the Father. Don't connect your intellect with bodily beings. The Father says: Children, relieve yourself of the burden of sins of many births that is on your head through the journey of remembrance. Keep remembering Shivbaba while living at home. And you can remember sitting anywhere. You have to *practice* this while living anywhere.

Give the message of the Father to all those who come. The Father says: Consider yourself to be a soul and remember the Father. This is called the power of yoga (*yogbal*). *Bal* means strength, power. The Father is called Almighty, isn't He? So, how will we achieve that power from the Father? The Father Himself says: Remember Me. You have become *tamopradhan* while descending. So, that power has completely finished. There isn't even power worth a *pie* (the smallest unit of currency in the past in India). There are a few among you who understand nicely [and] remember the Father. So, we should ask ourselves: How is our *chart*? The Father tells all the children: The main thing is the journey of remembrance. Your sins will be destroyed only through remembrance. Although there is nobody to caution you, you can at least remember the Father, can't you? You may live anywhere. You may be

alone in a foreign country, because if there is a couple, then they caution each other. Suppose you are married and the wife is living at some other place, then you can write to her as well. Remember only one thing, if you remember the Father, then the sins of your many births will be destroyed. Destruction is standing in front of you.

The Father keeps explaining very nice tactics. Then, whether anyone implements them or not, it is up to them. The children might certainly understand. He gives very good advice. Our job is to give the message to any friend, relative etc. we meet. To whom should we give the message first? You will meet only those who have been friends and relatives for many births. You should give the [divine] message to them. Whether it is a friend or anyone, you should have an interest to do *service*. You do have the pictures. You have the *badge* too. It is a very good thing. A *badge* can make anyone into Lakshmi-Narayan. What? Only one picture [is enough]. There is no need for numerous pictures. What is there in a *badge*? There is the picture of Lakshmi-Narayan on one side and on the other side is the picture of the Trimurti. Is that *badge* available nowadays? It isn't available because the influence of the foreigners has increased in the Confluence Age world of Brahmins. So, the *original badge*, our *original* flag, the very flag of the Trimurti has been made to vanish. It was mentioned about the *original badge*.

And even in the case of that *badge*, one kind is non-living and the other kind is living. The non-living *badge*, the knowledge of that badge lies in the *pocket* like intellect. There is no benefit in putting it in the outside *pocket*. If someone is displaying a *badge* outside but doesn't understand its meaning, if he can't explain it to the others, then there is no use. But we have to become [like Lakshmi-Narayan] in a living form, don't we? Our aim is to become like Lakshmi and Narayan. So, the Trimurti Father Shiva, who teaches the knowledge - it is said Trimurti (three personalities). It isn't said *ek muurti* (one personality) - so, the **complete** introduction of the Trimurti Father Shiva should be in the intellect. We should have the introduction of all the three personalities in a living form. It isn't just about the non-living picture. Ultimately, who is the complete Brahma? Who is Vishnu, whose picture in a complete *stage* is made? Pictures are made in memory of the characters (*caritra*) that are performed. So, there will certainly be a *Vaishnav Devi*. There will be someone in the form of the deity Vishnu.

### **Side B**

Morning *class* dated 26.08.89 at *page* no.78 of *register* no.23. Middle part of the second *page*. So, the *badge*, on which the picture of the Trimurti has been given, can make anyone into Lakshmi-Narayan. Where should this *badge* be placed? In the *pocket* like intellect, meaning the knowledge of all the three personalities should sit firmly in the intellect. The one who knows in his intellect: who is playing the *part* of Brahma at present, at present who is playing the *part* of Vishnu who is going to be revealed. It isn't that there is no [separate] actor playing the role of Vishnu, because Shiva doesn't come alone. When Shiva comes, He comes along with the three personalities, [meaning] Brahma, Vishnu and Shankar.

So, in the Confluence Age world of Brahmins, it cannot be said that Vishnu will be only in the Golden Age. How can he come in the Confluence Age? No. He **is** present in the Confluence Age but he is not in a perfect *stage*. There are some or other Brahmins who are the special souls who play the three kinds of parts of Brahma, Vishnu and Shankar, in the form of Brahma and then in the form of Vishnu, the *neutral* one. Then the *lawful* one in the form of Shankar. The loving one in the form of Brahma. Then you should explain: This is the Trimurti. Which one? You shouldn't explain just on the non-living picture. But even in the

case of the non-living picture, if the *original picture* has sat in the intellect, then you will be able to explain the reality. Otherwise, just as people say Trimurti Brahma in the path of *bhakti*, three representations of Brahma... Actually there is Trimurti Shiva but people say Trimurti Brahma.

The pictures that have been prepared in the path of *bhakti* on the basis of visions... do people have visions in the path of *bhakti* or in the path of knowledge? People have visions through closed eyes in the path of *bhakti*. And what about the path of knowledge? People have visions through the intellect, through the third eye. So, in the pictures that have been prepared in the path of *bhakti* on the basis of visions, whose picture has been depicted in all the three pictures? Brahma's [picture]. Look at the face carefully. Brahma's face is definitely the same. In the pictures measuring 30X40 inches that were prepared during the time of Brahma Baba on the basis of visions, Brahma, Vishnu and Shankar have the same face. Only the moustache has been removed in the pictures of Vishnu and Shankar. He (Brahma) has been shown to be dressed and he (Shankar) is not even wearing any clothes. And Vishnu has been shown to be wearing a lot of ornaments. So, the picture is certainly meaningful.

All the pictures that have been prepared in the path of *bhakti* have some or other meaning, but those pictures are not *accurate*; that is why a hint has been given in the murli. In the *murli* itself Baba has said that this picture of the Trimurti is not *accurate*. You children should bring out an *accurate* picture of the Trimurti Shiva. Why don't you bring out an *accurate* picture of the three: Brahma, Vishnu and Shankar? So, who will bring out the *accurate* picture? Only those, in whose intellect [the reality] has sat, can bring out [the accurate picture]. Those who are really in this *stage* themselves, those who are strongly intoxicated with the *purity* of being Brahma's children, meaning the Brahmakumar-kumaris, who are brothers and sisters for each other, will be able to bring out [the accurate picture]. It shouldn't be that they themselves don't imbibe [purity] and they come to take the *photo* of the Father [saying] that Baba has said that there should be an *accurate photo* of Brahma, Vishnu and Shankar. He should give us His photo. They won't be able to take a *photo* in that way. Who will be able to take it? Those who themselves will have imbibed [the knowledge] accurately. They can reveal the Father.

So, you must just explain: This is the Trimurti. Shiva is above them. Which soul is above Brahma, Vishnu and Shankar? The *Supreme Soul* Shiva. Those people prepare [the picture of] the Trimurti. They don't show Shiva above. Who? The devotees, who prepare [the picture of] the Trimurti, in it, on the top... what is meant by 'on the top'? They don't show Shiva who is in a high *stage*. How will they show Him? Because of not knowing Shiva, the ship of India has sunk. Why? In the Confluence Age world of Brahmins, those who follow the path of *bhakti*, don't they show Shiva at the top? They show [Him]... So, how will they show Shiva? Is it in the form of Shankar? [Will He be depicted] on the [left] side as well as on the top in the form of Shankar? What is this? No. Baba means that in the picture of the Trimurti that has been prepared, Brahma has also been made to sit in place of Shankar. And the actual picture that should have been there has been concealed. The one who was in the beginning of the *yagya*, who used to teach even Brahma, who used to teach even Mamma, who used to teach all the children, his picture, even his corpse has been concealed; this has also been said in the murli.

So, the picture of Shiva isn't shown on top in the pictures [of the Trimurti] in the path of *bhakti*. The pictures prepared on the basis of visions during the times of Brahma Baba, which belonged to the path of *bhakti*, will they be said to belong to the path of knowledge?

They will be said to belong to the path of *bhakti* because in the path of *bhakti*, it is *duplicate* and in the path of knowledge it is original. So, the original pictures can't be prepared through visions. Even if it is prepared, the artists will prepare it. Someone else has visions and the artist prepares it; so how can it be *accurate*? So, it can be seen through the third eye of knowledge: which is the true *part*, the last *part*, the *part* that is in the beginning and in the end, [the part] of Brahma meaning the senior mother, Jagdamba, the mother of the entire world, the one who doesn't have any mother. Then Shankar. Which is the *part* of Shankar? And then Vishnu, the one who remains *neutral*, neither very loving nor very *lawful*. So, their complete identification should sit in the intellect.

The ship (*bera*) of India has sunk due to not knowing Shiva. *Bera* means ship (*jahaaz*). The boat (*navayya*) of India has sunk. It is also said in the path of *bhakti*: "The ship like body of Shankar<sup>2</sup>, by sailing on it the human beings go across and the entire world sinks". Even among the Sikhs, it is said: '*Naanak caap jahaaz*'; they have considered Nanak Himself to be God the *Sadguru*. So, now the ship of India is taken across only through Shivbaba. What? Shivbaba is the Boatman (*khivaiyya*) and His eldest child is the passenger (*bithaiyya*) in the boat. And that child also has a boat, which is called '*Shankar caap*'; call it a boat or a ship [, it is one and the same].

People call: Purifier of the sinful, come and purify us the sinful. It is such a silly mistake<sup>3</sup>. It is a very ordinary mistake. Just as the Father sits and explains, you should also give lectures. It is true that the children keep doing *service* according to the *drama plan*; it has been continuing like this. The Father Himself continues to give directions: Open *museums* like this, do *service*. Many will come. From where will the heirs (*vaarisdaar*) emerge? Will they emerge from the exhibitions, from the *museums* or from the projector shows and the lectures, etc.? Will they emerge from the fairs? Will they emerge from the press conferences? How will they emerge? When we ourselves become and make [others] living *museums*, then the heirs will emerge. The subjects emerge from the exhibitions. The dirty (*maile*) ones emerge from the fairs (*mela*). Foreigners emerge from the conferences and so on because until Brahma Baba was present in the corporeal form, the conferences etc. were not organized. Those foreigners discuss (*carcaa*) a lot in the churches. But no *result* comes out.

So, open *museums* so that heirs come out. Many will come. There will be no need for you to go anywhere. In the exhibitions you have to go to and fro. The exhibitions are mobile (*calne vaali*) and the *museums* are fixed (*sthaayi*). So, those, whose intellect is focused (*ekaagra*) will open a fixed *museum*. There will be no need even to invite [people]. People will automatically be attracted from everywhere and they will keep coming to see the *museum*. Many will come.

*Circus* shows are also organized in the big cities, aren't they? So, do we have to open a *circus*? The *circus* people show wonders (*karishma*). Do you have to show any miracle? Yes, you have to show a miracle. What miracle? What do those *Sanyasis* say? That it is impossible to become pure while living in a household. It isn't possible to avoid the development of attachment in the *karmendriyaan* (parts of the body used to perform actions and sense organs) while performing actions. And what do you say? We say that it is possible to keep the intellect detached from the *karmendriyaan* while performing actions. Even while living in the

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<sup>2</sup> *Shankar caap jahaaz*

<sup>3</sup> mistake worth a *pie paisa* (fraction of a rupee)

household path we can remain detached through the intellect. The mind and intellect shouldn't be influenced. The *stage* should become like that. [It should become] *karmaatiit*. Even while performing actions, the attraction of the actions shouldn't pull us. Open such a *circus* and show [that it is possible].

So, it has been said that *circus* are organized in big cities. *Circus* shows don't come to small cities to that extent. They have so much material with them. If you go to Delhi, the *circus* near the Red Fort (Laal Quila) is always open. (Someone must have said something.) It might not have become a *circus* yet. It appears like that to you. It must be a small *circus* (*circasiya*). People from various villages come to see [it]. Yes, that is called a big *circus*. Small village means they are *gitapathshalas* (Gita School). In the world of Brahmins what are villages? *Gitapathshalas*. It had been said in the *vani* of the year 78 that the Father is the Ocean of Knowledge. The rivers and the ocean meet in Calcutta. If the Ocean of Knowledge, [meaning] the Father goes to Delhi, then the meeting of the rivers and the Ocean will take place there too. It can be possible only in a village like Delhi. It has been said so in the *murli*. So, is Delhi a village? Delhi is a big city. So, Baba must have given a hint at that time, [saying] that there is a *gitapathshala* [in Delhi] where that Ocean and [the river] Brahmaputra meet.

So, here it is about the *circus*. People from various villages come to see it. That is why Baba says: You too, construct such a beautiful *museum* so that people feel happy just by seeing it. And then they go and tell the others. What? What has been said in the *avyakta vani* in *parallel* to this? Set up *mini* Madhubans. Wherever you set up *mini* Madhubans, Bapdada will come. Then everyone will wish to see it. Just as everyone wishes to see a *circus* show, similarly everyone will be interested to see [the *mini* Madhubans]. People will come attracted automatically. It is also understood that whatever *service* happens, it happens like in the previous cycle. But you should be very concerned to become *satopradhan*. What has been said? For the sake of the service of [constructing] such a *museum* or *circus*-like [mini Madhuban], it is very important to become *satopradhan*. The children commit mistakes only in this aspect. Maya does create obstacles on this journey of remembrance itself.

You must ask your own heart: Do I have so much interest? Do I make effort like how the Father explains to become *satopradhaan*? Knowledge is a *common* thing. Nobody except the Father can explain the cycle of 84 [births]. But the journey of remembrance is the main thing. In the end, you shouldn't remember anyone except the one Father. The Father keeps giving complete directions. Although Maya confronts [us], the main thing is remembrance. The Sanyasis cannot teach this.

You can explain to anyone. No matter who it is, just show it on the *badge*. Nobody else has such meaningful medals. What kind of a *medal* should you prepare? Not the meaningless one, in which you show Brahma's picture in all the three places, in all the three figures. No. Keep the *original* picture and explain its *accurate* meaning. *Military* [people] get a lot of medals. What has been said? This is also a spiritual *military* (army). So, the spiritual *military* of the Father should certainly get the *medal* of the Trimurti. If there is no *medal* of the Trimurti, it cannot be called a spiritual *military* either. So, has that *medal* sat in the intellect? Is that *medal* available or not in your *pocket*-like intellect? If you have it, you are a soldier of the spiritual *military*. Otherwise, you are not a soldier. Well, those who do a good work obtain a *medal*. The *Medal* of 'Rai Sahab'; everyone will see that he has received a *title* from the *Viceroy*. Which *title* has he received? *Rai Sahab*. Which *Sahab*? The *Sahab* who gives advice (*rai*). And who gave the *medal*? The *Viceroy*. Earlier, there used to be *Viceroy*s (in

British India). What? Yes. Now they too don't have any *power* because they have become *Vicious Rai*.

Now there are so many disputes going on. There are many human beings, so [some] land is required for them in the cities. Now Baba is establishing heaven. So many will perish and very few will remain. Third *page*. There will be a lot of land. There, everything will be new. You should make good *purushaarth* to go to that new world. Every human being makes *purushaarth* to achieve a very high position. If someone doesn't make complete *purushaarth*, it is understood that they will fail. They themselves also feel: We will *fail*. Then they discontinue the studies etc. and start doing jobs. Nowadays, very strict rules are framed in jobs too. Day by day they keep framing stricter rules for jobs too. People are very sorrowful. [They think:] Now we don't even get jobs easily.

Now, Baba shows you such a path, that there won't even be the name of sorrow for 21 births. The Father says: Just remain in the journey of remembrance. As much as possible it is good [to remember] at night. You may lie down [in bed] and remember. Just don't doze off. Here, children fall asleep even while sitting. They say that they have found the Father and they doze off while sitting in front of Him. So, you may lie down [in bed] and remember. Then some feel sleepy. If someone is old, he won't be able to sit for long; then he will certainly fall asleep. If you keep remembering the Father while lying down, you will feel very joyful within. And if you fall asleep? While remembering if, by chance you fall asleep, then all the joy will end. So, you should feel joyful within because there is a lot of income involved.

You certainly feel that there is still *time*, but death is unpredictable. So, the Father explains: The main thing is the journey of remembrance. Outside, in the city, it is very difficult. Here, when you come, you get a very good *chance*. There is nothing to worry. That is why, keep improving the *chart* here. Your *character* will also keep improving by this. By what? The more you improve the *chart* of the journey of remembrance, the more your *character* will improve automatically. But Maya is very difficult to overcome.

Those living at home don't give that much value [in improving their character] as the outsiders do. What? The Ganges at home is not given regard<sup>4</sup>. Nevertheless, the *result* of the *gops*<sup>5</sup> is better at present. Why? Why is the *result* of the *gops* better? There are *gops* as well as *gopis*<sup>6</sup> in Madhuban. Why has the *result* of the *gops* been mentioned to be better? Then it has been said that those living at home don't give that much value [in improving their character] as the outsiders do. Are the *gops* kept outside? And are the *gopis* kept inside? Two things have been mentioned now. Those living at home don't give as much value as the outsiders. Even then, the *result* of the *gops* is better at present. They do a job outside, this is why their result is better and they remain more in the journey of remembrance! And don't the insiders do any job? (Someone said: They sleep comfortably.) They sleep comfortably? Can't those living outside get a chance to sleep? (Student: They do a job, they keep running.)

Many daughters write that they are troubled a lot to get married. What should they do? The strong, *sensible* daughters will never write this. What? That they are troubled for marriage. It means that if those who write about being troubled for marriage aren't *sensible*,

<sup>4</sup> Something that is easily available is not given importance

<sup>5</sup> Cow herd, friends of Krishna; here, Baba is referring to the brothers

<sup>6</sup> Herd girls devoted to Krishna; here, Baba is referring to the maidens

then what are they? *Nonsense*? If they write [this], Baba understands that they are sheep and goats (*rirh bakri*). What do sheep and goats do? The very name 'Ajmer' has been given. *Aj* means a he-goat, *merh* means sheep; sheep and goats. '*Rirh bakri*' means 'sheep and goats'. There is the non-living memorial of Brahma there. What is the name of the city where Brahma's non-living memorial is built? The place of sheep and goats, *Ajmer*.

So, what is the *tendency* of the sheep and goats of that place? Wherever one [goat] goes, all the others will start following the same path. They don't have an intellect of their own. *Arey!* **Baba** has come. So, should they, the maidens ask **Baba**: What should I do? Should the maidens ask: I am being married, what should I do? If she is *powerful*, what will she do? If she is a *shakti* of Shiva, what will she do? (Someone must have said something.) Will she confront them? How will she confront them? (Student said something.) Yes, if she is a *shakti* of Shiva<sup>7</sup>, she will follow Shiva. What is the need to ask [Baba] in this situation? If they ask, it means that they have the thought within that if Baba gives *permission*, they can get married. It is in their own hands to save their life.

There are many kinds of sorrow in this world. Well, Baba tells [you] in a very easy way. You children are very fortunate that you have come [here] and become princes, [you have] become the sahib's sons. The Father makes you so great. And you insult Me, that too in a crude manner! You don't understand. You have become so *tamopradhan* that... just don't ask. How much more can anyone tolerate? He says: If you trouble Me more, I will finish you. So, the Father sits and explains this. Which abuse do you throw at Me? What crude abuse do you throw at Me? [You say that] God is in stones and blocks of mud (*thikkar*), meaning those whose intellect has become like a stone. The *points* of knowledge, the introduction of the Father doesn't sit in the intellect. Although they are living together [with the Father], the introduction of the Father isn't in the intellect. They don't have respect for [the water of] the Ganges that is available at home. They sit in front [of the Father] and sleep.

So, it means, have they found the Father or not? What must be said? You throw crude abuse at Me. You don't understand; you have become so *tamopradhan*, just don't ask about it. What more can someone tolerate? Who? Is it Baba? Does the Point of light Shiva too tolerate? If it is said for the corporeal one, then it is still right that he tolerates. He says, doesn't He? - If you trouble Me more, I will finish you. What will He finish? Will He kill them? What does 'finish' mean here? If someone loses faith on the knowledge, he dies, and if he has faith on the knowledge, he is alive. So, the Father sits and explains this. This is a very good thing that has been told. What? That: "I will finish you". Stories have been written in the scriptures. Then the Father must be testing [the children] in such a way. When they can't *pass* in that test, they go away.

So, Baba tells [us] a very easy tactic: Remember Me while performing actions. There is a lot of benefit in it. Come and sit in remembrance early in the morning; you will enjoy it a lot. But they don't have so much interest. A *teacher* understands from the behaviour of the *student* that he will *fail*. The Father understands as well that they will *fail*; that too for every cycle. Although they are very clever in giving lectures... What? They narrate a very good *vani*. They also explain in the exhibitions but they don't remember. They *fail* in this. They also give a lot of *disregard*... To whom? Is it to the Father? They disregard themselves. They don't *disregard* the Father, but themselves. There is no *disregard* for Shivbaba. Then who is disregarded? If it isn't Shivbaba's *disregard*, then whose *disregard* is it? There is disregard

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<sup>7</sup> consort of Shiva

for the self. How is there disregard for the self? *Arey!* It can be said that there is *disregard* for the one in whom Shivbaba enters. Someone forms karmic accounts and performs the *shooting* of many births with him.

So, here it is the *shooting period*. And there is *disregard* in the Copper Age and the Iron Age. There is no question of *disregard* in the Golden Age and the Silver Age at all. If someone develops the *sanskars* of *disregard* here, then he will *disregard* [him] there as well. And there, the body in which the Father enters will be [the body of] a king. And if anyone disregards a king, what will happen? Then he is finished. So, which father says: 'I will finish you'? Which father said: 'I will finish you'? Did the Point of Light Father Shiva say [this], did the Father of the souls say [this], or did the father of the human beings, Prajapita say [this]?

Nobody can say that they don't have time to remember the Father. Baba won't believe [it]. You can remember even while bathing. Remember the Father while you are eating. There is a lot of income. Many children are just famous in giving lectures and not in yoga. So, that ego itself brings their downfall. Which ego? [The thought] that they are very clever in knowledge. It isn't a big deal to be clever in knowledge. But we should be mature (*paripakva*) in the journey of remembrance. *Acchaa*, remembrance, love and *good morning* from the Mother, the Father and Bapdada to the sweet, long-lost and now found children. Greetings from the Spiritual Father to the spiritual children. Om Shanti.