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Clarification of Murli dated 29, 31.12.66 (for pbks)

Om Shanti. Night *class* of the 29.12.66 and the topic being discussed was, the ones who are impure definitely cannot go back. The Father Himself comes and makes [them] pure [and] when they become pure they go back. For this He says, “Remember Me”. There is the picture of the *Trimurti*. The Father says, “Remember Me”. In the picture of the *Trimurti*, the Father says, “Remember Me”. Who is the Father in the picture of the *Trimurti*? There is the picture of the three *murtis* (personalities), Brahma is [of] *Brahmapuri* (the abode of Brahma), Vishnu is [of] *Vishnupuri* (the abode of Vishnu), [and] Shankar is [of] *Shankarpuri* (the abode of Shankar), then who is the Father among the three *murtis*? [It is said:] *Brahma devtaay namah* (I bow to the deity Brahma), *Vishnu devtaay namah* (I bow to the deity Vishnu), then what is said after this? *Shiva Parmaatmaay namah* (I bow to Shiva, the Supreme Soul). They don’t call him (Shankar) a deity. Why? It is because Shiva enters him. He doesn’t enter Vishnu; Vishnu is pure indeed. So, the one in whom Shiva enters in the permanent form, [it is in this one that He] comes in the form of the Father. So, He says, remember Me, then you will become pure. After becoming pure you will be born in the pure world. So, it should be noted down. The children also say, explain in the easiest manner. The Father indeed comes to make the difficult things easy. In the 63 births the thread of knowledge was so tangled. The gurus tangled it. The Father comes and untangles it. So, you have to give the introduction of the Father. The Father comes and gives liberation in life (*jiivan mukti*) to all the Brahmins. He alone is praised as the *Dukh hartaa* (the Remover of sorrow) and the *Sukh kartaa* (the Giver of happiness). The sweet children should *practice* daily to explain in this manner, then the churning of the ocean of thoughts will also take place. Baba indeed shows the way to benefit. For the sake of self progress, you should narrate good *points* daily. Then, you will keep learning. And progress lies in this alone. You can explain to anybody: The Father is *Sarvashaktivaan* (Omnipotent). That one (*unko*) is called the Purifier of the sinful ones. Who? *Unko* (that one). It is not said for Brahma, for this one (*inko*). It means after entering Brahma’s body He did not say, “This one is called the Purifier of the sinful ones”. Sitting in him (Brahma), whom did He call [the Purifier of the sinful ones]? “That one is called the Purifier of the sinful ones”, that means some *part*, for whom it was said, “That one is called the Purifier of the sinful ones”, is going to be played in the future, it is going to be revealed.

So, the Father says, remember Me, then your wrong actions will be destroyed. The Father explains through this mouth. He is also a cow. Who? And he is a bull as well. Who is a cow and who is a bull? He is also a cow, and how is he a bull? For the reason that he has a male body he is also a bull. He is also a bull? Who is shown to ride on a bull? Shankar is shown to ride on a bull. So, Shankar rides on the bull and who rides on Shankar? Shiva rides [on Shankar]. If Shiva, the Point of light rides on the bull directly, He will tumble down. That is why Shiva rides on Shankar and Shankar is shown to ride on the bull. Why is the name bull given? They do say, a pair of bulls. When the Indian *Government* was formed, the sign of the *Congress Government* was a pair of bulls. They simply make it (the sign) [but] don’t understand. Also when the Government of the world is formed, the ones in whom God the Father enters are two bulls. One is in the form of the permanent chariot and the other is in the form of the *temporary* chariot. So for the one who is *temporary*, it is said that he is also a cow, because his *part* is of the mother. He has been named Brahma. The word ‘Prajapita’ is not prefixed to that Brahma. It was prefixed later, when he (Brahma) remembered that the

very person who was in the beginning of the *yagya* was above all. So, the Father explains through this mouth, that this one is the mother as well as the Father. This one is the fortunate chariot. Who? Which one is the fortunate chariot? Prajapita Brahma. It will not be said for Brahma that he is the fortunate chariot. Why? It is because the aim of life that he had taken was to become Narayan from a man (*nar*) but he could not become Narayan; he left his body in between, he had a *heart* failure; so, to leave the body due to *heart* failure is not the accomplishment of *yoga*. Thus, he is not the fortunate chariot. The one who attains all the accomplishments through this very body will be called the fortunate chariot. He should also attain the highest goal of this *lokik* birth, for which the Father has said: The highest aim of the human life is to become Narayan from a man. So, this is the fortunate chariot. The children know, we will never be born through corruption. If we become fortunate once [and] the Father, Giver of fortune (*Bhaagya Vidhaataa Baap*) comes and gives us the inheritance of fortune, then we will keep enjoying that elevated fortune for 21 births. *Acchaa, good night* to the children.

[This is] the night *class* of the 31.12.66. The children will surely explain this in the exhibition: *We Bharatwaasis* (residents of Bharat) were of the Deity Religion in the Golden Age. Who were of the Deity Religion in the Golden Age? Those who were the residents of Bharat (India), who resided in Bharat from the beginning till the end, they didn't *convert* and go to other religions, they didn't go to other countries. You do know the knowledge, don't you? Now it is the end of the Iron Age. We ourselves have had 84 births. 'We' have had [84 births]? Have they not had [84 births]? 'We' means who? It was said through Brahma's mouth: We ourselves have had 84 births. It means that there are some among the children in front of whom Brahma Baba is saying [this], who came in the memory of Baba. Baba also used to bring forth [the children to His mind] and speak [to the children He emerged]. So, it was said: We ourselves have had 84 births; it means, they have not had [84 births]. Who? The ones who come in the later generations of the Golden Age. They are the souls which have fewer births, which have fewer celestial degrees and they will *convert* to other religions. They don't follow the directions of the Father. Although they come in the knowledge and become Brahmins too, they are not able to become firm Brahmins. Some or the other weakness remains in them, they don't take the complete knowledge [and] come under the influence of other souls, other religious fathers. And they remained under their influence for many births. That is why those souls are not able to grasp the knowledge completely. When they don't grasp the knowledge completely, then they are not able to make a connection (*yoga*) with the Father completely either. When the connection is not complete, then will the life span decrease or will it increase? The life span decreases. So, the soul, that should have the complete 5000 years or [should have] 84 births, that is not possible, they have fewer births.

The Father explains, I come at the end of many births. What? What does He say in the *murlis*? I come at the end of even the end of many births. What does it mean? Which is the birth of the end of even the end of many births? Many births are 84 [births] and the end of the 84 births is the year 1936. He came in that [year]. Then it was said, at the end of even the end. So, He came in the 84th birth, in the body of Prajapita, at the age of *vaanprasth* (retirement) in [his] 60 years and at the end of even the age of retirement... When does the age of retirement end? The age of retirement starts at the age of 60 years and when does it end? The life span of Brahma is of 100 years, so 60 years in the year 1936 and 100 years in 76. He completes 100 years, and then I come. Therefore, the end of even the end of the 84 births is praised. The Father comes in Bharat. This is the last birth of Bharat. This is the last birth of the Bharat in which He comes. That itself is the Mahabharata war as well. What is the name? *Mahaabhaari Mahabharat* war (the massive war of Mahabharat). The name given is

based on what? The name given is based on Bharat. So, who is Bharat? The war is waged due to whom? (Someone said: The Kaurava.) No, the war does take place between the Kauravas and the Pandavas, the war takes place between the Kauravas and the Pandavas, the war takes place between [those belonging to] Ram's community and Ravan's community, the war takes place between the deities and the demons. It is called the *Devaasur sangraam*¹, but who became the instrument for these wars, in whose name the *Mahaabhaari Mahabharat* war was fought? Also in the world, who becomes the instrument for wars? *Arey!* Does someone become the instrument for the wars that take place in the world or not? Why do wars take place? (Someone said: Maya.) Maya? Maya will also be in some form. In the *Devaasur Sangraam*, Laxmi became the instrument; the deities and the demons fought over Laxmi. The war of the Ramayana took place, they brought Sita in between, Sita became the instrument [to trigger the war] and in the *Mahaabhaari Mahabharat* war, Draupadi came in between (became the instrument). So, you may call her Draupadi, Sita or Laxmi... You all are Sitas, you all are Draupadis. Therefore it was said: It is said *Bharat Mata* (Mother India). It is not said *Bharat Pita* (Father India). All the wars take place due to *Bharat Mata*. The war takes place because of the security that God wants to give her. So, it was said that the war of Mahabharat is very famous. You are learning Raja Yoga as well. The Father says, become pure and remember Me alone. He tells [you] two main things. One thing that He says is to become pure, then the Raja Yoga will also be achieved properly. If you don't remain pure, the Raja Yoga will not be achieved either. When you maintain the promise of purity well, then the remembrance comes naturally and when the [promise of] purity breaks, whether it is through vision, through vibrations, through the *karmendriya*², if [the promise of] purity breaks, the remembrance of the Father doesn't last. So, the Father says, become pure. If you become pure, you will be able to remember [the Father] well. And then it is vice versa too. If you remember Me alone, purity will come naturally. If you don't remember Me alone and remember some second or third person, then instead of purity, impurity will come; because it resulted in adulteration. So He says, remember Me alone and become pure.

There are two ways. Consider yourself as a soul, then your wrong actions will be destroyed. If you don't consider yourself as a soul and consider yourself as a body, your sinful actions cannot be destroyed either. There is this *guarantee* in the soul conscious stage, that if you stabilize in the soul conscious stage, you will remember the Father well. This is called the ancient easy Raja Yoga. The Supreme Soul explains this knowledge only through Brahma. What? He doesn't explain it through anyone else, whether he is Prajapita Brahma or any other Brahma. In whichever body He enters, it will have to be named Brahma. He teaches Raja yoga through Brahma. The residents of Bharat were deities. Then, after passing through the 84 births, they have become corrupt. What? When did the deities who have the 84 births, become corrupt? Did they become corrupt after passing through 82 or 83 births or did they become corrupt after passing through 84 births? When they passed through the 84 births, they became completely corrupt. Now the destruction is standing ahead. We certainly have to become pure from sinful. The Father who makes [us] pure says that now death is standing ahead. Bharat was *paristaan* (the land of fairies) [but] now it is the Iron Age, corrupt [world]. The *knowledge* is very easy, we have to remember the Father and remain pure. This sinful world is to be destroyed. That is why it is vital to become vice less in this last birth. The Purifier of the sinful ones, the Giver of true liberation to all, the Ocean of knowledge is only the one Father. All the other human gurus are of the path of *bhakti* (devotion). It is very easy to explain these topics. Perhaps they understand at that time. At which time? When the

¹ War between the deities and the demons.

² Parts of the body used to perform actions.

Mahaabhaari Mahabharat war begins. They wake up when the massacre (*maar-kaat*) begins. When they come here, they understand [and] when they go out of here, then everything is finished, they just remain there. So, the children are given very good explanations. It is He alone who is the Ocean of knowledge, the Purifier of the sinful ones, the Creator of heaven. Earlier we had the sovereignty [but] now we have lost it. Now the Father says again, remember Me. More vices come due to body consciousness. What? What reason was mentioned for the vices to come? When body consciousness comes, all the vices come. When we consider [ourselves] as a body, then the consciousness of being a male or a female comes. When does the consciousness of being a male or a female come? Is it when we consider [ourselves] as a soul? It does not come when we consider [ourselves] as a soul. Souls are brothers [among each other]. A soul takes on a female body [and] it takes on a male body as well. When does it take on a female body? Suppose there is a male and he remembers a female his entire life, because the vice of lust is the main [vice] in human beings. Whether it is a male or a female, the vice of lust is chief. So, they remember the urge of lust that they had in their entire life at the end. For example if it is a male body, he will remember the female [and] so as are his final thoughts... (Students: ...so will be his destination.) What will he become in the next birth? He will become a female. And if it is a female body, she remembers the male at the end, because the vice of lust is in the female too. Who is the chief among the five vices: lust, anger, greed, attachment and ego? The chief is the vice of lust, isn't it? That is why it is also said in the Gita, "O, Arjun! Conquer this lust. *Jehiyenam paapmaanam*" [i.e.] it is the greatest sinner (the embodiment of sin), conquer it. If you conquer this, you will gain victory over all the vices. So, where does this come from? It may be any vice, where does it come from? It comes from body consciousness. All the vices come when you consider yourself to be a body. The vice of lust is the chief among them. Therefore, you should first try to conquer the vice of lust. It is not necessary for this to leave the household and run away from it. No, if you run away, you will not at all be able to conquer it. All the human gurus like Abraham, Buddha, Christ, Guru Nanak and so on come under the category of *sanyasis*. They couldn't conquer the vice of lust completely. They couldn't conquer it, that is why they don't come in the Golden Age either. Now, the Father says, you have to conquer it completely, because the Teacher who has come to teach you is the highest on high. It is not that body consciousness is the main cause of only the vice of lust; body consciousness is the main cause of anger as well. How? When does a person become angry? [Suppose] there is a person who is feeble, very thin, who has no strength in his body and a wrestler comes in front of him and starts fighting, then will he (the feeble person) become angry with him (the wrestler)? He will not at all feel angry because he doesn't have a [strong] body at all. The person who has a [strong] body, who is a wrestler, shows his physical power on the weak one. If he is a king he will show his strength, he will rule over the poor. A king has a lot of ego. The person who is a Brahmin will show his annoyance towards the Shudras³. [He will say:] "Eh, such a lowly man, and he has touched me!" All this body consciousness comes. Anger increases due to body consciousness. Similar is the case with greed. When does greed come? Greed does come, doesn't it? "I should earn and keep wealth for my own body, for the nourishment of my body, for the children born from my body for many births". So he gathers [a good] *bank balance*, he digs and buries it (the money) in the earth. Therefore, greed came, didn't it? The root of that greed is also body consciousness. What body consciousness? The nourishment of the body, whether it is their own body or the body of their children. They should continue to receive nourishment. Their body should not feel any trouble. Thus, the root of the vice of greed too is body consciousness. Now comes attachment. When does someone develop attachment? A mother starts fighting with another

³ Untouchable; a member of the fourth and the lowest division of the Indo-Aryan society.

mother. Why? They start fighting for their children [saying]: This child is born from my body, that child is born from your body. She has special attachment for the child who is born from her body. So, the cause of that attachment too is body consciousness. And ego? The meaning of ego itself is the ego of the body. The ego in fact is of the body. Someone who has ego gives a lot of sorrow to others. For example, what did the Russians do due to the ego of the body? They prepared the atom bombs. Today, the whole world is trembling due to [the fear of] the atom bombs. So, a person develops ego only due to body consciousness. It means that the root of all the five vices is body consciousness. What should we do now? We should finish off body consciousness itself. How will it be finished off? We should consider our self as a soul. How did we receive the knowledge of the soul? Didn't the people know earlier that they are souls? Didn't they use to say in the path of *bhakti*: We are a soul? They indeed used to say it, then? Someone used to say, the soul is like a thumb; someone used to say, the soul is present in the entire body. Someone used to say something and someone else used to say something else. Someone used to say that the soul lives in the heart. It means nobody had firm faith in their intellect.

Now, when the Father comes, He says, children, you are a point of light soul, a very subtle soul and this soul doesn't live in the whole body, it is not fat like a thumb, it is very minute. As a matter of fact the subject of being very subtle is also mentioned in the Gita. It is said in the Gita as well: "*Anoraniyaansamanusmaretyah*" [i.e.] the soul is smaller than even an atom, it is very minute. But then they have also said in the scriptures that it is like a thumb; that is why people continued to be confused. Now the Father comes and confirms that a soul is just a point of light, but the dress of the point of light soul that performs the tasks is shown in the form of a *shaaligraam*⁴. A *shaaligraam* is small and the *Shivling* is shown as big. The meaning of it being big and small is not that a soul is small or big; there is no question of it being small or big. It is based on the task. Shiva does a great task through the chariot like body which He enters. No human being can do such a big task, so how should that greatness, that great deed be shown? So, they have shown the *Shivling* big to show that.

Whenever someone organizes a *Rudra yagya*, they will make one big *Shivling* and lakhs (hundred thousand) of small *shaaligraams*. Therefore a soul is not small or big. A soul is just a very minute point of light. That point of light soul doesn't even have a gender, that the soul is a male or the soul is a female. No. The soul is always in the form of a male. Why? It is because, whose support does the soul take? (Students: The body.) It takes the support of the body. Therefore it is as if the body is its wife. For example, the *Supreme Soul* comes from above, He is *Param Purush* (the Supreme Being), whoever He enters, whichever bodily being, whichever body He enters, what name does He give to him? He is *Param Purush* so, in whom does He enter? Whose support does He take? He gives the name Brahma to whichever [body] He takes the support of. Brahma means *bari maa* (senior mother). It means, He is *baraa Baap* (the senior Father) and the support which He takes is the senior mother. That is why Brahma is shown to have four-five faces. What? There are many with the name Brahma, but out of them one is Prajapita Brahma. The one whom He enters first of all and [through whom He] narrates the knowledge, sows the seed of knowledge... so, He is the Father who sows the seed of knowledge. The very work of the Father is to sow the seed, to sow the seed in the beginning and to give the inheritance to the children in the end. So, the Father has come. He says, now consider yourself as a soul, a point of light [and] leave this consciousness of the body. If you do not leave the consciousness of the body, you will repent

⁴ Black round stones considered to be holy in the path of *bhakti*.

a lot in the end; because you will not be able to remember the Supreme Soul Father if you consider yourself as a body.

Within 10 years the kingdom of Ravan is going to be destroyed. What? It was said in which year? It was said in 66. So, within 10 years in 66... it means, did the destruction take place in 76? Did the destruction of the kingdom of Ravan take place? So, He lied, didn't He? He didn't? He did, it is written [here]. This is Baba's *cassette*. This has been written from the *cassette*. Then? The destruction of the world has to take place within 10 years. Why didn't it take place? *Arey*, whether it is the task of destruction or the task of establishment, it begins in a subtle form first, then it takes a bigger form. What? If a country is to be destroyed, what do they do? Do they plan it in their intellect first or not? So, the plan that was made in the intellect... and then the plan was sketched out in a big form: "We will do like this here, we will do like this there; we will attack in this manner there, we will attack in that manner here and we will destroy the kingdom". Therefore, even to destroy a kingdom [the plan] takes on a big form from a small form. They make a plan in the intellect, then they sketch out the plan, then they attack physically. So, in the same way, Baba spoke about the subtle idea, that the disintegration (*vighatan*) will begin in the world of Brahmins in the year 76. From where will it start? Who will do the destruction? Someone will certainly be the instrument. Who will be the instrument? The permanent chariot which the Father enters, that form of the father is the father of all the religious fathers too. He is the father of all the human beings. He enters him and makes this plan. Based on that plan, a person has to determine in the intellect: Now, we will live a life in which we will die alive. For that it is said, "*Aap muye mar gayi duniyaa*"⁵. If we ourselves give up the attachment, affection and *Maya* (worldly illusions) of the world, then it is as if the entire world will be destroyed. One person stepped forward with determination, so, it is praised for him that within 10 years the old world will be destroyed for him, and he creates the new gathering of the Brahmins. A new gathering of Brahmins becomes ready, means that the new world has begun and the old world has been removed from the intellect. Just as they show for Krishna. What do they show? Krishna is bringing the new world on his hand and is kicking the old world with his feet. So, this is the foot like intellect with which you have to kick away the old world and you have to hold the new world in the palm like intellect, create plans for it. So, that hint was given, actually it isn't a physical thing that the whole world will be destroyed in the year 76. The world is very big. The destruction of such a big world cannot take place just in a wink. It requires a very long time for the destruction to take place. So, it is about knowledge. True liberation is received only through the knowledge. If someone doesn't have this knowledge, for what reason Baba said: Within 10 years the old world will be destroyed... so, the topic doesn't sit in the intellect, he cannot accomplish the task at all. Only the one in whose intellect the topic sits will be able to accomplish the task. So, this topic is made to sit in the intellect of many through one, how the new gathering becomes ready in the year 76 and the old gathering of Brahmins is destroyed. At first the world will indeed be small; later on it becomes big while increasing gradually. Similarly the world of the *advance* Brahmins also was very small in the year 76 and now, the *advance knowledge*, increasing continuously, has spread in the whole India.

The new world is increasing and the disintegration of the old world is taking place very rapidly. True liberation is received through this knowledge. The knowledge comes in the intellect. It is the job of the intellect to understand how He enables the destruction of the old world and the establishment of the new world. They also sing. Then they say, we will become pure by bathing in the water of the Ganges. Well, Ganges is also a river, isn't it? Those rivers

⁵ If you die, the world is dead for you.

are inert. Inert water flows in inert rivers. Will the inert body become pure by bathing in the inert water or will the soul become pure? (Students: The body.) The inert body will become pure. In the same way there are living rivers. The living rivers [i.e.] *didis, dadis*, if someone bathes in their water of knowledge; the knowledge which the *didis, dadis* narrate, if someone bathes in that water of knowledge, will he become pure? No. Why won't anyone become pure? It is because whatever knowledge they narrate, they don't narrate anything new in it, they don't narrate the topics of the essence, they go on narrating the extensive topics. So, there is no essence in expansion, and where there is no essence, there is no attainment. When does the essence come out? When does the butter come out? When does the nectar (*amrit*) come out? It is when the churning is done. So, they just *repeat* whatever was spoken through Brahma Baba, they don't narrate anything new.

When the Father comes in the form of the Father and narrates knowledge, He narrates all new things. Although the *soul* of Brahma Baba takes the murli in his hand and reads it after entering someone's body; but the soul that reads the murli is different and the soul who gives its *clarification* is different. Who gives the *clarification*? Who becomes the form of the *Teacher*? The Father comes as the Father, He also comes as the *Teacher* and He comes as the *Sadguru* as well. He came as the Father, through whose mouth the knowledge of the Gita began at the beginning of the *yagya*. He sowed the seed of knowledge. Then the *part* in the form of a mother is played. A mother gives birth to the children, she looks after them. After that, when the children grow up, the Father gives them the inheritance. So, He gives the inheritance of liberation (*gati*) and true liberation (*sadgati*) first. Of what does He bring liberation and true liberation? Of the intellect. The liberation of the soul in the form of the mind and intellect takes place. The soul becomes inert by experiencing [the pleasures] of the vices, it does not think and churn [the knowledge] and even if it does, it does it in an impure way; it thinks and churns in such a way, that the world becomes even more sorrowful. They make the atom bombs. They themselves are going to be sacrificed in it and they sacrifice the entire world as well. So, such an intellect is of no use.

So, the Father comes and makes the intellect pure. To make the intellect pure means to bring the true liberation of the intellect. When the true liberation of the intellect takes place, the thinking and churning will work well; through that good thinking and churning the soul can recognize its many births. This is knowledge. Knowledge means information. Should we have the information of ourselves first or should we have the information of others? We should have our information first. So, the Father comes and gives such a boon (*vardaan*) of the intellect, He makes the intellect so pure (*saatvik*), that the soul becomes capable of thinking and churning (*manan cintan manthanshiil*). From where does it begin? Through whom [does it begin]? The body in which the Father enters permanently and [through whom He] is revealed in the year 76, He starts thinking and churning through him. As such, it is shown that the churning of the ocean (*saagar manthan*) took place. Who did the churning of the ocean? Was it done by one or by many? (Someone said: It was done by one.) Was it done by one? Was the churning of the ocean done by one or by many? Many did it. Among them the deities as well as the demons were present. The deities as well as the demons joined in churning the ocean. What was the difference between both? What was the difference between both in [their way of] churning the ocean? (Someone said: They were catching its head...) Yes, the demons caught the mouth: "Why did Baba say this, why did Baba say that? This is not right, that is not right". The demons do this work of catching the mouth. *Arey!* Whatever God says will be the truth, He won't speak a lie. The versions of God should be [like] a line cut on stone. So, the demons catch the mouth and the deities catch the tail. The meaning of holding the tail is that they go behind Him, they *follow* Him, they will

live as God makes them to live; they will not use their intellect in it. Ravan is shown with ten heads and Vishnu is shown with [four] arms. What does it mean? Vishnu is a deity and Ravan is a demon. What does Ravan do? He gives many directions: “The meaning of this murli is this, the meaning of that murli is that”, he gave the meanings as he liked, just as they have given the meanings of the scriptures as they like.

Arey! God the Father says, I Myself come as the *Teacher*, where is the need for you to derive your own meanings? As the *Teacher*, I myself give the *clarification* of each and everything; I explain each and every topic in detail. So, will My explanation be true or will the explanation which you give based on your own opinion, based on the vicious intellect be true? So, the Father comes and also becomes the *Teacher*. As a *Teacher*, He sits and explains the meaning of the Gita, the song of the Gita that He narrated. He explains. So, when He explains, those who understand are number wise (according to their study). Those who understand nicely and explain it to the others become deities. Those who themselves don't understand properly and do not explain it to the others either do not attain the position of a deity. So, no one can become the one with a pure intellect by bathing in the water of the Ganges. What? What are those *didis*, *dadis*, and *dadas*? They too are the Ganges of knowledge, aren't they? It is said that those lakhs of [people] who bathe in those Ganges of knowledge ... they organize big programs, mega programs, so how many people gather in a *mega program*? Lakhs of people gather. The lectures that are given by the rivers, the living rivers there, nobody can become pure by bathing in those rivers. Why can't they become [pure]? [It is because] that is a kind of fair (*mela*). Someone can become dirty (*maile*) in a fair, a soul can become impure but it cannot become pure. When will it become pure? When the fair (the meeting) of the soul and the Supreme Soul takes place. On one side the souls should be present and on the other side the Supreme Soul Himself should also be incarnated, He should be present in practice. Otherwise, the world can never [be] uplifted by the fair (meeting) of the rivers.

These fairs took place anyway. The fairs of physical rivers used to take place before and now the fairs of the living rivers take place in the world of Brahmins. It is the memorial of this time. The fairs that take place in the path of *bhakti* are the memorial of which time? They started [to organize] the fairs of physical rivers in the memorial of the fairs that are organized in the world of Brahmins by the living rivers now. The Father says, no one can become pure by bathing in these rivers. When I, the Ocean of knowledge Myself come and narrate the knowledge in a corporeal form, explain it, then the true liberation takes place. They have such a monkey like intellect that they don't understand anything. The main subject is of purity itself. What? When they bathe in rivers, they become impure and those who bathe in the ocean, in the knowledge of the Father, the Ocean of knowledge who comes, they become pure. So, the main thing is about purity and impurity. I certainly don't *allow* those who don't become pure. Those gurus of the path of *bhakti* say, 'Come, listen and gather a crowd' to everyone, no matter whether they become pure or impure. [They say:] 'We don't care whether you become pure or not, just keep giving us money'. So, their aim is something different. They will make the rich people sit near them, they will offer them big seats, they sit on them, they come and sit on the stage and those who are poor [are made to sit] far, they are not [made to sit near]. The Father says, I am merciful to the poor (*garib niwaaz*). I don't give *preference* to the rich people. When the advance knowledge began, did the poor people gather in it or did the rich people gather? The poor people gathered. The knowledge that He gave through the body of Dada Lekhraj when He came in the beginning of the *yagya*, at that time, did the rich people gather or did the poor people gather? (Someone said: The rich people.) The rich people gathered. Moreover, He also came in the body of a rich person. So, I

am not merciful to the rich (*sahukaar niwaaz*). I achieve My purpose through them. ☺ What? He achieves His purpose and after that [He says:] “Go away, you are of no use to Me, the ones useful to Me are the poor children”, it is because God is praised as *garib niwaaz*. Nobody cares for the poor in the world. Today, is anyone paying attention to the poor in the whole world, which is full of the spirit of competition? The poor are becoming poorer and those who are rich are becoming richer. No one has the power to eradicate poverty from the poor people. Instead of eradicating poverty, they eradicate the poor themselves.

The Father says: I have come to uplift the poor. I have come to make them rich for many births. Moreover, only the poor will acquire this knowledge. Those who are happy, rich, those who have everything, where is the need of God to them? Does [a person] remember [God] in happiness or in sorrow? Someone remembers [God] in sorrow. So, I come to the sorrowful children and make them happy, but even among them, I *allow* only those who become pure. I do not *allow* those who don't become pure to come in the gathering. Why? Purity is the greatest wealth. Those gurus *allow* the rich people [to come]. They are rich with perishable money. [But] whom does Baba *allow*? He allows those who vow to remain pure. So, what is intelligence? The children who bring pure souls in the gathering of Baba are intelligent and those who bring the impure souls, their intellect turns into a stone. It is because they disobeyed the Father. Just like the example of Ahilya is given. What did Ahilya do? She brought a sinful and vicious person to the gathering of Indra (king of deities). So, the Father says, she was cursed. What curse was she given? [She was cursed] to become the one with a stone like intellect. Who became the one with a stone like intellect here, in the world of Brahmins? Some incident like this must have taken place. What incident like this will have taken place? When will it have taken place? There was some *Brahmani* in the *yagya*; that *Brahmani* was sent out for the service of God [saying:] ‘Do the service and come back’. When she went to do service, she became vicious in the company of the vicious people. She was aware that he is a vicious person but as she had attachment to him, she brought him [saying:] ‘I am taking him after doing his service [but] don't tell [this] to Baba’. So, she came and sat in Baba's gathering. Well, Baba knows it; it can't remain hidden from Baba's eyes. So, she was cursed. What? [She was cursed:] ‘Go and become the one with a stone like intellect, the knowledge of God cannot sit in your intellect. The *advance knowledge* cannot sit in your intellect’. Now, the entire Brahmin family is seeing her face. Whom? The one who has the intellect of Ahilya [thinking:] ‘If she agrees, then we also will agree’. She is not going to agree because she has a stone like intellect. So, such a big loss takes place! Now, the Father says, I have come to make you the ones with a Paras⁶ like intellect from the ones with a stone like intellect. The Ahilyas, Kubjas (hunchback women), Ganikas⁷ are also uplifted by whom? By the one Father. She comes and brings a loss and the Father comes and brings benefit. So, the Father doesn't *allow* an impure one in the gathering. If He allows them, what will be the harm? If He allows them, then the impure souls who come will keep spoiling the vibrations. Their vision won't be good. Even after coming among the pure people they will see them with a bad vision, they will spread impure vibrations. Then, the manner in which the knowledge of Baba should spread; the manner in which the knowledge should be taken, the children will not be able to take the knowledge in that way. Pure ones can stay here. What? That is why they are made to write a letter of affirmation. [They are told:] ‘Write [in] the letter of affirmation: We will remain pure throughout our life and live with Baba. We will not become the one with an impure intellect’. Hence He says, if you can remain pure, then come. Someone impure cannot come and sit in the gathering here.

⁶ A mythical stone which is said to change iron into gold by a mere touch.

⁷ Those who sing songs of God but stay with vicious people.

Sometimes Baba has the thoughts of giving lecture in a big gathering. What? Sometimes Baba thinks, just like the big religious gurus organize big gatherings, assemblies and give a lecture there. So, Baba also feels enthusiastic, I should also give a lecture in a big gathering, so that many souls are convinced and that they take the knowledge of God, but He can't go. Why can't He go? Why does the Father spread this knowledge in small gatherings? Why doesn't He teach through *loudspeaker*? It is because, if He organizes small gatherings, then the children who come in it will be of one type. They will have come as the Father's children, they will be recognized and if it is a big gathering, then it will be very difficult to recognize [them]. It will be impossible to know who has done the *bhatti* and who hasn't, who has recognized the Father and who hasn't, who has become the child born in the Father's house after doing *bhatti* and who hasn't. That is why He doesn't *allow* [them]. He says He will take us along to big gatherings as well. May be this is also correct. If [you] remember Me at the end, your final thoughts will lead you to your destination. That means, it is possible that Baba enters big gatherings in the end. [It is] in the end, not now. When the atmosphere of the world improves a little, when the knowledge spreads, there is no need for Baba to remain hidden [but] now it is necessary [for Him] to remain hidden. So, I think, by seeing the gathering perhaps I receive a push.

They also sing, *mujh nirgun haare mein koi gun naahi*⁸. There is a *nirgun* institution as well. Well, they don't understand its meaning at all. How did He raise the topic of the *nirgun* institution in between? It means, will there be a *nirgun* institution in the world of Brahmins also or not? (Student: There will be.) Which is it? One is a *sagun*⁹ institution and the other one is a *nirgun*¹⁰ institution. One [type] is [of] the worshippers of the corporeal one (*sagun upaasi*) and the other [type] is [of] the worshippers of the incorporeal One (*nirgun*). So, [by saying] *nirgun* institution, whom did He indicate? (Someone said: Those of the basic knowledge.) Are those of the basic knowledge *nirgun*? *Nirgun* means those who worship the incorporeal One and *sagun* means those who worship the corporeal one. *Nirgun* means those who worship the incorporeal One and *sagun* means those who worship the corporeal one. There, they believe Brahma Baba [to be God] in the corporeal form and here? (Someone said: They believe in the incorporeal One.) No, they do believe in the incorporeal One within the corporeal one, they also write and give the letter of faith, but today they write and give the letter of faith and tomorrow they have doubts. When they have doubts, they catch hold of the incorporeal One again. So, what will be said? Will they be said to be the worshippers of the incorporeal One or the worshippers of the corporeal one? They became [the worshippers of] the incorporeal One. That is why it was said: *Mujh nirgun haare mein koi gun naahi*. It is a *nirgun* institution; it is the institution of *nirgun* children. Just like a child doesn't have any vices, in the same way these are the children of the *advance party*, but they belong to the *nirgun* institution. When they have faith, they will become worthy of being strung in the *Vijaymaalaa*¹¹. That is why it was said that the *Rudramaalaa*¹² indeed becomes ready first, but those beads are not added to the *Vijaymaalaa* first. The *Vijaymaalaa* goes ahead, it becomes co-operative in the establishment of heaven and the children of the *nirgun* rosary, the *Rudramaalaa* is left behind. Later, as the beads of the *Rudramaalaa* become pure, as they gain victory over the vices, they will be added to the *Vaijantimaalaa*. It is then that they will be worshipped. Therefore, they say *nirgun* institution [but] don't understand it. We follow the shrimat of the unlimited *Bapuji* (Father) of all. We don't follow the shrimat of the limited

⁸ I, the virtue less one, have no virtue.

⁹ Corporeal, it also means virtuous.

¹⁰ Incorporeal, it also means the one without virtues.

¹¹ Rosary of victory.

¹² Rosary of Rudra.

Bapuji. What does it mean? Who is the limited and the unlimited *Bapuji* in the world of Brahmins? The limited *Bapuji* is Brahma Baba; just as that *Bapuji* used to say, ‘I will bring the kingdom of Ram’. So, could he bring the kingdom of Ram? Did the kingdom of Ram come or did the kingdom of Ravan come even more? The kingdom of Ravan came even more. Similar is the case of the *Bapuji* of the Brahmin world. He used to say, I will bring the kingdom of Ram [but] in the process of bringing the kingdom of Ram he himself died. Ram *Rajya* could not be established. [Instead of that,] what happened in the world of Brahmins? It became the kingdom of Ravan. Then, it is also said that Gandhi *Bapu* died and was born in Rajkot¹³ in the house of a very rich man. That was the physical *Bapu* of the physical world, who left his body and was born in the house of some limited rich man in Rajkot. Here it is the unlimited knowledge, the unlimited *Bapuji*, *Gandhiji*... *Gandhiji* means Brahma Baba. Where was he born after leaving the body? [In] the fort of kings. The *Rudramaalaa* is the fort of whom? It is the fort of the kings. There must be some big merchant of knowledge in that fort of kings. He was born in [the house of] that merchant of knowledge, he entered him. So, Baba speaks everything in the unlimited. Even if He speaks about the limited topics, where does it apply? It applies to the unlimited. So, it was said we follow the shrimat of the unlimited *Bapuji*, we don’t follow the shrimat of the limited *Bapuji*. And what about the Brahmakumar-kumaris? The so called Brahmakumars follow whose direction?

They used to go and ask Brahma Baba, “Baba, should we marry or not, we are being pressured a lot by our parents” so, Baba used to say “alright child...” because he is the mother, he had the nature of a mother, didn’t he? So, he couldn’t listen to the sorrow of anyone. Although it is said in the murli, ‘marriage means ruination’, but he used to give them the *direction*, “alright child, remain pure and prove yourself. Baba indeed wishes that such an intelligent child who is brave, who remains pure in spite of living in the household, comes forward”. He gave them the *direction* [to be married]. Can anyone remain pure while staying in the household? They will marry and tumble down the very first day. Therefore, the Father says, only those who follow the directions of the unlimited *Bapuji* will become victorious. The limited *Bapuji* used to become a little *loose* when giving directions. The unlimited *Bapu* doesn’t become *loose* when giving directions. In the beginning of the *yagya* as well, both the *Bapus* were present; Prajapita Brahma as well as Brahma was present. Just like that old *Government*. The time when this Congress Government was established, when the British were chased away, there were two parties who fought against the British, then too. One was the *garam dal* (the extremist party) and the other was the *naram dal* (the moderate party). The leader of the *naram dal* was *Gandhiji* and the leader of the *garam dal* was Subhash Chandra Bose. Subhash Chandra Bose was a *military man*, he was a strict person. So, whatever takes place in the limited, also takes place in the unlimited. Everything has to be tallied in the limited and the unlimited. Om Shanti.

¹³ A place in Gujarat, India.