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Clarification of Murli dated 28.06.68

Today's night class is of the 28th June 1968. Bapdada asks: who consider themselves to be *swadarshan chakradhari* (the one who rotates the wheel of self realization)? Because if you become *swadarshan chakradhari*, you will have visions of the 84 births of your soul. You will have the visions of the intellect. Because you have to become Lakshmi–Narayan, haven't you? Narayan is not given the *swadarshan chakra* (the discus of self realization). They give it to Krishna. Why? There is defamation of Krishna; Narayan's defamation is not present even in the scriptures. Why isn't there any defamation? It is because Narayan is a memorial of the complete stage. And Krishna is given the *swadarshan chakra* means he recalls his 84 [births] cycle again and again, he realises his greatness and the demons realise their lowliness. Hence, it has been shown that he [Krishna] went on cutting the necks of demons with the *swadarshan chakra*. Radha is not given the *swadarshan chakra*. Krishna is given [the *swadarshan chakra*]. Why isn't Radha given [the *swadarshan chakra*]? It is because, who needs the wheel of knowledge? Call it the water of knowledge or the wheel of knowledge. A dirty cloth requires water. Radha is clean (pure) for many births. It will not be said for Radha that she killed *Akasur*, *Bakasur* (demons in the Hindu mythology) etc. *Akasur*, *Bakasur* didn't pursue Radhe.

Well, why do they say so? Why do they show this? Krishna is given the *swadarshan chakra* [and] Radhe is not shown with it; Krishna killed *Akasur*, *Bakasur*. So why don't they give it to Radha? In reality, what is it in practical now? As for Krishna, is he in the Advance party or is he in the Basic [party]? He is in the Advance [party]. What about Radhe? Radhe is in the Basic [party]. The child in the Basic [knowledge] is small, he is a *mahatma* (great soul¹); he is not big at all. So, in reality Radhe doesn't know the meaning of the *swadarshan chakra*. As there are other basic Brahmins, they don't know about the expansion of the *swadarshan chakra* at all. Actually deities are given the *swadarshan chakra*; but deities are complete indeed. Where is the necessity for them to have the knowledge of the future and the past of their soul? Do deities have knowledge of their future and past births? They don't. So, in reality **you Brahmins** are *swadarshan chakradhari*. Moreover, the incorporeal God Himself has come and made you *swadarshan chakradhari*. Had He not come, the wheel of thinking and churning wouldn't have rotated in your intellect either. So look, no one else can ask such questions at all, like why isn't the *swadarshan chakra* given to Radha and why is Krishna given the *swadarshan chakra*. Whatever has been pre-determined is being enacted. Nothing new is to be enacted now (*bani banayi ban rahi ab kuch banani naay*). It means, Radhe didn't perform such adulterated actions in the 63 births so that she would have to go into the depths of knowledge.

Krishna is shown black, Radhe is not shown black. Some develop doubt in some or the other topic or *point*. But before having doubts of all kinds, the main thing is that the Supreme Father Supreme Soul is the Father and if the introduction of the Father sits in the intellect completely, there won't be any kind of doubt left. There shouldn't be any kind of doubt [because] you have the recognition of the Father, haven't you? Victory lies in that very faith. Those who don't have faith in the Father at all will not come in heaven. Hum? Will they not come? It doesn't matter that they may not come in the heaven for which we are making *purusharth* (spiritual effort) while being alive, but after leaving their body, will they – those who develop doubts regarding the Father – come in heaven or not? Hum? ...Those who develop doubts regarding the Father? Hum? They develop a doubt, which means they did have faith [before, didn't they]? When they are in the *satopradhan*² stage they have faith and when they are in a *tamopradhan*³ stage they develop doubts. So, they also became the ones with a faithful intellect before, didn't they? So, those who became the ones who have a faithful intellect, won't they come in heaven? They will indeed come in heaven but later on, they become the ones who have a doubtful intellect repeatedly, this proves that they are the ones who come under the influence of others. They come under the influence of others here as well. They don't stay under the influence of the Father's *vani* forever. Even those who develop doubts do listen to the *murli*, don't they? Now numerous [souls] are becoming subjects of you children.

¹ since a child has no knowledge of vices

² consisting in the qualities of goodness and purity

³ dominated by darkness or ignorance

What do those who develop doubts become? They certainly don't do *purusharth* to become pure. When they don't do *purusharth* they go in the category of subjects. You make *purusharth* for purity so you come in the royal family. Therefore, many, numerous [souls] are becoming your subjects. It means many become the ones who have a doubtful intellect, therefore many become subjects. Only few appear who have a faithful intellect for all time. Numerous [souls] come in these museums [and] exhibitions. Over there numerous [souls] become your subjects. They listen, they take the message [but] later very few come out who put it into practice. Although they don't put it into practice they do accept when they hear [don't they]? They do develop faith to some extent or the other [don't they]? So, they will come in heaven anyway.

The subjects of the *Sun dynasty* and the *Moon dynasty* have to be made here itself. What does 'here' mean? It will be proved in the Confluence Age itself who are those who will become the *followers* of the Moon dynasty and who are those who will become firm *Suryavanshi* (those who belong to the Sun dynasty). Even though they come in the category of subjects, they will become *Suryavanshi* won't they? If children are asked, "whom have you come to"? Then those who are the children will say only this, we have come to Shivbaba. Or [will they say that] they have come to Ram Chandra and Krishna Chandra? Why is the title 'Chandra' placed after the names of Ram and Krishna? [It is] because the soul of Ram as well as the soul of Krishna become failures. No one should have this ego: *Maya* doesn't *fail* me; all the deity souls that come in the Golden Age are all *Suryavanshis* at first and later in the Silver Age they do become *Chandravanshi*, don't they?

As for Shiva, He is certainly incorporeal and He is *Sadaa Shiva* (forever benevolent). He is the one who stays in the incorporeal stage forever; He is the one who never comes in body consciousness at all. He doesn't experience the pleasures of the body at all. Then how will you go near the incorporeal One? You will go near whom [then]? For whom is the subject of going near and far applicable to? Is it applicable for the corporeal one or for the incorporeal One? It will be said for the corporeal one. As for the rest Shiva, the One who is incorporeal, the name of whose point itself is Shiva, will leave the body and go back to the Abode of Liberation (*muktidham*). So, now you understand that *Sadaa Shiva*, who is incorporeal, does come in the fortunate chariot as well, doesn't He? Or does He stay incorporeal all the time? He certainly will have to come in the chariot. Moreover, the fortunate chariot will be of a human being only. Why? In fact, in the scriptures they have also shown animal incarnations of God. Why were they shown? Arey, will God come to explain to animals? Do animals have intelligence (*samajh*)? God indeed comes and narrates knowledge; and knowledge is something for human beings to understand. What knowledge will those who do not have a mind and an intellect at all understand? That is why He comes only in the chosen human body. A bull will not be called fortunate. Who will be called fortunate? Is the human body called fortunate or unfortunate or are animals called fortunate or unfortunate? Will anyone call the animals fortunate? They are unfortunate anyway. A human being becomes a deity from a man. What will the soul of an animal become even after going to the Golden Age? It will become an animal only; it will certainly not become a deity, will it?

The Father says, now you children are multimillion times fortunate (*Padamapadam*⁴). Not 'they'. Not "those children"; not "this one". "You children". What is meant by "you"? Who is called "you"? Those who are face to face are called "you". It means those who study from the Father being face to face, those children become deities. They become Narayan from a man directly in this very birth and **God** makes them such. So, deities are shown with the sign of the *padam*. What does *Padam* mean? The lotus flower. Those deities have made such *purusharth* in their life, while being alive, through the human body, that even while being in the world of mire the intellect remains detached from it. This sign is a memorial of when? Is it of the Golden Age? (Someone said: Of the Confluence Age.) The soul of Krishna will be born in the Golden Age. Where is the question of the sign of the lotus flower over there? He didn't make any *purusharth* like this. Like what? That he would stay in the world of mire, and even while being in the mire he should remain detached from it through the intellect. You children also have to understand this that according to the studies there are a lot of difference in ranks. There is an *aim* and objective in the studies as well. Those who are taking the basic knowledge, they too are studying, but what is the difference between the *aim* and objective of their *purity* and the *aim* and objective of your *purity*? Is there any difference or not? What is the difference? (Someone said: we become Narayan from a man.) No.

4 padam also means lotus flower

You do become Narayan from a man, but what special *purusharth* do you make that you become Narayan directly from a man and they don't become Narayan directly from a man; they have to become a prince in between? (Someone said something.) Yes, because in spite of staying in the world of mire you remain detached through the intellect. So, there is a lot of difference in ranks. How will you attain a high rank? *Arey*, if you set a high *aim* and objective you will receive a high rank; if the *aim* and objective itself is a lower one you will receive a low rank as well. Your rank is based on *purity* [and] studies. You learn the study of a very high type. They are *door baaz khush baaz* (the ones who remain happy being away from the household or family). What? They stay far [from the household] and then think: we have gained victory over the vices. And what about you? You don't stay far [from the household]. You stay in the household; you stay in the mire of the household, still you become detached through the intellect. Shivbaba gives the *direction*: "prepare such and such picture; many children will come and take knowledge from Me". Will Shivbaba give a *direction* to Brahma or to you children? To whom will He give a *direction*? (Someone said something.) Why? Why will He give a *direction* to you children? Why won't He give a *direction* to Brahma Baba? What is the reason? (Someone said: Brahma Baba left his body.) No, Brahma Baba's ears did hear [the knowledge] first of all, he also assimilated what he heard, but he didn't churn it through the mind; his *swadarshan chakra* doesn't rotate. Whereas you churn and bring out this topic: what the depth of purity is, what the depth of knowledge is. You are intelligent. Whatever murli points there are; is it a great thing to hear them or is it a great thing to hear and churn them? To churn it is a greater thing. The butter which comes out after churning; to assimilate that butter, that essence in life is itself a great thing.

A good centre is required in Pune as well. But you should not ask anyone "give us a centre". Children say: nobody gives without asking. The Father says, it is better to die than to ask [for something]. The 3rd page of the *vani* dated 28th June '68. It isn't right to ask. Keep narrating knowledge; continue to make people the ones with a faithful intellect. If someone becomes the one who has a firm faithful intellect; will he give it (the centre) himself or will he give after asking? If he has a firm faithful intellect, if he has *extra* buildings, he will give it on his own. Because, everyone has this obsession, "we are establishing our capital for ourselves", don't they? Those in whose intellect this topic will sit will help themselves. To help is also fixed in the drama. It is not right to ask. Some children take a *wrong* step in the drama instead of a *right* step. They take a *wrong* step. The Father explains, take the right step. On the path of *bhakti* they ask for donations. On the path of knowledge there is no question of asking for donations and so on. Suppose there is a *Gita pathshala* and it is opened in some poor one's home. He doesn't have TV and so on and the students get together and tell the *class teacher*, we will give you this much, buy a TV. Will this be called donation; what will it be called? This is also a donation, isn't this?

You shouldn't ask for donations etc. Someone gave something and if one or two people heard about it after giving or if they told one or two people about it, half of its power is reduced. It didn't remain [like the saying], 'donation in secret is highly beneficial' (*gupt daan maha kalyan*). Did it remain such? It didn't. The **Father** is hidden and the knowledge of the Father is also secret. Everything is secret. Donation, honour, position, and respect, everything of you Brahmins is a secret. We Brahmin children come together and make a house by ourselves. It is our family, isn't it? Why should we ask others! You should not ask [anyone]. As for Baba, he has never asked [anything from] anyone. So many *centres* were opened even during Brahma Baba's time; did he ask [anything from] anyone? He didn't ask [anything from] anyone. Certainly, there are many children; they come and give it in hand themselves. But Baba never puts his hand like this (begging for alms). What will happen if he puts his hand like this? What do they say in the path of *bhakti* for Baba? Is he a donor or a taker? He is certainly a donor. When someone used to go to kings to give something, the kings never used to take it in their hand. So many people used to go and give coins (*ginni*) in their hand but they used to hint towards their *secretary*. They know that the *secretary* has to take it. He (the king) will hint (the secretary) whether to take or not. They don't touch it themselves. This Father too is a donor and the donor gives to you children as well. Children should never think that they give to Shivbaba. No. You should always think within the heart: 'we take palaces from Baba; we give two handfuls and in place of it we receive castles'.

What is the praise in the scriptures? Whose praise is there? There is the praise of *Sudama* (childhood friend of Krishna). There is the example of 'two handfuls of rice', isn't there? Baba has just entered this one. So, even the one in whom He has entered doesn't take. If he becomes the one who takes, will he be called *purushartha* (someone who makes spiritual effort)? Will he

be called a great *purushartha* or will he be called a small *purushartha*? The souls of Ram and Krishna themselves are indeed such *purushartha* that they take so much from God the Father after doing *purushartha* that they don't need to take anymore from anyone birth after births. Therefore this one doesn't take either. It is as if the hands become His. In addition, the intellect says as well that all this is to be destroyed because this old world has to be destroyed anyway. You have indeed called Baba, "come and take us away from this old world". So, Baba comes to take you...does He take you along with body? Hum? Does He take bodies? He takes the souls. Are money and wealth connected with the body or are they connected with the soul? Baba has come, He will certainly take you; and you definitely have to go as well. This world too has to become old from new and from old it **has to** become a new world again. You children know [it]. People of the world don't know that the establishment has to happen; no one can stop this establishment. And there is also the praise "establishment through Brahma". "There is the praise!" When was that praise accomplished? As for Brahma, he has left his body.

When the *dwara* [i.e.] *media* himself has gone, how will the establishment take place? Arey! Brahma is certainly shown with beard and moustaches and whoever who has beard and moustaches are *Duryodhan and Dushasan* (wicked brothers in the epic *Mahabharat*). He doesn't enable them to open the gates of heaven. When this Brahma who has also leaves his body and enters some mother, then he becomes *Jagadamba* (the world mother) through that mother. He is then worshipped in the form of *Jagadamba*. Then you may call him *Jagadamba* or Brahma. Brahma also means senior mother and *Jagadamba* too means the most senior mother of the world, of the *jagat*. So the topic of establishment through Brahma is very simple. This is also definite that the Father doesn't enter anyone else in the form of the Father except for one. Didn't He enter Dada Lekhraj? He did enter [him] but what name did he give? Brahma. So, it was said, except for the one father, He doesn't enter anyone else. And He says directly, "in whoever I enter, he doesn't know his births". I know them. I know them, and then I tell you. I know the secret of many births so I tell you. If I don't know I cannot tell you either. The topic affects the heart.

Certainly, the souls and the Supreme Soul remained separated for a long time. It is about which time? Is it about 5000 years ago? Certainly, it cannot be about 5000 years ago at all. It is not something [that happened] a very long time ago. It is about the world of Brahmins here, that the children, who stabilize in the soul conscious stage, the children who do *purushartha* to remain in soul conscious stage, were present in the beginning of the *yagya* too and now in the end as well, after a very long time they come and meet with the Supreme Soul Father once again. He didn't say the Supreme Father (*Parampita*), what did He say? *Paramatma* (the Supreme Soul) meaning, they come and meet with the father, who is the **supreme actor** among the souls.

We souls come at first. Those who come first themselves become separated first. They came first in the beginning of the *yagya* too. Then who became separated? Those who came [first] became separated first. Again, they will meet first. It is proved that only such children take the complete 84 births. The Father Himself says, 'I establish the Brahmin family'. And even among the Brahmin family there are 9 categories. There are 9 categories of Brahmins in the path of bhakti, aren't there? So, I don't establish 9 categories. How many categories do I establish? I establish the Sun dynasty (*Suryavansh*) and the Moon dynasty (*Chandravansh*). All the rest are destroyed. They become incomplete Brahmins so they become incomplete deities. If they become incomplete deities with lesser celestial degrees, they will *convert* in other religions in the Copper Age. So, I come and establish three religions. Which ones? The Brahmin religion, the *Suryavanshi* deity religion and the *semi* deities, the *Chandravanshi*. It is about which age? I come and establish three religions in this very Confluence Age. Those who become true Brahmins here become completely vice less deities as well. Moreover, those who become completely without vices here in the Confluence Age also become completely vicious in the kingdom of Ravan at the end. Thanks to the colour of the company!

When you come in the colour of the company of the Highest on High, you become completely without vice and when you come in the colour of the company of the lowest of the low Ravan, you become completely vicious. Is it just us who become that? Doesn't the entire world become completely vicious? Arey! If there is a child of a king and a child of some ordinary subject; they are, aren't they? And suppose both of them come in bad company... the child of the king as well as the children of ordinary subjects come in bad company, then who will degrade more? (Someone said: the child of the king.) Why? (Someone said: the colour of the company.)

No. The colour of the company affects both. Those of the subject category as well as the children of a king are affected by the colour of the company. But why does the child of a king degrade more? (Someone said something.) No. It is because he (the child of a king) has more power. He has more power, so, he has more power to degrade as well as to rise up. So, you alone become completely vicious and later become vice less too. This world... the people of the entire world, it will not be said for them [that they become] completely vicious and then completely without vice. Do they become so? Will it be said for the Christians that they become completely vicious and completely without vice? Do they become so? They don't. Do the [people of] Christian countries appear vicious or vice less when compared to the Indians? Are they developed or are they spoilt like the *Bharatwasis* (residents of India)? Who have become more corrupt? In which country is corruption spread the most? In *Bharatvarsh* (India).

So, the world and the people of the world [don't become] completely vicious and then completely viceless.... It won't be said 'complete' for them. You children should be very happy indeed. You are studying. When you complete your study, you will be transferred. For example, when you were studying the basic study, when you completed your basic studies... when you study in the *primary school* the study is completed, isn't it? So, you were transferred. The *class* changed, the place changed as well as the teachers changed. So, these are the unlimited topics. As for the rest, Shivbaba... Although it is said Shiva and along with it Baba is attached. Both the words are attached [to each other]. Shiva means *bindi* (the point), the point of light, incorporeal. And what does Baba mean? The corporeal one. Though they say Shivbaba, when they say Shivbaba, do they *introduce* the soul of Shiva or do they *introduce* the one whom He has entered (i.e.) *Prajapita*? (Students: Shiva.) So, Shiva, whom they introduce, is He incorporeal or is He corporeal? (Someone said: he is corporeal.) Does it mean that His intellect remains fixed in the corporeal? (Someone said: incorporeal within the corporeal.) No. 'The incorporeal One within the corporeal one' that is alright, according to the entrance, but does the intellect of that point of light soul Shiva remain fixed in the corporeal? It doesn't remain fixed [in the corporeal]. Even after entering He remains detached. That is why Shivbaba will never be called corporeal. What is Shivbaba at all times? He is always incorporeal.

Shivbaba cannot be corporeal because the body is indeed of this one, isn't it? Shivbaba doesn't have His own body at all. The Father says, I enter these ones. Whom? I do enter Ram and Krishna but I will not be called *dehdhari*. What does *dehdhari* mean? The one whose intellect remains fixed in the body [is *deh dhari*]. Shiva's intellect is never fixed in the body. His intellect doesn't engage itself in the body. He is the One who always stays detached. You also write 'BapDada'. And you say this only in the Confluence Age, that Bap and Dada are *combined*. Then, you will say [this] only after a cycle. Children should have the intelligence to understand that this Dada cannot know anything. Who is Dada? Brahma Baba, who is this Dada... Dada means the elder brother. Who is the first leaf of the tree in the form of the human world? Brahma, the *soul* of Krishna. So, the one who is the elder brother cannot know anything. Who knows then? It is said for the **Father** that the **Father** knows; Dada cannot know anything. This one was also like you, wasn't he? So, there isn't any praise of this one. The praise which is in the scriptures is of whom? Those whose *purusharth* is complete are praised and those whose *purusharth* remains incomplete are not praised. So, there is no praise of this one. The praise is only of the One who makes us like this. What does it mean? Will it be said that the praise is of only one point? (Someone said: No.) Why will it not be said so? There is neither praise nor criticism of a point. He is *nirgun* (beyond virtues). There is neither a question of praise nor criticism of *nirgun* at all. The praise or criticism is of whom? It is of the bodily being. So, the One who is praised, the One who makes us like these Lakshmi Narayan, we have to remember only that One. You have to remember only '**that one**', he indicated faraway; you don't have to remember '**this one**'. Whom should you remember? You have to remember that *purushartha* life. Why?

It is because this Dada knows nothing. Although all the *Murlis* were narrated through his mouth this one couldn't know the depth of knowledge. So, the One whom you have to remember, the One through whose remembrance all the sins will be burned to ashes, it is said only for Him "*maam ekam yaad karo*" (Remember Me alone). What does it mean? Does '*maam*' mean remember Me the *bindi* alone? When it is said 'One', certainly the corporeal one has to be introduced. All the souls are points. How will you know that you have to remember only this particular point? Will you come to know? You will not come to know at all. When the point soul enters some *special* body and plays a part then it will be said: you have to remember the One. All the sins will be burned to ashes by remembering Him. To call a human being God is like he has

become *Hiranyakashyap*⁵. What? Who has become *Hiranyakashyap*? The human being (*manushya*). Who is called a human being? The children of *Manu* are called *manushya* (human being). The mind is called *Manu*. There are three personalities, aren't there? The work of one personality is to create thoughts, like the mind. The second personality who emerges, its work is to destroy and the third personality who emerges, its work is to sustain. So, the personality in the form of the mind is Brahma, *Manu*. And the progeny of *Manu* is *manushya* (human beings). Therefore, who is the first child of Brahma? It is said that there were four sons of Brahma. *Sanat*, *Sanaatan*, *Sanandan* and *Sanat kumaar*.

So, *Sanat kumaar* was very knowledgeable, he was the one who thought and churned (*manan chintan manthansheel*). He will be called the first *manushya* (human being). The one who becomes the first human being; that first human being himself becomes Narayan (i.e.) a deity from a man (*nar*). The one who becomes the first deity becomes the first *kshatriya* (warrior) he himself becomes the first *vaishya*⁶[and] the first *shudra*⁷. As for the rest, if someone says that *manushya*, the child of *Manu* is God; it is like the case of *Hiranyakashyap*. Why? (Someone said something.) Yes. The mind of a human being is indeed inconstant; his mind is unstable (*chanchal*). Is the mind of God unstable? *Arey*, when the mind of the deities themselves is not unstable, then how will the mind of God be unstable? Therefore, a human being cannot be called God. If some human being says for himself: "I am God" or "God enters me"; "the part of God is mine", then what does Baba call him? The one who says this is not God himself. What is he? He is *Hiranyakashyap*. The Father says clearly "I come in this chariot, who has taken the *all-round*, complete tour [of the cycle]. There is not even a day less in it. He has taken the complete tour of 84 [births]." So, you children should feel very happy. There is nothing to fear for you children. Who has fear? The one who is false, the one who is a thief has fear. If someone has performed theft he will fear "I should not be caught". You *follow* the truth [so] you fear nothing. Just as the Father is fearless, the children should also be fearless. They should be fearless (*nirbhay*) as well as peaceful (*nirvair*). What? What does *nirvair* mean? [It means] the ones who don't maintain enmity (*vair bhav*) with anyone, the ones who love everyone, peaceful.

There are 5-7 billion human souls, if someone has enmity with one of them, if he has jealousy and hatred for him, if he doesn't even talk to him due to disgust, will he be called *vishwa kalyankari* (a world benefactor)? World [benefactor] means the one who sees all the 5-7 billion human beings through the vision of soul consciousness. So you don't have enmity with anyone. In the world everyone has enmity with one another. Do they or not? They do. And what is its indication? What is the indication of those who have enmity with one another in the world? How will we come to know that this one is *nirvair* and this one maintains the feeling of enmity? (Student: Quarrels.) Quarrels? Yes. The one who is *nirvair* will not quarrel with anyone. Why will he not quarrel? Because he knows that the Father has come; the one who distinguishes water from milk (gives proper judgement) has come. Where is the necessity for us to quarrel with anyone? They keep fighting and quarrelling so much in the world! When Bharat was separated from Pakistan, so much enmity developed between Hindus and Muslims! What did they do? The Hindus killed the Muslims and the Muslims killed the Hindus. This was about the beginning but now at the end, rivers of blood will flow. What? Just like water flows in channels, in channels and rivers, doesn't it? Similarly, you will not see water in it... what will you see? A river of blood is flowing. It is called the play of unnecessary bloodshed (*khooni naahak khel*). Why does it take place? The Father has come and is teaching [you] to become *nirvair* for so many years. He says, consider yourself a soul, look at others as a soul but they don't study, they don't pay attention. So, all those who don't learn the study of soul conscious stage will be killed. The rivers of blood will flow.

Otherwise no one has committed such a sin so that the rivers of blood would flow. Subjects continue to die in great numbers. When a battle takes place between two kings... Battles have taken place in *history*, haven't they? So, does the king die first or do the subjects die? Numerous subjects die. This is called unnecessary bloodshed (*naahak khoon*). Why is it unnecessary (*naahak*)? *Arey*, the battle is taking place between two kings; those of the subject category are not fighting, are they? Then why is the blood of the subjects shed? Is this an unnecessary play (*naahak khel*) or is there any sense in it? Why is the blood of the subjects being shed? The blood of the subjects is shed unnecessarily. Now, you souls certainly have love for the Supreme Father

⁵ A demon king who called himself God.

⁶ Vaishya: A member of the merchant class.

⁷ Shudra: Untouchable; a member of the fourth and the lowest division of the Indo-Aryan society.

Supreme Soul. You are not body conscious, you are soul conscious, that is why you have love [for the Supreme Father Supreme Soul]. You don't have love for the body. You know, every soul is our brother. That soul resides in the centre of the forehead. So, you should see the soul in the centre of the forehead. Why should you see the body? So, you need to *practice* this: to look at the soul. You should *practice* this nicely early in the morning. You should practice the moment you wake up for 10-15 minutes...

What? I am a point of light soul, I am a *star*. Whoever comes in front of us, we should see him in which form? We should see him in the form of a *star*. If the *foundation* of the day becomes firm, you will be in the awareness of the soul the entire day. The soul looks at the Father and the Father looks at the children. So, by looking at the Father, by remembering Him, the sins will be destroyed. Just as the Father becomes the Ocean of knowledge, you also become the ocean of knowledge. There isn't any other difference between the Father and you. The soul is the same, small, *satopradhan* point. The soul of Krishna too has become this through studying. The soul is the same, isn't it? When the same soul becomes *pure*, it has so much attraction. What is the name given? Krishna means the one who attracts. Wherever his vision goes, whoever he sees... there won't be any need to narrate a lot of knowledge through the mouth... what will be the *result*? Just by his seeing, the souls will come being pulled towards that side. He attracts everyone. What? What does 'everyone' mean? To whichever religion he may belong, to whichever caste he may belong, whether it is a woman or a man, whether it is a child, a youth or an old person, whoever sees him will come being pulled to him. *Accha*, *goodnight* and *namaste* (greetings) to the children. (Concluded.)