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Clarification of Murli dated 20.10.68 (for bks)

Om Shanti. The morning *class* dated 20th October, 1968 was being narrated. In the beginning of the middle part of the third *page*, the topic being discussed was: there is nothing that smells bad there, in the new world. When someone leaves the body, they do not burn any wood, etc. to burn the body, so that it would produce smoke. Here, so much smoke is produced. The name of that [place] itself is *swarg* (heaven). Then? What will they do? When the deity souls leave their body in the new world, if they don't burn [the dead bodies] with wood, what do they do? (Someone said: Baba, the waves of the ocean...) Yes. When the *time* comes, they have vision: now our age is over; we have to leave this body. They go to the sea shore, leave their body and a wave of ocean comes and takes [their body] away. There is no question of smoke, etc. at all.

Now you are studying for the new world. Small children study *Alaf, Be* (the first two alphabets of the Urdu language), so, they sit on the ground and study, don't they? Look, how the Father also sits and teaches. And this is also *Bhagwaanuvaac* (words uttered by God), isn't it? But people do not know who God is. People think that *Shri Krishna* is the God who speaks. And *Shri Krishna* is a small child. Will a small child study or teach? And God has been put into stones and walls in the path of devotion (*bhakti*). They think: God enters the ones with a stone like intellect (*pattharbuddhi*) too. Those who stand like walls in the path of knowledge, God enters even such ones who create obstacles. But no; Krishna cannot be God. God cannot be omnipresent. The creation that is created by God is a creation of the new world. Krishna is the *prince* of the new world.

So look, there is so much difference. The difference is known only in this Confluence Age. It is not known in any other age. Why? Why do you come to know about the truth only in the Confluence Age? It is because God comes only in the Confluence Age. He does not come in any other age. Why does He come in the Confluence Age? He comes in the Confluence Age because God will come only when it is the end of the Iron Age, the end of the sinful age. God will come to end the sins, the world of sins and the sinful ones. So, He comes to end the world of sins and start the world of noble souls, the deity souls. So, definitely it is the confluence. Confluence of what? It is the confluence of the new world [i.e.] the Golden Age and the Iron Age.

So look, the name of the one who has the complete 84 births has been inserted in the biography of the Father. Where, on the one hand, there is the Father, who is called the Supreme Father Supreme Soul, who is called the most elevated One, who is called the purest One... Is He beyond [the cycle of] birth and death or does He enter [the cycle of] birth and death? He is always beyond birth and death. There is no question of passing through [the cycle of] faith and doubt at all. He neither passes through the unlimited [cycle of] birth and death nor does He pass through it in the limited. This is why He is always unshakeable, indestructible, and immovable. Instead of Him, if the name of the one who has 84 births is inserted, then definitely, there will be the cries of despair (*haahaakaar*). First there will be the cries of despair and then, there will be the sounds of victory (*jayjaykaar*). This play of unnecessary bloodshed is preordained. Such a play of unnecessary bloodshed will take place that you children will not be able to even see it. They say, the eyes will shed tears of blood,

don't they? So, there will be such cries of despair! Those with a weak stage will die just of fear.

It is a very fierce battle between the Yavans and the Kauravas. Who are called Yavan? The Muslims and the Christians are called Yavan. They are very merciless. They will make rivers of blood to flow. It is not about outside, meaning it is not about the foreign countries. They will fire balls of fire there. Death will occur in a *second*. There is no question of the flowing of rivers of blood at all. They will [just] inhale and die. So, this play of unnecessary bloodshed is about which place? It is not about the foreign countries at all. It is about Bharat (India). Bharat itself is full of Hindus, Muslims, Sikhs and Christians. It is death with unnecessary bloodshed. The fight between the Kauravas and the Yavans takes place here. The war of *bombs* will not reach this place. In the place where there is the war of *bombs*, people do not have to suffer sorrow. They die in a *second*; they perish. Here, Bharat has to suffer a lot of sorrow. First there is immense sorrow and then you will go [in the world of] immense happiness later. There will be an end of the extremity. Then you will move from [the stage of] extreme sorrow to extreme happiness. And this eternal play is preordained.

The Father sits and explains the expanse of this play. But in a *nutshell* He says: 'Sweet children, you know. The world certainly does not know that the Father has come. The Father has come to narrate the *amarkathaa* (the story of immortality) to us. After narrating the *amarkathaa* He will take us to the *amarlok* (the world of the immortal ones).' And He doesn't narrate this *amarkathaa* in the subtle world; He doesn't narrate it in the Soul World (*muul vatan*). You sit in a corporeal body and listen to this story from the corporeal father, because the Father certainly requires a mouth to narrate. The Father Himself is incorporeal, a Point of light. He is always a Point of light. The name of His Point of light itself is Shiva. But still He requires a corporeal mouth. The nectar of knowledge flows through this mouth. It is said, the nectar of knowledge, isn't it? The murli that used to be narrated through the mouth of Brahma is not the **nectar** of knowledge. Why? How is nectar prepared? The murli is churned. The churning of the ocean is very famous. The churning of the ocean took place and then things emerged in the form of essence. So, the Father says: Churn whatever I narrate. Water is not called nectar. No essence will emerge by churning water. Butter emerges when milk is churned, curd is churned. Nothing will emerge by churning water. Those [ones] are just the rivers of water. The Father is the Ocean of Knowledge. He has a lot of *knowledge*. So, in order to explain it is said: Why do you leave nectar and eat poison?

People consider water itself to be nectar. They go to ditches and pits [of water] and bathe. They go to the mountains to bathe. They have made the mouth of a cow on the mountains, in temples. They think that the nectar of knowledge emerged from the mouth of a cow. Well, it is about which cow? They think, it is about the animal cow. They show 330 million deities in the body of the animal cow in the pictures. Well, it is not about the animal cow. You all are cows. The virgins and mothers of Bharat are like cows; they have a simple nature. The peg (*khuuntaa*) to which they are tied in their life, the peg to which their parents tie them, they remain tied to the same peg throughout their life while leading a simple life. So, you are the cows of Bharat. The nectar of knowledge emerges from your mouth. You are number wise (according to your spiritual effort), aren't you? As for the rest, water always keeps flowing from the mountains. Is it about the mountain or is it about a high *stage*? The high *stage* that you have achieved in the remembrance of the Father, the thinking and churning that goes on in you in that high *stage*, whatever versions of the nectar of knowledge that emerge from your mouth through that thinking and churning is equivalent to nectar. In a

way, water is also collected in a well. But a well is dug-up. There is so much effort involved in digging a well.

All those things are the path of *bhakti*. They tolerate so many difficulties and go to pilgrimage places. Some die on their way itself while journeying to the pilgrimage places. 'Some' refers to whom? Even in the world of Brahmins are there some who leave their bodies while going and taking others on the journey [to pilgrimage places]? There are numerous Brahmins among the *basic* Brahmins who left their body midway while taking others on the journey and while journeying [to pilgrimage places] themselves. They did not achieve anything. Now your journey is so easy. You can remain in the journey of the Father's remembrance while eating, drinking and while cooking food.

The Father has said: Children, if you remember Me, the Father, all your sins will be destroyed. Why? Why will the sins be destroyed only by remembering the One Father? There are other souls as well; just as the Father is a Point of light, other souls are also points of light; will the sins not be destroyed if you remember those point of light souls? Why will they not be destroyed? (Someone said: Everyone passes through the cycle of birth and death.) Yes, all the other point of light souls pass through the cycle of birth and death and all of them become body conscious; they are influenced by the body. They are influenced by their own body, they are influenced by the relatives of the body, they are influenced by the things related to the body. There is only One soul who comes in this world, He comes in a sinful body, He comes in a sinful world, He comes in a sinful village, but He is not influenced by anyone. This is why He is sinless (*nishpaap*). Sins can never be attached to Him nor can He be cursed at all. If we remember such One, then we too will become like that.

This will be called the fire of remembrance (*yogaagni*). If anything is put into fire, it burns to ashes. The essence remains. For example, if we put gold mixed with impurities in fire, then all the impurities of the gold will be burnt to ashes. What will remain? Only the real gold will remain. So, this soul is like gold. If the soul remains in the fire of yoga, then it will become true gold, pure gold. Now, you remain in the fire of yoga. You've almost renounced the fire of lust. Look, the entire world is sitting on the pyre of lust. They have been burnt to death by sitting on the pyre of lust. They become black [like] coal day by day. What? What was said to be the indication? The more they will have sat on the pyre of lust, the more their face, their entire body becomes dark. And from the pyre of lust... to which pyre [can they go]? The more they sit in the fire of yoga, the more their face will become bright. So, yours is the fire of yoga. Theirs' is the fire of lust (*kaamaagni*). They have become dark in the fire of lust. It will be said that they have entered the grave. What is there in a grave? Is there anything? There is just soil. It means, it is as if they are buried in the soil of body consciousness. Then I come, awaken everyone and take them away. It has been written in their scriptures as well: when everyone enters the grave, then *Khuda* (God) comes and wakes them up from the graves. Well, it is not like that. This is the grave of body consciousness, the soil of body consciousness in which the entire world is trapped gradually.

Now I come and give the *direction*: Consider yourself to be a soul. Do not consider yourself to be the body in the form of soil. The body in the form of soil is perishable. Its form changes every moment. The soul is imperishable. It has received a *part*. It has received a *part* for many births. This is called an eternal, imperishable *drama*. All the 4.5, 5 billion souls are imperishable actors. They keep coming from above. Then the Father comes and takes away everyone. This *part* always keeps repeating. Coming and going. This *part* never wears off. It

is such a small soul, yet it never wears off. It is not seen even through these eyes. For example, the *stars* appear so small. But, in fact, they are very big. They (people) go even up to those *stars*. This is the false ego of *science*. They think that there is a world in every *star*. But actually, it is not about those *stars*. It is about you, the living stars. The living stars, which have a world existing in each of them. You have your own world, you have your own karmic accounts.

Now look, the people of the world learn everything from *science* itself. There are also many benefits of this *science*. This electricity, etc. will prove useful there. Fourth *page* of the *vani* dated 20th October 1968. But there will not be anything that smells bad there. Now, if something catches fire while the *current* flows, it gives out such odour! The cows there are also very beautiful. And they will live far away [from each other]. Here, they gather so many cows, oxen, buffaloes in the same enclosure. It creates so much dirt. Even the coudung of those cows will be like gold. It will not be dark, dirty dung with bad odour because their food itself is pure. Was it said about the limited cows or the unlimited cows? It is about the limited as well as the unlimited cows.

There are no jungles of thorns there at all. There are gardens of flowers. There are just gardens. So, you children should feel **very** happy. We go to our new world. In the end you children will experience supersensual joy (*atiindriya sukh*). You will be very happy. Why? Why not now? (Someone said: Now it is the old world.) It is not [now] because the accounts of our sinful deeds have not been settled yet. When it is settled, the accounts of noble deeds will come in front of us; the sinful deeds will end. So, there will be supersensual joy as well. Supersensual joy itself means a joy that is beyond the *indriyaan* (sense organs and parts of the body). It is as if the *indriyaan* are not required at all. Whatever happiness you enjoy now... do you enjoy happiness without the mind? Is there the mind in between or not? Happiness and sorrow is experienced through the mind itself. Why? It is because the mind is not under *control* now. The mind itself is not *aman* (peaceful) now. There the mind of deities will become *aman*, it will be under *control*. This is why the happiness of the indriyan will not attract [the deities] to that extent there. Even among the indriyan, the pleasure of the elevated indriyan (sense organs) will attract. As for the rest there is no question of supersensual joy in the Golden and the Silver Ages. It is about when? The happiness that you enjoy in the end of the Confluence Age now is the supersensual joy.

In the picture of Lakshmi-Narayan, Radha and Krishna have been shown below and Lakshmi and Narayan have been shown above. Who among them experience supersensual joy and who experience the joy of the indriyan? (Someone said: Lakshmi and Narayan [experience] the supersensual joy.) Why are Lakshmi and Narayan the ones who experience the supersensual joy? It is because they do not even see each other through the eyes. The eye is a subtle organ; then they do not experience even that subtle joy. The joy is so deep [that] they experience [it] only through the mind. Their mind becomes so strong that they can experience joy even while sitting far away, without seeing anyone. In the case of the souls which experience such joy..., can they talk only when the other person is in front of them or can they talk from a distance as well? Even from a distance they will talk in the same way as a person talks to someone standing face to face. There is no attraction of the five elements. So, this is the glory of the supersensual joy.

Also in a *school*, the results are announced in the end. This is also an unlimited *school*. In this [school] you learn Raja yoga. Those who learn Raja yoga should be the ones

who *control* their *indriyaan*. The more you *control* your *indriyaan* now, the better the *result* of the Raja yoga will be. You have found the unlimited Father, as a teacher [who teaches you] how to *control* your *indriyaan*. Nobody except the Father can teach Raja yoga at all. When the *result* is looked into, you are transferred. If the *result* is good, you will be transferred. If the *result* is not good, you will stay where you are, in the same *class*. So, here [in this knowledge] too, the *result* is looked into. He (the Father) will give you visions and you will be transferred. He will give you visions of what? You will have the visions of all the deeds that you have performed after entering the path of knowledge: what deeds you have performed in accordance with shrimat and what deeds you have performed against the shrimat and how you have performed them. Then you will be transferred. The nice ones, who are defeated and experience downfall will also have visions.

You used to have a lot of visions in the beginning too. You will have a lot of visions in the end as well. What will be the difference? The basis of the visions that you used to have in the beginning was the path of *bhakti*; you used to have visions with closed eyes because there was no knowledge at that time at all. And now? Now the intellect is full of knowledge. So, it is not about the visions with closed eyes. Now you will see everything clearly on the basis of the intellect. You will understand everything *with proof* and evidence. Why do you have these visions? What is the need for these (visions)? Visions are meant to make [someone] happy. Are they not meant to make [someone] sad? (Someone said: They are.) How? (Someone said: Baba, they feel very happy in the path of *bhakti* thinking that they had visions, don't they?) They do feel happy, then do they feel sorrowful as well? (Someone said: They also become sorrowful but most of them become happy.) Is there any *proof*? (Someone said: Meera had such visions...) When Meera had visions, she used to become happy. She used to have the visions of heaven [but] she did not find heaven, [still] she used to become so happy. Her zeal and enthusiasm itself used to increase [when she had those visions]. She didn't care about the world. The zeal and enthusiasm used to increase so much [when she had those visions].

So, does someone also feel sorrowful due to visions? (Someone said something.) Sorrow is also experienced through visions. For example, when Brahma Baba had visions of destruction, did he feel happy or did he start crying? (Someone said: He started crying.) He started crying. We children will see destruction in the world in practice. *Miruaa maut malukaa shikaar* (the death of the animal is the hunt for the hunter). It is just as the poor animal dies. It will sit in our intellect that this entire world is of animals. The Father narrates such nice topics, He has been narrating it for so many years, [but] nobody is ready to even listen [to Him]; so, do they have an animal like intellect or a deity like intellect? It will be said that they have an animal like intellect. Will such animals certainly be destroyed or will they go to the new world? Such animals will have to leave their body forcibly. They will go on suffering the punishments of Dharamraj (the Chief Justice), they will go on crying in despair [and] they will attain the final destination according to their thoughts in the end. So, visions are for making [someone] happy as well as... (Someone said: ...to make [someone] unhappy.) Yes, those who have visions that they are going to become maids, servants, that they are going to become *caandaal* (those who cremate dead bodies), will they feel sorrowful or will they feel joyful? Will they repent or will they become happy? They will repent.

You lived like angels there. A topic about the beginning was mentioned. People used to think [about you:] these are the true servants of God (*Khudaai Khidmatgaar*). People of the world used to think so, because the Father was a helper (*madadgaar*) with you children at

that time. The Father was a helper? And now? He was a helper at that time; is He not a helper now? (Someone said: He is [a helper] even now.) He is a helper now; He is [a helper] even now. He is a helper even now then, why don't the people of the world consider us to be the servants of God? (Someone said: They do not know.) How did they know in the past? How did they know in the beginning of the *yagya*? What was special about the beginning of the *yagya* that people knew [about us] and they do not know now? There was that *purity* in the beginning of the *yagya* and people don't see those vibrations of *purity* now. Still, the Father will say: *Nothing new*. Whatever you saw has passed. It will happen again. This is called fate (*bhaavi*).

When someone dies, people say it is the fate decided by God. But is it the task of God to kill anyone? (Someone said: No.) Then why do they say that it is the fate decided by God? People become sorrowful, they cry and make others cry when someone dies; is it the task of God? (Someone said: No.) Then why do they say that it is the fate decided by God? What does God say? If it is not the fate decided by God, then it is a fate decided by whom? (Someone said: Maya Ravan.) No. It is the fate decided by *drama*; and who made the *drama*? Each one makes his own *drama*. The Father just shows the path. It will not be said that it is the fate decided by God. No. God just shows the path: if you follow the good path, the good path which I show, then you will remain happy; if you follow the bad path, then you will become sorrowful time and again; it will be said that this is a pre-determined *drama*.

I am also bound in the bondage (*bandhan*) of *drama*. What? ☺ When He says, I am **also** bound in the bondage of *drama*; then, is there happiness or sorrow in bondage? (Someone said: There is sorrow in bondage.) So, does God also become sorrowful and happy? (Someone said: It is like this in His *drama*.) In the *drama*? *Arey*, the question is: does God also become happy and sorrowful? (Someones said: He does not.) He does not. Then, how is God bound in the bondage of *drama*? If He is bound, it is bondage. Bondage is indeed not a good thing. Bondage is for sorrow. (Someone said: The corporeal father.) Yes, the God for whom it was said: 'I am bound in bondage'... this topic is applicable for the corporeal one. This topic isn't applicable for the incorporeal One. I cannot come even a *second* earlier or later. The *drama* continues in a completely *accurate* [way]. This is called an unlimited eternal *drama*. Whatever is predetermined is being enacted; nothing new is to be enacted now (*bani banaayi ban rahi, ab kachu banani naay*).

Whatever good or bad that happens in a human being's life, are we creating it now or have we created it well before? (Someone said: We have created it well before.) 'Before' means when? (Someone said something.) We ourselves have been creating this play of happiness and sorrow in the 63 births, ever since the dualistic age began. And just as we have created [the play of] happiness and sorrow in the 63 births, the *shooting* keeps taking place just according to that now. When a good *shooting* takes place [here], our good actions (*sukarma*) emerge [in the broad drama] and we experience happiness. We make good *purusharth* (spiritual effort) without even wishing for it. When sorrow comes up when the *shooting* of sorrow takes place, then even if we don't wish, the *purusharth* becomes bad. So, it is said, whatever is predetermined is being enacted. It has to happen as per the *drama* itself. Then what should we worry about? Then what should we do? Should we stop making *purusharth*? (Someone said: No.) Whatever there is in the *drama*, we will see it. The Father says: No, the *drama* should not be left for the future. Whatever has passed is *drama*. For the future, you have to keep the *purusharth* in front [of you].

According to the the *drama*, those who are supposed to leave one body and take another, definitely have to take it. All are actors. If anyone leaves the body, however dear (*aziiz*) someone is, you should never cry. If you cry, then what does it prove? If you cry, what does it prove? If you cry, it proves that you have attachment with that bodily being. There should not be attachment. One Father and no one else. Who feels like crying? Does a soul conscious person or a body conscious person [feel like crying]? Those who are body conscious feel like crying. If they are soul conscious, then the question of crying does not arise at all. Crying means sorrow. Does the body suffer sorrow or does the soul suffer sorrow? The soul suffers sorrow **through** the body. So, everyone is playing his own *part*. When you complete one *part*, you will go and play another part. The parents, the relatives, every single one will change. What happens after having a new birth? The parents change and all the relatives also change. So, what is the need to cry in this? *Acchaa*? Will it suffice [just] by saying it? (Someone said: By doing...) Then, it will suffice by doing what? (Someone said: We should make it firm.) Yes, you should make *purushaarth*. You should *practice* again and again. There is no need to cry. You never cry from the Golden Age to the end of the Silver Age. What special thing happens there? (Someone said: We will be soul conscious there.) Yes, the *stage* of soul consciousness becomes firm there. We make such firm *practice* in the Confluence Age that we never forget the soul for 21 births at all. And nobody remembers the soul from the Copper Age to the end of the Iron Age at all.

In the beginning [of the Copper Age] the sages and great sages, in order to remember, made people firm [with this idea]: “you are a point of light soul; apply the *bindi* (the dot) in the middle of the forehead (*bhrikuti*)”. They did not make them apply the *bindi* on their nose. Where did they make them apply [the *bindi*]? They made them apply [it] in the middle of the forehead. What does it prove? When it was the *satopradhaan* Copper Age, because a Golden Age is definitely contained in every age, the *satopradhaan stage* definitely exists, so, when it was the *satopradhaan stage* of the Copper Age, people knew the truth of the scriptures number wise according to their *purushaarth*. According to that truth they started this tradition: consider yourself to be a point of light soul and consider the others to be a point of light, too. So, they made them *practice* that they are a point of light; apply *bindi*, apply the *tiikaa* (vermillion mark), become constant in the soul conscious stage. Then, what happened later on? Later on they forgot the topic of soul consciousness. What happened? It was made into a means of beauty. Why will they apply the *bindi*? So that they look good. Why will they apply the *tiikaa*? So that they look beautiful. So, this intention (*bhaavnaa*) remained. Now, everything is in the intention.

So look, this study is spiritual (*ruuhaani*). It is the study to become a soul (*ruuh*). You become constant in the soul conscious *stage* for 21 births after studying once. You also get the inheritance of happiness and peace from the Father. So you children should feel so joyful that now, this is your last birth. [You should think,] we are not going to have any new birth in this world of sorrow after this. So, will you get sorrow in the next birth? You will not. It is the last birth; whatever sorrow we have to experience is only in this birth, in the last birth. And what should we care about now? Now the Father has come as our protector (*raakshak*). He has come as our canopy (*chatrachaayaa*). No matter how much sorrow comes, the Father is responsible. So, you should never cry.

What will you sit and study for *pai-paise*¹? What? People study; why are they studying? To earn money. The Father says: You will not study to earn money! You are getting the gems of knowledge from God. These gems of knowledge will become physical gems for many births. The more someone becomes knowledgeable now, the greater donor (*mahaadaani*) he will become and the wealthier he will become for many births. Everything else has to perish.

The Father says: You may lead a household life, but follow the shrimat. Why does He use 'may' (*bhal*)? Why did He use this 'may'? You may get married; set an example of leading a pure life. Why does He say so? If you have money, you may build palaces and multistoried buildings [but] definitely leave one room for a *gitapaathshaalaa*. (Someone said: Brahma Baba used to speak in Shivbaba's vani.) No. Shivbaba Himself speaks, but He uses 'may'. 'May' means, if you wish, then do it, you may do it. It is *manmat* (the opinion of the mind), isn't it? 'May', means it is the opinion of the mind. And if 'may' is not [used], if a *direction* is being given straightaway, that '*property* should not be accumulated', a *direction* was given straightaway; if you are not supposed to build [property] you should not build [it]. Then what is the need to build a house?

A *direction* was given straightaway: Marriage means ruination (*shaadi barbaadi hai*). Then, when He says: You may marry, but both of you, set an example of remaining pure. The Father wants that such children emerge who get married and remain pure after getting married; [then] they will become famous. But is this possible in today's world? (Someone said: No.) Brahma Baba gave *permission* to so many couples to perform *gandharv* marriage². Then? Then what happened after performing *gandharv* marriage? Did they grow old or not? They grew old. The honour of celibacy that there should be, that honour of deities did not remain.

So, the Father says: It is necessary to follow shrimat. Make the Father a *trustee* and always obtain His advice. Then look here again [it has been mentioned:] you may build a house, etc. What is the meaning of the word 'may'? [It means] that Baba is not giving this *direction*. The meaning of the word 'may' is that it is your strong desire. It is the opinion of your own mind. To fulfil that opinion of the mind, you may build a house. You may travel abroad. *Waah* (wonderful)! Well, if you travel abroad, will you be coloured by the company or not? You will be coloured by the company; your intellect will be mesmerized by seeing the glitters of the world. You will be influenced. Baba does not forbid you. You may go. Yes, He continues giving all the directions. Can't you obtain directions after going abroad? Can't you? (Someone said: You can.) You can. Nowadays so many means have come up. There is the *mobile* [phone]; there is the *email*. If someone wishes to obtain a message from the Father again and again, he can. But is it possible? Wherever you see the glitters of the world, that is all, you forget the Father and everything. Yes, do anything but you have to remain pure. You have to remain in the Father's remembrance and imbibe divine virtues. You are not asked to make any other effort and so on. When you have recognized the Father, you will definitely get the inheritance of heaven.

You are not minors (*sagiir*). You are major (*baalig*). What was said? What is meant by *baalig*? Elder, intelligent. And what is meant by *sagiir*? Minor. Your body is big. The soul

¹ Fraction of a rupee, now worth nothing

² Marriage by mutual agreement, without any marriage ceremony

cannot be called minor or major. Why? Why can't the soul be called minor or major? (Someone said: The soul is a point.) The soul is always a point of light; it does not become small or big. These are topics to be understood deeply. A soul is very small. Yet, it goes on playing the *part* of 84 births. And these topics of knowledge are neither mentioned in any scriptures nor do any human beings know about it. The Father Himself sits and explains these topics of knowledge properly. That Father Himself is the Ocean of Knowledge. He Himself is *knowledgeful* (knowledgeable). He is called the seed form of the tree. Who? Which Father? (Someone said: The corporeal father.) The seed form of which tree and which father? The father of the tree like human world is called the seed. That seed is very subtle. Just as the Father of the souls is subtle, the seed of the tree like human world is also the one who achieves a very subtle *stage*. Not always. When? When the Father comes in the Confluence Age, when the Father of the incorporeal souls comes, He makes that soul also equal to Himself.

He is the seed form of the entire tree. This is why He is called *Sat* (true), *Citt* (living) and the Ocean of Joy (*aanand kaa saagar*). Will a point be called true or will the point be called true when it enters a corporeal [body]? When does the topic of truth and falsehood arise? It certainly does not arise in the Supreme Abode. It is about this corporeal world. *Citt* means *caitanya* (living); is the soul living or inert in the Supreme Abode? What is it? It is inert, non-living. Do [good] and bad thoughts emerge there? Are there any *karmendriyaan* (parts of the body used to perform actions) there so that actions will be performed by those *karmendriyaan*? Does anyone speak [there]? That is indeed the *Nirvana dhaam* [i.e.] the abode beyond speech (*vaani*). So, where is He *caitanya*, *sat* and an embodiment of joy? It is about this corporeal world. [He is] the Ocean of Purity, this too pertains to which place? The *act* of which place proves that He is an Ocean of Purity? It is about the corporeal world.

The glory of Krishna and the glory of the Father are completely different. Now you obtain the inheritance from the unlimited Father. Why? To become Lakshmi and Narayan. You study from Shivbaba to become like these Lakshmi and Narayan. So, this is your new topic. They [just] keep saying in the path of *bhakti* that the man Arjun was given the knowledge of the Gita to become Narayan. But nobody becomes [that]. And here you **become** [that] in practice. It is not a new thing. It is only the one Father who narrates new topics for the new world. They think that it is Krishna who narrates. What does Krishna narrate? The knowledge of the Gita. But nobody knows what the *result* of the Gita was. **You** understand that, had Krishna existed, everyone would have recognized him. How? (Someone said: Many don't accept [him].) No, had Krishna existed, everyone would have recognized him. (Someone said: He is not present now, [he is] in the subtle world...) Well, did everyone recognize him when he existed? (Someone said: No.) Even at that time they did not recognize him. Why did they not recognize him? It is because he was in the form of Brahma. He was not in the form of Krishna at all.

Sins are not cut (destroyed) by remembering Krishna at all. The Krishna whom we call Krishna, it is about which Krishna? (Someone said: The Confluence Age Krishna.) It is about the Confluence Age Krishna and as regards the Confluence Age Krishna... it does not pertain to Dada Lekhraj. The soul of Dada Lekhraj is not proved to be God of the Gita in the Confluence Age at all. Who is proved [to be God of the Gita]? When the same soul of Krishna enters Prajapita [and] the Father Shiva also enters him, then the *part* of Krishna is

played after his *purusharth* is completed. Then Kansi and Jarasindhi³ are also revealed in this world.

So look, Krishna cannot be called the Purifier of the sinful ones. Only the one Father is the Giver of true liberation to everyone. And it is also true that not a single one is pure in the sinful world. How is this world? It is sinful. Is everyone sinful in it? Not even a single person is pure? *Arey!* Isn't Shivbaba [pure]? (Someone said: He is.) Is He? Is He is pure? So, this topic became false. (Someone said: He has a corporeal body, so He is playing such a part.) What kind of a *part* is He playing? (Someone said: Shiva is anyway pure.) Shiva is pure? Is the point, the soul [of] Shiva [pure]? (Someone said: He becomes like this after entering the corporeal one, doesn't He? He has to play such part.) Does He become sinful? Does it mean that He is coloured by the company? (Someone said: We see so.) We...? (Someone said: We see that He is sinful.) Does it mean that it is wrong [to say] that there is nobody pure in the sinful world? (Someone said: Baba, that is about the corporeal one, isn't it? It is not about the incorporeal one.) Yes, all the corporeal bodily beings in this world have a sinful body. Nobody has become pure, a deity. Now you are **becoming** this deity. You haven't become this **already**. What? You are **becoming** this. When you become a deity then what will be the difference? What will be the difference when compared to the present time? (Someone said: We are sinful now.) No, what will be the difference? Should you experience any difference or not? (Someone said: There won't be sorrow.) Yes, the most important thing will be that our bodies will start becoming disease-free (*nirogi*). Now the five elements are full of impurity (*taamaspanaa*). Then, the five elements will also start becoming pure (*saatvik*).

So now you have to make *purusharth* and become *satopradhaan*⁴. It is not that you have to become pure through water. No. You have to consider yourself to be a soul and remember the *sweet* Father. He is the *ever sweet* Father. He is the *most beloved*. He gives the emperorship of the world, doesn't He? You should certainly not forget such Father. God teaches you in the form of a *Teacher*; so, what else do you want? Children should feel so happy! [Look] from what to what you change through this study! You change from a man to Narayan. You have realized how God teaches, haven't you? The Father is our *obedient* Father as well as our *Teacher* and our *Sadguru* as well. It is you who have called [Him]. You invited the Father: Baba, come. Come and purify us sinful ones and take us along [with You]. The Father comes at such an *accurate time*! This is why the Father says: Sweet children. The Father loves His children a lot. So, He will call: Sweet children, will He not? It is only through that *love* that He makes you children the masters of the world. Otherwise, the *lokik* father makes you fall under the dagger of lust. The entire world has become a slaughter house (*kosghar*). They keep on stabbing each other. You obtain the emperorship of the world through the power of yoga. *Acchaa*, remembrance, love and *good morning* from the spiritual Bap and dada to the sweet spiritual children. Spiritual Father's *namaste* (greetings) to the spiritual children. (Concluded.)

³ Villainous characters in the epic Mahabharat

⁴ Consisting in the quality of goodness and purity