

**Audio cassette no.13, Dated..., at Kampil,**  
**Clarification of muril dated 30, 31.05.90**

**Side A**

This is the 21<sup>st</sup> page of the register no..... The morning class dated 30.05.90. The Father comes only once in the entire world cycle or the drama. In no other satsang (religious gathering) etc. will they think that such and such a person comes only once in the cycle. 'He comes only once', what is the significance of these words? In the path of bhakti (devotion) they think: He comes again and again, He takes 24 incarnations. And in the path of knowledge the Father says: I come only once. So, what is the significance [of this]? Why does He say this? And it also happens this way. Is there any reason? 'He comes only once'; from this it becomes clear that whatever attainment someone obtained in this last birth, then that is all. Later there is no margin (possibility) to obtain the attainment in any other birth. That one is the Father who narrates the story. They (the scholars) are not the ones who narrate the story and they (the devotees) are not their children either. Actually, the Father is the One who narrates the true story. In reality, they are not even followers. Who? The devotees. Everyone is false and only false. Here, you are children; you are students as well as you are followers. It is because the Father will take the children along with Him. Baba will go, then the children will also go from this dirty world to their flower like world and rule there. This should come in the intellect of you children. The soul that lives inside this body becomes very happy. Your soul should become very happy. The unlimited Father, who is the Father of everyone, has come. Only you children understand this too. What? That He is the Father of everyone. Why? Doesn't the entire world know that God the Father is the Father of everyone? Doesn't the entire world know this? The entire world knows this. Then why did He say so? (Students said something.) Alright, they [just] give various names, but they do say that there is only one God the Father. There is one God. Only you children understand that the unlimited Father, who is the Father of everyone, has come. You have the intelligence to recognize Him. On the basis of what [do you recognise Him]? (A student: On the basis of knowledge.) Which knowledge? (Audio cut) ...The special thing that was mentioned in this knowledge is that the Father, the unlimited Father is the Father of everyone. Only you children have this understanding. In general, even the people of the world say: There is one God. However, when they say 'one', they consider Him to be incorporeal. But it is not like this. When even that incorporeal Father comes to this world, He is revealed in the world through the one father himself, who is the father of the human world. So, only you children have this understanding. And the people of the world don't have this understanding. In fact, all in the entire world are stupid (besamajh). The Father sits and explains: Ravan has made [you] so stupid! Doesn't He stand up and explain? The Father comes and makes you intelligent ... after coming. It is not that He would come and after giving His introduction, He would go away; then the children who keep listening to the knowledge later too would continue to become intelligent. Doesn't He do this? Why? The Father comes and makes you intelligent. He makes you worthy to rule over the entire world. He makes you so intelligent!

... it happens only once, when God comes and teaches [you]. What kind of a teaching? [The teaching] that makes you worthy of what? The teaching that makes you worthy to rule over the entire world. This teaching takes place only once. Why? Doesn't it take place again and again? He came in the body of Brahma. At the beginning of the *yagya* He came in the body of Prajapita, in the body of Brahma, in the body of the mothers. There were the mothers of the *yagya*, weren't there? There were such daughters, who used to give directions to Mamma and Baba, they used to make them perform the *drill*... He came in them. So, how did this (teaching) take place only once? He is **revealed** in the form of the Father only once, the Father who is the Father as well as the *Teacher* and also the form of the *Satguru*, from whom the emperorship of the world is received. The emperorship of the world is not received through the other forms. He does come [in other forms], but He does not make [anyone] worthy to rule over the entire world [through them]. So, [you get] this *student life* only once, when God comes and teaches [you]. This **is** in your intellect. The others don't have this in their intellect, that God comes – He comes especially – and He teaches such study through which you become the masters of the world. As for the rest, those who are entangled a lot in their business etc., it can never come in their intellect that God teaches them. What are they entangled in? In their **own** business etc. They will have done the same business for the 63 births too. [The business of] reading the Gita, reading the Bhagavat and narrating it to the others; [the business of] studying the scriptures and teaching the others; wandering and making the others also wander; this is their business for many births. So, it can never come in the intellect of those who are entangled a lot in their business etc. that God comes and teaches such teaching only once. Why? The so-called Brahma Kumar-Kumaris, the Brahmins also say this very thing: God (*Prabhu, Iishwar*) incarnates only once in a cycle<sup>1</sup>. Don't they say this? They also say the same thing. But despite saying this, they don't know His true importance, His true form. For this reason, it was said that it can never come in their intellect that God teaches. They still remain engaged in their own business etc.

They just keep narrating and reading the very Gita written by the human beings. They think: we will receive paradise just by reading it. Which Gita? Is it the limited Gita or the unlimited Gita? Scripture (*shaastra*) means the constitution to rule. The true constitution is the one that the Supreme Soul narrates through the mouth itself. Something that is tied up together is called a *Granth*, something that is bound with threads. What is it called? *Granth*.

The human beings themselves make that too. When the Supreme Soul comes, He neither reads the scriptures nor does He narrate them after reading and nor does He tie them up into a *Granth*. So the children should have only their business etc. in the intellect. What is the business of the children? The business of the children is to give the introduction of the Father. To read books and to narrate them, this is not the business that the Father gave to the children. What is the business

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<sup>1</sup> *Ek kalpa mein ek hi baar prabhu iishwar lete avtaar.*

of the children? To give the introduction of the Father with all their heart. So you children know: God teaches **us**. Therefore, the children should be so happy all the time! What indication [of the fact] that God teaches [us] was mentioned? The ones in whose intellect [and] heart it is fixed that God teaches them, then it doesn't matter what storms of Maya attack them, but it cannot end their joy. So, you should be so cheerful! All the rest are the children of the poor (*paai paisa waale*). You children should have infinite happiness here. All the rest are the children of the poor and you are the children of the Father, who is the Ocean of Knowledge, the Ocean in which there is a treasury of various jewels. Some say: Baba, we cannot narrate the murli, this and that happens to us. *Arey*, the murli is not something difficult.

Just like when they visit any sage, saint etc. in the path of *bhakti*, they ask: How can we meet God? But they (the sages and saints) don't know this. They will just point out with their finger [saying]: Remember God. Where will they point out? They will point above [and say]: Remember God. That's all! They (the devotees) become happy. Who is that One whom they point at above? God? Who is He? They point above. And where do they go to worship? To the temples. *Arey*, so, they should point out at the temples, shouldn't they? (A student must have said something.) Is He not at all in the temples? How isn't He there? Then, why do they go there? Why do they build temples? They have been building temples from the ancient times, from the Copper Age. (A student: As a memorial.) As a memorial? All right, it is a memorial. Suppose the picture of your father is hanging here. And if someone asks you: 'Who is your father? What is his form?' Will you point out at it (the picture) or not? Or will you point out at the place you never saw, you never knew? They will just point out with their finger [saying]: Remember God. That's all! They (the devotees) become happy. No one in the world knows who He is. Why do they point above? Why don't they point out at the temples? Why is this tradition in force? Guru Nanak is also shown to point above. Why does he do [this]? (A student must have said something.) Yes. It is because all the rest perform actions and are bound in the bondage of actions. And the action that the Supreme Soul performs to set an example, that action ... although those actions will be performed through the body itself, the *stage* remains high.

So, no one in the world knows who He is. No one knows their Father. This is also the *drama*; it is made like this. Even then, they will forget. What? They will forget even then? *Arey*, now He has come. Why will they forget [Him] now? Will they remember [Him] now or will they forget [Him]? (A student: They will forget.) Although, the Father comes and teaches clearly, even then? Even then they will forget. If they forget, they will oppose [Him]. It is not that all among you know the Father and the creation. Leave the question of the worldly people alone. Also among you, there are many who, despite knowing and understanding, will forget [Him] when the *time* comes. Maya catches them in such a way that they forget everything that they have learnt and taught. In some places, they behave in such a way that... don't even ask! The very intoxication that God teaches them vanishes.

Now, it is like the foot of you children is not in the old world. You know, your foot is now

lifted up from the Iron Age world. Foot means? The foot like intellect. The anchor of the *boat* is lifted. Which *boat*? The boat like body. And the anchor of this boat like body has been lifted, meaning, the string of remembrance has broken from this ocean of the world. Now we are going. ‘Where will the Father take us?’, this is in the intellect. Where will He take us? If the anchor of the boat is lifted from a river, where will the boat go? (A student: It will go across.) It will go across? It is also possible that it goes midstream and gets stuck in a whirlpool. It may also get stuck. Then? Now we are going. We have it in the intellect: where the Father will take us, because the Father is the Boatman as well as the Gardener (*Baagwaan*). He is the One who rows that boat as well. What is in a boatman’s hand? [They say:] *Zaraa balli kriipaa ki lagaa denaa*<sup>2</sup>. So He is the Gardener as well. What does the Gardener mean? The One who comes and changes the thorns into flowers. There is no other gardener like Him who would change thorns into flowers. This act of magic is not a small thing. There are many gardeners. If thorny plants are planted, there will be nothing but thorns on them. It is not that someone will change the thorns into flowers. But this Magician Father is such, He is such a Gardener who changes the thorns into flowers. Which is the biggest thorn? Among the vices also, [it is] the thorn of lust, the thorn of body consciousness. He changes it. He makes the soul that is *worth* a shell, like a diamond. Many magicians have appeared nowadays.

Then, such magicians have appeared in that world that... they will show [a shell] in their hand [and say]: “Look! This is a shell. Look at it, ok? Look brother, look carefully with open eyes! Is it a shell? Yes, look at it, yes it is certainly a shell. It is totally empty.” What do they make of it? They wave the magic wand (*jamuraa*) and [say,] abracadabra... Look! What is this? You speak lies! Is this a shell or a diamond? What is this? They will say: Yes, it is a diamond! So, that is the world of frauds. (A student: They deceive .) Yes, they deceive [everyone]. Nowadays many magicians have appeared.

The Father is the *Sadguru*. The Father is the True Guru. They also say: the *Satguru* is immortal (*Satguru akaal*). What is He like? *Akaal* means? (Students: Death cannot devour Him.) The One, whom death cannot devour. If those magicians were the ones who changed shells into diamonds, they would also become the *Satguru*. Then, if they become the *Satguru*, death should not devour them. Suppose the *Satguru*, the Father came in the body of Brahma, just like the so-called Brahmins say. Then death... Death may devour the entire world, but no one can see the *Satguru* being devoured by death. It is because *the Satguru is akaalmuurt*<sup>3</sup>. There is His *muurti* (idol or body) too, meaning He is corporeal as well. *Muurt* means corporeal. They say with great gusto. What? *Satguru akaal*. Well, when they themselves say: There is one *Satguru*; there is one Giver of true liberation to all, then why should they call themselves guru? If there is only one *Satguru* and all the others turn out to be false, then how are they the gurus? Neither they understand nor did the people understand before.

What is left in this old world? When the children come to know that Baba is building a new

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<sup>2</sup> Lit. Please apply the paddle of mercy.

<sup>3</sup> The one who cannot be devoured by death

house, who would be such a fool to hate the new house and love the old house? What was said? If someone has [love for the old house], what is he? What is he? He is a fool! Only the new house remains in the intellect. In the intellect of which children? The children who will have this faith in their intellect that now the Father is building the new house, paradise. You have become the children of the unlimited Father; therefore you should be aware that the Father is making the *new world* for us. Those people say: Their very world is unique, don't they? So, the world is indeed the same. Then, how is it a unique world? Certainly, the environment in which they live, the gathering in which they live is somewhat unique when compared with the other gatherings of the world. So, the Father is creating such a *new world* for us. We go to that *new world*. That *new world* has many names. *Sattayug*. Which age? The age of the truth, *heaven, paradise, vaikunth* and so on.

Now, your intellect is lifted up from the old world, because there is only sorrow in the old world. Tell [Me] its name! Its very name is *hell*. What name was mentioned? *Hell* means *narak*. *Hell* means *bhaar*<sup>4</sup> in which seeds are roasted. Therefore all are being roasted. They are being burnt. After being burnt and roasted they are turning into ashes. The jungle of the thorns, horrible hell (*raurav narak*), the abode of Kansa<sup>5</sup>(*kansapuri*); no one knows their meaning either, [no one knows] what a horrible hell is, [the hell] in which insects and worms keep biting [each other] and wriggling. The abode of Kansa? Why do they say: The abode of Kansa? What did Kansa do? He killed children. He killed his own children; his own people. They have a stone like intellect; therefore they don't know these meanings either. Look, what the condition of Bharat is! The Father says: Everyone has a stone like intellect. Who would kill his own children? Who would have such a stone like intellect? Would there be anyone with such a stone like intellect who kills his own children? What does this mean? *Arey*, what does this mean? (A student said something.) If a man himself dies, then *Aap mue mar gayi duniyaa*<sup>6</sup>. What is so great about it? Kansa himself remained alive and he went on killing his children. So, that is not the case. It doesn't mean this. (A student: He pressurized their intellect...) Whose intellect? Of the children? So, what did he do that he pressurized their intellect? Did he tell them something wrong? (A student said: He told them the wrong thing.) How? (The student said something.) They themselves follow the knowledge, but have their children married. So, what happened? They became Kansa. Why? They themselves want to go to paradise, but they pushed their child into hell. So what did they become? They became *Kansa*. Here, in knowledge, who is said to be a killer? Someone is following the knowledge and someone showed the wrong path to the one following knowledge, then what did he become? He became Kansa.

So, no one knows the meaning [of *kansapuri* etc.] either. Look, what the condition of Bharat has become! Whose condition has become such? Of Bharat. The foreigners are not in such a condition. When the topic sits in the intellect of the foreigners, they fly immediately. But especially

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<sup>4</sup> Oven for parching grains.

<sup>5</sup> A villainous character in the epic Mahabharat

<sup>6</sup> If you die, the world is dead for you.

whose condition has become like this? The condition of **Bharat** has become such : of having a stone like intellect. The Father says: Everyone has a stone like intellect. In the Golden Age everyone has a *Paras*<sup>7</sup> like intellect. As the king and the queen, so are the subjects. Here, it is anyway the rule of the subject over the subjects. It isn't the rule of the king here at all. Ram is a king, Ram is a subject, Ram is a wealthy person. Why was this said? It is because, what does even the soul of Ram become? He becomes a subject as well as a king. It is the praise of which time? It is the praise of the Confluence Age. At this time in the Confluence Age, there is the kingdom of the subjects. It is certainly not the kingdom of Ram. For this reason, they keep making stamps of everyone. They make stamps of even those who are insignificant people. So, this should be in the intellect of you children. What? That we have to make the *stamp* of the highest One. Whose *stamp* do we have to make? Of the Trimurti Shiva. The Father is the highest on high. Then the *second* highest is... Who is the *second* highest?

Page 22. Brahma, Vishnu, Shankar are not high. Neither Brahma, nor Vishnu, nor Shankar [are high]. What did they make the clothing etc. of Shankar like? What did they make it like? (A student must have said something.) Like that of vicious people? What does it mean? When a man becomes vicious, how does he appear? (The student said something.) A vicious person (*vikaari*) is also a beggar (*bhikaari*). When a man becomes vicious, he becomes naked. And what does a beggar also possess? A loin cloth. What will the one who has nothing be called? A beggar. So look, what they made his clothing like! Then, is he high? They say: He used to drink *bhanga*<sup>8</sup>. Now, if he becomes intoxicated ... if he is a drug addict (*nashalcari*), will he pay attention to his clothes etc.? He used to eat *dhaturaa*<sup>9</sup>. What did he eat? *Dhaturaa*. What is special about the *dhaturaa*? Firstly, it is poisonous and secondly it has lots of thorns, and it has numerous black seeds. So, the gathering of such black seeds is called *dhaturaa*. He used to eat them. What did he eat? He used to eat *dhaturaa*.

Seeds. What does seed mean? The seed form souls. And what does their gathering mean? What is the other name of gathering? Those who are going to become the beads of the *Rudramaalaa*<sup>10</sup>. What are they before becoming the beads of the *Rudramaalaa*? Are they nectar [like] or are they poisonous? They are poisonous seeds. He used to chew and eat those poisonous seeds. This is an *insult*, isn't it? This is an *insult*, isn't it? How is it an *insult*? Will Rudra sit and eat his children? To chew, to eat... They say that demons and witches existed earlier. They used to eat small children. So, what does this mean? What is the meaning of it? To make someone vicious means to eat him. Therefore, this is an *insult*, isn't it? Whose? Of Shankar. So is this his greatness? These things don't take place there. Where? Such things don't take place in the Golden Age.

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<sup>7</sup> A mythical stone which is said to transform to gold anything that touches it. Here it refers to the souls who have an intellect such that just by coming in their company other souls are transformed.

<sup>8</sup> *Bhang* – narcotic drink made from hemp leaves

<sup>9</sup> Thorn apple; a poisonous plant

<sup>10</sup> The rosary of Rudra

They have forgotten their own religion. Who? Who has forgotten? Whose topic is being discussed? Is the topic of only Shankarji being discussed? (A student must have said something.) [Of] Brahma, Vishnu, Shankar. They are indeed the deities of Bharat itself. But what have those souls become like now? They have forgotten their own religion. What things they say about their deities! What did they say? He drank *bhang*, he ate *dhaturaa*, he ate poison, he drank poison. They disgrace him so much!

Then the Father says: They disgrace Me, they disgrace Shankar as well as Brahma. Whose name wasn't mentioned? Vishnu is not disgraced. They don't disgrace Vishnu. So, Vishnu is proved to be higher [than the other two], isn't he? How can someone be said to be high when he is not in this world at all? Speak about the souls who exist in this world and play their *part*. In reality, there is no question of being high or low in the Golden Age at all. Actually, they secretly disgrace him too. Whom? (Audio cut)... It is because Vishnu himself is Radhe and Krishna. Who is Vishnu? When the nature and *sanskaars* of Radhe and Krishna harmonized, what did they become? They became Vishnu. So, Krishna as well as Radhe are merged in him. They will show Radhe to be fair and Krishna to be dark. Therefore, they were disgraced in a secret way, weren't they? It is impossible that one is dark and the other is fair. If they blacken their face<sup>11</sup>, both will blacken their face. And if they are fair, both should become fair<sup>12</sup>. Well, small child Krishna is said to be higher than even a great soul (*mahaatmaa*). This one practices renunciation (*sanyaas*) later. Who? Brahma. A small child is anyway holy, pure. He doesn't know [anything about] sins etc.

So, the highest on high is Shivbaba. Still, the poor fellows don't know where Prajapita Brahma should be. What was said? Who is the highest on high? Shivbaba. Then? *Arey*, it was said just now that even Brahma, Vishnu and Shankar are not high in any way. Until when? Until this world of the Iron Age exists, they, too, have no greatness. Why? It is because no one recognises them. And when they attain the complete *stage*, their greatness will also be known (like the greatness of Shivbaba). When are the pictures of deities worshipped? When do they become worthy of worship? The complete *stage* is worshipped. So, how will someone attain the complete *stage* in the Iron Age? So, Shivbaba is the highest on high; then whose *number* comes after Him? Prajapita Brahma. They don't know where Prajapita Brahma is. They think that Prajapita Brahma became the resident of the subtle world; or in other words he is in the subtle world. So, Prajapita is not in the subtle world. Prajapita (the father of the subjects) will certainly be together with the subjects (*prajaa*). They show Prajapita Brahma as a bodily being.

If he is a bodily being, where will a bodily being be present? He will be in this corporeal world itself, won't he? He is a bodily being, the one who takes on a body. So is he body conscious

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<sup>11</sup> *Kaalaa muh karnaa* – lit. to darken the face; to defame someone

<sup>12</sup> *Goraa honaa* – lit. to be white; i.e. to be pure, innocent.

or soul conscious? Shivbaba is incorporeal and Prajapita is corporeal, meaning a bodily being, i.e. vicious. In whom does the Supreme Soul Shiva come? He comes in the impure world and the impure body. His temple is in Ajmer<sup>13</sup> as a memorial. Whose? The temple of Prajapita Brahma is in Ajmer. Where is the memorial temple located? *Aj mer*. *Aj* means a he-goat and *merh* means a sheep. The country of sheep and goats. Sheep and goats live there. Wherever one [of them] went, all followed that one. So, his (Brahma's) temple is built in such a place. Brahma is shown with a beard and a moustache. What do a beard and a moustache indicate? (A student: Of vices.) It is an indication of a vicious person. The deities don't have a beard and a moustache. Is there any deity, who is shown to have a beard and a moustache? Why not? Isn't there Brahma? At some places there are the pictures of Shankar [shown to have a beard and a moustache] too. They show him with a beard and a moustache, they show him very fearsome. So, they don't show any other deity to have a beard and a moustache. That too, Shankar is shown to have a beard and a moustache now at the end. In the old pictures, they don't show him with a beard and a moustache. So, they don't show Shankar or Vishnu with a beard.

So, this is a subject to understand. What is the subject to understand? How will Prajapita Brahma be in the subtle world? Answer this [question]. Baba is asking. How will Prajapita Brahma be in the subtle world? He is asking, so there must also be an answer for this. What? *Arey!* They have shown the subtle *stage* of the intellect. He will certainly be in this world. He will have a physical body, but the intellect is in the subtle *stage*. It can be said on that basis that Brahma is in the subtle world. Otherwise he cannot be there. Where? He has to be here. At this time, how many children does Brahma have? It is written: There are so many Prajapita Brahma Kumars and Kumaris [at this time]. So, 'at this time' means when? How many children does Brahma have in the Confluence [Age]? Tell [Me]. Five billion [souls] will become the children of Brahma. The entire world will become only the progeny of Brahma. So, it is written: There are so many Prajapita Brahma Kumars and Kumaris; therefore, Prajapita Brahma will certainly be present. It is not possible that Prajapita Brahma does not exist and the Brahma Kumars and Kumaris come into existence. What was said? He will certainly be present. He is living (*caitanya*), so he certainly will do something. And what will he do if he is not present in a living [form] at all? What does Shivbaba do through Prajapita Brahma while being in a living form? Does He just give birth to the children? Does Prajapita Brahma only give birth to the children or does he do something else as well?

Although they say: Aadi Dev (the first deity) Brahma, Aadi Devi (the first female deity) Saraswati. But no one knows what their *part* is. They say: Aadi Dev Brahma, Aadi Devi Saraswati. Who say this? Who say this? The worldly people don't call Brahma Aadi Dev. The worldly people call Shankar [this]. [They say:] *Twamaadi devah purushah puraanaah twamasya vishwasya*

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<sup>13</sup> A place in Rajasthan.



*paramam nidhaanam*<sup>14</sup>. They don't call Saraswati the form of Aadi Devi either. They call Jagadamba this. Then? They say this in the Brahmin world. Whom do they call this? Saraswati and Brahma, Brahma who left the body. The work wasn't accomplished, he didn't become a deity himself and he didn't make the others deities either. They give him the name Aadi Dev. And they gave the name Aadi Devi to Saraswati. *Arey*, do the deities die [due to diseases]? So, how do they die? They die a wishful death. They are called immortal.

So, they say, 'Brahma and Saraswati', but no one knows what their *part* is. If he is the creator, he certainly will have been here (in this world) before going. He will have created something before going away, [won't He have]? He is the creator of what? *Arey*, the entire world gives birth to children. Some adopt the child to make him theirs; some give them birth through the body. So, what's new in this? If the Supreme Soul came and did what the world didn't do, then He would become high. So what does Prajapita Brahma also do? He doesn't just give birth to children, but through him the Supreme Soul makes the Brahmins... into what? He makes Brahmins into deities. So certainly, He was here before going away. Certainly, Shivbaba must have adopted the Brahmins. Otherwise, where did Brahma come from? He adopted the Brahmins, He accepted them, and He made them His children. But through whom will the *adoption* take place? The *adoption* certainly cannot take place without the mother. So, this is something new, isn't it? So where did Brahma come from? He wasn't born, but Shivbaba came and made him His wife in practice. How will he become the wife in practice? Shiva is an incorporeal point. And Brahma is the one with a beard and a moustache. Old Baba Lekhraj. He had a male body, so how will he become a wife? In which form should the husband and wife be present? They will be present in a corporeal form. So it is about which time? (A student: In the beginning of the *yagya*.) Is it about the beginning of the *yagya*? Is it the praise of that time? (A student said something.)

In fact, it was said: They don't know how the Father came and taught Raja yoga. The Father taught Raja yoga while being in the household path (*pravritti*). So, Brahma and Saraswati won't be said to be a couple. She was his daughter. So certainly, when both Brahma and Saraswati leave their body, they enter some Brahmin children and then play the role of a couple. So, this is something new, isn't it? What are these topics like? They are something new, aren't they? Until the Father comes, no one can understand these topics. Everyone plays the very *part* that he is supposed to play. What role did Buddha play? When did he come? What did he do after coming? No one knows [this]. Now, you know. Is he the Guru? Is he the *Teacher*? Is that Buddha the Father? No, he is none of them. He can't bring the true liberation at all. When he came, he brought his *followers* down too, they also underwent degradation. He turned out to be just the creator of his religion. What does he do? He establishes his precepts (*dhaarnaayen*). He is not a guru.

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<sup>14</sup> You are the first deity, the first man and the supreme support of this world.

The Father creates His children. Then He teaches them. The Father, the *Teacher* and the Guru; He is all the three. He won't tell anyone else to teach. What? The Father will not tell anyone else to teach. No one else has this *knowledge* at all. Only the unlimited Father is the Ocean of Knowledge. Only His glory is praised. It is not that He came in the body of Brahma, Brahma left the body, then He told Dadi Kumarika: "Now teach, I am going away." The gurus in the world also do this. If one guru dies, his disciple is made the guru. The guru died, now his disciple will bring the true liberation. So, it does not happen like that here. Here, there is only one *Sadguru*. So, He won't tell someone else: "Teach, now I am going away, I couldn't complete the work; now sit and complete the work!" No one else has this *knowledge* at all. Only the unlimited Father is the Ocean of Knowledge. Only He is praised as the Ocean of Purity. When this is the glory ... What? The Ocean of Purity. What kind of an Ocean? Of *purity*. Is there only *purity* in the ocean? Isn't there mire in it? There is mire as well as a treasury of jewels in the ocean. Well, someone will see the world according to the vision he has.

He is the Ocean of Purity; therefore He will certainly narrate only the knowledge, won't He? Only the Father gave the kingship of paradise. Now, He is giving it once again. The Father says: You have come [here] and met [Me] once again after 5000 years. The children are happy within [thinking:] We have found the One whom the entire world is looking for. What are they happy about? The entire world is looking for Him. They are busy searching [Him]: Is this one the Supreme Soul, is this one a great soul (*mahaatmaa*), who is he? Is he a sinful soul, a great soul, or a noble soul? They are involved just in these doubts. They couldn't become the ones with a faithful intellect, they couldn't find Him either. And what about us? We have found Him. We have met Him. We haven't just found Him, we have met Him. Baba says: Children, you have come [here] and met [Me] once again after 5000 years. The children say: Baba, we have met you many times. It doesn't matter how much someone beats you, hits you, that happiness should remain inside you. *Ye lo*<sup>15</sup>! What was said? (Student said: [There should be] happiness within.) Make it firm. It doesn't matter how much someone beats you, hits you, but make it firm: we have received the Father. (A student said something.) Will you simply continue to endure the beatings? (A mother: No. If someone beats [us] without any reason...) *Arey*, you will say that the Father has come, we have found God. He will say: "Uhg! God does not wander about like this from lane to lane. God will come. Your God will wander about picking stones and pebbles". So, when he doesn't have faith but you have faith, then won't there be a quarrel over every subject? You will say: It is He alone who is God the Husband (*Pati Parameshwar*). He will say: *Arey!* What is this blind faith! What will happen then? Won't there be a quarrel? There will be a fight. And when there is a fight, you will also receive beatings.☺ So, it doesn't matter how ever much someone beats you, hits you, you have that happiness within that you have received God the Father, haven't you? (End of side A)

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<sup>15</sup> An expression in Hindi to express surprise.

**Side B**

(Audio cut)... [They become] a man in one birth and a woman in another birth. So, all the men are Duryodhan-Dushaasan<sup>16</sup>. What is new in this? When a man, Duryodhan, wages a corrupt war, it doesn't occur to him<sup>17</sup> that he is Duryodhan. "This one (woman) is for my pleasure", this stays in his intellect. All the souls take on a male body. So, the karmic accounts of the previous births are being settled. This is the last birth. There will be no karmic account left after this [birth]. So, the sins of the mothers in bondage are destroyed even more because they remember Shivbaba more. Why? The one who suffers more sorrow, will remember more. The one who suffers less sorrow... that sorrow also... He is happy, then why will he remember God? In heaven, do the deities remember God ? (A student said something.)

So, their (the mothers in bondage) sins are destroyed even more because they remember Shivbaba more. The intellect goes towards Shivbaba, when there are atrocities. [They say:] Shivbaba save me! So, you should remember [Shivbaba]. This is certainly good. It doesn't matter that you suffer beatings every day. There is benefit if she remembers Shivbaba, isn't there? It doesn't matter that you suffer beatings. You should sacrifice [yourself] to such beatings.☺ (A student: Suffer beatings here as well as there.) How will you suffer beatings here? (The student: When we commit mistakes, will we not suffer beatings?) Commit mistakes? Why will mistakes be committed before the Father? Why will mistakes be committed in front of the Father? What mistakes will be committed? Why will mistakes be committed in front of the Father? When are mistakes committed? It is when you are not in the remembrance [of Shivbaba]. If you are not in the remembrance [of Shivbaba], you will commit mistakes. If you commit mistakes, consider that your remembrance is not unadulterated. There is certainly *mixed* remembrance to some extent.

So, you should sacrifice [yourself] to such beatings. They remember when they suffer beatings. They say: When there is the water of the Ganges in the mouth, [when we are] on the bank of the Ganges, we should breathe our last breath. What do they say? When the water of the Ganges is in the mouth, [when we are] on the bank of the Ganges ... Which Ganges? The Ganges of knowledge. They are sitting on the bank of the Ganges of knowledge. The nectar of knowledge is being poured into the mouth and in such condition they should breathe their last breath. So, where does the original Ganges of knowledge flow from? What do they show in the path of *bhakti*? The Ganges of knowledge flowed from a high *stage*, from the hair locks of Shankar. And the one who is sitting face to face with him and is listening [to the knowledge], if he dies at that time; then what will happen? Will it become Shiva Kashi<sup>18</sup> or not? (Students: Yes.) When you suffer beatings, *Alaf* and *Be* should be in your intellect. What should be in your intellect at that time? *Alaf* means *Allah*, and *Be* means the emperorship [that] we are going to receive now. Why? It is because those who

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<sup>16</sup> Villianous characters in the epic Mahabharat

<sup>17</sup> Lit. it doesn't remain in his intellect

<sup>18</sup> A pilgrimage place of Hindus where, if they leave their body, they believe that they will be liberated from the cycle of birth and death and unify with Shiva.

use physical power will be destroyed and those who use the power of yoga will receive the emperorship of the world. That's all. By saying Baba, you will certainly remember the inheritance. There wouldn't be even an animal who wouldn't remember the inheritance by saying 'Baba'. You will certainly remember the property along with the Father. When you remember the Father, you will certainly remember the attainments of the Father as well.

How many fathers were mentioned? (A student: Three fathers.) Three fathers. Which ones? The *lokik* (worldly) father. Who is the *lokik* father? (Student: Prajapita.) Prajapita. *Acchaa*, and [who is] the *alokik* (subtle) father? (Student: Brahma.) Brahma Baba? Brahma; and what about Prajapita Brahma? (A student said something.) Yes, the *alokik* father is the resident of the subtle world and [which father is] in this corporeal world, the one in the corporeal *stage*? (A student: The *lokik* father.) The *lokik* father, along with the subjects (*prajaa*), Prajapita. (A student: Who is the *alokik* father?) The *alokik* father is the one who is in the subtle world, who is not in this world (*lok*) – a (not) *lokik* (worldly). He doesn't belong to this world. [He is] *alokik*. What does *alokik* mean? The one who belongs to the subtle world, to another world. Brahma. And [who is] the third one? The *Paarlokik* Father (Father from the world beyond). Who? The *Supreme Soul. Acchaa*, brother! Where did the father of this body go? (A student: Prajapita.) Prajapita? Did Prajapita give birth to the body? (A student: We don't have any connection with that father at all.) **Yes**, he belongs to the previous birth. No one takes the name of the father of the previous birth. Even if someone is adopted, [they don't remember the father of] the previous birth... He is the old [father]. What have they got to do with him? They don't obtain any attainment from him. They were adopted. When they have made another father [theirs], when they were adopted, then although they are aware of him that he gave birth to the body, from whom will they obtain attainments? (A student: The one who is present in practice.) Yes, the one, who adopted them. (A student: [What about] the incorporeal Father?) The incorporeal [Father] is a Point of light, He is anyway merged in him. He, the *Paarlokik* Father is anyway merged in him (the father who adopts you). (A student said something.) Yes.

So, you should remember *Alaf* and *Be*. You should remember the Father and His inheritance. *Acchaa*, the one who will have in his intellect that Prajapita is his father and he is suffering beatings... Then? Then how will he remember the inheritance? What inheritance will he remember? If someone has Prajapita in his intellect and he is suffering beatings ... Then, no inheritance is received from Prajapita in this birth. (A student: We receive the inheritance **through** Prajapita.) **The Father** gives it through Prajapita, doesn't He? But if that person does not remember the Father, the Point, he remembered Prajapita, then what will happen? (Someone said something.) No, someone is remembered only when you obtain some attainment from him. When is someone remembered? (A student: When there is some attainment.) Why does a wife remember her husband? She remembers her husband, because she has received happiness from him. So when will Prajapita also be remembered? (Student said something.) In the Golden Age? In the Golden

Age? (Students said: In the Confluence Age.) Yes, whichever soul has whatever kind of relationship [with the Father] in the Confluence Age; [those relationships] are based on what? They are based on the 63 births, the 84 births, aren't they? So this idea becomes firm, the remembrance that the souls have on the basis of their experience of the attainment of happiness is also fixed in the *drama*. So, are the souls, with whom the souls of Ram and Krishna have stayed for many births, elevated or inferior (*nishkrasht*)? (Students: Elevated.) They are elevated.

So, there wouldn't be even an animal that wouldn't remember the father and the inheritance. The property will certainly be remembered along with the Father. You will also certainly remember the inheritance along with Shivbaba. What is the inheritance? [The inheritance] of happiness. Happiness itself is called paradise. That one beats you in order to get poison and reminds you of Shivbaba. Who? Why do the physical husbands beat [their wife]? They beat them in order to get poison and remind them of Shivbaba. So, what are they? Are they beneficial or are they harmful? What are they? Ruupram (a PBK brother), what are those husbands? (Someone said: Beneficial.) They are beneficial . Now, he will beat [his wife] a lot☺.

You receive the inheritance from the Father. Your sins are destroyed. This is also a secret benefit (*gupt kalyaan*) for you in the *drama*. What? (A student: It is a secret benefit.) Yes. You are the secret army of the Pandavas. So, this is a secret benefit for you. For example it is said: The war is beneficial. Which war? The massive civil war of Mahabharat will open the gates to heaven. So let the war take place fiercely. It is not about the physical war at all. Which war is this? Which war is it? This is the war against the vices. This is the household war against the vices. So, in this war against the vices you mustn't use your hands and legs, [thinking:] If the husband beats me, I will also beat him. I will also start a *latsang*<sup>19</sup>. I will also give kicks. No! What should you do? Remain in Shivbaba's remembrance. So this is a secret benefit. Arey, if he becomes *baahubali*<sup>20</sup> and if you also become *baahubali*, then [it is like] you yourself have become the *judge*. You took the *law* in your hand. So, this is also a secret benefit for you in the *drama*. Just like it is said: 'The war is beneficial', this beating is also good for you.

Nowadays, the children lay much stress on the *service* through the exhibitions and fairs. Write [this] along with *Navnirmaan*<sup>21</sup> exhibition: the *gateway to heaven is Mahabharat*. What should you write? (A student: Mahabharata is the gateway to heaven.) Yes. The war of Mahabharat opens the gates to paradise. [Organize] the exhibition of the jewels of knowledge, and what should you write in it? The *gateway to heaven is Mahabharat*, the massive civil war of Mahabharat. They consider it to be a physical war. It is not about that violent war, the war based on physical violence at all. What kind of a war is it? (A student: It is a war against the vices.) It is a war against the vices.

<sup>19</sup> A gathering where one receives kicks

<sup>20</sup> The one who uses physical power

<sup>21</sup> *Navnirmaan*: reconstruction

And this very war against the vices... keep being beaten a lot, let him keep beating you a lot, remain in the remembrance of Shivbaba, this will open the gates of paradise. The pot of sins will be filled and then it will break.

So, both the words (*akshar*) should be written. (A student asked something.) Yes. The new world... Speak loudly. (A student: Does Baba save the children when they suffer beatings?) Why doesn't Baba save [them]? Did Baba create those karmic bondages? Did Baba create those karmic bondages of everyone? If Baba has performed the action, Baba will suffer beatings. If the souls have performed the action, then their karmic bondages... the souls will themselves settle them (*urin honaa*). (A student said something.) Baba will end his own karmic bondages. There are both [the souls] in the one whom you call 'Baba'. A Duryodhan-Dushaasan, Prajapita as well as Shivbaba are sitting in him. So, the *soul* of Prajapita will end his own karmic bondage and as regards Shivbaba, there is no question of destroying any karmic bondage for Him. In fact, He is the One who teaches the knowledge.

This is the *exhibition* based on how the new world is established. So, people will become happy listening to this. [They will say:] 'Wow brother!' Come and see how the new world is established. "The *gateway* [to the new world]", these words are also correct. What? The *gateway* to establish the new world. Which gate? (Someone said something.) Yes. The gates open through this war. The gates open only through this war, [it is] the *gateway to heaven*. The *gate* in New Delhi. Which *gate* has been built in New Delhi? What is its name? The India gate. This itself will bring the end<sup>22</sup>. *Ind - aa*. What name was given? India. The *end* will come. The *end* of what will come? The *end* of this vicious world [will come]. What happens when something reaches the extreme level? It ends. The end cannot take place until things reach the extreme level. So, children, your **Father** has come. What does it mean? Children, your **Father** has come.

It is also [written] in the Gita that God came. He came and taught Raja yoga. So, how did He teach Raja yoga? The children used to live in the household and did He Himself teach Raja yoga living in renunciation? If the *master* (teacher) who teaches cannot put [the teachings] into practice himself and tells the *students* to put it into practice, then will the children be able to do it? Who presents an example by putting [the teaching] into practice? The *Teacher* himself presents an example, doesn't He? So, the Father taught Raja yoga by living in the household Himself.

Human beings try so hard to go to the *Moon*. Human beings try to go to the Moon. They think: There is paradise on the Moon. It is written in the scriptures, so they considered it to be true that there must be paradise on the Moon. So, in the Brahmin world too, what do they consider to be on the Moon of knowledge? (A student: Paradise.) [They think:] There is Paradise. They see that

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<sup>22</sup> Baba pronounces it as 'ind'

there is only land [there]. No human beings are seen [there] at all. Where? Only land is visible on the Moon. They speak a lot about it. What do they speak about? When they try to go there, to the *Moon* and also when they come back from there, what do they speak about? There is only land there. There aren't human beings there. Human beings are not seen [there]. What is the benefit of this? There is land and only land there. There is certainly the support, [but] no one lives on it. So what is the benefit of it?

Now you go into *real silence* completely, don't you? You become bodiless. This is the country of *silence*. You want death. You want to go away leaving the body. (Audio cut)... you call: Come and take us along with You to [the abode of] liberation and liberation in life. Why do they call Mahaakaal<sup>23</sup>? (A student said something.) So, liberation and liberation in life will take place. But they don't understand for which death they call Him. They think that they should leave the body and go to the Supreme Abode. That is not death. What is the real death? To die alive. This is to die alive. The Father gave the *direction*: While performing actions through the *karmendriya*<sup>24</sup> remain in the remembrance of the Father. Don't do anything else. What should you do? Remain in the remembrance of the Father while performing actions. Don't be attracted to the *karmendriya*. What will happen if you didn't remain in the remembrance of the Father and continued to be attracted to the *karmendriya*? Then you won't remember the Father. Then the pleasure that is experienced through the *karmendriya*, the one who became an instrument to give that pleasure will be remembered. Therefore, there is no need to blame the Father. The Father teaches clearly. Why do you call the Father? You call Him for [your] death, don't you? 'Come and take [us] along with You to [the abode of] liberation and liberation in life.' Just like you... With whom? Just like the father is having the experience of liberation; he is experiencing liberation in life... Is the father sitting in paradise then? Will the father, Prajapita be sitting in paradise? He is in fact in this world; in this very world of mire [*kicar*]. So, if he can experience [liberation and liberation in life], can't the children who are the companions of the father, who are his close children, experience that *stage*?

So, you have called [Him]: Come and take [us] along with You to [the abode of] liberation and liberation in life. What is meant by 'along with'? Does 'along with' mean you should climb on His shoulders? What is the meaning of 'along with' (*saath*) and 'hand' (*haath*)? [It is] the hand in the form of *shrimat* and the company of the intellect. But they don't understand. What? What is the meaning of 'come and take us along with You to [the abode of] liberation and liberation in life'. They think: He will take us above. It is not about taking us above. If the Purifier of the impure ones comes... Just like we call the death of the deaths..., the death of the deaths, the Great Death (Mahaakaal). The call of the *Sadguru* means the call of death. They didn't call the *Sadguru* [saying]: Oh, the Purifier of the impure ones come! Whom did they call? They called their own

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<sup>23</sup> The Great Death, a name of Shankar

<sup>24</sup> Parts of the body used to perform action

death (*kaal*). They called death (*maut*).

Now you understand: Baba has come. He says: Let's go home. What? He says: Let's go home. And we go home. The intellect does work, doesn't it? There will be many children here, whose intellect runs towards business etc. [They will think:] Such and such person is ill; what might have happened to him? Many types of thoughts come. *Arey!* If such and such person is ill, what does it concern you? Yours is the one Father and no one else. Who knows how many keep falling ill in the world. Many types of thoughts come. The Father says: You are sitting here; the intellect of the soul should go towards the Father and the inheritance. It should not go towards anyone's attachment. It is the soul itself that remembers, doesn't it? Suppose someone's child is in London. And [his parents] received a message that he is ill. That's it! The intellect will go towards [him]. Then the knowledge cannot sit in their intellect. Why brother? *Arey? Arey*, you have a child, so to whom did you offer the child? (A student: To the Father.) You offered him to the Father. You became carefree! If 'this body, mind and wealth, everything is Yours', so what about the children as well? They too are [a part of] the body, aren't they? Children are also a part of your body, aren't they? Only then were they born. So, the children are also your body. You gave the child to the Father. Then, whom did he belong to? Leave him to the Father. If the child falls ill; why do you remember him? (A student: The Father will remember him.) Will the Father remember [him]? So, let only the Father remember [him]; why did you remember [him]?

The message came that he is ill; that's it, the intellect goes towards [him]; then the knowledge can't sit in the intellect. Knowledge cannot sit in the intellect if the *stage* becomes like this. They will remember him (the child) while sitting here. Someone's husband fell ill. What? (Someone said: The husband fell ill.) Yes, there are also such ones (women), who leave their household and come here. Did you understand? (Audio cut.) Then? She certainly left the household. She developed detachment, left the household and came here. Then after coming here, she received a message that her husband is having a *heart* failure. She starts to become anxious. Then what does she do? Then the knowledge that the Father has come cannot sit in her intellect. At that time the entire knowledge and everything will vanish from her [intellect]. Why? Who [else] will she remember if she has an attachment [with him] for many births? She will remember only the one with whom she has attachment for many births. Then she will run away. If a woman's husband falls ill, she will become restless within. The intellect does go towards [him], doesn't it? So, sit here and keep remembering Shivbaba while doing everything. Even then it is a good fortune. What? If the stage becomes such that while sitting here, you keep remembering Shivbaba... although a telegram comes that such and such person is ill and if it doesn't have any effect on you, then it is a good fortune.

Remember the Father just like they remember their husband or guru. Suppose someone is ill, you know that if he has to die, he will die. If he has to remain alive, he will remain alive. (A



student said something.) [Baba] is speaking about everyone. Don't the Pandavas have a wife? Suppose someone is ill, you know that if he has to die, he will die. We take the inheritance from our Father. You shouldn't *waste* even a *minute*. What?... Yes. The more you remember the Father, you will remember only the Father even while doing *service*. You won't remember anyone else. Baba said: Explain [the knowledge] to My devotees. To whom should you explain [the knowledge]? To My devotees. Who said this? (Audio cut)... *Acchaa!* Does it mean that Shivbaba also makes devotees? Does Shivbaba come and teach *bhakti* as well? In fact, Shivbaba says: *Bhakti* comes from Ravan. Shivbaba doesn't like devotees indeed. It is said in the murli: God is not pleased with *bhakti*. (A student said something.) Which devotees? (Students said something.) This is what is asked: Does the Father come and make devotees too? 'Explain [the knowledge] to My devotees', it means the devotees of God are separate and the devotees of the deities are separate, and the devotees of ghosts and spirits are separate. All of them make their own devotees, subjects as well as heirs. What? Each soul will also have the souls which become his heirs for many births. So, they become that now here. The souls who become devotees as well as the souls who become subjects are becoming ready here. So the father also has devotees. Which father? (A student said something.) The Father Shiva? The Father Shiva is a knowledgeable soul. He is the Ocean of knowledge. He doesn't make devotees. He comes and makes knowledgeable children. It means that the body in which He comes, that corporeal father, Prajapita also has devotees. So, explain [the knowledge] to My devotees. [Explain to] the ones who were My devotees for many births, who worshipped [just] one Shiva. So, who said this: Explain [the knowledge] to My devotees? It was asked. Which soul said this? (Someone said something.) Shivbaba. What is the answer? Shivbaba. It is because the combination of the soul, the incorporeal One and the corporeal one is called Shivbaba. Only the Point will be called Shiva. Shiva is the Father of the souls. He is not Baba. There cannot be other relationships among the souls. What will you explain to the devotees of Krishna? Tell them that Krishna is establishing the new world. What? First of all explain [the knowledge] to My devotees. Then? If someone is a devotee of Krishna, if he is a devotee of the *soul* of Brahma, what should you explain to them? [You should explain:] Now the *soul* of Brahma is establishing the new world in practice. Will they believe that he is establishing the new world? Will the devotees of Krishna believe [it]? They won't believe it☺. They will say: Eh! In fact Krishna is in paradise; what paradise will he establish? He is already in paradise.

God the Father is the *Creator*. Krishna is not the *creator*. Krishna is just the creation. Explain to them: Krishna is not *God* the *Father*. Only the Supreme Father Supreme Soul is changing the old world into a new one. They will certainly believe this. [The world] changes from new to old, and from old to new. Then because of adding too much time [to the age of the world] the human beings have gone into extreme darkness. For you, paradise lies on the palm now. This is the palm like intellect and you are seeing the entire paradise on it. That means everything, the entire map of paradise is visible to you on the palm like intellect. The Father says: I have brought paradise to make you its master. Will you become that? [You will say:] Wah! Why wouldn't we become

that? *Acchaa!* Remember Me and remain pure. What should you do? Remember Me and remain pure. 'Remain pure' doesn't mean that you should remain distant [from the household] and be happy (*durbaaj khushbaaj*). Not that you leave the household like the *sanyasis* and say: what are we? We are pure! This is not purity. (Someone said something.) Of all the five vices? *Arey*, despite living in the mire through the body, despite living in the household life, if there is a chance for such a war - that is a religious war – then there is no question of stepping back. In spite of living there, the intellect should not be attached to it. It is because someone doesn't fight a war by himself. When does someone fight a war? When someone else attacks, he has to fight a war. Then there are some who attack the others. What? No one is attacking them, but they themselves attack. So, who are they? They are Duryodhan, the ones who wage a corrupt war. It doesn't matter whether the others wish it or not, but they attack. So who are they? Duryodhan. Two wrestlers arrive in a wrestling ground. One is a master (*ustaad*) and the other a student (*shaagird*). And both are fighting. So, did both of them wish [to fight] or not? Or did a corrupt war take place? What will it be called? They are fighting voluntarily. They are practising. And when does the corrupt war take place? If one person wishes it [but] the other doesn't, then this is forcing [someone]. A rape is being committed (*balaatkaar*). So, that is a corrupt war.

So, for you the paradise is on the palm now. The Father says: I have brought paradise to make you its master. Will you become that? [You will say:] Wah! Why wouldn't we become that? *Acchaa!* Remember Me and become pure. The sins will be reduced to ashes only through the remembrance.

You children know that the burden of actions is on the soul, or is it on the body? What? If you stop performing actions through the body... So, is the burden on the body? The burden is not on the body. The burden is on what? The burden is on the soul. Had the burden been on the body, then when the body is burnt, the sins also would have been burnt along with it. The soul is indeed imperishable. Only the impurity (*khaad*) of vices is added to it. What? Look, there is a field, there is land. When they spread fertilizers (*khaad*) in it, a lot of crop grows. And when a lot of crop grows, what will happen to the country? It will become prosperous. It will be very happy. It will become wealthy. So, one thing is to produce a lot of crop by spreading fertilizers. And in the Golden Age? There are no fertilizers spread in the Golden Age. The earth yields gold without fertilizers. So, that is about purity, the true *purity*. And what about here? There is no *purity* here. Therefore, what do they do? What do they do by spreading the fertilizer of vices? They pull out of the earth the fruits in the form of happiness.

So, the soul is indeed imperishable; only impurities are added to it. The impurities are of what? It is of the vices. So, the impurities should not be added to the soul. Even if someone else is adding [impurities], how should our *stage* be like at that time? What should the *stage* be like? (A student: A high stage.) What does a high *stage* mean? (A student said something.) Yes, if the

intellect is engaged towards the Father, the impurities of vices cannot be added to our soul, to our intellect at all. (Unclear audio.) The soul is certainly imperishable, only impurities are added to it. The Father tells [you] only one method to remove it. What? Remember Me alone. Look, I am giving you such a nice method to become pure from impure! Then, you should follow the good method, shouldn't you? Those who build temples, those who worship Shiva are also devotees, aren't they? What? (A student: Those who build temples...) Yes. They also build the temples. After building them, they placed a *Shivling* and named it Shivbaba. What is the work of the devotees? They build temples. They also build the living temples in practice. What do they name it? Shivbaba. There are also the ones who worship Shiva. What? Worship. Who is worshipped? Is a bodily being [worshipped] or is a point [worshipped]? The bodily being is worshipped. Whom do they worship? What is meant by 'to serve'? [To] worship. There are also the devotees who worship Shiva, aren't there? There are also the ones who build temples. A worshipper will never be called worship worthy. What? Who are those who worship? Are they worthy of worship or are they worshippers? They are worshippers. The worship worthy one means pure. What did the worshipper kings do? There used to be vicious kings. They used to make the idols of the deities worthy of worship and worship them. When does the *shooting* take place? The *shooting* takes place at this very time. So, a worshipper can never be called worthy of worship. If he himself would be worthy of worship... Purity is the basis of being worthy of worship. So, Baba is giving [you] the method to become pure. *Acchaa!* To the sweet, long lost and now found children remembrance, love and *good morning* from the mother, the father and Bapdada. *Namaste* (greetings) from the Spiritual Father to the spiritual children.

Om Shanti. This is the morning *class* dated 31.05.90 in the *register No. 7*, on the 24<sup>th</sup> *page*. The song is: God, show the way to the blind. 31.05.90. All these songs etc. belong to the path of *bhakti*, because only those who belong to the path of *bhakti* are blind. They don't have eyes. It means they don't have the third eye of knowledge, so that they could see the way of God. The songs belong to the path of *bhakti*. You don't need songs. There is no question of [having] any trouble. In the path of *bhakti* there are many troubles.

There are so many rituals and traditions (*rasam rivaaz*). Feeding the Brahmins, doing this, going on pilgrimages etc. They have to do lots of things. Here, the Father comes and releases [you] from all the troubles. You don't have to do anything in this [knowledge]. You should not even say "Shiva, Shiva" through the mouth. This is not in accordance with the rules. You will receive no fruit by [doing] these things. By [doing] what? By saying [Shiva, Shiva] through the mouth. The Father says: You should consider this within, 'I am a soul'. The Father said: Remember Me! You have to become introspective (*antarmukh*) and remember the Father. So, the Father promises [you]: Your sins will be reduced to ashes. This is the fire of yoga through which your wrong actions will be burnt. Then you will go back. The *history* repeats. All these are the methods to talk to yourself. You should have a spiritual chit chat (*ruhrihan*) with yourself. The Father says: I give you

this method cycle after cycle. You know this too, this tree will expand gradually. The storm of Maya also comes at this time, when I come and release you children from the bondage of Maya. There is no bondage in the Golden Age. You also have the elevated age (*purushottam yug*) in your intellect along with its meaning. What does it mean? The age of becoming the highest among the souls and the age of the revelation of those who are the highest among the souls. Here everything is certainly meaningful. Everything else is ... All what the body conscious ones say is meaningless. All what the soul conscious ones say is meaningful. It will bear fruit.

In the path of *bhakti* they face so much *difficulty*. They think: To go on pilgrimage, to do this and that are the ways to reach God. But the children have understood now: Not a single person can go back. Lakshmi-Narayan are the No.1 masters of the world. They themselves are said to have 84 births. What were they the masters of? (Students: Of the world.) [They were] the masters of the **world**. Not of the Golden Age. The masters of the world... Lakshmi - Narayan were the No.1 masters of the world. They themselves are said to have 84 births. Then how can anyone else be left out? He (Narayan) is No.1, he himself comes in the cycle of 84 [births]. Everyone comes in the cycle, so how will it be said for Krishna that he always exists? Yes, the name and form of Krishna perished. Nonetheless, the soul certainly exists in some form. The Father has come and explained all these topics to the children. This is a study. You should pay attention in the *student life*. Fix a time to write your *chart* everyday. The merchants have a lot of bondage. Those who do jobs don't have any bondage. They complete their work and that is all. The customers may come at any time to the merchants and they will have to *supply* them [with goods]. The connection of the intellect goes outside. So, you should try to spare some time. The time at *amritvela* (early morning hours) is good. You should *lock up* the thoughts of outside at that time. No thoughts should come. You should remain in the remembrance of the Father. You should write the praise of the Father: Baba is the Ocean of knowledge; He is the one who purifies the impure. Baba makes us the masters of the world; we have to follow **His** shrimat.

The best direction you receive is *manmanaabhav* (merge in My mind). No one else can say this. You receive this direction to become *satopradhaan* from *tamopradhaan* cycle after cycle. The Father just says: Remember Me alone. This is called the *vashikaran mantra*<sup>25</sup>. You will be happy only if you remember [Shivbaba] in a meaningful way. Which *vashikaran mantra*? *Manmanaabhav*, merge your mind in Me. It means *merge* the thoughts of [your] mind in Me. As are the thoughts of the Father, so [should be] the thoughts of the child. The Father says: I want unadulterated remembrance. Just like in [the path of] *bhakti* the worship of one Shiva is unadulterated [worship]. Later they start worshipping many due to becoming adulterated. There is remembrance here. There is no worship here. What is here? Remembrance. So what should the remembrance be like? [It should be] unadulterated. In the beginning *bhakti* was non-dualistic. They

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<sup>25</sup> The mantra to control.

used to worship the One. You should also listen to the knowledge of only that One. The one whom you children used to worship, He Himself is explaining to you: Sweet children, now I have come; this *bhakti cult* is complete now. I have come. Where have I come? I have come here.

You yourselves built a temple of Shivbaba in the beginning. At that time you were unadulterated devotees, this is why you were very happy. Then due to becoming adulterated devotees, you went on to duality. Then you experience some sorrow. Happiness comes from having faith in the One; and sorrow comes from [the intellect] going to many. The one Father gives happiness to everyone. The Father says: I come and give the *mantra* to you children. Also listen to the *mantra* of only the One. There is no bodily being here. Here you come to Bapdada. There is no one higher than Shivbaba. Everyone remembers Him. Only Bharat was paradise. There was the kingdom of Lakshmi and Narayan. Who made it like this? No one knows the One whom you worship. (Audio cut)... Which was the previous birth of Lakshmi? You children know that there is Jagadamba. All of you are mothers. *Vande maatram*<sup>26</sup>! You establish your dominance over the entire world. Mother India is not the name of one [person]. All of you take the power from Shiva through the power of yoga. Maya interferes in taking the power.

If someone attacks you, you should fight bravely. It is not that someone attacks you and you fall entrapped. So, this is the war against Maya. Nonetheless, it isn't about the war between the Kauravas and the Pandavas. What does Maya mean? The war against lust, anger, greed, attachment, ego. It is not the war of the Kauravas and the Pandavas, as for them, they fight against each other. When human beings fight, they fight against each other for land. They fight against each other for land. They cut each other's throat. The Father comes and explains: All this is preordained in the *drama*.

The kingdom of Ram and the kingdom of Ravan. Now, you children have this knowledge: We will go to the kingdom of Ram. There is immense happiness there. The name itself is "the abode of happiness". There is no trace of sorrow over there. Now, when the Father has come to give such a kingdom, you children should make so much *purusharth* (spiritual effort). I tell you again and again: Children, don't become tired. Keep remembering Shivbaba. He is a Point and we souls are also points. We have come here to play a role. Now the role is complete. Now the Father says: Remember Me, then your wrong actions will be destroyed. Only the soul is burdened with wrong actions. The bodies will be finished here. Many people finish off their own body if they commit any sinful action, but [the burden of] sin does not decrease by this. By what? (Students said something.) If you commit sins, you should repent for it. If you finish off the body, you will receive another one. It is a suicide. You will receive another body and you will start committing sins again. It is because it is said: The one who commits suicide is a great sinner. So, sins won't be finished off by that. He

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<sup>26</sup> Reverential greetings to the motherland (India).

is said to be a sinful soul.

The ascetics, saints and great souls say that the soul is unstained (*nirlep*). The soul is equal to the Supreme Soul. There are many *math* (religious establishments). Whoever becomes displeased with the household goes and takes the position of a guru. They are deprived of knowledge, they are blind. Who? Those who become displeased with the household. Now you have received the third eye of knowledge. Only the soul knows everything. Earlier you didn't know anything about God. [You didn't know:] How does the world cycle rotate? How small is the soul? First of all He makes you realise [about] the soul. The soul is very subtle. You have the vision of it. All those topics belong to the path of *bhakti*. Only the Father comes and explains the topics of knowledge. He comes and sits between the eyebrows, beside... Beside whom? Beside Brahma. This one also understands it immediately. All these are new topics, which only the Father explains. How does this one understand it? When he listens to the new topics of knowledge, he understands that the Father is sitting beside him. Your future depends on [the fact] that your wrong actions are destroyed. Along with you children, the land of Bharat is also very fortunate. No other land is as fortunate as it. The Father comes here. Only Bharat was *heaven*, which is called [the garden of] *Allah* (God). You know that the Father is making Bharat into the garden of flowers. We study to go there. We make *purusharth* too. We also know, this is that very war of Mahabharata. Then such a fight never takes place [again]. This is an *income*. What? What is the *income*? (End of the cassette.)