

**VCD No.1352, Audio Cassette No.1838,**  
**Dated 30.08.10, at Nilanga (Maharashtra).**  
**Clarification of Murli dated 22.11.68 (for new bks)**

Today's morning class is [dated] 22.11.68. The Father sits and explains to the spiritual children or to the souls: you do have to consider yourself to be a soul, haven't you? You have to forget the body. The Father has first of all specifically explained to the children to *practice* this: we are souls [and] not bodies. When you consider yourself as a soul, only then will you be able to remember the Supreme Father Supreme Soul. The Supreme Father Supreme Soul is *Sadaa Shiva* (forever benevolent). Shiva is the name of only the soul. The name of all the others is given to the body. If you don't consider yourself to be a soul, you will certainly remember the *lokik* relatives, the business etc. because the *connection* of the *lokik* relatives is with the body of this birth, they [don't have a connection] with the previous births. If you consider yourself as a body, you will certainly remember them. This is why, first of all there should be **this practice**: we are souls, then the remembrance of the Spiritual Father will last. The Father teaches this very thing: don't consider yourself to be a body; and the Father gives this knowledge only once in the entire cycle (*kalpa*). Then you will receive this explanation after 5000 years. If you consider yourself to be a soul, you will remember only the Father, because the *connection* of all the souls is with the one Supreme Father Supreme Soul. You have considered yourself as a body for half a cycle. Now, you should consider yourself to be a soul. Just as you are a soul, I am also just a soul but I am the **Supreme** Soul. I am just a soul, so I don't remember any body.

As for this *dada*, he is a bodily being and that Father is incorporeal. This *dada* is near; to whom? 'This one' (*yah*) and **that** Father is incorporeal. 'That one' is far. Who is called 'that one' (*vah*)? The one who is far. And the one who is near is called 'this one'. So, this one is *dada* and that one is the Father. Who is near? (Someone replied: *Dada*.) Why was it said this *dada* is near? Why was the Father made far? (Someone said: The part that is going to come in the future...) *Arey!* This one is a bodily being, even then he was said to be near [by saying:] '**this one**'. And that one is incorporeal. So, he was made far. Why is it so? Who is saying [this]? The *Supreme* Father. In which tone is the *Supreme* Father speaking? Being full with which emotion is He saying this? *Twamev mata cha pita twamev*<sup>1</sup>. The mother is corporeal and the father is incorporeal, the father is the seed. So, the *Supreme Soul* Father is also saying [this] being full with the emotion of a mother. So, the mother is *hamgenes*<sup>2</sup>, isn't she? So, the *hamgenes* mother, call him Brahma, call him *dada*, he is near. And who was indicated [by saying:] 'the incorporeal Father'? The *part* which is going to come in the future was indicated [by saying:] '**that one**'. He is [present] in practice. He is incorporeal. This one is the *title* holder Prajapita Brahma. So, this one is corporeal. His real name is Shiva. That is the name of the soul itself. He is not a body. Yes, He is the highest on high, meaning the *Supreme* Soul. He plays the *part* of *supremacy*. And He comes and enters only in this period of the Confluence. He can never be body conscious, because He doesn't have a *connection* with the bodily beings. He has a direct *connection* with the souls. The corporeal human beings are body conscious. He is indeed incorporeal. So, that incorporeal Father has to enable [you] to *practice* this. This one doesn't enable [you to practice this]. Which *practice* [is it about]? Consider yourself to be a soul and remember the incorporeal Father. This one himself doesn't remain in the incorporeal

<sup>1</sup> You are the mother and you are the Father.

<sup>2</sup> Of the same category.

*stage*. That One is anyway incorporeal. So, He enables you to *practice* this. He says: consider yourself to be a soul, make this lesson firm again and again, 'I am a soul'. 'I am a soul, the child of Shivbaba,' this *practice* should become firm. Because everything needs *practice*, doesn't it? The Father doesn't explain anything new. When you firmly consider yourself to be a soul, you will also remember the Father firmly. Otherwise, the remembrance of the Father will also remain weak. If there is body consciousness, you will not be able to remember the Father, because this habit of body consciousness has become firm for half a cycle.

Now, I teach you: consider yourself to be a soul. No one teaches like this in the Golden Age, to consider yourself to be a soul. Why? There is no question of teaching [this] there at all because all are soul conscious [there]. As for the rest, names are given to the body itself. Otherwise, how will they call each other? The form and features of the bodies are different, so they are recognized. The inheritance which you have received from the Father here, in the Confluence Age, you receive that very attainment. Now, you are creating your attainments. As for the rest, they will call only with names. 'Krishna' also is the name of a body. Business etc. cannot go on without a name. It is not that there they will say, 'consider yourself to be a soul'. It won't be said that you remain soul conscious there either. You are anyway souls. You are enabled to make this *practice* firm **here**, because a lot of sins are accumulated on you. Sins are accumulated due to body consciousness itself. So, this rust of body consciousness has to be removed. You have to remember the soul, because without remembering the soul you can't remember the Supreme Soul Father.

You also know that the sins have accumulated little by little gradually. Now after coming in the Confluence Age you have become completely sinful souls. What is this? The Father has come in the Confluence [Age], so should the sins lessen or should you become completely sinful souls? (Someone said: There is the burden of 63 births.) The sins did accumulate in the 63 births gradually. It wasn't said, [you become] completely sinful soul there in the 63 births. And here? Here you have become completely sinful soul. Why is it so? (Someone said: On the basis of the actions.) On the basis of the actions? It is because here you don't have the *practice* of being soul conscious, and nothing can happen all of a sudden (*jamde jaam de*); so that a mango [tree] could be grown on the palm. It certainly takes *time* to make the *practice* of the soul conscious stage firm. So, initially when you [try to] stabilize in the soul conscious stage, when you remember the Father, because the *practice* is not firm, body consciousness certainly arises to some extent. And due to body consciousness you go against shrimat, so you accumulate hundred times burden. One time burden is accumulated for the same sin you committed in the 63 births. And here? If you commit the same sin here after recognizing the Father, hundred times burden is accumulated. So, here you become completely sinful souls. All what you accumulated for half a cycle finishes. It reduces gradually.

In the Golden Age you were *satopradhaan*<sup>3</sup> and in the Silver Age you become *sato* [*saamaanya*]<sup>4</sup>. Now, you do receive the inheritance. And you receive the inheritance only by considering yourself to be a soul and remembering the Father. Because it is the soul that will receive the inheritance, won't it? The body certainly won't receive the inheritance. So, the Father alone gives the teaching to become soul conscious. There is no other guru in the world who gives the teaching to become soul conscious. Why? The greatest religious fathers came to this world. When they came from the Supreme Abode, from the highest on high abode, weren't they souls at that time? They were definitely firm souls. So, why can't they give the teaching to

<sup>3</sup> consisting in the quality of goodness and purity

<sup>4</sup> when there is ordinary goodness and purity

become soul conscious? (Someone replied: They are colored by the company.) It is because they all are colored by the company, because all come in the cycle of birth and death. It is only the one *Supreme Soul* Father, who is called *Sadaa Shiva* (forever benevolent). He is always soul conscious. Therefore, only He can give the teaching to become soul conscious. And in the Golden Age, you certainly don't receive this teaching from the deities and there is no need of that there either. There, all [naturally have divine virtues and] behave as per their own name (merit). As for here, each and every one of you has to transform from a sinful soul into a noble soul. There is not even a single soul who is not sinful. You will become a noble soul only through the power of remembrance. There is no need of this teaching (*shiksha*) in the Golden Age at all. There, all are indeed noble souls. Neither do you take this teaching over there - there, this teaching will not exist at all; this knowledge itself will not exist [there] - nor do you take the [practice of] remembrance there. You are enabled to *practice* this remembrance here. So, you have to transform from sinful to pure here itself and you have to become [this] now itself. Then, later on, your celestial degrees will reduce gradually. Just as the celestial degrees of the moon go on decreasing and [at the end,] just a crescent remains. So, don't be confused by this. There is no point to be confused by this.

If you don't understand anything, come and ask the Father. Firstly, have this firm faith: "I am a soul". It is because your soul itself has become *tamopradhaan*<sup>5</sup>. Earlier it was *satopradhaan*, then day by day, the celestial degrees of the soul kept decreasing. 'I am a soul', because you don't make this firm, you forget the Father. So, firstly the main thing is: you have to become soul conscious, then you will remember the Father as well. If you remember the Father, the inheritance of the Father will also be remembered. If you remember the inheritance, you will become pure as well as assimilate divine virtues. Because this *aim* and objective is anyway standing before you. This is God's (*Godly*) *University*, here God sits and teaches and only that God can make you soul conscious. No one else knows this talent (*hunar*) of making [someone] soul conscious at all. Only the one Father teaches this. This *dada* also makes the *purushaarth* (spiritual effort) to become soul conscious. The Father never takes on a body at all, for which He would have to make the *purushaarth* to become soul conscious. He comes only at this time to make you soul conscious. There is also a saying: *jinke matthe maamlaa*<sup>6</sup>... Doing a lot of business etc. is *too much*. Then, they don't get time out at all from [their] business. And those who have time, they come in front of Baba to make *purushaarth*.

Second *page* of the *vani* [dated] 22.11.68. Some new ones also come. They think: this is very nice *knowledge*. There are these words in the Gita too: Remember Me, the Father then your sins will be destroyed. So, the Father also explains the same thing. And the Father doesn't blame anyone either. He certainly knows: you **have to** become sinful from pure, you certainly have to climb down from above; and I certainly have to transform you from sinful to pure. So, this is the pre-ordained *drama*. Nothing can be done in it [to change it]. I too am bound in the bondage of *drama*. All those gurus just drown you. I take you across. They call themselves God and sit and make others worship them. They are called *Hiranyakashyap*<sup>7</sup>. This is an eternal and a pre-ordained drama. You can't blame anyone and there is nothing about defaming anyone in this either. There is a *drama*, in a *drama* there are actors; [among them] someone receives the *part* of a king or an emperor and someone receives the *part* of a donkey. So everyone certainly has to play their *part*. There is nothing about blaming or defaming [anyone]

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<sup>5</sup> dominated by darkness or ignorance

<sup>6</sup> The one who has the responsibility...

<sup>7</sup> A demon in the Hindu mythology who claimed himself to be God.

in this. Now, you have received the knowledge. So, what is the sign of knowledge? The sign of a knowledgeable person is that he should like the *drama*. No matter what happens, he should never raise a finger on the *drama*. He should think: How *wonderful* this *drama* is! There are so many *actors*! The souls are so small and so many parts are contained in each soul! This topic is to be explained. If you understand you will be able to explain. As for the rest, there is nothing about defamation [in this].

Those *shankaracharyas* sit and make others worship them. This is indeed *wrong*. Actually, who should be worshipped? Someone who is pure should be worshipped; and no one is pure in this impure world at all. The one whose very birth has taken place through impurity, his beginning, middle and end, all will be said to be impure; because there is no one who makes [him] pure at all. So, they become impure even more by making others worship them etc. These things are explained [to you]; nonetheless this is not about defamation at all.

Now you have understood the knowledge nicely. No one else knows this at all. You also know that the Ocean of knowledge is only the one Father. You won't call anyone else [this]. Others can be ponds, small or big rivers, they can be *canals*, they can be pits and ditches. Only the one Father will be called the Ocean of knowledge. No one knows this at all; it means no one knows God. This is why, they are called the ones without a master (*nirdhan ke*), atheists.

Now in the Confluence Age the Father makes you children so intelligent. He gives teaching sitting in the form of a Teacher: How does this world cycle keep rotating? You keep improving by receiving this teaching. If you don't receive the teaching of the world cycle, you cannot improve either. By receiving this teaching you become aware: "We were so elevated! Now we have become so degraded." Bharat, which was *Shivaalay* (the house of Shiva) has now become *vaishyaalay* (a brothel). But there is no defamation in this at all.

This is a play. Sometimes you lose and sometimes you win in a play. So, the **Father** sits and explains about the play, how you became a demon from a deity. Deities are called *sur* and demons are called *asur*. Why were they named *sur* and *asur*? *Asur* means those, whose tune (*sur*) doesn't match with each other at all. Their fighting and quarreling, beating, killing, cutting and slashing keeps going on. They will be called *asur*. And those who match their tune with each other will be called deities. So look, now it has sat in **your** intellect, "how we became deities from demons and how we become demons from deities". You don't say, "Why did we become [this]?" The Father has indeed come to give His introduction to the children and He gives the *knowledge* of how the world cycle rotates.

And only human beings will wake up by taking this *knowledge*. Animals, insects and spiders don't take the knowledge; the mind is not dominant in them. Those animals will not listen to the knowledge, they won't understand it, the question of following it doesn't rise at all. It is the same case with those who have an animal like intellect among you as well. Only those who are human beings, who think and churn will recognize and wake up. Now you understand this and become deities. This study itself is to become a deity from a human being, [the study] which only the Father explains. And here all are just human beings. Where? All those who are sitting in front of the Father are just human beings; and now no one is a deity at all. The deities cannot even come to this impure world, so that they would become teachers and teach. It is only the Father who transforms the human beings into deities.

So look, how the Father comes. It is also praised that the Supreme Father Supreme Soul takes a chariot. But they don't show this completely, which chariot He takes. No one understands the secret of the Trimurty. They just say Trimurty Shiva. The Father says: I enable the establishment through Brahma, I enable the destruction through Shankar and at the end [I enable] the sustenance through Vishnu. Why was Shankar kept in between? (Someone said: He is elder.) No. If he is elder, he should be kept first. [He is kept in between] because the establishment [of the new world] will be revealed only when the destruction of the old world takes place. Until the destruction of the old world has taken place, the sustenance can't take place. So, now tell [Me]: who am I? *Paramatma* means I am the Supreme Soul (*Param atma*). So, He will certainly give the introduction of what He is. What introduction did He give? *Param atma* means I am the Supreme Soul. What is the introduction? The introduction is: amongst the souls, I am the Supreme Actor. With whom was the comparison made? Amongst [all] the other souls **I am** the one who plays the supreme role. So I will give the introduction of what I am. This is nothing to do with ego in this. This one doesn't say at all, 'I am the Supreme Soul'. Who? This Brahma doesn't say, 'I am the Supreme Soul'. This is something to understand. Those who are not the Supreme Soul kept saying *Shivoham*<sup>8</sup> sitting in this world. And this one is not the Supreme Soul at all.

This one's name is Brahma. The sinful one is called Brahma. He has beard and moustache, hasn't he? The vicious ones have beard and moustache. So, these are topics to be understood. Vishnu and Shankar are worshipped [whereas] Brahma is certainly not worshipped, he neither has temples nor idols. So look, these are the great versions of the Supreme Soul. There is one Father for all the souls. That one (*unko*) is called the Father and these ones (*inko*) are called *dada*. Who? It wasn't said 'this one' (*isko*)? To whom was it said? 'These ones'; what is the meaning of 'these ones'? (Someone said: Both of them.) Who both? (Someone said: The soul of Ram and Krishna.) Yes, how is Ram called *dada*? Krishna will be called *dada*. How will Ram be called *dada*? (Someone: He is also the child of Shiva.) *Acchaa*, if he is the child of Shiva, how will he be called *dada*? (Someone replied: He is the elder brother.) Yes, there is only one Father of the souls. There can't be two fathers of the souls. All the other souls are brothers among themselves. The souls are indeed brothers amongst themselves but there must be a greater *purusharthii*<sup>9</sup> brother amongst them too, mustn't there? So, what is the one who is a greater *purusharthii*? He became *dada*.

So, these ones; these ones means both of them are called *dada*. Between them too **this one** is the fortunate chariot. For whom was it said? For whom was it said the fortunate chariot? (Students replied: For the soul of Ram.) It was said for the soul of Ram. Why? Did the soul of Ram make *purusharth* comfortably<sup>10</sup> or did the soul of Krishna make *purusharth* comfortably? Which chariot was a good *purusharthii*? *Arey*, who completed his *purusharth* comfortably? (Someone said: The soul of Krishna.) Did the soul of Krishna complete his *purusharth*? He certainly didn't complete his *purusharth*. Whatever *purusharth* he made, did he make it for the world of the Golden Age? Are the deities the highest on high in the Golden Age or do you children play the highest on high role in the Confluence Age? You children play the highest on high role in the Confluence Age. In the Golden Age this one will indeed become an emperor but not the world emperor. And what about you? In fact, you become the world emperor in the Confluence Age itself. So, whose part is the highest? It will certainly be said, the highest role is of the one who takes the inheritance directly from God.

<sup>8</sup> I am Shiva

<sup>9</sup> The one who makes spiritual effort.

<sup>10</sup> *Chain kii bansi bajaanaa*: lit. means to play the flute of contentment.



So, this one is the fortunate chariot. It means [that] when He said ‘this one’, He didn’t indicate the **body** of Brahma. He indicated at the specialty of the **chariot**, that it is only this chariot whom I enter and [through which I] accomplish the task of the **establishment** of the new world.

This one is named Brahma. What is created through this one? The Brahmins are created. One type is the weak Brahmins and the other type is the firm Brahmins. So, through whom were the weak Brahmins created? (Someone said: Through Brahma.) Both of them are Brahma anyway. (Someone said: Dada Lekhraj.) The weak Brahmins [were created] through Dada Lekhraj; they won’t be called firm [Brahmins]. Why? It is because all those who become Brahmins through this one; this one leaves the body in between, so his *followers* also leave their body in between. They are unable to make their complete and firm *purushaarth*. Yes, it will be said: Brahmins were created through Brahma. Well, they don’t mention which category of Brahmins was created.

Prajapita Brahma was the first deity (*Aadidev*). Brahma is certainly the name of many but Prajapita Brahma is the name of only one. There is the name ‘the father of the subjects’ isn’t there? It means... What is meant by ‘the father of the subjects’? How many subjects are there? He is the father of all the 5-7 billion human beings. This is why it is said in the murli: If he is the *father*, the *father* should definitely [meet the children]. How can he have the status of a *father* if he is a *father* and doesn’t meet [the children] at all? So, Brahma cannot be called the *father*; why? It is because he is not able to meet the 5 billion souls at all. The human souls of the entire human world should understand that he himself is Adam, he himself is Adam, he himself is the first man of the world. So, the subjects are present now, [therefore] the father of the subjects should also be present now. Now, who is the subject? Prajapita Brahma is a bodily being, so, the children are also bodily beings.

The bodily beings are adopted. Shivbaba explains: **I** don’t *adopt* [anyone]. What? Who explains? Shiv**baba**. Who is called [Shivbaba]? The union of the incorporeal One and the corporeal one is called Shiv**baba**. He says: **I** don’t *adopt* [anyone]. When the *adoption* takes place, in whose lap does the child go [first]? It goes in the lap of the mother [first]. You all souls are always My children. All the souls are My children and they are always My children. I don’t **make** you My child. In fact, I am the eternal, imperishable Father of you souls. So, the Father explains so nicely. Nevertheless, He says only one thing: consider yourself to be a soul.

You renounce the old world through the intellect. It isn’t about renouncing it practically through the body. You indeed know that all will go back. No one has to remain in this world. It is not that you have to go to the jungle by renouncing everything either. No. There is no need for you to go to the jungle. You indeed understand that this entire world itself is a jungle of thorns. So, by renouncing the entire world we will go to our *sweet home*, our house. Therefore, you should not remember anything except for the one Father.

When you reach the age of 60 years, that is all, you will go beyond speech. You should make *purushaarth* to go beyond speech (*vaanprasth*<sup>11</sup>). In reality, in those 63 births no one goes beyond speech. Does anyone go [beyond speech]? Why? Didn’t you become *vaanprasthi* there in the 63 births? Didn’t you make *purushaarth* to break the attachment and affection to the family and household? Didn’t you make [*purushaarth* for it]? You did make *purushaarth* your own way but no one went beyond speech. Going beyond speech means going beyond this

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<sup>11</sup> Also means age of retirement.

body itself. From where does the speech come out? It comes out of the body. The speech is *connected* to the body. If there is no body, there isn't [any] speech. So, when we go beyond the body, when we become constant in the soul conscious stage, then there is no need for us to speak at all. As soon as you have a thought the work is accomplished. You attain the power of fulfilment of thoughts. That will be called the *vaanprasth* stage.

So, you should make *purusharth* to go beyond speech. Everything of yours is unlimited. They think: if we stop talking, we have gone beyond speech. It isn't so. The mind will keep speaking from within. In reality, this topic of *vaanprasth* is of now, the Confluence Age. **You** become *vaanprasthi* in practice. In the path of *bhakti* no one knows about the *vaanprasth* stage at all. They [simply] say: *vaanprasthi*; [they say:] "He went beyond *nirvana*". So, does anyone go beyond *nirvana*? There is no speech in the Supreme Abode at all. No one can tell the meaning of *vaanprasth* either. The Supreme Abode (*muulvatan*) will be said to be beyond speech; there, all the souls stay in their original form. That abode is known as *Brahmaand*. So, the stage of all of you children is the *vaanprasth* stage now because everyone has to go to their Abode of Liberation (*nirvaandhaam*). That is the home of the souls.

They show in the scriptures that the soul is like a thumb. Then they say that a strange star shines in between the two eyebrows. So, what should we understand [from this]? They remember only the thumb shape. How should we remember the *star*? *Acchaa*, how will we worship the *star*? So, the form of the soul has been made like a *shaaligraam*<sup>12</sup>. The Father explains: when you become body conscious, you become worshippers. You begin to worship your own form. *Shaaligraam* is worshipped, isn't it? The period of *bhakti* starts, it is called the *bhakti cult*. So look, the knowledge *cult* is different and the *bhakti cult* is different. This knowledge and *bhakti* can't be together. Day and night can't be together. The day is called happiness and the night is called sorrow, the dark night. It is said: the day of Prajapita Brahma and the night of Prajapita Brahma, isn't it?

Third *page* of the *vani* [dated] 22.11.68. So, both the subjects and Brahma will certainly be together. They will either be in the night or in the day. Now you understand: only the Brahmins experience happiness for half a cycle, then they experience sorrow for half a cycle. What is this? Don't the other souls experience [this]? Don't the other souls experience happiness and sorrow for half [a cycle] each? The other souls don't become complete and firm Brahmins at all. You become firm Brahmins; therefore you play an *all round part*. So, this praise is for you: there is day for half [the cycle] and there is night for half [the cycle]. These are the topics to understand through the intellect, aren't they? You also know that not everyone remember the Father. If all remember the Father alike, they will also receive the inheritance of happiness alike. So, the Father Himself explains: consider yourself to be a soul and remember Me, then you will become pure. And you have to give this message to all. You have to do this very *service*.

Those who don't do *service* are not the flowers which give happiness (*sukhdaai*). They remain just the thorns which give sorrow (*dukhdaai*). It is understood that if they don't do *service*; what will they be doing? They will be doing *disservice* itself. So, you have to do *service*. The Gardener will come to the garden, so He needs such flowers which are *serviceable*. He will see only the *serviceable* children because they bring benefit to many. Those who have body consciousness themselves understand, 'we have body consciousness within us; we have desire only for the body.' So He will not see them. They will understand,

<sup>12</sup> Small round stones considered sacred in the path of devotion.

‘we are not the flowers, we are the thorns’. Nice flowers should sit in front of Baba, so that the Father sees them. He will also like their *dance*. Baba gave an example of a *dancing girl*. Also in a *school* the teachers know who is *No.1*, who is *No.2*, who is *No.3*. So, Baba’s *attention* goes on those who do *service*. And those *serviceable* children also become dear to the [Father’s] heart. Those who do *disservice* will not become dear to the [Father’s] heart at all.

So, the first and the main topic that the Father explains is: consider yourself to be a soul then your remembrance will become stable. If you don’t become soul conscious, the remembrance doesn’t last. If there is body consciousness, the Father’s remembrance will not last. The intellect will keep being diverted towards the *lokik* relatives, business etc. By being soul conscious only the *Parlokik* Father will be remembered. So, you should remember the Father very lovingly. Hard work is involved in considering yourself to be a soul. You have become habituated to it for 63 births; to what? To remember the body. Solitude is required; for what? Solitude is required to sit considering yourself to be a soul. The *bhatti* of 7 days is a very strict *course*. How? How is it strict? You should forget the entire world; nothing of the outside world should be remembered at all. You should not write even a letter to anyone. You shouldn’t think about writing a letter at all. You should not call anyone either. You should stop eating and drinking from the outside world. This is why it is said: *practice* to attain the soul conscious stage firmly while sitting at home. The devotees build a separate room for doing *bhakti* (devotion). They chant the rosary sitting inside, in the room itself. So, also in this journey of remembrance, you children need solitude. You have to remember only the one Father and there is no need to chant anything in this either. A lot of free time is required for this practice of remembrance.

When the devotees also get free time, they sit and practice [*bhakti*]. *Sanyasis* run away to the jungle and remember *Brahm* (the element). They used to remain pure by going there; they used to renounce the vices. Their path itself was like this. In the beginning when the *sanyasis* were *satopradhaan*, they served Bharat a lot. Now, they too have degraded. Due to becoming *tamopradhaan* they returned back home. Human beings have so much blind faith. The women whom they (the *sanyasis*) make widows; when they come in the *rajo* <sup>13</sup> and the *tamo* stage, those very women make them their guru and worship them. If a father leaves the house, all the members of the family become sad because the father is the *creator*. This is the unlimited *creator*. Prajapita Brahma is the unlimited [creator], isn’t he? He adopts [the children].

Should a *creator* be corporeal or incorporeal? A *creator* is certainly corporeal. So, Shivbaba doesn’t *adopt* [the children]. Shivbaba always has the souls in the form of [His] children anyway. You will say: we, the children of Shivbaba are eternal, imperishable souls. And the souls anyway stay in the *Brahm mahattatwa* (the great element *Brahm*). **You** are adopted. So, each and everything is to be understood nicely and the Father keeps explaining to the children daily. The children say: ‘Baba, our remembrance of you doesn’t last’. So, the Father says: you should take out some time for this. Some children are such that they remain so engrossed in their business that they can’t give any time [for remembrance] at all. So tell [Me]: how will the journey of remembrance last in the intellect? So, the Father explains, the main thing is this: to consider yourself to be a soul. Remember Me, the Father, then you will become pure. You have to practice this nicely: I am a soul, I am a child of Shivbaba. Even if this topic

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<sup>13</sup> dominated by the quality of activity or passion



comes to your intellect, you will become *Manmanaabhav* (merge in My mind). Hard work is required in this. Besides, it is nothing to do with blessing etc.

Does blessing work in study? Favours or blessings don't work in this. Tell [Me]: do I ever put a hand on you (as for a blessing)? I certainly don't. [But] the mothers hold the hand [of Baba] and keep it on their own head. Now, it isn't about this hand at all. You know: we are taking the inheritance of *amarbhav*<sup>14</sup>, *ayushyamaanbhav*<sup>15</sup> from the unlimited Father. All the blessings are included in this. It is because you receive a *full age* for 21 births there. There, you will never die an untimely death. No sages, saints and so on can give you this inheritance. They [just] say: *Putravaanbhav* (May you have a son). So, the human beings think: the child was born through their blessings. Is a child born through a blessing? This is the karmic account of the previous birth. If the karmic account is good, the child is born. If the karmic account becomes bad, the child dies. If someone doesn't have a child, they will go and become disciples of those sages and *sanyasis*. Well, no one has any knowledge of the dynamics of action. All these things happen in [the path of] *bhakti*.

You children receive the knowledge just once, when the Father sits and explains the dynamics of *karma* (actions), *akarma* (neutral actions), *vikarma* (opposite actions). This is unadulterated knowledge. The fruit of this unadulterated knowledge lasts for half a cycle. Then ignorance starts. *Bhakti* is known as ignorance. So, [here] each and every thing is explained nicely. What does *bhakti* mean? *Bhakti* means to keep wandering; the intellect doesn't find a destination at all. And what about knowledge? Knowledge means to know. If you have known [God], recognized [Him], then there shouldn't be any need to wander. So, very good *characters* are required in this knowledge. This is the *Spiritual Teacher*. If you do something [against] Him, the stage will degrade completely.

Fourth page of the vani [dated] 22.11.68. You will keep bringing loss to yourself; your status will degrade completely. Now you have to transform from *tamopradhaan* to *satopradhaan*; if you don't transform, tell [Me] what will be the result? Then, you will remain behind. You will remain behind for cycle after cycle. You will remain just *tamopradhaan*. You will curse yourself; then you become the one deserving punishment. Because if you don't study, you certainly will fail. If you don't study, don't put divine virtues in practice, then you bring harm to yourself. So, understand that you won't be able to become *satopradhaan* at any cost. And you will also have to suffer a lot of punishments. If someone does *disservice*, neither can he bring benefit to himself nor to the others. There are many children who bring benefit to many. They help the *yagya* so much. Although they don't have knowledge, [although] they can't explain to the others, the heart of some children is very clean. [For] whatever they earn they say: Shivbaba all this is yours. Baba also says: your income is of 60 years, now retire; now leave this physical job, remember the Father. Now, the journey of remembrance is very necessary for you because [you] have to make the entire world pure. Now, leave the business and so on. Now, your 60 years are complete; you have attained the *vaanprasth* stage. So, you know that the Father has also entered [the chariot] in the age of 60 years [i.e.] the *vaanprasth* stage, hasn't He? The Father says: I come and enter this one at the end of his many births. And then I am teaching you. A very nice intellect is required to understand this teaching. You shouldn't have body consciousness even a bit. A very sweet stage is required. You shouldn't become disturbed immediately.

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<sup>14</sup> May you be immortal.

<sup>15</sup> May you live long.

Those who do *disservice* bring a loss to themselves. They do *disservice* to themselves as well as to others. You should have intelligence in everything. You know how we were deities. Now we are becoming this again. We alone become this cycle after cycle. Now, whoever does *purusharth* to whatever extent, they will become [deities to that extent]. They write: Baba, this one doesn't take knowledge at all; all the more he keeps doing *disservice* in the home and family. So look, so many who do *disservice* emerge! Just tell them something and they will say, "Do I do *disservice*? I don't do any *disservice*, in fact I say: all this is their gossip". "Now just see..." They threaten: "Now just see what I do". The Father says: this threatening and so on is not a new thing. You have kept degrading your status like this cycle after cycle. As for the rest, the establishment certainly has to take place. When they become angry, they say: "Now just see what I do". They do this with this one too. They bring so much defamation! They forget whose court it is. The stage of those who say such things degrades even more, they accumulate 100 times punishment. Then all the ghosts come and attach themselves to such ones. These five ghosts are anyway attached to the human beings since many births. By saying such things they make their stage even more unsteady. Then many types of obstacles arise. They do a lot of *disservice*. They degrade completely because they accumulate 100 times punishment; they suffer a lot of punishments. Otherwise, you should be very sweet and very polite in this knowledge.

The Father says so many times: sweet children, bring benefit to yourselves, consider yourselves to be souls. They disobey the unlimited Father in the first place. When they are spoilt, the Father who is present in one [being] (*ekvyapi*), what do they make Him? They make Him omnipresent. They sit and take teachings from dogs and cats. They consider God to be present in lumps of mud (*thikkar*) and walls (*bhittar*). They keep saying such things: *kacch avatār*<sup>16</sup>, *macch avatār*<sup>17</sup>, *Parshuram avatār*<sup>18</sup>. Will Shivraba kill anyone with a sword by entering someone? All these are topics of *nonsense*. They become *tamopradhaan* by speaking *nonsense*. You children have to make *purusharth* now. The first thing is to consider yourself to be a soul. You have to become soul conscious and you have to always remain on the journey of remembrance; you have to go [back home] through the journey of remembrance itself.

The soul is the fastest *rocket*. It is so small but it goes faster than everything. No *rocket* is so fast. The soul comes out of one body somewhere and enters a womb elsewhere within a *second*; no matter whether it goes even abroad. Wherever it is, the soul will enter within a *second*. The human beings don't know about these things at all. The soul has received the entire role; the soul itself takes on a body and plays the role. The role of 84 births is contained in such a tiny soul. So, you children have grown up so much. Now you should remember your seniority: God sits and teaches us. Then you will become noble souls from very sinful souls. You know: the Father comes and transforms only the sinful souls into noble souls. And you receive this *knowledge* only now; when God sits and teaches [you]. The human beings don't know at all, who is called God. Due to having a *tamopradhaan* intellect they say: God is omnipresent. The Father comes and transforms the sinful human beings with a demonic character into a deity with a divine character. So, everyone should ask themselves: to what extent have we put into practice the divine virtues? *Acchaa*, remembrance, love, *good morning* and greetings to the sweet spiritual children from the spiritual Bapdada.

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<sup>16</sup> The incarnation of a tortoise

<sup>17</sup> The incarnation of a fish.

<sup>18</sup> Incarnation in the form of Parshuram.