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Clarification of Murli dated 02.02.67 (for new pbks)

Yesterday the *class* of the 2nd February 1967 was being narrated, [we were] in the end of the middle part of the second *page*. The topic being narrated was: Now the Father keeps explaining to the children, if you want to become pure, remember the Father. The Father does say *good morning* first and then gives teachings to the children. What? What does *avyakt* Bapdada or Brahma Baba say through Dadi Gulzar? Does he say *good morning* or does he say something else? What does he say? He says *good night*. Then, does he give teachings? No. But what does the Father do first after coming in front of the children? He says, *good morning* then, He gives teachings. To which children? To the *Shudras*¹? Not to the *Shudras*. First He makes the *Shudras* into Brahmins through Brahma, then He sits and gives teachings to the Brahmins. Before giving teachings He comes and says *good morning* to the children. When does He say this? When does He say *good morning*? (A student said: In the morning.) He says it in the *morning*, when does He say this? Is there any *time* [for that]? Is there any special *time* for *morning*? (Students: *Amritvelaa*².) *Amritvelaa*. Is there any special *time* even for *amritvelaa*? No? (Someone said: One o'clock.) One o'clock? Isn't there a *good morning* before one o'clock?

The Father has come as a foreigner (*videshi*). When the Father comes at 12 o'clock at night, He first says *good morning* to the children. What? The pleasant (*suhaanaa*) morning, the Golden Age has come. The declaration of it was made ten years before [76]. What declaration was made? Within ten years, the destruction of the old world and the establishment of the new world will take place. So, where did the establishment take place, where did the *good morning* come? Did the morning like Golden Age come anywhere after ten years, in the year 76? It didn't come anywhere. *Arey*, first it will come in the intellect. Where will the morning come? First, I bring heaven (*bahishta*) on (your) palm. *Tiiri* means *hatheli* (the hand palm). Palm means in the palm like intellect. I come and give you the gift of the Golden Age in the form of morning on your palm like intellect. I have heaven on one palm and I spread out the other hand [saying:] Bring it. What should you bring? The body, mind, wealth, time, contacts and relationships, invest everything in the Divine (*iishwariya*) service, then I give you the morning of the emperorship of the world.

Then, did He give it to anyone? (Someone said: Yes.) Yes! Then, give it to us as well. The Father comes and gives the morning like Golden Age on our palm like intellect. It means there are some children more or less knowledgeable (according to their spiritual effort) in whose intellect this sits. It sits [in their intellect] as soon as they come in the *advance knowledge*, "whatever we had to attain, we have attained it". So, the Father says *good morning* first, then He gives teachings to the children. He gives the teaching: First of all sit in the remembrance of the Father, remember the Father while walking and moving around. Don't remember just while sitting, what? Remember the Father while performing actions through the *karmendriyaan*³. It is because there is a lot of burden of many births on the head. Burden of what? You have performed good and bad actions, haven't you? So, there is a lot of burden of sins, which you have performed through the *karmendriyaan*. Descending the ladder you have had 84 births. You descended the ladder in the 84 births; it isn't that you descend

¹ Members of the fourth and the lowest division of the Indo-Aryan society.

² Early morning hours

³ Parts of the body used to perform actions

[the ladder] only in the 63 births. Even in the first 21 births you descended the ladder. Now, this is the only birth of [the stage of] ascending celestial degrees. There is [the stage of] descending celestial degrees for 84 births and there is [the stage of] ascending celestial degrees for one birth. The more you remember the Father, the more you will experience happiness and get strength.

There are many children who are placed in the first line. They are certainly placed in the first line, they do sit in front [of Him]. When the *vani* is narrated in *talheti*⁴, who sit in front? All the *didis*, *dadis*, *dadas* sit in front. So, it was said, they are certainly placed in front but they are not sharp in remembrance. Why are they not sharp? The remembrance will be sharp to the extent the deep knowledge has sat in the intellect. If there is a shortcoming in knowledge, if there is a shortcoming in the recognition - knowledge means information - then you won't have good remembrance. And those in whose intellect the recognition of the Father has not sat at all, how will they have the remembrance of the Father? Although they sit in front, they can't get that *power*. Being sharp in knowledge is a different thing and being sharp in remembrance is a different thing. It is as if they are not in the journey of remembrance at all. There are such children who are sharper than even Baba in knowledge, because they have a lot of *practice* to explain others. They keep meeting many [people], so the *points* of knowledge become firm. The Father praises the children. This one also becomes *No.1*, so certainly he will be working hard as well. Who? Brahma Baba. Always think this: Shivbaba is explaining to us. Brahma Baba is not the one who explains to us, who is the one who explains? Shivbaba is explaining. Even now, the *soul* of Brahma Baba says *good night* after entering Dadi Gulzar. It is as if the morning like Golden Age hasn't come for him yet.

The main *point* of knowledge hasn't sat in his intellect now. What? God of the Gita is not Krishna. If it is not Krishna, then who is He? (Student: Shivbaba.) They have been saying Shivbaba well before. They made His pictures. On one side they have made the picture of Shiva the Point of light, the *Shivling*⁵ and on the other side they have made the picture of Krishna and it is said: [Now] *judge* this, who God of the Gita is. Is it the *Shivling* or Krishna? Krishna is shown in the form of a child; will a child narrate the knowledge of the Gita? Will a child become God, the husband (*pati*) of Gita? Gita is the mother, then should the husband of the mother Gita be a child? They have made a child [God]. Who? If a child is made the husband of the mother Gita, then what sin will be a greater sin than this? This itself is the great mistake. Due to this great mistake Bharat is ruined.

The behaviour in the beginning of the Copper Age was still good. Initially, the name of Krishna was not in the scriptures, in the Gita, afterwards the worshippers of Krishna, who were the worshippers of the corporeal one, added Krishna's name and they lessened the faith [of the people] on the incorporeal One. So, when Krishna became God, then people will think that it is Krishna who gives the knowledge. But the Father says, always think this: Shivbaba is explaining to us. The one who explains to us is not the child Krishna or the *soul* of Brahma, if you think this, the connection of your intellect will be towards [Shiv]baba. Otherwise, what will happen? The *didis*, *dadis* and *dadas* who are leaving their bodies... towards whom is the connection of their intellect? *Arey!* They remember Brahma Baba, so the connection of their intellect is towards him. Just this has sat in their intellect, that the corporeal God of the Gita was Krishna alias Dada Lekhraj himself and that no one else except him can be [God].

⁴ Low land beneath the mountains

⁵ An oblong stone representing Shiva worshipped in all India.

This one might also be teaching. **Might be** teaching. This one means who? (A student: Brahma.) Yes, when it (the knowledge) sits in the intellect of this one, he will also teach. Now the child Krishna is studying, he is taking the *advance knowledge*. When he has learned this *knowledge* completely, he will also teach. Even then he says: Remember Baba. To explain this, a picture is also given. To explain what? Whose picture is given? Is there any picture of Shivbaba? A hint is certainly given in the picture of the Trimurti. Take the picture of the Trimurti or the *badge* and explain to someone: This is the Father and this one is *dada* (the elder brother). So, in the picture of the Trimurti, who is the Father and who is *dada*? The so-called Brahmakumars will indicate the Point [saying:] He is the Father and they will indicate Brahma [saying:] He is *dada*. But no. When He says Bapdada, the Father is elder and *dada* is younger. On what basis is someone elder? Someone is [said to be] elder when he does some great task. *Dada* wouldn't have performed as great task as the Father would have performed. The *Supreme Soul* enters both the father and *dada*. *Dada* is the elder brother, the first leaf among the 500 crore (five billion) leaves, the elder brother. And who is the one who gives birth to that first leaf? The father, the seed. So, the seed is the one who lays the *foundation* of the new world. And the new world that is established, the *soul* of Krishna is born and makes attainments there, he becomes *yuvaraj* [i.e.] a *prince*.

When the Father comes, He praises this one, and the one who is the father, the father of the whole human world, He makes him praiseworthy too. *Acchaa*, when He praises [them], He must be narrating some topic of praise, mustn't He? People say: This person is very rich. So, did they praise him or defame him? What did they do? If someone is rich, how does he become rich? It is not about today's world. The millionaires and billionaires of today's world become [rich] by doing false business, but those who are rich in a true sense, whether they are wealthy with knowledge or with respect to the physical wealth, they become wealthy by working hard. All right, they might have worked hard in the previous birth. If they have done a lot of hard work of giving donations and performing noble deeds in the previous birth, then the next birth, they become wealthy automatically. So, this also is praise, isn't this? Some are wealthy and *religious minded* as well.

Second *page* of the *vani* of the 2nd February 1967. Now you know this: certainly, the highest on high is God. A wealthy person is not the highest on high. God is the highest on high. Kuber won't be said to be the highest on high, why? Kuber is considered to be very wealthy but he is not considered to be higher than God. If we say highest on high, will it certainly be the topic of this world or will it be the topic of *Shantidhaam*⁶ and *Sukhdhaam*⁷? The highest on high and the lowest of the low ones exist in this very world. They also say: He is certainly the highest on high. Then say: Do tell [us] His *biography*. Then they reply: He is omnipresent. So, only God is said to be the highest on high and it is the incorporeal One who is said to be so. He is incorporeal and the highest on high? How are all the souls? Are they incorporeal or corporeal? (A student: Incorporeal.) So, if all the souls are incorporeal, all became the highest on high. The meaning of incorporeal is, when [He] is said to be the highest on high incorporeal One, this proves that He has certainly performed some high task being stable in the incorporeal *stage*. That high task cannot be performed by being in the *stage* of body consciousness.

He comes and **takes on** a body. In fact, He is incorporeal still, He takes on a body. All the children of the one God are mutually brothers. All the souls are mutually brothers. Now

⁶ The Abode of Peace

⁷ The Abode of Happiness

they are sitting in this body. What was said? They are mutually brothers and all the souls who are incorporeal are sitting in a body and all are *akaalmuurt*⁸. What? Does death devour the point souls? All are *akaalmuurt*. When all the souls are *akaalmuurt*, then why is it said for one [soul]: the Death of deaths, the Great Death (*kaalon kaa kaal*, Mahakaal), *akaalmuurt*? What is proved with this? Although all the souls are points of light, incorporeal and imperishable, they are never destroyed, death never devours them, death devours bodies but that one incorporeal [Soul] who is called *akaalmuurt*, the body which He enters permanently, no one in the world sees it being devoured by death. That is why he is said to be the Death of deaths, the Great Death. Death will devour the entire world but no one can see him being devoured by death. This is the throne of *akaalmuurt*. The *akaal* (imperishable) throne is not something special. It is not a special thing? This is the throne of *akaalmuurt*, other than this the throne of *akaalmuurt* is not something special. This is the throne of *akaalmuurt*. An imperishable throne of *akaalmuurt*. All the souls are imperishable. These are such subtle topics!

The Father is also incorporeal; well, from where will He bring His throne? From where will the incorporeal Father bring His throne? The Father says: I too, have this throne. What? It is not that only your soul has a throne. I too, have **this** throne. By saying ‘this throne’, whom did He indicate? Brahma? If He indicates Brahma [saying:] ‘this is [My] throne’; then is he *akaalmuurt*? Death devoured him. So, by saying ‘**this** is [My] throne’, whom did He indicate? (Students: Prajapita.) The one to whom He brings forth and [about whom He] speaks, he was pointed at [when saying:] I too, have **this** imperishable throne. I come and take this throne too on *loan*. For whom was it said now? It was said for Brahma. I come and sit in the ordinary and old body of Brahma, don’t I? Now you have come to know, this is the throne of all the souls.

It is said only about the human beings, it is not about the animals. First, at least the human beings who have become worse than even animals should be reformed. To whom will He narrate the knowledge? Will He come and sit on the throne of animals? In the path of *bhakti* they have depicted [God’s] incarnations [in the form] of animals too. So, does God come to reform the animals? He certainly will not come to reform the animals. He comes to reform whom? Those who become worse than even the animals, I come and reform them. And from monkeys, I make them worthy of [being worshipped in] temples. So, first at least, the human beings should be reformed. If anyone asks about animals, tell him, first reform yourself, after that worry about animals.

Even the animals are very good and *first class* in the Golden Age. There won’t be any dirt etc. in them. If any rubbish is thrown in the palace of a *king*, he (who throws it) will be punished. There cannot be even a little bit of rubbish in the palace. What? Which palace? The palace like gathering of the kings that will be prepared, no one can put the dirt of adultery in it. [Everyone] is very alert there. Where? In that palace like gathering of the kings, there is great alertness. There, always someone or the other is standing as a guard, no animals etc. can ever enter it. Do they guard [the palace] against animals? (Someone said something.) Yes, the human beings who have an animal like intellect, who use their intellect like animals, such ones cannot enter it. That is why it is said: The fort of you, Pandavas will become such that no one will be able to even step in it, he cannot come inside.

⁸ The one who is not devoured by death

There is a lot of cleanliness [there]. There is so much cleanliness in the temple of Lakshmi Narayan! In the temple of Shankar Parvati, even pigeons are shown. What is this? No animal can enter the temple of kings; temple means home, palace, house and family. No one with an animal like intellect can enter it. And the one who makes kings... who? Shankar Parvati, the ones who make [children] the king of kings; what happens in their temple? Pigeons stay in their temples. What do those pigeons do? Do they have the band of knowledge on their neck? Are they sitting there to listen and narrate the knowledge? No? For what purpose are they sitting [there]? They put dirt over them. This topic pertains to which time? Listening to this the gurus are annoyed. Listening to what? It was said: They show pigeons in the temple of Shankar Parvati. Yes, even the pigeons are of two types. One is the black pigeon and the other is the white pigeon. Both [types of pigeons] will certainly dirty [the place], whether it is white or black. If there are pigeons, they certainly will dirty [the place].

Now look, they have written many legends in the scriptures. *Arey!* If they have written legends, why does He speak [about it]? There is certainly something special, isn't there? What is special [in it]? When Shivbaba comes and makes the Brahmin world, in that Brahmin world there are Brahmins of nine categories. Not all are elevated; some even belong to the low category. Only one [type of Brahmins] belong to the elevated category, the one who is the most elevated. So they left [the knowledge] and went away in the beginning of the *yagya* itself, who? The *Suryavanshis*⁹ went away; who were left? Those who were left were the *Candravanshi*¹⁰ and the people of Islam, the Buddhists, the Christians who received sustenance on the lap of the moon. All the foreigner and *vidharmi*¹¹ souls of the other religions are being sustained under his guidance from the beginning of the *yagya* and even till now. So, the weak and firm Brahmins who *convert* to other religions, after becoming Brahmin, if they sit in the temple of Brahma, what will they do? Will they become vice less or will they even keep dirtying the temple, according to their karmic accounts of 63 births? Who will become vice less first? Will the *Suryavanshi* become that or will the people of Islam, the Buddhists and the Christians become that? The *Suryavanshis* become vice less first. And all the rest of them keep dirtying [the place]. Yes, the *Suryavanshis* come for a short period of time.

As it is shown in the scriptures [that] even the parrots with a band on their neck came in the temple. Shankarji was narrating the story and pigeons were sitting and making the sound: hmm, hmm, hmm. So, Shankarji heard it and [thought] that she (Parvati) might be listening to the story. He is anyway innocent. Who? (Someone said: The pigeons.) Not the pigeons. Shivbaba. Hearing the sound 'hmm, hmm', he thought that Parvati is listening to the story very attentively. So those pigeons keep dirtying [the place], they don't listen to any story etc., they [just] coo. And what about the parrots? Parrots don't sit inside and talk; they listen to the story, go out and talk about knowledge a lot. They talk about knowledge in all the four directions, so they are shown with a band of knowledge on their neck. So, look what legends they have made up in the scriptures! Now, it is not about the physical birds at all.

The Father sits and explains these topics to the children. Even among them there are very few, among whom? Among the children, [there are very few] who can assimilate these topics. The others don't understand anything. They remain just foolish even till the end. The

⁹ Those belonging to the Sun dynasty.

¹⁰ Those belonging to the Moon dynasty

¹¹ Those whose beliefs and precepts are opposite to that set by the Father.

Father explains so much: Become very sweet. Gems should always come out of your mouth. The very name you have been given is *ruup*¹² *basant*¹³. What name have you been given? Who has been given this name? Who has been given the name 'ruup' and who has been given the name 'basant'? (Someone said something.) Of the king and queen? (Someone said: The *dadis*.) Have the *dadis* been given the name *ruup*, *basant*? *Acchaa*? When Shivbaba narrated the murli, to whom did He use to say "you"? There are some children whom He used to *emerge* (bring forth) and [speak to]. The very name you have been given is *ruup-basant*. *Ruup* means... how does the stage become while you are in remembrance? [Does the stage become] *shyaam* (dark) or *sundar* (beautiful)? The stage becomes beautiful, it is called *ruup*. What? Whoever is beautiful ... whoever is beautiful, the ones with a fair complexion from the worldly point of view, they are called the residents of Europe i.e. the Yadavas¹⁴. What are they called? The residents of Europe [i.e.] the Yadavas. And who is shown to be the *head* of the Yadavas in knowledge? Shankar is shown as the *head* of the Yadavas. And in the path of *bhakti* as well, who is said to be the *head* of the Yadavas? Krishna. Both of them are said [to be the head].

They give Krishna the *title*, *shyaam* and *sundar*. Who give the *title*? Do the devotees give it or does Shivbaba give it? Who gives the *title*? Shivbaba gives the *title* 'shyaam *sundar*'. Does He give it to one person or two people? There is certainly only one person; in the path of *bhakti* he is called *shyaam sundar*. Why do they call him *shyaam* in the path of *bhakti*? Why have they shown him dark? It is not that they have shown only Krishna to be dark; they show even Ram to be dark. (Someone said: Ram failed.) Did they show Ram dark because he failed? *Acchaa*, is there anyone who doesn't *fail*? In the world of all the five - seven billion human beings, is there anyone who doesn't *fail*? Does Maya leave anyone? Maya doesn't leave anyone. There is not even a single soul who doesn't become *Candravanshi* in the Silver Age, starting from the first leaf Krishna to the 20 million deity souls, who come in the Golden Age. So, to become a *Candravanshi* means [that] Maya makes them *fail*. She makes someone *fail* earlier and someone later. So, is it better to *fail* earlier or is it better to *fail* later when the *final result* comes out? It is much better to *fail* earlier. There is no harm if someone fails in the examinations held after three months, after six months, but if someone fails in the *final* [test], it is considered to be very bad.

So, the study of God is going on. Does the study of God go on in this birth or will it go on in the next birth, in the Golden Age? It goes on in this birth. While studying in this birth, when the Father comes and says *good morning* and after saying *good morning*, when He teaches the knowledge, you should not *fail*. In the beginning, the Father didn't come and He didn't say *good morning* either. In the beginning, all were acting as the [people of] the path of *bhakti* act. They used to pronounce [the word] 'om om'. Just like the devotees keep chanting [the word] 'Ram Ram'. The Sanskrit Gita used to be clarified. So, in the beginning, it was the *foundation* of *bhakti*. (Someone said something.) He says *good morning* in the murli, but does the *good morning* take place when the Father comes? When it came in the murli, did the *good morning* come or did it become the memorial of the *Sunset point*? It became the memorial of the *Sunset point*. Mt. Abu is in the west, Mt. Abu and Sindh Hyderabad are in the west of India and Kolkata is in the east, the *eastern zone*. From where does the sun rise? It rises in the east. That is why even today the people of Japan say: We are the *Suryavanshi*.

¹² *Ruup* means beauty; which Baba describes as the embodiment of yoga

¹³ *Basant* means spring; which Baba describes as the embodiment of virtues

¹⁴ The descendants of Yadu.

So, you have been given the name *ruup basant*. *Ruup* and *basant*. *Ruup* means... Just like in the *stage* of remembrance, Abraham, Buddha, Christ, Guru Nanak look so beautiful! It is because, the soul comes directly from the Supreme Abode and it comes in the *stage* of remembrance. The *stage* of remembrance that they had made in the Confluence Age, they come with that incorporeal *stage*. As is the final thought, so is the destination, they come in that stage. So, many souls are attracted towards them. Towards whom? Towards Christ; about 1–1.5 billion Christians have become his *followers*. It is the same case with Abraham, Guru Nanak, Mahatma Buddha. So they were fathers, they were religious **fathers**, they were limited. The father who has come here [is the father of] the entire human world consisting of five to seven billion [human beings], [the people] belonging to all the religions, the children of all the countries. The father of even the souls who *convert* to every religion has come.

So, he is given the name *shyaam sundar* in the scriptures. No one becomes dark to the extent he becomes dark. No one can play a dark *part* to the extent he does. And he himself becomes so beautiful that no religious father can become beautiful to that extent. That is why he is *ruup* as well. And is *ruup* first or is *basant* first? When we take the name *ruup basant*, we first [say] *ruup*, then we [say] *basant*. It means there is the pair of *ruup* and *basant*. A story is made. *Ruup* means the soul of Ram and *basant* means Krishna, who plays the *part* of Vishnu or *Vaishnavi devi*, the storehouse of virtues. Just like fragrance comes out of flowers, in the same way the fragrance of the divine virtues comes out [of her]. So, you are *ruup basant*; actually, this is the praise of just the soul; it is not the praise of the body. When the soul becomes *satopradhaan*, it attains the *title* of *ruup basant*.

The soul says: I am a *prime minister*, I'm so and so. My body's name is this and this. *Acchaa*, the name of the body is this but the soul that works inside the body, whose child is that soul? It will be said that all the souls are the children of the one Supreme Soul Father. So, certainly there will be someone who gives the inheritance to those souls too, won't there? There will be a Father of the souls as well, won't there? But the souls are imperishable, the souls are not created, the body is created. The father creates the body of the child, he gives birth to him. Then how does the Father of the souls *create*? The souls are imperishable, they are never destroyed, the thing that is created doesn't exist before. A child is born to the parents, he didn't exist before. Then the child was created, it is not that they created the soul of that child. No, they gave birth to his body, the soul just enters it. So, from which *creator* does the soul receive the inheritance? The Father of the souls is not the one who creates. The souls are imperishable and the Father of the souls also is imperishable. Then how did He become the One to give the inheritance? The soul is not created, but until the Father of the soul comes and gives its introduction to the soul, it doesn't recognize its form. That is why He is called the Father of the souls. It means He creates the knowledge, He doesn't *create* the soul. So certainly, we must be receiving the inheritance from Him.

The Father through whom we receive the inheritance, how can He be omnipresent? Omnipresent means there are many fathers, so will you receive the inheritance from many fathers? They also sing that He is the highest on high, then they put Him in lumps of soil and walls. They defame Him so much! By defaming the Father, they have become the ones with a stone like intellect. You understand. Among those who become the ones with a stone like intellect, whose name is said to be the first? Speak up; among those who become the ones with a stone like intellect whose name is said to be the first? Ahilya's. So, Ahilya must be defaming the Father and she must be having the others defame [Him] as well. All those who are the *followers* of Ahilya, Ahilya must be having all of them do the task of defamation, mustn't she? So, the Father says: They really have become the ones with a stone like

intellect! You realize: we didn't know anything earlier, who is called Ahilya. Who is called so? The one who... in the gathering of God... *Ahi* means snake, *le aa* (to bring). There are vicious snakes, aren't there? She brings those vicious snakes purposely. The Father says: Don't let the vicious ones come in front of Me. *Arey*, all are vicious. Who has become a deity now? No one has become a deity, but those who are true after coming in the knowledge, they certainly make this promise; what? 'We will remain pure throughout our life, now we won't indulge in vices', they do show courage, don't they? So, those who show courage, they receive the help of the Father. On the other hand, the one who doesn't show courage at all, who remains just vicious... They come and sit in the gathering [thinking:] if He is God, let us see whether He recognizes us or not. Does He come to know whether I am vicious or vice less? So, the Father says: What is the need for Me to know this? As someone sows so shall he reap. As for those who know that someone is vicious and still bring them and make them sit in the gathering of the Father, then the Father says: They become the ones with a stone like intellect. Now, you have become so intelligent!

Whichever temple you go to, [about] the pictures that are kept there, you will say: All these pictures are false. Is there any deity with ten hands and the trunk of an elephant? They have become the ones with such a stone intellect! All these are false topics. All those are the things of the path of *bhakti*. *Arey!* Those are certainly the things of the path of *bhakti*. Then, why does Baba say [this]? He says this... He says this in order to provoke our intellect. He mentions that the words, the topics, the topics of the scriptures that come out of the mouth of God certainly are full of essence. You should take the essence out of those topics of essence. Actually, the devotion of the one Shivbaba, the One who is the Giver of true liberation to all should take place. Hum? Actually, the devotion of Shivbaba should take place? Is the devotion of the others false devotion? Isn't it actual devotion? Whom should you offer the devotion, feelings, veneration and faith? You should offer them to the one Highest on high Father. It should not be that a devotee worshipped Hanuman, Hanuman worshipped Ram, Ram worshipped Shankar and Shankar remembered God. So actually, to whom should you offer your veneration and faith? You should catch hold of only the One who is the Highest on high, shouldn't you? That is why He said: Actually, the devotion of the one Shivbaba, the one who is the Giver of true liberation to all should take place.

It is in your intellect that even these Lakshmi-Narayan had 84 births and experienced degradation. Why? How did the degradation of these Lakshmi-Narayan, whom Shivbaba made Narayan from a man and Lakshmi from a woman take place? What was the reason? *Arey!* There will be some reason, won't there? Hadn't Shivbaba come, even these ones wouldn't have received the true liberation. Who? These Lakshmi-Narayan. Only the Highest on high Father comes and gives true liberation to all. No one is greater than Him. In which world is there [the comparison:] 'great and small'? In the corporeal world there is [the comparison:] 'great and small'. So, in the corporeal world, who is considered to be the Highest on high, the One who is worshiped the most? Is there any picture like this? Isn't there one? The 33 crore (330 million) deities don't have so many temples, they are not worshipped so much and they don't have so many idols of them made. They are not worshipped to the extent the *Shivling*¹⁵ is worshipped. Someone will say: The *Shivling* is incorporeal. No, in the *Shivling*, the Point is incorporeal. For example, in the temple of Somnath¹⁶, a diamond was kept as the memorial of the Point. So, that is the memorial of the Incorporeal Point of light. And the red stone in which that diamond was studded, that *ling* shaped stone is the memorial

¹⁵ An oblong stone worshipped all over India as a symbol of Shiva in the path of *bhakti*

¹⁶ A temple in Gujarat

of the corporeal one. So, it is the combination (*pravritti*) of both the corporeal one and the incorporeal One. We are certainly the worshippers of the household path. The *foundation* of the worship of the household path was laid in the beginning of the Copper Age itself.

Even you [children] put into practice the topics of knowledge more or less (according to your capacity). If you cannot put into practice [the knowledge], then of what use are you? You used to serve a little bit, you came from there, then you don't do anything. The little bit of progress that you used to make has also stopped. Instead of becoming the stick for the blind, you yourself become blind. The cows which don't give milk are kept in a cage. For what reason? To cut them in the slaughter house. It is being said about which cows? Are we speaking about the animal cows? No, the cows which are shown in the cowshed of Krishna, among those cows, if there is any cow who cannot narrate the knowledge to others, who cannot assimilate the topics of knowledge, who have attachment to each other, who have the attachment of the body, who keep spoiling the atmosphere, so those cows are [kept in] *piyar ghar*. *Piyar ghar* means they are kept in the slaughter house to be cut. What fate are they going to meet? What fate are they going to meet? The butchers will cut them. So, what should they do? The cows that live in the house of the Father, in the cowshed of the Father, of Krishna, their task is to take knowledge and to narrate the knowledge to others. No other atmosphere except that of knowledge should be created. If any other type of atmosphere is created, if they are attached to vicious people and if they bring the vicious ones in the gathering of Baba, then the butchers will sit and cut them. Those who cannot give the milk of knowledge, they will be in this situation.

Look, there is Kala (a sister) in Ahmedabad, the name of which cow was mentioned? In Ahmedabad there is Kala, earlier she was in Bombay, she didn't use to get the *chance* to do the spiritual *service*. Where? In Bombay. She used to say: I feel ashamed if I don't do *service*. Now see, she has got the *chance* in Ahmedabad. She has got the *chance* to do *service* in Ahmedabad so see, she is so happy! This is the topic of which year? *Arey?* Have you forgotten even the date of the murli? It is the vani of 67. Everyone praises her. So now, she has become like a cow of the cowshed.

There are many who make no *purusharth* (spiritual effort). What? Baba says, those who have *surrendered* [themselves], they should make *purusharth* for how many hours? They should make *purusharth* for 16 hours and those who are non-surrendered, who do business etc., for how many hours should they make *purusharth*? They should make *purusharth* for eight hours. Then, both of them will receive *equal* inheritance, if they do it honestly. They don't understand anything at all. [They don't feel] they should bring at least some benefit to someone. *Arey*, they will bring benefit to others later; they don't bother about their own fortune, they become so intoxicated. The Father will say, it isn't in their fortune at all. You should make *purusharth* to attain true liberation. You have to become soul conscious.

The Father is so high and look, He comes in such an impure world! He comes in the impure world and an impure body. In which impure world does He come? *Arey*, by saying 'which impure world' where did He indicate? Didn't it come in your intellect? In the *taaluqaa* (district) Kayamgand. What kind of *taaluqaa*? [The *taaluqaa*] where the dirt lasts until the world ends. [He comes] in such a dirty area. In the *line* where the *train* of thoughts runs there, all the stations have their name [ending with] *gand* (dirt). Kasgand, Dudvaregand, Dariyaogand, **Khudagand**☺, Gurusahaygand, the dirt which helps *guruji*. The entire area is full of *gand*. The Father comes in such a place. He comes in such an impure world! What will

the so-called Brahmins say? What do they say? Where does He come? In Mt. Abu. What do they say? In Mt. Abu. (Someone said: Abu.) Yes, yes, the place where the mountain of bad odour is collected. *Aa bu*. (A student: That also is correct, isn't it?) How is it correct? How is it correct? They came in Mt. Abu in 50-51, and Shivbaba started entering Brahma in Karachi itself. So, should He say Karachi or Mt. Abu? He should say Karachi, but the body in which He came in Karachi, was he a mother or a father? (Students: The mother.) Does the mother make the impure ones pure or does the Father make the impure ones pure? The Father makes [the impure ones pure]. So, where did the Father come? He neither came in Karachi nor in Mt. Abu. He comes in the impure world. He comes in such an impure world! He comes in an impure body. They call Him in the impure world. When Ravan gives sorrow, they call. Ravan makes the intellect completely corrupt.

Those who make good *purusharth*, they become king and queen. And those whose intellect becomes corrupt, they came to become king and queen but they become servants and maids all the more. Suppose someone surrendered himself and after being surrendered, – the Father says [for them], even if God comes, we can't reform - they do the work of dirtying [the place] like pigeons even in the Father's house. They keep just dirtying [the place], leave the topic of listening and narrating the knowledge [to others]. So, their intellect is locked up, they become the ones with a stone like intellect. If they make good *purusharth*, they become king and queen. If they don't make *purusharth* they become poor. If it isn't in their fortune, they cannot bring it in their conduct. Some are such that they earn very good fortune. Everyone can check himself: Do I do *service* or *disservice*? They should serve the world, rather than serving the world they do *disservice* in the very house of their Father. They keep spoiling the very atmosphere of the Father's house. So, when there is the examination of Maya in the end, the examinations of nature, the examination of the government, the examination of the worldly people, the examination of the body's karmic accounts, will they be able to be stable in those examinations? At that time, will the Father remember the *serviceable* children or the children who [do] *disservice*? He will remember the *serviceable* children so, they will stay. And those who do *disservice*, what will be their condition? They did *surrender* [themselves], the Father did *surrender* them but what will be their condition in the end? They will run away. They will not be able to stay and when they go in the outside world, will they become the servants and maids of the royal family or will they become servants and maids of the subject category? They go and become servants and maids of the subject category. That is why Baba says, it is better to become a wealthy person in the subject category rather than coming in the *list* of the 16000. Even in the house of the wealthy people there are many servants and maids, they have many palaces, multi storied buildings and they live very happily. *Acchaa!* Om Shanti.