

VCD No.579, Audio Cassette No.1065,
Dated 23.12.06, at Bhilai.
Clarification of Murli dated 20,21.6.67 (for New bks)

The night class of 20th June 1967 was going on. When someone new comes, at first you have to speak about the greatness of the Father and the greatness of Bharat. Who is the Father and who is Bharat? [Students are saying something.] Is He the Father as well as Bharat? Hum? You have to speak about the greatness of the Father and the greatness of Bharat. Where has the Father come? [Students: In Bharat.] He has come in Bharat. So the Father is different, the one who has come is different; and the place where He has come or the one, in whom He has come, is different. It means that Prajapita has been proved to be Bharat here. And the Father means Shiva, the point of light. The Father comes in Bharat, so it becomes the fame of Bharat; and the Father who comes makes Bharat into heaven from hell. It becomes his praise. So you have to narrate these two types of topics to the new ones i.e. the fame of the Father and the fame of Bharat. Only Bharat becomes heaven. The other religious lands don't become heaven. Why? Don't the souls who come from the other religious (*dharm*) lands make* heaven? All those religious lands finish off. Only one Bharat is the true land. The land which is praised as the imperishable land, is saved. The truth is never destroyed. The highest on high God comes just in Bharat. God is the highest on high and He makes Bharat which becomes the lowest of all, into the highest on high and then goes. Now, that ShivBaba is incorporeal. Is ShivBaba incorporeal? Or is Shiva incorporeal? [Students are saying: Shiva is incorporeal.] Isn't ShivBaba incorporeal? [Students: He is in the incorporeal stage.] He has the stage, so He is called the incorporeal one. Well, how did He come? He is incorporeal, so He shouldn't have hands, legs, nose, eyes, ears. The one, who has hands, legs, nose, eyes, ears comes and goes. He is incorporeal, so how did He come? In which body (did He come)? The question arises, doesn't it? He can't at all come in Krishna (because) Krishna is the prince of the Golden Age. There is no need for the Father to come there. That age (*yuga*) itself is of truth.

The Father comes in the land of falsehood, in the world of falsehood, in the world of hell. He comes to the land of falsehood and He makes it into the land of truth. *Accha!* Then there in Bharat, they say that *Bhagirath* brought the Ganga. The penance (*tapasya*) of *Bhagirath* is praised. He performed a long *tapasya*. So the outcome of the long time *tapasya* was that the Ganga, which was held in Shankar's matted hair, flowed down from the matted hair after the *tapasya* was performed. Where do they say [so]? They say it over there. What do you mean by 'over there'? Where was Ganga brought to? They say: The king *Sagar* had 60 thousand ancestors whom Sage *Kapil* cursed and reduced to ashes. So they must be lying where they were reduced to ashes. Where were they lying? [Students: In UP.] In UP, where the memorial of Sage *Kapil* has been made. The birth of Sage *Kapil*, the place of Sage *Kapil* is shown [in] *Kampilya* Nagar [the city of Kampil] and his place of cremation (Samadhi: entombment) is shown in Calcutta at the '*Ganga Sagar*'. So, he (Sage *Kapil*) must have burnt the 60 thousand ancestors into ashes when he was alive.

So where will he have reduced them to ashes? Will he have reduced them to ashes in the *taleti* (the area adjacent to the banks) of the Ganga, in Ganga Sagar or will he have reduced them to ashes at the place where Sage *Kapil* performs *tapasya*? [Students: On the earth of *tapasya*.] He must have burnt them into ashes on the memorial ground of his *tapasya*, the place where his memorial has been made.

Bhagirath brought the Ganga. But the water can't flow out from the matted hair of human beings. The Ganga (flowing out) from the matted hair has been shown in the pictures. An artist has made a picture. What does the artist mean by it? What does he want? What does he want to show? [Students: the character.] What character? It is that, the Ganga does not flow from the matted hair. The matted hair is on the head. The head where the intellect is, the Ganga of knowledge flows out from the intellect.

There isn't any name like '*Bhagirath*'. Isn't there any name? If there isn't any name, there won't be any work either. If there is the name '*Bhagirath*', there would have been some work (done). In the scriptures the names have been given on the basis of some work. So what was the work? *Bhagirath*. What work took place so that he was named as '*Bhagirath*'? [Students are saying something.] Did any work take place? [Students are saying something.] Hum? He didn't do any work. He did *tapasya*. Was he named '*Bhagirath*' after performing the *tapasya* or was his name *Bhagirath* before itself? [Students are saying something.] What is the meaning of '*Bhagirath*'? [Students: Fortunate chariot (*bhagyashali rath*).] (It means) a 'fortunate chariot'. What kind of a fortunate chariot was he? All are fortunate chariots. [Students: the one in whom the Supreme Soul comes in the permanent form.] Aren't the other beads of *Rudra mala* fortunate chariots? [Students are saying: ... He is an appointed chariot.] He comes into the permanent chariot (*mukarrar rath*). *Accha!* Doesn't he come in Brahma i.e. the last birth of Krishna? [Students: It was temporary.] What is the connection of the appointed chariot or not appointed chariot, temporary chariot or permanent chariot with 'the fortunate one'? [A student says:the one who ends (the task) will be fortunate] The one who brought an end; it is he who did everything. The one who started the work but left it in between, so, he is not considered to be so good. So, the one who brings an end (to the work) does everything. So '*bhagyashali rath*' (fortunate chariot) is not a name. '*Bhagirath*' itself means '*bhagyashali rath*' (fortunate chariot). The chariot should have a name, shouldn't it? Just like the Supreme Father Supreme Soul has the name Shiva. No one knows about His name. Why?

If nobody knows, how have these temples been made in (His) memorial? There are thousands of Shiva's temples. In the entire world the temples of Shiva must be numbering hundred thousand. So why was it said: No one knows about his name? No one knows it in the sense that no one knows its meaning. They only take the name 'Shiva', but they don't know how He is benevolent (*kalyankari*), how He is Shiva. The Father says: "I come into an ordinary, old body." The ordinary, old body in which I come is the fortunate chariot, isn't He? The one in whom the Father comes and enters is Brahma. Brahma should be called the 'fortunate chariot'. But he didn't perform *tapasya*, did he? He didn't perform such a *tapasya*, through which the Ganga of knowledge would bring about the salvation (*uddhar*) of the ancestors, (so that) the Ganga of knowledge would spread on the earth.

.....the one (body) in which the Father enters when He comes; there is only one body which could be useful in God's work. Why? Wasn't (the body of) Krishna alias Brahma useful? Wasn't Brahma's body i.e. the body of Dada Lekhraj Brahma useful in God's work? Was it useful? [Students: It was.] If it was, then what was the benefit? It was certainly useful for the sake of entering, but was the work completed? [Students: It wasn't.] The work wasn't completed.

There is the only one chariot, which is useful in God's work. The Father says: "I have to take the support of nature (*prakriti*)."

nature (prakriti) mean? 'Kriti' means 'creation'. 'Prakriti', means "*prakrashta rachna*" [the powerful creation]. He has to take support of the one, who is the "*prakrashta rachna*". So which one is the "*prakrashta rachna*"? Which body is that? There are bodies of 5-7 billion human beings. The human body is considered as the best (among all creatures). Which is the body that is considered as permanent from the beginning till the end? It is Prajapita. He has to take the support of nature. 'He has to!' It means it is a compulsion. I have to take the support of the effigy of nature when it becomes degraded (*tamopradhan, tamsi*). It means that Baba wishes: it would have been much better if He had received a good body of some deity. Then there wouldn't have been the topic of compulsion. Then He would have come at His own wish. Now He doesn't come at His own wish, 'He has to come', it is a compulsion. The children know that the Father rightly comes and makes the entire world into heaven. Until He comes, the world keeps on becoming hell. When He comes, he goes having made the entire world into heaven.

Only Bharat becomes the master of the world. The other religious lands don't become masters of the world. It was just his kingdom. So here, is 'Bharat' an indication* towards the non living land? Did He indicate a non-living land or some person? [Students: Some person.] Only Bharat was the master of the world. The master will certainly be some person. It was just his kingdom. A kingdom always belongs to some person. Now it isn't anyone's kingdom. There is democracy (the rule of the subjects over the subjects) everywhere in the world. There isn't the kingdom of any one person.

The tree is small in the Golden Age. The population is small. There is the praise as well: 'The Sun of knowledge, the Moon of knowledge and the children are called the stars of knowledge.' Then the stars say: 'You are the Mother and the Father, and we are your children.' To whom do they say it? Who are the Mother and the Father? You are the Mother and the Father and we are your children, so who are the Mother and the Father? When the Sun of knowledge comes to this world, He comes in the form of the Mother as well as in the form of the Father. So the one through whom He plays the role of the Mother, (the one through whom) the work of the Mother is completed, the work of fostering the children with love is completed (and) Brahmins are born, is the Mother. And the form of God, through which those Brahmins receive the inheritance of happiness and peace of the abode of peace (*shantidham*) and the abode of happiness (*sukhdham*), is the Father. So whom do they call the Mother and the Father? Then you have to correct the existing praise. The Father comes and explains the essence of all the topics. The praise is: 'You are the Mother and the Father.' They say, 'the Mother and the Father', but they don't know in the path of devotion, who the Mother and the Father are. Now, you children have come to know. Who is the Mother? Who is the Father? Is the Mother first or is the Father first? Those in the path of devotion consider Shankar-Parvati to be the Father and the Mother of the world. But does 'Parvati' come first in the sight of the children or does the Father come first in the sight of the children? [Some students are saying: Parvati.] Does Parvati come first in their sight? What work did Parvati do that she comes in the sight of the children (first)? They simply say so. Those in the path of devotion don't know that Parvati is in the form of Brahma at the beginning, then Brahma becomes Vishnu. Now it is in your intellect, that at first Brahma and then the Father are revealed before the children. So then, you have to correct the praise "You are the Mother and the Father and we are your children".

The Father comes and explains all the topics in the essence form. The ocean of knowledge is the One Father Himself. Hum? The mother is not the ocean of knowledge. The

Father is the ocean of knowledge. There is no knowledge in devotion. It means that the mother is the form of devotion and the Father is the seed form of knowledge. The knowledge is received only in the Confluence Age. You do not receive knowledge in any other age (yuga). It becomes the day only from the knowledge that is received in the Confluence Age. The night becomes deeper from the knowledge that is received from the human beings in the Copper and the Iron Age. And the brightness comes from the knowledge that is received from God in the Confluence Age, because the One, from whom the knowledge is received, is the living (*chaitanya*) Sun of knowledge. Then Bharat becomes heaven. What? What does it become? It becomes heaven. When was it hell? When human beings did [the] work, made attempts for 2500 (years); it kept on becoming hell, it became a horrible hell (*raurav narak*). And when the One who remains in the stage of the self made an attempt, Bharat became heaven (*swarg*). 'Swa' means 'stage of the self'; 'ga' means 'went off'. Where did He go? It becomes heaven when he goes from the body conscious stage to the stage of the self. The other religious lands don't become heaven. What does it mean? The souls of the other religious lands are not able to reach the stage of the self completely. They leave their body already before, while making special effort for the soul (*purusharth*). Do they reach [the stage of the self]? No. Those, who don't take full 84 births, remained in the hell itself. They leave their body here itself and go above. Those who took full 84 births, take the inheritance of heaven from God here, while being alive.

Bharat becomes heaven. There is no devotion in the Golden and the Silver Ages. When does devotion exist? [Students: In the Copper and the Iron Ages.] The devotion starts, when sorrow is experienced in devotion, when dualism starts, when the Copper Age starts, when two topics start, two kingdoms, two religions, two languages, two opinions start.

There is sorrow in dualism. There is nothing but devotion there, whereas, in the Golden Age there isn't any devotion. All are happy there, because God creates the new world. So will the new be *satopradhan* (consisting mainly in the quality of goodness and purity) or *tamopradhan* (dominated by the quality of darkness or ignorance)? [Students: pure.] The new world is *satopradhan* and there is nothing but happiness (in it). It will be called the abode of happiness (*sukhdham*). The abode of what? [Students: The abode of happiness]. The abode of happiness. And the Iron Age will be called the abode of sorrow. Someone becomes sorrowful, they say, "Baba, I have a lot of sorrow. I have this problem, I have that problem." Baba says, "Is it the abode of happiness or the abode of sorrow now?" Where are you lying now? [Students: In the abode of sorrow.] What will be there in the abode of sorrow? There will be nothing but sorrow. Now you are receiving this knowledge. This fact is entering into your intellect now, that in the abode of sorrow there will be sorrow, and in the abode of happiness there will be nothing but happiness. There won't be even a trace of sorrow. And what about here? Someone says, "I am very happy." So, this is transient happiness. Today, he says that he is very happy and tomorrow he will become sorrowful. [A student is saying: This is just a matter of saying, Baba.] Hum? [A student: This is just a matter of saying that I am happy.] Yes, this is just a matter of saying. The knowledge finishes when you receive the result (of the previous deeds.) Until when does the knowledge remain? There is knowledge until you have received the reward of happiness. When the reward of happiness begins, the knowledge finishes off. The knowledge can't continue as a tradition, so that the knowledge would continue birth after birth, in every birth. Just as they say in the path of devotion that (if) you took knowledge in this birth, and did *purusharth* and if it [the *purusharth*] didn't complete then you will receive (the knowledge) in the next birth and then you will do *purusharth* again, then again if you didn't receive it, you will do *purusharth*

again in the next birth. After doing *purusharth* for many births sometimes somewhere you will receive the results of your deeds (*prarabdh*). But the Father says: "I come and give you the reward of knowledge in just one birth." This knowledge can't continue as a tradition. He narrates the knowledge of the beginning, middle and end of the creator and creation only to you children.

You are higher than even the deities. Why? [A student is saying: the deities don't have the knowledge.] The deities don't have the knowledge. The deities don't take the knowledge directly from God. They just experience the reward (*prarabdh*) of knowledge and you take the knowledge directly from God. The deities are not '*trikaldarshi*' [the one who sees the three aspects of time] either. Only you have the knowledge of the three aspects of time. He [the Father] makes you '*trikaldarshi*'. Neither the 'shudras', nor the deities can be '*trikaldarshi*'. The knowledge of the three aspects of time is neither in the intellect of the deities nor in the intellect of the shudras. If someone says that so and so was '*trikaldarshi*', such and such sanyasi, such and such noble soul (*mahatma*), such and such saint and sage (*rishi muni*) was '*trikaldarshi*', so do they tell the truth or do they tell lies? [Students: they tell lies.] They tell lies. You will not believe it. What? In this world no one can be '*trikaldarshi*' until the Supreme Father Supreme Soul comes to this world. You know that only the Father comes and gives this knowledge every time, from which the benefit of the entire world takes place; the Golden Age is created. Now, the whole world is nothing but hell. Only the deities were there in the new world. Neither the kshatriyas (warriors), nor the vaishyas, nor the shudras were there, only the deities were there. It is because those who are complete with all the virtues are called deities. If there is $\frac{1}{4}$ degree less, it won't be said to be the divine stage. Why? Aren't those, who exist in last birth of the Golden and Silver Ages, called 'deities'? They aren't called deities because they don't have the title of '16 celestial degrees complete'. When praised, are they praised anywhere as: "15 $\frac{3}{4}$ celestial degrees complete, complete in 15 $\frac{3}{4}$ virtues"? No. They should be 16 celestial degrees complete and complete with all the virtues.

So you won't believe that sages and saints were '*trikaldarshi*'. The deities weren't '*trikaldarshi*' either. Heaven was there, then the same world becomes old. After a cycle Ravan's kingdom starts again. Not a 'cycle', it is 'after half the cycle'. After half the cycle Ravan's kingdom starts. The deities follow the leftist path. Then they are not called 'deities' (*devi devta*). The deities are not called deities when they go on the opposite path, when they start to do opposite actions. Then they are human beings. You have lots of points. Certainly they have to take the 7 days course. Only those will remain, who must have come a cycle before, who must have become deities. Only they will remain and the rest won't be able to remain. Those, who won't remain, will change their program* later and come. Where will they go?

The second page of the vani of 20th June 1967. Certainly they will come and listen. Just a few emerge out of the crores who can rise up [in the knowledge]. The children know: we go close to ShivBaba. He is incorporeal. Then how can you go close to Him? Hum? A question was asked. ShivBaba is incorporeal, then how can you go close to Him? [A student: When we take on the incorporeal stage.] Yes. We go close to Him, when He is revealed in front of the world in the incorporeal stage. When will the revelation of God take place in the world? Will God be revealed through the subtle (*avyakt*) stage..... or (just as) Brahma was in the corporeal stage till the end...his face was corporeal at the day of leaving the body as well. How do the faces of Christ, Guru Nanak, Mahatma Buddha appear just on

seeing them? [Students are saying: (with an) incorporeal stage.] They appear to be in the incorporeal stage. So, they are called religious fathers. The religious fathers are shown in the incorporeal stage, so the world accepts them as the religious fathers, as the father of their religion. This one is in fact the Father of the entire world. So will He be present in a body (*vyakt*) or will he be subtle (*avyakt*)? [Students: *Avyakt*.] Certainly He will appear *avyakt* just on seeing him. So you go close to the incorporeal one. How do you go (close to Him)? How do you go close to Him? When your own stage becomes incorporeal, you too go close to that incorporeal One. Hence, what was said in *murli*? [Students: When the rust is taken off a soul...] Yes. When basically* [at a basic level] the entire rust is taken off a soul, you listen directly through the Father. Then you have to say: “I go close to BapDada.” Those, whose rust is not taken off...? Who are those, whose rust is not taken off ‘basically’?

[Student: the body conscious ones.] They are the ones, who have taken the love of the body. When they went into Brahma’s lap, only this remained in their intellect: We have gone into Brahma’s lap; we (now) take the happiness from Brahma. The incorporeal One didn’t come into their intellect. When they sit to listen to the *vani*, they think that the *vani* was narrated through Brahma. They don’t think that the One who is called the incorporeal *Param Brahma Parameshwar* (the Supreme Brahma Supreme God) narrates the *vani*. So they weren’t attracted to the *vani*. In which direction were they pulled despite listening to the *vani*? It was towards Brahma’s body. That is why their stage became corporeal. Because of the stage becoming corporeal, the intellect couldn’t become incorporeal and they remain fixed in the corporeal stage, so they fall behind.

So you children will say: “We go close to BapDada.” What is meant by ‘going close’ (*pas jana*), even this hardly sits in anyone’s intellect. Going close to the body is not called ‘to go close’. ‘To go close’ means to go close to the stage. The ones in whose intellect (this) sits, certainly follow *Shrimat*. And those, into whose intellect it doesn’t enter, think that this is the direction of ShivBaba and this is the direction of Brahma. Those in whose intellect it sits understand: we receive the direction of the incorporeal one, we will certainly follow *Shrimat*.” The one who follows the *Shrimat* will be called ‘a good son’ (*saput*¹). The father says: “What do you have?” If you are a good son, tell Me, what do you have; tell Me your pota-mail²! Then we will see whether you can invest something or not.

You have so much wealth that it may be enough for 8-10 years. Nevertheless, it will be said: “No matter if it is just kept.” When He will see that this person has a lot of wealth, He will say: “Make it useful.” Make a hospital, a university; so that it would be of some benefit to the human beings. You will receive a body free from diseases for 21 births. What do the human beings obtain when they spend so much in the time of ignorance? They will not receive anything. And you know that these temples and so on will not remain; all these will finish off. They have spent so much in building them! Human beings don’t understand. They won’t believe even if you tell them that there is no benefit in building temples and so on. Still they will build them. The Father says: “I have come now, to purify the sinful ones and take them.” They build temples as memorials of this Confluence Age. The temples, memorials which are being built in the path of devotion, of which time are they the memorials? [Students: The Confluence Age.] God came in this Confluence Age and made this world of hell into the temple of the deities i.e. heaven. He made it a heaven practically. Is there any

¹ *Sa* – prefix which indicates possessing something, being with.

² *Pota mail* – A letter to Baba containing the account of the secrets of one’s mind, body and wealth.

heaven in those temples? There isn't any heaven. Instead adulterated worship takes place in the temples. Does the worship of one deity take place or of many? [Students: Many.] The worship of many takes place. This world will become such a temple that all the temples, mosques, churches, *gurudvaras*³ will break down. Only one big temple will remain. And the worship of only one will take place in it. And no one else's worship...? [Students: will be there.] Not even worship! Remembrance. There is the remembrance in the Confluence Age, and in the path of devotion there is worship.

So see, there in the path of devotion, they keep on wasting money for no good reason. Instead of that, you make a spiritual hospital through which a human being becomes a deity. They build temples and so on and you will say: "They are wasting money; they are using it in blind faith." The destruction is in front (of them) and they are investing money in temples. You know that now the path of devotion is going to be damned. What? When the house was built in Kampil as well, many of those who are in the knowledge started saying: "Arey! They should have left at least Baba's room! They should have at least left the old room in which Baba used to live!" Where are these sanskars of? [Students: The path of religious devotion.] These are the sanskars of the path of devotion. Is the room required? Is an inert temple required or is the living one required? [Students: The living one.] The living body itself is a temple. And the soul which has entered in it is a deity soul, or it is God, God the Father. In His memorial, temples, non-living temples have been built. So non-living temples are the blind faith of the path of devotion.

What will the intellect become like if you remember the non-living? It will become non-living. If you remember the living one, the intellect will become living. They build temples and so on, so you think that they are wasting money. Now the path of devotion will be damned. The path of knowledge has to live long. The Father sits and explains the secrets of the beginning, middle, and end of the world. He says: "I have come now to make Bharat into heaven. I have come to cause the destruction of hell." What? I won't go away in between. I will go having done what? I will go back when both work (of making Bharat heaven and of destroying hell) are completed. What do the so called Brahmins in the path of devotion think? Why does God come? Hum? What do they think? They think that God comes to narrate murlis. He comes to narrate knowledge and He goes back after narrating knowledge; no matter whether the destruction of hell takes place or not; no matter whether heaven is created or not. He narrates knowledge and goes away, then we destroy hell and establish heaven. What did the Gurus in the path of devotion use to think as well? Hum? They have written in the Gita: "*Paritranaḥ sadhunaṃ vināshaya cha duḥkṛtāṃ.*" It means that we will destroy the sinners, and we will establish the elevated ones. So they think that God narrated this knowledge of the Gita and went away, now we will do this work. If you explain to someone, the arrow will hit them. What will you explain to them? That, this task is only of God, to establish heaven and to destroy the world of hell. This is not the task of human beings. If it was the task of human beings, they would have established heaven after 2500 years.

If it sits in their intellect, they will stop building temples as well. The non-living temples that they are building, they will stop it in between. You tell [them]: "Make a hall along with the temple." Don't stop their work of building temples. Get a hall made through them along with the temple, where this Godly knowledge may be explained to human beings.

³ *Gurudvara* – place of worship in Sikh religion.

How did these Lakshmi and Narayan receive this position? No matter, if they build the temple of Lakshmi and Narayan, they may spend some money, the temple would be made as well, but make them spend more money on what? On building a hall; where it could be explained, how these Lakshmi and Narayan receive this position; how did this Lakshmi and Narayan become Narayan from a man and Lakshmi from a woman⁴.

It has been written in the Gita. Why did God narrate the knowledge of the Gita? God narrated the knowledge of the Gita to change a man into Narayan and a woman into Lakshmi, so something would sit in their intellect. The Father has taught *Rajyoga*, through which you became deities from human beings. Which is that *Rajyoga* which makes a human being equal to a deity? Now it is the end of the Iron Age. So now you know that at the end of the Iron Age men (*nar*) become demons. God comes and makes those demons into deities. You listen to the true knowledge of becoming Narayan. Just in front of you they keep on narrating false stories. On one side you listen to the true knowledge, and on the other side they narrate false stories. They keep on reciting the story of the true Narayan, so they call you, give you an invitation. Should you go or not if someone gives you an invitation for the story of the true Narayan? [Students: we should not.] You shouldn't go, why? Then how will they know that they are listening to a false story. [Students: we should go.] Yes, they narrate it, but if you don't go there, how will they come to know that this *pandit* (priest) is telling them a false story? You should accept their invitation and go. You should go. When someone dies, they call the Brahma Kumaris, because they hear that the Brahma Kumaris make attempts for happiness and peace. They bring them into happiness. The topic of the Brahma Kumaris is there, but they will call you a lot. What? In the future they will call you a lot. You will go and narrate the true story of the true Narayan. Instead of listening, you should sit and narrate. What? If people call you where a *pandit* narrates the story, so instead of listening to their story, what should you do? [Students: Tell...] Narrate the story.

Your service has to go on very much. But so much courage has not yet come up in the children. How much courage? The courage to go to the place where a *pandit* is narrating the story of true Narayan and narrate the true story and prove that this (the story narrated by the *pandit*) one is a false story. God comes and is narrating the true story. Baba says: "Go to the cremation ground." In the cremation ground, people experience detachment (*vairagya*) very much. When someone dies; they take him to the cremation ground, so detachment (*vairaag*) arises. You will receive many clients there. Because in the worldliness some are watching TV, some are involved in building their houses, palaces, and multi-storey buildings, some are involved in constructing factories, some are entangled in some occupation, the intellect of all is entangled to some extent or the other. They have great enthusiasm, so they don't listen to us now. So go to a cremation ground, there you will find many clients. You should arrange an exhibition there and explain. Until the corpse is completely burnt, you carry on explaining your exhibition. [A student is asking: When they listen, only then will we explain to them. But no one listens at all, so what to do?] How many times have you gone there? How many times have you gone to the cremation ground? [A student: Oh, We will explain only when they listen.] If they will listen..., so now you tell me, how many times have you gone there? You haven't gone there even once, have you? [A student is saying: there is no need to go there.] When Baba says [something], He doesn't tell lies. (A student: Baba is saying to go.) There you will get many clients. You should go and explain until the corpse burns completely. All right! Even if no one listensO.k., you are saying that no one

⁴ *Nar se Narayan nari se Lakshmi.*

listens.....your heart shouldn't fail. What? Even if no one listens, your heart shouldn't fail. You should keep going there on the second day, then the third day. Someday or the other the world will become a cremation ground. When all will start to reach the cremation ground, then your word (Students say: they will listen.) They will say: "See, for so many days, they have been working hard after us and we didn't listen to their words." So there is lots of service. All right. Om shanti.

There is another short night class of 21.6.67. Even if someone sells grams (*cana*) and sits and tells the secrets of the Creator and the creation, then the people will wonder: "Arey! This gram seller is giving the store of knowledge!" This gram seller is telling us the knowledge which no sages or saints used to give us. And he tells such true facts! They will immediately understand that certainly he is sustained by some Brahma Kumari. You children are given the lullaby of knowledge. The lullaby of knowledge is such that no one in the whole world knows it. No one has this lullaby. These are wonderful things. Now you are a Confluence Age Brahmin. If you want, you Brahmins may even sell gram. Take with you these pictures as well. Continue to sell gram and the pictures as well. First explain the knowledge, then close the bag of gram and open the bag of pictures. Whatever you spent, it can be covered up. A lot will be sold. This is an occupation too.

Calendars are printed and sold. So yours are the calendars of Godly knowledge. You may sell them at double or one and half times [the price]. You can sell them at the price of double the amount that you spent. Yours can be like that as well (*tumhara bhi aise ho sakta hai*). Human beings are always very intelligent at business. These things of yours are such that everyone will take it and many will take it at the exhibition. Your badges can be sold a lot too. But you children don't pay so much attention (to all this). To what? You don't pay so much attention to selling the badges which are made. If one person takes it, then another one will take it too. In front of these pictures, these hundred thousand and billions (of rupees) are nothing. All will be finished. Baba has a lot of intoxication. He describes: "These billions (of rupees) are of no use." And the world of heaven is heaven. Here human beings are lying in hell. In the Golden Age you remain very happy. There is infinite happiness. All of you brothers and sisters say: "Baba we will follow only you. We will come in the '*Vijay mala*' and show you." And the teaching is one; the Teacher is one as well. Then someone comes in the *Vijay mala* and some are not able to come. What is the reason for it? They don't study. All right! Remembrance and love of BapDada to the sweet, long lost and now found children. Good night.