

**Audio cassette no. 4**  
**at Kampil.**  
**Clarification of Murli dated**  
**25.11.68+14.10.68 (for bks)**

**Side A**

The murli of 25.11.68 was in progress. In the register number 5, page 104. Baba always says, “There is no harm in [drinking] milk, tea and so on.” You should follow the method according to the time. You purify the entire world only through the remembrance of the Father. There is no question of purifying the entire world by eating and drinking. But it doesn’t mean that you don’t have yoga power and yet [on top of that] you eat and drink improperly (*ulta sidha*). What will be the result [then]? The stage will fall down even more. It is correct that the food can be purified through the remembrance as well as the entire world can be purified. The 5 elements can be purified too. But then that stage is required as well. So you should follow the method according to the time. You have to keep visiting [someone] while living in the household path. You have also to have the work [in Godly service] done through someone. Well, if you have to have the work done through someone and if you dissatisfy him, if you don’t eat or drink anything, and if you become very *strict* then the work of divine service which you have to have done will not be possible. So Baba never forbids: “Don’t even drink water from anyone.” If they belong to the Brahmin clan, then [anything prepared] through their hands should be o.k. If they don’t belong to the Brahmin clan, weakness will appear in you. Brahmin means pure. The Brahmin meaning the one who follows the words of the Father. If you are the mouth born progeny (*mukhvanshawali*) of Brahma, then you will have to do whatever Brahma says through the mouth. We also have such children who don’t even drink water at the place of those belonging to the Brahmin clan. She says: “I am a *Brahmani* (female); I have prepared the food with my own hands. Yet they don’t take it. They don’t even drink water.” Then, in her heart she would be so displeased! They make someone sorrowful; they make them displeased. Baba doesn’t say: “Make someone displeased!” If you considered yourself to be someone who is higher of the advance party and considered them to be lower and didn’t accept the hospitality of some *Brahmani*, so that *Brahmani* will be displeased, won’t she? [She may think] “these are very egoistic.” Do not make [the others] displeased in this way. We are the decoration of the Brahmin clan. We shouldn’t make anyone displeased. There are also such very good [children], who have climbed on Baba’s heart. They too become displeased. They say: “We have made the food with our own hands. Yet they don’t take it. They don’t even take fruits. ” That is *too much*, isn’t it? This is called ego, body consciousness. The Father doesn’t give such teaching. The Father says: “While living in the household, you will certainly have to visit officers, friends. They will *offer* [food or drinks].” When someone comes here as well, you treat them, don’t you? You should keep them contented. You shouldn’t go to the extreme (*too much*). Otherwise your reputation will be destroyed. (A student is asking what “too much” means.) “Too much” means, you shouldn’t show a lot of ego that you are very pure. Then defamation takes place “look at the Brahma Kumaris! They show so much stubbornness. Even if someone serves them food with love, they don’t eat”. Even the Father eats. And then the children go a step ahead of Him. Many come and feed Baba with love. So Baba eats. Baba feeds many too. He feeds them a mouthful (*Gitti*). He also makes them drink tea with his hands. However so many won’t be able to eat a mouthful. They can’t drink tea either. From whom? From Baba. That is why he stopped [doing it]. Day by day they (the children) will keep increasing in number. As for the rest, children, you must be very sweet! Moreover, the Father says, “Never look at each other with hatred.” The Father [Himself] may say anything to the children. But you, don’t look at anyone with hatred. The Father’s work is to reform [the children]. It is not your work to teach or reform anyone.

It is the task of the elder brother to reform the younger brother. What does it mean? If someone reforms someone else, what does he consider himself to be? [He considers,] “I am an elder brother”. You are flattering yourself. How did you come to know that you are the elder brother; that you are going to attain a higher number in the rosary (*mala*); and that the number of the one whom you are reforming is going to be lower? Has any result come out? So, the task of the elder brother is to reform the younger brother. He will have to explain. There is no question of slapping etc. at all. You have to explain: “You will become servants and maids because of this behaviour.” For whom was it said? For whom was this said? Who is the elder brother? Don’t you know who the elder brother is? (Someone must have said: Prajapita.) Is Prajapita the elder brother? Is he the father of the subjects or is he the elder brother? He is the Father. Then who is the elder brother? The elder brother is called ‘Dada’. (A student: Brahma Baba.) Yes, so it was said for Brahma Baba that he will have to explain. There is no question of slapping etc. for the elder brother. If the elder brother slaps the younger brother, it means that he takes the *law* in his hands. It is as if the elder brother became the Father *Dharmraj*. In fact Brahma Baba didn’t slap anyone. So it has been said: “You mustn’t take the *law* in your hands.” In whose hands should the *law* remain? In the hands of the Father *Dharmraj*. It is the Father’s task to punish someone. It is not the task of the children. A warning is given for benefit. Sometimes if the children trouble... if there are such children, sometimes if they trouble, [people] slap them to reform them. Which children? It was said for the worldly (*laukik*) children that if they cause distress, if they don’t obey, then to reform them you can slap them sometimes. This is not anger at all. In order to reform the children, the teacher (*master*) even strikes them with a stick. Isn’t it [like that] *Rafiulla* (a PBK brother)? You don’t have any bad aim from within. You didn’t commit any sin, because the aim from within is that the child should reform.

This is not anger either. Now there is no need to write it in the *potamail*. The children improve through beatings. Through beatings the children improve. If they have some particular habit, they improve through beatings. Here as well he keeps on reforming the children. Who? Here as well, the Father keeps on reforming the children. Through what? Hum? Through beatings. The topic of beating is going on, [isn’t it?] So, here as well, the Father keeps on reforming the children. With what? With beatings. As for the rest, the elder brothers..... first of all you mustn’t consider yourself to be the elder brother. Then, there is no question of beating at all. You have to explain. The second issue is, who is the elder brother? Brahma. So Brahma explains, after considering himself to be the elder brother. Besides, beating and so on is not the task of the brothers. To reform is the task of the Father *Dharmraj*. The brothers haven’t taken the contract of reforming. Who has taken it? The Father. He reforms [the children] to make them assimilate the divine qualities. You have to become flowers (*gul-gul*) like the deities. So the children mustn’t be so *strict*. What was said? *Strict* in which way? ‘The children mustn’t be so *strict*’ meaning *strict* in which way?

Yes. So, what is Prajapita from your point of view, *Chandramata* (a PBK mother)? (The student – I think in this way that.....) What is the relationship with Prajapita? (Some other student is giving the answer.) Are you *Chandramata*? (*Chandramata* asks – with whom? Is it with Prajapita?) Yes. What is the relationship of the children with Prajapita? (*Chandramata* replies: Of the father.) It is the relationship of the father. So there is no question of being the younger and the elder brother at all. It is because Prajapita is the father of the human souls. And from whom is this recognition obtained? ShivBaba gives this recognition, when He comes. (A student: Baba, it was in one murli, the elder brother and the younger brother...) It was indeed there in the murli: ‘The elder brother, the younger brother.’ But who will be called the elder brother? Who among the human souls is the elder brother and who is the Father? [A student: Brahma is the elder brother.] The elder brother is Brahma. For this reason, what was he named? [He was named] *Dada*. Who is called *Dada*? The elder brother is called *Dada*. And the Father is indeed the Father. So, the Father and the *Dada*. Until now we understood that only the point is our Father. But when we are

Brahmins..... the Brahmins are corporeal, aren't they? So the father of the corporeal Brahmins will be corporeal as well. So he is Prajapita. He is the father. And the elder brother, the one who stays ahead in the studies, is Brahma. So, he is *Dada*. So it was said, "The children should not be so *strict* that they start beating someone to reform him." This is the task of the father. The *Dharmraj* father can punish the children as well.

The children should not be *strict* so that someone would be displeased because of this. If they are Brahmins, there is no harm in eating etc. If you remain so *strict*, then how will they invite you? What? When you go somewhere for service and remain very *strict*, then they won't invite [you] at all the next time. So do you just want to look at their faces? It is not nice. All right! Remembrance, love and good morning from spiritual BapDada to the spiritual children. Om shanti.

Today's *vani* is the murli dated 14.10.68. Page no. 105 in the register number 5. The spiritual Father sits and explains to the spiritual children. This sentence comes in the very beginning of the murlis again and again. What? The spiritual Father explains and He explains to the spiritual children. He doesn't explain to the bodily children. They are not going to understand either. Now you children come here and sit 15 minutes before. 15 minutes before? 15 minutes before what? Not 15 minutes before listening to the murli. You came here and sat 15 minutes before remembrance. So it means that Baba used to sit in remembrance for 15 to 20 minutes, and sometimes for 45 minutes. Baba said [it] in this way. Now there is no other work here. You come and sit only in the remembrance of the Father. In the path of *bhakti* (devotion) nobody has the introduction of the Father (*bap ka paricay*). Here you receive the Father's introduction. Where? In the Confluence Age. Where is the real Confluence Age? In reality when should it be called the Confluence Age, the Elevated Confluence Age (*purushottam sangamyug*)? In which place is there the Elevated Confluence Age<sup>1</sup>? It has been said in the murlis that the Confluence Age is in *Madhuban* itself. And what about the remaining centres? (Someone said something). Yes. Here you have received the Father's introduction. And the Father explains: "Remember Me alone!" Here means in *Madhuban*. So where there is *Madhuban*, you have received the Father's introduction in the Elevated Confluence Age. Through whom have you received the introduction? Through whom did you receive the introduction? Through the '*purushottam*' - the one who is the highest among '*purush*' i.e. souls<sup>2</sup>. For this reason it has been said in the murli: "*Next to God is Prajapita.*" Shankar has been said to be *next to God* as well. And Krishna has been said to be *next to God* too. So the Father explains: "Now remember Me alone! I will liberate you from all the sins." What does the one who explains, say? I will release you from all the sins. I am the Father of all of you children. By remembering the Father, the inheritance should be remembered *automatically*. If the father is a millionaire, then where will the child's eyes be set? Hum? On the billions of rupees. If the father is a billionaire, the child's eyes will be fixed upon the billions (*arab*) of rupees. So, here, the inheritance should be remembered *automatically* on remembering the Father. What is the Father here? The Father is the creator of paradise. When He is the one who creates paradise, you should certainly receive the inheritance of it. When the Father is the emperor of the world, then certainly you should receive the emperorship of the world from the Father. Does the point of light (*jyotibindu*) become the sovereign of the world? The point of light doesn't become the sovereign of the world. So on what will the children's eyes be set? For this reason, it has been said in the murli: "Do you want the incorporeal inheritance from the incorporeal one?" How will you receive the inheritance from the incorporeal one? [You will receive the inheritance] of the abode of liberation (*muktidham*). If you remember only the incorporeal One, you will receive the inheritance of the abode of liberation (*muktidham*). As for the rest, the inheritance of the emperorship of the world can't be received. So the inheritance

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<sup>1</sup> *Purushottam* Confluence Age – the time when the best actors among the human souls are revealed.

<sup>2</sup> The best soul-actor among human souls.

should be remembered *automatically* on remembering the Father. You are not small children. What? You are not small children that you don't have the recognition of the Father and the Father's inheritance. You are senior, you are intelligent. So you have the recognition of what *property* the Father has. Although you write: "We are 5 months old, 2 months old", your organs of action (*karmendriya*) are mature, aren't they? So the spiritual Father explains: "Sit here in the remembrance of the Father and the inheritance." You know: We are making *purusharth*<sup>3</sup> to become Narayan from an ordinary man i.e. *Nar* or we are making *purusharth* to go to paradise. It's OK, even if we are not able to become like Lakshmi and Narayan, then at least we are indeed making *purusharth* to go to paradise. So the children should note it down: "How long did we remember the Father while sitting here?" The Father will come to know when you write. Which Father will come to know through your writing? It was said about the corporeal father, from whom you have to take the inheritance. So the father will come to know through your writing. First of all he will understand whether you are writing lies or whether you are writing the truth. Why? Checking the consistency (*tal-mel*) of the entire *potamail*, checking your every day behaviour, falsehood and truthfulness in the *potamail* can be known as well. And on the other side, when he comes to know that your *potamail* is like that he will understand what position you are going to obtain. So, the Father will come to know from what you write. It is not as if the Supreme Soul Shiva will come to know through what you write. He knows anyway. But for whom is the *potamail* written? For the corporeal to know. So, it is not that the Father comes to know how long everyone remains in remembrance. Everyone can understand it from their chart: for how long did we sit in remembrance? You have to remember the Father. You have to check whether your intellect went in some other direction. This is in the intellect too, that Baba will come now. So this is also remembrance, isn't it? Where will He come from? When you sit in class, in remembrance, the idea that Baba will come now also stays in the intellect. So, even if you remembered this, that Baba will come to class, it is also remembrance, isn't it? It wasn't said, "The Supreme Soul Father will come." We do not come to know about His coming and going at all. But it was said: "Baba will come." It means that the combination of the corporeal and the incorporeal will come. So even this is remembrance, isn't it? You will have to write it truthfully in the chart, for how long you remembered. You will be [burdened] with even more sins by writing lies.

You were remembering some other bodily being and you simply wrote lies, then the burden will increase even more. It should be understood, "If I write lies, then sins will increase 100 times, so there will be even more loss. For this reason, you have to write the truth. You wrote lies, it would have been much better if you hadn't written it. We write the *potamail* so that we may reform. And if we wrote lies, the sins increased even more. This is why we have to write the truth. The sins will be destroyed to the extent we remember. And you also know that we keep coming closer. To whom do we keep coming closer? Yes. We keep coming closer to the character, the *sanskars*, and the thoughts of the Father. Finally, when remembrance is complete, we will go to Baba. When will we go to Baba? When remembrance is complete. It means that we are far from Baba now, aren't we? Hum? No? So there is no need to remember at all! (A student is saying something.) When remembrance is complete, we will go to Baba. We will go to the Supreme Abode (*Paramdham*). But it is said in the murli, "You children have to bring the Supreme Abode down here to this very world." You will bring the Supreme Abode down to this very world. Hum? (A student is saying at this place.) Does 'at this place' mean Kampil?

So, the memorial of the place of *tapasya*<sup>4</sup>... which one? Mount Abu. There are small memorials also in Kampil. It is not that there are no Jain temples here (in Kampil). Just like there are two temples over there; one is above, and one is below; one with black statues and one with

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<sup>3</sup> Spiritual effort

<sup>4</sup> The ardent ascetic yogic practice.

white statues. In the same way here (i.e. in Kampil) as well, there is a temple below with white statues and one above with black statues. The statues are the same. It is called '*Dilwara Temple*'. It is indeed the Jain temple. But that one (i.e. in Mount Abu) is big and this one is small. It is because that one is the *broad Madhuban* and this one is the *mini Madhuban*. So finally, when remembrance is complete, we will go to Baba. So which place is Baba the resident of? He is the resident of the Supreme Abode (*Paramdham*). What is the meaning of 'the resident of the Supreme Abode'? [A student: The Supreme Abode is just here.] So now this one has become mini. The Supreme Abode is the biggest. So the place, where the gathering of all the children in the soul conscious stage will be gathered, it will be called the 'house of the Father'. That rosary (*mala*) is indeed made first. The *purusharth* to prepare that gathering is made first. And later on, when it is prepared, after it is prepared, where does it have to be transferred? To the *broad Madhuban*. The memorial is of that very place. In the picture of the three worlds, the souls who are seated above, in the Supreme Abode; there are separate groups of the religious fathers, belonging to their own religion....

### Side B

Thus, finally we were reminded of this time, that finally, when the *final paper* is over, the remembrance will be complete, then we will reach Baba. To reach [Baba] means that we will become one on the basis of the nature, the *sanskars* as well as the thoughts and we will reach Baba. Now we **are** with Baba, but there is no similarity in the thoughts at the moment. Now, there isn't any gathering where the thought of each child is the same as the thought of the Father. We will go to Baba then some will immediately (*jhat*) go to the new world and play their role, and some will remain sitting there. What is this? Why will some remain sitting there, and why will some go immediately to the new world and play their role? (A student: They are number wise.) In which subject are they number wise? What is the reason that some will remain sitting there in the Supreme Abode (*muktidham*) and the others will go to the new world, heaven and play their roles there? (A student: According to *purusharth*.) Is it *purusharth*? Arey! When they have reached the Father in the Supreme Abode, do they have [to make] *purusharth* there too? (A student said: those who come late.) Yes. Certainly they are the seed-souls of the other religions. So they would have to remain a bit more in the furnace (*bhatti*), close to the Father, so that the colour of the company would have more effect [on them] and they would become strong in the Ancient Deity Religion. So those who will attain the real stage of *purity (pakka stage)*, then, where will they be sent? To paradise. Where will paradise be located? The Supreme Abode will be in this very world. So where will be paradise? (Students: Here in the corporeal.) Just here. Here means? (A student: In Kampil.) Yes? (Another student: In Delhi.) In Delhi. Yes. Arey! Have you come in your previous birth? *Dada* (grandfather) is old. (To Dada) how old are you? You must have reached the age above 50-60 years. Yes. For this reason you are not able to grasp the point in your intellect. But he did catch (the point) quickly. But you too must have certainly been with Prajapita in the previous births. Otherwise you won't be able to catch so much knowledge. All right!

So, some will just remain seated over there. They will sit there in the Supreme Abode close to the Father and will keep on burning. No thoughts will arise over there. What? Where? (Students: In the Supreme Abode.) Yes, over there in the Supreme Abode no thought will arise. That certainly is the Abode of Liberation (*muktidham*). Over there you are liberated even from thoughts. It is the world detached from sorrow. You are making *purusharth* in order to go to the Abode of Happiness (*sukhdham*). The bad actions (*vikarma*) will be destroyed to the extent you remember and you will go to the Abode of Peace (*shantidham*). Those who remember very much will go very close. What was said? Even in the Supreme Abode, the souls of Abraham, Buddha, Christ are not so close, but the souls of the Ancient Deity Religion have been shown close. In reality, it is not a question of above. Those, who are the strong souls of the Ancient Deity Religion, who never *convert*; they will remain close to the Father. And those, who here in the

shooting period are seen to be converting, over there, they will remain a bit... where will they remain? They will remain a bit farther. (A student is asking: Baba, does the destruction of the bad actions take place through the remembrance of the corporeal or the incorporeal?) It doesn't take place through the remembrance of the corporeal. It does take place through the remembrance of the incorporeal, but it doesn't take place as much as it is for those who are strong souls of the Ancient Deity Religion. If you remember only the incorporeal one, the bad actions will certainly be destroyed... Just like Abraham, Buddha, Christ, who don't come in paradise at all, don't come in the Silver Age at all; their bad actions will certainly be destroyed, but whom will they remember? They will remember the point (*bindu*). But they won't come in paradise. Why? It is because the remembrance of the point can't remain continuous and stable. And the remembrance of the incorporeal in the corporeal can remain stable. It is because we have developed the habit for 63 births ... to remember whom? To remember the corporeal. This is why it will become easy and it will become continuous. That is why because of becoming continuous and easy, due to the progress in *purusharth* by leaps and bounds, those souls will be able to reach the first step of paradise. However, the souls remembering only the incorporeal point by pulling it, will reach [rather], it can reach up to the first step of the Copper Age, but they cannot enter paradise. The inheritance of liberation in life (*jeevanmukti*) is received through Brahma. What? It is received through the corporeal one. Otherwise, the inheritance of liberation in life cannot be received. So through remembering the corporeal alone, liberation in life can take place. But those souls, who remember only the corporeal, *Maya* will trouble them a lot. So they won't be able to remain stable. And if they aren't able to remain stable at all, all the *purusharth* that they made will be wasted. So there is a lot of danger in remembering the corporeal alone. What? It is very dangerous. Those, who remember a lot, will come close. Their inculcation of knowledge will be good as well. There is only benefit in keeping the chart. Baba knows they feel ashamed to write because of not remaining in remembrance. For this reason, they don't write the chart. They keep feeling ashamed, "what will Baba say", (what) if he says it somewhere in the murli, he will say it in the Murli. The Father says: "What is so shameful about it?" Everyone can understand in their hearts, whether they remember or they don't remember. The benevolent Father Himself explains, "Keep noting, there will be benefit from this," How long did the remembrance last within the time that you sat until Baba came? Note only that much time. What? Until Baba comes. Where does he come? (A student is saying something.) Yes, until Baba comes. Suppose he came for one hour. So during the time that you were sitting, how much did you remember Baba? And how long did the intellect wander in the outside world meaning how much did you remember some other bodily being? All right, if the intellect doesn't wander in the outside world, but you keep remembering some bodily being from among the children sitting in front of Baba and you *miss* Baba's murli; this is also possible. So, you should keep the chart. How is the chart of remembrance? How is the chart of remembrance when Baba comes? You should check the difference. What difference should you check? Baba was here for this long and we remembered for this long, you should check how long Baba stayed and how long we remembered. So how much difference did it make? When a young boy and a young girl are engaged (*sagai*), the remembrance of one another sets in their hearts. Then after being married, the remembrance becomes even stronger. When the engagement took place, it will keep coming in the heart repeatedly: "I will go to the husband's house and I will do this." Similarly here too you received knowledge, you developed faith; despite staying far away, even without seeing the photo, you develop faith, the engagement takes place. You developed attachment for sure. What? The *tika* of remembrance was applied. The example of a young girl (*kanya*) was given, that it will keep coming repeatedly in the heart of the young girl: "I will go to the husband's house; I will do this and this." What will keep coming to her heart? I will do this and this. So, it should also come in the hearts of the children. What? That we have recognised the Father or through whichever relationship we have known Him, recognised Him, now we will experience that relationship. That young girl doesn't see the photo

before.<sup>5</sup> She doesn't see the photo just before the engagement takes place. Without having seen [the photo] they consider that their engagement has taken place. "After this much time our marriage will take place". After seeing [him] once, the face also will be imprinted inside [the intellect]. When she sees [him] once..... she certainly has to go to the house of the father-in-law. When she arrives [there], she will certainly be able to see the face. What will happen then? Then that face will be imprinted in the heart.

Now, you children are... You children say: "ShivBaba is our unlimited Father." You say: "ShivBaba is our unlimited Father." It doesn't matter that you haven't seen Him, but you can understand through the intellect that He is certainly the Father. He is not beyond relationships. What? He is not beyond relationships. The human beings say, "He is endless (*be ant: eternal*), beyond name and form." But they don't know that He has a name as well as He has a form. All right, if He is beyond name and form, why do you worship Him? How can the worship of someone who is beyond name and form take place? He can be remembered. What shall we do with the point? We can remember the point. If He has a name and a form, then He will certainly be visible as well. Then relationships will be formed. (A student: There are visions of the name and the form.) Yes. All right, then why do you worship Him when you say that He is beyond name and form? Why do you remember Him? There is nothing which is beyond name and form, which is endless. If there is a thing ... What? If there is something, it can't be beyond name and form. The object will be in the corporeal, won't it? Certainly the object is visible, (only) then it is described. If it has not been seen at all, then it can't be described. So Shiva the point of light does enter someone's body and come. He is seen, He is understood, and then His greatness is described. You see the sky as well, don't you? You can't call it endless. In the path of religious devotion you remember God. You won't say God to be endless. Because of saying: [He is] endless, beyond name and form, He can't be remembered either. What? If you call Him endless, beyond name and form, then He couldn't be remembered either. By saying "O God!" He is remembered immediately. Hence, certainly He is something. Now you have come to know that He is the Father of us, souls. Even the soul is known, it cannot be seen. So if the soul cannot be seen, the Supreme Soul (*Paramatma*) cannot be seen either. But it is understood through the intellect that the soul is the one playing this kind of role. Then it is described. The same is the case of the Supreme Soul too. Just like the souls are described, their *activities* are understood; in the same way the *activities* of the Supreme Soul are understood as well, it is known. But the soul cannot be seen through the eyes. There is only one Father of all the souls. He too is known. You children know, that the Father comes and teaches us. Before, we didn't know that He also teaches. The name of Krishna was inserted. When? (Students: In the Copper Age.) In the Copper Age? Now, in this birth, hasn't the name of Krishna been inserted? Yes, here too, in the shooting period, the name of Krishna, meaning the name of Brahma was inserted, that only he is the one who teaches. Krishna can be seen through these eyes. But the Father can only be understood through the third eye of the intellect. He can't be seen through these eyes. Krishna is seen through these eyes. It can't be said about him, "endless, beyond name and form". About whom? About Krishna. Will Krishna ever say this? No. [Will he ever say]: "Remember Me alone"? Krishna can never say: "Remember Me alone! Why? Because he too has to remember someone, then his soul also becomes pure. It is possible, isn't it? He won't be called Baba either. The mothers take Krishna in their lap considering him a child. On the day of *Janamastami* (birth of Krishna) they rock the baby Krishna. Is he always just small? Later on they also make him do *ras vilas*. So he must certainly have become a bit elder, only then will he do *ras*. 'Ras' means? What is called

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<sup>5</sup> In the Indian tradition young girls didn't see the pictures of their future husband.

'ras'? It is said for dance. And what is called 'vilas'? The very name is "enjoyment of sensuous pleasures" (*bhog-vilas*). Is he the one with a black face or is he the one with a fair face? Hum? (Someone said: someone is certainly black while enjoying sensuous pleasures). While enjoying sensuous pleasures (*vilas*) someone is certainly black. You are intelligent for sure! You said it quickly! Then did he grow older or what happened? Where did he go? No one knows this. He performed the *ras-vilas*. Then he grew older or where he went, what happened, no one knows this.

The second page. The body won't always be small, will it? So that he would remain a child forever, and would never become an *adult*. He won't always be small, will he? They don't think at all. They don't think at all on the path of devotion. This tradition of worship and so on continues. They simply keep on worshipping Krishna, without knowing or understanding. No one has the knowledge at all. They show that he was born in the city of *Kansa*. Where was he born? In the city of *Kansa*. Now, there is no question of the city of *Kansa* at all. "Now" means when? (Someone said something). At Mount Abu? Will it be said 'now' for Mount Abu? (A student is saying something). Now, it is not the question of the city of *Kansa* at all. The Iron Age is called the city of *Kansa*. And the Golden Age is called the city of Krishna. So, the question of the city of *Kansa* is over. Where does the birth take place? Does it take place in the city of *Kansa* or in the city of Krishna? Where does the birth of Krishna, whose memorial is in the scriptures, actually take place? His birth takes place in the city of *Kansa*. Does it take place in the Copper Age or does it take place in the Golden Age? (A student said: in the Copper Age). So, is it the city of *Kansa* or the city of Krishna? (Students are saying something). Yes. So now there is no question of the city of *Kansa* at all. When the birth took place it took place. Now there is no question of the city of *Kansa* at all. No one ever thinks what happened to Krishna. The devotees say that Krishna is present everywhere (*hazra huzur*). Then they give him a bath and feed him as well. Now, how will the one who eats and has a bath be present everywhere? How will he be omnipresent? Now he doesn't eat. Who? Krishna. He doesn't eat now. They write... no... they place [food] in front of the statue and they eat it themselves. When they offer food (*bhog lagana*); they place it in front of the statue and they eat it themselves. This path of devotion became the path of cheaters (*thagat marg*), that they just place [the food] in front of the statue; it doesn't eat and they eat it themselves. They offer so much food to *Shrinath*. He doesn't eat at all. (A student is asking: It concerns the offered food (*bhog*), doesn't it?) Yes. They offer so much food to *Shrinath*. (Student is saying something) Let one person speak. (A student: He accepts.) What does he accept? (A student: The offered food.) To accept means? That he took it, didn't he? Then for what did he take it? (Students are saying something.) Yes, they place [the food] in front of the statue and they eat it themselves. Is that a non-living statue (*jar murti*) or a living statue (*chaitanya*)? That one is a non living statue. So they place [the food] in front of the non-living statue so, the non-living statue cannot eat. (Students are saying something.) Feeling, feeling, but isn't this blind faith and veneration? (Someone said – it is). It is, because it is a non-living statue. And if they meet him in the living form, will it be called blind faith? Will we call it blind faith and veneration, if we understand it through the intellect that our meeting with that very soul is taking place through this body, this living body? We won't call it so. Hence, this is being said to explain this very difference. They place [the food] in front of the statue and they eat it themselves. This path of devotion became the path of cheaters. Placing [food] in front of the statue and eating it themselves. And if he is the living one, there is no question of the path of cheaters in it. They offer so much food to *Shrinath*. He doesn't eat it. So who eats it? The guides (*Panda*), the priests (*poojari*) and the devotees eat it away. (Someone said something) Yes. They themselves eat it away. Your song is about it as well. The same happens in the worship of the *devis* (the female deities) as well. They feed the non-living statues of the *devis*. They don't eat it and the devotees themselves eat. They themselves prepare the *devis*, they produce them after worshipping them and so on, then they make them sink. They don't take off the clothes etc. with which they dress

them (*devis*). They sink the clothes as well as the ornaments along with the statue [of *devi*]. Of when is it the memorial? It is the memorial of the Confluence Age. They (devotees) won't feed their wife and children. They will feed the non-living idols that have no virtues at all. They welcome them a lot. They build houses and give them as well, they dress them in the best clothes, and later on when the role of God is revealed, they take them and make them sink in the ocean. (A student is asking about something.) All the traditions, not just offering food alone. They sink them along with all the decorations. What? They sink them in the decorated form. What? They sink them in the decorated form. It is not that they take off their clothes and make them sink. They sink them along with the clothes. Then, many people are present there. Whoever comes across whatever, he picks it up. What? There are many who take [the things]... at the time of sinking. Whoever comes across whatever, he grabs it. Some might catch the sight of the entire [statue]. It means, that the statues do not break. The whole of it is visible. Some might also break and be lost. It broke up means her (*devi*) faith was uprooted. When it is uprooted they completely become lost.

Now you have given up this worshipping in blind faith etc. Now you will not do such worship of any *devi* in blind faith. You know that they make the statues of the *devis* in the path of devotion. They make [the statues] of *Durga* (a goddess). This is our Mamma. They make (her) statues. They keep making statues during the fairs. We understand that this is our Mamma. Now you have come to know, haven't you? Usually only the worship of the *devis* takes place. They will never be making the statue of Narayan in this way. What? Whose statue do the human beings who sink [the statues] make? They make the statues of the *devis*. It is not within the reach of the human power to make the statue of Narayan. Who is going to make the statue of Narayan? Who makes it? (A student: The Father.) The Father Himself makes the statue of Narayan. There is no one else who decorates him with divine virtues, who decorates him with the jewels of knowledge. It is only the Supreme Soul.

The most worship is of the *devis* alone. They make [the statues of] both *Lakshmi* and *Durga*. The senior mother is also sitting here, isn't she? Who? Brahma, who is also called *Brahmaputra* or *Brahmaputri* (the name of a river). They will understand, won't they? That they are worshipping the form of this birth and the future births? What was said? The senior mother is sitting here as well; the one, who is called *Brahmaputri* or *Brahmaputra*. They will understand, won't they? That they are worshipping the form of this one and the future births. They will understand this for whom? For the one who is sitting here. It is such a *wonderful drama*! Such topics to explain cannot appear in the scriptures. Only the Father explains the secrets of these topics. So this is the *practical activity*. Now you children have knowledge. Of which subject? Of the path of *bhakti* and of the path of knowledge as well. You understand that the most pictures they make are the pictures of souls. Of whom are the most pictures made? Of souls. Which pictures of the souls are there? The *shaligram* (small, black rounded pebbles worshiped in the path of devotion). When they create the *Rudra yagya* they make separate *shaligrams*. They won't ever make the hundreds thousands of pictures of the *devis*. But they make hundred thousand (one lakh) pictures of *shaligrams*, it means they make round *lingams*. They will be making as many *devis* as the number of worshippers. But they make hundred thousands of *shaligrams* in the *Rudra yagya*. If everyone makes a statue of a *devi*, he will make just one [statue]. They make a hundred thousand *shaligrams* at one time. Where? In the *Rudra yagya*. There is no fixed day [for making *shaligrams*]. There isn't any auspicious time (*muhurt*) etc. to make them. *Shaligrams* are made continuously. And what about the pictures of the *devis*? When are they made? They are made when there are the days (*the festival*) of the nine *devis*. It means that they are worshipped at a special time.