

**VCD No.606, Audio Cassette No.1092,**  
**Dated 29.1.07, at Bhilai**  
**Clarification of Murli dated 27.10.2002**

Om shanti. Yesterday the vani of 27 October 2002 was going on. In the middle of the third page, the subject was going on: I do come into the impure body. Since I come into the impure body, it is hidden (*gupt*), isn't it? It doesn't concern Krishna. Later, on the path of the religious devotion, you respect me so much! You build the Somnath temple. There won't be just one temple. There wasn't just one Somnath temple built 2500 years ago. When the king builds the temple, the subjects also build the temples along with the king. There will be many temples. Then they would have been looted as well. When do they build and when do they loot them? They build the temples at the beginning of the Copper Age. At that time the Muslims don't have very high reputation (*bol bala*). When the Iron Age starts, at the beginning of the Iron Age, the first attack of *Muhammad bin Khasim* takes place. In the country of Bharat. Later on the influence of the Muslims increases gradually. Then, In the 11<sup>th</sup> century, the attack on the Somnath temple takes place. They don't loot just one temple. They say that the attacks took place several times. The attacks on the Somnath temple itself took place 17 times. They must have looted a lot. You have come to know the entire unlimited history and geography. The father is called knowledgeable. The Somnath temple was built, the Somnath temple was looted; did it contain the entire history? How? The Somnath temple means? [A student is saying: The one who gives *somras* (nectar) to drink.] *Som* means "moon". *Nath* means lord (*swami*). Who was the controller of the moon? [Students are saying something.] The controller of the moon was the one, to whom the Somnath temple was built... The moon of knowledge – Brahma. Brahma, the first leaf of the world. Who is the controller of the first leaf? [Students are saying something.] The soul of Ram. [Students: The soul of Ram, Prajapita.] Hm? Prajapita in whom Shiva enters. At the beginning of the copper age – the temples i.e the memorials are built. And at the beginning of the Iron Age, it was looted. This contains the entire history\*. There is the history of 2500 years. There isn't any history before this. And you have come to know this history and the geography, how the seed at the beginning of the Golden Age flourishes (*sarsabji*). At the beginning of the Copper Age the memorial of this is built. Big temples are built. A lot of wealth is accumulated in them. And those temples are looted at the beginning of the Iron Age.

You have come to know. The father is called knowledgeable. Therefore knowledge is given here as well. Is knowledge given here? Where the father is present, knowledge is given as well. The teaching is given here too. And knowledge is just of *manmanabhav*<sup>1</sup>. The information of what? Merge in my mind! *Manmanabhav!* The information about this topic. It is just "each mouth gives a different opinion" (*tunde tunde mate bhinna*). Everyone has his own opinion, everyone has his own knowledge, but if you merge in my mind, then the father who is there... the way of acting (*gati*) of that father will become yours. What is the father

<sup>1</sup> *Manmanabhav* - merge your mind in mine!

like? Incorporeal, without vices, without ego. So, the true salvation (*sadgati*) takes place from this. From the knowledge of *manmanabhav*. First *manmanabhav* – engage the mind in me; make the mind vanish in me; merge in me the thoughts of your mind. What happens then? If you make all the thoughts of your mind vanish in me, then whatever you do, will be for me. Meaning, first *manmanabhav*, then *madhyajibhav*. *Madh* means my, *yaji* means *yajan karnevala* [i.e. the one who sacrifices], *bhav* means *ho ja* [i.e. let it become]. That is to say, whatever task you would do, do it for me! Through whichever organ you do the task, do it for me! When will it happen? When one becomes *manmanabhav*. The true salvation (*sadgati*) takes place from *manmanabhav*. The true salvation of what takes place? If one becomes *manmanabhav*, the true salvation of what would take place? [Students are saying: Of the mind and the intellect.] The true salvation of the mind and the intellect takes place first. The intellect improves (*sudharna*), the thoughts improve. The thoughts are sacrificed in me, they vanish. And the mind is the organ controlling all the organs. If the mind is controlled, the true salvation of the other 10 organs takes place as well. What? Now all the organs go towards degradation (*durgati*). When we involve the mind in one, the true salvation of all the organs will take place. The role of the teacher and of the guru goes on together. What? It isn't that the teacher will stop teaching, when the role of the true guru (*sadguru*) will start. No! One has to drink as long as one is alive. As long as the human souls remain alive in body consciousness, they will keep drinking the water of knowledge. The teaching will be carried on and the role of the true salvation through the true guru (*sadguru*) will be carried on. You teach the history\* and the geography\* of the entire world. The real nuns\*... Who are called nuns? In which religion (*dharm*) are there nuns? [Students are saying: In the Christian religion.] There are nuns in the Christian religion. You are the real nuns. How? None. There isn't anyone. Then who is there? No one, one ShivBaba. So, you are the real nuns, because you remember one. The nuns have the 'cross' hung on the neck. What? The 'cross' is hung [on the neck]. What does it mean? [A student is saying something.] Christ was crucified. So they also say... they also hang the memorial on their necks... [meaning] that we may be also crucified... What? Even if we are crucified, yet we won't leave the one. They remember Christ, don't they? They think that Christ was the child [son] of God. So was Christ alone the child of God? If Christ is the child of God, are all the others the nephews? You know, Christ wasn't any child of God. They copied this. Christ wasn't the child of God. The zodiac of Christ and Krishna are matched. Krishna was the child of God. They applied everything concerning Krishna to whom? They applied it to Christ. So they think that Christ was the child of God. The father says: Christ wasn't the child of God. Christ came in the Copper Age. He came in the age of duality (*dvait*). Will God come and establish the age of duality? God establishes the religion of non-duality (*advaita*). He establishes the age of non-duality, where there is one religion, one kingdom, one language, one system of opinions, one clan, everything is united, only one is merged in the eyes (*drishti*) of all the subjects. So, the soul of Christ can be the child of God. What? The soul of Christ is the child of God, but Christ is not the child of God. So, what's the matter? It means that when Christ takes on the body, he doesn't take birth from God. Yes, regarding the souls, 5 billions are the children of God. So, in the

spiritual form Christ also is the child of God. In this way, all of us are the children of God. Just like Christ is the child of God, in the same way all of us are the children of God. Then, what is the difference between us and God (Christ) <sup>2</sup>? [Students are saying something.] We recognise God in the real life. And Christ doesn't recognise God in the real life. The soul of Krishna becomes the child of God in reality. He really becomes the son of the one who plays the role of God, the role of God the father. He becomes the son of *Bhagwan* and *Bhagwati* (God and Goddess). And Christ doesn't become the son of God and Goddess.

So, the father having come establishes three religions. Hm? Having come. It isn't that he comes into the body of Brahma and he goes away having only established the Brahmin religion. What do so called Brahma Kumars Kumaris think? That ShivBaba came into the body of Brahma and the establishment of the Brahmin religion (*dharm*) took place. Although no one became a deity and no one became a *kshatriya*, because until now the results of those, who failed, weren't disclosed. When the results of the final failure are disclosed, it will be known who is *kshatriya*. So, neither the results of the *kshatriyas* were disclosed nor were the results of the deities disclosed. They became Brahmins number wise according to their efforts. So, those who become number wise Brahmins according to their effort; they understood from this: "That's it! God comes and establishes the Brahmin religion (*dharm*). The rest – the work of creating the deities, the work of creating the *kshatriyas* belongs to us." What does the father say here? I come myself and establish three religions (*dharm*). I myself establish the Brahmin religion (*dharm*) through Brahma. And I myself establish the Deity religion (*dharm*). Through whom? [Students: Through Shankar.] Through Prajapita Brahma, I establish the Deity religion. The complete Brahmins become complete deities. And those who can't become complete deities, those who fail, become *kshatriyas*. You are the highest Brahmins of the knot (*coti*), because you do the service of the highest world. Which is the highest world? Which is the highest world and which is the lowest world? [A student is saying: In the Confluence Age...] Yes, in the Golden Confluence Age in the Confluence Age. Here God comes and keeps the entire world in his view. The entire world comes into his view. That is the highest world. In the Golden Confluence Age, the establishment of the Golden world takes place. The souls in the stage higher than the 16 celestial degrees reside there. You do the service of the highest world. You give the human beings the knowledge of the soul. You souls receive the inheritance from the father. You souls. To whom was it said? [Students are saying: Those who are sitting face to face.] It was said to the children sitting face to face: You souls receive the inheritance from the father. The soul of Christ doesn't receive the inheritance from the father. From whom does he receive it? [Students are saying something: He receives it from his father.] Yes. There must be someone giving birth to Christ. [Students are saying something.] No, no. There is some seed soul (*bij atma*), there is some root-soul (*adharmurt atma*), whom Christ enters. That Christ is born from someone. The one, from whom he is born, is the seed soul of the Christian religion (*dharm*). So, he doesn't receive the

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<sup>2</sup> It possible that here Baba was going to say Christ, not God. "Then, what is the difference between us and Christ?"

inheritance from him. Whom from? From God the Father. He receives the inheritance from that one, from that seed soul.

Every cycle the father comes in the same way in the Confluence Age to give you the inheritance. The father comes to give you the inheritance. The other religious fathers do not receive the inheritance directly from the father. In the scriptures they wrote: [He comes] in every age (*yuge yuge*). God comes in every age. If he comes in every age, there should be four incarnations. There are four ages. If he comes at the end of four ages, there should be four incarnations. How many did they write? They wrote, 10 incarnations, 24 incarnations. The Jains wrote 24 incarnations. The Jains also copied it. It doesn't make any sense. So, what is written in the scriptures that he comes every age - *sambhavami yuge yuge* – which time does it concern? [Students are saying: The Confluence Age.] In this shooting period of the Confluence Age, when the shooting of the four ages takes place, when there is the shooting of the four groups (*varn*), there is the shooting of the souls from the group of deities, from the group of *kshatriyas*, from the group of *vaishyas* and from the group of *shudras*. At that time, at the end of the shooting of each age, God is revealed in a special form. They wrote in the scriptures *yuge yuge*. They removed the word “cycle” from them. The shooting of four stages takes place in every age. The four stages are like just one cycle. So, they removed the word “cycle” and this is why there was confusion (*raula*). The name of that one is *Patit Pavan* [the one who purifies the impure]. Not of this one. This one is not *Patit Pavan*. Who? Brahma. The name of that one, through whom he plays the role of purifying the impure ... Is it a name or a title? [A student is saying: It is a title.] Baba said “name”. The name of that one is *Patit Pavan Sita Ram* ... they say so, don't they? So, what will he do coming every age? When will he purify the impure ones? In the Golden Age? In the Golden Age there are *satopradhan*<sup>3</sup> souls, complete in the 16 celestial degrees (*sola kala sampurn*). The impure is not present there. It won't be said “impure” for the Silver Age either. In the Copper Age, there are still 8 celestial degrees. Even over there they don't get overshadowed by the total eclipse in the form of impurity and degradation (*patipana*). When does it happen? [Students are saying: In the Iron Age.] At the very end of the Iron Age, at the final time, when they get overshadowed by the eclipse in the form of impurity and degradation, when they become completely impure, when all the religions (*dharm*) become impure, at that time I come. So, what shall I do coming in every age? He comes once in a cycle, purifies and goes away. Why should he come again and again? I will come when they are overshadowed by the total eclipse and having purified the world, the world cycle, I will go away! The world cycle passes through the four stages: the stage dominated by the complete purity and goodness (*satopradhan*), the stage of the universal purity and goodness (*sato samanya*), the stage of the semi purity and goodness (*rajo*), and the stage dominated by darkness and ignorance (*tamopradhan*). Only when it becomes *tamopradhan*, I will come and make it *satopradhan*. Therefore, the father says: Having purified [the world] I go away. Don't give me divorce! Is he threatening us? What? Having purified the impure I go away. Don't divorce me! Baba is being afraid. Today the women divorce

<sup>3</sup> *Satopradhan* – the stage dominated by purity and goodness.

their husband. Looking at things just like this, the Hindu woman never used to divorce the husband. Before. And now? Now also the Hindu woman divorces the husband. What happened? They didn't divorce before, now they divorce. Baba also is being afraid that having surrendered to me, they may divorce me. [Students are saying: The colour of the company.] Yes. Why do they divorce? They didn't divorce before, now they do – why? It is because the colour of the company of other religions (*dharm*) had an effect on them. They became influenced by the other religions (*dharm*). Therefore they divorce. Looking at things just like this, the Hindu woman never used to divorce the husband.

Certainly, you have to listen to the murlis. What? Listening to the other talks, to the talks of the followers of the other religions, you learnt to divorce. But what should you do? You have to listen to Baba's murlis. What is its name? Murli. It will turn your intellect.<sup>4</sup> Mod-lee. What will it do? It will turn your intellect. Those *vidharmis*<sup>5</sup> turned you intellect. Before you didn't divorce and now you learnt to divorce. The intellect turned, didn't it? Now you will listen to Baba's murlis, then your intellect will turn again towards me [i.e. Baba]. If you don't listen to the murlis, it means that you forget the father, you forget the teacher, and you forget the guru as well.

The fourth page of the vani of 27 October 2002. It is as if a divorce took place. If you forget... what is it like if you forget the father or if you forget the teacher or if you forget the true guru (*sadguru*), who enables the true salvation? It is as if you divorced him. You have to pay a lot of attention! If you fail now, you will repeatedly fail cycle after cycle. Therefore you should pay attention. At the end everyone will come to know: who studied, how much. The position of the one, who studied less, will be lower. The position of the one, who studied the higher teaching, who studied more, will be higher. Everyone says: We need peace. The need of peace means the need of what? The need of the liberation from sorrows and pains. They say that everyone remembers in sorrow. They say, so they don't lie. They remember when sorrow arises. No one [remembers] in happiness – the deities in the Golden, Silver Ages don't remember God. So, there is happiness for half a cycle and sorrow for half a cycle. When there is sorrow for half a cycle, you remember God. It doesn't matter that you don't know him. Still you remember him. And over there in the world of happiness, in the Golden, Silver ages no one remembers God. The game of happiness and sorrow is based on Bharat itself. Only Bharat becomes completely happy and completely sorrowful. And the other religions (*dharm*)? The people of the other religions neither become too happy nor do they become too sorrowful. All right! Therefore, who is counted among the other religions? [Students are saying: The followers of Islam, the Buddhists, the Christians...] Is it the followers of Islam, the Buddhists, the Christians? Those who come from the Copper Age – are they counted? Is the Moon dynasty (*Candravanshi*) not counted? On the picture of the Ladder, the

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<sup>4</sup> *Murli* and *mor lena* – Baba explains the meaning of the word murli as „mor + li” – one that turns (*morna*, *mor lena* – to turn, to turn round); the murlis have the power of transformation, they turn the intellect back in the right direction.

<sup>5</sup> *Vidharmis* – the souls remaining in opposition to the father's religion.

soul of Brahma is not visible in the corporeal form at the beginning of the world in the Confluence Age. It is the highest stage, isn't it? This is the happiness of the highest stage. He doesn't experience through the body that super sensuous happiness. Then, does he experience the highest happiness? No. He doesn't experience the highest happiness. And even at the end of the Iron Age, when the last generation comes, he is standing. He isn't lying having become impure and degraded in vices. He isn't shown as lying on the bed of thorns. What does it prove? [Students are saying something.] No. [Students again: He doesn't become the most impure and degraded and... Neither he does experience most bliss nor does he experience most sorrow....] Neither he becomes the most impure and degraded (*patit*) nor does he become the purest (*pavan*). The soul of Krishna. The soul of the Christians as well – neither they become the most impure and degraded nor do they become the purest. Who experiences the most happiness and the most sorrow? [Students are saying: The Sun Dynasty (*Suryavanshi*)...Bharat...] Bharat does experience. So the entire story is made on the basis of Bharat's spectacle of happiness and sorrow. You will say: We ourselves used to be deities. All right! We ourselves became *kshatriyas*. We ourselves became *vaishyas*. We ourselves became *shudras*. Well! Were we ourselves the deities? "We" – who says it. "...were ourselves the deities", meaning which deities we were? [Students are saying: The Moon Dynasty.] "We ourselves were the deities" (*ham hi so devta the*), who are worshipped in the temples. Who were those bodily deities, who are worshipped in the temples? We used to be them, we - who study directly from God. The soul of Krishna, the soul of Radha neither study the teaching directly nor do they become deities, deities from the human beings in the Confluence Age. For this reason, it was said: You will say. This one will not say. Who? Krishna will not say. You will say. What will you say? We ourselves become deities, kshatriyas, vaishyas and we ourselves become shudras. Who becomes this first of all? [Silence.] All right! Who becomes the first deity? [A student is saying: The first Brahmin becomes the first deity.] The one, who has the title of Sun, becomes the first deity, and the first *kshatriya*, the first *vaishya* and the first *shudra*. So, no one knows the meaning of "ham so". The father says: *manmanabhav*<sup>6</sup>, then *madhyajibhav*<sup>7</sup>. What should we do in order to know? In order to know the meaning of "ham so"... *ham so*, we were those deities... Which deities were we? If we were deities, we should also know the names. What? Shouldn't we know the names, which deities were we out of 33 millions? We should know, shouldn't we? So "we ourselves were deities". If someone asks which deities were you? Then you should answer. If there is no answer, the father gives the method. What? *Manmanabhav*. What? Engage your intellect in me, then you will get to know, which deities you used to be? Then *madhyajibhav*. When you get to know – I was this soul, this deity - you'll sit on your seat and begin to perform your duty. *Madhyajibhav*. What? You will start performing the actions through the organs for me. What a great luck (*ahosaubhagya*) if you assimilate it yourself and make the others assimilate it. Only the one, who assimilates it completely, can enable the others to assimilate it completely. The one, who himself doesn't assimilate it fully, will not be able to enable the others to assimilate. The bad

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<sup>6</sup> Merge your mind into mine.

<sup>7</sup> Perform the actions only for me.

actions will be finished off only through remembrance. What? [Student: Only through remembrance they will be finished off.] Why? Won't the bad actions be finished through knowledge? Won't the sinful actions be reduced to ashes if we would keep listening to the knowledge, we would keep narrating it to the others. [A student: That is a means. Knowledge is a means.] Yes. Knowledge... one does not commit the sinful actions by reading the scriptures either. So, from listening and narrating knowledge, one will not commit the sinful actions. But the sins won't be reduced to ashes. When will they be reduced to ashes? [Students: Through remembrance.] When we remember such a one, who smears the ash (*bhasm ramanevala*). Who is the one smearing the ash? They show Shankar smeared with the ash. What is the meaning? The body is smeared with the ash, isn't it? Meaning whatever action is performed through the organs - the bodily organs – it is reduced to ashes. It means the sin or the merit of actions don't affect him. They become non-actions (*akarm*). Thanks to remaining in such a stage, in such a stage of remembrance, thanks to remaining in the spiritual stage, the actions don't become sins, they don't become merits either. So, the bad actions will be reduced to ashes through remembrance. Over there bathing in the Ganges takes place on the path of the religious devotion. And here? It is the question of bathing in the Ganges of knowledge. So, there is a great difference between bathing in the Ganges and becoming pure by remaining in yoga!

The children should value the money of the yagya. Should they value the money of the yagya? And if some money is received from outside? Then? No money was received from the yagya. Someone from outside gave [money]. Shouldn't that be valued? What is the yagya's money? What will be called the yagya's money? [Students are saying something.] What will be called the yagya's money? [A student is saying something: ...The wealth that was surrendered....] Yes, this yagya belongs to the father of the yagya. Whatever wealth is sacrificed on the yagya of the father ... who will sacrifice it? [Students: The children.] Will the shudras sacrifice it or will the Brahmins sacrifice it? [Students are saying: The Brahmins.] Whatever the Brahmins sacrifice, having become the children of the father... the first condition is to become the children of the father, to be the mouth born Brahmins. When do they become the mouth born Brahmins? [Students are saying: In the house of the father...] When they take birth in the house of the father, when they become the children of the father, when they believe in the father's words emerged from his mouth. So the wealth from the earning of such children, who believe in the words emerging from the mouth of the father, who are the mouth born children of Brahma, is sacrificed in the yagya. That sacrificed wealth belongs to the yagya. Every penny, each piece of food in the yagya becomes very valuable. It should be valued very much, because from this wealth itself Bharat becomes paradise. What? Supposing that some shudra gave [money]. That is not the wealth of the yagya. For example there are the other religious communities – they give whatever black income is there, it doesn't matter whether they are Brahmins or not. They take out and give the donations. Paradise won't be created from that. From what will paradise be created? Paradise will be created from the wealth which comes into the yagya, which is earned by the Brahmins and is sacrificed by them in the yagya. You establish your own capital for

yourself through your own earning. Why? What's so special in this wealth that paradise is created only from this wealth? All the other occupations are false occupations. There is a loss in all the occupations and all the occupations of the world are false. At the end of the Iron Age there is no occupation left which wouldn't become false. All the occupations are false. The father comes and teaches one true occupation. And the father is true. The true father comes and creates the Rudra yagya, in which all the sacrificed wealth is also true. For this reason, it is said: If one gave it in the hands of the father, one will receive the inheritance of 21 births. And if one gave to the hands of the gurus – to the hands of any human guru – it will give the fruit of one birth. Why was it said like this? It is because one is true, and all the others are false. One hand is the one which gives and one hand is the one which takes. The third party shouldn't know. If the third party gets to know, the worth of this wealth goes down. The value goes down. It means that wealth will not establish such a great paradise, such high class paradise. Its value went down. For this reason, it was said that one should value a lot the money of the yagya, because from that itself paradise is created. "From that itself" means? From which wealth? [Students are saying: Sacrificed in the yagya.] Paradise is created from the very wealth sacrificed in the yagya, sacrificed to the father of the yagya. For this reason, it was said: It won't cost you even 5 millions to establish the capital. What's the matter? Hm? To whom must this have been said? It means that you, children, get maximum results with minimum spending (*kam kharc bala nashin*<sup>8</sup>) to a great extent. You are the children, who follow the father, aren't you? The father gets maximum results from minimum spending. "*Bala nashin*" [simple living high thinking] means? The fortune is high (*bala*), the fortune is very elevated. Whose fortune becomes elevated? Of those, who spend the minimum of the wealth belonging to the yagya and who engage most in the work for others, for the benefit of the world and who, for themselves spend the minimum. And [it applies] also to the yagya. If the work can be done with less money, why to spend more money?

So, the father is hospitable to the poor. No other human guru attaches so much importance to the poor as the father does, as he is hospitable to the poor (*garib nivaz*). Go to the organizations (*sabha*) of those gurus. The influential people will sit close to them – close to the gurus. And the father? The father keeps the eye on the poor. He doesn't keep the eye on rich men. Look, no one in the advanced party is a millionaire. Did you meet with a millionaire, whose bank balance\* would be of millions? Hm? The assets\* can be of millions, but the bank balance\*? Whenever he would like to, he could take few millions and he could invest it in some work? There won't be anyone like this. [*Bap hai hi gareeb nivas.*] So, the father is hospitable just to the poor. Bharat becomes paradise from this, because the father is hospitable to the poor. Having taken every penny of the poor, he establishes paradise. What? Who will be more emotional? The poor ones are more emotional. It doesn't matter that they give little wealth, but this is the wealth filled with emotions. The poor will add a penny to a penny and then over there they will become rich people. What? Someone took from

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<sup>8</sup> The expression which literally means "be seated on the high with little spending" that is to say: simple living and high thinking.

the bank balance hundred thousand rupees and gave it to the yagya. Paradise won't be created from this. How will paradise be created? 450 thousands, who will emerge - the children, who will become the masters of the new world, they belong to the small class. Even if someone belongs to the higher class, he will sacrifice everything in the yagya and he will become what? He will become a beggar. For this reason they say for Shankar: Don't worship Shankar – he will make you like himself. What? He will make you also smeared with the ash of the cow dung. He himself wears the loin cloth; he will make you wear the loin cloth too. So, the poor will add a penny to a penny and then [over there] they will become rich. There is health, wealth and happiness\* in paradise, isn't there? If there is health, wealth, there is also happiness. If there is health and there is not wealth, there can't be happiness. In the Golden Age, there is health and wealth, so they are always happy\*. They never cry there. And here? Here they repeatedly burst in tears. There isn't one type of crying. It is not that it will be said "crying" for the one who has tears in the eyes. Telling the others about one's own sorrow – what is it? This is crying too. [A student is saying: They cry inside.] Yes. Some cry inside. Especially men (*purush*) keep crying inside, because they have more ego. They won't tell anyone but, they will keep crying inside. And the mothers? [Students are saying: Outside.] The mothers are innocent, then they tell everything outside. So, you must not cry here either. What? No one cries over there in the Golden Age. Therefore, what do you have to become here also? You have to become crying-proof\*. If you have made such effort that you became cry-proof here, consider that you are making proper effort. But the storms of Maya make you cry, they make you wilt. Health is received from the hospital\* and wealth is received from studying. Is it received or not? Someone is ill. Where does an ill person receive the treatment? He has to go to hospital to the doctors. Here also, the father has opened the spiritual hospital. The father says: This mind is the seed. When this mind-like seed is healthy, your body will also become healthy. On the basis of the thoughts of the mind.... The doctors also say: Remember God – it will be all right! Meaning they don't have total faith in their medicine, whether it will work or won't. If God wants, it will get all right. Rely on God! This means that all the illnesses begin from inside the mind. If the mind is healthy, the body will also be healthy. If the seed is healthy, the tree will be healthy as well. So, this body is just like a plant, a tree. And the mind, the soul in the form of the mind and intellect is the seed. So this is also the spiritual hospital. You receive health from the spiritual hospital. It means the father talks with whom? [Students are saying: With the spiritual children.] He talks to the souls. It means that your soul in the form of the mind and intellect becomes healthy. Who is saying this? Is the father of the souls saying it or is the father of the body saying it? [Students are saying: The father of the souls.] Then, will the father of the souls talk to the souls or will he talk to the bodies? [Students: To the souls.] He talks to the souls. So he gives the spiritual health. What? Your soul will become spiritually healthy; it means that no corrupted thoughts should arise in the soul. Whatever thoughts arise should be the true thoughts. When all the thoughts start to arise in accordance to the shrimat, then the soul – the face will appear as blooming. Someone, some Brahmins go to hospital. Looking at them the doctors are surprised: Eh, such a grave illness and your face is blooming, what's the matter? What is the reason that the face appears

blooming? This is the indication of the spiritual health. Therefore it was said: Health is received from the hospital and wealth from the study. What wealth is received here from the spiritual study? [Students are saying: The wealth of knowledge.] The wealth of knowledge is received. All right! Will we become rich from the wealth of knowledge? Will we become happy? [Students are saying: This wealth of knowledge will become the material money ...] Yes. It was said now: If someone uses the wealth of knowledge, he narrates it to the others... even though he is completely penniless, if he does the godly service from the morning till the evening, it doesn't matter what famine breaks out in the world, but that child of the father, who will be a knowledgeable soul and will serve the others, can't suffer from hunger. The millionaires and the multimillionaires of the world will suffer from hunger, but the child of the father will not suffer from hunger. So, what must be the value of those jewels of knowledge! Those jewels of knowledge will become the physical jewels. Look, my children are so poor! My children are so poor! Poor of what? They open the hospital on the ground of three feet. Meaning? The hospitals, which are opened in the world, occupy such big places. They build such huge buildings, they employ the doctors for big salaries, they spend a lot of money for the medicines. And the hospital which I open? [Students: 3 feet.] Eat in that one room, sleep in that one room, sweep and wipe the floor and have the class in it! So, this is the hospital of the poor, isn't it? It was said: How poor they are! They open a hospital on the ground of three feet. There is not even much space. In some schools of the Gita (*Gita pathshala*) there is so little space that only 5 Pandavas can sit. Anyway the school of the Gita is opened. They open such hospitals from where everyone can receive health, wealth. All right! For the sweet, long lost and found children... What? Not for the others. Sweet. Those who are sweet natured; the mouth is filled with sweetness, the eyes (*drishti*) are filled with sweetness, the vibrations\* are filled with sweetness – for such sweet children. For the children long lost and found after a long time (*sikhilde*). Hm? *Sikhilde* means? [Students are saying: Found after a long time.] With great love.... Some child of the father would get lost and would be lost for years. Having grown up that child would be suddenly found. Then that child and the father meet with each other with great love! It will be called: Meeting with great love. So, which children are also here? [Students: Found after a long, long time.] How? When were we lost? When were we lost? Were we lost sometime? [A student is saying: At the beginning.] Yes. We too, the children in the form of the souls, when there was the beginning of the yagya, at that time we became the children of the father. And after having become it, for some or the other reason we got separated from the father. Then now we are meeting, after so many years of becoming separated. For some it is going to become 60-70 years! Now they are meeting. So, it became very long time, didn't it? So, for the children long lost and found after a long time... of the mother and the father... Whose? Of the mother and the father... Not of one. Of the mother and also of the father. Where is the mother? Did you see the mother? Oh, did you see the mother? Here, did anyone see her? No one saw her? [A student is saying: We saw the photo.] You saw the photo? And what is this! The child would be born from the mother and would never have seen her? Does it happen like that? Hm? On the basis of what was she called "mother"? [A student: *Ardhanarishwar* – in the murli both the mother and the

father....] But the mother is a woman. The father is a man. [Students are saying: The senior mother? Jagadamba? ... .] No. One thing was said in the murlis. In Bharat, when one wife of a man dies, they say: One shoe went away, now we take another. This Brahma is also an old body, isn't he? What hint was dropped? Hm? [Students: Brahma is an old body.] He is an old body, isn't he? He is an old shoe, isn't he? What is its meaning? What hint is Baba dropping? This shoe is going to be given up; now the new shoe is coming. So, the old body of Brahma was left. The old body of Brahma was left, so which new body was received? Jagadamba was received. Now Jagadamba doesn't show up to the children. [Students are saying: She is veiled (*ghunghat*).] She is veiled. She doesn't show herself. The children are not receiving the sustenance. They are restless. Meanwhile the mother of the Sun Dynasty (*Suryavanshi*) was revealed. What was said? What was said now in the avyakt vani? It was said that two souls from 8 deities got revealed. The revelation of two took place. One Yogi and one Yogini. The title of the mother was said for Yogini. Meaning the mother of the Sun Dynasty (*Suryavanshi*). Not the mother of all. Whose mother? [Students are saying: Of the Sun Dynasty.] The mother of the Sun Dynasty. The mother of those, who have met the Sun of Knowledge directly, who study, who will take the inheritance directly from the Sun of Knowledge. Not everyone recognizes her and knows her. So, it was said: Remembrance and love of BapDada. One is remembrance and love of the mother and the father. And the other? [Students: Of BapDada.] Remembrance and love of BapDada. All right! Then do you have a connection\* with the mother? [A student is saying: Yes.] Yes? Where? Do the letters come? Don't they come? Don't the letters from the mother come? Hm? Don't they come? Certainly, they must be coming. All right! You send the service, you send the service to the yagya [i.e. contributions to the yagya], then doesn't the mother reply to that letter that the service was received? [Students are saying something.] No. Now, in reality, do the letters confirming the service come or not? [Students: They come.] So, they come from the mother. If there is the mother, then through the arms of the mother ... those arms will write the letter or she will write it herself. So, the letters come, that means she really exists. Therefore, of the mother and the father... All right! Does the e-mail come? Doesn't it come? [Students: It comes.] The e-mail comes, so what does it prove? [Students: The mother...] from the mother... [Someone said: From Baba] Baba doesn't know even "a b c" of the computers. Those people, just those people will respond. So, it was said: Of the mother and the father, of BapDada. Who is this "BapDada"? Hm? The mother and the father are separate. Then who is BapDada? [Students: Radha and Krishna.] Radha and Krishna? Ram - the father and Krishna - the child. [Students: Dada Lekhraj.] The soul of Dada Lekhraj, who enters [Ram] in the form of the moon. He is the elder brother (*dada*). He is the first leaf of the world. Meaning, he is the elder brother of all. The elder brother of all, all the 5 billions human souls. And the soul of Ram? The father. The father of all. And the Dada (the elder brother). The remembrance and the love of both and good morning. What? He never says good night. What does he say when he comes into Gulzar Dadi? [Students: Good night.] He says good night. It's over. Meaning at the time of getting separated they say: Good night. Good morning? At the time of meeting. The spiritual father... Now this was one subject of remembrance,

love and good morning. The one, who says it, is separate. Who said “remembrance and love”, and who said “good morning”? The mother, the father and BapDada. But further on: *Namaste*<sup>9</sup> from the spiritual father to the spiritual children. That subject is separate. BapDada and the mother, the father are separate. And the spiritual father? [Students: Shiva] Shiva is separate. From the spiritual father to the spiritual children. For those children, who are stable in the spiritual stage, *namaste*. *Namaste* means? The mother and the father, BapDada don't say *namaste*. What's the matter? They have the body, haven't they? They are in the bodies. Those, who are in the bodies, have to sustain the *dharm* of the body<sup>10</sup>. What? For this reason do the mother and the father have to touch the feet of the children in the tradition of Bharat? No. They are elder. And the children touch the feet of the mother and the father. Touching the feet means to bow – they bow the head, the intellect. So *namaste* from the spiritual father to the spiritual children. He doesn't have his body. So, the spiritual father says: *Namaste* to the spiritual children. *Namaste* means that he bows. Why does he bow? Why does he need to bow? Neither he has the body, nor does he become the highest or the lowest. For this reason he has no objections to bow.

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<sup>9</sup> *Namaste!* – Greetings to you!

<sup>10</sup> The *dharm* of the body – it means the duty, the way of being/behaving resulting from being a body being.

\* words which Baba uses in English