

**Audio cassette no.12.**  
**At Kampil.**  
**Clarification of Murli dated 25.05.90 (for bks)**

**Side A**

Om Shanti. This is the morning *class* of the 25.05.90. *Page number 6, register number 7.* The song is: Finally that day has arrived today. The *sweet children*, sweet and long lost and now found children heard the song. What did they hear? (Student: Finally that day...) Which day? The day for which you have waited for 63 births. You children know, which Beloved (*Maashuuk*) you have remembered for half a cycle. Finally you have met Him. Now, the world doesn't know that we perform *bhakti* (devotion) for half a cycle. We call the Beloved Father. We are lovers, He is the Beloved; no one knows this either. The Father says: Ravan has made your intellect completely worthless, so that you don't know even this much; what? That the souls are the lovers of that Supreme Soul and He is our Beloved. So, what do you think? Does anyone also think that they are beloved and the Supreme Soul is their Lover? (A student said something.) So, he (Ravan) has made the intellect so worthless, especially of the residents of Bharat (*Bharatwaasis*). You have also forgotten that you were deities (*devi-devta*). So, you are the ones with a worthless intellect. To forget one's own religion is the work of a worthless intellect.

Only you know it now. What? (A student said something.) That the main *dhaaranaa* (virtue) of our religion is tolerance. We, the residents of Bharat, were the residents of paradise. This Bharat was paradise. Just a little time has passed. There was the Golden Age for 1250 years, then there was the kingdom of Ram (*Ram raajya*) for 1250 years. There was infinite happiness at that time. Remembering [this] happiness, we should feel thrilled. The Golden, Silver, Copper and Iron Ages have passed; what the duration of the Golden Age was, this as well no one knows. How can it be lakhs (hundred thousands) of years? Now the Father comes and He explains: Maya has made your intellect so worthless.

No one in the world considers himself to have a worthless intellect. You know: Yesterday we had worthless intellect. Now, Baba has given us such an intellect that we have come to know the beginning, middle and end of the Creator and the creation. Yesterday we didn't know it. Today we have come to know. The more we come to know, the happier we stay. So, we will continue to feel thrilled with happiness. We reach our destination again. The Father had certainly (*barobar*) given us the kingship of paradise. Then we lost it. Now we have become impure (*patit*). The Golden Age will not be called impure. That is certainly a pure world.

The human beings say: O Purifier of the sinful ones, come! So, how is the world? This world is impure indeed. No one in the kingdom of Ravan can be pure, high. If we become the children of the highest on high Father, we will also become high. Why can't we be high? Surely, we didn't become the children of the highest on high Father. We are the children of Ravan in the kingdom of Ravan. Then, for sure we will be the lowest, the ones with a worthless intellect.

You children have come to know the Father, however, number wise (each to a different level) according to your *purusharth* (spiritual effort). Wake up in the morning and ask your heart. The time of the *amritvelaa* (early morning hours) is good. Sit in the morning, in *amritvelaa* and think: Baba is our Father as well as our *Teacher*. They do say: O God the

Father! O Supreme Father Supreme Soul (*Parampita Paramatma*)! Now you children know: We have now found the One whom we remember [saying] “O God!” We are taking the unlimited inheritance once again. That one is the worldly father and this One is the unlimited Father. Your worldly father also remembers that unlimited Father. For you children, **that One** is the Father, the Husband of the husbands. Only the residents of Bharat say this because now I become the Father of the fathers and the Husband of the husbands. When? (Student: In the Confluence Age.) I become this in the Confluence Age in practice. So, the praise goes on for the Supreme Soul. This too is the special praise by the residents of Bharat. What? That He is the Father as well as the Husband of the husbands. I make the connection of your intellect break from that (bodily) husband and connect with Me. These ones give sorrow to you birth after birth.

Now I am your Father as well. You have become children. You keep saying: Baba, Baba. Now once again, I take you to the Abode of Vishnu (*Vishnu puri*), the house of the father-in-law (*sasur ghar*). This is the house of your Father. Then, you will go to the house of the father-in-law. The children know: We are decorated very well. Now you are in the parental house (*piyar ghar*). You are taught as well. You decorate yourselves with this knowledge and become the emperor (*maharaja*) and empress (*maharani*) of the world. It is only to become the masters of the world that you have come here. Where? You have come to the Father in the Confluence Age only to become the masters of the world. You, the residents of Bharat, **were** the masters of the world when it was the Golden Age. Now you will not say: We are the masters of the world. What are we now? Now we are servants (*sevaadhaari*). We don't have any status of master now.

Now, you know that the masters of Bharat are of the Iron Age. We are the Confluence Age ones. Then, in the Golden Age we will become the masters of the entire world. Those in the Confluence Age are [called] Brahmins and the Brahmins are not any masters, they are not kings. The Brahmins are servants. So, these facts should come in the intellect of you children. It should not come [in your intellect:] Baba has given us the emperorship of the world and He has gone, He has made us kings and queens and He has gone. Now we will *control* everybody.

So, you know that Baba, the One who gives the sovereignty of the world has **come**. He hasn't given it yet. Now, He has **come**. Definitely, there will also be such ones who will be thinking for themselves that Baba has given them the kingship before going. That Father has come now, in the Confluence Age. The human beings who think that they have received the kingship are certainly in deep darkness. They say that the duration of the Iron Age is forty thousand years. There are also some like this who say that there is a very long time left for the Golden Age to arrive. So, how is it possible now? They think like that. They are asleep in the sleep of Kumbhakaran (brother of Ravan in the epic Ramayana), in the sleep of ignorance. Here, in the Brahmin world no one says like this, that the Iron Age will last for forty thousand years from now. Everyone says: Destruction is standing in front of us. Does anyone say [that the Iron Age will last for forty thousand years]? They don't say it through the mouth, but they act and behave in such a way that people understand, what their intellect is full of. Why? Suppose someone is building a palace, a multi-storey building and he is investing infinite wealth for it. A lot of iron, a lot of *cement*. What will be understood from this? What will people think? [People will think:] they do say it, but they do not understand inside that now the destruction of the world is standing ahead, because if they thought that the destruction of the world is standing ahead, why would they continue to build such strong palaces, multi-storeyed buildings and mansions?

Then, why are they necessary? (A student said something.) You know that the One who gives the sovereignty of the world has come now in the Confluence Age. The human beings are in deep darkness. They are asleep in the sleep of ignorance. Who has put them to sleep? The *gurus* of the path of devotion (*bhakti*). Will there also be some *gurus* who do the shooting of the path of devotion?

The path of devotion lasts for 2500 years in the Copper and Iron Ages. But when does its *shooting* take place? When does the *rehearsal* take place? (Student: In the Confluence Age.) In the Confluence Age, [indeed]. The Father, the *Director* comes in the Confluence Age and makes us do the *rehearsal*; He makes us do the *shooting* of that *drama*. But there are also such *gurus* who make us do the *shooting* of falling asleep in the sleep of ignorance. According to their very directions, the temples, mosques, churches of the path of devotion are built where crowds of people gather. So, who put them to sleep? These *gurus* of the path of devotion and the scriptures.

People attend gatherings (*satsang*) and they think: We go to listen to knowledge. Why do they go to the gatherings like the temples, mosques and *Gurudvaras*<sup>1</sup> (the Sikh temples)? They think: We go to listen to knowledge. But only the One Father is the Giver of knowledge. Different people are the heads (*kartaa-dhartaa*) of those (temples, mosques etc.). There is not just one person. Apart from the Father, no human being will be called the Giver of knowledge (*gyandaataa*). It is because only the Father has such knowledge, through which the true liberation (*sadgati*) of the entire world takes place. No human being has this kind of knowledge, through which the true liberation of the entire world would have taken place. Someone may say: Brahma certainly had it. What? Knowledge. Then? What was the *result* mentioned? Then, the true liberation of the entire world should take place. But when the true liberation of the entire world didn't take place and the Giver of knowledge went away... In the world there have been many human beings, great men like this, who narrated knowledge or established a religion; they came and left and the world just continued to fall down. No one attained true liberation; [instead] even more degradation is brought about.

Therefore, the human beings don't have this knowledge of the true liberation. At this time the entire world, including the elements, is *tamopradhan*. Someone may say: What is the *proof* of this, that Brahma didn't have the knowledge of the true liberation, that the so-called Brahma Kumaris don't have it? What is the *proof* that those Brahmins don't have it and you have it? There cannot be anyone who believes without *proof* and evidence and if there is someone [like this], he is a fool. Show the *proof* of it. Do you have any *proof*? What is it? (A student: He makes us *satopradhan* from *tamopradhan* along with the elements.) Where did He make [it so]? Did the elements of the body in which He came become *satopradhan*? What do you say Krishna mata? (The mother said: No.) He himself didn't become *satopradhan*. If he becomes *satopradhan*, he won't suffer from any disease etc. Then, he will attain the stage beyond the effect of karma (*karmaatiit avasthaa*). (Student: it is not about Brahma at all; it is about the corporeal one in whom the Father has come.) Didn't He (the Supreme Soul) come in the body of Brahma? (Student: That was the form of the mother.) *Acchaa*, it was the form of the mother, but He did come into it; He did narrate the knowledge. The mother also narrates knowledge first of all, doesn't she? (A student: it is the father who gives knowledge to the mother as well.) *Acchaa!* It is ok. Then, where did He go? (A student said something.) There was no question of that one at all. (A student said something.) This is

<sup>1</sup> *Gurudvara* – the place of worship in the Sikh religion.

not any *proof*. Yes, if anyone has a *proof*, tell Me! (A student: He makes us pure along with the elements.) You are talking about the same elements again! Where did the elements become pure? If the elements have become pure, we will believe [you]. (A student: Brahma Baba suffered from a disease.) A disease? If Brahma Baba had an illness... doesn't **your** Brahma Baba suffer from an illness? (Student: *Arey*, this is the question of the one in whose body Brahma Baba comes.) (Another student: Our Baba doesn't consider illness as illness.) This is nothing. Where did that Brahma Baba consider his illness as an illness? Did he ever *miss* his *class*? (A student: He left the body.) He left the body? (A student said something.) This is not any *proof*.

The *proof* is that every work is completed from the subtle to the physical stage. First, the true liberation will take place in the subtle form; later on the true liberation will take place in the physical form. The true liberation will start from the mind and intellect, because the mind and intellect is called the soul. If the mind and intellect is engaged in this very world, consider that you are undergoing degradation. [The mind and intellect] is engaged in the world of the body and the relationships of the body, only they keep coming to the mind, [then you are undergoing degradation]. If the churning of the ocean of thoughts takes place, consider that the true liberation is taking place. So, this is the *proof*, of what? The Supreme Soul Father has come; so, if thinking and churning starts in someone's intellect after listening to His knowledge, then what has started to happen to him? His true liberation has started to take place. It is because, at first the work will be completed in the subtle form, and then? Then in the physical form. Now, check it for yourselves. It will also be visible to the others. The one whose thinking and churning goes on, it will be visible to the others as well that this person has somewhat changed.

So, the human beings don't have the knowledge of true liberation. At this time, the entire world, including the elements, is *tamopradhan*. The one whose intellect is *tamopradhan* cannot work at all. Those who live in it are also *tamopradhan*. What? Seventh page. [It is] the vani of the 25.09.90. The new world is indeed the Golden Age. Those who lived there were also deities. Then Ravan gained victory [over them]. Over whom? He gained victory over the deities. So, were the deities proved to be weak or were they proved to be *powerful*? (Students: Weak.) The deities were proved to be weak. Then how will the deities gain victory now? (A student: it is through the remembrance of the Father.) Yes. They say: The demons were born from Diti and the deities were born from Aditi<sup>2</sup>. The demons were born first, therefore they are elder. What? The demons were born first and the deities were born later.

Whose birth in the form of revelation took place first? Of the Kauravas (the descendants of Kuru) and the Yadavas (the descendants of Yadu). Whose birth in the form of revelation took place later? Of the Pandavas (the progeny of Pandu). The Pandavas remained hidden. So, which time does this topic concern? (Students: The Confluence Age.) This certainly concerns the Confluence Age itself. A small child is certainly weak [but] the one whose companion is the Father, becomes *powerful*. However, the Father is certainly not present from the Copper Age, ever since the kingdom of Ravan starts. Therefore, the kingship of the deities went into the hands of Ravan. The *shooting* of this takes place here.

You children say: We go to Bapdada. It is because *Baap* (the Father) has come now. The Father gives us the inheritance of the sovereignty of paradise through *dada* (the elder brother). (A student is saying something.) From the time he was born. (A student: Ravan

<sup>2</sup> Diti, Aditi: the two wives of sage Kashyap

came in the Copper Age...) When they were born, the Father is together with them; the younger child and the elder child are before His eyes, aren't they? How will he become a tyrant in front of the Father? The Father has come, hasn't He? You may do whatever you want in the lap of the mother (*amma*). The Father gives us the inheritance of the sovereignty of paradise through the elder brother. So, you children say: We go to the Father. Why? What do you say? [You say:] We go to the **Father!** Why do you go? (A student: We won't receive any inheritance from the mother.) No, it doesn't mean this. *Arey*, what will a small child say if the demons fight a war? I go to the Father! I will not come under your pressure. Isn't it so Karansingh (a PBK brother)? If the demonic children put pressure, what will the divine children say? They will not fight. What will they say? We will not come under your pressure; we go to the Father. So, you children say: We go to the Father. They don't say this. Who? The demons will not say: We go to the Father.

The Father will certainly give the sovereignty of paradise. What else will He give? What will the Father give? The sovereignty of paradise. This should come in the intellect of you children, that the Father gives the sovereignty of paradise, shouldn't it? And what about those *gurus*? They give the sovereignty of hell. But **Maya** makes you children forget as well. What? That the Father gives the sovereignty of paradise. She doesn't allow your happiness to remain constant. Only those who study properly and teach will receive high status. If they don't study, if they remain engaged in listening and narrating wasteful things, and if they don't teach others, they will not receive a high status either.

It is also praised: 'Liberation in life (*jiivanmukti*) within one *second*'. He (King Janak) recognised [Him] at once. The complete recognition takes place just once. So, they should recognise at once, shouldn't they? Or should they recognise Him again and again and forget Him again and again? The Father of all the souls is the One. That 'Father of all the souls' has come. So, all the souls cannot be equal in recognising [Him]. We don't know in the company of which souls we have remained birth after birth, for 63 births. Therefore, whichever souls who influenced us at whichever place will also exert their influence here, in the *shooting period*.

Therefore, we will forget [the Father]. So, we should recognise [Him] at once, shouldn't we? The Father of all the souls has come, but not everyone will be able to even meet Him. It is the Father of all the souls who has come. It is certainly *impossible* (for everyone to meet Him).

In fact, the Father comes to teach. Teaching never takes place through a *loudspeaker*. What? It is not that all the children come to meet [Him] and loudspeakers are installed all around, and [then] the Father comes and teaches. Then, how will they ask questions? During the teaching, questions are also asked. So, teaching never takes place through a *loudspeaker*. Someone would say: The Father comes into Dadi Gulzar. Loudspeakers are installed there. The Father never teaches through a *loudspeaker* when He comes. The *soul* of Brahma can come. Any other human soul can come; it can teach through a *loudspeaker*, it can deliver a speech, but the *Supreme Soul* Father doesn't teach through a *loudspeaker*. The *teacher* will ask: What do you want to become? He will ask through a *loudspeaker*. Then, how will the children make their voice reach him? How will the children's voice reach him? How will they *respond*? A *speech* can be delivered through a *loudspeaker*; [but] teaching cannot be given.

All of you are *teachers*. It is said “the school of the Gita” (*Gita paathshaalaa*), isn’t it? You are *teachers* of what? “The school of the Gita”. Who narrated the Gita? God narrated it. So, why was the name “*Gita paathshaalaa*” given? Certainly, God has come and given the knowledge of the Gita, therefore the name “*Gita paathshaalaa*” was given. So, these words are also *common*. He is *vicitr*<sup>3</sup>, isn’t He? They say: Krishna narrated the Gita. But it is not the school of Krishna. What? The school, where you are sitting, is not the school established by Krishna. Then? The *soul* of Krishna didn’t establish this school. In fact, the soul of Krishna is studying here. What? Do they study and teach in the school of the Gita in the Golden Age? There is no question of studying and teaching there. Krishna was indeed present in the Golden Age. Then he has 84 births. Not even a single body can match another. According to the *drama plan*, each soul has its role of 84 births recorded in it. One *second* doesn’t match another. You play roles for 5000 years. The role of one *second* cannot match with that of another *second*. So, it is a question of great understanding. This is the *drama*, isn’t it? The *part* keeps repeating. As for the rest, all those scriptures belong to the path of devotion. The devotion lasts for half a cycle. Then, I Myself come to take everyone to the [stage of] true liberation. You know that you used to rule 5000 years ago. You were in the true liberation. There wasn’t even a trace of sorrow. Now, there is nothing but sorrow. It is called the abode of sorrow (*dukh dham*). [There is] the Abode of Peace (*Shanti dham*), the abode of happiness (*sukh dham*), and the third one is the abode of sorrow (*dukh dham*). This is only for the residents of Bharat. What? These three [abodes]. I come and show the path to the abode of happiness only to the residents of Bharat.

I have to come cycle after cycle. I have come many times and I will continue to come. There cannot be the *end* of this. You go around in the cycle and come to the abode of sorrow. Then I have to come. Now you have recollected the cycle of 84 births. Now, the Father is called the Creator. It is not that someone creates the *drama*. Creator means, He comes and creates the Golden Age at this time. He is the Creator of what? He converts [the world] from *tamopradhan* to *satopradhan*.

Those who had the kingdom in the Golden Age, they then lost it. I sit and teach the same ones again. He adopts children: you are My children. Holy men (*sadhu-sant*) and so on don’t teach you. The one who teaches [you] is the One Father, whom everyone remembers. What? [Not that you] think in your mind that you have come to a holy man. Holy men... they say, this is a holy man (*sadhu aadmi*), don’t they? So, in which sense do they say so? (A student said something.) A simple, pious, gentleman. A holy man doesn’t teach you; [otherwise] you may misunderstand. Does any bad man (*durjan*) teach you? (A student: The Father.) Yes, the Father teaches. What does the Father mean? He is not the mother so that a child would continue to make mistakes and [nonetheless] she would continue to give a place to that child on her lap. ... Yes. So, holy men and so on don’t teach you. The one who teaches [you] is the One Father, whom everyone remembers.

The One whom everyone remembers will definitely come sometime, won’t He? The One who is remembered... whom will they remember? [They will remember] someone who has given [them] something, from whom they have obtained a reward. He will definitely come, won’t He? No one understands this either, why they remember [Him]. They have definitely received some attainment before, so now they remember [Him]. So, the Father who purifies the sinful ones definitely comes. Why does He come? They remember, so the Father who purifies the sinful ones comes.

---

<sup>3</sup> The one whose picture cannot be taken or extraordinary

They will not say this for Christ: Come again! They think [for Christ] that he has merged [with God the Father]. Now he cannot come again. They remember the One who purifies the sinful ones. [They say:] Give the inheritance to us souls once again! Now, you children have remembered that Baba has come. He will establish the new world. Why has He come? (A student: To establish the new world.) He has come to establish the new world. And if He comes and leaves and the new world isn't established, He isn't the Father. Who is He? Who is He then? *Arey!* He is the mother. He certainly cannot be the Father. No one else apart from the Father can create the new world at all; the new world, the new gathering, the new government. So, the Father Himself will come and establish the new world. They will anyhow come in their time; in the *rajo* and *tamo* [time] only. When will those religious gurus, the religious fathers come? They will come in the *rajo* and *tamo* time. So, they will play their role according to the time when they come. When does the Father come? In the Confluence Age, 12 o'clock at night. Half of the night is over and the day begins as well.

Now you children understand: We become *master* knowledgeable. It is only the One Father who teaches and makes you children the masters of the world. There is no need to wander here and there anymore. He Himself doesn't become this. This is a special characteristic as well. What? What will be the specialty, the character of the one who plays the role of the Father, of the form which is shown in the world? He Himself will remain as a beggar (*fakir*), but what about the others? He gives the kingship to the others, to the children. He Himself doesn't become this. For this reason, He is called a servant without any desire (*nishkaam sevaadhaari*). Human beings say: We don't keep any expectations for results; we serve without any desires. But it does not happen like this. What? That a human being does some work and he doesn't receive the fruit of it. They certainly receive a birth according to the *sanskaars* they take [in their soul]. They definitely receive the fruit of [their] actions. The Sanyasis too are reborn in the families of householders. Later on, according to their *sanskaars*, they go to the Sanyas religion. Their *sanskaars* are like this. Just as Baba also gives an example of those who fight; what example does He give? They say that it is written in the Gita: the one who dies on the battlefield will go to paradise. But the time of paradise is also needed, isn't it? They fought the battle here, but here in this hellish world, paradise doesn't exist at all. Then, how will he go to paradise? So, which time does it concern? It concerns the *Mahabhari* (massive) *Mahabharat* battle against the vices, that even if someone dies while fighting in it, if he remained deprived of the knowledge; he became a child of the Father and after becoming this.... (End of side A)

### **Side B**

For whom? Even if someone dies while fighting a war, where will they receive a birth? They will receive a birth in the world of the immortal ones (*Amarlok*), in the house of Amarnath (the Lord of the immortals). Where will they receive a birth? In [the house of] Amarnath. So, in the beginning of the *yagya*, many souls (people) died. They left the knowledge and went away. They became [children] of the Father and then they left. So, what will be their fate then? Definitely, they will be born again. They will be born as Brahmins, they will become Brahmins, and after becoming this, whose children will they become? They will not become the children of some Brahma Kumar or Kumari. Whose children will they become? They will become the immortal children of the Amarnath Father. The one who would make them die from the knowledge isn't born. Yes, it is another fact that they will have to be given the life-giving herb (*sanjiivani buuti*) to smell, they may lose consciousness; but they cannot die. Isn't it so Balakram (a PBK brother)? (A student said something.) ... They lost consciousness for a day or two.

The Sanyasis too are reborn in the families of householders, later on according to their *sanskaars*, they go to the Sanyas religion. Baba also says that it has been written in the Gita: the one who dies on the battlefield will go to paradise. But they don't understand the meaning of this. The time for paradise is needed too, isn't it? They mention hundred thousand (lakhs) years for paradise. Now you know what the Father explains. What have they written in the Gita? What do they narrate? They say, "God speaks (*Bhagwanuvac*): I am omnipresent". It is not said in the Gita: I am omnipresent. It is said in the Gita: I am a resident of that Abode where the light of the Sun, the Moon and the stars doesn't reach. How did you make up this another meaning that I am omnipresent? Who made up this meaning? Those bodily *gurus* made up this meaning. So, are they servants without any desires (*nishkaam sevaadhaari*)? What did they do to the Supreme Soul in order to have themselves worshipped? They made Him omnipresent. Will it be called the service without any desires? This is certainly a great desire, [to think], we should become God and be worshipped. Now you children know what the Father explains, what is written in the Gita and what they narrate. [They narrate] this very thing, I am omnipresent! The Father says: How will I abuse Myself in such a way that I am omnipresent? This is abuse, to be present in everyone. *Arey!* Am I present in the one (*ekvyapi*), do I enter the one or am I present everywhere? Am I in dogs and cats, in everything? They have shown My incarnations in animals too; [they say] I come in animals as well; I also come in animal like human beings. You call Me the Ocean of knowledge, don't you? Will an animal be the Ocean of knowledge? An animal has an animal like intellect. I don't come to teach animals. There are so many lies! How will I call Myself this, [how will I call Myself] a dog or a cat? It is such a lie.

No one has knowledge. The Sanyasis and so on are so respected. They tell lies but look, they are respected so much! It is because they are pure, so they are respected. They are not the Ocean of knowledge. What? Why are they respected? (Student: Purity.) Since they are *pure*, they are respected so much. What reason was mentioned? Purity. *Acchaa!* The Sanyasis are pure, so they are respected. And You, God, the great king (*Bhagwanji Maharaj*) who has come, are you impure that you are not respected in this world? (A student: They don't know.) They don't know? What they don't know? The entire world knows, God is *ever pure*. Who will be purer than God? (A student said something.) Is it about the people of the world? It is about the Brahmins of the Brahmin family? Brahmins respect the Father the most? Is it for sure? (A student said something.) Is it for sure that those who become the children of the Father respect Him very much? (Student: They respect when they become His children.) They become His children? Are all the others immature (*kacce*)? (The student said something.) The Sanyasis and so on are respected so much, because they are pure. They are pure, therefore they are respected. (A student: The people of Farrukhabad believe in [Him] more.) Do the people of Farrukhabad believe in [Him] more? In whom? (Student: The Father.) The Father? Don't they believe in the Sanyasis? (A student said something.) *Acchaa*. In the Golden Age... I feel there will be a *line* of dirt in Farrukhabad. Is the *line* of dirt not there in the Farrukhabad district? (A student: Yes, it's there.) Does the Kalindri Express<sup>4</sup> not come there? Does it come there itself? (A student: Yes). *Acchaa*, does it come filled or does it come empty? (A student said something.) *Arey!* ... When the name is 'Kali-indri' there might be some reason as well. Why has that name been given then? (A student said something.) (Unclear recording) (A student: It comes filled up.) Did it come filled up? *Acchaa*.

(A student said something.) Yes. There is no *guru* in the Golden Age. But here they tell the woman: Your husband is your *guru*, God and everything; don't make any other *guru*

<sup>4</sup> Kalindi Express: The name of a train that runs between Old Delhi and Farrukhabad



[yours]. What? This saying is related to when? They say in the path of devotion: Your husband himself is your *guru*, God and everything. So, when did this saying start? To what time do the memorials, festivals, sayings belong? (Students: The Confluence Age.) To the Confluence Age; therefore, certainly in the Confluence Age itself these sayings have been enacted in practice. What? That the Supreme Soul Himself comes and becomes the Husband of the husbands and the Father of the fathers and when the Supreme Soul becomes the Father, the Husband and when the children belong to Him, when he (the corporeal one) attains the complete *stage* in the end, they realise: In reality our husband himself is the Father, *Teacher*, *Guru*, God, everything; we don't have any other support in the world. When they have checked after wandering around, they have this faith at the end.

So, here they just say to the woman: Your husband himself is your *guru*, God; don't make any other *guru* [yours]. They don't enable [her to really have] this experience. They only say [this]. What? People of the world say: Your husband himself is your *guru*, God, everything. They don't enable [her to really have] this experience. And here the Father comes and makes [her] have the experience of this in practice; He makes this sit in her intellect firmly. What? Your Husband Himself is your Father, *Teacher*, *Guru*, everything.

It was explained when devotion was also *satopradhan*. What? When was this principle explained in the path of devotion? This principle was explained when devotion was *satopradhan*, your husband himself is your father, *teacher*, *guru*. He himself is your *Ishwar*, your *Parameshwar* (i.e. Supreme God). The husband himself is your *Parameshwar*. And when the devotion becomes *tamopradhan*, you don't teach this. What? Your husband himself is everything. They say: The husband himself is not everything; if he doesn't take care of you; have a job! ... What? When the devotion is *satopradhan*, *Anusuiya* (a character in the scriptures known for her loyalty to her husband) showed it. What? It doesn't matter how your *guru* is, how your husband is, consider him as *Parameshwar*. Because, how did you receive him? He has become your husband only as the result of the actions of your previous births. You **have** performed such actions in the previous births, so you have received a husband like this. Therefore, in whatever form you have received him now, what do you have to do? (Students said something.) You have to maintain [a relationship] with him. If you *pass* in maintaining [a relationship] with him, you will gain victory. Otherwise, why was this bondage created? Who bound this bondage? As regards the bondage, it is the bondage of our own actions, so this bondage was created. Therefore, you should complete (settle) this bondage, you should maintain [this relation], shouldn't you? So, in the Iron Age, in the *tamopradhan yuga*<sup>5</sup> (age) they don't teach this. What? Your husband is your *Parameshwar*. There was no *guru* in the Golden Age. There are no *gurus* in the beginning of devotion either. What was said? When it is the beginning of devotion, there are no *gurus*. What? The father himself shows the path to his children. [There is no] *guru*. Neither are there *gurus* there in the Golden Age, nor are there any ministers there to give advice. Who is a minister and a *guru* [there]? (A student: The father.) The father himself is [a minister and a *guru*].

So, there are no *gurus* in the beginning of devotion either. The husband himself is everything. They don't make *gurus* [their own]. Now you children understand all these topics. Which topics? Where does the *shooting* of the *satopradhan* devotion also take place?

---

<sup>5</sup> *Yuga* - one of 4 parts of a cycle; they are: *Satyuga* (the Golden Age), *Tretayuga* (The Silver Age); *Dvaparyuga* (the Copper Age), *Kaliyuga* (the Iron Age); each of them has the same duration – 1250 years; the 5<sup>th</sup> part is the *Sangamyuga* (the Confluence Age), which is the period of 100 years in the very end of the Iron Age before the beginning of the Golden Age.

The *shooting* takes place in the Confluence Age. When the *satopradhan* devotion starts... (A student said something.) Yes, there are the devotees of the Father as well as there are the subjects of the Father and there are the heirs of the Father as well. Aren't there the devotees of the Father? When they belong to the Father, is their *stage satopradhan* or is it completely *tamopradhan* at that time? (Students: *Satopradhan*.) The *stage* is *satopradhan* at that time. At that time they have it in their intellect, our Husband Himself is the *Guru*, God and everything. So, it is a praise about here in the path of devotion, when they teach at the time of *satopradhan* devotion, your husband himself is your *guru*, God and everything. (A student: In the beginning of the devotion?) They believe this only at the beginning of the devotion, this belief continues. Later on, when the devotion becomes *tamopradhan*, they make many *gurus* [their own]; they even change husbands. It is because the beginning of the *tamopradhan* religions takes place.

Many people become afraid just by hearing the name of Brahma Kumars and Kumaris. What? Why do they become afraid? What's the reason to become afraid? What brother? They become afraid because [they think:] A Brahma Kumari has come; it should not happen so, that she gives knowledge to my wife and enables her to belong to God. Then I won't be able to live even for two days. It is because they think that they make [people] brothers and sisters. *Arey!* It is good to become a child of Prajapita Brahma, isn't it? We are making you the progeny of Brahma, we are making you Brahmins; it doesn't matter what religion you belong to, it doesn't matter to which caste you belong. Everyone becomes a *Shudra* in the Iron Age. We are making even the false Brahmins into true Brahmins, the progeny of Brahma in practice. So, what's the reason to be afraid? If you become the progeny of Brahma, what will you become amongst each other? (Students: Brother and sister.) You will indeed become brother and sister, won't you? So it is something good, isn't it? Only BKs take the inheritance of paradise. If you become Brahma Kumar, you will take the inheritance of paradise. Only the children of Brahma go to paradise. Now you are taking it (the inheritance).

You have become BKs. Both say: We are brother and sister. Who both? (Students said something.) Here the *title* of Brahma himself is Prajapita. (A student said something.) So, it is your mistake that you don't apply the *title* of Prajapita before Brahma. In fact, Baba has given a *direction* in the murli. (A student: Baba himself calls us BK.) Baba has started to say this because you say so. Nevertheless, Baba has explained to you, hasn't He? 'Why do you refer to yourselves as Brahma Kumar?' (A student: They aren't the children of the mother alone.) Yes, you belong to the Father too. So, only the BKs take the inheritance of paradise. Now, you are taking it. You have become BKs. Both say: We are brother and sister. Who both? (Students: The wife and the husband.) The wife and the husband, both say: We are brother and sister. When the consciousness of the body [and] the thoughts of vices are removed, they say: We are brother and sister.

Do you say so? Do both of you say: We are brother and sister? Yes, you alone said it, so what will happen by that; isn't it so Ramkumari (a PBK mother)? Where is your brother? ☺ Ramkumari! (The student said something.) Where is he? Baba is asking, so tell Him. ☺ Hum? Where is your brother? You are very late [to answer]. *Acchaa!* Rajbahaduri tell Me, where is your brother? (Student: He is this one sitting here.) He is this one sitting here! Look! This is called 'the one with a faithful intellect becomes victorious'. ☺ Tell Me? (Student said something.) You? (Students said something.) He was [your husband] before, indeed. (Students said something.) ☺ Wah! If he becomes a brother he will say, 'yes, yes sister'; if he says 'yes' then we will know who is a liar and who is true. ... *Arey!* When the name itself is

Rajbahadur-Rajbahaduri, so, when the name itself is Rajbahadur-Rajbahaduri... So, speak up. ... *Arey!* The *percentage* has reduced today...

So, both say: We are brother and sister. The consciousness of the body [and] the thoughts of vices are removed. We are the children of one Father, [we are] brother and sister, how can we indulge in vices? This is a great sin. The Father has set this method of remaining pure in the *drama*. [The path of] the Sanyasis is the path of renunciation (*nivritti marg*)<sup>6</sup>. What do they do? They leave [the household] and go away. You don't have to leave. Become brothers and sisters! Does any brother leave his sister? There is no question of leaving her at all [in this condition]. Theirs is the *nivritti marg*. You are those of the household path (*pravritti marg*)<sup>7</sup>. Now you have to give up the traditions of this dirty world and forget this very world. Which world? The world which has dirty traditions. You were the masters of paradise. Then Ravan made you so dirty. So, Baba has explained this too.

Some may say: How should we believe that we have had 84 births? It is a good thing that we say, you have had 84 births, isn't it? If he hasn't had 84 births, he wouldn't stay here at all. What was said? (Student said something.) What? (Student said something.) Yes, we should consider them (those who don't have 84 births) to be the ones who run away. What? Those who have had the full 84 births, they will stay here. (A student: They will stay here.) Yes. Now Krishna Mata is not going to go home. (Someone said: They will stay through the intellect.) Yes, they will stay through the intellect. There is no question of staying physically. If he hasn't had 84 births, he won't stay here. Where? His intellect won't stay with Baba; it will run away here and there. It is understood, he doesn't belong to the Deity Religion. He certainly belongs to the other religion or he has converted to another religion and has certainly stayed in it for some time. He will not be able to come to paradise. Don't those who have [not had] 84 births, those who are not the ones to have [84 births] come to paradise? Won't those who have 83 births come to paradise? They will indeed come, but they cannot come to the paradise which the Father talks about, the paradise which He sets as the goal, the one which is complete with 16 celestial degrees. (Student: The [Golden] Confluence Age.) Yes. They will become weak (*kacce*) deities; they will not become strong (*pakke*) deities. They will become those who *convert*.

Thus, their status will also be lower; they will have a birth in the subject [category]. Among the subjects also, there are good and lower positions. Among the subjects too, some are *first class* subjects and some are *fourth class* subjects. So, these topics are not in any scriptures.

God comes and establishes the *kingdom*. What was said? This is the recognition [of God]. What will God do when He comes? It is not that after coming [once] He will [simply] go, and then the Brahma Kumar - Kumaris will continue to establish the *kingdom*, they will continue to establish the kingship. No. God comes only to establish the kingship, the capital

---

<sup>6</sup> *Nivritti* - in contrast to the *pravritti* is the *nivritti* – isolation, being alone, renunciation. On the path of the *nivritti* they renounce the life in the household and remaining in the isolation they make efforts to gain the eternal liberation (*moksha*).

<sup>7</sup> *Pravritti* - the inclination toward each other of two parts having opposing or different natures; like the soul and the body, the man and the woman. One part without the other is useless, therefore they have to join and then they can perform actions. Therefore this is the path of *pravritti* (*pravritti marg*) – the path of inclination, the path of being engaged; often translated as the path of the household.

for us children. He goes back after establishing the capital, taking us children back [along with Him].

Shri Krishna was the master of paradise (*vaikunth*). He is not the one who establishes kingship. The **Father** does the establishment. What? Shri Krishna becomes the master of paradise. He doesn't become the master of the world. And who establishes that paradise? The Father does it. The Father narrated the Gita, through that, Shri Krishna received this status. Then, there is no need to study and teach at all. After studying you receive the status. Then, you will not study the knowledge of the Gita. What? This was also a point for the recognition [of the Father] that was mentioned. Someone may say: Baba has given us the kingship and left. If Baba has given the kingship and gone, why are you studying the knowledge of the Gita? Then, there should not be the need to study and teach the knowledge of the Gita for you. So, you tell a lie, that Baba has given you the kingship before going. (A student said something.) If it isn't now, then who will do that? Will **you** establish the unlimited kingship? Shivbaba has given a **limited** kingship before going? Is it like this? *Arey!* Shivbaba is the unlimited Father, so He will give only the unlimited kingship when He comes. He will not give a limited kingship. The worldly fathers give a limited kingship. (A student said something.)

If you have attained true liberation through knowledge, then where is the need to take knowledge? When the true liberation takes place, the need to take or to give knowledge doesn't remain at all. The more you make *purusharth* (spiritual effort), you will receive a high status to that extent. The *purusharth* you made a cycle (*kalpa*) before, you keep doing it now as well to the same extent. You have to see being a detached observer (*saakshi*). The Brahmins... You have to observe the Brahmin as well as the *Brahmini* (female Brahmin). [You should think,] she has taught us; we have to become more intelligent than her... There are a lot of possibilities. You should try to become the highest.

The main thing is to become *satopradhan* from *tamopradhan*. This is something to understand, how you become *satopradhan* from *tamopradhan*, isn't it? You also have to stay in the household. It is not that you should leave the household in order to become *satopradhan* from *tamopradhan*. You have to remember the Father, then you will become pure. You will not become pure by leaving the household. Here, everyone is impure. Where? In this world, whether they are householders (*grihasti*) or Sanyasis, everyone is impure. Otherwise, you may develop this misunderstanding: *Arey*, if we remain in the household, we will continue to become impure, therefore there is no benefit; so, leave all this! No! Here everyone is impure. There is nothing but sorrow in this. In what? In this world. No one knows when there was the kingdom of happiness. It is not that if we have reached God, we have reached the kingdom of happiness, we have reached the kingdom of Ram. No. Whose kingdom is it there as well? Daughter Maya has entered and is sitting there too. Whose kingdom does it become? Then, whose kingdom does it become in the house of God as well? Daughter Maya has entered and is sitting there. Therefore, it becomes the kingdom of daughter Maya.

Here everyone is impure, everyone is sorrowful. They say: O God, O Ram, why did you give this sorrow to us? So, is "O God, O Ram" sitting in front [of them]? They say in the path of devotion, don't they? 'O God, O Ram, why did you give us this sorrow?' When is it said: 'O Ram, O God'? It is said when He is in front [of them]. [And] He is not at all in front [of them] in the path of devotion. So, of when is it a memorial? (Students: Of the Confluence Age.) It is a memorial of the Confluence Age. If there are some children who don't follow the

shrimat, they give their own directions, then *Maya* pushes them into the world of sorrow. Then they say; what do they say? O Ram, O God, why did you give this sorrow to us? Well, God doesn't give sorrow to anyone. God gives only happiness to everybody. Ravan gives sorrow.

This misunderstanding [about God] does prevail: You Yourself give sorrow [and] You Yourself give happiness. God doesn't give both happiness and sorrow. They receive the fruits of their own actions. Even if they become Brahma Kumars, even after becoming Brahmins they perform both good and bad actions, don't they? So, they will receive the fruits according to the actions they perform. God doesn't give happiness and sorrow to anyone.

Now you know, in our kingdom there will not be any other religion. What? Where there is the world of happiness, the world established by the Father, there will not be any other religion there. There will be only one religion, only one language, only one kingdom. And [what is it] now in the kingdom of Ravan? All these things are different. There will not be any [other] religion there. Then the other religions will come later on.

You may go anywhere; the study is with you. Moreover, you have received the goal of *manmanabhav* (merge in My mind<sup>8</sup>). What goal have you received? (Students: *Manmanabhav*.) This goal should remain in your intellect: We have to become *manmanabhav*. What does *manmanabhav* mean? *Man mana bhav*. 'Mat' means My, 'mana' means in the mind, 'bhav' means merge. So, God says: Merge in **My** mind! If someone merges in the ocean; if a small pot of water is put into the ocean, what did it become? It became the ocean itself. In the same way, if a soul drowns all the thoughts which go on in his mind into the ocean of knowledge, what kind of thoughts should come [to his mind] as well? Whatever are the thoughts of the Father should be the thoughts of the child. So, you should have the goal [to make sure] that there is similarity [even] to the level of the thoughts, that it should be [even to this level]. It should not happen, that even a thought of ours clashes with the thought of the Father. Then we became distant from the goal. The question of the speech is a long way off. The situation of clashing in the speech should not arise at all. And clash in the actions should never happen at all. This is your goal. What is the goal? You have received the goal of *manmanabhav*. If you assimilate this goal, the features will appear.

If you haven't assimilated the goal at all [and think:] We don't like what the Father says. We don't like the words of the Father. He has bad thoughts. Who? *Arey!* Can the Father Himself have any bad thought for any child? Does the Father ever want the harm of his children? Ok, take the case of Prajapita himself. If Prajapita desires the harm of his children, why would Shivbaba call him "*next to God*"? Why was Prajapita called "*next to God*"? It is because no one in the world can be as beneficial as the Supreme Soul is; but if someone is beneficial in the second place, it is the *soul* of Prajapita. It is because 5 billion (500 crore) human souls are the children of that very seed; they are his very leaves. That Prajapita recognises his form first of all; and the one who recognises his form, he surely cannot hate his creation. So, you have received the goal of *manmanabhav*.

Remember the Father! We are taking the inheritance of heaven from the Father. They cannot remember even this. This remembrance should be firm. What? That we are taking the inheritance of paradise **from the Father**. Whose remembrance regarding this [point] will be firm? Will this remembrance be firm, [the remembrance] of those who think that the Father

---

<sup>8</sup> *Manmanabhav* – Merge your mind in me.

came and went away? Or will this remembrance be firm, [the remembrance] of those who understand that the Father has come and we are taking the inheritance from Him, we are studying the teaching [from Him]? (Students: Those who are in front [of Him].) Yes, for those in front of whom the Father is sitting, this point will be firm: We have to take the inheritance from the Father. While, for those who have in their intellect that the Father came and the Father went away... if He went away, they didn't receive the inheritance at all. What will they receive now? Then there cannot be firmness [in them] at all. Then their final thoughts will lead them to their final destination (*ant mate so gati*)<sup>9</sup>. What? If it remains firm in the intellect now, we have to take, we have to take the inheritance from the Father, we ourselves will take the inheritance from the Father, we will certainly take it; thus, as this thought becomes stronger, what will happen in the end? Our final thoughts will lead us to our final destination. We will reach paradise.

*Acchaa!* Remembrance, love and *good morning* from the Mother, Father and Bapdada to the sweet, long lost and now found children. What was said? Baba is very scared of the bitter children. So he tells them well before. Remembrance and love to what kind of children? To the sweet children. Why? Why did He give remembrance and love to the sweet children? Why not remembrance and love to the bitter children? *Arey!* This is like the world; even in the world they do so. *Mitho mitho hap hap, kadwo kadwo thu thu* (welcoming the privileges but shunning the responsibilities)<sup>10</sup> Now, does God also do the same thing after coming? God also comes in an ordinary body. Since He comes in an ordinary body, what kind of actions will He perform? He will perform ordinary actions. So, remembrance, love and *good morning* to the sweet children. *Namaste* (greetings) to the spiritual children from the Spiritual Father. What? Remembrance, love and *good morning* from which father? (Student: Spiritual.) No, [it was said] 'from the mother, father and Bapdada'. Will they be in the body or will they be spiritual, just points? (Students: The corporeal ones.) They will be in physical bodies. Remembrance, love and *good morning* to the sweet children; and as far as the Spiritual Father is concerned, there is no question of sweet and bitter for the Spiritual Father. He is the Spiritual Father, indeed. He is the Father of the spirits. Whether the spirits are bitter or whether they are sweet, the spirits are just spirits. They are neither sweet nor bitter. So, *namaste* from the Spiritual Father to the **spiritual** children. To whom does even He bow? He bows to the spiritual [children], meaning the children who remain in the soul conscious *stage*. He greets them. And the Spiritual Father also won't bow to the children who remain in the body conscious *stage*. Om Shanti.

---

<sup>9</sup> *Ant mate so gati* – Like the final thought, so the destination. The final thought will guide you to your destination.

<sup>10</sup> *Mite mite hap hap, karue karue thu thu.* - a Hindi saying: The world likes what is sweet and rejects what is bitter.