

**Audio Cassette No.37 Dated 28.05.92**  
**at Kampil Clarification of Murli dated 30.01.91 (for bks)**

Today, it is the morning *class* of the 30.01.91, *page 77* in *register* number 10. The song is: Having found You we have found the world. What was said? (Students: Having found You we have found the world.) What is the date today? (Students: 28<sup>th</sup>.) 28<sup>th</sup> April? May? 92. So, having found You we have found the world. The sweet spiritual children heard the song. How sweet did He say? It has been said in an *avyakt vani*: sweet like raisins. How sweet? As sweet as raisins. Such sweet children heard the song. Which one? Having found You we have found the world. Who said it? (Students: The children said it.) Did the children say it? Sweet spiritual children... Certainly, it is only the Spiritual Father who can say, 'spiritual children'. And what will the children say? (Students: Spiritual Father.) The Father Himself says, 'sweet spiritual children'. Now, you are sitting face to face [to the Father] and He is explaining with great love. 'Now' means when? When? 'Now' means when? In the *purushottam*<sup>1</sup> Confluence Age. Now you know that apart from the Spiritual Father, there can't be any other human being in the entire world who [gives] happiness and peace to everyone or who *liberates* everyone from this sorrow. For this reason, they remember the Father when they have sorrow.

You children are sitting face to face [with the Father]. You know: Baba is making us worthy of the Abode of Happiness. We have come face to face with the Father who makes us the masters of the Abode of Happiness forever and you understand that there is a great difference between listening [to Him] while being face to face and listening while being far away. What is the difference? They will listen to the *cassette* with the same *vani* while being far away too. (Students: There are no *vibrations*.) Yes. A *cassette* won't catch the *vibrations*. (A student said something.) Yes. There won't be gestures and facial expressions in a *cassette*. There won't be the living picture either. So, you understand that there is a great difference between listening [to Him] while being face to face and listening being far away. This is why, which song was played today? (Students: Having found You we have found the world.) One [thing] is, this song played in the murli. That is about the past. And what about [the song played] today? 'Celebrate the meeting with Shiva in the corporeal form!' So, you come face to face [with Him] in Madhuban. Why do you come to Madhuban? In order to celebrate the meeting face to face.

Madhuban is famous. In Madhuban, they have shown the picture of Krishna. Who? The people belonging to the path of *bhakti* (devotion). Why have they shown the picture of Krishna when he isn't God (*Bhagvan*)? And they have shown the picture of Krishna. (A student: It is about now, the Confluence Age.) How is it about the Confluence Age? (Students: They have shown the picture of Brahma in Madhuban.) Yes. They have placed a non-living picture of Krishna in Madhuban. But he isn't Krishna [in reality]. (A student: The soul.) The *soul*? (A student: There is a picture, a non-living picture.) There is a non-living picture. That living *soul* comes in Dadi Gulzar, but he certainly isn't Krishna. What will the *soul* that comes [in Dadi Gulzar] be called? Will it be called Brahma or will it be called Krishna? (Students: Brahma.) Yes. You children know that it requires effort. Effort is required to explain this [to someone].

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<sup>1</sup> *Purushottam* Confluence Age – the time in the Confluence Age when the most elevated among the human souls are revealed; the Elevated Confluence Age.

Time and again we have to consider our self to be a soul (*nishcai karnaa*). I, the soul am taking the inheritance from the Father. The Father comes only once in the entire cycle. This is the pleasant Confluence Age of the cycle. It has been given the name *purushottam*. It is this very Confluence Age, in which all the human beings become the best (*uttam*). Which is our best birth out of the 84 births, the one in which we play the best *part*, the one which is praised in the scriptures, and idols and pictures are made in the temples? So, it is the *purushottam* age itself, in which we come to know our best face. We will become that only when we come to know about it. If we first don't know at all, if we first don't have faith at all, how will we become that? Now, the souls of all the human beings are *tamopradhaan*, then they become *satopradhaan*. It doesn't matter that they are *tamopradhaan*, despite being *tamopradhaan*, the intellect is certainly sharp, isn't it? So, they can know it through the *stage* of the intellect, can't they? So, it doesn't matter that everyone is *tamopradhaan*, they become *satopradhaan* again. When the human beings are *satopradhaan*, they are the best. Because of becoming *tamopradhaan* the human beings also become what? They become the worst.

So now, the Father sits face to face with the souls and explains to them. What does He explain sitting face to face with them? That the soul itself plays the entire *part*, whether it is a low *part* or the best *part*. Or does the body play it? (Students: Through the body.) Who plays the *part*? (Students: The soul.) The soul plays it through the body. The body doesn't play the *part*. The body isn't an actor. The soul is an actor. It has come in your intellect that **in reality**, we souls are residents of the Incorporeal World or the Abode of Peace. '**In reality**' and "unreality" (appearance)? In the "unreality" they are the residents of this world of the body and the bodily relationships. And in reality they are the residents of which place? The Abode of Peace. Where is the Abode of Peace? (A student: At the place where the Father is.) At the place where the Father lives in the soul conscious *stage* and creates that Abode of Peace. For this reason, it was said in the murlī: You children will bring even the Supreme Abode down to this earth. So **in reality**, the souls live in the Incorporeal World or the Abode of Peace. Neither anyone knows this nor can they themselves explain it [to anyone]. Now, your intellect has been unlocked.

You understand that the souls truly live in the Supreme Abode. The abode of the Father, the biggest house. Whose is the biggest house? Of the Father. The Father is the Supreme Father (*Parampita*), so His house is the Supreme Abode (*Paramdham*). So, the souls truly live in the Supreme Abode. Or do the bodies live there? (Students: The souls.) The ones who are body conscious can't live there. Their intellect will run outside. And if they are soul conscious, they live there with the Father. That is the *Incorporeal World*. (A student: The *nirakaari* (incorporeal) world.) Yes. The *nirakaari* world. It means that it isn't the *corporeal world*. The body of the five elements or anything made of the five elements doesn't exist there. And this is the *corporeal world*. Which world? The world in which we live. All the souls here are *actors*, performers (*partdhari*). We come to play [our] *parts* first, then [the others] keep coming number wise (at different times). Not all the *actors* come together. (Students: They come number wise...) Yes. We come to play [our] parts first of all. Why did He say "we"? Why didn't He say "I"? (A student: There are two [actors].) Two? (Student said something.) We come to play [our] parts first of all. Two means who? (Student said something.) Prajapita? And the children? Then, [the others] keep coming *number* wise. Now it was said, where do they come from? From the *stage* of the Supreme Abode. Not all the *actors* can come together. They will come *number* wise. Different kinds of *actors* keep coming. When the drama ends, all of them come together.

Now, you have received the identification. Of what? The drama has come to an end. So, now you children find great enjoyment in listening [to Him] face to face. Reading the murli doesn't give as much enjoyment as listening face to face, listening [to Him sitting] in front of His face. Here, you are face to face [with Him], aren't you? Where? (Students: In Madhuban.) You also understand that Bharat was the place of *gods* and *goddesses*; now it is not that. You look at the pictures; it certainly used to be that. We used to live there. First of all, **we** were deities. Will we remember our *part* or will we forget it? The Father says: You played this and this *part*. This is the *drama*. The new world definitely becomes the old world. What does the Father say? You played this and this *part*. You played a good *part* and then you also played a bad *part*. When it is the *satopradhaan* age, you play an elevated *part* in the Golden Age *shooting*. And when it is the *tamopradhaan* age, the soul, the same soul plays a degraded (*tamsi*) *part*. You played this and this *part*. So, this is the *drama*. There is no need to ask this question: "Earlier, Baba was so loving, he was very loving! This can't be the *part* of Baba". Or someone may say: "Earlier, Mamma was like this. This can't be Mamma". So, no one can raise this question. Or [someone may say:] "Vishva Kishor Bhau was like this before. This doesn't seem to be the *part* of Vishva Kishor Bhau". So, the Father says: You played this and this *part*. This is the *drama*. Who says it? The Father Himself gives this identification.

The new world definitely becomes old later on. The souls coming from above first come in the *Golden Age*. (Someone must have said something.) Yes. Now, all these topics are in your intellect. You were the masters of the world, an emperor (*maharaja*) and empress (*maharani*). You had a capital. Whose was the capital, when you were an emperor and empress? Yours. Now, there isn't the capital. Whose? (Students: Yours.) If it isn't yours, whose is it? (Students: Of Ravan.) Does it belong to Ravan now? Is it the kingdom of Ravan in the capital Delhi? How is it possible? Isn't there any influence of Ram at all? Isn't there his kingdom now? (Student said something.) Is the war going on now? With Ravan? *Acchaa*.

Now, you are learning. There is no capital now. Now, you are learning to rule over the capital. It means, has Ravan learnt this? (Students said something.) Has Ravan learnt to rule over the capital? And we are learning? (Students said something.) Yes, he is ruling. But Ravan doesn't know how to rule either. How shall we manage the kingship? You are learning this. There are no ministers (*vazir*) there. How shall we manage the kingship? There are no ministers there, [for the kings] to consult. It is because the king himself has a *satopradhaan* intellect there, so, there is no need for him to take advice from anyone. (A student: ... There is one minister there.) It means it is the father himself. There [are no] separate ministers. (A student: Baba, he isn't the minister.) People accept what their father says; he will definitely give advice. He is the father, isn't he? There won't be any other ministers. There is no need of an advisor. Where? In the Golden Age. They become the most elevated through *shrimat*. Then, they don't need to take advice from someone else. From '**someone else**'. *Arey*, who is the father? Is he someone else? He is our own. There is no need to take advice from someone else. If someone takes advice from someone else, it will be consider that he (the one who takes advice) has a weak intellect. It is the intellect of the one who gives advice that is [sharp]. He himself has a sharp intellect. Then, he himself should be the king. The *shrimat* that you receive now lasts in the Golden Age as well. Now you understand that truly, there was the kingdom of these deities for half a cycle at first. Now your soul is being *refreshed*. No one else apart from the Supreme Soul can give this *knowledge* to the souls. Now you children have to become soul conscious (*dehi abhimani*).

[After coming] here from the Abode of Peace, you have become talking [beings]<sup>2</sup>. What is the difference that was mentioned between being body conscious and soul conscious? (Students: There is no talking there.) The soul conscious *stage* is of the Abode of Peace. And where is the talking stage? (Students: In the *corporeal world*.) In the *corporeal world*, the *sakaari* world. So, what have you become now? You have become very talkative. (A student: In the *corporeal stage*.) Yes, you have come in the *corporeal stage*. Here, [after coming] from the Abode of Peace, you have become talking [beings]. If someone speaks a lot, what should you think he has become? He has become body conscious, a *corporeal* resident of the *corporeal world*. And if someone speaks a little or if someone doesn't speak at all, if he speaks only through hints, [what should you think he has become]? He has become soul conscious to the same extent [that he doesn't speak]; he has become a resident of the Abode of Peace. (A student: [The language of] hints is in the Subtle World.) Not in the Subtle World, in paradise. (A student: Will there be the language of hints in paradise?) There will be the language of hints in paradise. As for the Subtle World, there is the language of subtle *vibrations*. (A student: There are bodies in paradise, so there will be the language of hints.) They don't talk much there. There will be a lot of peace there. There is no need to talk a lot, when one heart meets the other. And when there is a difference in the hearts, there is more speaking and fighting. So here, [after coming] from the Abode of Peace, you have become talking [beings]. This is a difference between this place and the Abode of Peace. Now, you have to become the residents of which place? You have to become the residents of the Father's house. Actions can't be performed without talking. What? If we have to perform actions, then to some extent... in order to do a work we will have to say something. So, these are topics to be understood deeply. Just like the entire knowledge is in the Father, there is knowledge in your soul too.

The souls say: I leave one body and take another one according to my *sanskars*. There is definitely rebirth. The soul keeps playing whatever *part* it has received. It keeps having successive births according to the *sanskars*. *Second page*. The *degree of purity* of the soul decreases day by day. What? The more births you have, the more you come in the cycle of birth and death, the *stage of purity* will be descending to the same extent. It means the more you come in the cycle of faith and doubt, your *power of purity* will keep decreasing to that extent. It means that there will be such a soul too, which doesn't come in the cycle of faith and doubt. So, *impurity* will influence it less. When is the *foundation* of doubts laid? (Students said something.) No. (Students: *Impurity*.) Where does *impurity* come from? (Students: Lack of gathering.) If there is *impurity*, there will be lack of *unity* anyway. But where do doubts come from? (Students: From the Father.) Does it come from the Father? (Student said something.) All right, there are doubts about the *part* of the Father, [but] how and where do they come from? (Students: A doubting intellect.) The doubts, how and where do they come from? (Student: Colour of the company...) Yes, the colour of the company has an influence through the intellect, through speech, through the eyes or through the *vibrations*. And doubts arise when someone is influenced. So, day by day the *degree of purity* of the soul decreases. The more someone comes in the cycle of birth and death, the *power of purity* decreases to that extent. So, in the *shooting period*, we should properly pay attention to this. What? Once we have developed faith, we should remain unshakeable on it. The more unshakeable we remain the more the *power of purity* will be in us. And when will we remain unshakeable? When we aren't influenced by the colour of anyone else's company except for the One.

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<sup>2</sup> Baba uses here the word "talky".

The word 'impure' (*patit*) is used from the Copper Age. This won't be said in the Golden and Silver Ages. What? Impure. Why? Don't they become impure? Then how do the celestial degrees decrease? (A student: They are reborn again and again...) They are reborn, so the celestial degrees decrease, don't they? So, the soul degrades, becomes impure to some extent, doesn't it? To degrade means to fall. There is downfall to some extent. Then, why is the word 'impure' used from the Copper Age? It should be used from before. (Students are giving different answers.) No. In the Golden and Silver Ages, the colour of the company in the form of [the relationship of] husband and wife of someone else is not applied to us. We are in the company of just one [companion] for 21 births continuously. For this reason, it can't be said that they are impure there, meaning there is no adultery there. And where does this adultery begin from? (Students: From the Copper Age (*dvapar yug*).) *Do pur* (two kingdoms). This adultery begins from *Dvapar* and it is then that the word 'impure' is used. For this reason, people are called impure from the Copper Age. The word 'impure' won't be used in the Golden and Silver Ages. When was the downfall? When a second person came in. Still, there is certainly a little difference. Although the word 'impure' is not used, there is a little difference. There is not a big difference.

So, there isn't a big difference. [There is a difference] because it is the world and the world does go down. The order of the world is to go downwards from above: *satopradhaan*, *satosamanya*, *rajo* and *tamo*. The world has to pass through four stages. So, there will be downfall to some extent, but the downfall won't be so big that it would be noticeable. When does it happen? There is downfall from *do pur*, *Dvapar*. Build a new house and after one month there will definitely be some difference, but it doesn't mean that after a month the house became old and we should leave it. We won't leave it.

Now, you children understand: **Baba** is giving us the inheritance. The Father says: I have come to give the inheritance to you children. The more *purushaarth* someone makes, the higher the position he will receive. For what? The more *purushaarth* someone makes to take the inheritance of paradise... He didn't say "[to take the inheritance] of hell". There is [the inheritance] also in the Copper and Iron Ages; we become kings there as well, but [we receive the inheritance there] according to [the accounts of] the Golden and Silver Ages. The account of the 63 births is created based on the Golden and Silver Ages, the attainments of the Golden and Silver Ages. So, where do we get the true reward? In the Golden and Silver Ages. So, the *purushaarth* that we made for the Golden and Silver Ages, the Supreme Soul enabled us [to make it] in the Confluence Age. Now, the more *purushaarth* someone makes... For what? To have lasting *purity*, to save the self from the colour of the company, the higher the position they will receive.

The Father doesn't make any difference. What? Someone may say: The Father is being partial to this soul and He - the Supreme Soul - is being unfair towards us. There is nothing like this. It isn't the Father who does justice or injustice here, but the soul has its fortune in its own hand. If it wishes... Because the Supreme Soul has said: The more *purushaarth* for *purity* you make, the more rewards you will receive. And the more you think of becoming adulterous through the mind, through the words or through the actions, the power of *purity* you have will reduce to that extent and your position will be lowered. The Father knows: I teach the souls. The soul has the right to take the inheritance from the Father. He doesn't discriminate between *male* and *female* in that respect. What? It doesn't matter whether someone is a *male* or a *female*. (Someone said something.) Yes. The Father doesn't see, this one is a *male*, this one is a *female*, so the *male*, the son should be given more

inheritance and the *female* should be given less inheritance. There is nothing like this. All the souls are *brothers*. All of you are sons. You are taking the inheritance from the Father. The Father teaches the *brothers*. He gives them the inheritance.

The Father Himself talks to the spiritual children: O dear, sweet, long lost and now found children, you have been playing roles for a very long time and you have come again and met Me now to take your inheritance. The soul is imperishable. The imperishable *part* is fixed in it. The body keeps changing, but the soul just becomes impure (*apavitra*) from pure (*pavitra*). It becomes sinful (*patit*). It is pure in the Golden Age. This is called the impure world. When it was the kingdom of the deities, the world was *vice less*. To whom did the kingdom belong? It was the kingdom of the deities; so, the world was also *vice less*, it was *nirvikari*. And now it is the kingdom of demons, the kingdom of Ravan; so what is the world like? Vicious. So, what kind of a world must be created now? Do you want to live in the kingdom of the devilish world or do you want to live in the deity world? (Students: In the deity world.) If we stay in the world of the deities through the mind and intellect, the entire world will become happy. It is because the [helping] finger of your *purushaarth* [will bring] peace and happiness for the entire world. [You] sacrifice for a short time and [you receive] multiple times reward and all the souls of the world who are crying out of distress [also receive] multiple times reward. So, when it was the kingdom of the deities, the world was *vice less*. Now it isn't like this.

So, it is a play, isn't it? The new world becomes the old world, then the old world becomes the new world again. This cycle rotates continuously, so let it rotate! (A student: It has to rotate.) Does it have to rotate? Does it mean that in the *shooting period* we should just let this cycle rotate? (A student: Can we stop it?) Why can't we stop it? Haven't things come to our hands? The faithful intellect is victorious, the doubting intellect is destroyed; we have come to know it. So, it depends on your own *dhaarna* (spiritual practice). The more *purushaarth* someone makes in order to keep his faith lasting – one Father and no one else – he will maintain the *stage* of purity for those many number of births. It is because Baba has said: You children, among all the religions, in your religion there is the maximum happiness; you children experience happiness the most. So, the souls of the Ancient Deity Religion are also number wise (they are different in their effort and the happiness they experience). There will be even such souls, which will remain happy through 82, 83 births. Why will they remain happy? What is the reason? (A student: Because they were in a good *stage*.) It is because they didn't go through the cycle of faith and doubt so much. What was the reason for their not passing through [this cycle]? They didn't *change* the colour of their company. They found the one Father, so “one Father and no one else”.

So there was the *vice less world*. Now, it is not like that. It is a play, the world has to become old [from new] and new from old. It doesn't matter that the cycle of the *shooting* is revolving, we know it too, but still, what *purushaarth* should we make? We should make only the *purushaarth* to create the new world. It isn't that it has to become the old world, so let's slide down comfortably. The Abode of Happiness is established now. All the other souls will remain in the Abode of Liberation.

Now this unlimited show is finished. All the souls will go back like mosquitoes. How will they go? (Students: Like mosquitoes.) Like mosquitoes. Why is it said “like mosquitoes”? Why didn't He say like some other worm or insect? (Students: They will go in a swarm.) Yes, because the mosquitoes fly in a big swarm. They will go like mosquitoes. A

mosquito has no value. (A student: They are worms and insects.) Yes. A mosquito bites you and your hand hits it immediately. The poor thing is dead. If it's dead, let it be dead. It means that the souls attain a complete ego less *stage*, they stabilize in a tiny form. They will go like mosquitoes. What will be the *value* of the soul that comes now in the impure world? Just like a mosquito has no *value* - it is killed at once - in the same way... (A student said something.) Yes. When the souls stabilize in the soul conscious stage, [it has no] *value*. Then there is no *value* (ego) in the soul conscious *stage*. So, it is this time. What? What will be the *value* of the soul that comes now in the impure world? Now, in this world, it doesn't have any *value* at all. Those who come first in the new world have *value*. The one who comes first of all in this world has a *value*. And who will come first?

Morning *class* of the 30.01.91. The beginning of the middle part of the second *page*. *Page* 78 in *register number* 10. So when we come in the new world at the very beginning... those who come first of all have *value*. Who comes first of all? Lakshmi and Narayan come first of all. Then come the eight, then the 108, then the 16000, and then? (Students: 450 000.) The 450 000 subjects. 00.30 So, you know that the world which was new has to become old again. So, do you want to have *value* like the mosquitoes? What *value* should you have? The souls who come first of all have more *value*, because they are the ones who enjoy more happiness. We were deities in the new world. There wasn't even a trace of sorrow there. Here, there is infinite sorrow. The Father comes and liberates us from the world of sorrow.

This old world definitely has to change, just like there is night after day and day after night. The path of *bhakti* is called the night and the path of knowledge, the day. The human beings stumble on the path of *bhakti*. If someone is knowledgeable, if he recognises the Father, he is knowledgeable. If someone concentrates on the form of the soul, he is knowledgeable. Who is called knowledgeable? About what does the knowledgeable one have knowledge? (Students: About the soul.) About the soul and the Supreme Soul. One thing is the general *knowledge* about the soul and the Supreme Soul: "I, the soul am a point and my Father, the Supreme Soul is a Point. Every soul is a point and the Supreme Soul Father is also a point. So, what is the special *knowledge* in this? What is the special *knowledge*? What special *part* do I, the soul play? And me, a soul playing a special *part*, who made me a special actor? How did he make me this, when did he make me this? The complete *knowledge* about this should come into the intellect. Then, he (the one who gets to know this) is knowledgeable. And what if he forgets this? Then, he is ignorant. Where does ignorance come from? From Ravan. And where does knowledge come from? From the Father. So, the path of *bhakti* is ignorance. The human beings stumble on the path of *bhakti*. What does stumbling mean? They receive blows at every doorstep. In knowledge, meaning in the day, there is no stumbling. [Everything] is visible. There is nothing but happiness there.

You understand: We were definitely the masters of the Golden Age, then after 84 births we have become like this. Like what? We have become degraded like this. Now again the Father says: Remember Me and you will become the masters of paradise. So, why shouldn't we consider ourselves to be a soul and remember the Father? What should we consider ourselves to be? A soul. I am a point. That's it. (Students: A special soul.) Yes, you should make this firm: To which *category* do I the soul belong? First, we should at least make this firm. What? There are ten special religions. Out of them, to which special religion do I, the soul belong? (Students: To the Deity Religion.) I am a special soul of the Ancient Deity Religion. If we are special souls of the Ancient Deity Religion, do we have 84 births or do we have fewer births? (Students: 84 births.) Those who have the full 84 births come first. They

will be happier in comparison to the followers of the other religions. (A student said something.) Their happiness will lessen.

And the other thing? (Student must have said something.) Yes, not only this, that we have 84 births, there will also be subjects among those who have 84 births. It doesn't concern the category of the subjects. In our case? (A student: Kings.) Yes, the Father has come to teach Raja Yoga (the yoga which makes you kings). We made so much effort for this! For what? To become subjects? Even the souls who listen to the knowledge [in] the exhibition just for one day and go away become subjects. They don't make any *purusharth*. Those who listened [to the knowledge] once in front of the Father will also come among the subjects. Then? So, they didn't study any knowledge. What is the study about? It is for receiving the kingship. So, if they studied law or medicine for the entire life but they became neither *barrister* nor *doctor*, then the entire study became useless, didn't it? So, you understand: We definitely were the masters of the Golden Age, then after 84 births we have become like this now.

Now the Father says again: Remember Me! Consider yourself to be a soul and remember the Father. It means, we should consider ourselves to be a special soul. Which special soul? We won't come just among the 900 000 or the 450 000 souls of the Ancient Deity Religion, but we will come in the very beginning. We will have to make some effort, won't we? (A student: We will have to make a lot of effort.) Why? Will you have to make a lot of effort? Or will you climb on the head like the moon? We will have to make some effort, won't we? It isn't easy to receive the kingship. Mother Parvati was especially jealous about this: I am his wife, he gives me the place below, on the lap and he gives the place on the head to the Ganges and the moon. Look! He seated them on the head. Why? Why did he do this? Why did He make this discrimination? Poor Parvati became his lifelong companion (*cir sangini*), for many births, but whom did he place on the head? The Ganges and the moon. (Student said something.) Hum? The one who is shown on the lap? (A student: He can see the one who is on the lap all the time.) *Accha*, he can see the one who is on the lap and won't he be able to see the one on the head? This is the same case as when Duryodhan went to Krishnaji. Duryodhan stood near his (Krishna's) head [and] Arjuna was standing near his feet. So, first he (Krishna) saw the one who stood near his feet, and he noticed the one near his head later. So, who received God first? (Students: Arjuna.) Arjuna did. And he (Duryodhan) received the honour and dignity of the world, he received the worldly wealth and property, he received the worldly army. (A student: Arjuna received God.) Arjuna received God. When there is God on one side and the entire world on the other side, who will gain victory? God will gain victory.

So, we will have to make some effort, won't we? It isn't easy to receive the kingship. We have to remember the Father. This is the *wonder* of Maya, who makes you forget [the Father] over and over again. Whose *wonder* is it? (Students: Of Maya.) This is a great *wonder* of Maya - (Student said something.) Yes - who makes you forget [the Father] over and over again. So, don't keep the company of deceptive people. What was said? Whose company should you keep? (Students: Of the Father.) Stay in the Father's company. What does the Father call Maya? Firstly, He calls her *mausi*<sup>3</sup> and then He calls her daughter. He calls Maya a daughter. And being a daughter... She may be a daughter, but what does she do? She has a bad vision. So, she is Maya, isn't she? She is a daughter, but her vision is bad. So, she is the

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<sup>3</sup> Mother's sister, aunt

daughter Maya. So, be less in the company of daughters [like] Maya, won't you? Whose company should you keep? (Students: Of the Father.) Keep the company of the Father. So, this is the *wonder* of Maya, who makes you forget [the Father] over and over again. Oho! Who will understand the knowledge? We should find a solution for it, so that daughter Maya doesn't make us forget [the Father] time and again.

What solution should we come up with? (Students: The colour of the company of the One.) Yes, it isn't that the remembrance will become stable just by belonging to Me. Many *surrender*. One day there will be 16 000 who will surrender [themselves]. What? There will be 16 000 surrendered. It is nothing great to be surrendered. Yes, that is also correct, if they don't surrender, if they don't belong to the Father, they won't receive a [good] position either, because only those who belong to the Father in practice will receive a [good] position. If they don't belong to Him at all, they won't receive a [good] position either. So, it is good to be surrendered, but if someone thinks: I have surrendered, that's enough; everything will be done just through this. That can't be. So, we should find a solution, so that Maya doesn't make us forget [the Father] again and again. What solution shall we find? (A student: One Father.) Yes. [We should keep] the company of the One. We shouldn't keep the company of anyone else, neither through the mind, nor through words, neither through the actions, nor through the eyes, nor through vibrations.

So, it isn't that the remembrance will become stable [just] by belonging to Me and that [you think] we don't need to make any more *purushaarth*. Brother, we have become the Father's, what other *purushaarth* should we make? Tell Me! Now, we have become the Father's. (A student said something.) No. As long as we are alive, we have to make *purushaarth* to belong to just the Father, one Father and no one else; we have to keep drinking the nectar of knowledge. From whom? (Students: From the Father.) From the Father? You may be anywhere and you will keep drinking the nectar of knowledge. Now, cassettes are also being recorded. Earlier, when cassettes were recorded, the tape recorders weren't so good. So, Baba's voice was *bou, bou, bou, bou...* one thing is that Baba was old. ☺ We just couldn't understand the words. And the other thing is that the bodily religious gurus hid the cassettes too, they broke them and threw them away. The *original* cassettes are not available. What about now? Now, there is the *original* one [available] face to face. (A student: Baba, were there *cassettes* at the time of Brahma Baba?) Yes, later on, when the *tape recorder* came in use, they started to make *copies* of the *cassettes*. Before, when the *tape recorder* wasn't available, they used to write in *shorthand* (Baba means by hand). The *cassettes* came in use later on. So, until we are alive, we have to make *purushaarth*, we have to keep drinking the nectar of knowledge. We can drink the nectar of knowledge anywhere. (A student: If they don't come to the *class*, if they don't study, don't listen to the *murli*...) They can attend the *class* anywhere in a *centre*. (Students: Face to face.) Yes, the importance of being face to face, the influence there is while being face to face can't be present in other places.

You also understand this: This is our last birth. We have to renounce the consciousness of this body and become soul conscious. Will we be body conscious or soul conscious in the last birth? It isn't that when it is the last birth, we will be soul conscious. All the souls will definitely be body conscious in their last birth. We also have to live in the household. We definitely have to make *purushaarth*. Which [*purushaarth*]? (Student: The One Father.) Just consider yourself to be a soul and remember the Father. *Tvameva mata ca pita tvameva*. What *purushaarth* should you make? You are alone are my Mother and you

alone are my Father. (Students said something.) What? What is written? (Student: When they take the oath they say this.) What oath do they take? Then, don't give the reference. If you are giving a reference, say it. This is a verse (*shloka*) in Sanskrit: *Tvameva mata ca pita tvameva, tvameva bandhu ca sakha tvameva, tvameva vidya, dravinam tvameva, tvameva sarvam mam deva deva*<sup>4</sup>. So, *tvameva mata ca pita* means that I have all the relationships only with You. I don't have relationships with anyone else. Only the One is mine and no one else. So, remember! All this is the praise of the path of *bhakti*. They simply keep saying this on the path of *bhakti*, but they don't form relationships with the One. It is because, will the relationships be in the corporeal or in the incorporeal? (Students: In the corporeal.) Relationships are formed through the body. How will they be formed with the Incorporeal One? There is only one relationship with the Incorporeal One: the souls are children and the Supreme Soul is the Father. Even the relationship of a brother and a sister is not formed. So, this praise that they have been singing on the path of *bhakti*: *tvameva mata ca pita* is only the praise of the path of *bhakti*, but when does it take place in practice? It takes place in practice here, on the path of knowledge. It is about here in practice, that only You are my Mother and Father, only You are the One with whom I have all the relationships.

You have to remember only the one *Alaf*. There is only one sweet *saccharine*. (Students are saying something.) Yes, it isn't that you should combine *Be* with *Alaf*. Who is *Alaf*? (Students: Allah (God).) And who is *Be*? (Students: The emperor.) Who is he? (Students: Brahma.) Brahma is the emperor. And *Alaf*? Prajapita. Allah means the Highest. Allah means *avval*, the first One. As for the rest, the Point is a point. It is *nukta* (a dot). We won't count Him among the letters *alaf, be, pe, te, se*. So there is only one sweet *saccharine*. Renounce everything else and become *saccharine*, just like *saccharine* contains the entire essence. In the same way, who is the *saccharine* of the entire tree? Prajapita. One seed is the *saccharine* of the entire human world. So merge in him. Now your soul has become *satopradhaan*. Be on the journey of remembrance in order to make them (the souls) *satopradhaan*. Tell everyone just this: Take the inheritance of happiness from the Father.

Happiness is only in the Golden Age. Baba is the One who establishes the Abode of Happiness. You have to remember the Father. This is very easy. What? It is indeed the easy Raja Yoga, but why does it become difficult? (A student: Maya *mausi* makes us forget [the Father].) Yes. It is definitely **very easy**, but the *opposition* of Maya is tough. Where did this daughter come from? But the *opposition* of Maya is tough. For this reason, try and remember Me, the Father. This daughter, the company of this daughter... (Student: Throw her out.) No, He didn't speak about throwing her outside. (The student said something.) No. It wasn't said about throwing her outside. It wasn't said: Leave lust, anger, greed, attachment, ego, or leave those who are arrogant or leave those who are lustful, angry but you have to *convert* them. (Students: Transform them.) Yes. You have to change them. What? Don't get your revenge on them, but you have to even change them. It doesn't mean that you should remove them and throw them out. (The student: We should remove them from the mind.) No, you mustn't remember them; you mustn't allow them to bring the colour of their company in you. If the colour of someone's company has an influence on you, whose company should it be? (Students: Of the Father.) Of the one *Saccharine*, of the Father. So, try and remember Me, the Father. Try what? To remember the Father. And what about Maya? Try to forget her. Then, the impurities (*khaad*) will be removed. The impurities which are added, the impurities of

<sup>4</sup> You alone are my Mother as well as my Father, You alone are my Brother as well as my Friend, You alone are knowledge as well as wealth, You, my Deity alone are everything

other *matters* that have been added... For example, water is mixed in milk; so, that is impurity for milk. So, the impurities that are added will be removed. (A student: They will be reduced to ashes in the fire of yoga.) Yes.

There is a saying: Liberation in life in a *second*. We souls are the children of the Spiritual Father. We stay there (the Supreme Abode), then we have to *repeat* our roles. We have the longest *part* in this *drama*. What was said? What was said? **We** have the longest *part* in this *drama*. And it is we who will receive happiness the most. Who is this “we”? (A student: Those who have the full 84 births.) Those who have the full 84 births are 900 000. (Students: Lakshmi and Narayan.) Did you understand? Those ones are the greatest. It can't be said longest for them (the 900 000). Why? Brother Suraj? It can't be said that the 900 000 have the greatest [part]. The *part* of the 900 000 [souls] is the greatest in the *drama*. Does no one else have a *part* greater than them? Are 900 000 [souls] counted in “we”? It is **we** who will receive happiness the most. Then, if 900 000 have been counted in “we” who will receive happiness the most, why is it said *aadha mein jaam aadha mein raiyat*<sup>5</sup>? Just the king experiences half of the happiness, and he gives the other half of it to all the subjects. Then were 900 000 the happiest? Not all the 900 000 will be the happiest. There are ranks even among them; there is a calculation for it. The souls of the royal family will experience more happiness, because they belonged to the Father and learnt Raja Yoga. (A student said something.) Yes, 16 000. And even among the 16 000 those who **become** kings... (Students: 108.) One [kind of souls] is those who just learnt Raja Yoga, but they didn't become kings or queens and the other [kind] is those who learnt it and they also became that. They are the 108 couple beads who become kings and queens. Then they are also number wise (they have different positions in the rosary). They are also number wise. (Student said something.) Yes. Someone is the seed of some religion, and someone the seed of some other religion.

So, **we** have the longest *part* in the *drama*. Then, who is the one saying “we”? At last, finally, who is the one who say “we”? (A student said something.) Yes. “Our *part*” means the souls who are included in [the form of] Vishnu, the *farishta* (angel) Vishnu, all of them belong to the clan of Vishnu (*vaishnav kul*). So, which souls are the chief in the clan of Vishnu? There are four souls. Which ones? (Students: Brahma and Saraswati, Shankar and Parvati.) Brahma and Saraswati? Saraswati came *last*; she came later and left first. She came in the middle and she left in the middle itself. Ram, Krishna, Sita and Radha. Radha, Sita and Ram, Krishna. [There are] these four souls and the soul who makes the four act; who is he? The one who makes the four work... Vishnu has four arms. There is also someone who makes the arms work, [isn't there]? The Father. Will the Father be called Vishnu? The Father is the Father. *God the Father is One* (unique). (A student said something.) Is there only the Father of the souls? Isn't there any father of the human beings? (Student: Prajapita.) So, the father of the human beings is the one who makes all of them work. There are four souls left: Narayan with Lakshmi and Sita with Ram. (Students said something.) You don't know at all who will become Ram in the Silver Age. (Student: Sita.) Then? These are the future topics of the study. Get to understand it. (A student: The soul of Ram will become Sita.) Don't talk about the Silver Age. There is no *history* of the Golden and the Silver Ages in the scriptures. First understand the topic here. We have the longest *part* in the *drama*. We will also receive happiness the most. Who will receive it? We.

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<sup>5</sup> All the subjects are sustained on half the wealth and the king and the royal family are sustained on half the wealth.

The Father says: Your Deity Religion gives a lot of happiness. And all the others will go to the Abode of Peace. All of them will go there *automatically* after settling their karmic accounts. Why should we go much into details? It means, why should we go into the details of the other religions? “We” means who? First of all the four, the souls of Ram and Sita and the souls of Radha and Krishna. They don’t need to go much into details. And who is saying this? The Father is saying this. Which father among the fathers? This will be applicable to whom? Who said “we”? (Students: Prajapita.) It is Shivbaba who said this, but since it is Shivbaba who said it, Prajapita is certainly counted in that. (Student said something.) Yes. It is impossible that Shivbaba will speak without Prajapita. So, [there is] one Father and apart from Him, there are four more souls. In *total*, there are five souls. (A student said something.) Yes. There are four cooperative souls.

The Father comes to take everyone back. He takes everyone back, like mosquitoes. There are very few [people] in the Golden Age. In which *stage* will He take everyone? (Students: In the *stage* free from vices.) Mosquitoes... Are mosquitoes free from vices? (A student: In the incorporeal *stage*.) Yes. “Like mosquitoes” means that they have no [sense of] *value*, they merge their *value* in soil. What? They are those who have no desire of honour and dignity. [They should think:] we don’t need any honour and dignity of this world. The Father who has come, when they have pushed even Him into excrements, walls, pebbles, and soil, what is our honour and dignity, what honour and dignity shall we take in this world? When they defamed the Supreme Soul Himself so much, what honour and dignity should we take? So, He takes everyone like mosquitoes.

There are very few [people] in the Golden Age. All this is fixed in the *drama*. The body will be finished. The soul that is imperishable will settle the karmic accounts and go away. What was said? (A student: All the bodies will be finished.) Yes. The karmic accounts of the imperishable soul should be settled. With whom? With whom should the karmic accounts be settled? All the karmic accounts of the souls... are they the karmic accounts of the 84 births or of the 63 births? (Students: the 63 births.) Of how many births are the karmic accounts? Are they of 63 births or 84 births? All right! We will talk about the 84 births. We are talking only about those who have 84 births. So, out of them, there are the karmic accounts of how many births? (Students: Of 63 births.) There are the karmic accounts of the 63 births, aren’t there? No karmic accounts are created in the Golden and the Silver Ages at all. [The accounts] are settled. So, the karmic accounts created in the 63 births, those who settle the karmic accounts come in front of us in the Confluence Age in order to take or give the colour of the company. Now, they may come in the form of Maya - Ravan or they may come in the form of the Father or the Mother who give us happiness. It is because no one else can give more happiness than the Mother and the Father.

So, they will go back *automatically* after settling their karmic accounts. Why should we go much into details? The Father comes only to take everyone back. It isn’t that the soul will become pure by falling into fire. What? It isn’t that the soul will become pure when it falls into fire. The soul has to become pure through the fire of remembrance. What is the fire? And what is the fire of remembrance? One [fire] is the fire of lust. Ravan was burning in what? (Students: In the fire of lust.) So, the fire of lust is also a kind of remembrance. Whom did Ravan remember in the remembrance of the fire of lust? Did he remember Ram? He remembered Ram in the form of an enemy. Actually, whom did he remember? (Students: Sita.) He made Ram his enemy because of Sita. So it was the fire of lust, wasn’t it? You don’t have to become pure through the remembrance that will come because of that fire of lust.

Through what do you have to become pure? Through the fire of yoga. Yoga means affection, attachment, love, fondness. So, there is the fire of yoga, isn't there? The fire of affection (*lagan ki agan*). They have then made dramas: the Ramayana, the Mahabharata, the *Devasur Sangram* (battle between the deities and the demons). Sita passed through fire. What did they show? (A student: The fire test.) Yes. Sita passed through fire. No one is going to become pure through fire. Through what did Sita pass? It isn't about the physical fire here at all. The Father doesn't talk about physical things at all. Which fire is it about? (Student: The fire of yoga.) No. (Everyone said: The fire of lust.) She passed through the fire of lust. She crossed it. (A student: She gained victory.) Yes, she gained victory. (A student: She didn't come under the control of Ravan.) Yes, she wasn't controlled by him. She didn't even raise her eyes and look at him.

The Father explains: All of you Sitas are impure at this time. It doesn't concern one Sita. All of you are Sitas, all of you are Parvatis. (Students: Draupadis...) Yes, all of you are Draupadis, but... (A student: Radha...) Yes, He didn't say, Radha. He explains: All of you are Sitas, you are impure at this time. You are in the kingdom of Ravan. Third *page*. You have to become pure through the remembrance of the one Father. There is only one Ram. Or are they two-four? (A student: There is one Ram, there are many Sitas.) Hearing the word "fire", they think that she passed through [physical] fire. (A student : They show it in this way in the dramas.) Yes. So, it neither concerns any physical fire, nor does it concern the fire of lust or the fire of anger. What did she pass through? (A students: Remembrance.) *Arey!* It is about the river of the poison of vices, isn't it? There is a great difference between the fire of yoga and that fire. There is a great difference between the fire of lust and the fire of yoga. So, it is about going across, isn't it? What do we have to *cross*? It is about crossing the river of the poison of vices. It isn't about any physical fire. The soul will become pure from sinful only by having yoga with the Supreme Father Supreme Soul. Whom do you have to remember? The Supreme Father Supreme Soul. There is a difference like between day and night.

In *hell*, all the Sitas are in the *jail* of Ravan, in the garden of sadness (*shok vatika*). What does *hell* mean? *Hell* means an oven in which grains are roasted. What is in it? Fire! There is nothing but fire. So, what does this world also become? Day by day only dirt will increase in this world. It will reach the *stage* like that of the grains roasted in the oven. (Student said something.) Yes. In *hell*, all the Sitas are in the *jail* of Ravan, in the garden of sadness. Happiness here is like the droppings of a crow. What will the happiness of this *hell* be like? It will be like the droppings of a crow. Why was it said the droppings of a crow? Why didn't He say the droppings of a swan? An animal is after all an animal. (Student said something.) Yes, a crow eats the excrements of others. The others experienced pleasures and it (the crow) ate what was left out of it. It finds happiness only in that [it thinks:] I have achieved something great! So, what is the happiness of this world like? It is like the droppings of a crow. The one who finds pleasure in what has already been used for pleasure is called a crow. He caws a lot through the mouth. He eats dirt himself and he calls the others too: You too, come and have some. A comparison is made. With what? With a crow. (End of the cassette.)