

**Audio Cassette No. 149**  
**Clarification of Murli dated 23.04.89 (for BKs)**

Om Shanti. On the 110<sup>th</sup> page of *register number 22*, [this is] the morning class dated 23.04.89. The Spiritual Father sits and explains to the spiritual children. The Spiritual Father is called the Giver, not the One who takes. He Himself gives everything to the children. What does it mean? There isn't any need for you to ask [for anything] from the Spiritual Father. He certainly comes to make you the master of the world. How they have to become [the master of the world], He explains everything to the children. He keeps giving directions. Till when does He give directions? For what does He keep giving directions? Why does He come? To make you the masters of the world. How they have to become [the master of the world], He keeps giving all those *directions*. Till when? Until they become the masters of the world. He is the Giver (*datta*), isn't He? So He gives everything of His own accord. There's no need for you to ask [anything] from Him. It's better to die than to ask [for something]. Shouldn't we ask [for anything] to Shivbaba either? When He gives everything on His own, then there is no need to ask [anything]. This *accosatsangunt (hisab)* is already made. The extent to which someone makes *purusharth*, he will receive [in return] automatically. You shouldn't ask for anything. 'Grant me power, bless me, bestow mercy on me', many children keep asking [this way]. In the path of *bhakti* (devotion), by asking persistently, hammering your head, you have been descending the whole ladder. The one who asks for something, his head is bowed down and his hands are spread. Now there is no need for you to ask [for anything]. The Father says, follow [My] *directions*. Then, who are the ones who ask? Those who don't follow the *directions*; so, they ask for some favour. On one side they disobey [the Father] and on the other side they also ask for favours.

One thing that He says is, never remember what has passed, don't recollect it. Past is past. Don't think about what has already *passed* in the *drama*. Don't *repeat* it. The Father says just two words, remember Me alone. You don't even need to do anything more than that. He doesn't just say, remember Me. Not [just] remember Me but remember **Me alone**. What does that mean? Does it mean, remember Me, the Point alone? All the point souls are alike. So how will you know which 'Me alone', which 'Me, the Point' you must remember? Will you know anything? Will you come to know for which point it is being said? How will you come to know? How will you come to know about 'Me alone'? Only when He comes in a body will you come to know that you should remember Him alone. Otherwise, how will you recognize that one Point? The points of five-six billion human souls are all alike. Does any physical light emerge [from that One]? He is certainly not the physical sun, so that a physical light would come out of Him. It is in fact the light of knowledge, for which Arjun said, 'I can't bear it'. He narrated such sharp knowledge. He gave such a sharp *light* of knowledge. So He will come in a body and only then give [the knowledge], won't He? So what does [remember] Me alone mean? [Does it mean] remember the Point? Remember only the Point? There is some form that says [this], through whose mouth He is saying, "I come in this body and say 'remember Me alone'". The Father gives *directions* or *shrimat*. It is the children's job to follow it. This is the elevated direction, remember Me alone; don't remember anyone else. In [the path of] *bhakti*, they have made [God] omnipresent, [they say,] He is in everybody. So, they start remembering many. By remembering many, the remembrance becomes adulterous. Then you start losing energy. Now the Father says, remember Me alone. This is the most elevated *direction*. What? There is no direction more elevated than this. What? Remember Me alone. So, 50-55 years have passed since [He gave this] *direction*. Didn't the children *follow* it? Didn't they grasp this elevated *direction*? Did they grasp it? Did they

grasp [the directions] or not? Did they grasp it? Did they remember Me alone? Or did they just remember the Point? If they just remembered the Point, then all the point souls are alike; the souls of worms, insects, animals and birds are all points. Which point did you remember? How did you come to know that you have remembered the 'Me alone Point'? The Point or the Soul that is saying remember Me alone, what *proof* do you have that you remembered that very Point? Is there any *proof*? Then, what should we do? (Student commented.) Then the question arises, who is that one who says [remember] Me alone? Who says, I give you the kingship of the world? He comes to give the kingship of the world itself. And He keeps giving *directions*; until when? Until [the children] get the kingship of the world completely. Until [the children] get the *controlling power* over the five billion [human beings], He keeps giving *directions*. So through which body does He give *directions*? Should we say, through Brahma's body, through Dada Lekhraj's? Had it been the case that He gave *directions* through that form, then no one has received the kingship of the world so far. The kingship of the world means the kingdom of Ram. And right now there certainly isn't the kingdom of Ram. What is it? It is still the kingdom of Ravan.

So that one form, through which the Father gives directions is required, that combination of the incorporeal One and the corporeal one, for which it is said in the murli that the combination of the Incorporeal One and the corporeal one is called Baba. The One who is just the Father of the point souls, the *Supreme Soul*, He isn't Baba. What is He? He is the Father. He is the Father of the point souls. He isn't the *grandfather*. Other relationships are formed when He enters a body. So, the body that He enters and [through which] He gives the kingship of the world, it takes us back along with Him, sends us to heaven and takes us to heaven - Such sentences are also said [in the murli] -. So, who is the Father who takes us [to heaven]? And who is the Father who sends us [to heaven]? Well, both the points are separate here. The One who sends us [to heaven] is the *Supreme Soul* Father and the one who takes us [to heaven] is in the corporeal form, that corporeal one who assimilates all the powers of the Incorporeal Father. This is why he too is called Shivbaba in the end. That is why it is said in the murli: No one is present in this world forever. It is only Shivbaba who is always present in this world. So does the *Supreme Soul* stay in this world forever? No. [But] yes, the one in whom He enters, by entering him He makes him equal to Himself [and] he becomes the Almighty Father's *master* almighty child. It is for that [personality] that it was said, he is always present in the world, [he is] an *all round* actor.

So, the most elevated *direction* is, remember Me alone, the One who is the Highest of the high. There is no actor higher than him. Who plays a high role? The *hero*. In a *drama*, the one whose role is the highest is the *hero*. Definitely no actor is higher than him. So if you remember the Highest of the high, what will you become? You will become the Highest of the high. But He is one (unique). There is no one else like him. Anyone else... No matter how many questions someone asks, Baba will explain just two words, Remember Me alone. I am the Purifier of the sinful, the One who makes the impure pure. If you keep remembering Me, your sins will be reduced to ashes. That's all. Is any *direction* given to remember [the Father]? You have to remember Baba. You certainly don't have to bawl or cry out. You just have to remember the Unlimited Father within. Why does He give a second *direction*? And what is [the direction] that He gives? The first and foremost *direction* is, remember Me alone. This is surely the most elevated *direction*. And what is the second *direction*? The second *direction* that He gives is, remember yourself. It means, remember your cycle of 84 births - 'Who am I, the soul? And what kind of roles am I going to play?' - so that you gain the awareness of the form of your soul. If an actor is ignorant about his very role, what kind of an

actor is he? Is he intelligent or foolish? Then, he is foolish. So the Father comes to make you wise from ignorant because you have to become a deity. You have glorified the deities for half a *kalpa* (cycle). What do you have to become? A deity. How many births do they have? (Students: 84 births.) Don't become a deity who has 83 births. They aren't *complete* deities.

There was noise of a crying child in the *class*. Now this *direction* is given to the people of all the *centres* that no one should bring children along with them. It is the *basic knowledge*, isn't it? So in the *basic knowledge*, the *knowledge* is limited and the children are also limited. So what kind of children shouldn't you bring? No one should bring the children who are small in the limited [sense]. And here? Such a *direction* of not bringing small children along is never given here because all the small children who come here, from where will they come? Those who were already present in the *yagya*, it is just those children who will come to the *yagya*. So if you say 'no' to them, how will they get the Father's love? So what should we do for this *direction*? Baba has given this direction: no one should bring children along with them. And here, people bring small children with them and no one stops them. So is it going against *shrimat* or is it following the *direction*? So here, it is the unlimited *knowledge*. It isn't the limited knowledge; there aren't the limited (physical) children either. One type of small children is in the limited (children in the literal sense) and the other type of small children is in the unlimited (figurative sense). How are they unlimited? Yes. Those who don't understand the *knowledge* completely such unlimited small children shouldn't be brought here, to Baba. As for the rest, it isn't about these small children (in the literal sense).

So, no one should bring small children with them, they should make some arrangements for them. What? They have to make some other arrangement for those small children, but you shouldn't bring them here, to Baba. Those who have to take the inheritance from the Father, they themselves will make arrangements for it. And if someone doesn't have to take it, they won't arrange for it either. Was the *murli cut* in between? What topic was going on before this? 'Remember the cycle of the 84 births because you have to become a deity.' The *murli* wasn't *cut* [in between]. Baba's *vani* isn't *cut* in between; the context [doesn't change]. It is *wrong* to say that sometimes Baba speaks one thing and sometimes another. He is in fact the Ocean, His [words are like] waves. Just now, He was saying something and the next moment He started saying something else. It is mad people (*cariye khariye*) who speak out of context in this way. Baba never changes the topic when He speaks. Baba speaks in an unbroken stream. The topic of becoming a deity was going on. You have to become a deity. What does a deity mean? Those who play an *all round part* of the complete 84 [births]. So, the souls who play a *part* for fewer births, are they the ones with a child like intellect or are they the Father's children completely? Who are they? Those with a child like intellect. So, the *teachers* who teach those with a child like intellect are different and the *teachers* for those children who become clever, who become the ones with a *mature* intellect by studying are different. So, you have to make some other arrangements for small children, it means Baba won't teach them. ☺ What does it mean? Those small children i.e. the unlimited small children, those who are given the Father's introduction but it doesn't sit in their intellect, those in whose intellect this *advance knowledge* doesn't sit, you shouldn't bring them in front of the Father. You have to make some other arrangements for them. It means there are some other fathers at different levels. They won't study from the highest Father; they aren't worth [to study]. They shouldn't be brought in front of the Father. They should be taken to whom? Some other arrangements should be made for them. It means

someone else who teaches them will emerge and they will make them worthy of their *category* and take them to their *garden*.

(Student: Who are they?) Aren't there other religious fathers? Is there only One Religious Father, the Highest of the high? Aren't there other religious fathers? Aren't their supporting souls and seed form souls different? (Student said: they should be benefited.) Yes they should be benefited, it was not said that they shouldn't be benefited, but they certainly aren't the ones who have 84 births. They aren't those who play an *all round part*. When they aren't those who play an *all round part*, then will they directly study from the Father? Even if you forcibly make them sit, what will happen? They will leave the study halfway. They won't study the complete knowledge. So you have to make some other arrangements for them.

Well, those who have to take the inheritance will make arrangements themselves. Those who don't have to take the inheritance at all, they will simply bring such children, ignorant children and make them sit in front of the Father. What was said? Those who have to take the inheritance will themselves make arrangements for such children, those with a child like intellect. And those who don't have to take the inheritance at all, they will keep bringing any ordinary children that they find in front of Baba. So, what does Baba mean? The children who recognize the Father, such children, intelligent children should be brought in front of Baba. The ones who don't recognise the Father at all, who don't have an intellect with faith at all, such children shouldn't be brought in front of the Father. [They shouldn't be brought] unless they write the letter of faith. First explain only with the picture of the Trimurty. Explain everything in the picture of the Trimurty. Give them the common *knowledge* and then give them the special *knowledge* of the Father too. What [will you explain] in the common *knowledge*? 'Who is the Father among the three personalities?' There are three personalities. This Vishnu is the inheritance of the Father. This is the personality of Brahma; we receive the inheritance through him. And who is the one who gives it? Which is that personality who gives the inheritance? Among the three personalities, this Brahma is also the one who takes [the inheritance]. The one who gives it even to him, the Giver of the inheritance of knowledge is the same one and He Himself is the Giver of the *practical* inheritance too. So who is that personality? (Student: Shankar.) So give them this common *knowledge* too. They will say, Shankar doesn't have a *part*. Still, [you] should make them understand: a *part* is played through the *karmendriyaan* (parts of the body used to perform actions) [but] Shankar is shown to be sitting in meditation (*dhyan*). Is there any need for him to play a *part*? Just with remembrance, you children take the kingship of the world. So the one who has so much *power*, the one whose mind is so strong and focused that he can take the kingship of the world just through the concentration of his mind, then what is the need for him to be entangled in other business? Will there be any need for it? You take the kingship of the world through the power of remembrance. So you should explain this [to them]. When the basic introduction of the Father itself isn't sitting in their intellect, they don't know Shankar's *part* itself, then there isn't any need to explain further. If this basic introduction sits in their intellect, 'Yes, Shankar does have a *role*', though he doesn't have a *role* through the *karmendriyan*; this is why he is just shown sitting in remembrance in the pictures. This isn't any *part*. On the stage, a *part* is played through the *karmendriyaan*. So when this general *knowledge* sits in their intellect, give them the special *knowledge*.

What is the special *knowledge*? In the world of Brahmins, who is the one who plays that *part*? Who is that *janeudhari* Brahmin (the Brahmin who wears a sacred thread)? What *proofs* have come in the murli about him? What *proofs* have been mentioned in the avyakt

vani about him? Explain it to them. When everything sits in his intellect and he has faith and when he writes the letter of faith – this has also been said in the murli – then he should be brought in front of Baba. Otherwise what should you think? He has a child like intellect. You don't have the *direction* to take a child in front of the Father.

So this is the *University* of the Spiritual Father. Small children, who aren't intelligent, aren't required here. What is meant by small children? Those who play an *all round part* will be the elder children who have 84 births. And those who have fewer births, they are certainly spiritual children, they are spirits, but are they elder or young? They are young, aren't they? The one who is big (elder) will perform a big task and the one who is small will perform a small task; he will play a small *part*. It is a brahmani's job to bring someone to be refreshed only when he becomes *serviceable* and worthy. What? Until then he shouldn't be brought in front of Baba to be refreshed. You should also check this. How will you know whether he has become worthy or not? Suppose, someone speaks a lie, 'yes I have understood [the knowledge]. Bring [the affidavit], I will give it in writing'. It isn't a big thing to give it in writing. [Some] even write it with their blood. So how will you judge them? Suppose someone wrote a false [letter of faith] and gave it, then what will you do? To make you trust him, he immediately took a knife, made a small cut and wrote [the letter] with the blood. You will say, he is certainly the one with an intellect with firm faith. So will he be proved to be the one with an intellect with firm faith by this? No. So what identification did [Baba] mention? The soul that has an intellect with faith, he will certainly start to serve the others.

He will start to give the introduction of the Father to others as well. [He will be] *serviceable*. So, on the basis of service, you will come to know whether he has an intellect with faith or not. So, it is the job of a Brahmani to bring someone in front of Baba to be refreshed only when he becomes *serviceable* and worthy; be it any big personality or an ordinary person. It shouldn't be the case that a *collector* or a *minister* comes [in knowledge]; a prominent leader, a well-known *doctor* or some renowned personality from the worldly point of view comes [in knowledge], then [without observing] whether he has understood [the knowledge] or not you just bring them in front of Baba. No. Whether someone is great or ordinary... He may be any great person or an ordinary person, this is a *university*. Those who get children here don't understand that this is a *university*. Do small children study in a *university*? Have you seen it anywhere? Did anyone see a small child studying in any university? No. Those who have grown up and have become wise, those who complete their basic studies, it is only they who come and study. The main topic is that this is a *university*. The ones who study here should be very good [and] sensible. Weak ones will also create *disturbances*. What was said? You may say, 'How will they be benefited?' and you bring them along [thinking:] 'let them be also benefited'. Then what will they do? The Father doesn't worry; [it isn't that] if they create *disturbance*, it would bring any harm to the Father; but whom will they disturb? They will *disturb* only the ones who bring them [here] and they will *disturb* the others, their friends and companions too. So, who will accumulate that burden [of sinful deeds]? Those who brought them will accumulate the burden. Because if they aren't in the Father's remembrance, their intellect will keep wandering here and there. They will come in the highest of the high *satsang* (spiritual gathering), gathering but they don't have faith on the Father, so where will their intellect wander? It will wander here and there, toward the *gurus* because they themselves won't be able to decide anything. So they won't be the ones who harmonize the vibrations. They will pollute the atmosphere; they will bring harm [to it]. They can't remain in remembrance.

If they bring children along, then it is only the children who will be at a loss. You shouldn't think, 'it is Baba who will be at a loss, let us take [our children] along. It is Baba's responsibility, everyone is certainly Baba's child'. Some just don't know that this is the *God Fatherly University* (University of God the Father). Here, you have to become a deity from a human being. What do you have to become? You have to become a deity from a human being. And even in that case, do you have to become an imperfect deity or a perfect one? [You have to become] a complete deity. They are those who have the 84 births. The rest of them aren't deities at all because they will *convert* to other religions.

The Father says, you may stay in the household with your children. Leave [the idea of] a week, just three-four days are sufficient. The *knowledge* is very easy. You have to recognize the Father. By recognizing the unlimited Father, you will receive the unlimited inheritance. Which inheritance will you receive? The unlimited emperorship. *Page 110 of register number 22, morning class* dated 23.04.89. End of the middle part of the first *page*. By recognizing the Unlimited Father, you will receive the unlimited inheritance. If someone hasn't recognized [the Unlimited Father]... Suppose, someone hasn't recognized [the Unlimited Father] at all and he is brought in the *class* in front of Baba, then what will be the *result*? He won't receive the unlimited inheritance of 84 births. He still will go back to the limited fathers. He will go back at same place, [to] the religious father with whom he has a *connection* of his previous births. So you should especially pay attention to this. Which inheritance? The inheritance of the unlimited emperorship. You shouldn't think that there is no *service* in the exhibitions or museums. What? [You shouldn't think that] the Father isn't present there. Where? The place where you organize the exhibitions of the gems of knowledge. We certainly don't have any physical, non-living exhibition. So, [you shouldn't think that] the place where you organize the exhibitions of the gems of knowledge, the Father isn't there or the place where you have opened a *museum* - not [the museum] of non-living pictures, [but] the place where you have formed a gathering of the living pictures - the Father isn't present either; you shouldn't think that if the Father isn't present, there is no *service*. There is definitely *service* there as well Numerous, countless subject are created. What is created there? Subjects. The Brahmin clan, the Suryavanshi [clan] and the Chandravanshi [clan], all the three [clans] are being established here. So this is a very big *university*. The Unlimited Father teaches [here]. Your intellect should be completely full [with knowledge] but the Father is in an ordinary body and He also teaches in an ordinary way. How is His method to teach? It is ordinary. This is why it doesn't seem good to people. If He sits with a mike, in a *tiptop* manner with four-eight people sitting on his sides to attend him, then it will seem good to people. The One who teaches is ordinary and He teaches in an ordinary way, so it doesn't seem good [to people].

'Will the *God Fatherly University* be like this?' What question arises [in their mind]? It doesn't seem good to them. [They think:] 'Will the *God Fatherly University* be like this!' How? (Someone comments.) This is why, it has been said in the *murli* that it is a house as well as a *university*. Go to Mount Abu, do you see a house there or do you see just a *university*? (Students: A university.) You don't get the feeling of a house there. You don't feel that it is a *family*. The Father says, I am *Garibnivaz* (kind to the poor) and I teach only the poor. What? Is it the poor in the limited (literally) or the unlimited (in a figurative sense)? (Students: Unlimited.) How are the unlimited poor? (Student replied.) Those who don't have anything? Those who don't have *roti* (bread) or anything to eat? Are they poor in the unlimited? (Students replied.) Yes, the unlimited meaning of the rich and the poor is, the ones who are full with the *dose* of the *basic knowledge* and they have a lot of ego, they are

intoxicated. They aren't poor. What are they? They are the rich. And the [poor are the] ones who have grasped the knowledge to some extent while living in the household life, they aren't deluded out of the egoism of knowledge so much, they aren't intoxicated, so that they speak with great authority. So I certainly teach only the poor. The householders who live in the household, who live in mire don't have any ego. The sages and Sanyasis have a lot of ego of their knowledge. [They think:] 'We hold an *authority*, how can anyone *cross* us?' Then, they are proud, 'We are pure'. So this is also great arrogance. They don't know what kind of purity they have. [They don't know] whether they are cowardly pure or pure like a lion. So, I teach only the poor. I don't teach the knowledge to the rich. The rich don't have the power to study. What? The one who is richer with the gems of knowledge in the *basic knowledge* won't have the power to study this knowledge at all. They have only palaces and multi-storeyed buildings in their intellect. [They think:] 'There will be golden palaces and buildings, there will be this, there will be diamond and jewels'. It is the poor themselves who become rich here and the rich will become poor. The poor become rich here. This magic happens here. The poor who come here become rich and Baba makes those who are rich poor. To transform a beggar to a king and a king to a beggar, whose task is this? This is the task of the Father alone. All this is according to the rule. Does anyone ever give donations to the rich? This is also the donation of the imperishable gems of knowledge. You shouldn't think it is about those physical gems. What was said? This was also made *clear*, [so that no one thinks:] 'he mixes his own opinion'. It isn't about [mixing] one's own opinion. It is the *murli* that clarifies which rich and poor Baba speaks about. It isn't about the limited [rich and poor]. It is about the unlimited. The rich won't be able to take donation. It just won't sit in their intellect. They just remain entangled in their limited creation, their wealth and riches. For them, it is like heaven here itself. They receive a lot of respect and honour. They have big gatherings, gatherings in the form of palaces and multi-storeyed buildings. So, for them, it is like heaven here itself. Second *page*. They say 'We don't need another heaven.' What? When some well-known person leaves his body, they say, 'he went to heaven'. They automatically say, 'he went to heaven'. On one side, they are saying, 'We have found heaven. For us, there is heaven here itself' and on the other side they say, 'He went to heaven'. So certainly, it is hell now, isn't it? How are you in heaven? But they have such a stone like intellect that they don't understand. They speak two [different] things. They say, 'Baba established heaven for us here itself before going; our 21<sup>st</sup> birth has started'. And on the other side, what do they say? 'When someone leaves his body, he goes to heaven; he becomes a resident of the subtle world'. So they say two different things like this. They don't understand what hell is and what heaven is. This is such a big *university* of yours. The Father says, 'Those whose intellect has been locked, it is them that I teach after coming'. When the Father comes, He will unlock [the intellect]. And who locked it? Who is Maya-Ravan? Baba has asked in one of the *murlis* 'who is Ravan?' 'Certainly, it will be said, they are these gurus'. Who are the ones who lock [the intellect]? The gurus have locked the intellect and those whose intellect has been locked, the Father comes and teaches them. He doesn't teach those who lock the intellect. Who does He teach? Those whose intellect has been locked, He comes and teaches them. When the Father comes, He will unlock the intellect. It isn't that [the intellect] will be unlocked without Him coming. It isn't that you will remember Him and the lock will open automatically through remembrance. No.

This is why it is said, 'When the entire rust from the needle like soul is removed, you will study directly from the Father.' Why was this great sentence spoken? It was spoken because the lessons that were given in the *basic knowledge*, the *practice* to remember the point that you were made to do, those who became mature, perfect in that [practice], such

souls learn *directly* from the Father. Why? So that their intellect is unlocked. By remembering the point the intellect does become subtle, but it isn't necessary that the lock of those ones with a subtle intellect has opened. Do the scientists have a subtle mind or a physical mind? They too have a very subtle mind. But is their intellect locked up or is it unlocked? Their intellect is locked. This is why, despite having such a subtle intellect, they are preparing things to destroy the world. Neither can they benefit themselves nor can they bring benefit to others. They destroy the world as well. So when the Father comes, He unlocks [your intellect]. What does 'when the Father comes' mean? It isn't that just the Point comes. 'The Father comes' means when He comes in practice, when He comes directly. The Father Himself gives the direction, how to unlock your intellect. You shouldn't ask for anything from the Father. You should have faith in this; what? (Student comments.) No, [you should have the faith,] we have found the Father. Who will keep asking [for things]? Those who are *bhakt* (devotees) will keep asking [for things]. Those who have the firm faith that they have become the Father's children, then a child certainly receives the inheritance. It isn't necessary that a child will get the inheritance only when he asks for it. He is such a *Most Beloved* Baba. You used to remember Him in *bhakti* (path of devotion). The one who is remembered will certainly come someday, won't He? Why does someone remember [Baba]? Certainly, they have made some attainments from Him; only then does someone remember someone. If someone gives happiness, he is remembered. No one remembers those who give sorrow. So the world remembers the Father, God the Father; so certainly, God the Father must have given happiness to everyone. So, He must have come in practice and given happiness, only then do they remember Him. The very reason why they remember [the Father] is that He comes and repeats [what He had done before]. [They say:] 'You gave us happiness before, now come again and give us happiness'. The Father comes and it is to the children that He explains. Then, the children have to explain to the people outside. What was said? It means, Baba won't go to explain to the people outside. What does 'the people outside' mean? [Does it mean] those who aren't sitting here? 'The people outside' also has two meanings; the limited meaning and the unlimited meaning. The *Bharatvasis* (residents of India) are the ones who stay inside, they never *convert* and go to other countries. And those who *convert* and go to other countries, outside are the outside people. So you have to explain to the people outside how Baba has come, what He does [and] what He says. Children, all of you are impure. I alone come and make you pure. Now, you souls who have become sinful, just remember Me, the Purifier of the sinful, the Father. Just remember whom? [Just] remember the Purifier of the sinful, the Father. How will you come to know which point (soul) is the Purifier of the sinful? Will it be written in small letters on that point that it is the Purifier of the sinful? So how will you remember [Him]? Remember Me, the Purifier of the sinful. How will you come to know it? *Arey* He will come in the one who is sinful. 'I enter the biggest lustful thorn and make him into the biggest flower'. So certainly, you will come to know, won't you? Until when is Krishna defamed? And when does his defamation stop? Have you ever heard Narayan's defamation? Is there any defamation of Narayan in the scriptures? No. And what was he before becoming Narayan? He was Krishna. So, the Krishna who is defamed, will he be dark or fair? Definitely if he is dark, he will be defamed as well. As long as he is dark to some or other extent, he will certainly be defamed. And how much time does Brahma take to become Vishnu? Just a *second*. So until that one *second* comes, what will he be? He will just remain dark. And as long as he is dark he will certainly continue be defamed in the world. So now, just remember Me, the Father, the Purifier of the sinful. Remember Me, the *Supreme* Soul. What? How will the *supremacy* be determined? How will anyone come to know that this one is *super* (superior) and that one is *non-super* (inferior)? You will definitely come to know with the help of *knowledge* but along with the

*knowledge*, you will come to know only through [His] *stage* in practice that this one is superior (*super*) and that one is inferior (*non-super*).

Will you come to know without the *part* played in practice? Only when the Supreme Soul's *part* is played in practice will you come to know. The *Supreme* Soul. A big *ling* (lingam, oblong stone worshipped in all India as the representation of Shiva) is made, there is no question of knowing Him through that. [In reality] there isn't such a big *ling*. So what is the meaning of the big *ling* that they have made? [It means that] He plays such a great *part*, which no human being is able to play. No human being can play such a great *part*. On this stage like world, who plays the greatest *part*? It is Shivbaba. Why? Well, He doesn't come at all in this world for 5000 years, even so how does He have the biggest *part*? (Student replied.) Yes! This was said for the corporeal form (*sakar swarup*) in which the Point of Light enters. It is through that form that He becomes the greatest Actor in the Confluence Age. So remember Me, the *Supreme* Soul.

There is no need to ask for anything in this (knowledge). You have just asked [for things] in the path of *bhakti* for half a *kalpa* [but] you didn't receive anything. Now stop asking for anything. What was said? When your karmic accounts are cleared, you will receive everything automatically without asking for it. I keep giving you [everything] on My own. You certainly receive the inheritance when you belong to the Father. Those who are mature children, they recognize the Father at once. The very inheritance of the Father is the emperorship of heaven for 21 generations. Not 20 generations but 21 generations. That is the Father's inheritance. If it is for 20 generation, it isn't the Father's true inheritance. You definitely know that when you are *narakvasi* (residents of hell), then by offering charity or performing noble acts for God (*ishwar*) you receive temporary happiness. Human beings also take out *dharmau* (an amount of money reserved for charity); it is mostly the businessmen who take it out. So the businessmen will say: We have come to do business with the Father. Children do business with their Father, don't they? They obtain *property* from their Father and then they serve food [to Brahmins] etc. What was said? This is doing business with the Father. Whose *property* is it? They took the Father's *property*, then whom did they serve food? They serve food [to Brahmins], they give charity and perform noble acts. What does it mean? Whatever *property* you have received in this birth, from whom have you received it? You have certainly received it from the Father. So children give charity, perform noble acts, built *dharamshala*<sup>1</sup>, temples and so on. Then they name it after their father; what? The *dharamshaala* and so on. It is because the one from whom you have received the *property*, you should certainly do this for him. That is also trade. So, all those are physical topics.

Now the Father says: Don't think about what has already passed. Don't listen to any wrong things. If someone asks wrong questions, tell them: There isn't any need to go into these topics, first at least recognize the Father and remember Him. The ancient Raja Yoga of India (*bharat*) is very famous. The more you remember [the Father] and imbibe divine virtues, you will achieve a high position to that extent. This is a university, the *aim* and objective is *clear*. Every *school* does have some or other *aim* and objective. If it is a medical *school*, its *aim* and objective is to make [the students] into *surgeon* or *doctor*. There is the *school* of law, the students have the *aim* and objective to become an *advocate*, a *judge*. Here too, the *aim* and objective is *clear*, you have to make such spiritual effort and become that. It isn't that you have to become [that] in the next birth. You have to study and also become

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<sup>1</sup> A rest-house for travellers or pilgrims

[that] here itself. You have to imbibe divine virtues [and] you shouldn't give any kind of sorrow to anyone. You are the children of the Father who is *dukhkharta* (the one who eliminates the sorrow), *sukhkarta* (the one who gives happiness). It will be known through the *service*, to what extent you have become *dukhkharta* and *sukkharta*. Many new ones come as well.

[Those who have come in knowledge for] 10-12 days become sharper than those who are in knowledge for 25-30 years. What? Some are following [the path of] knowledge for 25-30 years while some have just come in in knowledge for 10-12 days and they are becoming sharper. So the children have to make [the others] equal to themselves. It means, what is the duty of those who have come [in the path of knowledge] for 10-12 days and are getting sharper? To make sharp those who are following the knowledge for 20-25 years and are becoming *dull*. Unless you become a Brahmin, how will you become a deity? There is certainly the *great great grandfather*, isn't there? Of whom? Of the Brahmins. If they have become Brahmins, their *great great grandfather* should certainly be present too. Will you call Shivbaba the *great great grandfather*? This *title* '*great great grandfather*' belongs to whom? Does it belong to the Point, the *Supreme Soul* or does it belong to the one in whom He enters? This *title* belongs to Prajapita. So, those who haven't become Brahmins, it means those who don't accept the topic that in this world they too have a physical *great great grandfather* in practice, you should think that they haven't become Brahmins now. This is why it has been said in one of the murlis, 'Go and ask those Brahmins: You call yourselves Brahmins, then where is your father Brahma?' Then what will they say? They will say, He is in the subtle world. 'If your father is in the subtle world, then what are you doing here? You too, run to the subtle world.' And they do know this. They know that they have to run to the subtle world itself. They give others the same aim; just as Mamma and Baba went [to the subtle world], similarly, we too have to go. (Student said: We have to come to Kampil). If you want to come to Kampil, you will be compelled to become a Brahmin. You will certainly have to become a Brahmin. What? You can't become a deity from Shudra. Who will become a deity? The one who hasn't become a *complete* Brahmin, he can't become a deity. What is the *qualification* of a Brahmin? *Purity*. What does it mean? If you are the children of the father Brahma, what are you for each other? Brother and sisters. Unless this *vibration* has become firm, you have not become the true children of the Father either. You definitely will have to become a Brahmin, if you have to take the inheritance of the emperorship of the world.

So, those who pass away are praised. Then they will definitely come again. All the festivals and so on that are celebrated existed before. They will be celebrated again. All the festivals are going on at this time. The Father explains the secrets of all [the festival like] *raksha bandhan* and so on. What? What does a Brahmin do on *raksha bandhan*? He ties a *raksha sutra* (thread of protection). It is the remembrance of which time? It is the remembrance of the Confluence Age itself. Who tied the thread of protection? The father Brahma comes and ties the Brahmins in the thread of protection. He gives this method: make this firm in your intellect that you are the children of the Father. When you are the children of the Father, its remembrance is carried to the path of *bhakti*. They go to temples and say: You are our Mother and Father and we are Your children. There, they simply say it. That is certainly the path of *bhakti* where [people] just keep saying [things], they don't do anything [in practice]. And what is the speciality in the path of knowledge? Here you have to do [everything] in practice. Unless you do it in practice, what will you be called? Will you be called a *bhagat* (devotee) or a *gyani* (knowledgeable one)? What will you be called? You will be called only a devotee. And in the case of the devotees, they are certainly not going to

receive any inheritance. So the Father explains the secrets of all [the festivals like] the *raksha bandhan* and so on. In this Confluence Age, the *raksha bandhan* is celebrated in practice. Someone becomes the biggest Brahmin, the highest Brahmin who comes and binds us in the thread of protection. You are the children of the Father, so, you surely have to become pure as well. It shouldn't be that you think: who knows if we will become pure or not. So far... so far...? we haven't become [pure]. Some or other mistake is committed through the mind, speech or actions. If you are the children of the Father, you definitely have to become [pure]. You call the Purifier of the sinful, the Father, so the Father shows the path. Those who took the inheritance every *kalpa*, it is only they who follow accurately.

What was said? Who follow accurately? (Student said: Those who took the inheritance every *kalpa*.) What if they hadn't taken [the inheritance]? (Student replied.) No, they will certainly come, but they won't follow [the knowledge] accurately, by considering themselves as brother and sister. They will certainly commit some or other mistake. You become detached and see and Bapdada also becomes detached and sees, to what extent someone can achieve a high position, how his *character* is. The *Teacher* knows everything, doesn't he? [He knows] how many [souls] he makes equal to himself, how long he stays in remembrance. First of all you should have this in your intellect: this is the *God Fatherly University*. There is this *University* only for *knowledge*. That limited *University* is for *humans* and this is the unlimited [University]; for whom? For the spiritual children. It is only the one Father who takes us from degradation to true liberation [and] transforms *hell* to *heaven*. The Father's vision goes towards every soul. What was said? The Father's vision certainly doesn't go towards the body conscious souls. Where does it go? It goes towards the souls. He has to bring benefit to everyone [and] take them back. He has to bring benefit to whom? To the souls. The Father has to bring the benefit to those who stay in the soul conscious *stage*. Those who haven't made this *practice* firm: I, the soul am a point. Those who have still not studied the complete *basic knowledge*: I am a point child of the Father who is a point, the Father doesn't have to bring benefit to them. Who will bring benefit to them? It was said before - wasn't it? - you have to make arrangements for them as well. Definitely, there are some fathers who bring benefit to them as well. So He has to bring the benefit to all the souls. He has to take them back. (End of the cassette.)