

Audio cassette no 8.
at Kampil.
Clarification of Murli dated 21.02.72 (for bks)

Side A

The Spiritual Father is having a spiritual chitchat with the spiritual children. The soul is called spirit. The Father of the souls is the Supreme Spirit. That is a physical form and a [physical] chitchat. And this one is a spiritual chitchat. The Father sits and talks with the souls. He looks only at the souls. He looks only at whom? He looks only at the soul conscious ones. He doesn't look at the body conscious ones at all. Those human beings talk just with the human beings. Here the talk takes place between the Supreme Soul (*Paramatma*) and the soul. The soul receives the goal first - the Father... He makes a spiritual chitchat only with souls. For this reason you receive the explanation of a soul at first. No one except the Father can give the explanation of the soul. Hum? Anyone could have given the explanation that the soul is a point, it is the resident of the Supreme Abode (*Paramdham*), it is the child of the Supreme Father Supreme Soul Shiva (*Parampita Paramatma*), it enters the cycle of births and deaths of the 84 births [cycle]. Can't anyone give this recognition? Hum? No? Why not? What other work do we have? (A student is saying something.) Yes. This is just *general knowledge* that the soul is a point; so, all the souls are points. The soul of all [creatures]- the insects, animals, birds, moth -is a point. But what special role is recorded in the point like soul, what special roles of which births are recorded in it; no one other than the Father can give this explanation about the soul. The atmosphere is here indeed, in this world. The Father sits and explains to the souls of these living beings. The Father says: "I explain to you spiritual children, meaning to the souls." This Brahma can say 'bodily children'. Only that spirit can say: "spiritual children". Now your soul has recognised the Father properly. For this reason the soul remembers the Father. The intellect of us souls is with the Father. No one in the world knows the Father accurately.

The Father says: Only you children, to whom the Father explains, know who I am and how I am. Who are the children who do know? They are the ones to whom the Father Himself explains. Before, only the bodily mothers, fathers and teachers used to explain. Now the Spiritual Father sits and explains. This is called a difference like between day and night. Now the night of the path of devotion is complete [and] the day of knowledge starts. It is always said "a difference like between night and day" to show the *contrast* of anything. The difference can be shown by comparing anything. But why do they say it [as the difference between] the night and the day? If there is a small difference, it can be compared with some other thing. However, if there is a *vast* difference, if there is a big difference, what do they say? A difference like between night and day.

There is truly a difference like between night and day. The night belongs to the path of devotion; the day belongs to the path of knowledge. The day is called paradise and the night is called hell. So, there is a difference like between night and day, isn't there? Now, it is the elevated (*purushottam*) beneficial Confluence Ageⁱ. What type of benevolence takes place? The very benevolence [of the fact] that the human beings become deities, [that] they become pure from the impure ones, takes place. Now you know. Before, you didn't know even your soul. You used to consider yourselves to be a body and decorate it. Hum? What was the indication that you didn't know the soul? You used to decorate the body. And now when you have recognised the soul then, what should be decorated and what shouldn't be decorated? (Students: The body should not be decorated.) You have to decorate the soul alone, because you know that when the seed improves, you will naturally receive a beautiful deity like body. So, now we don't decorate the body. Now the Father has explained: You have to decorate your soul.

The soul itself has become impure (*patit*). People tell one another, 'you are indeed a lustful dog', don't they? The Father too says about this: Lust is the greatest enemy. They should understand the meaning of words too, shouldn't they? They do read in the Gita: God spoke – lust is the greatest enemy! It is not a minor enemy. But, those who read the Gita don't understand the meaning at all. For example, there is a court (*darbar*) in *Amritsar*, which is called '*Guru darbar*'. Moreover the *Granth* (holy book of the Sikhs) has been kept there. They (Sikhs) go there and read it, but they don't understand the meaning at all. In fact those who read it are householders, vicious ones. They don't know at all that Guru Nanak himself has said: *Asankhya chor haramkhor*ⁱⁱ. Why has Guru Nanak insulted [everyone]? Hum? Guru Nanak was indeed a great soul (*mahan atma*). Why did he insult [everyone]: *Asankhya chor haramkhor*? If you insult someone like this, then those from the newspapers will become angry with you. And Guru Nanak has insulted [everyone]! The words are harsh, aren't they? *Asankhya chor haramkhor*. Now, it has been praised in the end. Of when is the topic about? (Student said: of the Confluence Age.) How? How is the topic '*Asankhya chor haramkhor*' about the Confluence Age? Hum? Explain it! (Someone said something). Yes. You say before the Father: You are the Mother and Father; we are your children. So, when you have become the children of the same mother and father in practice, what did you become amongst each other? You became brothers and sisters. Then what do you do? You said this before (the Father), and what did you do behind his back? You committed theft (behind his back), thus how many such thieves are there? *Asankhya chor haramkhor* (There are countless thieves who are good-for-nothing) ... Therefore, (these) words are harsh.

You understand that this entire world is impure. Everyone is under the control of lust. Of which time is this praise? Has Guru Nanak sung it in the middle of the Iron Age? Is it a praise of the time when Guru Nanak said it? In reality Nanak doesn't say such words. No human being can say words like these. Who will utter them? The One who Himself is not a thief.

Yes, they can say: *jhuti Maya, jhuti kaya, jhuta sab sansar* (Maya is false, the body is false, [and] the entire world is false). You then explain that this entire world is impure (*patit*). They don't understand even the meaning of the word '*patit*'. '*Patit*' means? The one who has fallen down. Did he fall down from above? (Students said something.) Fallen down in his state? What is meant by 'someone with a fallen down state' and 'someone who has an elevated state'? (Students say: indulged in vices.) Someone entangled in vices? What are vices? Hum? (...) Lust is called a vice? What is lust? Lust means desire.

'*Patit*' means the energy which should rise upwards flows out through the corrupted organs. Therefore, what did they become? *Patit*. The point, which should rise upwards, goes downwards, then they are impure. ... [The state] which is called 'to become *urdhvareta*¹'; if the energy develops the nature of going upwards, then they are pure. It (energy) should not flow out, the energy should not be reduced, it should not go downwards towards the drain, it should go towards the brain. Look at the eyes of the deities, look at their faces and look at the eyes of the human beings of today. They are sinking inside, into the sockets, the eyes have become like that of the monkeys. Why has this difference come up? Where did the shine of these eyes go? The energy has reduced. They have become impure.

So, they don't understand even the meaning of the word '*patit*'. They don't call [the Father], saying, "I am impure." The Father sits and explains this. Anyone becomes angry and says, 'Hey, the child of an owl², *haram khor*³', don't they? They say this when they become angry. Those who have a harsh nature, speak like this. Now you understand that at this time this entire world is impure. At present you are in the Confluence Age. He (the Father) doesn't say words like these through the mouth but it has to be said in order to explain ... Whose child? The child of an owl. An owl is called...; what specialty of an owl has been mentioned in the *Murli*? In fact you should say: the child of a bat. (Someone said something). It is a bat who hangs upside down, an owl doesn't hang upside down. So, it **has to be said**: so and so used to speak like this.

So, the Father understands: The children are sitting in front of Me. The connection of the children's intellects remains with ShivBaba. ShivBaba is a resident of the Supreme Abode (*Paramdham*). So, will the connection of the intellect remain above or will it remain below? Hum? The connection of the intellect... when ShivBaba is a resident of the Supreme Abode, the connection of the intellect will remain above. And when the intellect remains above... the body as well as the wealth will go where the mind and intellect is. It will go to a high stage. It cannot go to lowly actions. Where does the wealth of those who are lustful go? It goes below. It goes to the prostitutes (*vaishya*) in

¹ the state in which the energy rises upwards.

² A child of an owl – an expression typical for Hindi; the child of a fool; a foolish one.

³ a good for nothing.

the *vicious* world; it goes to the licentious people (*lampat*). And, where will the wealth of the one who is elevated and pure, go? It will go in an elevated stage; it will be spent for elevated work. For this reason Baba says: Whom should you give donation too? Hum? (Someone said something.) Give it to the one who is a deserving person (*supatr*). Who is a deserving person in this world? Hum? (Someone said something.) Who is a deserving person in this world? Hum? Everyone is impure. No one is pure, indeed. (Someone said something). If this comes to your intellect that the Father has come, if the faith develops, then the Father will make it worthwhile. The Father will certainly take you only upwards, He cannot take you downwards.

So, it has been said in the *murlis*: When you directly [give the donation] to the Father, [an inheritance] of 21 births is made for you and if you give it through the bodily beings, [an inheritance] for one birth is made. Now the Father is giving His introduction. We did not know it at all. Birth after birth, the soul becomes [more and more] impure. No one can go back indeed.

There are many sages (*rishi*), saints (*muni*) and philosophers (*tatv gyani*). What knowledge do they have? They have the knowledge of the elements (*tatva*). They have the knowledge of the great element (*mahat tatv*), they have the knowledge of the element 'brahm' they have the knowledge of the Brahma element (*Brahma tatv*). Their *followers* see: he (the sage or saint, their guru) left his body while sitting. So, the *followers* saw such a miracle. Many *sanyasis* and so on leave their body in this way. All right! Where did he go after leaving the body? He left the body while sitting; all right, he left the body while doing *tapasya* in a standing posture; where did the soul go? (Students are saying something.) It went into the womb again and was born in dirt⁴. So, what is the benefit of leaving the body while sitting or standing? And is there any difference between [leaving the body] lying, standing or sitting? There actually was a flow of (*ksharan*) mind and intellect [downwards]. Instead of going upwards where did the mind and intellect go? It went down. *Ant mate so gate*ⁱⁱⁱ (your final thoughts lead to your final destination). No matter how much someone practices, but the actions that have been performed in the entire life, only those will be recollected in the final time. It doesn't matter if they have balanced (*saadhna*) their bodies; even if they have practiced to stand, to hang upside down with the body, to sit in one *asana* (*yogic* posture); but the soul will not be balanced by balancing the body. First, reform (*sudharo*) the subtle, it should be controlled, and then? Then the body will improve as well. So, where did he go, the one who left the body while sitting? The Father explains this: No one goes back to the Abode of Peace (*Shantidham*) or to the abode beyond speech (*nirvan dham*). The human beings say: How can we receive peace? There is one book of yours about this as well. The human beings don't know the peace of the mind at all. Which is the book? ... Is there any book based on peace? It was printed in front of Baba. Many copies of it are being issued even now. 'The

⁴ *gumuut*: faeces and urine.

true peace of the mind'. What name was given to the book? Haven't you ever read it? 'The true peace of the mind.' Baba has explained: Peace is indeed the self-religion of the soul. If the soul is separate from the body, then it is peaceful. If it is inside the body, then certainly there is body consciousness, it is restless. Its (the soul's) place of residence is also the Abode of Peace. The body is not the place of the residence of the soul forever. Its permanent place of residence is the Abode of Peace. Then, where do you search for peace? In this body? In body consciousness? There is also a story on this (topic). The necklace was on the queen's neck, but she used to search for it outside. Peace is also on your very neck. I am a soul [and] my self-religion is peace. The Father says: Spiritual children, become stable in the religion of the self (*sva dharm*). The Father explains to you just once and then the children explain it to many others. They also read in the Gita: Become stable in the religion of the self! But, they don't understand it.

The permanent religion of the soul is peace – the religion of the self. The Father explains: You are the residents of the Supreme Abode; there are no bodies there. You souls remain peaceful [there], then you come [here] to play roles. There are many human beings in the world, aren't there? Some stay for sometime in the abode of peace, while some do stay for a long time. Those who come later stay so long in the Abode of peace. You belong to the incorporeal world. It is not in anyone's intellect that the souls stay in the Abode of Peace. So, the Father Himself tells us such topics of knowledge. Not even a single topic of knowledge will sit in the intellect of the devotees. What will be in the intellect of the devotees? Hum? What will be in their intellect? What is meant by bhakti and what is meant by knowledge? In the intellect of the knowledgeable ones, there is knowledge, there is [the knowledge of] the soul, the Supreme Soul, the knowledge of the creation and the creator. And, what is in the intellect of the devotees? (Someone said something). The body, the bodily being, the bodily relationships and the worship of the body. What? Whom will the devotees worship? They will worship only those who remain in body consciousness. And what about the knowledgeable ones? They are soul conscious. He (the one who is knowledgeable) will himself be soul conscious and whose company will he remain in? Of the soul conscious ones. The religious devotion is separate anyway. Knowledge is something separate. There is nothing, not even the name, trace or odour of religious devotion in knowledge. There is no noise in knowledge either. God has come and shown you the path.

The Father explains: Your role of [having] 84 births have completed. When you stay there in the Abode of Peace, you don't know there, 'what role we played in 84 births'; 'now we have to go there again', you don't remember anything. Over there you souls were in peace too. ...the part emerges. Nothing happens there. It has been mentioned in the scriptures that God had an inspiration to create the world. It is the memorial of when? It is certainly the memorial of the Confluence Age. And where does God stay? Hum? The Confluence Age and all the other ages are in this world. It is not there in the Supreme Abode. So, where did God have the inspiration to create the world? It is not a question of

inspiration. The world has already been created. For this much time (that they are in the Supreme Abode) it will not come in anyone's thought that they have to go to create the world. At the time when the world has to be created, the role will emerge in the drama and it comes in the actions. There is the role in the drama and He comes. He has to come to play the role. Just like actors think: We have to play a role. This is indeed the eternal, imperishable drama. They can come down in one second in this [drama]. There can be a little delay in that drama [sometimes]. It cannot happen like that in this unlimited drama. The drama is really *accurate*. So the Father says: I come at an *accurate* time according to the plan of the drama, when the old world has to be made new; when the *tamopradhan*^{iv} world has to become *satopradhan*^v. He cannot be even one second late. ... Why does the Father say [so]? Because many say that they want 'moksha' (liberation). Baba says: I Myself don't receive liberation (*moksha*) from this drama. I don't receive freedom. Even I have to come. Then, how can the souls receive liberation forever? I am Myself bound in bondages then, how can the others become free? Although it has been mentioned in the scriptures of the path of the religious devotion, 'so and so merged in the light' you will not believe these things now. No one can go back.

Side B

.... it is not that He goes and then makes [your body like the Kalpa tree]. The Father **comes** and makes your '*kaya*' meaning body like the *Kalpa* Tree. The duration of the cycle (*kalpa*) is 5000 years. So, your body becomes like the tree for half a cycle; you become immortal for half a cycle. So, it will be said that it is like the *Kalpa* tree. You become pure for half a cycle and impure for half a cycle. So, He makes the body immortal like the *Kalpa* tree. For this reason, its name is the world of immortal ones (*amarlok*). And this is the world of death (*mrityulok*). They say that Shankar narrated the story of immortality (*amar katha*) to Parvati. So, this became the Gita as well, didn't it? What? The story of immortality. Then, they will go to the Immortal World and rule [there]. The name 'the world of immortality' is *against* the world of death, isn't it? So, who narrated the Gita? The Baba who is the lord of the immortal ones did. Neither Shankar narrated it nor did Krishna narrate it. There (in the path of *bhakti*) they have written in the scriptures that Krishna narrated the Gita and Shankar narrated the story of immortality to Parvati. Neither Krishna can narrate the Gita, nor can Shankar narrate the story of immortality. Now you know that **Baba** has narrated the Gita. The story of immortality and the Gita is the same thing; whether you call it 'the story of immortality' or 'the Gita'.

They do say that God narrated knowledge to the man, *Arjuna*, in order to make him into Narayan. So, Narayan is indeed a deity, he is immortal. The immortal one means a deity. So, the story of immortality is the story of making someone immortal. It is the story of making deities from human beings. So, that is the knowledge of the Gita. Baba comes. Both stay combined. Who? Which two stay combined? They indeed stay here,

don't they? You children understand: This is the Father; a soul has come into him. In whom? This is the Father. A soul has come into him. When He becomes a *creator*; he is called "the Father". When something is created; when the creation is created; then he is called the creator father.

Now you understand what subjects there are in the scriptures of the path of the religious devotion. Whatever you have been listening on the path of the religious devotion was a lie. But it was accepted saying, "It is true, it is true." It is indeed a lie. So, many topics don't make any sense at all. It was explained about Ravan too that there are 5 vices [representing] him. You have to renounce these vices. You gain victory over the vices, so they have then symbolised it as [victory over] Ravan. At this time, it is the kingdom of Ravan. For this reason, you have made his picture and kept it.

His picture is here in Bharat alone. Whose? Of Ravan. There is no picture of Ravan in the foreign countries. The picture of Ravan has been made at the place, where the role has taken place. When those souls *convert* and go to the foreign countries, they don't play the role of Ravan there. They themselves become subordinate and live there. But, the same souls convert and become Brahmins, when the Father comes, when the Father comes in Bharat in the Confluence Age. So, the colour of the company of others which those souls have acquired for many births; that colour of their company makes its appearance. After coming where? In the Confluence Age, after coming in Bharat. So, they show their character at that time, the character of the colour of the company of the foreigners (*videshi*). Thus, through this they are proved to be Ravan. So, the picture [of Ravan] is in Bharat alone. There is no picture of Ravan in any foreign country.

They also show the fight of Ram (with Ravan) and Krishna (with Kansa) in Bharat. The fight of Ram is with Ravan and the fight of Krishna is with Kansa. The kingdom of Ravan is over the entire world. But, the others don't make (the effigy of) Ravan like this and burn it. Neither the people of Islam, nor the Buddhists, nor the Christians. They burn him only in Bharat. The followers of the other religions don't burn Ravan. Is he their relative? Is he their relative? Is he their ancestor?

So, Ravan is the enemy of Bharat. He is especially the enemy of Bharat and the enemy of the entire world in general. At first, Ravan alone comes in Bharat. The complete introduction of Ravan was given. Where does Ravan come first from the Supreme Abode? He comes in Bharat. It is not that Ravan comes in some foreign country. The souls of Abraham, Buddha, Christ who come from above are *satopradhan* (consisting in the quality of goodness and purity). They are not degraded at all. So, they cannot be called Ravan at all. Those, in whom they enter are *tamopradhan* (dominated by the quality of darkness or ignorance). Where do they come from? They come from Bharat. Then later, the people of the other religions come. This tradition is in Bharat alone. Which one? Of making the picture of Ravan and of burning Ravan. To which time

do traditions belong? Of when are all the traditions, rituals, praise and worship, festivals memorials? (Students: Of the Confluence Age.) They are memorials of the Confluence Age. The roles which have been played in Bharat in the Confluence Age, the memorials of those very roles have been shown in the path of devotion. Then, the other religions add up as well. And as for the rest, there is nothing. The Father explains: It is the Confluence Age now. How many human beings are there in the end of the Iron Age? 5 billion. And in the Golden Age they were so few! Later on, the number has increased so much. No one else can think of this. Apart from you no one can churn the ocean of thoughts at all. Why? Can't anyone else apart from us churn the ocean of thoughts? The great scholars that have been in the world, didn't they churn the ocean of thoughts? Hum? Didn't they do it? Then, from where did these big airplanes and the variety of scientific things in the world come from, if they didn't churn the ocean of thoughts? (Student said: they did it in the limited sense.) No. They did churn the thoughts, but they didn't churn the ocean. What? They haven't churned the ocean, the ocean of knowledge. They have churned the 5 elements; they received the information about the 5 elements, they have recognised every vein and every nerve of the body made of 5 elements; they received its knowledge. So they received the knowledge of the non-living (things), but they did not receive the knowledge of the living Ocean of knowledge. The one who will have the knowledge of the living Ocean of knowledge, he will also churn the ocean of thoughts. No one apart from you can churn this ocean of thoughts. From when did this world increase, what happened, then where did all of them go; you don't know anything. Why? The souls who are going to convert into the other religions or who are going to the foreign countries, it will not come in their intellect: where the birth of Krishna will take place, who will do it, how it will take place, when and how the creation of the world will take place. This topic will not come into their intellect. Even if you explain to them, it will not sit in their intellect quickly. They don't have a *connection* with these subjects at all: who will give birth to Krishna, where the generation will come from in the new world. So, why won't these topics come into their intellect? It is because they don't churn the real ocean of thoughts. They think about the 5 elements or the great element (*mahat tatv*). They think about the Brahma element, for this reason the churning of the ocean of thoughts cannot take place in their intellect.

When did these deities rule, whose temples are being built even now? You will not build temples now. What was said? You will not build temples with non-living pictures as the memorial of these deities now. And what do they do? They make the memorial temples of those very deities and then establish the non living pictures - it doesn't matter if they are *translight* (pictures in a box lit from inside) - they keep establishing those non-living pictures.

They keep worshipping them. These pictures are made to explain. They are not made to worship or to remember them. Why are these 4 pictures made? (A student: In order to explain.) They are made in order to explain. We don't remember them. They

build temples, but they certainly don't explain anything. They themselves don't know how much the temple of Lakshmi and Narayan ... hum. They themselves don't know them, how much they spend to build the temple of Lakshmi and Narayan and so on. As for you, you spend a little and make the pictures based on their life story. The unlimited Father narrates to you their story, name, form, country, time [and] everything. Whose story? Hum? Whose story? The story of Lakshmi and Narayan. He tells you everything along with the name, the form, country and time. Those people say: Hundreds thousands of years; hundreds thousands years have passed after Lakshmi and Narayan. How can hundreds thousands years pass? There are so many rumours in the path of *bhakti*. They have written such lies in the scriptures. Bharat alone is called the land of truth (*sacchkhanda*) and the land of falsehood (*jhootkhanda*). The land of truth is in the Golden and the Silver Ages; the land of falsehood is in the Copper and Iron Ages. There will be no other land in the Golden and the Silver Ages. There will not be Islam, Buddhist, Christian lands. This is why it is called the land of truth. Truth is only one and it remains only one. And many? When there are many, falsehood comes in. Bharat alone is an imperishable land, because the imperishable Baba incarnates here. The imperishable Baba comes down **here** from above, from the high stage to the low stage. He doesn't come in any other place. Bharat is never destroyed. But they don't accept even these topics. They say: How can the age [of the cycle] be 5000 years? Hundreds thousands years old things keep coming out [in the excavations]. They say: 'This thing is so old; it is these many thousand years old', don't they? Then how can the world be 5000 years old? Now the Father explains: Listen to what I narrate; what all the others say is a lie. *Judge* it, who is *right*? Am I the *authority* or are they [the authority] who say: These things are hundreds thousands years old. The entire knowledge will come by looking at the seed. I am the seed form, am I not? They will understand that this fruit will be obtained by planting this seed. Only a mango will be obtained from a mango tree. And from what will the seed of the human world come out; the seed of the human world? What happened next? From what does the world emerge? From what does the mango tree emerge? From the mango seed. So, from what will the tree like human world emerge? It will emerge from the seed like human being. Definitely, there should be some seed form human being. Only human beings will come in the human tree. But see, there is so much *variety*. For this reason, it is called the play (*leela*) of the *variety* of human beings. Now, you have rightly received the knowledge how a *variety* of religions are established. Their seed is only one. It is the tree of a *variety* of religions, but their seed is only one. Then... and all of them are human beings. All of them in the human tree are human beings. But look at the *features*, there are so many differences. Look at the *features* of the Buddhists; look at the *features* of the Christians. Earlier the deities come as fair ones then, while being reborn they become dark. No one else is called *Shyam-sundar*⁵. Only Krishna is called '*Shyam-sundar*'. Christ will not be called '*Shyam-sundar*'. Why? The Christians neither become more *tamopradhan* nor do they become more *satopradhan*. The zodiacs

⁵ black and beautiful

of Krishna and Christ are matched. Why are they matched? It is because Krishna too doesn't become more *tamopradhan* nor does he become more *satopradhan*. Then, who becomes this? Yes, the soul of Ram becomes more *tamopradhan*, so he becomes more *satopradhan* too. Christ will not be called 'Shyam-sundar'. And as for the rest, they believe all (the others) to be incarnations and so on. When they believe the lumps of soil (*thikkar*) and walls (*bhittar*) [to be the incarnations], then what happened if they believed Christ to be an incarnation? What? 'Thikkar' means the one which breaks on receiving a blow, a lump of soil; when it receives a blow, it breaks off immediately. In the same way here too, those who are the lumps of earth of body consciousness and as soon as they receive a blow of *Maya*, their heart fails. So, they consider the Supreme Soul to be in lumps of earth and walls too. What does 'bhittar' mean? 'Bhit' means a wall. Those who become obstacles in the path of spiritual effort, in the path of knowledge and stand like walls; they have considered the Supreme Soul to be present in them too. So, what happened if they considered Christ to be God? There are many who call themselves God. They say it for you too that you consider Brahma to be God. Just like, *Vyas* has made false scriptures, these ones then keep telling lies through their mouths too.

The Father says: In the end of many births I enter them; then I give them the name Brahma. Whom? Why did He say "them"? Why did He say the plural form? (Students: There are two.) There are two – Ram and Krishna. In the end of many births, I enter them. Then what do I name both of them? Brahma. One is Prajapita Brahma and the other is just Brahma. No human being can understand these things. When they say, 'you consider Brahma to be God', tell them: Look at this picture, won't you? He (Brahma) is standing in the end of the [*Kalpa*] Tree. Which age is it in the end of the [*Kalpa*] Tree? It is the Iron Age. So, who are present in the Iron Age? They are the impure ones, aren't they? In the end of the Tree all the religions become black and *tamopradhan*. So, all of them become impure. They are learning *yoga* now in order to become *satopradhan* and pure again. So, the human beings indeed keep following all the hearsays (rumours). The Father says: They have become so foolish! All right! Bapdada's remembrance, love and *good morning* to the sweet, long lost and now found, *serviceable*, obedient, faithful, spiritual children.

ⁱ *Purushottam* Confluence Age – the part of the Confluence Age when the most elevated human souls are revealed.

ⁱⁱ *Asankhya cor haramkhor*: countless thieves and *haramkhor* (one who lives on money wrongfully earned or obtained; a good for nothing)

ⁱⁱⁱ *Ant mate so gate* - Like the final thought, so the destination.

^{iv} *Tamopradhan* - the stage of the soul and matter dominated by ignorance and darkness.

^v *Satopradhan* - the stage of the soul and matter dominated by purity and goodness.