

**Audio Cassette No. 233**  
**Dated 09+10.08.94, at Kampil.**  
**Clarification of Murli dated 26.05.81 (for bks)**

If He (God) comes as *maryada purushottam*<sup>1</sup>, then [people] can't establish the relationship of husband (*sajaan*) and wife (*sajani*) with the Supreme Soul Father. Why? It is because, what is the glory of *maryada purushottam*? He has only one wife in his life. This is the glory of *maryada purushottam*. [...] civilization, where there has been a tradition of divorcing many times, the tradition of giving birth to many children. In the Indian region, it isn't considered good to *divorce*. So, it was said that the Father's glory and the glory of the deities is different. The Father doesn't come being perfect with all the virtues, neither being *maryada purushottam*, nor does He come being completely non-violent. If the Father becomes completely non-violent, the world that indulges in violence – the violence of the dagger of lust and physical violence - there can't be anyone who can destroy such a world. Nobody has the power to destroy such a violent world, destroy the violent people. It is the task of the Supreme Soul Father only. So, His glory is different and the glory of the deities is different.

On the path of *bhakti*, people keep saying whatever they think. Mostly they go to Shiva and say, 'Fill my *jholi* (bag)'. Then they say: He drinks *bhaang* (an intoxicant). Whom do they go to? Mostly, they go to Shiva. *Arey!* Shiva is the name of a point, how will He drink *bhaang*? Why was it said that they go to Shiva? Why wasn't it said that they go to Shankar? It is because it proves, Baba wants to prove that Shiva Himself enters Shankar and is revealed. Mostly, they go to Shiva and say: Fill my *jholi*. Fill my *jholi* with what? It means, my *jholi* is empty now; there is space, my *jholi* isn't completely filled up with the gems of knowledge; I am not yet satisfied. It means that the souls aren't satisfied with the *basic knowledge*. Then where do they have to go? They go to Shiva-Shankar and say: Fill my *jholi*, fill my *jholi*. So, that is a story about this time.

Then they say that He drinks *bhaang*. *Arey!* He fills your *jholi* with the gems of knowledge and He Himself eats *bhaang*, *dhatūra* (thorn apple)! So, this is precisely the *wonderful part*. This is why it has been said in the murli: Shankar's *part* is so *wonderful* that you children also can't understand it. What can't you understand? *Arey!* If He Himself eats poison, *bhaang*, *dhatūra*, then what will He make the others also to do? He will offer them just poison, *bhaang*, *dhatūra* to eat. It happens just this way in the world, whatever someone eats, he offers the same thing to the others to eat. But here, what about the the Supreme Soul Shiva? The Father's *part* itself is unique. It is a unique *part*. What is famous about Him? He eats *bhaang*, *dhatūra* but makes the others pick the gems of knowledge. Now, they say that He eats *dhatūra*. *Arey!* From where did *bhaang*, *dhatūra*, etc. come there? Where? There, in the Subtle World, where He is shown. Actually, where is the Subtle World? Is it above? Will Shankar, who eats *bhaang*, *dhatūra*, be in the Subtle World above and His pictures come down? Pictures are the remembrance of the acts performed, aren't they? Is that act, *part* played in a corporeal form or is it played in a subtle *stage*, in the Subtle World? All the parts are played by coming in a corporeal [form] but He remains in a subtle *stage*. He remains in an incorporeal *stage*; this is why He is shown in the form of a *Shivling*<sup>2</sup>. The *ling* is the

<sup>1</sup> The highest among those following the code of conduct

<sup>2</sup> An oblong stone worshipped all over India as the form of Shiva

memorial of the corporeal one and the point in it is the memorial of the Point of Light Supreme Soul's entrance. Similarly, Shankar's idol is shown. So, Shankar's idol is a memorial of the corporeal form. The topic of eating *bhaang*, *dhatūra* is said [to be applicable] only while being in a corporeal form. It isn't about any physical *bhaang*, *dhatūra*.

It is said that the *ak* flower (swallow wort) is offered to Shiva and the flower of *dhatūra* is also offered. The *ak* flower is very small and despite being small it gives out bad odour and the flower of *dhatūra* also gives out bad odour, but it is longer when compared to the *ak* flower. It has a long elongated floral envelope. The *ak* flower is small. So, there is a difference. Is all this a memorial of living souls or a memorial of physical flowers? Whom does Baba call a flower? Does He call the children with a body flowers or is it about those flowers of *dhatūra*? No. Actually, flowers are those that give happiness. There is a *variety* among those flowers. Some are *ak* flowers, some are rose flowers, some are lotus flowers and some are *dhatūra* flowers. So, it was said that He eats, *ak*, *dhatūra* and everything. He doesn't differentiate whether this is *ak* or *dhatūra*. It means, He transforms even thorns into flowers. Arey! From where did *ak*, *dhatūra* come there? They don't understand anything at all. So, where are they found? *Ak*, *dhatūra* is about which place? Is it about the Subtle World above or are *ak*, *dhatūra* found below in this world? Where do they exist? It is about this corporeal world, isn't it?

'We want money, we want this'; also on *Deepmala* (the festival of lights), they call Lakshmi. Arey! Nobody knows who she is. Does anyone ever have eight, ten arms? This *Chaturbhuj* (four-armed) form [of Vishnu] is shown. This is of the household path, a memorial of the four arms. It has been named Vishnu. Four arms of Vishnu are depicted; so, what is meant by arm (*bhuja*)? Arm means helper (*madadgaar*). Some souls become hundred percent helpful in the task of the Supreme Soul. The memorial of the souls that become helpers is shown as Vishnu *Chaturbhuj*. They become helpful through the arms, but he isn't shown to have many heads in the picture of Vishnu. It means that they don't use their intellect. They follow the directions of the Supreme Soul Father, they don't use their own intellect; they don't use the opinion of their mind. Those four souls are special. So, it is the memorial of their "*combination part*", *combined part*. It means that the souls of Ram and Krishna and their helpful *shaktis*<sup>3</sup>, all these four souls play a *part* in a *combined* way. Jagdamba-Jagatpita, meaning the *part* of Ram and Sita and the souls of Radha and Krishna enter them. So, this is a praise of the household path.

Lakshmi-Narayan live in the Golden Age. Human beings don't know that the sustenance [of the deities] is done through Lakshmi-Narayan, the two forms of Vishnu. Which are the two forms? They say, Lakshmi and Narayan are the two forms. But the arms are shown to be four. It isn't about the physical arms. It is about the four arm-like souls which become helpful. So, four souls mean the Confluence Age Lakshmi-Narayan and the Golden Age Lakshmi-Narayan. There is the *combination* of both in the Confluence Age. Then they depict Lakshmi with four arms in the pictures. She is called Mahalakshmi and Narayan is also shown with four arms. If a four armed person gives birth to a child, he should also have four arms. They don't have the good sense to understand anything at all.

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<sup>3</sup> Lit. means power; consort

They don't understand why Narayan or Lakshmi are depicted with four arms. Why are they depicted [this way]? Why is Narayan shown to have four arms? Vishnu is shown to have four arms; alright, that is a memorial of the household— two forms of a woman and two forms of a man, the Confluence Age Lakshmi-Narayan and the Golden Age Narayan, the Confluence Age Lakshmi and the Golden Age Lakshmi. This is a memorial of the household— Vishnu. But why is Narayan shown to have four arms? Narayan is shown to have four arms because the Lakshmi and Narayan in whom there is the entrance in the Confluence Age, then in the *part* that is played before that, the soul that becomes Narayan's form, meaning the soul of Ram, who plays the *part* of Jagatpita and the soul who plays the *part* of Jagdamba, although both of them are in a female and a male body, they have a male *part*, meaning they are the beads of the *Rudramala* (rosary of Rudra). Their *part* is of ruling. They don't have the *sanskars* (personality traits) of being a woman, because a wife does remain under the control of her husband. All are kings in the *Rudramala*, this is why actually, none of them are females. All the souls are males. They have *sanskars* of being a man. This is why, whether it is Jagdamba or Jagatpita or the souls of Brahma and Saraswati, meaning Radha and Krishna, who enter them, as is the kind of body they enter, as is the nature and *sanskar* of the person whom they enter, so is the *part* that they have to play. This is why Narayan is shown to have four arms on the path of *bhakti*. Then Lakshmi is also shown to have four arms. Why? Why is Lakshmi shown to have four arms? It is because, who is Jagdamba shown to ride? A lion. So, is it a male lion or a female lion, a lioness? What is said? She rides a lion. So, it is the *supremacy* of Jagdamba and what is the lion? He is subordinate. It means that it is no longer a form of husband and wife. Which form has it become? The lioness *shakti* rode on the lion. So, who became dominant? Is it the dominance of the lion or the dominance of the one who is riding him? Who is dominant? The *shakti* became dominant, didn't she? It means that when the kingship begins in the Confluence Age, then Lakshmi is first and Narayan is behind. This is why the one who is in the front will be visible first and the one at the back won't be visible. So, the female form comes in the front and the male form remains at the back; so the female form is visible; this is why she is called Mahalakshmi. So, it was said that Narayan is shown to have four arms and Lakshmi is shown to have four arms; [but] they don't understand the meaning.

Now you understand that until Baba came, we didn't know anything. Now we got to know the beginning, the middle and the end of the entire world. We got to know the entire *knowledge* of the world cycle. The Father comes and purifies the sinful world. He **comes** and makes it [pure]; why was the word 'comes' used? Is it because many people have a misunderstanding that the Father doesn't come and [they think,] He comes, narrates the knowledge and goes away, then we keep becoming pure from sinful on our own or the bodily religious gurus make us pure. No. They also call, 'O Purifier of the sinful! **Come**'. Whom do they call? They call the Purifier of the sinful. It means that they don't call [Him] to narrate knowledge; they call [Him] to make them pure. Well, how will the Supreme Soul come? How will He come and the sinful.... (Audio cut)

Your intellect didn't know earlier, how you had 84 births. This Brahma didn't know this either. He used to worship Radhe-Krishna, Lakshmi-Narayan, but he didn't know that worshipping Radhe-Krishna is as good as worshipping Lakshmi-Narayan. They have built separate temples. Those for Radhe-Krishna have been built separately and separate magnificent temples of Lakshmi-Narayan have been built. Small temples of Radhe-Krishna

are built and the temples of Lakshmi-Narayan are built in a huge, magnificent manner. It means that Radha-Krishna is an incomplete form and Lakshmi-Narayan is a perfect form; but nobody knows [this]. Radhe-Krishna have become Lakshmi-Narayan after *swayamvar*; this is why they are called *prince-princess*, *Prince* Shri Krishna and *Princess* Radhe. After *swayamvar* they became Maharaja Narayan and Maharani Lakshmi. You too didn't know this. This one, who is becoming that himself, didn't know either.

Although some people have visions as well, they can't understand anything by [going in] trance or [having] vision at all. Yet, in order to fulfill the temporary feelings of the devotees, I give them visions. All this is the path of *bhakti*. What? The *foundation* that was laid in the beginning of the *yagya*, was it a *foundation* of trance, visions of the path of *bhakti* or a *foundation* of the path of knowledge? What will it be called? Souls were pulled on the basis of trance and visions; the *satsang* (spiritual gathering) started. That will be called the path of *bhakti*. That *foundation* of the path of *bhakti* can't remain forever. So, one thing is the vision through closed eyes and another is the vision of the intellect through knowledge. So, which is better? Is the vision of the intellect better or is the vision with closed eyes better? The vision of the intellect will be said to be better because the knowledge accumulates in the intellect. The knowledge comes from the Supreme Soul Father and it is the Supreme Soul Father who has you go into trance and gives you visions; but He gives them to the devotees. It is the fruit of *bhakti* by the devotees. Trance or vision isn't the fruit of knowledge. So, it was said: Although someone has visions, he doesn't understand anything. Yet, in order to fulfill the feelings of the devotees for a temporary period, I give them visions. It means that it is only the Supreme Soul who gives temporary attainments and the Supreme Soul Father Himself gives permanent attainments as well. All this is the path of *bhakti*.

Here, there is no question of trance or visions. Where? Is it in the *basic knowledge* or in the *advance knowledge*? Where is there no question of trance or vision? There is no importance of trance or vision in the *advance knowledge*. The Father explains that Maya will enter visions, then you will lose your position. Many come and say: I should have a vision of Shivbaba. Arey! You are explained: the *fire fly* is so small, it is visible to the eyes. So, the form of the Supreme Soul is like that of a soul. Even if you have a vision, you will have the vision of a small point. It is a small point which lives in the middle of the forehead. Even if someone has a vision of the soul, he won't understand anything, which point he saw in the vision. Did he have a vision of [the soul of] an insect or a spider or did he have a vision of any deity soul among the 500 crore human souls or did he have a vision of any demonic soul or did he have a vision of the soul of a religious father? How will he know that he had a vision of the Supreme Soul? How will he know? All the points are alike. So, you can't know anything just by having visions.

This is knowledge. Now you children know, we have become Shivbaba's children. All the Brahmakumar-kumaris are obtaining the inheritance from Shivbaba. Our *aim-object* itself is to obtain the inheritance from the Father. We are *students*, aren't we? You say, we have come to learn easy Raja Yoga from the Father. This is the *aim-object*. The children shouldn't forget this. What is the *aim-object*? What is the *aim-object* of learning yoga? To understand such a *raaz* (secret), through which we could achieve kingship (*raajaai*), meaning we shouldn't remain under anyone's control. The children shouldn't forget this.

On the path of *bhakti*, the devotees keep pictures of deities with them; you should then keep the picture of this *Trimurti* in your *pocket*. What? Which picture of the *Trimurti*? Should you keep the non-living picture or the living picture in the intellect, the *pocket-like* intellect? In the non-living picture Brahma has been shown, Vishnu has been shown, Shankar has been shown. In the old pictures, all the three faces are shown to be alike. Brahma's face is the same as Vishnu's face and Shankar's face; there is just a difference with a moustache. So, are those three personalities separate or the same? So, on the path of *bhakti*, Brahma himself is shown as the three personalities, but what does the Father say? These are three personalities. The *part* of one personality is different from the second one; the *part* of the second one is different from that of the third one; the parts of all the three can't be the same. So, all the three personalities should have different faces. The face of Brahma's personality is also required. *Brahm ma* means the senior mother. Who is Jagdamba, who was even Brahma's mother, who plays the *part* of a mother on the world stage? So, she should be in the place of Brahma. Then Vishnu, the one who plays a *neutral part*. Neither more *loved*, nor more *lawful*. She is equal in both. She happens to be Vaishno Devi. And is Shankar *lawful* or *loved*? *Lawful*, it is the *part* of the Father. A mother's *part* is *loved* and a Father's *part* is *lawful*.

So, all these three personalities should be very *clear* in the intellect: who plays the *part* of Brahma, Jagdamba? Which is that face? Who plays the *part* of Vaisnho Devi? It is because Jagdamba's *part* is in the Confluence Age and Vishnu deity's *part* or Vaishno Devi's *part* is in the Golden Age, heaven. There is the sustenance of heaven through Vaishno Devi and the destruction of the old world through Shankar. Is Shankar ever depicted in the new world of heaven in the pictures? Is Shankar always shown in the jungle of thorns or in the new world, heaven? Where is he shown? He is shown in the jungle of thorns. The Father says: I don't go to heaven. In fact, I have come to make hell into heaven. I don't go to heaven; I send **you children** to heaven.

So, you should keep this picture of the *Trimurti* in your *pocket*. What is meant by *pocket*? It isn't this *pocket* where you hang the *badge* of the *Trimurti*. No. All the three faces should be *clear* in this *pocket* like intellect. If they are *clear* within us, we will be able to give the introduction of those three personalities to others as well. If those three personalities are not *clear* in our own intellect, we won't be able to give their introduction to others. So, you will have to explain: We are becoming these Lakshmi and Narayan through this Shivbaba. Through which Shivbaba? Who is Shivbaba in the picture of the *Trimurti* through whom are we becoming these Lakshmi and Narayan? Through **this Shivbaba**.... How will you explain in the picture of the *Trimurti*? Which is the picture of Shivbaba in it? *Arey!* Which is the picture of Shivbaba in the picture of the *Trimurti*? Above, right, left or in the center? Above! Is it **Shivbaba**? Will He be called the Father of the point like souls or is He the *grandfather* Baba? He is just the Father of the point like souls. He doesn't have any other relationship with the souls. When He enters a body, He becomes Baba. This is why it has been said in the murli: the combination of the corporeal and the incorporeal One is called Baba. Otherwise, that Point of Light Shiva is just our Father. He is the Father of the point like souls in the form of a point. When He enters a body, He becomes our Baba, whose inheritance we have to obtain. A child, a grandson gets the inheritance of Baba (grandfather). So, [it is said] **through** Shivbaba; 'through' means there is a *media*; it means that He isn't just a point. When it is Shivbaba, there is a *media*, there is someone 'through' in a corporeal form, through whom we



get the inheritance. We are becoming these Lakshmi and Narayan. *Accha*. Remembrance, love and *good morning* of the Mother and the Father, Bapdada to the sweet, long-lost and now found children. Spiritual Father's *namaste* to the spiritual children. Om Shanti.

(Audio cut) ... *purity*. The Father comes and gives that *power* of the intellect too; the feelings are already there. The mother is *bhakti* and the Father is knowledge. He is the Ocean of Knowledge. So, at least we have come to know the difference, haven't we? Now we have to unite both of them. Whatever *friction* there was between the mother and the Father in the beginning [of the *yagya*], whatever has passed is past. What should we do now? Now we children are knowledgeable souls. On every *point*, in any step we take, we should first ask the Father, we should ask the mother. If it doesn't do by asking the mother, the Father is certainly sitting above the mother, ask the Father. Then if He approves, we should come to the field. So, what is meant by obtaining *shrimat* at every step? Is it about the physical step? No. Whatever task we perform, whatever task we undertake, we should first ask the Father about that task, whether the Father will accept this task, this subject, this thought. Will the Father like this? Will the self-respect of the Father be maintained in this? In the world, will there be anyone who has more self-respect than the Father? The Father is also the Father of those with self-respect, and there can't be anyone more body conscious than the father. Which father? Both the fathers are present and both are the unlimited ones. One is the Father of the soul conscious ones and the other is the father of the body conscious ones. So, there is a combination of the father of the body conscious ones and the Father of the soul conscious ones. In order to clash with the bodily beings He is a bodily being and in order to promote the soul conscious ones, He is the soul conscious Father. So, we have found both the Fathers in just one [body].

Now we shouldn't shake; and even if we shake, there is no other way. Why? Because the Father has promised: I will free all of you of body consciousness and take you back. If you don't come easily, what will I do? It has been said in the murli: I will take you even by beating you, but I will take you by making you a soul like a mosquito. What is meant by mosquito? Just as there are flies and mosquitoes; they are of no *value*, so similarly, end your bodily arrogance completely. Your bodily arrogance isn't going to work in front of the Father. The bodily arrogance of anything isn't going to work, neither of money, nor of wealth, neither of [possessing] a house, nor of position. Nobody can achieve a higher position than the Father in this world either. Nobody can have a bigger house than the Father in this world either. Nobody can have more wealth and property than the Father in this world either. Why? It is because the one who has *value* for the gems of knowledge has **everything**. The one who has *value* for the gems of knowledge may go and sit anywhere, he will definitely be sustained. This is why it has been said in the murli: These very gems of knowledge will become true gems. Which gems of knowledge? The imperishable gems of knowledge that the *Supreme Soul* Father gives us. So, we have to make *purusharth* to assimilate them. Now, there is **no time at all** to get involved in any kind of clash.

You should also have the intellect to decide who you have to confront and where you have to tolerate, whom you should tolerate and whom you should face. Instead of confronting if we tolerate and instead of tolerating if we confront, then what will be the *result*? The *result* will be opposite. Instead of benefit you will suffer a loss. So, now we shouldn't kill our soul like this. That is suicide (*jiivghaat*). There isn't much loss in that [physical] suicide. And

what happens now? It is now that you kill your soul (*aatmaghaat*). They say on the path of *bhakti* ‘he has become suicidal (*aatmaghaatii*)’. On the path of *bhakti* you don’t kill the soul. There, there is neither benefit nor killing like this. Killing [the soul] has been going on continuously there because there is no one to show the path towards the uplift of the soul at all. When is the killing of the soul recorded in reality? Now, in the Confluence Age. Now you get hundred times benefit as well as hundred times loss. You suffer thousand times loss and you get thousand times benefit as well. Now we can also take the soul to the *stage* of killing. We can make the soul fall very low from its *stage* and now if we wish, we can make it of the highest *quality*. Now our fortune is in our hands; then we won’t get this fortune [any other time].

So, you should discern the *value* of time. Now there isn’t much time. What holds the maximum *value* at this time? *Time* has [the most] *value*. We shouldn’t spend this *time* in struggle now and that too, we shouldn’t spend it in mutual struggle at all, meaning we shouldn’t use our intellect in clashing with each other in the Brahmin family. In what should we use it? We should use it in *purusharth*. If we remain busy in clashing with each other now: “you, yours, I, mine”, “this one did this, that one did that”, then what will be the *result*? The blood of our thoughts will continue to flow. And how does the soul that loses more blood become like? It becomes weak. Do not kill the soul like this now. When the Father has come to take up the **entire** responsibility, then why do you take up wasteful responsibility? Om Shanti.

*Avyakt vani* dated 23.01.73 at page no.12. The *heading* given is: The four pillars to become the form of perfection. Are all of you making *purusharth* to make yourself perfect (*sampuurna*: complete)? In order to become the form of perfection, you have to assimilate four main specialities through which you can become the form of perfection easily. Just as you show or speak about four main rules in the form of pillars in order to remain always stable in the uniform stage of yoga, similarly, there are four specialties in the form of pillars to become the form of perfection forever. Which are those specialties? One is the embodiment of knowledge, the second is the embodiment of virtues, the third is the embodiment of being a great donor and the fourth is the embodiment of remembrance, meaning the embodiment of *tapasya* (intense meditation). By assimilating all these four specialties in yourself you can achieve the perfect stage. Now check: do you experience all these four specialties in a revealed form in your personality and are [these specialties] visible to the other souls as well? You yourself should experience them and they should be visible to the others as well. Embodiment of knowledge means you should remember the knowledge in the intellect all the time. That will be called the embodiment of knowledge. You should always describe only the words of knowledge in your speech. Every action of yours should give the vision of being the embodiment of knowledge, meaning *master knowledgeable* and *master almighty*, these main forms. The mind and intellect should also be busy in knowledge, the words should also reflect knowledge and the actions that we perform through the *karmendriyaan*<sup>4</sup>, we should also perform those actions being the embodiment of knowledge. In this manner, through the mind, speech and actions, the embodiment of virtues, the embodiment of being a great donor and the embodiment of remembrance, meaning *tapasyaa* should be visible in a revealed form.

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<sup>4</sup> Parts of the body used to perform actions

Like in that worldly study, examinations are conducted after three months, six months, nine months, through which everyone comes to know about his studies. Similarly, a lot of time of the Divine study (of God) has passed now, this is why this special month has been granted to be on the journey of remembrance and to check yourself, meaning to become your own teacher, a detached observer (*saakshi*) and take your own exam and check. Which month? The month of January of 1973. Now just the *final exam* remains. This is why see your *result* and *check* which of these four specialties you lack and to what *percentage*. [Check,] if you have all the qualifications to pass completely in the *final exam*. This month is to see the result. If the *percentage* is small, how will you be able to achieve the perfect *stage*? This is why, know your weakness and make fast *purusharth* to overcome it. Now this little time has still been provided for *purusharth* as per the *drama* plan, but you have to make yourself complete before the *final exam*. Have you checked your *result*? Just as there has been zeal and enthusiasm in the journey of remembrance everywhere this month, what do you think of its *result*? How many *marks* will you score? Although everyone has got a different *potamail*, how many *marks* will you score in the *result* for the atmosphere, environment everywhere and for the zeal and enthusiasm for *purusharth*? [Bapdada] is asking for the *total* [marks].

The effect of everyone's *purusharth* reaches Madhuban, doesn't it? Aren't you *Trikaaldarshi* (the one who knows the three aspects of time)? Aren't you *trikaaldarshi* for the *purusharth* of the souls close to you in the family? Are you *trikaaldarshi* only of the future and not the present? Can't you discern through the *vibrations* and the atmosphere? When those from the field of *science*... Will you know it in the *last* [moment] when there won't be any need [for it]? You should have the practice of knowing this from now itself... Just as *science* can *catch* a distant sound and transmit it everywhere, similarly can't you people also *catch* the pure *vibrations*, pure attitude and pure atmosphere? You will experience this *catching power* in a direct form. Just as these days distant scenes are visible clearly through *television*. Similarly, when the intellect becomes divine, when you remain constant only in the pure thoughts of remembrance, all of you will also be able to see the stage or activity of each other's *purusharth* as clearly as [you watch something on] *TV*. Where has this *science* also emerged from? *Science* has emerged from the power of *silence* only. *Science* is a means that has emerged to explain the actual stage and complete *stage* of you people, because in order to know the subtle power, those with a degraded intellect require some physical instrument.

The righteous soul that possesses all these four specialties in a full *percentage*, meaning what is called *cent* (hundred) *percent* will be present in an *emerged* form, the attainment of all accomplishments will be visible in such a soul. Is this accomplishment visible in your *purusharth* of the *present* time? Is it visible even to some *percentage* or is this *stage* still far away? Does it appear to be a little closer? As such, the *result* of this month from everywhere was very good. What will you do further? Did any new *plans* to bring them in practice *emerge* by being on the journey of remembrance? Just as you made *purusharth* to fill yourself with the power of remembrance in a collective form everywhere, similarly, during the two coming months you should play the drums (*nagaaade*) to reveal [the Father] everywhere with a special loud sound, by hearing the sounds of the drums the souls that are asleep should wake up. 'What is this sound everywhere and what righteous task is being accomplished at this time', [this news] should spread. Each soul can make its elevated fortune



only at this time. Similarly, beat the drums of the Father's identification through different techniques and different *programmes* everywhere. During these two months, everyone has to show his specialty in this special task. Which drum was mentioned? Beat the drum of the identification of the Father. Just as each one made *purusharth* to gallop ahead of each other in the race for the journey of remembrance according to their own effort, similarly, now compete in the race to bring newer *plans* into practice to reveal the Father within these two months. Then you will be told about the *result*, who became instruments in getting the *first*, *second* and *third prize* in this race. It is about which year? So, when will the *result* be announced? The *chance* is also very good. The festival of *Shivjayanti* is going to be celebrated in these two months, isn't it? This is why now the *result* will be seen. What was your experience of the attainments from the power of yoga within a month?

Now perform the task of awakening the souls through the power of yoga and show a proof. Just as you obtain the direct fruit of *purusharth* from Bapdada, similarly, give direct fruit in *return* and show the revealed form of the Almighty Father's sustenance. What is the revealed form? What will be the revealed form of the Almighty Father's sustenance? *Master* almighty. You received a lot of sustenance through the corporeal form as well as the *avyakt* (subtle) form. Now give the sustenance of knowledge to other souls and bring them also face to face with the Father. What does it mean? The souls, that don't feel themselves to be face to face with the Father, bring them also face to face with the Father and bring them close to the Father. How will you bring them face to face? When he lost the body in 69 itself, how will you make the other souls feel to be face to face with the Father? The time that is going on now or the year that is going on in the *drama*, you will see many wonderful things. Hum? For this you have received the *chance* to fill yourself with the power of special remembrance in the beginning itself. Fill yourself with power in the beginning and you will see special, wonderful things in the end. Now you will hear and see new scenes and new topics very soon. After which year? After the year 73, from 74. For this you have to especially experience the *avyakt* stage and *avyakt* meeting. When? In this year. In which year? For 73; so that you could experience success in your *purusharth* through the meeting of the power of the intellect or in all the tasks of world service at any time and you could become the embodiment of success. Now, did you experience the *avyakt* meeting? Can you experience the meeting through that form whenever you wish and in whichever circumstance? Have you *practiced* this? When you have practiced a little, you can increase it, can't you? Everyone has come to know of the method.

This is a very easy method. Whomsoever you want to meet in whichever country and in whichever form, wear a costume accordingly. If you have put your costume on, you will definitely reach that form and country and you will be able to meet the Father who is a resident of that country in many forms. Where? In the Supreme Abode? Definitely, it is about the corporeal world. You will be able to meet Him in many forms, you will definitely reach that country, just wear a costume like that country, meaning forget the physical costume and physical body and take on a subtle body, meaning wear the costume of the Subtle Abode. Aren't you a *bahuruupi*<sup>5</sup>? Don't you know how to wear costumes? For example, in the present world people wear dresses according to their tasks, similarly, are you also *bahuruupi*? Have you become *bahuruupi*? So, whenever you wish to perform whichever action, can't you take on such a costume, just now corporeal and just now subtle? Just as you

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<sup>5</sup> a person who assumes various characters and disguises

can easily change the physical clothes, can't you take on your subtle body through your intellect? Just become *bahuruupi*, then you will be able to experience the joy of all the forms. Who? Who will be able to experience the joy of all the forms of the Supreme Soul? Who will be able to experience the joy of all the relationships? Those who experience the subtle stage just now, the corporeal stage the next moment and the incorporeal *stage* the next moment. It is very easy. It is just your form. You don't take on any duplicate form of someone else. The costumes of others can be big or small, they may *fit* or not, but you can wear your own costume easily. So, this is your own form. It is easy, isn't it?

According to the *drama*, this special *sanyas* (renunciation) is also filled with certain secrets (*rahasya*). Which secret does it contain? Does it *touch* [your mind]? Whatever everyone is speaking is real, because now you have stabilized in the real stage, haven't you? It isn't a wasteful stage. It is the stage of being capable and the form of powers, isn't it? Now the *reel* of the *drama* is going to change soon. Whatever is going on at the present time, all that is going to change. ...*avyakt* meeting ... All this is going to change fast. *Avyakt* meeting through the corporeal (*vyakt*) one will change. Which meeting will take place then? There will be an *avyakt* meeting through the one who is in an *avyakt stage*. This is why you were especially made to have the special experience of the *avyakt* meeting and in future also, you will have many wonderful experiences of *avyakt* meetings through the *avyakt stage*. This year has the boon of achieving special powers through *avyakt* meetings. This is why don't think that this month is over, but those who will continuously take this practice and experience ahead will keep having many new experiences. Did you understand? Those who make themselves perfect with all the virtues like this, those who reveal all the specialties through their thoughts, speech and actions, those who show the direct fruit of the divine sustenance of Bapdada, those who are always loveful, helpful towards the Father, those who become equal [to Him] in all the powers and achieve all the accomplishments, to such elevated souls and fast *purushartha* souls, Bapdada's remembrance love and *namaste*. Om Shanti.

...is no less. If you see something good, you will think, 'I should eat this'. Earlier in Pakistan, you children used to organize a court; you used to tell [everyone] your mistakes. It is very bad to steal something from Shivbaba's *yagya*. But Maya catches many by their nose. What do you do with your nose? The nose does the work of smelling. If you steal something, will you smell with your nose and then steal it? So, the Father says: Children, you should get rid of the bad habits. Why does Maya catch you by your nose and ears? The power of sensing smell of which animal is the sharpest? The dog. A dog is said to be lustful. It does the work of smelling: 'what does this one do? What does that one do?' So, Maya catches the children also a lot by their nose. Some follow hearsay; they forget Baba's words, so how does Maya catch them? She catches them by their ears. The Father says: Get rid of these bad habits. *Hear no evil, see no evil*. Otherwise, you won't be able to achieve a high status. Although you will go to heaven, is there any comparison between becoming a king and becoming subjects? Even among the subjects there are poor and rich ones.

So, you should be very careful with your *karmendriyaan*; you should maintain your *potamail* (accounts). This is also a business, isn't it? There will be only a rare businessman who does this business. The Father explains: Children, if you want to trade with Me, if you wish to achieve a high status, then follow My *direction*. When will you earn profit in the business with the Father? When you follow the Father's *direction*. If you don't follow the

Father's *shrimat*, then *Maya* catches you by the nose and ears. Instead of profit what will happen? You will suffer only a loss. You may assimilate any amount of the *dose* of knowledge, you may take out any number of gems of knowledge from your mouth, yet, you can't assimilate them in your life, the knowledge will become like Ravan's knowledge. What is Ravan also shown in the pictures as? Vedas and scriptures are shown in his hands, but there is a lot of difference between his words and actions. So, there is a great difference between Ravan's knowledge and the knowledge of Ram, which he has assimilated in life in practice. Maya will definitely make you forget. Baba has also given directions to daughter Maya: Daughter... What direction has He given to the daughter? Daughter, trouble a lot those children who don't follow My directions. Trouble them a lot and gain victory over them. If you don't follow the Father's directions, in the end you will have all visions; then you will repent a lot. Now everyone says that they will become Narayan from *nar*, but keep asking yourselves: Do we implement Baba's *directions*? (Audio cut.) At this time you come to know who becomes Ajamil<sup>6</sup>. At which time? In the Confluence Age. Those who come to the lap of God and then keep indulging in lust, then it proves that he is a very big Ajamil, a sinful soul, who can't live without lust. The dirtiest place is the *bioscope* (cinema). What is meant by *bioscope*? *Cinema hall*. Why, isn't the TV [dirty]? Is TV also [dirty]? TV isn't [dirty] because numerous dirty people with dirty vibrations don't gather [to watch TV]. And in *bioscope*, *cinema hall*, numerous people with dirty *vibrations* gather. So, to keep yourself under *control*, to be in a *stage* of knowledge after going there becomes very difficult, but at home you can have a good atmosphere of knowledgeable [souls]. If someone is a knowledgeable soul, he can make his *stage* righteous even while watching TV, but it is very important to be knowledgeable. This is why Baba says: I don't give similar *directions* to everyone. I have to give one kind of *direction* to someone and another kind [of direction] to someone else, but you should run far away from any vices. (Audio cut.) You will have all kind of visions. Shri Krishna, who has completed the 84 births is now learning Raja yoga. These are such deep points. What? What is the deep point that was mentioned? The one who has **completed** the 84 births is now learning Raja yoga. If 84 births are over, is he learning [Raja yoga] in the 85<sup>th</sup> birth? So, this is a deep point. What is the deep point? It is that after having births through 84 physical bodies, that soul leaves its body and enters a Brahmin child and completes the studies once again. This is a deep point. At this time, everyone has become very sorrowful because of forgetting the Father. The more you children make *purusharth*, the more the shortcomings will be removed from you. It is a very high destination. Just eight main ones emerge from among crores (one crore is 10 millions), then the rosary of 108 is formed. The rosary of how many [beads] is formed first? The rosary of eight, then 16108. So, this counting is also given to make *purusharth*. Actually, there aren't 16000. What has been said? The rosary is of the 108; don't the 16000 exist? If they don't exist, then how was the rosary formed? Is it a false memorial that is continuing? Even among those 16000, half are those who leave their body and half are those who survive. When the *accurate* Golden Age begins, what will be the population? 9,16,108. So, won't the souls that are leaving their body and then entering [someone] be included in the rosary? They will be, but they don't have a body. This is why it has been said that actually, 16000 don't exist. The rosary is of the 108. There is the flower on top and then the couple bead. [End of the cassette.]

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<sup>6</sup> Name of a great sinner in the Hindu mythology