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Dated 22.12.06, at Alapur (Orissa),
Clarification of Murli dated 18.6.67+20.6.06 (for bks)

...In whom does He sit and explain? He sits in Brahma and explains. Or does He narrate? [Students: he narrates.] He sits in Brahma and narrates, and in whom does the Father sit and explain? He sits in Prajapita Brahma and explains. Usually people like peace very much. If there is a quarrel in any home, there is restlessness. We experience sorrow from being restless. From peace, we experience happiness. You children have real peace, when you are sitting here. You have been told: Remember the Father and consider yourselves to be a soul-point of light. The restlessness, which is in the soul for half a cycle, will leave by remaining in the soul conscious stage. By remembering the Father – the ocean of peace – you are receiving the inheritance of peace.

You also know this, that the world of peace and the world of restlessness are separate. The devilish world, the Godly world... no human being knows what is called the Golden Age and [what is called] the Iron Age. They don't know, so it proves they have animal like intellects. You will say: We didn't know either. Those in the world, who have money, are called "the ones with a position". You can understand [that there are] poor and rich [people], can't you? In the same way you can understand that there is the Godly progeny and the devilish progeny. Now, you sweet children understand: We are the Godly children. You have firm faith about it, haven't you? You know who is called the devilish community or [the devilish] offspring.

Only you, Brahmin children, understand this aspect. But sometimes, despite understanding, you forget. You Brahmins can understand that you are Brahmins and the Godly offspring. So we should have this happiness all the time. There are very few who understand properly. The community of deities exists in the Golden Age. It won't be called "the Godly community". The Godly community is present here, in the Confluence Age. And the devilish community is present in the Iron Age. In the elevated (*purushottam*) Confluence Age the devilish community changes, because now we have become the progeny of Shivbaba. In between, we had forgotten. Now again we have come to know that we are the offspring of Shivbaba. When we are there in the Golden Age, we don't call ourselves "the Godly progeny". There is the divine progeny over there. Before that we were the devilish progeny. Now we have become the Godly progeny. We Brahmins are Brahma Kumar and Kumari. We are the creation of one Father. All of you are brothers and sisters and you are the Godly progeny. You know: We are receiving the kingdom from Baba.

The Iron Age is the abode of sorrow. You, the Brahmins of the Confluence Age, know this. We are in the Iron Age house, in the Iron Age world. In the same house the Father is in the Iron Age and the child is becoming [a child] of the Golden Age, because he (the child) has become the Godly offspring. Well, the Supreme Soul is the Father of all of us souls. You know this also, that Baba establishes paradise. He is the Creator (*racayita*). He is certainly not the creator* of hell. So who won't remember Him? You sweet children know that the Father is establishing paradise now. How? The establishment of paradise [takes place] through the stage of the self (*svasthiti*), and how does the establishment of hell take place? [Through] body consciousness. There is body consciousness in a man (*nar*), so he creates hell. So, the Father, who establishes paradise, is the one who is always in the stage of

the self. He is our very sweet Father. He makes us the residents of paradise for 21 births. There isn't anything sweeter than this. So, we should have this understanding that we are the Godly progeny.

There shouldn't be any devilish bad traits in us. We have to progress, because there is little time left and we shouldn't make mistakes during [this time]. We should not forget [the Father]. You also see that sitting face to face with us is the Father, whose progeny we are. We are studying through God the Father, to become the divine progeny. So we should be so happy! For half the time we were of the devilish community ...we experienced a lot of sorrow.... We drowned in the ocean of vices, we drank poison. Sorrow arises from drinking poison; happiness arises from drinking nectar. Now you know that we are the Godly progeny. God the Father has come to take the children. Baba just says [this]: Remember Me, then the sinful actions will be destroyed. The Father has come, precisely to take all of us. The more you remember, the more your sinful actions will be destroyed. So look, remember the Father like [when] a young woman's engagement takes place and it is as if the remembrance becomes imprinted in the young woman's heart¹. Later when a child is born, the remembrance of the child is imprinted in the heart. The remembrance is also imprinted in paradise. It is imprinted in hell too. The child will say that he is our father. But now, this is the unlimited Father, from whom the inheritance of paradise is received, so His remembrance should be imprinted. Just like at the time of ignorance remembrance is imprinted.... We have to consider ourselves to be a soul and remember the Father. We are taking the inheritance of the future 21 births once again from Baba.

Second page of the *vani* dated 18th June 1967. The intellect remembers the inheritance. You also know that everyone has to die. Not even one will be saved (*ek bhii bacnevalaa nahiin hai*). Those who won't die alive, then they will have to die along with the body. Everyone will go away. Only you Brahmins know this. This old world is as good as gone. However, before this world ends, we have to do full *purusharth* (special effort for the soul). Since we are the Godly progeny we should be infinitely happy. The Father says, 'Child, make your life like a diamond for your own sake'. That one is the deity world* and this one is the devil world*. See, what infinite happiness there is in the Golden Age! And the Father Himself gives that infinite happiness when He comes. Here you come to the Father, but you certainly won't sit at this place. And it is not even the case, that all will remain gathered, because you are the unlimited children. Those are the devilish progeny; they will be 5, 50, 60, and 100 in number. *Nijam* had 500 queens, then he must also have [had] so many children.

Here, very few of you come, and you come with great enthusiasm. You think: We go to our unlimited Father. We are the Godly progeny, the children of God the Father, then why shouldn't we go to paradise? Since He is God the Father, He is certainly the Creator of paradise. He is called "heavenly God the Father". So now you have the worldly history and geography in your intellect. You know that heavenly God the Father* is making us worthy of going there. He teaches cycle after cycle, after 5000 years. And not a single human being exists, who would know: we are actors. Moreover, we are the children of God the Father*, so why are we sorrowful? If we are sorrowful, what does it prove? That even now, we haven't become the children of God the Father. Why do we fight among ourselves? All of us souls

¹In India it is the tradition for the bride to learn to have love for her future husband; she is usually given a picture of him in order to remember him

are brothers. The Brahma Kumar Kumari are brother-sister among themselves. Then why should there be fighting and quarrelling? It means that even now the body consciousness arises. We haven't become real (*pakka*) children. The soul has become dirty, hasn't it? there is a battlefield, they become dirty [in it]. Then see, how they fight with each other! Will there be someone as fearsome as these who fight? Bombs* will explode over the entire city and they will be finished off. If amongst us children as well, some fight amongst themselves, develop aversion (to each other), then should it be considered that we are the Godly progeny or the devilish progeny? They are called devils. Who? Those, who fight among themselves; they are called demons. How do they keep fighting among themselves despite being brothers? All will be finished just by fighting. Here we are taking the inheritance from the Father. The brothers* should never become impure (lit. "polluted with urine (of lust)": *mut paliti*) among themselves. They should not quarrel (*lun pani*: like water and salt). Here, see, they get angry even with the Father. Even good children get angry. If their names are mentioned, you will be surprised. *Maya* is so forceful! They feel aversion among themselves and so they never even write a letter to the Father. So I think: what happened to the child? Did he die?

If you gain victory over *Maya*, you have won; if you have lost to *Maya*, you have lost [*Maya te jite jit Maya te hare har*] The Father Himself says: children, two words are enough, but do write a letter to the father. There are many like this, as well who without telling anyone, without asking anyone send (lit. write) to one another [their] remembrance and love. They will write to one another [their] remembrance and love, they will write letters, they can't write to the Father. Arey! The Father says: Write letters to Me. One sister writes a letter to another, but she didn't say: Write a letter to me. They have formed the habit of simply writing to one another. Thus, it proves that there is attachment. Good children are remembered by the Father. The Father loves the children so much. And the Father doesn't have anyone else whom He may remember, apart from the children. There are many (people to remember) for you. Your intellect goes here and there. The intellect goes towards the occupation and so on. And the Father doesn't have any other occupation except for the children. You, various children have various types of occupations. And the Father, He has only one occupation. I have just come to make the children the inheritors of paradise.

What was mentioned as the characteristic (*pehchan*) of the Father? Was a characteristic mentioned? What? (Students are saying something.) The children have many types of occupations, and the Father has just one occupation. The children remember many, the maternal grandfather, the paternal uncle, the maternal uncle, the father's elder brother... And the Father has no other relationship apart from the children. So I have just come to make the children the heir's to paradise. This is also a point for the recognition of the Father. It is you children who understand this as well. Those who study that Gita don't understand anything. The Father gave the knowledge to him (*inko*). To whom? To Brahma. *Inko* means...? [Students: Brahma.] The Father gave the knowledge to Brahma. How did He give it? Is it by making him have visions? The Father gave him the knowledge, so he immediately threw away the Gita of the path of devotion. Who? (Everyone said – Brahma.) He understood: Everything in them is lies. What shall I do with them now? False human beings have written false things. Only you children are the property* of the unlimited Father. He is God the Father*, isn't He? So all the souls are His property. *Maya* has made [them] dirty (*chi chi*). Now the Father has come again to make them into flowers. So the Father says: you alone are Mine and I am attached only to you. To whom? [A student: To you children.] Who are "you children"? [Students: the ones who sit face to face.] It is said for those, who sit face to face and study, to the children who take full 84 births, and here itself, through this

very body take the inheritance from the Father. You don't write a letter, then Baba feels (He should say something). If no letter comes from the good children, I understand that *Maya* completely finishes off the good children as well. They certainly have body consciousness, that they don't even write a letter to the Father. Baba keeps on saying: Child, keep writing about your happiness and well-being (*khush khairiyat*). Baba asks about such things that no one in the world asks about. The Father asks: Does *Maya* confuse you by any chance? Become brave and gain victory over *Maya*, because you are in the battle field. You should control the organs of action in such a way, that no matter which form of an examiner *Maya* comes in, you should not become unstable. In the Golden Age all the organs of action are under control. There isn't any question of instability either of mouth or ears or hands. Nothing is dirty there.

Third page of the *vani* dated 18th June 1967. Here you control the organs with the power of *yoga*. And over there the organs of actions become restless, they become unstable with the power of the sensual experience (*bhog bal*). The Father says: Anything dirty does not come in action at first. First it comes to the mind, then the thought comes into speech, later it comes into the organs of action. It will come to the mind anyway. There is the account of 63 births. It will definitely come in the reel of shooting. But we have to control the organs of action, and we have to make special effort for the soul properly. It is because there is very little time now. There is even the song of praise: A lot has passed, a little has remained, and a little of even the little has remained.

The boat continues to be prepared; the house continues to be prepared, so, we have to keep this in the intellect that little time is left. Your boat will go across; the new house in the form of the world will be ready. In this world there are things in a limited way, and the Father tells you unlimited things. This also has been explained to you children; those arrogant ones have the power of science, and you have the power of silence. Why were they called "arrogant ones"? It is because whatever power they show, their entire power is revealed, and the entire power that is accumulating in you, all that is accumulating in secret. Yours' is a secret plan (*tarkib*). They become arrogant and they reveal [their plans]. You are soul conscious. The soul is incognito (*gupt*), and so your special effort for the soul is incognito as well. Theirs is the power of the intellect indeed as well as yours is power of the intellect. They invent new things with the power of the intellect. And you too remember the Father, with the power of the intellect. They keep on making so many inventions with the power of the intellect. Now they keep on creating such bombs, that they say: We will release bombs just by sitting there and the entire city will be finished off. Then the airplane etc. nothing will be useful. So that is their intellect of science. What kind of an intellect is it? Is it destructive or constructive? [Students: Destructive.] The intellect is destructive. And yours is...? [Students: Constructive]..... a constructive intellect. Your intellect is of silence. They become instruments for the destruction. And you become instruments for obtaining the imperishable position. To understand all these aspects there is the need for an intellect: how you are the Godly progeny and how they are the devilish progeny. See, the Father shows such an easy path!

It doesn't matter how many *Ahilyas*, *Kubjas* are there, we have to make them remember only two words. What? *Ahilya* means? *Ahi-le-a* (bring *ahi*). Bring what? She caught a snake and brought it into the Father's gathering. She knows: this one has a vicious intellect, he is filled with instability. But she becomes attached (to him), so her intellect becomes involved in bringing benefit to that snake; it does not matter whether she benefits

or not. She becomes an “*Ahilya* intellect”. She is cursed: may you become the one with a stone-intellect! Those who become the ones with such a stone-like intellect; the Godly knowledge doesn’t remain in their stone-like intellect. The advance knowledge doesn’t fit in it. Although they learn by heart all the points of the *murli*, the point of the depth of knowledge doesn’t sit in their intellect. Such ones, who become *Ahilyas*, and *Kubjas*... *Kubja* means, the one whose back bone breaks, BapDada the backbone is unable to help them. If she breaks the heart of even the Father, how will the Father help her? They descend from the heart [of the Father]. Even then, the Father has a merciful heart, so He says: it does not matter how many become *Ahilyas* and *Kubjas*... anyway, if they remember the two letters: ‘Ba-Ba’ with love, they receive the Father and the inheritance. Then as much as one remembers ...; breaking the connections with the others, you have to remember the one Father. The Father says: You used to call out so much in the path of *bhakti* when I was in My house! And now I have come, but you don’t even write a letter! You used to say in the path of *bhakti*: Baba when you come, we will sacrifice everything, we will devote ourselves.

He (Baba) is just like a *Karnighor*. There are *Karnighor* Brahmins, aren’t there? When someone dies, the *Karnighor*² (Brahmins) take away all his old belongings. This Father also has come as a *Karnighor* Brahmin. But what will the Father do after taking them? They don’t die alive (*jite ji marna*). This is about dying in an unlimited way. The Father takes away the old vices of those who die alive. You should understand that you don’t give it to them (*inko*). To whom? [Students: To Brahma.] If you say it just for Brahma, then you would say: “*isko*” (to him). And what does it mean when it was said “*inko*” (to them)? This is the hint towards both Ram and Krishna, whether it is the appointed chariot (*mukarrar rath*) or the temporary chariot. So you don’t give it to them. He too (*isne*) gave away everything, didn’t he? Who? Brahma. He will not sit here and make palaces etc. ‘This is all for ShivBaba’; this remains in the Intellect. We are acting only according to his directions. That ShivBaba is *Karanhar* (the one who performs actions himself) as well as *Karavanhar* (the one who has actions performed by others). Through whom is he *Karanhar*? Through Brahma he demonstrates by performing (the actions). Whether the children do it or not; he himself acts and shows. He is called as *Karanhar*. And then the Father is *Karavanhar* too. Whether he himself does it or not, but he will get it done through the children.

The children say: Baba, for us, you are the only one. You have so many children. Baba then says: For us, only you children are there. For you there are many! There is the shower (*jhadi*) of so many bodily relationships for you. You remember so many bodily relatives! And as for Me, I don’t have any bodily relatives at all. The Father says to the sweet children: Remember [Me] as much as you can and keep forgetting everyone. You receive the butter of the kingship of paradise. So, just think how the creation of this play is. You just remember the Father and on becoming the spinners of the discus of self-realization (*swadarshan chakradhari*), you become an emperor (*chakravarti raja*). Now, you children have become an experienced person in practical... of what?...Of becoming the spinners of the discus of self-realization. The more you go on spinning the discus of self-realization, the more you go on visualizing the 84 births of the self (*swa*) i.e. the soul (*atma*).

The human beings think that devotion has come along as a tradition. And vices too have come along with the tradition. They think that Ram and Krishna were vicious as well; they used to give birth to the children through vices. Arey! (But) the deities are called vice-

² A caste of Brahmins who take away all the old belongings of the dead one.

less. They praise Lakshmi and Narayan: you are complete in all virtues, completely non-violent, those who follow the highest code of conduct. How did the vices come in the deities? If there are vices in the deities, why are they worshipped? They think that Ram and Sita have children too. Arey! yes, they do have children, but they are the elevated progeny (*shreshtacari aulad*). Who? The children of the deities are elevated ones. And you are the corrupt progeny. They are called completely vice-less. Here all are completely vicious. They keep on abusing each other. Over there no one will abuse anyone. Now, you children receive the directions of the holiest one (*shri shri ki mat*). He makes you elevated, doesn't He? If you don't accept the Father's words, then the Father won't make you elevated. Whom will He make elevated? Whom will He make a real (*pakka*) deity who takes 84 births? They are those, who will be the obedient and subservient children of the Father. Only those, who would have recognized the Father firmly, will be the obedient and subservient children. If they haven't recognized, they will disobey (him), they will oppose the orders. Those who are good (*sapoot*) children, they will accept immediately and those who are bad children will turn a deaf ear (*anakani karna*). If they don't give complete help to the Father, they bring about their own loss.

The Father says: I come cycle after cycle. I make you do so much special effort for the soul. And I bring you to so much happiness! You are taking the inheritance once again from the unlimited Father. You shouldn't make any mistake in this. But *Maya* will make you commit mistakes. However, you shouldn't become entangled in *Maya's* clutches again and again. The fight takes place with *Maya* alone. Many great storms will come. In this as well, lust attacks more. With a clever one (*rustam*), *Maya* will become a clever one (*rustam*) and fight. For example, the Aryurvedic doctors (*vaidya*) give medicines, then due to taking the medicines given by the Aryurvedic doctors, the disease comes out. Here too the Father says: When you become Mine, *Maya* will attack you more. They say: So many storms didn't use to come in the basic knowledge. Why do so many storms come after taking the advance knowledge? Certainly, this knowledge is false. Arey! The knowledge is not false. This is an account: the cleverer you become, *Maya* will become clever to that extent and fight. The storms will certainly come, but in this, the line of the intellect should be clear*. At first we had come naked, we were pure; then, for half a cycle, we have become impure. Now we have to go back once again. The Father says: Remember Me, then your sinful actions will be destroyed through this fire of *yoga*. In addition, the more you remember, the higher the position you will receive.

One special effort for the soul, one subject* of remembrance and there are so many benefits (of it)! Firstly, the sinful actions of many births will be reduced to ashes; secondly, the more the sinful actions are reduced to ashes, the higher the position you will receive. While remembering you will go home.

Now stop babbling about those physical pilgrimages (*jismani yatra*). The intellect shouldn't go towards physical pilgrimages. What is the difference between the physical pilgrimages and the spiritual pilgrimages? In the physical pilgrimage, the priests and guides keep making the body run. And in the spiritual pilgrimage? You don't have to make any attempts to make the body run like collecting money, collecting donations, going to the mountains... What do you have to do? There is the transformation of the intellect. In the spiritual pilgrimage the intellect is pulled in such a way that the body, the mind, the wealth, everything is pulled towards it. There is no need to say at all: Come for a pilgrimage. This is the difference between the spiritual pilgrimage and the physical pilgrimage. The bases of the

physical pilgrimages are the scriptures. And the basis of the spiritual pilgrimage is ... the remembrance of the Father and the words (*vani*) of the Father. So the Father says: Stop babbling the topics of the scriptures. A complete introverted nature is required (*antarmukhta*). You indeed say: The purifier of the sinful ones, the Ocean of knowledge. What? He does purify the impure ones. How does he purify them? Hum? You became impure since the Copper Age. Those, who make others impure made you impure. What did they do? Arey, the religious fathers come from above or when any soul comes, then it occupies* (enters the body) forcefully. They enter into the weak ones.

All the religions, which have been established in the world, are bodily religions. They have been established on the basis of physical power. And this is about your spiritual (power). The purifier of the sinful ones is the ocean of knowledge. He attracts your intellect towards Himself by narrating the knowledge. He is the Ocean of happiness. There is no question of giving sorrow at all. There are the Muslims... they make you change your religion forcefully. If you accept, then it's OK; and if you don't accept, they kill you with their sword (*talvar ke ghat utarna*). Here, the Father gives you the sword of knowledge. This is the sword of spirituality. Go on narrating the points of knowledge. We mustn't force anyone (saying): "follow the knowledge"... "Why don't you follow this path (of knowledge)?" Often it is seen that the mothers put a lot of pressure: "Follow the knowledge (that I follow)!" This is not a question of putting pressure. We have to show the spiritual love. We have to keep buzzing the knowledge. The knowledge too is called "power". One such point in the subject of knowledge will fit into the intellect that the soul will jump up. So, the Father is the Ocean of knowledge as well. The *gurus* are the ocean of ignorance. They teach to make people change their religion by force. The Father is the Ocean of peace, the Ocean of happiness. There is no question of giving and taking sorrow at all.

The Father says: I give everything, whatever I have, to all of you. I don't keep anything with Me. There is only one thing: I don't give the key of divine visions. What? I hand over everything, all the jewels of knowledge to you. I don't keep with Me anything related to the intellectual pleasures (*buddhi vilas*). I only keep the key of divine vision (*divya drishti*) with Me. Instead, of that, I make you the master of the world. Anyhow, there is nothing in visions (*sakshatkar*). What is this? There isn't anything in visions, visions take place only through divine *drishti*. Then why doesn't Baba give the key of divine *drishti*? Hum? He gives the entire knowledge. The Father pours into the children's intellect the entire knowledge that is in Him. He doesn't give the key of divine *drishti*. Why?

The night class of the *vani* dated 20.06.1967. No one can have as many children as the spiritual Father has. There won't be such a Father, who will say: All the souls are my children. All of us are brothers. Now you children know that we are brothers as well, and by being the progeny of Prajapita Brahma, we are brothers and sisters as well. When are we brothers and sisters? When we are the progeny of Prajapita Brahma. And when are we brothers? When we are the ones in soul conscious stage, then we are souls as brothers. What's the reminder of them? What is the reminder of the souls as the brothers? And what is the reminder of the brother-sister (relationship)? *Vijay mala* (the rosary of victory) is the reminder of brother-sister [relationship] and *Rudra mala* is the reminder of the brother-to-brother [relationship]. So we are brothers as well as brothers and sisters. Now brothers and sisters should receive the inheritance from the Father. And from which Father will we receive the inheritance? If it is said (that we receive the inheritance from) Prajapita Brahma, then on the account of the brother-sister relationship, only brothers receive the inheritance. What?

For 63 births, did the males* keep receiving the inheritance in the path of *bhakti*, or did the females* receive it as well? Hum? The males* kept receiving the inheritance. It is now, in the last birth, that the Father has come; so the government too has established the law, that the females should receive the inheritance as well. The arrival of the Spiritual Father has such an effect! If it is said (that we receive the inheritance from) ShivBaba, even so the souls turn out to be His children. All would have received the inheritance. It will not be said that since Prajapita Brahma's children become brothers and sisters, the sisters receive the inheritance. If we are the children of Prajapita Brahma, then the sisters don't receive the inheritance. Now you are not (going) to receive the inheritance from Prajapita Brahma. What? Now. Now you don't have the inheritance from Prajapita Brahma. Now you don't have it. Then will you have it sometimes later or not? The inheritance is received through ShivBaba. Only ShivBaba, the ocean of knowledge gives the inheritance of the imperishable jewels of knowledge. Does Prajapita give them? Whether it is Prajapita or Brahma, they themselves become foolish (*buddhu*) in their last birth. Brahma doesn't give the inheritance. Everyone receives the inheritance from the unlimited Father. He alone is the ocean of knowledge. Brahma is not the ocean of knowledge. Why does He say it for "Brahma" again and again? Why didn't he say it for Prajapita? Brahma doesn't give the inheritance. Brahma is not the ocean of knowledge. This point was to be told to the children as well that the worship worthy ShivBaba is worshipped. There isn't the worship of Brahma. Will there be the worship of the body or will it be of the point? [Students are saying: Of the body.] How does the worship of ShivBaba take place? Does the worship take place when He enters into the body of Brahma? The worship doesn't take place. Then? [A student said – the one who completes the task.] So, which body becomes the instrument? [A student: Of Prajapita.] Prajapita becomes the instrument. For this reason it was said: Don't keep Brahma's photo. What? If we keep Brahma's photo, we will become degraded (*patit*). There is the worship of the worship worthy ShivBaba. And you children are indeed the *shaligrams* (small round pebbles that are worshipped in the path of devotion). There is the worship of the *shaligrams* too. When? The *shaligrams* are worshipped, when their peel of body consciousness is removed off. When they apply the *tika*, they apply peeled off rice on the forehead. So see, you become deities, the soul becomes pure*. So the pure soul is worshipped. And along with that you become deities through this study. Along with what? Along with becoming a soul. So you are worshipped in the form of deities, as well as you are worshipped in the form of *shaligrams*. I am worshipped only in one form; in the form of the *linga*, in the incorporeal form. And yours is double worship. You are worshipped in the form of *shaligrams* as well as you are worshipped in the corporeal form. ShivBaba is worship worthy in just one form. He doesn't become a deity. You become deities.

So does ShivBaba benefit or do you benefit? [Students are saying: We benefit.] Do you benefit? We become deities, and then later who become devils? (A student said – we ourselves). So the benefit changes into the loss. ShivBaba neither bears the loss nor does He enjoy the benefit. He doesn't become a deity. He is worshipped only in the single form; you become worship worthy twice. First, you become worship worthy in the spiritual form; you are worshipped in the form of *shaligram*, and second you become corporeal, bodily deities with pure organs. Your worship takes place then as well. So see, your position is higher in this subject as well. These points have to be narrated only to the children. These points will not sit in the intellect of the souls from the other religions (*dharm*). It is because they don't become pure in this birth at all. And some new ones will hardly understand it. So, firstly you should narrate the glory of the Father and Bharat to the new ones. Whose [praise]? The glory of the Father! Who is the Father of the point like souls? And who is Bharat? The entire story

of the *Ramayan* is based on Bharat. Only the intelligence to explain is required. So is the entire story based on Bharat or on Ram? On whom is the entire story of the *Ramayan* based? [Students: On Ram.] The very name is *Ramayan*. 'Ayan' means "house". *Ramayan* means "Ram's house". Who lives at home? The one, who is the master (of the home), lives at home, his family resides in it. So, there is entire praise of Bharat in the *Ramayan*. This means that the one who is Ram, is Bharat himself. So, you should praise Bharat and you should praise the Father. Om shanti.