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Clarification of Murli dated 5, 6.5.68

A night class dated 5th May, 1968 was being discussed. The topic being discussed on the second page was: you receive unlimited inheritance from the *Paarlokik* Father. Of how many births? Of 21 births. There is no limit of this happiness and peace at all and you receive a limited inheritance from the *lokik* Father. Even the *lokik* fathers are different in every birth. They are fathers in a limited sense and there is also a *lokik* father in an unlimited sense. Who? There is also a *lokik* father of the human world in an unlimited sense. Who? Prajapita, the one who is called *Aadam*, Adam, *Aadinaath*, *Aadidev*. You receive the limited inheritance from him. The unlimited Father gives the inheritance of happiness and peace and Ravan gives a curse (*shaap*). Ram gives the inheritance. In comparison to Ram he is called Ravan. So, understand these things: who gives a curse and who gives the inheritance of happiness and peace. Now it is *Purushottam Sangamyug* (the elevated Confluence Age). What is the name that was given? It is a Confluence Age (*Sangamyug*) where the highest (*uttam purush*) among all the souls are revealed numberwise. In this *Purushottam Sangamyug* the Father is giving the inheritance to the numberwise *purush*-like souls. Then the curse of Ravan ends. You receive the inheritance of happiness and peace and the curse of sorrow and restlessness ends. You receive the curse for 63 births and the inheritance for 21 births. In the 21 births where you receive the inheritance the life span is long. You remain ever healthy. The Father feels happy too.

It is in the sinful world that the Father is called. Nobody calls (Him) in the pure world at all. They order in this sinful world: "O purifier of the sinful ones! Come and make us pure." What? It is not like this (that they say): come in the body of Brahma, narrate knowledge and go back; then we will continue to transform from sinful to pure ones by ourselves, or that the *Didis*, *Dadis*, *Dadas* or *gurus*, the human *gurus* will continue to make us pure. It is not like this; what is the order that they give? O purifier of the sinful ones! Come and make us pure. It means that they call (Him) to make (them) pure. They do not call (Him) to narrate knowledge. So, they order (Him) to make (them) pure. Come and make us pure. Even the Father says: Children, I shall obey your order. I have come; so, you now have to follow the *Shrimat*. What? You have to follow as I want you to follow. You have to sit wherever I make you to sit. You have to eat whatever I offer you to eat. You have to go wherever I take you. I come in every *kalpa* and make you pure. It is not a question of one *kalpa*. But innumerable *kalpas* have passed.

Only then the Father says, *Namaste*. I make you pure, only then do I say *Namaste*. Sinful ones are not greeted with *namaste*. What? Why? Does He not say *namaste* everyday in the *Murli*? Does He not say *Namaste* to the sweet, long lost and now found spiritual children of the spiritual Father? (Someone said, He does.) Does He say so? To whom does He say this? Does He say '*namaste*' to the spiritual children, to the pure children or to the sinful children? (Someone said, the pure ones) Is there anyone pure? Pure means a deity. Sinful means a human being. So, are they pure now? (Someone said, they are becoming) If they are becoming, then to whom does He say *namaste* now? Does someone bow to the sinful one or to the pure one? He bows to the pure one. Then it is also said that there is no one pure in the sinful world and there is nobody impure in the world of the pure deities. So, I come and make

you pure. When you become pure, then I say Children, *namaste* to you. He is a servant, isn't He? That is why I say *namaste* to you. What? I serve you. I wash your (body-like) cloth stained by the urine (of lust). So, I am a servant, ain't I? This one is a Father, *Guru*, Teacher and your servant as well. He sacrifices Himself to the children. What? He sacrifices Himself to the children. Who? The Father sacrifices Himself to the children. Then it is up to the children, whoever sacrifices themselves (to the Father). "Whoever sacrifices" means whoever and to whatever extent they sacrifice themselves. The Father sacrifices Himself hundred percent. He does not leave anything. He sacrifices everything.

He sacrifices everything to the children. And what about the children? Do children sacrifice themselves hundred percent? The children are numberwise. The children say in the path of worship, when you come we will sacrifice ourselves to you. If you come, we would sacrifice ourselves; they say, they promise: if you come, we will sacrifice ourselves (to you), we will dedicate ourselves completely (to you). Baba did not say to the children; what? (That) I will sacrifice myself to you. The children take a vow. The Father did not even take a vow; even so, the Father sacrifices Himself to the children hundred percent. Did you ever hear Baba telling the children, Children, I will sacrifice myself to you? Arey, does He have a chariot to say: I will sacrifice myself to you. It means that when He catches the chariot, when He comes in the chariot, He sacrifices Himself. Will the point sacrifice itself? Does the point have body, wealth and mind? No. The Father does not give any trouble.

Although the children sacrifice themselves number wise according to their *purusharth* (special effort for the soul), the Father does not give them any trouble for this. He says, just become pure for this last birth. Just the last birth. It is not a matter of many births. I have come; I have come to make you pure. I will not simply depart in between. If I go, I will make everyone pure and take them with me. So, if you promise and then become sinful, then the one who causes the defamation of the *Sadguru* will not find a place (*sadguru nindak thaur na paaye*). What? You have promised to the Father. Some promise writing with blood; some promise writing on a stamp paper. Then if you become sinful after making a promise, then what will be the result? They become instruments in causing the defamation of the *Sadguru*. And those who become instruments in causing the defamati on of the *Sadguru*, then they will not find a place close to the *Sadguru*. Even in the Supreme Abode, do the point-like souls have their designated places or not? Or is everyone sitting close to the Father?

There are numerous gurus, but the *Sadguru* is only one. It is even said, Akaalmoort. Whom? What is the *Sadguru* called? *Akaal*. He is not devoured by death (*kaal*). Is the *Sadguru* the corporeal one or the incorporeal one? The *Sadguru* is the corporeal one only. *Sadguru milaa dalaal* (The *Sadguru* was found as the middleman.). When the corporeal one becomes the *Sadguru*, He is a Father, a Teacher as well as a *Sadguru*. All the three forms are merged in one. He is just one in the form of a Father, a Teacher and a *Sadguru*. The one who gives the inheritance in the form of the Father is also only one. He will depart after giving the inheritance of happiness and peace, won't He? The Teacher who explains the meaning of every part of every word in the form of a Teacher is the same one and the *Sadguru* who brings *sadgati* (true salvation) is also the same one. It is him; it not this one. 'This one' refers to whom? This Brahma is not the father, teacher and *Sadguru*. This one is a mother. His name itself is *Brahm*, meaning big, *ma* means mother. This one was devoured by death. Who? *Brahma*. Does death devour the body or the soul? Death devoured the body, but the form in

which I am revealed in the form of the Sadguru, will not be observed being devoured by death by anyone in the world. He is indestructible (*akal*), isn't He?

And then He is a person (*moorth*) too. What? Has Brahma become *amoorth* (without a body) or *moorth*? He is *amoorth*. His *moorthy* (body) has perished. The soul is there, which is not visible through these eyes; it is called *amoorth*. But I am the Sadguru. I am *akal* as well as personified (*moorth-roop*). *Moorth* means the one who has a personality. A living personality or a non-living personality? (The one who has a) living personality. He also has a seat (*takht*), on which He is seated. So, look, even the Supreme Soul takes the seat of a human being. What? Who takes the seat of a human being? Even the Supreme Soul takes the seat of a human being.

You souls receive the chariot of a human being. Which chariots do you souls receive? You do not receive the chariot of animals; you receive the chariot of human beings. And what do you say for Me? Incarnation of a tortoise (*kachch avatar*), incarnation of a crocodile (*machch avatar*). I ride a tortoise, I ride a crocodile. You give all these titles to Me, don't you? Tortoise, crocodile. 24 incarnations have been shown. The incarnation of (God as) a horse has been shown, the incarnation of (God as) a pig has been shown. This entire world is dirty. What?

I am ever pure, (even) so you have given Me such dirty incarnations and you yourself, you children, take the incarnation of a human being, you work as human beings in this world. You have given Me the incarnations of a tortoise and a crocodile. So, does the Supreme Father Shiv take the incarnation of a tortoise and a crocodile? Does He take the chariot of a tortoise and a crocodile? Then why has it been said in the path of worship, 'the incarnation of a tortoise, the incarnation of a crocodile, the incarnation of a *hygriv* [a horse], and the incarnation of a pig (*sookar*)?' Why has it been said? Actually, the Supreme Father Shiv does not enter animals. Neither does He enter a bull and purify the sinful ones on coming. What? Whom does He enter? He enters in a human body. He transforms the human beings from sinful ones to pure ones. When the human beings reform, the entire world is reformed through their vibrations.

Then why has it been said in the path of worship, "I incarnate as a tortoise and a crocodile"? (Someone said, because of ignorance) Which fact (showing) ignorance is it that they have forgotten? (Someone said, they forgot the inheritance of the Father) No, when the appointed chariot in whom I enter, becomes complete, He enters in such actors among whom some play the role as a tortoise, some play the role as a crocodile, some play the role as a tortoise, some play the role as a 'hygriv', a horse. It is He who enters such ones; He is then called '*Pashupatinaath*' (the lord of the animals). I do not enter them. What? Whom do I reform? I reform the human beings. I make the human beings from a man into the deity Narayan. This entire world itself is a dirty brothel (*veshyaalay*). Now the Father makes the Shivaalay (*temple of Shiv*) i.e. heaven.

The Father says, "Will you come to heaven? These vices will not exist there." What? Do you have a desire to go to heaven? (Someone said, yes) Do you have? But is it o.k if the vices won't exist there? (Someone said, it is ok) The ones whom you bring here, all of them must have certainly taken a vow. Of what? To remain pure. Or do you bring such ones as well, who have not taken a vow to remain pure? Hum! Do you bring (such ones)? (A mother said, No,

Baba they give it once in writing. We don't bring them simply.) Yes, they give it in writing. (A mother said, so when they give it in writing it depends on them). It depends on them. Yes, it can be possible that they may speak a lie, they may deceive. So, the ones whom you bring here, all of them must have certainly taken a vow. Whatever you do now, people build the memorials of that. What? It is you yourself who performed the task and your memorials are made. Yes, there is no bondage. The only bondage is that now you should not produce more children because you all are Parvatis, aren't you? Now you all are listening to the 'Amarkatha' (the story of immortality). Will the children that are born now be righteous children or will they be scorpions and spiders (*bichchu-tindan*)

The children that take birth now are like scorpions and spiders. Which ones? Is it the children in a limited sense or is it the unlimited children? (Someone said, both) Are both types of children that are taking birth like scorpions and spiders? Are the children in a limited sense like scorpions and spiders and the children in an unlimited sense like scorpions and spiders as well? (Someone said, they are number wise) OK, they are number wise, but are they scorpions and spiders in percentage or not? They are certainly scorpions and spiders in percentage. Aren't the children that are taking birth in the advance (party) the beads of the rosary of Rudra, are they scorpions and spiders or not?

You will become such flowers like Lakshmi and Narayan in the Golden Age. You will not be the ones who give sorrow to anyone. You will become such flowers yourself and will give birth to flowers only. What? Where? (Someone said, In the Golden Age) In the Golden Age? Will you not give birth to flowers in the Confluence Age? Have you made it firm, are you determined? (Someone said something) No, in the Confluence Age itself there is one such second too, when after the revelation of the Father, the children who take birth will all be the beads of the rosary of victory (Vijaymala) only. Only the children who give happiness will take birth. This production of the scorpions and spiders that cause sorrow will stop. The scriptures, the Vedas, the Upanishads, etc. which are meant for the path of worship, you certainly do not receive knowledge from them. The Father has to come only in the Confluence Age.

The Father comes and brings true salvation only through knowledge. What? He does not bring true salvation through the Vedas, the scriptures, the Upanishads, etc. Only one Father, in front of whom you are sitting, is the ocean of knowledge. The chariot in which that father sits..... **that** father. You call the chariot in which that father sits Dada. Whom? Whom do you call Dada? You call Brahma Baba Dada. You call that chariot- that one- in whom that father sits Dada. So, who sits in Dada? Arey! You call the chariot in which that father sits Dada. Arey! The one who plays the role of a mother, is it the role of a bull or of the human being? Whose part is it? If he had been a human being, he would have understood Baba's *vani* too. Would he have understood and explained every part of Baba's *vani* word by word or wouldn't he have? He neither understood nor did he explain. He just narrated to the others to the extent that he spoke through his mouth. He neither understood nor did he explain even a single word beyond that. Should he be considered to have an animal-like intellect or a human being's intellect? He had an animal-like intellect.

So, it was said, "The chariot in which that father sits", which father? (Someone said: Shankar). Yes, you call the chariot in which Prajapita, who has been named Shankar sits, Dada. So, whom do you call Dada? The bull. You call the bull Dada. What do you call the

bull? Dada. And who rides on the bull? Shankar. And who rides on Shankar? Shiv. Shiv rides on Shankar and Shankar rides on the bull, but not right now. Now on whom is the moon of knowledge, Brahma riding? Now, until he is incomplete, until he is a crooked moon, on whom does he himself ride? He is riding on Shankar. Yes, one such time certainly has to come when he will take a high jump, who? Shankar; and he will ride on the bull. He will take a high jump and climb like this, won't he? So, you call him Dada.

The children abuse them because of ignorance. Whom? The children abuse them due to ignorance. Whom do they abuse? They abuse both Baap and Dada. Who endures abuses the most? The father. Which father? Does the father of the human world or the Father of the point-like souls endure abuses? The father of the human world endures abuses the most and after him the soul of Brahma endures abuses. You abuse him. Why do you abuse him? It is because their inheritance is poison (of lust). Whose? The ones whom you call as Baap and Dada i.e. the soul of Ram and the soul of Krishna...the inheritance that you receive for 63 births from them...they are the unlimited mother and the father of the world, aren't they? So, the inheritance that is received from them is of poison (of lust). And what inheritance do I the Supreme Soul give you on coming? I give you the inheritance of knowledge. So, they think, "Do they snatch our inheritance?" Who snatches it? Ram and Krishna. The human beings think that this Ram and Krishna snatch our inheritance of poison (of lust). What? Who remains the happiest for many births? The souls of Ram and Krishna. So, they think: they snatch our inheritance.

Now you children will become beautiful by keeping on remembering (the Father). That too, you become beautiful for half a *kalpa* (age). You have to become beautiful through remembrance, haven't you? Alright, remembrance, love, good night and *namaste* of spiritual Bapdada to the sweet, spiritual, long lost and now found children.

The remaining points – The Father says, "I make you the master of the world." I make you the master of the world; then why do you forget? You achieve such a big attainment, then why do you forget? Hum! What do the children reply? Arey, will you give any reason for forgetting? (Someone said, body consciousness) That is all right. *Maya* enters in between, does she not? So, she makes us forget.

It is a war with *Maya*; so you will have to fight. Will you have to fight or not? You will have to fight with *Maya*. Why? *Maya* comes in some form or the other. Which form does she assume when she comes? She comes after assuming the form of some woman, she comes after assuming the form of some man, she comes after assuming the form of some thing. She comes after assuming some form or the other; doesn't she? Whichever form she assumes when she comes, who established accounts with her?

It is the children who established the accounts. Then why do you cry in front of Me? Why do you cry in front of Me, why do you say, "Baba *Maya* troubles a lot, save me"? Arey, when you fight with someone in a game of wrestling (*mallayuddh*), will you say, "He is punching me, poking fingers at me? He will certainly beat you, won't he? If you wrestle, he will beat you. Then (in this case) you won't say, "O Baba, take care of me." It is your account; it is you who have welcomed them. You yourself must have invited *Maya*, mustn't you? You yourself left the Father and became attracted to them sometime, didn't you? So, she comes to clear the accounts. Then you won't say, "O Baba, take care of me."

The Father says, "Consider yourself to be a soul and remember the Father now, so that all your sins will be burnt into ashes." Baba had narrated all these words 5000 years ago as well. You say, "Baba, you are the same Baba." Which Baba are you? Are you the same as the kalpa before, as 5000 years ago? (You are) the one who was in the beginning. You are the same Baba. We too say, "Children, you too are the same children, whom we had ourselves taught a kalpa ago. Here you come to be refreshed." Where? You come face to face with the Father to be refreshed.

Here, there are no herons etc. in front of you. Aren't there herons, etc. in front of you here? (Someone said, it can be possible) Can it be possible? In front of you? (Someone said, Baba is in front of us) Yes, then why do you say that it can be possible? So, now the same issue is being discussed. Here, there are no herons etc. in front of you. You live in a Godly family. There are no other friends and relatives, etc. (There are) the spiritual Father and the spiritual children. Here you obtain a lot of benefit. Where? In front of Baba. There you do not obtain so much benefit. Where? In the outside world, wherever you live, you do not obtain so much benefit. Instead, you suffer even more loss there. Do the herons live there with the swans or do they not? Do they live there? Do the herons live there with the swans? They do not. And what about here? Here some are herons as well. Some must be coming and sitting here stealthily after indulging in vices. Even so, who are the ones to give company to them? They are the swans, aren't they? Even so there is the company of swans over here, and, there isn't the company of swans in the outside world at all. When the herons live with the swans, it has only a good effect. There is no question of a bad effect at all.

Here they give a promise in front of the Father and give up cigarettes, etc. Where? When they come in front of the Father here, they give up cigarettes, etc. What lokik subject has He brought in? They came in front of the Father and gave up cigarettes, what is the big issue in this? When they come in front of the Father they give up cigarettes. One is anyway the limited cigarette. It is good to give up that as well. And there is an unlimited cigarette too. What? "See great". What? See whom? 'See great'. Give it up. It means that, give up seeing the great. Who is great? Arey, only the great, great grandfather is great. Should we see him or should we see Shiv in him? Who is the one to make him great? Shiv is the one to make him great, isn't He? But the children in whose intellect Ram and Krishna dwell; the devotees of Ram and the followers of *Rahim*, all of them are blind. It becomes a similar account here as well. So, give up cigarettes, etc. What? Those who are the great ones in this world, those who are appearing virtuous in the world of Brahmins; where did the virtues that are appearing in them come from? The virtues came from the Father. We should not see them, but we should see the Father within them. The ever-pure Father who has come is the only one who can bring transformation.

You say, "Baba, now I will not do such a deed again." What? I will not see the *shav* (corpse); who will I see? I will see Shiv. The Father says, "If you commit such a sin, you will again receive hundred times punishment. What? Should you entangle yourself in bodily beings? (You should) not (entangle) in bodily beings. What did you keep doing in 63 births? You kept entangling yourself in bodily beings, you went on becoming sinful. Now, you should not entangle yourself in any embodied soul (*dehdhaari aatmaa*) in this birth. *Dehdhaari* means the one whose intellect is held in the body again and again, it is held (in the body). The one whose intellect again and again..... Is held in what? It is held in the body; he is called

dehdhaari. And who is the one whose intellect never remains in the body, never possesses the body? He is 'Sadaa Shiv' (always beneficial). He is called 'ever pure'.

So, the Father says, "If you bring defamation even now, then you will lose your post." The people of the path of worship do not know at all, what knowledge is. When you explain to them, they will understand that devotion (*bhakti*) leads to degradation and knowledge leads to true salvation. OK, Om shanti to the children.

The next one is also a night class, dated 6th May, 1968. This is called 'service news', because in the world there is physical service news. The service that is done only by the ones who are called social workers and you children are spiritual workers. The spiritual workers are not called special workers. Your community is different from the world because you belong to the Brahmin clan. This clan of yours is very high. Your Brahmin clan is (the clan) for becoming pure because you are going to become deities only after becoming pure Brahmins. Without becoming Brahmins nobody can become deities. Who is called a Brahmin? The one who is a child of Brahma in practical. If there is Brahma there will also be Brahmin. If there is no Brahma then there will be no Brahmin either; and then the one who takes a vow of purity is called a Brahmin. If someone has not taken the vow of purity, then he cannot be called a Brahmin. You Brahmins do service, spiritual service. The deities don't do any service.

It is indeed said, '*Bharat mata*'. The living mothers of India do service. What is this? Why? The living mothers of India do service; the *Bharat matas* do service. Are there just mothers of India; aren't there fathers along with the mothers? Arey, do they exist or not? (Someone said, yes) They exist. So, *Bharat mata* is not a widow. They (the fathers) exist, don't they? So, do only the *Bharat matas* do service? Do only the living mothers of India do service? Don't the fathers do service? Do they? What titles have they received? (Someone said: Duryodhan, Dushasan) So, what service will they do? (Someone said: Mothers...) Yes, that is why the mothers receive the urn to distribute the knowledge. They have been given the responsibility to open the gates of heaven.

Only the mothers can open the gate of heaven. Men cannot open the gate of heaven. It was even said that (about) the births that are taking place now; are the beads of the *vijaymala* taking birth or are the scorpions and spiders of the *Rudramala* taking birth? The scorpions and spiders of the *rudramala* are taking birth; so is service taking place or is disservice taking place? What is happening? Disservice is taking place. What is to be done? That is why all the children have already been told long ago in the *avyakta vanis*. What do you have to do? You have to summon the *vijaymala* (rosary of victory). It is not in the power of the beads of the rosary of Rudra to do (anything) else. They are scorpions and spiders; so they will give birth only to the scorpions and spiders. They give sorrow.

OK, someone may say, are all of those in the advance party of the *Rudramala* scorpions and spiders? Are there not virgins and mothers? (Someone said, there are) Are there; then? So, aren't the virgins and mother in the list of the *Bharat mata*? (Someone said: they are the kings) They are the kings. They are the souls that become kings. (Someone said: the beads of the *Rudramala* are the kings). Hum! So, all the kings belong to the male category. Although the body is of female, in spite of having a female body, what kind of nature and *sanskars* do they have? They have the nature and *sanskars* of males. Ultimately they will become kings,

won't they? Does anyone among them want to become a queen, a subject? No one wants to become a subject?

So, it was asked, "What service do the living mothers of India do?" Now it is an old land (land: land like intellect). It is a land of the Iron Age. Who? The mothers of India are now old lands. You make them the land of the Golden Age. What? With what do you make them such? Its you who make them the land of the Golden Age. Through what do you make them the land of the Golden Age? They are indeed the land of the Iron Age. Are those mothers of India (Bharat matas), who are the beads of the rosary of victory of the Iron Age or of the Golden Age at the present time? Is that land like intellect filled with iron or the truth of knowledge? It is filled with iron. What should you make them first? Make them the land of the Golden Age first. First make their land like intellect of the Golden Age. You alone make the land of the Golden Age. You too then become of the Golden Age. What? What should you make them by giving the advance knowledge first? Make them the land of the Golden Age. Then, you too will become of the Golden Age.

You become the Master and Mistress of the *Paaraspuri*¹ (the golden part of the Confluence Age). There, the houses are also built with gold. What? What does house mean? All the fort-like gatherings will be of true gold. Not even a single brick will be from a false gathering. All the children will be only true. It will not be so that someone will deceive (the others). If someone comes and sits unseen in the class, in the gathering, and keeps spreading dirty vibrations, keeps spreading vicious vibrations, then is he a cheater or.....? So, it was said, "At this time everyone has a stone-like intellect. Later on the soul gets a *paaras*² like intellect; however these topics are not in the intellect of anyone else.

The word 'Vaishnav' has emerged from Vishnu. What was said? Whose followers are the Vaishnavites? Vishnu's followers are *Vaishnav*. Brahma's followers are Brahmins. The Brahmin religion emerged from Brahma. Brahma's followers are Brahmins. Vishnu's followers are *Vaishnav*. Shiv's followers are *Shaiv*. The word 'Vaishnav' is non-violent. Vishnu, 'vish-no'. No *vish* (poison) at all. There is no name or trace of the vices in that gathering. In which gathering? Not in the gathering of Shankar, not in the gathering of Brahma. In whose gathering? In the gathering of the third idol; 'This fort of Pandavas will become such that not even a single vicious person will be able to lay even his foot.' *Vaishnav* means non-violent. The *Vaishnavites* of nowadays are violent. They cannot be called *Vaishnavites* indeed.

Hitting each other with a dagger of lust is violence. You children are now becoming non-violent. Sometimes you are defeated by *Maya*; that is why you cannot be called complete Brahmins. Now you are doing *purusharth* to become complete. Yes, the more you remember; you will go on becoming complete to that extent. This is our service according to shrimat. When the teacher teaches too, the children start earning after having passed with hard work. Even here the souls have to work hard. The children should have a lot of practice to remember Baba. What? What should you practice the most? To remember Shivbaba considering yourself to be a soul. This is a new subject. How is it a new subject? Is it a new subject for the

¹ The golden part of the Confluence Age (swarnim sangamyug) when the souls have a *paaras* like intellect.

² A mythical stone which is said to transform to gold anything that touches it; here it refers to the souls who have an intellect such that just by coming in their company others souls are transformed.

time when this *vani* was narrated, or is it a new subject still now? Is it not a new subject now? Have you considered yourself to be a soul now, which soul I am? Have you understood: which soul I am? Has your part (role) become clear (to you)? Then? To consider yourself to be a soul and remember the Father is a new subject. You children were taught the same 5000 years ago too.

At this time the knowledge of the beginning, middle and the end of the creator and the creation is in the intellect of you children. The creator is one and the creations are number wise, of many kinds. The activity of the Father as well as the activity of the children takes place now, which is praised in the scriptures. And it is only at this time that the Father transforms the old world into a new world. When? He will not make it in the Golden Age. Where does He make it? He makes a new world in this Confluence Age, in this *Purushottam Sangamyug (Elevated Confluence Age)*. He transforms the old world into a new world.

The one who creates something new is called the creator. Clay is already existent; there is no question of creating it at all; but the pot was created, then the one who created the pot will be called the creator. Clay is not created. Clay is already existent. So, the one who creates, i.e. the creator has to create it. He has to create a new thing. He transforms the old into new. He creates the new world. It did not exist earlier; then He made it a new. He enables the destruction of the old world. Now He is enabling (us) to create according to Shrimat. Who? Who is enabling to create? Shivbaba? Is Shivbaba the creator?

Shiv-baba, there are two words in it. Shiv and Baba. So, who is the creator among both of them? Is Shiv the creator? Is Shiv the creator? Baba is the creator. Shiv will not be called the creator. Shiv is the Father of the point-like souls. The point-like souls are always existent. Their Father is always existent too. You do not always have the recognition of the creator. When do you obtain it? When the Father Shiv enters in the appointed chariot in this Confluence Age, only then do you recognize Him.

So, He is enabling the creation. In spite of the old world being present, He enables the creation now according to Shrimat. He is enabling the creation according to Shrimat now, i.e. in this *Purushottam Sangamyug (Elevated Confluence Age)*. Who? Is Shiv enabling the creation or is Baba enabling the creation? Baba is enabling the creation. On the basis of what? He is enabling the creation on the basis of *Shrimat*. If He does not take the support of *Shrimat*, then He cannot enable the creation either.

In spite of an old world being there – there are numerous gatherings of the old world – in spite of the existence of those numerous gatherings, he is enabling the preparation of the gathering of the new world. In this, the subject of remembrance is number one. In what? What is the number one thing (i.e. requirement) to make the new world? If the remembrance is strong, then the palace of the new world will stand up and if there is weakness in the remembrance, then the gathering of the new world will fall down as well. Although it may be named as ‘the new gathering’, but its stability is based on what? On the basis of remembrance. *Omshanti*.