

VCD No.438, Audio Cassette No.924,
Clarification of Murli dated 26.02.67 (only for PBKs)

[The vani is] of the 26th February 1967. The topic being discussed in the beginning of the middle part of the second page was: in the path of *bhakti* (devotion) you certainly have been remembering Me, the Beloved One, haven't you? You kept remembering [Me] in the path of *bhakti*, and here, in the path of knowledge too, you remember [Me]. What is the difference? There also you had the habit of [remembering God] for 63 births and here too, in your last birth, you remember the Beloved One. What is the difference? There, you remembered [Him] with the help of the non-living pictures, you didn't find Him in a living [form]. Now, I give you the teaching, having come in a living [form], I meet you. [This] doesn't happen in practice in the path of *bhakti* and here, in the path of knowledge [this] happens in practice. Now I do say: Remain pure in this last birth at all costs and remember [Me] accurately, then you will become free from remembering [Me] for 2500 years. You also remembered [Me] there, in the path of *bhakti* for 63 births and now, when I have come directly, you do remember [Me] but, you forget [Me] repeatedly. If you want to become free from this repeated trouble, what should you do? Certainly remain pure. And if you remember [Me] accurately, what I am, how I am, the form in which I am playing My *part*, if you remember Me in the same form, you will become free of this trouble for 2500 years. Which trouble? (A student: Remembrance.) There is a great trouble of remembering [the Father]! ☺ You forget [to remember] repeatedly. Baba has to say this again and again: Remember [Me], remember [Me]! So Baba has to say [it] again and again [and] the children forget [Him] again and again. So Baba says: You will become free for 2500 years. Then what will the children say? [They will say:] You will also become free from the trouble of saying [this] to me again and again. ☺

There will be no need of remembering [Me] in the Golden Age at all. No one remembers Me there. Why did you remember [Me] for 2500 years in the path of *bhakti*? There must be some reason. It is because you remained in a state of happiness for 2500 years and you received that happiness from the Father. When you were trapped into the imprisonment of Ravan's kingdom in the path of *bhakti*, you were afflicted by sorrow; you couldn't tolerate that sorrow, so you started remembering [God]. Everyone remembers [Him] in sorrow, don't they? So, in the dualistic age, in the Copper Age, when sorrow started, everyone remembered [Him]. All the children remembered [Him]. Do all of them who are in the Copper Age, remember [Him]? (Someone said: No.) Why? Why doesn't everyone remember [Him]? The souls belonging to the other religions who descend at the beginning of the Copper Age are *satopradhaan* souls. They don't suffer sorrow; so, there is no need for them to remember [Him] either. Who suffers sorrow? Christ entered (*savaari*¹) Jesus. The soul of Christ comes down as [a] *satopradhaan* [soul]. Definitely, he doesn't suffer sorrow. Then who becomes sorrowful? Who becomes sorrowful when both the souls are compared? The one whom [the soul of Christ] enters, becomes sorrowful. When he is crucified, when they drive in the nails, which soul becomes sorrowful? Jesus becomes sorrowful; the one whom [Christ] entered, because he (the soul of Jesus) is an old soul. By the time Christ comes he becomes a *tamopradhaan* soul. So it is he who remembers [God]. Not everyone remembers [God]. There is no need for the new souls who descend from the Supreme Abode to remember.

¹ Lit. ride

So the new souls who descend don't do *bhakti*. What? They eradicate the *karmakaand*² of the path of *bhakti*, because they are pure (*saattvic*) souls. They don't believe in the concepts of blind faith. The path of *bhakti* is the path of sorrow. Why? *Bhakti* has been considered to be very good in the scriptures, then why is it the path of sorrow? It is the path of sorrow because *bhakti* is not taught by a single [person]. *Bhakti* is taught by many [people]. There are so many *karmakaand* in the path of *bhakti*! So, Ravan is the one with many heads. That age itself is called the dualistic age (*dvaitvaadi yuga*). You don't receive the direction of the One. You start following the directions of many. So it is the path of sorrow and all those, whose directions you follow, are they *nar* (man) or Narayan? They are *nar*. So, what does *nar* do? He creates hell (*narak*). Hell is created by *nar* and paradise (*swarg*) is created by God. So the path of *bhakti* is the path of sorrow. It is called hell. Certainly, no one will call this hell paradise. What? Why won't it be called [paradise]? It is because in this world of hell, [people] just do what *nar* say. *Nar* means human being (*manushya*). Whatever human beings say... and all the human beings are vicious. [People] just do what the vicious human beings say. You forget what God said. What do you forget? God said: Remain stable in the stage of the self, go into the stage of the self (*swa kii sthiti*). *Swa ga*; *ga* means 'went' [and] *swa* means 'the stage of the self'. The one who goes into the stage of the self, the one who goes into the soul conscious stage, he experiences paradise. There should be a firm soul conscious stage. There shouldn't be the remembrance of others in between. The remembrance of the body shouldn't start coming [to your mind]. There shouldn't be the remembrance of the relationships of the body, the things related to the body.

This world will not be called paradise because the deities who were in the stage of the self for 2500 years in the Golden and Silver Ages, considered themselves to be a body while experiencing the bodily pleasures, and the stage of the self vanished. All those who are souls; the five - seven billion [human beings] are surely souls, and what is the *Supreme Soul* as well? He is a soul. So, among all the point souls, who remains in the stage of the self all the time? *Arey*, there must be at least someone who remains [in that stage] all the time, [mustn't there?] Who remains [in that stage]? (Student: The Supreme Soul.) The one who is called *SadaaShiva* (always beneficial). Only the One who always remains in the stage of the self is forever beneficial. And if someone doesn't remain in the stage of the self, is he beneficial to *swa* meaning the soul, the souls or does he wish for the benefit of the body? First, the benefit of his body, then the benefit of the body of the relatives related to his body; he does wish this, doesn't he? So the one who brings benefit to the body... the one who is a bodily being (*dehdhaari*), is he *swaa rathi*³ or is he worthy of going to paradise? (Everyone said: Selfish.) *Swaa rathi*; *rath* means body. He is the one who works hard for his body. He works hard for his body, he works hard for his bodily relationships, he works hard for the things related to the body. He makes effort just for this.

The body is perishable; the five elements of the body are perishable as well. If someone makes so much effort for the perishable [things], he is a resident of hell. The soul, a point of light, is imperishable. [People] apply a *bindi* or a *tiikaa*⁴ between the two eyebrows as its memorial. No one knows that stage at all. Why don't they know it? When you remained in the soul conscious stage for 2500 years, the *practice* should have become strong, shouldn't it? How did that *practice* become weak? (A student: The colour of the company...) (Another

² The ceremonial acts and sacrificial rites

³ *Swaa rathi* - concerned about own chariot (body), *swaarth* means selfish.

⁴ *Bindi* or *tiikaa* - a dot, a vermilion mark.

student: By experiencing the pleasures of the body.) Some say: By experiencing the pleasures of the body. Some say: They came in the colour of the company; they came in whose [company]? There aren't any demons there. In the colour of whose company did they come? (Someone said: Bodily beings.) Is there any bodily being there? Is there anyone with body consciousness, [there]? (Someone said: There are few celestial degrees...) Yes. The other souls with fewer celestial degrees who come from above ... for example the souls [who] come in the Silver Age [from above], will the *Silver Age* souls come or will the *Golden Age* souls come? (Everyone said: The Silver Age.) The silver like souls come. So, the colour of the company influences the gold like souls, who were being reborn from the Golden Age. Do the souls, who come from above from the Golden Age have more births, [are they more] or are the souls who descend in the Silver Age from the Supreme Abode in greater number? The number of the souls who descend from above in the Silver Age is greater. The number of those who were already there becomes very small. How many [souls] descend in the Silver Age? 80 million (eight *crore*). And how many souls are in the Golden Age at the most? [There are] 20 million human souls in their divine form. So the 20 million [souls] are coloured by the company of the 80 million [souls].

Arey, here, in Maya's kingdom, the colour of the company of just one [person] is quite enough. ☺ And there (in the Silver Age), so many souls descend! Compared to it more souls descend in the Copper Age. There will be 100 million [souls] in the Copper Age, who have been reborn from the Golden and Silver ages. And certainly, there are a greater number of souls who descend from above but, it isn't as great as it is in the Silver Age on *average*. What? What was [the population] in the Silver Age? (Students: 80 million.) 80 million means [the population] increases by approximately more than four-five times [the population of the Golden Age]. If we say four-five times [more] souls descend from above in the Copper Age, what will be the population? (Someone said: A lot.) A lot means how much? The population will become 500-400 millions in the Copper Age itself. So, will the *ratio* increase even more in the Iron Age or will it decrease? It will increase even more. It means the Golden Age and the Copper Age are similar [with respect to the] degrading [stage]. We degrade less in the Golden Age as well as in the Copper Age.

The deities degrade more in the Silver Age. Why? (Someone said: The number of celestial degrees reduces.) No. They descend along with the celestial degrees; that is alright. It is because there are 13 births there. And in the Copper Age, there are 21 births and compared to it, [how many births are there] in the Iron Age? There are 42 births, twice more [than in the Copper Age]. There are eight births in the Golden Age, and in the Silver Age there are 12-13 births. So, they are just one and a half times [more]. And compared to the Copper Age how many births are there in the Iron Age? (Students: 42.) There are twice more births. And as regards the souls descending from above, their *ratio* increases many times in comparison to those present in the Golden and the Silver Ages. For this reason the degradation takes place quickly. The extent to which degradation takes place in the Iron Age - especially in its *taamasi (degraded)* period - it doesn't happen to that extent at any other time.

So this world will not be called paradise. Although some [people] live in big palaces, they live in such places, where not even a single mosquito or fly can be seen by anyone. What? When they go out of the house, they move around in airplanes, there is no question of a mosquito or a fly being there at all. Will rich people board the *first class flight* or will they travel in the *third class flight*? (Everyone said: First class.) They will go in the *first class*

[flight], even if they have to pay more money. They do not [think]: “We need just the Air Deccan. ☺ We will travel [by airplane] only if it is cheaper.” They don’t care about money at all. Are they the souls who do the best with less expenditure (*kam kharc baalaa nashin*) or are they [the souls] with a ruined fortune who spend a lot? [They think that they should] spend the most [of everything] for themselves, for the body and ruin their fortune. And what does Shivbaba teach [us] here? Do the best with less expenditure. It doesn’t matter how much you earn, but for your body and the relatives of your body, for the materials of your body, spend the least and whatever remains, invest it for the benefit of the world, for the benefit of the souls in the world because the world is extremely sorrowful. Are you the children of someone selfish or are you the children of the One who is altruistic (*parmaarathi*)? If they are the children of the altruistic One, they will think in this way: [this is what] Baba teaches us. If they are the children of the ones who are selfish ... though they study God’s teaching [just] to show off, we will come to know from their behaviour... what? What will we come to know? That they are selfish. They are the ones who work hard for their body, the materials of their body, the relatives of their body. They don’t work hard for the benefit of the world, for the souls in the world. *Arey*, leave the question of working hard... working hard is a very big thing. It is said, ‘*ye to katii unglii ke upar peshaab bhi nahi karega*⁵’. There are some like this as well.

So it was said, the rich people, those who are wealthy, think: for us there is paradise here itself. They don’t care about others’ sorrow, so that they would invest the body, the mind, the wealth in the work of [bringing] world benefit. They possess all the luxuries [like] airplanes and so on. Some [people] even have *personal* planes. What? “The deities may have them in the Golden Age. Each *candidate* in every family may have them in the Golden Age but, we aren’t lesser than anyone”, they will think this. But they won’t think that in the Golden Age no one is sorrowful. What? In the Golden Age, ‘as is the king, so are the subjects (*yathaa raajaa tathaa prajaa*)’. And what about here? Here, people are so sorrowful! Those who are sorrowful, those who are poor are becoming poorer. And those, who are happy, who are rich are becoming richer. Those wealthy people think: Gandhi has made paradise for **us** in the land of Bharat (*Bharatvarsh*). What? Gandhi came. What courage did Gandhi show? What will I bring? I will bring Ram’s kingdom. He fought against the English people, though he didn’t fight a physical war. And he wished to bring Ram’s kingdom.

Arey, [for example] there is a king’s kingdom - Ram also was a king, [wasn’t he?] - So, as far as that king’s kingdom is concerned, does the king himself establish his kingship or do others establish it? The king himself fights for the kingship and establishes the kingdom. What is the very name? Ram. And what will be Ram’s kingship like? Why was the name Ram given? What is the meaning of Ram? (Everyone said: The one who delights.) The one who delights *yogis* is Ram. [They] have yoga (connection of the intellect) with whom? With the Supreme Soul Father. And who in the world would be such, who doesn’t remember the Supreme Soul Father? Everyone certainly remembers [Him]. It means, all those who remember [Him] are certainly *yogis* number wise⁶. Among those *yogis*, there is one Ram, all the *yogis* are delighted by him. How? Is it through the *indriyaan*⁷? They are delighted through the mind and the intellect. It is not about being delighted through the *indriyaan*. The entire world **remembers** him. It becomes happy by **remembering** [him]. So the one through whom the entire world becomes happy, by remembering him, the only one in whom the mind and

⁵ Lit. he will not urinate even on the cut finger; he won’t help even in dire situation

⁶ At different levels according to their level of remembrance

⁷ Parts of the body used to perform actions and the sense organs

intellect keeps delighting, so he must have been the corporeal one or must he have been the Point? (Everyone said: The corporeal one.) It is impossible for the entire world to be delighted by the Point. And it is easy for the entire world to be delighted by the corporeal [one]. Why?

Why is remembering the Point difficult? And why is remembering the corporeal one easy? (Someone said something.) The Point? (Someone said: We are corporeal.) Yes. One thing is, we ourselves are corporeal. The second thing is... All right, we aren't corporeal [but] we say that we are corporeal because of becoming body conscious; [we say:] We are corporeal. Actually we are souls. Are we, the point of light souls, incorporeal or corporeal? (Everyone said: Incorporeal.) If we are in the soul conscious stage, we are souls, [we are] incorporeal. When the consciousness of the body comes, we say: We are corporeal. *Acchaa*, we are both corporeal and incorporeal. But there is a soul, as long as it plays a role on this stage like world, it plays a role being continuously in the incorporeal *stage*. It doesn't become corporeal at all. Although that incorporeal *Supreme Soul* doesn't come in the cycle of birth and death, He is coloured by the company, isn't He? Is He coloured or not? (Someone said: He isn't.) Why isn't He coloured? (Student: He is unborn (*ajanmaa*)...) He is unborn, for that reason it isn't something great. What? The one who isn't born from the womb at all, there is no question for Him of coming or not coming in the colour of the company at all. This question is for whom? The one who is the supreme actor among the souls, the actor who plays the role of the supreme soul, or the *hero* actor, he, despite having his body, despite being born from the womb, he assimilates such an incorporeal *stage*, which is difficult for the others to assimilate.

Why is it difficult? (A student: Others [come] in the cycle of faith and doubt.) No. They have had a *connection* with the bodily beings number wise⁸ in the 63 births. Someone may say: Doesn't Ram's soul have a *connection* with the bodily beings in the 63 births? It does have a connection but, not everyone has done similar *bhakti*. The *bhakti* [that they have done] is also number wise. Someone has done more [*bhakti*], and someone else has done less [*bhakti*]. Someone has done more unadulterated *bhakti* in the 63 births, and someone has done adulterated *bhakti* in the 63 births. Then will there be a difference or not? Certainly there will be a difference. So the one who makes his *stage* equal to the Father, that is to say [the stage] equal to the *Supreme Soul* Father in spite of living amidst this world... this is hard work. Because of doing this hard work the name of Shiva is joined with that of Shankar. It isn't joined with [the name of] any other soul. It isn't joined with [the name of] any deity. It's not that demons don't do *tapasyaa* (intense meditation). Demonic souls, who experience bodily happiness, who are very violent, they also remember the incorporeal One, but they don't remember [Him] in such a way, that they would become immersed (engrossed) in the remembrance of the *Supreme Soul* Father. They don't become such *yogi*. So the one who becomes a *yogi*, that is to say Ram's soul receives this prize. What? [The prize] that all the *yogis* are delighted by that one.

All the five billion souls are delighted by him. And what kind of a role does he play? He plays the highest role as well as the lowest role. Just like it is said, 'a role like particles'. There is a particle of soil, its *value*... (Students: It doesn't have any value.) Whoever comes kicks it away with his foot, with his *boot*. This is an unlimited topic. It is not about just kicking it away with the *boot*. Someone kicks through the thoughts, through the speech,

⁸ More or less

through the vision too (Baba demonstrates). ☺ So the soul suffering kicks at every door in this manner plays the lowest role as well as the highest role. For this reason it is praised in the path of *bhakti*; in reality it is a false praise. What? The Supreme Soul is omnipresent. He is present in every particle. It is not about the *Supreme Soul* being present in every particle at all. It is about being immersed in *love*. All the five - seven billion human souls immerse themselves in *love*. For this reason it is said, 'the soul is immersed in the Supreme Soul'. As for the rest, it isn't about being immersed in the *Supreme Soul*.

How will everyone immerse themselves in the *Supreme Soul*? (Someone said something.) Through remembrance? Will everyone, the five billion [souls] immerse themselves in the *Supreme Soul*? Right now it was said: Is it easy to remember the Point or is it easy to remember the corporeal one? (Everyone said: The corporeal one.) To remember the corporeal one is easy. That remembrance can also be continuous. And to remember the incorporeal One, the Point is difficult. Although there are great ones who *cross* this difficult *stage* too, they are called the *great fathers*. They are great souls (*mahaan aatmaa*). They are great religious fathers. Firstly they remember just the Point. They don't remember the corporeal one⁹. Why don't they remember him? It is because they don't experience happiness to the extent the deities, the deity souls who have 84 births experience it. They are unable to recognize him first. When they recognize [him] later, the '*too late board*' is displayed. So there wasn't any benefit.

So, the wealthy people (*bare aadmii*) consider that Gandhi has definitely created paradise. What? Will Ram make paradise, bring Ram's kingdom, will he bring Ram's kingdom following Shiva's directions, the directions of the one Father Shiva or will Gandhi bring [it]? Like the name, so is the work. There are some like this... in order to have their work done, they behave in a very humble way. Someone slaps [them] on the face... [they say:] Slap me on the other too! ☺ [They think:] Our work should carry on. It doesn't matter if the world continues to become sorrowful, our name should become famous. So Gandhiji can't bring paradise. Will Gandhiji bring dirt (*gand*) or will he bring paradise? (Students: He will bring dirt.) Is it the limited [Gandhi] or the unlimited [Gandhi]? (A student: Unlimited.) Unlimited? Now this *cassette* will reach Dadi Kumarka. ☺

So they think that Gandhi has made paradise. Now this world is not paradise. What? What is it? It is hell. It has been created by man (*nar*). *Acchaa*, wasn't Gandhiji a man? Was he a deity? (Everyone said: He was a man.) Was he a real (*pakkaa*) man? Was he a real deity or was he a real man? (Students: A real man.) How? That soul does descend in the Copper and Iron Ages. All those who descend in the Copper and Iron Ages are men. No one among them becomes like Narayan. And the souls who descend in the Golden and Silver Ages can't be called real men, because they also become deities like Narayan from men. *Acchaa*, so the one, who is the unlimited Gandhi, will he be called a man or [someone] like Narayan? (A student: Narayan.) Like Narayan? *Acchaa*..., (A student: A man.) Will he be called a man? He will be called a reformed man. He won't be called the one who becomes Narayan from a man. He doesn't become like Narayan from a man. That is to say he is unable to make the *purusharth* to become like Narayan from a man. He is unable to make such *purusharth*, beneficial for the world, so that he would become Narayan directly from a man. Selfishness remains in him to some extent: I should be praised, there should be my fame, regard and glory (*naam maan shaan*). Compared to other Brahma Kumar and Kumaris, he still has

⁹ Edited

[selfishness] to some extent. For this reason the goal of human life... what is the goal? To become Narayan from a man, to become Lakshmi from a woman. He is unable to receive this attainment. He becomes disappointed. What? When does someone have a *heart* failure? When disappointment embraces a man, he gets a *heart* failure.

Today's people are making such great plans! They are conducting such big projects! Then, so many [people] will have a *heart* failure when there is a frightening display of destruction. They are engaged in constructing buildings in such a way that they make day and night into one (work really hard). So, what will their *followers* do? They will also do the same thing. Although it was said from Brahma's mouth... what? What was said? Now you mustn't build a *property*. But what will they do? They will build a *property* for sure. Is it the *time* to build a *property* now or is it the *time* to invest [our] *property* in God's service? (Students: It is the time to invest it in the service of God.) It is the *time* to invest [it]. It is the *time* to become world benefactors. The *time* of being selfish has passed.

So, the Father says: This isn't paradise. Human beings are so sorrowful! And why are they sorrowful? It's because they are in the blind faith spread by Ravan. They aren't in faith and veneration. What are they in? In blind faith. They also sing: "You are the mother and the Father, and we are Your children; by Your mercy [we experience] a lot of happiness.¹⁰" When is this a praise of? This is the praise of the Confluence Age. Now, do all the BKs and PBKs [just] sing this song or do they experience this in practice too? Or are they number wise (at different levels in experiencing it)? They are number wise. Some keep singing songs within their heart: 'Baba, if it hadn't been for you, hadn't you come, who knows what our condition would have been. We would have been in a wretched condition in this world'. They keep thanking [Him] repetitively from their heart. And what about some [others]? What do some [others] do? Some come into body consciousness time and again. Just now they consider [them] to be the mother and the Father and the next moment [they say:] 'No mother and Father has come. We don't know how we were misled.' There were some who thought like this at Brahma Baba's *time* too. They wrote [letter of faith] with blood. Later they betrayed [him] and went away. And even now... Now it isn't about writing with blood. This isn't about the physical blood. Now this is the unlimited knowledge. The churning (thinking of knowledge) that takes place in the intellect... the blood of thoughts does flow, doesn't it? When they take the knowledge, when they take the *course*, when they take God's message, the blood of thoughts that runs, they make a decision with that blood of thoughts that this is *right*. And they give it in writing on the official *stamp* paper. Also those who write in this manner write and give it today and tomorrow they stand in the *front* (in opposition) [saying]: 'Arey, how can you be the Father? In fact, I am the Father!' ☺ If someone tells [them]: "Brother, you also wrote and gave the letter of faith!" [They reply], "Arey, I went there just to see. I didn't go there to write a letter of faith. I wrote it just for some time in order to understand, in order to check what he narrates."

So the praise, 'You are the mother, the Father [and] we are Your children; by Your mercy [we experience] a lot of happiness'; of when is this praise? (Everyone said: Of the Confluence Age.) Is it the praise from the beginning till the end of the Confluence Age? (Students: At the end.) At the end, those who will be the servants of God, they will live in great comfort. Although destruction keeps happening in the world, the big buildings of *multimillionaires* fall like playing cards, they will remain happy. They are not going to

¹⁰ *Tum maat pitaa ham baalak tere, tumhari kripaa te sukh ghanere.*

experience sorrow and pain. So, what voice will come out of their heart? (Students: *Wah! Baba wah!*) *Wah, Baba wah? Acchaa! Wah wah*¹¹ will come out from your mouth when the world will be saying: *Hai, hai*¹²? ☺ No. These words, this voice for the mother and the Father will come out from within the heart: **You** showed mercy on us this is why **we** are receiving so much happiness. Hadn't You shown this mercy on us, we wouldn't have received so much happiness.

So look, the human beings keep singing this with such blind faith: "You are the mother and the Father, and we are Your children; by Your mercy [we experience] a lot of happiness." ☺ Do the devotees keep singing this in the world of 63 births or are there such ones in the Brahmin world as well who keep singing this? (Students: There are such ones in the Brahmin world as well.) There are such ones in the Brahmin world too, who sing in front of the big *public*, but they are unable to experience this from their heart. So they sing: "You are the mother and the Father and we are Your children", but they don't understand anything at all. What is it that they don't understand? (Someone said: They don't consider them to be the mother and the Father.) No... Yes, one [thing] that they don't understand is where the mother and the Father are in practice. They just sing. And regarding the topic of [receiving] a lot of happiness, is it about the end time or is it about this time when they have taken the position of the *zonal in charge* (in charge of an area of India), they have become the owners of big buildings? Is it about this time or the end time? It is about the *last* [period]. At that time the voice will come out from the heart: By Your mercy [we experience] a lot of happiness.

Arey, what kind of "a lot of" happiness are we to receive? We **are to** receive it. We haven't received it **yet**. [It is not true] if they think that they received a lot of happiness in Karachi. That was for a temporary period, for a little time, a small *sample* for a short time was shown. It will be said 'a lot of happiness', when even at the time of leaving the body voluntarily, although the world is destroyed, they shouldn't experience any sorrow. So it was asked: What kind of "a lot of" happiness are we to receive? Are we to receive it, have we received it or are we receiving it? We **are to** receive it. We haven't received it yet. Those who say: We experienced a lot of happiness or we are receiving a lot of happiness. Look, you, too, come to *Sukhdhaam* (the Abode of Happiness). We will take you to *Shantidhaam* (the Abode of Peace). You, too, experience it!... All these are the topics of the path of *bhakti*. Just like ascetics and *sanyasis* have made *swargaashram* in the path of *bhakti*, in Rishikesh¹³. Then does it become *swargaashram* [in reality]? Does it [actually] become *Sukhdhaam* and *Shantidhaam* by building the *Sukhdhaam* and *Shantidhaam* of bricks? (Students: No.) All these are the topics of blind faith.

The very name of 'the lot of happiness' that are to be received is *swarg* (paradise). What is the name? (Everyone said: *Swarg*.) Why was this name given? (Someone said something.) No. The name is *swarg*. Why was this name given? They went (*gaye*) in the soul conscious stage **in practice**, for this reason the name 'swarg' was given. If they remain body conscious even at that time, it won't be called *swarg*. On the basis of what is the name given? The name is given on the basis of the *practical* work that has happened. They don't give names simply in the path of *bhakti* or in the scriptures. The name is *swarg*; the name is *Sukhdhaam*. The abode of what? The Abode of Happiness, [the place] where there isn't any

¹¹ The exclamation of happiness.

¹² Sounds of grief or distress.

¹³ A pilgrimage place in north India

name and trace of sorrow. They also experience that paradise is very sweet, and everyone experiences this. Those, who go in that *stage* experience paradise to be very sweet. You know, there were so many palaces of diamonds and jewels in *swarg*! It is you who know [this]. Do you know? Hum? Do you know? How many palaces were there? (Someone said: 900 thousand.) Were there 900 thousand palaces? For 900 thousand souls, 900 thousand [palaces]; 450 thousand out of 900 thousand won't be [there] at all; they have a subtle body; they enter [someone] and do [their] work. Those 450 thousand [souls] won't be counted at all. How many will be counted? There will be 450 thousand [souls]. So, [for] the 450 thousand who will be present, how many palaces will there be? (Someone said: Baba, there will be 225 thousand.) Why? Why won't be there 450 thousand? Why won't there be 450 thousand palaces? Why will there be 225 thousands? (Someone said: Pair.) No. He is speaking from a different point of view. He is saying that the palace is the memorial of a gathering like fort, isn't it? And a gathering is certainly not formed without two [people]. What? Is it formed by one [person]? No. So, at least, I and my wife (*yugal*) should be there. ☺ For this reason he said: There will be 225 thousand palaces. The kings experience so much happiness in palaces!

There was so much wealth even in the path of *bhakti*! In the path of knowledge too, there will be such countless (*akuut*) wealth that there will be palaces of diamonds and jewels. The palaces of diamonds and jewels? Diamond like souls will be embedded in our palace like gathering. They will be standing in *purusharth*. They won't be the souls who betray us. So look, the temples that have been built in the path of *bhakti* as the memorials, they have invested so much wealth to [build] them as well! Each stone was worth 400 thousand. What? In the path of *bhakti* [there aren't] diamond palaces. What are they made of? Of stone. Is it about the living (*caitanya*) or the non-living (*jar*) [stones]? The living diamonds were very valuable. And the stones in the stone temples that were made in the path of *bhakti* were also very valuable. They weren't diamonds. They were stones. Isn't the diamond a stone? It is surely a stone but compared to an ordinary stone it is very hard. Is the diamond a stronger stone or are ordinary stones stronger? The diamond is the strongest stone. (Someone said something.) Yes. So, each stone was worth 400 thousand. Where did those stones go? Where did those valuable stones go? It was said: They looted and took away so many [stones]! They were looted. Even the Muslims embedded them in the mosques (*masjid*). Where did they embed them? *Miss - jid*; they put it around the neck of the *Miss* of the Muslims who was stubborn (*jid karne vaali*). [They said to the stones:] Serve her! Stay as a garland around her neck. There was such immense wealth in the path of *bhakti*!

Now it is in the intellect of you children: Once again we become the masters of that very paradise through the Father. Through whom? Through the Father. Through the Father we once again become the masters of that very paradise, where there will be our palaces of gold. Gold means...? (Someone said: Truth.) There will be gathering like forts of true souls. What is it like at the present time? Today the gathering is formed, the *class* is organized [and] tomorrow they leave (they stop attending the gathering). Sometimes, when they are in the *satopradhaan stage*, the gathering has more people and when they become *tamopradhaan* [they say:] “*Eh*, why attend the *class* every day? We will stay at home and attend the *class*; it is the very same murli.” The very subject of the gathering vanishes (*ur jaanaa* - lit. flies out) from the intellect. [They forget] the difference between the gathering in the *saattvic* (pure/*satopradhaan*) *stage* and the gathering in the *taamasi* (impure/*tamopradhaan*) *stage*. [They say:] Just, me and my wife [are enough]! This itself is our gathering.

Now it has come in the intellect of you children that there will be our palaces of gold. The jewels will be embedded even on the doors. What? The doors of the palace will have what embedded on them? Did it come to your intellect? It did not. In every temple... Do some [people] stand at the temple doors or not? (Someone said: Door keepers.) Those who stand in the form of door keepers... will those who stand like door keepers be *swadharmi* or will they be those who had a covering of *vidharmi*¹⁴? Those, who had a covering of *vidharmi*, those souls are standing at the door; but they will be the leaders of those *vidharmi*. They will be the **leaders** of those *vidharmi*. What does 'they will be the **leaders**' mean? Suppose there is the gathering of 12 [beads], the gatherings of 12 [beads] in the rosary. So the *first* one among the gatherings of 12 [beads] is a diamond, the leader of the diamonds gathering. And what about the rest? The rest will be the other jewels, won't they? Will they be of the lower categories or will they be of the first *number* category? They will be of the categories one lower than the other (according to their *purusharth*). So [the souls] from among those living jewels will stand at our doors as the door keepers.

The jewels will be embedded on the doors. How will they be embedded? Just like in the ornaments, emerald, ruby, pearl, diamond are embedded, aren't they? They will be embedded [on our doors] in the same way. The Jain temples are also made in this manner. Go to any temple. So, those door keepers will be standing at the door who had a covering of other religions and because of which they became body conscious and fought against us. (Someone said: But Baba, there won't be doors there, will there?) Oho! How will you enter the palace without a door? ☺ Do you have to enter the gathering like fort or not? (Someone said: Yes, I have to.) So it should come in the intellect... What? Those windows and doors as well... They do sing many songs: 'No one knows which window was open...' ☺ They sing songs, don't they? *Rang mahal ke das darvaaze... Rang mahal ke das darvaaze; pataa nahi kaunsii khirki khulii thii. Usmein se cor aake ghus ke baith gayaa.*¹⁵ ☺ So Jain temples are also made in this manner. Now there aren't those diamonds etc. even in the Jain temples. Are there any diamonds and so on in the Dilwara temple? There aren't. Are they in other temples? They aren't there now.

There aren't any diamonds and so on that used to be before. Who took them? Having looted [the temples], those *videshi* (foreigners) took them away. Whose help did those *videshi* receive, so that they looted it and took them away? Those very *vidharmi* door keepers. (Student: Door keeper?) Yes. Door keeper means those who become servants and maids. They have the *mentality* like servants and maids. They don't have an elevated *mentality*. Yes, after they are threshed... For example, some seeds are covered with thick husk, aren't they? They are threshed with a stick, then the husk sheds off. Then later on they improve. So look, now **you** know, we are taking the inheritance of such paradise from the Father. [The inheritance] of what kind of paradise? There, all the *vidharmi* souls will stand in the form of servants and maids. Om Shanti. (Concluded.)

¹⁴ *Swadharmi* – souls belonging to the same religion as that of the Father; *vidharmi* – souls belonging to a religion other than the Father's religion

¹⁵ There were 10 doors of *rang mahal*, no one knows which window was open. The thief, crept through it and sat [inside]. *Rang mahal* - apartment of a palace or large house used for festivities.