

Audio Cassette No. 281
Dated 05.04.95, at Kampil.
Clarification of Murli dated 14.07.91 (for bks)

Om Shanti. Morning *class* dated 14.07.91, *page* no.37 in *register* no.35. The *record* played is, '*Bholenath se nirala koi aur nahin*' (no one is as unique as the 'Lord of the Innocent ones'). People sing this song in the path of *bhakti* (devotion). All the songs belong to the path of *bhakti*. And it is the Father who explains their meaning. Why did He say 'all [the songs] belong to the path of *bhakti*'? Sometimes He says, the children should have nice songs with them. The Father Himself has inspired them (lyricists) to have those songs prepared. Well, this singing songs, etc., this pleasure of the ears (*kanras*) has been said to be a part of the path of *bhakti*. That is why it has been said, you shouldn't even sing songs, etc. Actually, you shouldn't even listen to songs. The Father didn't narrate the knowledge in the form of songs. That is actually, the song of knowledge. And it is the Father who explains the meaning of the songs that those human beings have prepared and the children also understand who is called *Bholanath* (the Lord of the Innocent).

The deities won't be called the Lord of the Innocent. It is famous that when Sudama (a friend of Krishna) gave two handful of rice [to Krishna] he received a palace [in return]. That too, for how long? He receives palaces for 21 births. How can it be possible that he receives palaces by giving two handful [of rice]? Actually, it is not about two handfuls of rice. When a *tiika* (a vermilion mark) is applied [on the forehead], then the sign of a soul, [i.e.] rice is applied on it. It is to say that this symbolises a soul; so, two handfuls of rice means a gathering of such souls, whose peel-like body consciousness has been removed. [Giving it to Krishna means] to dedicate them in the Divine task (of God). One [handful] is the rosary of victory (*vijaymala*) and the second is the rosary of *Rudra* (*rudramala*). Preparing two kinds of gatherings and dedicating them for Divine service is like obtaining the emperorship for 21 births.

The task is certainly very big. The attainment is also very big. The children understand, it is true that the Father comes and gives palaces of diamonds and gems to the Indians (*Bharatvasi*). Well, will there be palaces in the Golden Age? Is there cold and hot weather there? Does it rain? Do the [hail] stones fall? Are there thieves and dacoits? Is there body consciousness? No. A gathering is called a palace or a fort. So, the Father Himself comes and prepares the gathering of diamond-like, gems-like righteous souls and dedicates it to the Indians. In return for what does He give this? The children say, 'Baba, this body, mind, wealth, everything is yours. This has been given just by You '. If someone gives birth to a child, they say God has given [the child]. Even for wealth, they say, it has been given by God. Well, who is the one that speaks? Does God come in the Copper Age and Iron Age and give [anything]? About when is this? All this *shooting* happens in the Confluence Age itself. Nobody else says this. It is the Brahmin children themselves [who say], 'God, meaning the Father gave [us this] '.

Now the Father says, now you will have to give everything [that belongs to you]. In return, I will *transfer* a very *beautiful* body to you. I will give you unlimited wealth. But whom will I give it to? Certainly, I shall give it only to [My] children. I will not give to those who don't become [My] children. You get wealth for a temporary period from the *lokik* (worldly) father. And the unlimited Father gives us the unlimited inheritance of 21 births. The Father explains that there is a world of difference between knowledge and *bhakti*. We receive [attainments] for a temporary period in [the path of] *bhakti*. If there is wealth, there is happiness. People become so sorrowful without wealth. The children know that Baba gives

us unlimited wealth. They feel happy about this. There is no lack of happiness in the Abode of Happiness (*sukhdham*). Everyone has his own capital. That is called a pure household *ashram* (*grihasthashram*).

So, the Father is so innocent (*bhola*)! What was said? Everyone has his own capital (*rajdhani*)? Will there be one capital or many capitals in the Golden Age? (Student said something.) There will be one capital. Then how is it that everyone has his own capital? And then it was said, it is called a pure *grihasthashram*. What does it mean? It isn't about giving kingship in a physical form. But the companion that we find for 21 births, that itself is the capital, meaning the power of *dharna* (practice of divine virtues) of the kings. As is the *dharna* of the Raja yogis, who perform *purusharth* (spiritual effort) for kingship, so is the power of *dharna* (companion) that they find on the basis of their *purusharth*.

Sanyasis don't attain kingship. It is only the householders (*grihasthis*) who have been kings. And in a household life, the reins of the household life are in the hands of the housewife (*grahini*). It is said, if the wife is good [in character], then the home becomes heaven and if the wife is not good, the house becomes hell. So, every man is a king in his house. In heaven all the subjects will be like the kings. All the subjects will feel as if they are masters of their home. The Father Himself comes and starts the establishment of this kingship. It is not that the kingship is established in one go. Initially, one family, one house becomes healthy. It becomes full of secrets. It becomes endowed with secrets (*raajyukt*).

So, look, the Father is so innocent! What does He take [from you] and what does He give you [in return]? Look, the Father is such a nice customer! For the *yogi* children, the Father is definitely a customer. When a child is born, the entire property becomes his. They are the customers in the limited and this is an unlimited *Bholanath*, a customer of the unlimited children. The Father says, I have come from the Supreme Abode. I take everything old [of yours] from you and give you everything in the new world. Where do I take? One aspect is that I take old things and where do I take it? I take it in the old world. And I give you in the new world and I give [you] everything new. That is why He is called the Giver (*daata*). In addition, there is no giver like Him. He does selfless service. There is no other human being in this world that does selfless service. Everyone has desires. That is why in the path of *bhakti* too there is a saying 'sur, nar, muni sabki yah riiti. Swarth lage kare sab priiti' (It is a manner of deities, human beings, sages and everyone, that they love [someone] out of selfish motives). So, when the Father doesn't have a chariot (body) of His own, He doesn't have any selfish motive. He doesn't have any desire.

The Father says, I am selfless (*nishkami*). I don't have any desire (*lalsa*). I don't say that it is the duty of the children to take care of the aged father because I have taken care of you. No. This is a rule. When the father grows old, the children should take care of him. This Father never becomes old. He is always young. Which father? Is someone said to be young and old according to the soul or according to the body? (Students: The body.) So, doesn't the Father become old? The body, which the *Supreme Soul* Father makes *kanchankaya* (into a golden body) when He comes in it, there is no question of its becoming old. The soul never becomes old either. It means, those with a soul conscious *stage* will never become old. Only when there is body consciousness does a person become old, the *karmendriyan*¹ become weak. You know that *lokik* fathers keep hopes in their children [thinking] when I grow old, the children will serve me. Although they give everything to the children, they are certainly served [by the children].

¹ Parts of the body used to perform actions

This Shvababa says, I am *abhokta* (the One who doesn't experience the pleasures of physical *indriyan*²). I never ever eat. Who is offered *bhog* (food)? Definitely, *bhog* is offered to the body in which He comes. I come only to give *knowledge* to the children. The Supreme Soul (*ruuh*) sits and explains to the spirits. *Ruuh* means soul. So, when a soul explains to [another] soul, does it mean that a point explains to a point? No. The *Supreme Soul* Father, who is constant in a spiritual *stage* sits and explains to the spiritual children. A soul explains to [another] soul doesn't mean that a point explains to a point. It is the spirit that hears. That is why, the *murli* begins with which words (*mahavakya*)? The Spiritual Father sits and speaks to the spiritual children. It is the spirit that says everything. It is the spirit that carries the *sanskars* as well. According to that it obtains a body. Here, human beings have many opinions. It is the spirit that carries the *sanskars* as well.

Some say, only the Supreme Soul is the *ruuh* (spirit). No one else is a *ruuh*. He isn't affected (*lep-kshep*) [by the results of His actions] at all. Who? The Supreme Soul. When is someone affected [by their actions]? Someone is affected [by their actions] only when he has a body. The bodily beings are affected [by their actions]. Actually, the *Supreme Soul* is never affected [by His actions]. Then some say that the soul is *nirlep* (immune). A soul isn't affected [by its actions]. But it is *wrong* to say this. Had a soul been *nirlep*, why would it be said, *paap atma* (sinful soul), *punya atma* (noble soul), *mahan atma* (great soul), *dharmatma* (religious soul)? If the soul is *nirlep*, it should be said, *paap sharir* (sinful body), *punya sharir* (noble body). What does it prove? [It proves] that the souls are affected; they are coloured by the company but the Supreme Soul can't be coloured by the company. The Supreme Actor won't be influenced by anyone. Everyone will be influenced by Him. But He can't be influenced by anyone to become his subject.

The soul is also called through that body. They say, the soul of my [departed] father has come [in the body of a particular person]. He tasted [the food offered]. It is the soul that experiences the *taste*. The Father won't say this. He is *abhokta*. Brahmins are fed; a soul comes [in the body of the Brahmins]. It will [come] from somewhere and sit [in the Brahmin]. Feeding [the ancestors by summoning their souls in] the Brahmins and so on is a *common* thing in India. A soul is invoked; it is questioned. Then many of their words also turn out to be true. This feeding of the ancestors etc. is also fixed in the *drama*. You shouldn't *wonder* about this.

The Father narrates the secret of the *drama* in a *nutshell*. He can't give a detailed explanation of the *drama*. He gives [the explanation] in a *nutshell*. If He explained in *detail*, then just one explanation would take years. You children receive a very easy teaching. It is also sung, O Purifier of the, come. Come and make us pure. It is not said, come and narrate knowledge [to us] and go away. Then we will continue to transform from sinful to pure [on our own]. No. [It is said] come and purify the sinful. So, what is the main *aim* and objective of [His] coming? Is it to narrate the knowledge? Narrating knowledge is a means, but the *main* objective is to purify the sinful. He comes only to purify the sinful. So, how can he go midway?

His very name is Purifier of the sinful souls (*patit-pavan*). He enters only in the sinful ones. He comes in a sinful world. Brahma, Vishnu and Shankar can't be called *patit-pavan*. Why? [As regards] Brahma, he is certainly sinful because he belongs to the corporeal world. [As regards] Vishnu and Shankar, they don't become sinful at all. They are subtle world dwellers. Where there is a *stage* of subtle thinking and churning, there can't be impurity there. As for the rest they are not *patit-pavan* either.

² parts of the body that perform actions and sense organs

The Father, the *Supreme Soul* Himself is called *patit-pavan, Liberator*. That One alone is also called the Remover of Sorrow (*dukh-harta*) and the Giver of Happiness (*sukh-karta*). He is incorporeal. This was said while sitting in whose body? He was sitting in the body of Brahma, just beside him. Then He says, 'that One' is called the Remover of Sorrow and the Giver of Happiness. Why did He make Him distant? 'That One' is incorporeal. Why did He make Him distant by using the words 'vah' (that one) and 'unko' (to that one)? Certainly that *part* of 'the Remover of Sorrow' and 'Giver of Happiness' is going to be played in future. It is not that the Supreme Soul's *part* of Remover of Sorrow and Giver of Happiness is played through the body of Brahma.

Go and look in the temple of Shiva, there is a *ling* (oblong stone worshipped in all India as the memorial of Shiva) installed there. Certainly, He was in a living form. Who? Who was the *ling*? The One who was a living form. Why has He been shown in a *ling*-form? He was in a living form; only then is He worshipped. It is only the Living One who does something before going. When someone does something and goes he is remembered, he is worshipped. Why is the *ling* installed in the temple? It is a memorial of that [personality in the] incorporeal *stage* in which that Point enters. That is why, what is the memorial of the the Point shown in the temple of Somnath? A *star*, a point has been depicted in the center of that *ling*. So, the Point is a memorial of the Supreme Soul. And the *ling* is a memorial of the corporeal bodily being who becomes constant in the incorporeal *stage*. It is as if the hands, legs, nose, eyes, ears and the *karmendriyan* don't exist in spite of being present. When such a perfect *stage* is achieved, a picture of that [stage] is prepared as a memorial of the character [played].

These deities too were in a living form at one time. Only then are they praised. Nehru was in a living form, only then is his *photo* published and is he praised. When someone departs after doing good work, their non living pictures are prepared and they are glorified. So, they prepare the *ling*, install it in a temple and glorify it; what does it prove? No doubt...yes, it is also sculpted out of a stone. A golden *ling* also used to be sculpted. They also used to prepare a silver *ling* called *rajatling*. They used to prepare copper *lings* as well. They prepare it even now. And now they have sculpted stone *lings* too. They prepare it out of soil too. What does it mean? The *Supreme Soul* doesn't become like gold, like silver, like copper, like soil, like stone. Does He? Does the *Supreme Soul* become such? No. Who does? The one in whom He enters, that corporeal bodily being himself becomes like a diamond. He becomes like gold. In the Golden Age he is like gold; he attains a diamond-like Narayan's form in the Confluence Age. And he attains a silver-like form in the Silver Age, a copper-like form in the Copper Age and a stone-like intellect in the Iron Age. A *ling* is made of soil [which represents] the one who is body conscious. Soil means body consciousness. What is even the body? It is soil indeed.

So, only someone who is pure is worshipped. Whether they make it of clay, whether they make it of copper, whether they make it of diamond,? Certainly he has imbibed *purity*, so he is worshipped. No human being can be worshipped because all the human beings are born from vices. So, they cannot be worshipped. So, who is born out of vicelessness? Is there anyone who is born out of vicelessness? No. Brahmins? Are Brahmins born out of lust or vicelessness?

Brahmins are also of two kinds: the *mukhvanshavali*³ and *kukhvanshavali*⁴. *Kukh* means lap. Lap means body. Those who have become firm in remembering the lap, [they

³ Progeny born from the mouth, meaning knowledge

think] “we will merge in Brahma’s lap” because they have experienced the [affection of the] lap. So, they remember only the lap. Whereas, those who have entered the path of knowledge after Brahma left his body didn’t experience the [affection of the] lap. What would they remember? What would they remember in the *basic knowledge*? Will they remember the lap or will they remember the Point? They remember the Point.

So, a soul becomes subtle, sharp, fine by remembering the Point and it becomes a living form, a luminous form; it becomes capable of imbibing knowledge. And [what happens] by remembering the body? The body is soil. By remembering the soil, how will the intellect become? It will become soil. That is why in the *murlis* we have been forbidden from remembering Brahma. We have been forbidden from keeping Brahma’s pictures. We shouldn’t remember Brahma. Why shouldn’t we remember [Brahma]? Because it is a perishable body. *Arey*, if we remember the perishable, what will we become as well? By remembering the perishable, we will become perishable. And if we remember the imperishable, we will become imperishable.

So, the form through which the *part* of the Supreme Soul is revealed in the world is the imperishable body. There is no question of his becoming old or his being destroyed. Nobody can see him being destroyed at all at the time of destruction. That is why it is also said in the path of *bhakti* (devotion) that Shankar is immortal. All the children of the Lord of the Immortal Ones (*Amarnath*) are also immortal (*amar*).

So, the deities are worshipped. Those who are born out of vices are not worshipped. So, for those who are the *mukhvanshavali* Brahmins, it can’t be said that they are born out of vices. They are born by listening to the knowledge from the mouth. They don’t start following the knowledge through the attraction of the lap or the body, so that they may start following the knowledge by looking at the beautiful body of Brahma or start following the knowledge by looking at the Brahmakumaris. No. What is their basis? What is the basis of being born as a Brahmin? [It is] the knowledge that emerged from the mouth of Brahma. So, they too are vice less. They are the true topmost (*coti*) Brahmins, the Brahmins of the *coti* (topmost category). So, the Brahmins who become deities are worshipped even today. Those Brahmins are worshipped. So, those who are always pure are worshipped. They aren’t born from the poison [of lust].

You know that the Father came. He has come again now in the Confluence Age to establish heaven. Why has He come? And where has He come to? The subtle world? Where has He come to? *Arey*, will heaven be established in this world or in the subtle world? The Father has come to establish heaven. So, will He go back in the middle [of the task]? No. He will certainly depart after completing the task He has come to accomplish. No religious father could perform this task, the task of establishing heaven, the task of transforming hell [to heaven]. Even after the arrival of the religious fathers, the world continued to become hell even more. They came and just reformed [the world] from *time to time*; they repaired the house-like world, but none of them could build a new house. No religious father could do that. Abraham, Buddha, Christ couldn’t do it. Even Brahma, who established the Brahmin religion, couldn’t do it. Whose task is it? This is the task of the one Supreme Father Supreme Soul Shiva. It is not the task of Brahma, neither [that of] Vishnu nor Shankar.

Yes, He enters Shankar and certainly establishes a new world. But He doesn’t take the kingship of the new world. It isn’t famous that He Himself takes it. That is why, in which form is Shankar shown? In the form of a *beggar*. Or is he sometimes also shown with a

⁴ Progeny born on the lap meaning through physical love

crown of the kingship? Is he ever shown in the garden of flowers, in heaven? He isn't shown [in heaven]. Where is he shown? In the jungle of thorns. He comes only in a jungle of thorns. He comes to transform the biggest thorn into the biggest flower. So, the Father has come to establish heaven. Then the kingdom of Ravan will begin from the Copper Age. As soon as the kingdom of Ravan begins the temple of Shiva is built.

Now He is narrating the *knowledge* in a living form (*caitanya*). 'Now' means when? When is it about? 'Now' means when? Is it in the Golden Age, the Silver Age, the Copper Age or the Iron Age? In the Confluence Age. The true Confluence Age happens only when the Supreme Soul comes in a body, enters it and is revealed. So, He is now narrating the *knowledge* in a living form. He is truth, He is living. It is He who is praised. The incorporeal one requires a body. So, the Father Himself comes and transforms the world into *heaven*. He comes and makes it [heaven]. You are making *purusharth* (spiritual effort) to rule in that *heaven*. To rule in which *heaven*? In the *heaven* that the Father establishes on coming. You are making *purusharth* for that, to rule. So, will you rule in this very birth or in the next birth? You will rule in this very birth, won't you? You have taken the knowledge of Raja Yoga for this birth, but it is meant for the future.

The incorporeal Supreme Father Supreme Soul is the Ocean of Knowledge, but how will He narrate? He says, I have come in this body. This is My *part* in the *drama*. I take the support of nature (*prakriti*). I come and enter this one who is *number* one, in the last one of his many births. In what case is he at the first *number*? For what is he *number* one? I come and enter this one who is *number* one, in the last one of his many births. (A student said something.) Yes, how many Narayans are there in the Golden Age? There are eight Narayans in the Golden Age. In addition, there is one Narayan in the *plus*, in the *extraordinary* birth. So, there are nine Narayans. One is such that he becomes an uncrowned emperor. He doesn't have a crown, etc. For example, Nehru, for him it is said that he was an uncrowned emperor.

So, I come and enter this *number* one (Narayan) in the last one of his many births. I name him Brahma. And Brahma has been depicted to have how many faces? He has been shown to have four faces. So, certainly there must also be the first face. Earlier, all these were in *bhatti*.

The names came up together and a rosary used to be prepared at that time as well. But the rosary used to scatter again and again because when there was no knowledge at all in the beginning, how would the rosary be formed? In the beginning, there was the support of visions. Vision is a thing of the path of *bhakti*. Later on, the knowledge reached a mature *stage*. So now, the children imbibed knowledge according to their spiritual effort (*purusharth*). The *list* of knowledgeable souls will become ready all together. The rosary will be formed.

Earlier also, *sandeshis* (trance messenger sisters) used to bring names. That *list* should also definitely be kept. Who might be having that *list*? Certainly the old *yagya* mothers must have that *list*. When the *Sanyasis* also renounce [their household], their name changes. Why did the name Dada Lekhraj change? It is because he did *sanyas*, 'san', meaning *sampuurn* (complete) and 'nyaas', meaning renounced. He put everything including the body, mind, wealth, time, friends, and family at stake. He sacrificed everything. So his name changed. So, whoever puts [them] at stake to whatever extent in the Divine service (of God) and achieves the complete *stage*... the names of those who put everything at stake are going to be revealed now. That is why a *challenge* has been put in the *avyakt vani*; what? 'Now it will be seen who and how many become ash. And it will also be seen who the one is who emerges from among crores (1 crore= 10 million), who emerges from among lakhs (1 lakh= 100 000).'

So look, the *Sanyasis* also leave their household. You don't renounce [the household]. You come and become Brahma's [children]. Whose [children] do you become? You come and become Brahma's [children]. Or do you become Brahmakumaris' [children]? Whose [children] do you become? You come and become Brahma's [children]. And you are anyway [the children] of Shiva. How many [children] belong to Shiva those who are already His [children]? How many children does Shiva have? 500 crore (5 billion). You say, Bapdada. *Sanyasis* don't have such a Bapdada. Although their name changes, they don't meet Bapdada. What is obtained from Bapdada? We obtain the inheritance from Bapdada. They find only a *guru*.

The Hatha yogis (those who perform rigorous physical exercises) are *Sanyasis* in the limited and the Raja yogis are *Sanyasis* in the unlimited. There is a world of difference between both of them. The Hatha yogis show obstinacy. They want to forcibly make [the others] accept their words. They are the Hatha yogis *Sanyasis* in the limited. And you are Raja yogis. Your words are full of secret. You are unlimited *Sanyasis*. You don't renounce the household. You renounce it through the intellect. It is also sung, knowledge, *bhakti* (devotion) and detachment (*vairag*). When we obtain the true knowledge, when we obtain information, then we become detached from the topics of the path of *bhakti*, and from the topics of blindfaith (*andhshraddha*). Those *Sanyasis* also have detachment. But their detachment is from the household, while you develop detachment from the entire world. They don't know at all that the world changes. Who? Those *Sanyasis*, who leave their household, don't know that now the world is changing. If they come to know that the new world is standing ahead, [the world] is going to change, then they won't continue building deep *underground* houses of *concrete*.

Yours is the unlimited detachment. This world has to end. The new world is being created for you. You have to go there, but nobody can go there without becoming pure. It seems good to the heart that rightly, there was a rule of the deities (*devi-devtayan*) in the new world that only the Father establishes now. You know that you will become noble souls (*punyatma*) by remembering Shivbaba. It is very easy, but you forget the remembrance. Why do you forget? Is Shivbaba a noble soul? *Arey*, as is the person we remember, so shall we become, shan't we? If we remember a thief, if we connect our intellect with a thief, what will we become? We will definitely become thieves, won't we? And if we remember the Supreme Soul, what will we become? We will become like the Supreme Soul, won't we? The **Supreme Soul**, not the Supreme Father. The **Supreme Soul**. What kind of a soul? The one that plays a supreme *part*.

So, who among the actors has a supreme *part*? The *hero* actor. Will the Supreme Soul Shiva be called a *hero* actor? The Supreme Soul Shiva won't be called a *hero* actor but Shiva is first because He alone is the Giver of Knowledge. Only He comes and gives the knowledge, this is the *Supreme Actor*, the One who plays the *hero part* of *supremacy*. So, the Giver of Knowledge is certainly greater. That is why the word 'Supreme Father' comes first and the word 'Supreme Soul' comes next. Just as the word 'Bap' is first and then it is 'Dada'. [The name of] Shiva comes first and [that of] Shankar [comes] after him.

So, by remembering Shivbaba, we will become noble souls (*punyatma*). It wasn't said 'the Father Shiva'. If it is said 'the Father Shiva', then its meaning can be the Point of Light. But it was said 'Shivbaba'. Who is called Baba? The combination of the corporeal and the Incorporeal is called Baba, meaning the *Grandfather*. Shiva is the Father of the point-like souls. We can't have other relationships like *Baba* (Grandfather) etc. [with the Point of Light]. When are other relationships [with the Point of Light] formed? Different kinds of

relationships are established when He enters a corporeal body. It includes [the relationship of] *Baba* meaning the *Grandfather* as well.

So, we will become noble souls by remembering Shivbaba. It isn't that we will become a noble soul by remembering the *Supreme Soul*, the Point. If we remember just the Point, how long will we be able to remember? Will we be able to remember it for 24 hours? We won't be able to [remember it] because that is *impractical*. We will have to forcibly remember it. It can't be easy remembrance. When it can't be easy, it can't be continuous either. So, why can't it be continuous and easy remembrance? It is easy but we forget the remembrance. Why do we forget? In the *lokik* world where there are attainments, we don't forget it. If someone starts loving someone, they don't forget them. In that case, a *problem* arises: how should I forget him/her? And what about here? Here the *problem* arises, how should I remember [the Father]? I forget [Him] again and again.

What did Brahma Baba use to say as well? When I sit to eat, I remember [Baba] until I eat one or two morsels, then I forget. So, why did he use to forget? It is because the remembrance was not *accurate*. The remembrance wasn't *practical*. By remembering the Point, it becomes remembrance of the path of renunciation (*nivritti marg*). For example there is a companionship of a soul and the body. A soul can't do anything without the body. A body can't do anything without the soul. The companionship of both is required. So similarly, until the *Supreme Soul* and the *soul* which plays the *part of supremacy*, the *hero* actor come together, the *accurate* remembrance won't sit in the intellect. That is why it has been said in an *avyakta vani*, you will become virtuous (*caritravan*) by remembering the *vicitra* (formless/incorporeal) within the *citra* (corporeal). Virtuous means deities. So, what should we become? We have to become deities, don't we?

So, when we have to become deities... we don't have to become *vidharmis* (those who have a religion against that set by the Father), do we? Abraham, Buddha, Christ, Guru Nanak and whoever they are, and all their *followers* don't go to heaven. They don't become deities. Those religious fathers themselves don't become deities and their *followers* don't become deities either. Why? It is because they don't have belief in the deities. Whom do they believe? They have belief only in the *Supreme Soul*. They have belief in the Light. They have belief in that Incorporeal One. So, those who remember only the Incorporeal One can go to the Incorporeal World but they can't go to the world of heaven, the Abode of Happiness because that is an abode of the household path established by the Supreme Soul Father. The Father teaches Raja Yoga while being in the household path. People forget this. Brahma can't be said to have a couple relationship (*pravritti*) with Saraswati. Why not? It is because she was his daughter. There is no couple relationship between a father and a daughter.

So, 'remembering [Baba] is very easy, but we forget'; why was this said in the *murli* at that time? It is because at that time, what was in the intellect of everyone? The form of the Supreme Soul is a point. So, the traditions of the path of *bhakti* are completely different. In the path of *bhakti*, people simply keep remembering out of blindfaith. Just as in the path of *bhakti*, in the outside world, they remember the *ling*. They don't understand what the ling did, why they remember it. Similarly here, they remember the Point. They don't understand, what that Point did and how He did it. They just understand that He came in the body of Brahma, narrated the knowledge and departed.

Arey! Big personalities of the world narrated knowledge and departed. Great souls came, narrated knowledge and departed. So, does the world accept them as God? It is because if He just narrates knowledge and departs, then nobody will accept Him to be God. When will He be accepted as God? He should go after doing something that nobody in the world has

done. So, no great soul, no noble soul or religious father performed this task of transforming hell into heaven after coming. The world will accept Him as the Supreme Soul only when He departs **after creating** heaven, **after transforming** the sinful into pure.

So, the traditions of the path of *bhakti* are totally [different]. They simply keep remembering [God] out of blindfaith, they simply keep worshipping [Him]. Nobody can return home. Everyone definitely has to be reborn. The time to go home is the same [for everyone]. Someone achieved *moksha*⁵. This is a false claim (*gapora*). Nobody achieves *moksha* forever. The Father says, no soul can go back in between. Otherwise, the entire drama will be spoiled. Everyone definitely has to pass through the *sato, rajo, tamo* [stages]. Many come to achieve *moksha*. It is explained that nobody achieves *moksha* at all. It is impossible for anyone to achieve liberation forever. If a soul is liberated from this world forever, then it is as if its very existence has ceased. How will the soul remain imperishable? When the Supreme Soul Himself has to come in this world, how can the souls be liberated forever? So, this is an eternal, pre-determined *drama*. It can never change. The fly (*makhi*) passed through this place. Then after 5000 years it will *pass* [through this place] in the same way.

We know that Baba is so innocent. The Purifier of the sinful, the Father comes from the Supreme Abode to play His *part*. He Himself explains how this *drama* was created, who the main ones in this [drama] are. For example it is asked: who is the richest person in the world? The name of the *number one* person is decided among them. What? Now who is called the *number one* richest person in the world? What is his name? No? Don't you know at all? Rockefeller, from America. What is the name that has been given as per the *drama plan*? Rockefeller. What does *rock* mean? *Rock* means a mountain (*chattan*). Not *raakh* (ash) but *rock*. *Rock* means a mountain and *feller* means the one who fails (defeats). The one who fails the mountain. Who is the rock? Who becomes a rock? *Ahilya*. 'Ahi' means snake and 'lya' means brought, to the court of God. She became the one with a stone-like intellect. The one who fails (defeats) *Ahilya* who has such a stone like intellect; the one who fails (defeats) even a person playing the *part* of being firm [or] strong like a rock, was named Rockefeller.

Now you know who the richest is. Tell [me]. Who is the richest? *Arey*, only you Brahmin children are the richest. You break even those with a hard stone-like intellect through the knowledge and reform them. They will say, it is America [that is the richest]. Who is it? What is the meaning of America, described in the *avyakta vani*? *Aa, mere, kaa* [meaning] come (*aa*), do you belong to me (*mere ho kyaa*)? It means that they don't belong to Me. Whom do they belong to? They belong to Maya. But you know that it is these Lakshmi and Narayan who become the richest in heaven. You make *purusharth* for the future to become the richest. So this is a *race*. Will there be anyone rich like these Lakshmi and Narayan?

The *story* of *Allah Avvaldiin* is also told. *Diin* means *dharma* (religion), *avval* means the number one religion. What did *Allah* (God) do? He established the number one religion. So, which is the number one religion? The *Devi Devta Sanatan Dharam* (the Ancient Deity Religion). It is said that by a knock (*thakka*) the treasure of Kuber (the diety of wealth) emerged. Just by knocking the door once, the treasure of Kuber emerged. So, what is that knock? The treasure of Kuber emerges with the knock of knowledge. A variety of dramas has been made. They pertain to which time? [They] pertain to this very time.

⁵ Eternal liberation

Now it is in your intellect, [you think] we will leave this body and go to heaven. *Acchaa*, is it there in your intellect? Will everyone leave their body and go to heaven? If everyone leaves the body, who will stay in this world? Then how will they go to heaven? Leaving the body means dying. Who wants to die? Meaning, does anyone want to leave the body and die? Nobody wants to die. But what does the Father teach? Leave this body consciousness. The Father teaches you to die while being alive. So, leaving the body means to die.

So, those who die an unlimited death here in this way, meaning only those who die from body consciousness can experience themselves in heaven through the zenith of knowledge. Their atmosphere itself will become like this, whichever soul enters that atmosphere, however strong an opponent he may be, he too will become a supporter, he will become a helper. They won't have any opponent at all. Is there any opponent of anyone in heaven? No. Is there any enemy of anyone [there]? No. So, we will get such a treasure of Karon (Kuber). The Father says, Maya will run away immediately if you remember Me. You don't remember the Father, so Maya troubles you. You say, Baba, we face a lot of storms of Maya. *Acchaa*, remember the Father, then your storms will vanish. You should remember whom? Remember the Father. As for the rest, dramas etc. have been made. When are these memorials of? All these are memorials of the Confluence Age. Either Maya pulls you towards herself or the Father pulls you towards Himself. So, it is not a big thing at all. So many stories have been written.

The Father says in such an easy way, if you just remember the Father, then the *alloy*⁶ that is in you will be removed. Which alloy is there in you? Yes, the alloy of defects has been added. When the Silver Age began, the souls who are deficient in 2 celestial degrees, the souls who make the *purusharth* to become perfect in 14 celestial degrees come from above and we mix with the colour of their company. Their *alloy* is added [into our soul]. When the Copper Age begins, the *vicious* souls of the *Vaishya* religion come from above and they apply the copper-like colour of their company to us. Then, when the Iron Age begins, the iron-like *tamopradhan* souls, who don't imbibe virtues at all, leave aside the topic of being perfect with 16 celestial degrees, they don't even imbibe 8 celestial degrees, not even half of the degrees. A crowd of souls lacking all celestial degrees (*kalahiin*) comes and we deities mix with their company. So, which *alloy* was added? The *alloy* of iron was added. So, our soul becomes completely dark by being influenced by the company [of others] in this way. We are constantly influenced by their company. So, what should we do now? Just remember the Father.

The Father is fire. When something is put in fire, it becomes pure. The Father is the Sun of knowledge, a ball of fire. So, what will happen to the entire *alloy* in you? The entire *alloy* will be burnt to ashes. I don't give you any other trouble. The soul which was pure true gold has now become false. Then it will become true through the fire of this remembrance again. Through the fire of which remembrance? Is it through the fire of remembrance of the Point? Through the fire of remembrance of the Point we can at the most come in the beginning of the Copper Age, like Abraham. We won't be able to climb higher than this. What will we have to do to become absolutely true gold, meaning a soul of the Golden Age? Remember Me. There must also be some person to say 'Me', mustn't there? So, definitely the One who says, 'remember Me' should also be in a *stage* like the fire. The fire of attachment should be blazing 100%. The gold can't become pure without being put into fire at all. This is also called the fire of yoga (*yogagni*). It is about remembrance.

⁶ Alloy: Baba uses this word to refer to varying grades of influence that the other souls leave on us deity souls.

Those people teach many kinds of Hatha Yoga. [They say] sit positioning one leg upon the other leg like this forcibly. How many hours should you sit? Sit for eight hours, sit for four hours, sit for two hours. You can't do that. You are not Hatha yogis. They teach many kinds of *yogas and asanas* (*yogic* postures). The Father says: You, remember Me while standing and sitting, while moving around. To what extent will you perform the *asanas* etc.? Here, we should be in remembrance [of the Father] while moving around, while doing our work. If you are ill, you can also remember the Father while lying here. What was said? It is not that if someone is very ill, his back is aching, and he has come to [attend] the Father's *class*, then he will have to sit [upright compulsorily]. You can lie down. Give him an arm chair. Here, you can remember the Father even while lying. Remember Shivbaba and rotate the cycle [in your intellect]. That's all.

They have written: [at the time of death] we should be on the banks of the Ganga (the river Ganges), and there should be nectar (water of the Ganges) in our mouth. Who has written it? The Sanyasis have written: we should be on the banks of the Ganga [at the time of death]. They wish to be transformed from sinful to pure by Ganga. Well, Ganga isn't a purifier of the sinful. On the banks of the Ganges they will get only the water of the Ganges. Whose water will they get? They won't get the water of the ocean. They will get the water of the Ganges. The churning of Ganga is not famous. The churning of what is famous? The churning of the ocean is famous. What will emerge from churning water? Will anything emerge? What emerged from churning the ocean? The gems emerged. That is why people go to Haridwar (a pilgrimage place in Uttar Pradesh) and listen [to knowledge]. Why do they go to Haridwar and listen [to knowledge]? They listen [to knowledge there] because the water of the Ganges first of all comes down from the mountains to the plains at Haridwar. They feel that the water is pure. But that is just water after all.

You may sit wherever you wish. Even if you are sick, just remember the Father, keep rotating the *sudarshan chakra* (the discus of self realization). Then let the life (soul) leave the body. So, you will have to *practice* this. What? To remember the Father and to rotate the *svadarshan chakra*. Look, there is so much difference between the topics of the path of *bhakti* (devotion) and the topics of this path of knowledge. There is a difference like between day and night. You will become the masters of heaven through the remembrance of the Father. Those people say for the soldiers: those who die on the battlefield will go to heaven. It is a about when? Will anyone go to heaven by dying in that war? Even so, he will come and be born in this hellish world. So, it is about when? It is about the present time, the Confluence Age. It is a fight with Maya in the present time. Where will the one who dies while being alive in this fight with Maya go? He will go to heaven. He will experience heaven here itself.

Actually, the fight is right here. They have shown an army of *Kauravas* (the descendants of Kuru) and *Pandavas* (the descendants of Pandu). There was the Mahabharata war and then what happened after that? No *result* has been shown. The *Pandavas* melted to death. What happened after that? Actually, they melted their body consciousness to death. They melted to death on the mountains means that they achieved a high *stage* and melted their body consciousness to death. It is not about *pralay* (dissolution of the Earth at the end of a *kalpa*). India is an imperishable land. All this is the path of *bhakti*, the path of descent.

People say that the Ganges purifies the sinful ones. Well, how will water purify someone? How long will all the bodies remain in the Ganges? It is complete darkness. They

don't understand anything. That is why it is called the darkness of ignorance. What was said? If all the bodies or bodily beings go and fall into the Ganges, what will be the condition of the Ganges? Will the water of the Ganges rot or will it remain pure? It will become completely polluted. So, how long will [all] the bodies remain in the Ganges? It is complete darkness [of ignorance]. It means that the rivers do have a limit. But what is limitless? There is no limit to the depth of the ocean. There are so many great scientists, but it definitely hasn't happened that till date anyone [of them] has measured the total depth of the ocean.

So, everyone will merge in the ocean. Everyone cannot merge into the rivers. In which rivers? Is it about the rivers of water? Is it about the inert rivers? It is about the living rivers of knowledge themselves; it is about the Confluence Age. It means that only the Ocean, the living Ocean of Knowledge has the power to accommodate. The One who plays the *practical part* of the living Ocean of Knowledge will assimilate however great an enemy, even an enemy like *Vibhiishan* (brother of Ravan in the epic Ramayana) within himself. What name has been given? *Vi, bhiishan*. What does '*bhiishan*' mean? Dangerous; and what does '*vi*' mean? [It means] special (*vishesh*). The one who is especially dangerous, the one who is especially dangerous even for Ravan. Ravan is especially dangerous for Ram and *Vibhiishan* is especially dangerous for Ravan. So, He assimilates even such ones in Himself.

They don't understand anything. That is why it is called the darkness of ignorance. The Father has come to bring light again. He is called the Ocean of Knowledge, the *Knowledge full One*. Now you have received the entire knowledge. That Supreme Abode (*muul vatan*), where you souls reside is also called *Brahmand*, the place where you souls reside like eggs, in a seed - form *stage*, in a stage free from thoughts. You souls live there. Even here, when the *Rudra yagya* (sacrificial fire of Rudra⁷) is organized, you souls are also worshipped along with the Father because you benefit many. Why are souls worshipped? Why are *shaligrams*⁸ worshipped? They make it out of soil. They are full of the soil of body consciousness but they make *purusharth* to stay in a soul conscious stage.

For the one who remains in a soul conscious *stage*, the entire world is a family of the Supreme Soul Father. If he isn't in a soul conscious stage, he will say, I am a Bengali (a resident of Bengal), I am Punjabi (a resident of Punjab). If there is the consciousness of being Punjabi and Bengali, then it means that he hasn't become the child of the World Benefactor Father yet. So, [when] the *Rudra yagya* is organized, you souls are worshipped along with the Father because you bring about the benefit of many. You are beneficial for the entire world. Along with the Father you serve India in particular and the world in general. That is why you children are also worshipped along with the Father. *Acchaa*, 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. [Om Shanti.]

⁷ Rudra is another name of Shankar

⁸ small black round stones worshipped in the path of *bhakti*