

**Audio cassette no 17, at Kampil.**  
**Clarification of Avyakt vani dated 13.02.92**  
**& Murli dated 25.02.92 (for bks)**

**Side A**

Om Shanti. Yesterday, the avyakt vani that was being narrated is of the 13.02.92. There was a chit-chat with the *mahaarathis*<sup>1</sup> *dadis* and the main brothers. Today, it is a meeting with the parties. The secrets of everyone's heart reach *Dilaaraam* (the Comforter of Hearts) at a very fast speed. You have a thought and it reaches Bapdada. Bapdada also keeps watching everyone's regular thoughts, their service, and their stage and everything. All are *purushaarthis*<sup>2</sup>; all have dedication (*lagan*) as well, but there is certainly a *variety* [among them]. Everyone's aim is elevated and it is only because of an elevated aim that they are moving ahead. But there is a difference in their speed. Some are moving ahead at a fast speed, others are moving ahead at an ordinary speed. This transformation takes place [and] there is progress as well, but it takes place number wise (at different levels). Everyone has the zeal and enthusiasm of *tapasyaa*<sup>3</sup> as well. But a difference arises with respect to it being continuous and easy. The simple means for the easiest and continuous remembrance is the experience of always being in the company of the Father. Who will have the constant and easy experience of the company of the Father? Is it those who are [with the Father] in practice or those who are not in practice? Those who will be staying with the Father in practice... if they are *purushaarthis* with a true heart, **then** they will certainly experience the easy and continuous remembrance. The experience of being with [the Father] releases [you] from the hard work of remembrance. And [what] if [He] is not with you in practice at all and you don't have the love of the heart at all? All right, you may be together in practice, but if there is no love of the heart, then, you cannot have easy and continuous remembrance either.

You will certainly remember if you are together, won't you? Even then, it doesn't matter if you do not have the love of the heart to the slightest extent, but if you are together, you will certainly remember to some extent. And 'together' doesn't only mean that someone is sitting with you, but a companion means a helper. Although someone is not sitting with you, but He should certainly be a helper. He should not be an opponent. You may forget the one who stays with you, because of being *busy* in your work. But you cannot forget a companion. So, is there the company of the Father in the form of a companion in every action? The one who gives you company is never forgotten. He is with you, He is a companion and He is such a companion who makes your work easy. (Audio cut) What do the sanyasis consider to be difficult? They consider that to live in the household and to remain pure is very difficult. And the task the world and the sanyasis consider to be difficult, the company of the Supreme Soul makes even that difficult task easy and constant. So, how can you forget such a companion? If someone helps [you] in any work, even in an ordinary way, he is thanked repeatedly in the heart. And the Father is the one who becomes the Companion and makes the difficult into easy, not in an ordinary way [but] [He is the one who makes] even an extraordinary situation [easy] in an extraordinary way, He is the one who makes the difficult into easy. So, how can you forget such a companion? *Acchaa...*

[This is] the morning *class* of the 25.02.92. The song is: Our pilgrimages are unique. When does the birthday of Shiva take place or when does the Supreme Father Supreme Soul Shiva incarnate? The *Bharatwaasis* (residents of Bharat) don't know this. Even you children know it number wise (at different levels) according to your *purushaarth* (spiritual effort), when Shiva incarnates. The *Bharatwaasis* don't know, then aren't you children *Bharatwaasis*? You

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<sup>1</sup> Great warriors

<sup>2</sup> The ones who make spiritual effort

<sup>3</sup> Intense meditation

children do know, but you know it number wise, according to your *purusharth*. They do sing: He incarnated at night. But which night? Is it a night among these ordinary nights and days that come? Or is it some other night? The *Bharatwaasis* don't know this. The ordinary night comes anyway. It comes daily. And it has been coming in every age. Instead of Shiva, they have then considered that the birth of Krishna took place at 12 o'clock at night. Why did they consider that the birth of Krishna took place instead of Shiva at 12 o'clock at night? They considered Krishna to be God. They think that God Krishna will have come to change night into day. They believe in Shiva, but they don't know when He is born. *Shivaraatri*<sup>4</sup> is the greatest day for everyone. It is not that it is [the greatest day] only for the *Bharatwaasis*. It is because this festival... (Audio cut) He is the Giver of true liberation to [all]. He is anyway the Giver of true liberation to all. When misfortune (*bhir*) strikes everyone - What does *bhir* mean? Misfortune - then they cry out: O, Purifier of the sinful ones, come! God the Father, show mercy! Which time is it about? (Someone must have said something.) In the Confluence Age? Not everyone cries out in the Confluence Age. They say, "He did His work and went away, now we have to establish the new world. So, where is the need to call Him anymore?" So, how is it about the Confluence Age? (Student: The Copper Age.) Is it about the Copper Age? When the *shooting* of the Iron Age takes place in the Confluence Age and when it is the fourth stage of even the *shooting* of the Iron Age, it is then that they call Him with full force. Why? Because it is the time of misfortune at that time. Misfortune strikes, many calamities befall, because the establishment of the capital takes place at that time. On the one side [there is] the establishment of the capital and on the other side [there are] the scenes of destruction. So, when great misfortune strikes everyone, they cry out: O, Purifier of the sinful ones, come! O, God the Father show mercy! Who say God the Father? The foreigners. The Pope also says: 'O God the Father, show mercy on these people! They are ready to kill each other; they are ready to release *atom* bombs. They don't even listen to anyone. May God give them wisdom! When someone fights at home, they say: 'God, give them wisdom, because they are following the demonic directions'. Well, who is God? They don't know this either. They say: God is incorporeal. God, who gives directions, is incorporeal; He is omnipresent. It doesn't make any sense at all. They think: when He is incorporeal, when He doesn't have a name, a form, a place, a time [to come], a shape, then, they think He is certainly omnipresent.

You children know how Baba incarnates in the ordinary body of Brahma. What was said? In the ordinary body of Brahma. The ordinary body of Brahma? Does Brahma have an extraordinary body as well? 'Where was Brahma born?' The *Bharatwaasis* don't know this. If they don't know, how did they make the picture? Have they not made it? They have certainly made the picture? What picture have they made? A lotus emerged from the navel of Vishnu and Brahma was born from the lotus. So, lotus means the household life like a lotus flower. And Brahma was born from it. So, the *Bharatwaasis* certainly make the non-living picture, but they don't know its secret. They become confused seeing the photo of Dada. They think that Brahma is born from the navel of Vishnu. Well, nobody can be born from the navel. What? (Audio cut) ... doesn't take place from the navel. What is in the navel? In the navel, the veins and arteries of the entire body... it is the centre of the 16,000 veins and arteries. When a child is born, his navel is cut. His *connection* with the navel is *cut*.

Brahma was born from the navel of Vishnu. Nobody is born from the navel. Well, Vishnu is a resident of which place? They certainly don't know his *biography*. Did Vishnu narrate the essence of all the Vedas through Brahma? They have given the Vedas in the hands of Brahma. (Audio cut)... can't take place. The Father explains: One thing is that the children have to become soul conscious and sit here. [They should think:] We souls are listening to the

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<sup>4</sup> A festival celebrated as the birth of Shiva.

Supreme Father Supreme Soul through these ears. But the children forget this repeatedly. The Supreme Father Supreme Soul is having a discussion with us souls. The One who is the Giver of true liberation to all, the Ocean of Knowledge sits and teaches the children. What do the children forget repeatedly? They forget this very special topic: The Supreme Soul **Father** sits and teaches us, He has a discussion with us. Apart from you, it cannot sit in anyone else's intellect. This is why they don't give Him so much *regard*. What is the reason for not giving *regard*? This very topic slips away from the intellect. They see an ordinary human body. They don't see the Supreme Soul. They are not able to see Him. If they have the faith that God teaches [them], they cannot leave this study even for a *second*; their intellect would be engaged only here all the time. This study takes place for 30-45 minutes.

You know: we kept listening to wasteful things from the demonic community for many births. Now the Father says: Remember only Me. Never forget this one thing. The rest is [just] expansion. Baba explains: Reading the Vedas, the scriptures, giving donations and performing noble deeds, all what you have been doing is also preordained in the *drama*. [There is] knowledge for half the time and *bhakti* for half the time. The day of Brahma [and] the night of Brahma. Why, Patiram (a PBK brother)? There is knowledge for half the time. There is knowledge for how long? And there is *bhakti* for half the time. There is *bhakti* for how long? There is *bhakti* for 2500 years [and] there is knowledge for 2500 years. Do the deities have knowledge? Do the deities have knowledge? No! Then how [is there knowledge for 2500 years]? Didn't you listen to [the explanation on] the picture of the World Drama Wheel? (A student said something.) What did you do, brother Ajay? Why, brother Arun! Didn't you listen to [the explanation on] the picture of the World Drama Wheel? You did? So, tell [Me] now: There is knowledge for half the time and *bhakti* for half the time. Knowledge for half the time means the day of Brahma. ... Yes! The day of Brahma and the night of Brahma. Brahma doesn't exist in the Golden, the Silver, the Copper and the Iron Ages at all. So, the day of Brahma in the Golden and the Silver Ages and the night of Brahma in the Copper and the Iron Ages; it is not about those 2500-2500 years at all. In fact, it is about the *shooting period*, when the Sun of Knowledge, the Supreme Soul is revealed in the corporeal form. When they sit and understand, 'The Supreme Father Supreme Soul is teaching us in practice', then the remembrance becomes easy and continuous, because He is face to face [with them]. So, there is the day of Brahma at that time. And when the Supreme Soul becomes hidden in that corporeal form, when He goes beyond speech (*vaanaprasthi*) or when He becomes hidden, what will happen if the Sun hides? It will become dark. So, [this is] the night of Brahma. Brahma himself is in darkness, so the Brahmins also come in darkness. So, it is about the *shooting period* here. The shooting of the *drama* of 5000 years takes place during these 50, 60, 70 years. Its *shooting* takes place. Its *rehearsal*, *recording* takes place. So, it is about this time.

So, never forget this one topic. What topic mustn't you forget? Who teaches us? God teaches us. If you forget this one topic, consider that... where did you reach, from the light of the Sun of Knowledge? You reached the darkness of ignorance. The day of Brahma and the night of Brahma... even animals know about this *common* day and night. But even the great scholars don't know about this day and night of Brahma. What was said? It is also necessary for you children to study while living in the household [and] doing your business and so on. You mustn't make a mistake in this. Baba knows that such and such ones make mistakes. What? Their attention, intellect and eyes will be engaged in other things; they will walk, wander around, but the intellect will not remain stable on the actual thing (the thing that we are supposed to concentrate on, Baba's teaching etc.). They make mistakes. Baba knows that such and such ones make mistakes. (Someone must have said something.) In future the names will also be announced. If they don't study regularly, they will fail or will receive a low status, because they are greedy for perishable wealth. Why will they fail? It is because they are greedy

for perishable wealth. What is a monkey greedy for? Throw grams (chick peas) and throw jewels worth lakhs (hundred thousands) [in front of them], those that glitter: diamonds, emeralds, precious stones, corals, pearls, rubies. What will it catch hold of? It will not let go of the grams from its fist.

(Audio cut) ... have collected a lot of money. The *government* also is after them. They don't give any value to the imperishable jewels of knowledge at all. What was said? The *government* is after whom? ... Yes. In fact, that is a limited topic and it is about the limited wealth. Then pick up the unlimited topic. The *government* is after whom? (Someone must have said something.) They call the VIPs? *Accha!* Do **they** have the unlimited wealth? ... Yes! Those, who have more wealth of knowledge, [the government] sees that they are earning a lot, [it notices] that their intellect is very busy in earning the wealth of knowledge, then that *government* chases them. Why, Patiram? Is the unlimited *government* after you or not? Is it after [you]? Be cautious of the CID<sup>5</sup> [people]☺. Let it not happen that they catch you. (The student said something.) Yes, [it shouldn't be] that they drive you out. The *government* also is after those who have collected a lot of money. Just like when death nears a human being, he turns pale; in the same way when the *government officers* come to take them, they turn pale. Look, what the condition of the world is!

The Father explains: Children, there is very little time left. This world of death is called hell. They also say, 'We are sinful', yet they keep following their own opinion. They organise conferences [on the subject:] how will there be peace? How many conferences must have already taken place? How many fairs, meetings and conferences must have taken place? Many have taken place. Was there any result? Who organise them? Do the sanyasis organise them? The ascetics and sanyasis wearing yellow robes? ... Those wearing white robes? What do you mean by those wearing white robes? Why, Patiram? Who organises these fairs, meetings, conferences and so on? ... The Brahmakumar-kumaris? *Arey! Arey*, No! Had you said, 'the false Brahmakumar-kumaris' it would have been correct. Yes, the false Brahmins will do a job like this. Yes, the true Brahmins know that there will be no results from conferences. Unless the One Supreme Father Supreme Soul, the Father comes, happiness and peace cannot be established in the world. The followers of [different] religions don't fight with each other, how can this be possible through the conferences? The Christians themselves are fighting with the followers of their own religion. Well, how can the people calm them down? They are really orphans (*nirdhan ke*). The sages and holy men also said: We don't know the beginning, the middle and the end of the Creator and the creation. So, are they orphans or are they the ones with a master (*dhani ke*)? They are orphans.

If you believe in the Master, you should know Him, shouldn't you? What does the Master mean? The Master means the master of what? Yes, the Master of the world, the Creator of the entire world. The Creator Himself will be the Master. So, if you believe in Him, you should know Him as well. *Bhagvan, Ishvar, God*, they give Him all these different names. Actually, He **is** the *Father*, isn't He? He is our Creator, we are His children. What is created? Is something eternal created or is something that is not eternal created? The soul is eternal; will it be created? No. [But] yes, the human beings are created, the human world is created. (End of Side A)

### Side B

Who creates it? We are the *family* of the Supreme Father Supreme Soul. Whose *family* are we? [We are] the *family* of the Supreme Father Supreme Soul. So, it must be very elevated.

<sup>5</sup> Criminal Investigation Department

If we call the Father omnipresent, there cannot be a *family* at all. When He is present in everyone and not present in one [being] (*ekvyaapi*)... What? He is present in everyone. Everyone is receiving inspiration from within: Baba gave us this *direction*. Then, is He omnipresent or present in one [being]? Then, He became omnipresent. Baba says in the murli: I don't give inspiration to anybody at all. In fact, I come in practice and teach the knowledge; then, what is the need to give inspiration? No study takes place through inspiration. So we are the *family* of the Supreme Father Supreme Soul. If we call the Father omnipresent, there cannot be a *family*. We are the *family* of the Master, the Creator.

The Father really gave [us] the inheritance 5000 years ago as well. He gives it not only to us, but to everyone. It is not that He becomes omnipresent and then gives it. What? He doesn't give it being omnipresent, but... (A student: Present in one [chariot]...) He gives it being present in one [chariot]. He gives the inheritance entering the one permanent chariot (*mukarrar rath*). They considered Him to be omnipresent. He gives **us** the inheritance of liberation in life (*jiivan mukti*). To all the others, He gives the inheritance of liberation (*mukti*). What? Why does He give **us** [the inheritance] of liberation in life? What wrong did the others do that He gives them the inheritance of only liberation? ... Yes, they made this very mistake that even when the Supreme Soul comes in practice, they considered Him to be omnipresent. They were unable to recognise the **one** in whom He is present. They couldn't recognise (understand) that the Supreme Soul is in some living being, that the Supreme Soul also is working through a body, being alive. If the soul is not in the body, it is inert, isn't it? It is certainly not living. It is because the soul cannot do any work without the body at all. So, they separated the Supreme Soul from life, this is why the Supreme Soul separated them from liberation in life.

So, He gives **us** the inheritance of liberation in life; to all the others, He gives the inheritance of liberation. So, it is so easy. This [thought] should also rise the mercury of your happiness. What was said? [The thought] of what? [The thought] that **we** receive the liberation in life because we recognised the Supreme Soul who came in a living [being]. And they? They were not able to recognise the living Supreme Soul. Whom do they merely remember? The Point. Well, not only the five-six billion souls are points, [but] all the insects, animals, birds and moths of the world are [also] points. What? [There are] billions and trillions [of souls]. Now, which point among them is the Supreme Soul? Which point do they remember? How will it be known? Will the intellect wander or will it be in one place? So, it is so easy here. When the remembrance is easy, it can also be continuous.

So this [thought] should also rise the mercury of your happiness, but O, My Maya! When they go out from here, Maya makes them forget [the Father]. He says: O, **My** Maya! Whose Maya? **My** Maya. Who said [this]? Baba said: **My** daughter Maya. They forget the Father Himself. Now you have become the Father's, so only you know that Shivbaba has adopted us through Brahma. ... What did you say? ... Why doesn't Baba stop [Maya]? Why? When He can't stop you, when you yourself don't agree, why should He stop Maya? If you agree, He will make Maya agree too. When do you agree [the Father]? ... You say a lie? If we call Ramkumari now, we will come to know [the truth]☺.

They forget the Father Himself. Now you belong to the Father, so only you know that Shivbaba has adopted us through Brahma. Through whom has He adopted us? You know that Shivbaba has adopted us through **Brahma**. What? Or has He adopted us through the Brahmakumar-kumaris? Why, Patiram? Did He adopt you through Brahma? Who is the 'through'? Who is the media? (Student said something.) ... brother, the daughter still belongs to the father. What was said? Is it by catching hold of your nose? Now you belong to the Father, only you know that Shivbaba has adopted us through Brahma. **You** know it. **They** don't know it.

What was said? You know that the Father has **adopted** us through Brahma. What does ‘to adopt’ mean? ... Yes, He has accepted [us]. He has made us His own. It is not that Brahma emerged from the **navel** of Vishnu. What? [It is not that] the navel of Vishnu is so long and then Brahma emerged from the top [end] of it - No! - and that we were born from that Brahma and the genealogy started. This picture should also be kept. What? That no lengthy genealogy exists here in the Confluence Age. In fact, in the Confluence Age, the Father adopts the children, the Brahmin children, through the body of Brahma in practice. It is not that Brahma gave knowledge to the Brahmakumars, then the Brahmakumars gave knowledge to others, and then they gave knowledge to some others [and] all became Brahma *mukhvanshaavali*<sup>6</sup>. Then, what did they become? They became the *mukhvanshaavali* of the Brahmins and Brahminis. How did they become Brahma *mukhvanshaavali*? Why, Patiram? Whose *mukhvanshaavali* are you? (The student said something.) Where is Brahma? (The student must have said something.) ... Arey, just now you said yes and now you are saying no! Do you change colour like a chameleon every moment? Why? What was said? This is a palace of mirror; no one can hide here. ... Yes, do keep this in mind☺. Yes, the Father is the biggest mirror. Others are small mirrors. The face may be visible to them or not, but... (Student said something.) Yes. Now you belong to the Father, only you know that Shivbaba has adopted us through Brahma. Through whom did He adopt us? Through Brahma. It is not that Brahma emerged from the navel of Vishnu. How long is the navel shown? It is shown to be very long. In fact, that is a genealogy that is [shown to be] long. What? What is it that is [shown to be] long? The genealogy. So, it is not about the genealogy. They show that Nehru emerged from the navel of Gandhi. Well, how will Brahma emerge from the navel of Vishnu? No scientists believe it either. Even though, nowadays they give birth to a child with the help of injections and things like that, how will such a big Brahma emerge from the navel of Vishnu? Then, Vishnu sits and narrates the *knowledge* of the Vedas. That too, where? Is it in the subtle world? What is the need to narrate *knowledge* in the subtle world? Are there pure [souls] in the subtle world or are there impure [souls]? So, the place where there are the pure [souls]; is there any need to narrate knowledge to the pure [souls]? Do dirty clothes require the water of knowledge more or do pure clothes require more water? Did He narrate knowledge in the subtle world? Nothing at all sits in the intellect. Those who have to take the inheritance from the Father do understand all these topics. What? Shivbaba doesn’t come in a resident of the subtle world, neither does He come to the subtle world and narrate knowledge. The children understand all these topics. All the others say that this is imagination. But the children do believe that Baba certainly narrates the truth and then, you Brahmins have to go and narrate the true Gita to all.

Which is the false Gita and which is the true Gita? (Student said something.) Yes, *bhakti* comes later on. At first there is knowledge. Knowledge comes from the Supreme Soul. Knowledge comes from the one Supreme Soul and *bhakti* comes from all the others. So, when the Supreme Soul Father sits in the permanent chariot and narrates knowledge in practice, it is the true Gita. Then? Then, after that? After that there is the false Gita. So, the capital of different categories is being established. Not all can study in the same way. You have to assimilate [the knowledge] and then churn the ocean of thoughts over it. You heard it, noted it down, then you should sit and think over it: what did Baba narrate today? You should wake up in the morning and reflect upon it. You should feel pity for everyone. This is Baba’s order: Explain to your creation, your wife, your children as well. It shouldn’t be the case that you go and keep explaining to others and your own wife and children remain just sorrowful, restless. (Student said something.) Yes. (Audio cut) ... create the creation for their own happiness. The unlimited Father Himself doesn’t experience happiness. He says: I do all the hard work for the children. What? For whom do I do the hard work of paradise, the hard work of creating

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<sup>6</sup> Born from the mouth, meaning the knowledge

paradise? For the children. Where have all the 330 million deities been shown? In paradise. And where is Shankarji Maharaj shown in the pictures? In the same place, a jungle of thorns. I do all this hard work for the children.

So, when there is *dhaarnaa*<sup>7</sup>, intoxication will rise. It is then that you can give an *injection* [of knowledge] to someone. You have to become merciful like Baba. You have to liberate everyone from demonic opinions. What? You have to liberate those, who are entangled in the opinions of demons. ... Yes, *lo*<sup>8</sup>! Now He was saying that you have to serve your own wife and children, your own family members [first], and now He is saying that you have to liberate those, who are entangled in the demonic opinions. What's this? (A student said something.) Who? (The student said something.) Yes! Who are entangled in the demonic opinions? [The members] of our own Brahmin family, the members of our own family, who became the children of Baba, where did they entangle [themselves]? They are entangled in demonic opinions. So, you have to liberate them of that. The hostility between Ram and Ravan is so great! It is not a minor hostility. It is a great hostility. This is the kingdom of Ravan. And that will be the kingdom of Ram. The human beings certainly don't know anything about who makes them sinful and who purifies them. What? The human beings don't know who makes them adulterous and who makes them unadulterated. The Father explains so well. He made these pictures and so on just in order to explain. The Father Himself explains the *history* and *geography* of the *world*. The *historians* who receive a prize... It has been written very well in these pictures.

Now you children know that the incorporeal God the Father sits and narrates the *religio-political history* and *geography* of the entire *world*. Many listen to it, but they don't understand anything. What? He does sit and narrate the *religio-political history* and *geography* of the entire world and there are many listeners too, but they don't understand anything at all. Actually, these pictures are mirrors for the blind. The Tree and the [World] Drama [Wheel] are very *clear*. The Father explained and had them made. At this time everyone is asleep in the sleep of ignorance.

You children take [others] on a spiritual pilgrimage. You will have to give [them] so much knowledge in order to make them a spiritual pilgrim. A clean intellect is required. It should be completely detached from this old world. What will be called a clean intellect? The intellect, which is detached from this old world, is clean. And if it is engaged in this very world, it is dirty. When it will not be engaged in this world... we certainly live in this world, [but] if the intellect will not be engaged in this world, then where will it be engaged? ... Yes. It should be engaged in the remembrance of the new world. It should be engaged in thinking and churning [about] how the new world will come. The intellect should be busy thinking and churning just this from morning till evening; then consider that the intellect is clean or is on its way to become clean. The liberation of the intellect is taking place. It is because first, the liberation of the mind and intellect in the form of the soul [takes place]; then, the liberation and true liberation of the body takes place.

So, this is also a *wonder* that the Father has come and is sitting exactly at the place where there is our non-living memorial. What's the *wonder*? Where is the non-living memorial, Patiram? ... Here, where? Where is the non-living memorial? ... In the Confluence Age? The Confluence Age is time, I am asking about the place. Where is the non-living memorial of *tapasyaa*? ... *Arey*, I am asking you about the place and you... (The student: Oh, you are asking about the place?) Yes. (The student said something.) This is also a *wonder* that He has come and

<sup>7</sup> Putting into practice the divine virtues

<sup>8</sup> An expression to show surprise

sat exactly at the place where there is our non-living memorial. He hasn't come and sat in some other place. So where is the non-living memorial? A temple is called the non-living memorial. Then, where is it? (A student: The Dilwara Temple.) The Dilwara Temple. So, He has come and is sitting there. Where is the Dilwara Temple? In Mount Abu. So, has He come and sat in Mount Abu? Why? Tell us quickly, Patiram. Then we will go ahead. This is also a *wonder* that He has come and is sitting exactly at the place where there is our non-living memorial. That is the non-living memorial, and He is sitting in the living one. What was said? Is He sitting in the living one? And where is the non-living memorial then? Where is the non-living memorial of *tapasyaa*? Tell us quickly. (The student: At Dilwara.) Where is the Dilwara Temple? ... In Mount Abu. And where is He sitting? ... (The student said something.) Wait [a minute]. ... (All are laughing.) What? Where is He sitting? *Arey!* What is this? Patiram, don't lie, speak the truth! Let all of them speak lies! ... Yes, tell [me] what your heart says. The Lord is pleased with a true heart. (The student: Baba...) Yes, speak, tell us. Baba said: He has come and is sitting exactly at the place where there is our non-living memorial. That is the non-living memorial and He is sitting in the living one. So, where is the memorial? (Student said: In Dilwara.) The Dilwara Temple [is] in Mount Abu. So, where has He come and sat? ... This is not the case. In fact, it was said here: He has come and is sitting at the place where there is the non-living memorial. Since the non-living memorial is in Mount Abu, He should come and sit in Mount Abu. He has come and is sitting exactly at the place where there is our non-living memorial. Not in some other place. What was said in the murli? (To another student:) Don't speak! You say wrong things then. Yes, speak up. (The student: Where there is our non-living memorial.) Yes, He has come and is sitting there. He doesn't come and sit in some other place. Where is He sitting? Where is the non-living memorial? Are you confused? (The student: No.) Yes, then tell [us]. Tell [us] quickly. Where is the non-living memorial? *Arey!* The non-living memorial is in Mount Abu, isn't it? There are the idols sitting in *tapasyaa*. They are sitting in remembrance. So, the non-living memorial is there, isn't it? So, He has come and is sitting there itself. Where is He sitting? *Arey!* (The student said something.) So, where has the Father come and sat? Have you been to Mount Abu or not? (The student: I have.) You have. So, where did you go and sit? (The student said something.) Yes, you sat in the House of Happiness and Peace, didn't you? *Acchaa!* So, there is the memorial of the Father Himself there, isn't there? He has come and is sitting exactly at the place where there is our non-living memorial. That one is non-living [and] this One is living. So, the Father is present there in a living form, isn't He? *Arey!* Yes. Where? In Mount Abu? Did you see the Father in a living form there? (To another student:) *Arey*, don't speak at all! Did you see the Father in a living form there or not? Say loudly so that it is recorded in the tape recorder! ... Didn't you see Him in a living form there? *Arey*, didn't you find the Father in a living form? Did you become a Brahmakumar without the Father? *Arey*, you are very confused! What happened? (The student: Baba, I have found Him.) Where is He then? Where is the Father in a living form? Where did you find Him? (The student: In front of me.) In front of you? Then, in front of you, which is the place? What is the name of that place? (The student: Kampil.) Kampil? And where is the non-living memorial? (The student: In Mount Abu.) *Lo!* Baba said... You say the opposite thing. This is a lie. Baba said: He has come and is sitting exactly at the place where there is our non-living memorial. Yes. Now you are not able to answer. *Acchaa!* Sit down. Wait. Let us ask some mother. Yes, mother Soma, tell [us]. ... The non-living memorial is here? Where? In Kampil? Where is the non-living memorial in Kampil? (To another student:) Why do you tell [her]? Yes, where is the non-living memorial? Where is the non-living memorial? Show Me. Did you ever see it? Why do you say [this], when you [yourself] didn't see it? Someone must have told you a lie. Where is the non-living memorial?

*Acchaa*, mother Tripursundari will tell [us]. Our own body is inert [and] that itself is the memorial. (Students are laughing.) *Areyyy!* Brother, this is not leading us anywhere. *Acchaa!* Who else...? That one... mother Subhadra, tell [us]! (Students are laughing.) Mother Subhadra.

Brother Patiram was confused. He says that the non-living memorial is in Mount Abu and we are sitting face to face with the Father here, in Kampil. These topics are contrary to one another. Solve it. Where is the non-living memorial and where is He sitting? Mother Subhadra, tell [us] quickly! Nothing? ... He is sitting in Kampil? So, where is the non-living memorial in Kampil? (To another student:) Who is asking you? Why do you speak? It is just like the teachers in the Iron Age. They keep telling their students a lot [of answers] in the examinations. Yes ... No. *Acchaa!* The newest *student*, sister Gita. Yes, tell [us]. Where is He sitting and where is the non-living memorial? He is sitting face to face in a living form. *Acchaa!* You are sitting face to face with Him in a living form? *Acchaa!* Then where is the non-living memorial? *Lo*, wow! What is this? Baba says: You are sitting exactly at the place where there is your non-living memorial. *Acchaa!* Mother Parvati will tell [us].

... Yes. (Audio cut) (The student: our soul itself is the temple of our mind.) (Ironically:) The soul itself is the temple of the mind, the non-living temple. Then is the mind inert or living? (The student is saying something.) Then is the mind living or inert? *Acchaa*, if the mind itself is the temple, then is it inert or living? The mind is living. [But] here, it is about the memorial of the non-living temple. Yes. At the place where you are sitting, the non-living memorial is in that place and you are sitting there itself. ... Yes, face to face with the Father. (Students are saying something.) Yes. Then where is the non-living memorial? The non-living memorial is not here. (To another student:) Who is asking you? You know it already. (The student: No, Baba. I am not saying this. The memorial of the Dilwara Temple is not made here at all.) The Dilwara Temple has not been built at all? What is there in a memorial? (Student said something.) Speak loudly. What? Is it the memorial of Mount Abu? So, what is Mount Abu in the limited and in the unlimited? One is the limited Mount Abu and the other is the unlimited one. The unlimited Mount Abu... *Mount* means? Mountain. And *Aa buu* means? The place where all the smelly sinful souls of the world come and gather to form a mountain. That is a mountain of what? All the souls filled with odour gathered to form a mountain. Why? Why does God form a mountain of odour, a mountain of sinful souls where He comes? In order to purify them. Yes, so that is Mount Abu. What? (A student said something.) The true liberation will certainly take place. There, will the true liberation of the mind and the intellect take place first or will the true liberation of the body take place first? First, the true liberation of the mind and the intellect will take place. What? This is why it was said: I come in such a dirty village of yours that the people there don't get even a *roti* (bread) to eat. First of all I come and what do I make of your village? I make it into heaven. Later, I make the world [into heaven]. (The student said something.) That is anyway true. So, where there is the non-living memorial of the temple... the non-living memorial of the temple of the *tapasyaa* should certainly be there. So, there is the temple of two kinds of idols. One is of the white idols that are sitting in *tapasyaa*. And the other? Of the black idols. The black idols certainly follow the path of knowledge, but they perform black actions. They will certainly make their face black<sup>9</sup>. So, that is the temple of the black idols. That is shown in a high *stage*. That temple is high. [It is like this] in that big Dilwara Temple as well. Then here, there is the small Dilwara Temple as the memorial. It is shown here as well. (End of the cassette.)

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<sup>9</sup> *Mukh kala karna/hona* – literally: to blacken one's face; this expression means: to defame oneself, to perform the act of wickedness, to sin. Here it was translated literally, because Baba plays with words: black statue, black action, make the face black.