

Audio Cassette No.32 at Kampil.
Clarification of Murli dated 06.01.91 (for BKs)

Side A

Om Shanti. The *class* that we were discussing in the *register number* 10, *page* 31, in the middle [is] the morning *class* of 06.01.91. We were discussing the topic: They don't understand the meaning of the Kauravas¹ and the Pandavas². What does "Kaurava" mean? *Kau* means crow, *rav* means noise. It means that they make a lot of noise like the crows, but they don't perform actions accordingly; they don't do as much as they speak. And what about the Pandavas? "Pandava" is made from *pad - pandayati* – meaning the one who takes [others] along, the one who takes [them] across, the one who shows the path. So, who are the children of the one who shows the path? They will be the children who show the path, they will be the Pandavas. The one who himself will have found the path will show the path to the others. They keep telling the others what has been written in the scriptures. They don't understand the meaning. Baba has read the entire Gita. He has read the limited Gita as well as the unlimited Gita. When he received this knowledge, he started thinking: why are topics of fighting and so on described in the Gita? Krishna is not God of the Gita. This is a false scripture. Why is it false? It is because they inserted the name of a bodily being as the Creator in the scripture Gita. The Father was sitting in him, so he immediately left the Gita. He said: I won't even touch it now. Otherwise, he would have read it his entire life; he would have continued reading it. Now you understand that there is so much darkness in *bhakti* (devotion). Now the Father gives so much brightness. He gives brightness only to the soul. Then the Father says: Consider yourselves to be souls; remember the Unlimited Father. You used to remember on [the path of] *bhakti* too, didn't you? You also used to say: When You come, we will sacrifice ourselves. How will you sacrifice yourselves? You didn't know how to sacrifice [yourself]. To sacrifice [the self] means to surrender to the Supreme Soul with the body, with the mind, with the wealth, with time, with the contacts, with the relationships. Now you understand that just as we are souls, likewise the Father is also [a soul]. The birth of the Father is subtle (*alokik*) and our birth? And ours is... (A student: It is worldly.) Now it is a worldly (*lokik*) birth, then when will it be subtle? (Students are saying something.) Yes. It can be said that it is the real subtle birth, when the soul recognises the main *part* of his 84 births: which deity (*devta-devi*) will I become? So, that is a subtle birth.

You children are given the teaching in such a good way. You yourselves say: He is that Father Himself who becomes our Father cycle after cycle. We say: Baba, Baba; the Father also says: Children, children. That One Himself, in the form of the *Teacher*, teaches Raja Yoga. No one else can teach Raja Yoga. He makes you the masters of the world so, you should belong to such Father and receive the teaching from that very *Teacher*, shouldn't you? What should you do first? You should belong to the Father. And after becoming this, you should receive the teaching from Him in the form of the *Teacher*. It is not that you don't belong to the Father, but have started to receive teaching [from Him]. It is said: He is the Father, the *Teacher* and then the True Guru (*Satguru*), so He definitely performs actions *nambarvaar* (at different levels, "number wise"). (A student asked something.) How shall we receive the teaching after belonging to the Father? Since we become the children of the Father, won't the Father give us the teaching? Will He let the children remain illiterate? So, we should belong to the Father and then receive the teaching from that very *Teacher*. You should be overwhelmed [with happiness]: The Father becomes the *Teacher* and teaches us. If someone becomes dirty, there won't be that happiness in them. Why? If someone becomes

¹ Descendents of Kuru

² Descendents of Pandu

dirty, it proves that those who became the children of the Father are not children, Brahma Kumar and Kumaris, brother and sisters for each other anymore. So, there won't be that happiness. It doesn't matter how hard someone strives, the one who fell is not a brother of our clan anymore. Here, people have so many *surnames*. Look, your *surname* is so great! This is the greatest *great great grandfather* Brahma. No one knows him at all. They said that Shivbaba is omnipresent and they put Him in dogs and cats. No one knows Brahma either. First, He spoke about the *grandfather*, the *great great grandfather* and then [He said]: No one knows Brahma either. So, the *grandfather* is separate and Brahma is separate. There are also the pictures of Brahma, Vishnu and Shankar. They took Brahma to the subtle world. They don't know his *biography* at all. There is the subtle world. Then, where did Prajapita Brahma come from? Will he *adopt* children there? Where? (A student: In the subtle world.) There is no *adoption* in the subtle world. No one knows it at all. They say Prajapita Brahma, but they don't know his *biography*. They don't know his life story, [they don't know] what Prajapita Brahma does. Definitely, he will come and create children. The Father has explained: This is My chariot. In the end of many births I have taken this support. This is the *episode* of the Gita of the *Purushottam Confluence Age*³. [This is that] *yug* (age). *Episode* means *yug*. Purity is also important. No one in the world knows [that we have] to become pure from impure and how.

Third *page*. The ascetics, saints and so on will never say: Forget everything along with the body. And what about here? Here it is said: You have to forget your own body and forget all the relationships of the body. Remember the Father alone. Then, all the sins of Maya will be reduced to ashes. When will they be reduced to ashes? When you renounce all the *dharma* (religion) of the body along with the body itself. It shouldn't happen that such consciousness arises [in us]: I am a seed-form or a root-soul of such and such religion. Even if that consciousness arises [in our mind], it means that we didn't renounce the *dharma* of the body. So, we will have to renounce all the *dharma* of the body, only then will the sins be reduced to ashes. Otherwise? If any consciousness remained... [suppose] we thought: I am a seed form soul, but the seed form souls also belong to various religions, someone is a seed of some religion, someone else is a seed of some other religion... So, if the consciousness of being a seed form soul came [in our mind] and then it sat firmly in the intellect "I am a seed form soul of the Sanyas religion" or "I am a seed form soul of the Muslim religion" or "I am a seed form soul of some other religion", this consciousness will certainly create a sin. Why? It is because the feeling of belonging (*apnapan*) came up. To what? To one or another religion. So, that feeling of belonging that came up will take you down again and it will make you commit sins. So, remember the Father alone, then all the sins will be reduced to ashes.

No guru will ever say this: All you sins will be reduced to ashes. Well, they don't know the Father at all. They give a wrong meaning to "*ham so*". What is the wrong meaning that they give? "*Ham so, so aham*⁴", what meaning do they give it? (A student: *Shivoham*...) *Shivoham*⁵ - Shiva is the same as we are; we are the same as Shiva is. So, they prove that they are the Supreme Soul, but this idea turned out to be wrong. "*So aham*" means that we ourselves are deities, but we ourselves are not the Supreme Soul. Those who say "*so aham*" are not ashamed at all. Why did they say "*so aham*", we are the same as He is? (A student: They act in this way.) Whom did they *follow*? (A student: Brahma.) No! They followed Prajapita, because the Supreme Soul Father comes in Prajapita; Shiva the Point of Light comes in him, so they became one form. Since they became one form, those ones say: If he

³ *Purushottam Confluence Age* – the time in the Confluence Age, when the most elevated human souls are revealed.

⁴ *Ham so, so aham* – we are the same as He is and He is us.

⁵ I myself am the form of Shiva.

can make this *purusharth* (spiritual effort), can't we do it too? So, they think "so aham" – we ourselves are the Supreme Soul. But it can't be like this. The Supreme Soul is not omnipresent. They are not ashamed at all. Of what? What is there to be ashamed of in this? Is it wrong to awaken this kind of aspiration inside the self "I, the soul am the same as the Supreme Soul is", "the Supreme Soul is the same as I, the soul"? Is it wrong to make our soul as elevated as the Supreme Soul, to make it ambitious? Yes, it is wrong. Why? [Suppose] some child – the child of a father – says in front of his mother: I am the father; this one is not the father, then what will the mother and the father say? "Eh! Don't you feel ashamed?" So, in the same way the Father says: Don't you feel ashamed? You give "so aham" a completely wrong meaning! The Father has said in the Gita: I uplift these ascetics and so on too. Which ascetics? Those who made everything wrong. They inserted the wrong name in the very Gita. The name of the Husband God of the Gita should be in the Gita. Whom did they make the Husband of the Gita? The child Krishna. So, the Father sits and explains: How does this one become Brahma? He was a village boy in his childhood. Who? Brahma. He had 84 births, didn't he? From the *first* birth till the *last* one. The new world becomes old later. Now the intellect of you children has been unlocked. You can understand and assimilate [the knowledge]. When can someone assimilate [the knowledge]? When the intellect is unlocked. Now you have become intelligent. Before, you were foolish. These Lakshmi and Narayan are intelligent and here they are foolish. When are they intelligent? At the time of the *shooting* period of the Golden Age in the Confluence Age, in the Golden Age *period*, in the *satopradhan stage*. Look ahead, these ones are the masters of *paradise*, aren't they? Krishna was the master of paradise. Later on, he became a village boy. You children have to assimilate this [knowledge] and then definitely become pure. The main subject is that of purity. Why did he become a village boy? And how did he become the master of the world? Which subject is the main one in this [context]? That of *purity*. They also write: Baba, Maya made us fall, the eyes became *criminal*. The Father says: Consider yourselves to be souls. Whom were we speaking about? (The students: About the village boy.) The village boy Krishna. How did he become a village boy? He became a village boy because of *impurity*. There is the name Shyamsundar⁶, isn't there? So, to which time does the name Shyamsundar belong? It belongs to the Confluence Age, doesn't it? In the Confluence Age he is *impure* and he also becomes *pure*. So, when does he become a village boy? They show that he used to graze cows at Yashoda and Nanda Baba's⁷ place, in the village. They have shown him performing *raas*⁸ with the *gopis*⁹. So, was he in the company of many or of one? He was in the company of many. So, what will be the *result*? Will he become dark (*shyam*) or will he become beautiful (*sundar*)? (A student: Dark.) He will become dark.

So, the Father says: Consider yourselves to be souls. The eyes have become *criminal*. Which part of the body is influenced the most by the colour of the company? The eyes. That's all! Now you have to go home. You have to remember the Father. We work for a little while to maintain the body and then we go away. There is even a war for the destruction of this old world. Why is there a war? It is because the destruction of this old world is necessary. And also see this, how the war is waged. We understand through the intellect: We become deities, so we need the new world too. For this reason, there will certainly be destruction. When will you receive the new world? (Students: When there is destruction.) When there is destruction. The new world can't be established unless the old world is destroyed. Then the old world can't be destroyed unless the establishment has taken place. So, they depend on

⁶ Shyamsundar – a title of Krishna; it means Dark Beautiful.

⁷ Yashoda and Nanda Baba – in the Indian mythology the foster parents of Krishna

⁸ The round dance of Krishna with the herd-girls of Braj

⁹ *Gopi* – herd girls who were devoted to Krishna.

each other. Both the tasks go together. As the establishment takes place, meaning as the new gathering is formed, the old [gathering] will be finished gradually. Baba declared for 76: There will be the establishment of the new world and the destruction of the old world. So, a new gathering definitely appears on one side and on the other side the old gathering... the old gathering is destroyed in the intellect of the very souls [for whom the new gathering] appeared. When you die, the world is dead for you. “You died” means that you broke the connection of your intellect with that old world, you destroyed compassion, affection, attachment. So, it is as if you died from that world; it is as if that very world was finished.

So, Baba says: You children are establishing the new world through *shrimat*. Baba doesn't establish it. Then who establishes it? The children. Baba is not impure, so that He will practice *yoga (yoga lagana)* and become pure. No. You children become pure from impure. Which children? You children. Which children come [in that list]? When Baba says: “You children”, which children come in the *list* of “you children” first of all? Brahma, Vishnu and Shankar? Shankar is never impure. It was said here: Baba is not impure, so that he will practice *yoga* and become pure. Then? He doesn't need to practice *yoga*. *Acchaa*, if he doesn't need to practice *yoga*, then why is Shankar shown sitting and practicing *yoga*? (A student is saying: He works through the mind and intellect.) The mind and intellect? *Arey!* We remember through the mind and intellect itself. Otherwise, how else do we remember? (A student: He doesn't perform any action through the *karmendriyan*¹⁰.) *Acchaa*, he may not perform any action through the *karmendriyan*, but he does remember. The intellect is not a *karmendriya*. The mind and the intellect are not a *karmendriya*. So, why does he remember through the mind and intellect if he is not impure? In the pictures, he was shown in remembrance; he is sitting in remembrance. All right, he doesn't perform any action, Shankar doesn't do anything through the *karmendriyaan*, but he does remember. If he is not impure, why does he remember? Baba has said: Shankar won't be called impure. (Student said something.) Yes. Then why does he remember? Tell me! *Arey*, the very meaning of “Shankar” is... three souls are mixed, they are combined. Which [souls]? (A student: *Satopradhan* Shiva, *rajopradhan* Brahma and *tamopradhan* Prajapita.) Yes. So, who among the three souls has the *title* “Prajapita Brahma”? Brahma. Brahma's *title*... So, it became the responsibility of the one who has the *title* ‘Brahma’. Actually, the *soul* of Shankar doesn't perform any task. Who in him remembers? (Students: Brahma.) The father Brahma. He himself remembers. It is because the one who is not impure doesn't need to remember either. The one who is impure needs to remember. So, Brahma is impure in the 84th birth and in the 1st birth he becomes pure, Vishnu.

So, you children become pure from impure. To whom was it said “you children”? The one who says it is certainly saying it through the mouth. Who is the one through whose mouth He is saying it? It is some bodily being. And to whom is He saying it? (Students: Brahma.) Brahma and Vishnu. They are the first. The Father says: I am present [here] for your service. Whose service has to be done? And what is the aim? To become Vishnu from Brahma. You demanded that I come and purify the impure ones. So, I have come on your demand. I show you the path. So, when did you *demand* it? He said the word “you”, so He must have said it to the children, mustn't He? People of the world didn't become [His] children. You demanded that I come and purify the impure ones. [You demanded that] “I come”, not that “I go”, “I come and purify you”. So, I have come on your demand. What does it mean? Who is impure? Is it the children who are sitting in front of Baba or the people from outside? (Students: Those who are sitting in front of Baba.) Those very children are impure. So, I have come on your demand. Who says it? The Father.

¹⁰ Parts of the body used to perform actions

I show you the path – a very easy one. Which easy path do I show you? Don't do anything! Become *manmanaabhav*¹¹! Which path? *Manmanaabhav*. *Manmanaabhav* are three Sanskrit words: *mat*, *manaa*, *bhav*. *Mat* means My, *manaa* means in the mind, *bhav* means merge; merge in My mind, no matter whether you do anything else or not. It means: Merge the thoughts of your mind in the thoughts of My mind, meaning let not even one of your thoughts be against My thoughts. Whatever is the Father's thought should be the thought of the child. If we make this practice firm, that we mustn't be against the Father in any situation even through the thoughts... since we mustn't be against [the Father] even through the thoughts, then there is no question of non-conforming speech, and there certainly cannot be any question of non-conforming actions. It is because since the mind itself became well-disposed (*anukul*) [and] the mind controls all the *indriyan*¹², the intellect controls the mind, if someone merges his mind in Me ... I am the Intellect of the intelligent ones. So if the mind starts working in harmony with the intellect, the mind will *control* all the *indriyan*. So, [I tell you:] *Manmanaabhav*, I show you a very easy path. The path is so nice and easy! No matter what you do through the *karmendriyan*, engage your mind in Me. If the mind is engaged... we are eating a *rasgulla*¹³ and our mind is engaged in remembering our lover, then it is the same whether we have eaten a *rasgulla* or not. Then, no karmic account will be created for it at all. So, Baba took the mind, what will we receive then? Will we receive anything? We won't experience pleasure from anything in the world.

They are the words of God (*Bhagvaanuvaac*), they have only inserted the name of Krishna. What are the words of God? *Manmanaabhav*. Merge in My mind. These are the words of God. What mistake did they make? They inserted the name of the child Krishna, [they said that] the child Krishna says: *Manmanaabhav* – merge in my mind. *Arey!* The child Krishna himself is what? He is a child. He has a child-like intellect. How will it work if we merge in his mind? Krishna is corporeal. So, Krishna is corporeal and if we merge in the one who is corporeal, who is a bodily being, who is body conscious, what will be our condition? We will also become corporeal, bodily beings, body conscious. *Next* to the Father is Krishna. What? Who is *next to Shiva*? Krishna. Which Krishna? (Students: The Confluence Age one.) The Krishna of the Confluence Age. And what about the Krishna of the Golden Age? (Students: He is a child.) Isn't he *next* to the Father? (Student: No.) Why? Whose child is he? He is the child of the Father, isn't he? Isn't that One, whose child he is, Shivbaba? (Students said something.) No. The Father, whose child he is, isn't that Father Shivbaba? (A student: He is.) He is Shivbaba. So, Shivbaba is the *first*, and who is *next*? (Student: Prajapita.) Is the Krishna of the Golden Age *next to Shivbaba* or not? (Students: He isn't.) Why not? Tell Me. (A student: He isn't.) Isn't he [next to] Shivbaba? (Students: He isn't.) Is he [next to] Lakshmi and Narayan? (Students: Yes.) *Acchaa*, Baba has said: Nothing remains forever in this world, only one Shivbaba is forever. So, tell Me, who is that Shivbaba? (Student: The one who stays together for many births.) Let one person speak. (A student: The one in whom the Supreme Soul has entered is called Shivbaba.) All right! That one, whom the *Supreme Soul* enters, is Shivbaba; is he forever in this world? (Students: Yes, he is present.) Since he is forever, is he present or not when he gives birth to Krishna in the Golden Age? (A student said something.) *Arey!* Is he Shivbaba or not? (Student said something.) *Arey!* He won't be called [Shivbaba]? The murli does say: Nothing remains forever in this world, forever... (A student: ... it is one Shivbaba.) It is only one Shivbaba. It is Baba alone. (A student: It is Baba himself.) *Arey!* (Student: It isn't Brahma Baba.) Isn't Shivbaba forever in this world? (Students: Shivbaba is.) Is Shivbaba forever? (A student: Yes.) Since He is forever, won't He

¹¹ Merge your mind in Mine

¹² Parts of the body used to perform actions and the sense organs

¹³ An Indian sweet

be present when He gives birth to Krishna in the first birth? (Students said something.) *Arey!* The Father Shiva will not be born. The Father Shiva will not be born, but the one to whom He gave the entire *power*, that Shivbaba himself will survive after destruction. What? The one who is the form of Shivbaba will remain until he gives birth to the child Krishna. So, whose *number* will be after him on this stage-like world? It will be Krishna himself. So, just like here in the *shooting period*, Shivbaba is *first*, the *first number*, and *next* is Krishna, the Confluence Age Krishna; in the same way there in the Golden Age, the Golden Age Krishna will be *next* and his father will be *first*. *Arey!* Who is the *first* on this stage-like world? The seed is the *first* and the first leaf is *next*.

That One is the Master of the Supreme Abode [and] that one is the master of the world. Who is the Master of the Supreme Abode? The *Supreme Soul* Shiva. So, Shivbaba is the Master of the Supreme Abode, and that one is the master of the world. Now, who is the master of the world here? The Confluence Age Krishna. The Golden Age Krishna won't be called the master of the world. There is nothing in the subtle world. If there is nothing in the subtle world at all, how will Shankar be there? (A student: He is shown close to the Supreme Abode.) So...

Side B

So, Shri Krishna, who is loved a lot is No.1. The others have come afterwards. Not everyone can go to paradise. So the sweet children should be really happy (*haddi khushi*). The *artificial* happiness cannot prevail. Children of various kinds used to come to Baba from outside. They didn't remain pure at all. Baba used to explain [to them]: Why do you come, if you become vicious? They used to say: What should I do, I cannot resist; I come everyday [thinking that] an arrow might hit me someday. Who will bring about my true liberation other than you? They used to come and sit. Maya is very powerful. They even have this faith: Baba makes us pure flowers from impure, but what can be done? Nevertheless, they used to speak the truth. There are many who keep coming and keep speaking lies. Now, they definitely will have improved. Who? The children who spoke the truth at that time will have improved now. They had this faith: We will improve only through these ones. Through whom? Through these ones. He didn't say "through this one". Through these ones – plural. Through whom? 'Through' means medium. "Through these ones" means through Prajapita Brahma, through Ram-Krishna. There are so many *actors* at this time. The *features* of one cannot match the features of another. Then, after a cycle they will *repeat* their roles with the same *features*. All the souls are mixed, aren't they? There are five billion actors, who are mixed. They keep playing their roles absolutely accurately. There cannot be a difference in anything. All the souls are imperishable and imperishable parts are recorded in them. Someone may say that this *part* should be destroyed, I will finish off the role I played, but that *tape* cannot break. This *tape* does break. So, these are topics that need a lot of explanation. Why did He say that this *tape* cannot break? An imperishable *part* is fixed in the soul. Why did He remind us of it? In order for the children to understand that the actions we perform now will become imperishable cycle after cycle. Then, there is no *chance* to improve it. So, He explains so much, still we forget that our *shooting* of many cycles is happening. It isn't the *shooting* of one or two births. The *shooting* of many cycles is happening. So, you forget. You can't even explain [to the others]. So, this also has to happen in the *drama*. The kingship is certainly established every cycle. Only few come in the Golden Age, and they come *numbervaar* (at their own time). Here also, they are *numbervaar* (they make spiritual effort at different levels). Each one himself knows his *part*. What? The depth to which a soul knows his *part*, no other soul can know it that deeply. Each one himself knows his *part*. It means that either someone himself knows his part or the Supreme Soul Father knows it. Your soul as well as

the Supreme Soul knows the story of your actions. No one else can know it. Each one himself can know his *part*. No one else can know it.

Acchaa, to the sweet, long lost and now found children ... of the mother and the father and Bap-dada – He said it twice - remembrance, love and *good morning* of the mother and the father, and Bap-dada. *Namaste* (greetings) from the Spiritual Father to the spiritual children. So, how many [people] did He mention? The mother and the father are separate, Bap-dada are separate, and the Spiritual Father is separate. The Spiritual Father bows. Are the mother and the father physical or spiritual? (Students: Physical.) The mother is anyway physical, and the father will be in the body, but he will be in the incorporeal *stage*. So, they don't [say] *namaste*, meaning they don't bow. We only receive remembrance and love from them. Why? Why don't they bow? Why don't the mother and the father and Bap-dada bow to the children? (A student: The children are body conscious.) Don't they bow because of this? Why? (A student said something.) Why does the Spiritual Father bow? The Spiritual Father is a very elevated personality. It is because the One who is called the Spirit certainly doesn't have a body, so it isn't a problem for Him to bow or not. Who bows or doesn't bow? The one who has a body. So, it is necessary that those who have the *title* of the mother and father don't bow to the children in order to maintain the prestige of the *title*. Who should bow? The children should bow. *Acchaa*, Om Shanti.

Today, there is the morning *class* of the 07.01.91, *page* 33 in the *register number* 10. The father asks the children, the Supreme Soul asks the souls. What is this? Is there just one father or are there separate [fathers]? The father asks the children. The father meaning Prajapita, so Prajapita asks his children and the Supreme Soul asks the souls. The souls are points; the Supreme Soul asks them. He is the *Supreme Soul* Shiva. Whom does He ask? He asks the souls. And the one whom the *Supreme Soul* Shiva enters, Prajapita, asks the children.

You do know that we are sitting in front of the Supreme Father Supreme Soul. We are not sitting behind Him. We are sitting in front of Him. Or are we sitting above? It is because such a thing is also shown in the scriptures. They show God Ram sitting below and what about the monkeys? There is a tree above him; the monkeys are sitting on the tree. The gathering of God gathers below. So, the Father doesn't talk to such monkeys. The Spiritual Father talks to the spiritual children. To which children does He talk? He talks to the children who remain in the spiritual *stage*. And the monkeys that remain body conscious, that climb on a branch and sit there... Below Prabhujji (God) is doing a speech and they from above...? What will a monkey sitting above do? ☺ So, He doesn't talk to them. They are not the children of Baba. (A student: But He says "I come in the gathering of monkeys".) I do, but I don't talk to monkeys. It is because the one who is vicious is called a monkey. To whom do I talk? The Spiritual Father talks to the spiritual children. Only the spiritual children are before Him. The bodily monkeys don't stay in front of the Father.

The children are sitting before the Supreme Father Supreme Soul. He doesn't have His chariot. Who? The Father Shiva. You do have this faith, don't you? In the middle of these eyebrows there is the place where the Father resides. Do you have this faith all the time? The Father Himself says: I sit in the middle of his eyebrows. I have his body on *loan*. The soul is between the eyebrows, so the Father also sits there. Brahma is present, so Shivbaba is also present. If Brahma weren't present, you would remember Shivbaba Himself. If Brahma isn't present, how will Shivbaba speak? They have been always remembering Shivbaba above. Now you children know: We are sitting with the Father, here. It is not that Shivbaba is above. His idol is worshipped here. If He stayed only above, the idol should be just above. Then why is it here? What is worshipped? *Purity* is worshipped. If He assimilated purity while staying above, how did worship start here? Worship happens here, so He definitely came here and

performed such *act* that He is worshipped. These are aspects to be understood very well, they are not to be understood a little: the Father is *everpure*, He is a resident of the Supreme Abode; so, how is there worship of the *ever pure* Father in this world? He definitely comes in the corporeal and performs such *act* that no one else can perform. So, His idol is worshipped here. *Purity* is the basis of worship. So, no one is worshipped as much as the Father. Or is anyone worshipped as much? The Father is worshipped the most. The ling-shaped¹⁴ idols are found the most often in all the excavation in this country and abroad. It proves that He has been worshipped from the most ancient times. Since He is worshipped the most, He must have performed some act through the *karmendriyan* to that extent and because of this He is worshipped the most. So, His idol is worshipped here. These are topics to be understood very well. You do know that the Father is the Ocean of Knowledge. And from where does He narrate knowledge? Does He narrate it from above? He is the Ocean, so He will come and be revealed in this very world, won't He? How will He be revealed from above? He has come down here. He narrates [knowledge] through the body of Brahma.

Many say: We don't believe in Brahma. But Shivbaba Himself says through the body of Brahma: Remember Me. What? He says **through** the body of Brahma: Remember Me. There is no benefit from remembering Me directly. It is because the Father has come down. He is certainly not above. This is a topic to understand, isn't it? But Maya is very forceful. Maya makes even the subject of remembrance fly away from the intellect because, what is the job of Maya - Ravan? To make us *single*, to separate Ram from Sita. And then he tells Sita: Remember me, look at me! So, Maya is very forceful. She makes the face turn away and go backwards. She makes us turn our face from Ram and makes us *vimukh* (the one with the face turned away). Now, your head is in front of Shivbaba. Shivbaba has turned your head to Himself. You are sitting face to face with Him. Then, those who think 'Brahma is nothing', well, what fate will they achieve? They become degraded. They accept Shivbaba, but they don't accept Brahma. The one whose body Shivbaba took as the support - The Supreme Soul is giving him so much importance and you don't give him importance at all; so, what does it mean? That there will be degradation. They don't have knowledge at all. Human beings cry: Oh, God the Father. Then, does this God the Father listen to them? They say to Him: *Liberator*, come! Or [is it that] He will sit there and *liberate* them? The Father comes in the *purushottam* (elevated) Confluence Age cycle after cycle. If they remove the one in whom He comes, what will be said? They removed the one in whom He came. Then they became *number one tamopradhan*. What does it prove if someone doesn't accept Brahma in whom the Father comes, if someone doesn't accept the corporeal one and accepts only the Incorporeal One? That they became *number one tamopradhan*, even after receiving the knowledge. They have faith, yet Maya makes them turn away their face completely. She has such power that she makes them completely worthless. She makes them great fools. There are also [people] like this in the *centres*. For this reason the Father says: You must be cautious with them! What? You shouldn't be coloured by the company of those who say: Remember the Incorporeal Father! He also remembers the Incorporeal One. Who? Prajapita Brahma. Whom does he remember? Since he can take it directly, why can't we take it directly? *Arey!* He can take it directly because the Father Shiva enters him. That is why he can. Does the Father Shiva enter you? (A student: No.) Have you become *Shivoham*? (A student: No.) Then? So, how will you remember directly?

So, they become completely worthless. For this reason the Father says: You must be cautious with them! With whom? With those who say: We will also receive the reward if we remember only the Point Father, the incorporeal One. Since he can receive the reward by

¹⁴ling: oblong stones worshipped in all India as a memorial of Shiva

remembering the Incorporeal One, we definitely can receive it too. The Father says: You must be cautious with such people! It doesn't matter that they keep telling someone about this, whatever is heard... it is the same as in the case of the *pundit* (sage). Baba narrates such a story about a pundit. He (the pundit) said: By saying Ram, Ram, you will cross the ocean. So, this is a story that they have made up. The one who listens gets across [the ocean], but the one who narrates doesn't practice it himself, so he drowns. At this time, through the remembrance of the Father, you go from the ocean of poison to the ocean of milk (*kshiirsagar*). They have made up a lot of stories on the path of *bhakti*; things like this certainly don't happen. This story has been created: A pundit used to tell the others, but he himself was completely at a loss. If someone himself is vicious and he tells the others to become free from vices, then what will be his influence? So, there are Brahma Kumars like this as well; they themselves don't have faith, but they keep narrating [knowledge] to the others. Faith in relation to which subject? In relation to which subject should we especially have faith here? (Students: In the Father.) The faith in the Father. There is certainly faith in the Father, that the Father is a point of light. (Student: The recognition of the Father.) Yes, the very meaning of faith is [that we should know] through which physical body that Father, the Point of Light, is performing His tasks. Faith and doubt arise only in relation to this subject. Besides, it is not any faith that the Point Father is a point of light. As such we, souls are also points. There is no question of faith and doubt in this; all the souls are points of light. So, they themselves don't have faith, but they keep narrating [knowledge] to the others, this is why at some places, those who listen become more intelligent than those who narrate.

Those who serve many are certainly loved. Who will love the pundit who turns out to be false? Then, those who remember [the Father] in practice will be loved. So, what is *practical* (true) remembrance and what is "*impractical*" (false) remembrance? If someone remembered the Point, it was the "*impractical*" remembrance. And [if someone remembered] the one whom that Point enters and [through whom He] establishes paradise, establishes the capital, gives the kingship of the world, purifies the impure, then it is the *practical* remembrance. The *practical* remembrance is to remember the Incorporeal One in the corporeal one.

Maya devours even the good *maharathis* (warriors). Such thoughts arise even in their intellect: We won't accept the corporeal one or Brahma, or the one in whom Shivbaba enters. But we do accept Shiva, the Point of Light. Many were devoured. Baba also thinks that it is not the *karmatiit* stage (stage beyond karma) until the war is ready. When will we attain the *karmatiit* stage? When the war is ready. On one hand, there will be the war and on the other hand, there will be the *karmatiit* stage. They are completely connected. What? The war and the *karmatiit* stage. When the war is finished, the *transfer* will take place. As soon as the war is over, the kingship will start. When the kingship starts, it is as if there was a *transfer*. From where to where? From hell to paradise. What does it mean by "the war is finished"? The mental friction is over. If the mental friction is over, it means that we are even beyond the *stage* of thinking and churning; the soul has reached the *nihsankalp stage* (the stage beyond thoughts). Then, there is nothing but the Land of Immortality.

So, the *Rudramala* is prepared first. How many beads will reach the *karmatiit* stage first? (Students: 108.) 108, *numbervaar* (at different levels). Yes, first the *Rudramala* passes through this *stage*. The *Rudramala* is of those who have a masculine nature. Whether they are in a female or a male body, how will they be like in terms of nature and *sanskars*? (Students: Men.) They will have a masculine nature. So, did they show men or women fighting in the Mahabharata war? (Students: They showed men.) They showed men. Only men were shown fighting. So, all the beads of the *Rudramala* have a masculine nature. They will certainly have to pass through the fight. Do women or men go to fight in the battlefield? (Students:

Men go.) Men go. So, first the *Rudramala* is prepared. No one else knows these things. They will mention only one *mala*. The Father says: There are two *malas*; one is the *Rudramala* and the other is the *Vijaymala*. You understand that this world has to change. Which world? [The world] of those who don't know anything. They think that there are thousands of years left.

What do they think? That there are thousands of years. Keep experiencing a lot of pleasure and comforts in life! Enjoy pleasures! Build palaces and multi-storied buildings! There is a very long *time* until the world is finished. You understand that destruction is right in front of us. There is no *time* now. You are the *minority* who think that the destruction of the world is right in front of us. You are very few. And they are the *majority* who think that no one knows now how long the world will last. So, who will believe you when you are the *minority*, you are few? Which way does the world go? They will run on the way where they see a crowd. This world acts like a sheep. What? Where do sheep go? (Students said something.) Yes. So, we shouldn't look at the crowd. We should look at the *power*. When your number increases, many will be attracted through the power of your yoga and they will come to you. Why are few people coming to you being attracted, now? It is because you don't have the power of yoga. Why don't you have the power of yoga? *Arey*, will a single gram break the oven¹⁵? Will the oven break with the strength of a single gram? How can this happen? (A student said something.) Yes, so when you become the *majority*, the power of the gathering will increase. If the entire work could be completed only through one being, Shivbaba would catch only Brahma or He would catch Prajapita and complete the entire task. So, when your number increases, many will come [to you] being attracted.

The more the rust falls off you, the more your power will increase. It is not that Baba is *Jaanijanhar*¹⁶. What? Baba knows everything. He comes here, He sees everyone, and He knows everyone's stage. It is not that He knows it already before. When He saw them through the eyes, recognised their behaviour, then He knows what is inside them. Won't the Father know the stage of the children? He will certainly know their stage, but He will know the stage of which children? The children who come in front of the Father. How will He know what is inside those who didn't come, who didn't become His children at all? He knows everything. There is no question of being *antaryaami* in this.

Now the stage hasn't become *karmatiit*. What? Now, no one can say that his stage has become *karmatiit*. The demonic talk, the demonic behaviour and things like this becomes well known. Until the demonic behaviour and the demonic talk prevails, it can't be said that it is the *final karmatiit* stage. We have to make our behaviour divine now. The deities are complete with all the virtues, complete with 16 celestial degrees, completely non-violent, and they follow the highest code of conduct. He didn't say: I am complete with all the virtues, complete with 16 celestial degrees, completely non-violent, and I follow the highest code of conduct. Why? (Student said something.) Yes, doesn't he (Shankar) come in the cycle? (Student: No.) Yes, he doesn't come in the cycle of faith and doubt at all; he doesn't come in the cycle of birth and death at all. For this reason he... Since he is beyond the cycle, what is he definitely? He is also beyond the [effect of] actions. His *stage* is *karmatiit*. And since his *stage* is *karmatiit*, he cannot be stained by the fruit of the actions. For this reason it was said: I bring destruction through the one who cannot be stained by any sin.

Second *page*. So, we have to become like this. Like what? Complete with all the virtues and so on. There is a great difference between the demons and the deities. Yet, Maya doesn't leave anyone. She makes them sensitive (*chui-mui*). She kills them suddenly. There

¹⁵*Akela canaa kya bhaar phorega* : Will a single person accomplish a big task?

¹⁶*Janijanhar, antaryaami*-The one who knows the inner thoughts and feelings of someone

are five stairs, aren't there? Because of becoming body conscious they fall from above. Someone fell and died. Nowadays, they find such ways to kill themselves! They jump out right from the 21st floor, from the 21st storey. While making *purusharth* they were reaching the 21st floor, they were about to receive the kingship of 21 births, but what do they do? They are so daring that they jump out from there! So, they are completely finished. If someone falls down from the 21st floor, he will certainly be finished. It should not happen that they stay in *hospital*! Baba is afraid. There is no need to be so courageous. They will keep suffering sorrow. Look, if someone fell out from the 5th floor and didn't die, he will continue suffering.

Some set themselves on fire. If someone rescues them, they have to suffer so much sorrow. Suppose someone poured on himself kerosene (*mitti ka tel*¹⁷) and set himself on fire... Kerosene means that they poured the kerosene of body consciousness and set themselves on fire. What will happen, if someone assimilates the soil of body consciousness? The cloth like body has soaked up body consciousness. Then they put a match of the fire of lust on themselves. So, they will catch fire. And what will happen when they catch fire? If they don't die, then at least - suppose someone saves them from death –they will be scorched. They will experience a burning sensation. If someone burns down, the soul will escape. For this reason they say *jiivghat* (to kill the body), they finish the body off. They think that they will be released from sorrow by leaving the body. This is certainly the world of infinite sorrow. No one can be released through *jiivghat*. What? Here, in knowledge, there are many like this. They will carry on, carry on, and then on purpose they will pour kerosene on themselves, kerosene of body consciousness. And what will happen because of this? They will reduce themselves to ashes in the fire of lust. They will try to burn themselves completely in the fire of lust. But it was *jiivghat*; the soul certainly can't be killed. This is certainly the world of infinite sorrow. Those who commit *jiivghat* come in the *list* of the great sinners. Then, they are born again. So, they have to suffer the results of their deeds again. There is infinite happiness there. You children understand: Now we go back. Where do we go? We go back, we are climbing up the ladder. From the Abode of Sorrow we go to the Abode of Happiness. We have to remember the Father who makes us the masters of the Abode of Happiness now. The Father explains through these ones. There is also the picture "The Establishment of Raja Yoga through Brahma". Since the picture "The Establishment of Raja Yoga through Brahma" is made... [End of the cassette].

¹⁷*Mitti ka tel*- lit. means oil of soil