

**Audio cassette no.19, at Kampil,**  
**Clarification of muril dated 25.12.95 (for BKs)**

**Side A**

Om Shanti. This is the morning *class* of the 25.12.91. The *record* played is: *Om namah Shivay*. The sweet, long lost and now found children heard the song of praise. Who is praised? The highest on high God, who is called the Purifier of the impure ones, the One who takes away sorrow and the Giver of happiness. The One who gives happiness is remembered, the giver of sorrow is not remembered. The children know: the Giver of happiness is the one Supreme Father Supreme Soul alone. All the human beings remember Him alone. The people of other religions also say that the Father comes, liberates [the humans beings] from sorrow and gives [them] happiness. Nevertheless, they do not know... [they know] the Father gives happiness, ... then who gives sorrow and when does he give it? Who do not know it? Those belonging to the other religions do not know who gives sorrow and when he gives it. You also understand that the new world certainly has to become old. Then it is called the Abode of Sorrow. After the Iron Age ends the Golden Age will certainly come. There is only one world (*srishti*) for sure. The human beings don't know this world cycle at all. That is why Baba asks: Who is the one who makes you so stupid? The Father certainly does not give sorrow to anyone. In fact, the Father always gives happiness. You know that the birth place of the Giver of happiness is also Bharat. Whose? The place of birth. Whose birth place is Bharat? The birth place of the Giver of happiness is Bharat. Where in Bharat? What is called the birth... of the Giver of happiness? The Giver of happiness is certainly the Supreme Father Supreme Soul alone. In fact, He is the Point of light, incorporeal. Then how will there be a birth place? He enters in the *saakaar* (the corporeal one). So, He has entered a long time before. So which one should we call the birth place? Sindh Hyderabad or Calcutta? What does His **birth** mean? In fact, His divine birth is praised, His subtle (*alokik*) birth is praised. Birth means revelation. For example, when the birth of a child takes place in the limited, the child is revealed when it comes out. He was hidden in the womb previously. Similarly, the Supreme Soul also does come in this world, but He is not revealed [at first]. He remains hidden. And when He is revealed, it is said to be [His] birth. So it is about the divine birth in the form of a revelation. The revelation will take place [in front of] whom first? When a child is born in the house, who comes to know first of all? The parents, the family members [know first]. [Then] the neighbours, the villagers [come to know], later the outsiders [come to know]. Well, then it is in the unlimited here. It is not a physical topic in the limited. So, you know that the birth place of the Giver of happiness is also Bharat. And the birth place of the giver of sorrow is also Bharat. Both are born in Bharat itself. Who is the one who gives sorrow? Ravan.

And in contrast to him, who is the giver of happiness? Ram. Therefore, Ram who gives happiness as well as Ravan who gives sorrow are born in Bharat. Both are in Bharat itself. Is Bharat only a place or is [Bharat] also a person? (Students must have said something.) Is [Bharat] only a person? Isn't it a place? It is a place as well as [the living] Bharat because a person will certainly reside at some place. Some place is certainly required for the one who is *vyakta* (visible), for the one who is corporeal. So, the place is Bharat and Bharat is also a personality. This [name] is applicable to both. Both Ram and Ravan are born in Bharat. If we consider the personality, it proves precisely that the one who becomes Ram, he himself...? Hum? What does he become at the end of the Iron Age? He becomes Ravan.

The one who is Krishna in the beginning of the Golden Age, what does he himself become in the end of the Iron Age? He becomes Kansa (a villainous character in the epic Mahabharat). So, what Baba says is absolutely right. It is said in the murlis. It is not that this topic hasn't been said [in the murlis]. The one who becomes Ram, he himself becomes Ravan and the one who becomes Krishna in the beginning, he himself becomes Kansa in the end. What is this? How is this possible? When the Supreme Soul Shiva enters [them], they cannot be called Kansa or Ravan, but when He hasn't entered [them and] those souls became *tamopradhaan*<sup>1</sup>, what will be said [for them]? The one who is the highest on high himself becomes the lowest of low. The highest on high religious fathers are the lowest of the low and *tamopradhaan* at this time. So it has been said: Don't combine Shiva and Shankar and make them one. On the path of *bhakti* (devotion), they have shown the picture of Shankar just like that of Ravan. They also make scary pictures. If it is so, why does the Supreme Soul choose them? Hum? Why does He choose such ones who become the lowest of the low? (A student must have said something.) Yes. The Supreme Soul comes and makes the lowest ones themselves into the highest ones. But what is the quality that they have? What specialty do they have that they become the highest on high despite becoming the lowest of the low? If it is so, it is very good to become low. Now continue to become low! We should make *purushaarth* (spiritual effort) to become low, impure and *tamopradhaan*! Because the more we fall, the higher we will rise. So, what is the speciality in Bharat alone [so] that God comes only into Bharat [and] He doesn't come in any other country or in any other person? There will definitely be some speciality. (Students: Bharat is imperishable.) Imperishable... Truth is called imperishable. What is a lie? It is perishable; and truth? It is imperishable. It is said: *God is truth*. So, what is dear to the true Father? Truth. The Lord is pleased with a true heart (*sacche dil par sahab raazi*). It doesn't matter how impure, *tamopradhaan* and a great sinner like Ajamil someone is, but if he is truthful to the Supreme Soul, that true one finds a place in the heart of the Supreme Soul. The Supreme Soul chooses only that one. For this reason it has been said in the *murlis*: There is one among billions who gives his complete *potamail*<sup>2</sup>. Among billions of [souls] who make *purushaarth*, there is just one who gives his complete *potamail*. Otherwise, because of coming under the influence of body consciousness to some extent or due to not recognising the Supreme Soul Father, they don't give the complete *potamail*. They certainly hide something, even if it is in *percentage*.

So, the birth place of the Giver of happiness is Bharat and the birth place of the giver of sorrow is also Bharat. For this reason it has been said: Ram and Sita will be called the king and the queen of *khaadi*<sup>3</sup>. When? What will Lakshmi and Narayan be called? The king and the queen of velvet, and Ram and Sita? [They will be called] the king and the queen of *khaadi*, but when? They are the king and queen of *khaadi* in the end of the Iron Age. And [what about] the same souls in the beginning of the Golden Age? Hum? They become the *Maharaja* and *Maharani* of velvet in the Golden Age.

What is the speciality of the *khaadi*? The *khaadi* becomes heavy in the Confluence Age, the rainy season. It clings to the body. It clings to body consciousness. It doesn't detach and it gets dirty quickly. But it also has the speciality that it also becomes clean quickly. And in the cold season in the form of the Golden and Silver Ages it is very warm. And in the summer season [in the form] of the Copper and Iron Ages, it gives a lot of coolness as well.

<sup>1</sup> *Tamopradhaan* – the stage dominated by darkness and ignorance.

<sup>2</sup> *Potamail* – A letter to Baba containing the account of the secrets and weaknesses of one's body, mind and wealth.

<sup>3</sup> *Khaadi* – a thick, coarse type of cotton cloth.

But in which age (*yuga*) does it give sorrow? Only in the Confluence Age, the rainy season, because the Iron Age is also present at that time. As long as there is the Iron Age period of the Confluence Age, the world feels those souls to be givers of sorrow (*dukhdaayi*). Not in the point of view of the Supreme Soul, because they are the souls who play the role of Dharamraj, they are the souls who play the role of *Mahaakaal* and *Mahaakaali*. So, the knowledgeable souls should not experience this. As for the rest, those who are ignorant or those who keep swinging in the swing of doubt and faith again and again, they will certainly feel that those [souls] are givers of sorrow. They will feel that they are Ravan. Ravan is not the name of any particular person. *Raavayte lokaan* – the one who makes people cry himself is called Ravan. Now, to see the reason for it is a matter [to consider] later. For what reason did he make them cry, did he make them cry with a good reason or with a bad reason? He made them cry, he did the task of making them cry, so he is Ravan. So, the birth place of the one who gives sorrow is the same as that of the one who gives happiness. But they don't understand anything. If they understand this, they won't combine Shiva with Shankar and make them one. What? On the path of devotion they combined Shiva with Shankar and made them one. They combined Aadam with Khuda (God) and made them one. But there is a saying: Don't call Aadam God, Aadam is not God. They also say: And Aadam is not separate from the radiance (*nuur*) of God. But when? When Khuda enters him, he is not separate then. However, He doesn't ride the bull all the time. When He rides, He is not separate and when He doesn't ride, He is separate. Therefore, will there be a difference in the nature and *sanskaars* or not? When the Father Shiva enters, there will certainly be a difference in the nature and *sanskaars*. And when He doesn't enter, there will certainly be a difference then too. *Acchaa*. So now, in whose contact should we come? With whom should we have a relationship? We don't come to know about Shivbaba at all, when He enters and when He leaves. We certainly don't come to know about His birth at all. We neither come to know about His arrival nor His departure. [But] yes, we come to know about it through the knowledge [He gives]. But Baba has given this *direction*: "You children, just consider that Shivbaba is always sitting in him; I am responsible for every *activity* of his, whether he does anything wrong or right. Even if he does something wrong, I will make it right." So, it is very difficult to assimilate this. But the Father, who makes the difficult into easy, says: Those who *love* Me, nothing, no task is difficult with *love*. Love is something which melts even a stone. Therefore changing Ravan is not a big thing. After all, whom have we recognised? Have we recognised Brahma, Vishnu and Shankar or have we recognised the Father Shiva, the Point of light, God the Father? Whom have we recognised? Have we recognised those who *change* or have we recognised the One, who is always unchangeable, who is always beneficial (*Sada Shiv*)? With whom have we established a *connection*? With which soul? Have we established a *connection* with Shiva or those who become dead bodies (*shav*) in the end of the Iron Age - dead body means a corpse (*murda*) - who become *kabradaakhil* (buried in the grave); have we recognised them? *Arey*, the souls of the corporeal world who play the roles of Brahma, Vishnu and Shankar, we recognised them very well throughout the 63 births. What is great if we recognised them? Whom have we recognised now? Now we have recognised the *satopradhaan*<sup>4</sup> Supreme Soul who has come in the *tamopradhaan* one. We have recognised the Supreme Father who is never going to *change*. His soul never goes through high and low [stages]. He has been given the name '*achyutam*' [meaning] the One who never falls from the high *stage*. He never plays a role in the low *stage*. So, this is something to understand, that the birth place of the One who gives happiness and the birth place of the one who gives sorrow is in Bharat itself. The time also is the same. It is because we recognise [both] Ram and Ravan in the Confluence Age itself; their revelation takes place [then]. Before this we

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<sup>4</sup> Consisting in the quality of goodness and purity

didn't know Ravan at all. We thought he might be a person with ten heads. A ten headed person doesn't exist at all.

So, that is the birthday of the highest on high God who comes in Bharat. His name is Shiva. Shiva means beneficial (*kalyaankaari*) and when there is benefit, the question of crying and making others cry cannot arise. The souls who cry for any reason or make others cry, despite following the knowledge, this is not a beneficial task. For this reason Baba says: I don't like those who cry. It is because Shivbaba's name is Shiva, therefore the actions are also Shiva [i.e.] beneficial. He is not harmful in any case. Though we may consider Him to be harmful due to ignorance, later on we will understand on the basis of the *result*, that the Supreme Soul is beneficial in every way. No one knows how that Father comes and gives happiness. They don't know about the method, what the method of the Supreme Soul to give happiness is. Look at the methods of those who give sorrow! Who is the one who brings sorrow? Ravan. From when does Ravan come? From the Copper Age. Ravan comes from the Copper Age (*dvapar yug*). So, it was given the name "*dvapur*", which means "two cities". Not one city, but two cities. Just like [when] two houses are made. A father has two sons and both separate, right in front of the father, so, was the name of the father defamed or was it glorified? Was the unity broken or was it maintained? Will it be said that the blood is one? Certainly there is some mixture somewhere, so the nature and *sanskaars* started to clash. There is not a single house any more. Now, when there isn't one house, when two houses came in existence, there will certainly be a clash. It is because walls were built between them and where the walls are built, the hearts break. So, they don't even know **how** the Father comes and gives happiness. How **Ravan** gives sorrow, they don't know this either. Now, you have the *knowledge*, how the Father comes and gives happiness. And later on this *knowledge* will become almost extinct.

Only the One who gives happiness is praised. No one knows about the one who gives sorrow. When they don't come to know at all, there is no question of praising or defaming at all. They burn Ravan every year. Why? Why do they burn him every year? When he is burnt once, he should be finished. Then, what is the need to burn him every year? (A student said something.) He doesn't die at all? Why? When he was burnt, he turned to ashes. Then why will he be burned every year? *Arey*, if something is burnt once, if it is made into ashes, it is finished or is there the need to burn it again and again? It is about the Confluence Age.

In the Confluence Age, the body consciousness of 63 births filled [in the soul] isn't finished at once. The seed form souls, those who become seeds, are very complicated. The roots have husk as well as the seeds have husk. When the seeds improve, the entire world improves. So, in this stage like world or on this tree like world, some are leaves. There are a lot of them. The transformation of leaves can take place quickly, but the transformation of the seeds doesn't take place quickly. It is because when the seed improves, the entire tree improves.

So, in the Confluence Age Brahmin world there are the seed form souls who have the complete 84 births as well as there are root souls who have lesser births number wise (they all have a different number of births). And there are also lots of leaves, five billion [of them]. The religious fathers coming from above spread dualism, they introduce two paths. In the beginning there was only one path in the world, there was only one Ancient Deity Religion. There was no other religion. There was no other king. When these religious fathers come later on, two ways of thinking come into existence by their arrival. The diversity of opinions continues to increase; so they clash with each other and sorrow begins due to the clash. So

when the Father comes, He performs this very task of uniting [them] first. And there cannot be unity without purity. Until the *drishti* (vision), the vibrations, the acts, the mind, the words and the actions, time, contacts, relationships, the body, mind and wealth are completely surrendered to the One, the purity of unity cannot come. There cannot be *unity* without *purity*. The *unity* breaks when duality is created; the gathering breaks in the world and clash with each other starts. So, the Father comes and explains this very method, He teaches: Now create unity. Adopt purity in your life. One Father and no one else.

If the body, mind, wealth, time, contacts, relationships and everything is 100% surrendered to the One Father, that soul will become happy from that very time. It cannot experience sorrow even to the slightest extent. This is a *guarantee*. But Baba keeps asking questions in the murlis: We are the children of God the Father, then why are we sorrowful? Why are we sitting in hell? If there is a child of a multimillionaire, of a millionaire and he is needy for a single penny! How is this possible? Certainly his relation, his *connection* with his father is broken. He has a *connection* with others, who are the ones to take him down, who make him needy for every penny. In the same way, until we souls have formed a full *connection* with the Supreme Soul Father through the body, through the mind, through the wealth... It is not that if the *connection* is established with the body, it is not established with the mind. Or if someone says: Our mind and intellect is definitely with the Supreme Soul, though we are far away from the body. No. Wherever our body is, our mind will definitely go there, the wealth will certainly go [there]. It is not that we continue to invest the body and the wealth somewhere and the mind remains engaged somewhere else. No. And whenever and wherever the mind reaches, the body also will reach there. Both are directly related. It is because the power of the mind is a very intense power. If the mind becomes focussed at one place, if it moves forward towards the Supreme Soul, if it turns there, there is no power in the world which can stop the body and its wealth [from going there].

So, where does happiness come from? And when does sorrow arise? Sorrow arises from duality and happiness arises from non-duality. There is happiness in one and there is sorrow in many. Among five billion human souls, there will also be such souls of different capacities [according to their *purusharth*] who would be forming the relationship with only one in their 84 births. Which relationship? Among all the relationships, which is the special relationship that doesn't leave man until his last breath? Ever since the beginning of the Golden Age till the end of the Iron Age, that relationship keeps attracting. Which is that relationship? (Students said something.) Of the father? Had the relationship of the father been the main one, everyone should be born as a male. Whom will Lakshmi remember when she leaves the body? (Student: Narayan.) She will remember only Narayan. So, she is born as a male. And when Narayan leaves the body, in whose remembrance does he leave the body? In the remembrance of Lakshmi; then he will be born as what? He will get a female body. If all the men and women had been leaving the body only in the remembrance of the father, they should be born as what? They should be born as men.

But this world is created by two, by the union of a female and a male. Now, whether that union is elevated, whether it is through the elevated *indriyaan*<sup>5</sup> or through the corrupt *indriyaan*, of the low world [it is a different matter], but the world functions only through the union, only through the connection. So, it is a game of just the two. Whose? Which two? A woman and a man. Though there won't be this consciousness of being a woman or a man in the Golden Age and the Silver Age, there is the relationship of a woman and a man, isn't

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<sup>5</sup> Parts of the body used to perform actions and the sense organs

there? There won't be body consciousness. Still, the child will be born with the love of the mouth, won't it? It will be born with the *connection* of the elevated *indriyaan*, won't it? So, aren't the elevated *indriyaan* [like] the eyes and the mouth, parts of the body? They are indeed parts [of the body], but they are elevated *indriyaan*. There is no question of being dirtied by urine in this; and the elevated nature [of the beings] (*shreshthataa*) is more stable. So, the happiness of the deities is stable and the happiness of the humans from the Copper Age is transitory, because it is the happiness of a low stage.

The more there is truthfulness, the more stable it will be. And the more there is falsehood, [the more] there is lowliness, stability cannot remain to that extent. He will certainly fall. So, the Father explains that every soul has a different role. Some are filled more with the desire of non-duality and some are filled more with the desire of duality. So, the souls [that are] filled more with the desire of duality, those who have the *sanskaars* of 63 births, of many births of practicing adultery and living with many, those souls will certainly take and give sorrow, it doesn't matter how much the Supreme Soul narrates knowledge, still they will not be influenced quickly. For this reason, the Father has to come in Bharat. Bharat alone is such a land, where purity is given special importance from the beginning till the end. Even now in Bharat, special care is taken of the *purity* of the virgins and mothers. This is not the case in the countries abroad and in the other religions. The tradition of *divorce* is fixed in those religions. It is not considered good in Bharat. (End of Side A)

### Side B

[This is] the morning *class* of 25.12.91, the middle of the first *page*. So, the question arises: "How did we become impure?" (A student said something.) Yes. The souls of other religions who came, who create, spread, practice other kinds of practices (*dhaarnaayein*), we became impure by coming in the colour of the company of those souls. So, now we should make it the other way round. Then, what should we do? *Allah Avval Din* who establishes the *number* one religion, we should *follow* the religion (*dharm*) of that *Allah Avval Din*. We should remain in the company of only that One through the mind as well as the body, because the bondage of actions is certainly formed by taking and giving too. So, we can obtain the reward of happiness for 21 births. It is indeed guaranteed for 21 births; then it depends on what extent and what kind of *purushaarth* (spiritual effort) someone makes. If he is a good *purushaarthi* who follows the path of "One Father and no one else", it is possible that he will remain happy and peaceful even for 82, 83 births out of the 84 births. There will certainly be sorrow in the *last* birth for sure, because unless there is sorrow, happiness cannot have *value*. If there is no night, the day will not have any *value*.

So, how do we become impure? We become pure through the company of the One and we become impure through the company of many. They do call, but they don't know the meaning [of their call]. What do they [say when they] call? 'O Purifier of the impure ones! Come. Make us pure from impure!' No one says: Come and narrate knowledge! What do they say in the path of *bhakti* (devotion)? '[O] Purifier of the impure ones! Come.' They don't tell Him to narrate knowledge. What do they say? Bring true liberation to us, the impure, the ones who attain degradation. Give us liberation and true liberation, give us happiness and peace.

At this time, there is indeed the path of *bhakti* in Bharat. All the scriptures belong to the path of *bhakti* too. There is no knowledge of true liberation in the scriptures. Why? Is there the knowledge of degradation? If there was the knowledge of true liberation in the

scriptures, we would have attained true liberation in the 63 births. But what continued to happen? We continued to read the scriptures and underwent degradation. Then, how will true liberation take place? True liberation is not brought about by the scriptures. The highest scripture among all the scriptures... which one? (A student said something.) The Shrimad Bhagavat Gita. Only the scripture Gita is considered to be sung by God, but it doesn't concern the scripture of papers (*kaagaz kaa shaastra*). 'Shaas' means to rule (*shaasan karnaa*). 'Shaastra' means the law to rule. And there can't be anyone apart from the one Supreme Father Supreme Soul, who creates, who speaks about the constitution, the law to rule in the best way. That Supreme Soul Father Himself comes and gives the emperorship of the world. To whom? To the one who fully understands that constitution, to the one who knows it. Then after him [He gives it to others] number wise (at different levels) according to their *purusharth*.

So, no one has the knowledge of true liberation. It is neither in the scriptures nor in the writers of scriptures. Because the knowledge that the Father narrates through the mouth after coming, that knowledge heard directly from the mouth itself is the Gita. But that which is filled in a *taperecord* (cassette) later on or that written on paper or that narrated by someone else's mouth is not knowledge. It is certainly ignorance. What is this? Fill a pot with milk and add a drop of poison in it. What will it become? All of it will become poison. So, what the Supreme Soul narrates after taking the support of the mouth of the permanent body (chariot), it is indeed 100% nectar. But the other human soul... because no one is 100% true in this world at all. Certainly something will be mixed [by them]. So, if some other person mixes even a little [bit of personal opinion] while narrating the knowledge of the Supreme Soul, what will it become? What will be its *result* in the end? It will become poison. So, One Father and no one else.

Baba has explained to the children in the murlis so many times: Children, true liberation is brought about by the One incorporeal Sadguru and degradation is brought about by many bodily human gurus. So, when there is degradation by many human bodily gurus, shouldn't we have complete reverence, belief and faith in any **soul** in order to listen to knowledge, in order to assimilate it? It is not possible that the Supreme Soul Father Himself will keep whispering knowledge all the time in our ears. It does not happen like this even in the case of the body in which He enters, then, how can it happen in the case of others? Then, what should be done? So, this is about the remembrance. Baba says: The extent to which you children remember Me, [the more] you remain in remembrance, I am with you to that extent. Have chitchat with the Father. Remain busy in *karma yoga*<sup>6</sup> while walking or moving around, while standing or sitting. Become *karma yogis*. To chitchat with the Supreme Soul Father is also connection (*yoga*). It is not separation (*viyog*). But if you have a loving intellect, you will also be able to have chitchat, whereas, if you have an opposing intellect, you won't be able to have a loving chitchat. Then [thoughts of] defamation and struggle will go on within; fight will go on [within], just like Ravan had a fight with Ram. Therefore, instead of gaining rewards, there will be even more loss.

The Supreme Father Supreme Soul alone is the Ocean of Knowledge. Certainly He Himself has to give the knowledge. No one else can give the knowledge at all. Knowledge means recognition, '*gyaan*' [means] to know, information. The true information itself is

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<sup>6</sup>*Karma yoga* – the yoga of the actions; performing the actions and having the intellect connected with the Supreme at the same time.

knowledge, and false information? It is ignorance. Then, the knowledge which the scientists have, is it ignorance? What knowledge do the scientists of today have? Do they have false knowledge? It will not be called false knowledge. Why? Will their knowledge be called false or true? It will be called false [knowledge] for the reason that they have indeed analysed the five elements of nature, they have indeed obtained information, but no one else except for the Husband of Nature (*Prakritipati*) can have the complete information about it. It doesn't matter how much science advances, no one can have the complete information. The Father, the Husband of Nature Himself is the one who analyses the five elements completely, who knows it. No one apart from Him can speak about the five elements of nature, Ravan and Ram separately. So, He Himself gives the knowledge. He Himself has to give the knowledge. He Himself is the Sadguru. [What about] all the others? When there is only one Sadguru, what are all the others? All the others are false gurus.

He Himself is the Giver of true liberation. For this reason they call Him: Come and save us from degradation. Save us from degradation? From what is someone saved? If someone cries out: Save me, save me! What does it mean? There is someone who is troubling him. Therefore what does, "save us from degradation", mean? There are some who are after them, to lead them to degradation. [So, they say:] Save us from them! So, the Supreme Soul Father comes and saves them from degradation, He gives true liberation. For this reason they call Him: **Come** and save us from **degradation**. It is not that the Supreme Soul came, He narrated knowledge and went away and then, we will protect ourselves from degradation. No. He **comes** and **Himself** saves us from degradation. It is not that He goes away just after narrating knowledge, He goes away after making them Brahmins. No. To become a Brahmin from a *Shudra* is the first *machinery*. Then, the second *machinery* is to make them into deities from Brahmins. So, it is a *double machinery* for you children. Call it *missionary*. For this reason they call Him: Come and save us from degradation.

But we become *satopradhaan* worshippers; we have been passing through rebirths. The first birth will certainly be good. Then we gradually come down. All the human souls who come will certainly go down the ladder. It doesn't matter that the name of Buddha and so on isn't mentioned in [the picture of] the Ladder. Why? Why isn't the name of Buddha and so on mentioned in the Ladder? It is because the Ladder represents the ones who have 84 births. The Ladder doesn't represent those who have lesser [number of] births. If they are shown in the Ladder, they too certainly have to climb down the ladder. Who? The people of the other religions. They definitely have to pass through *sato, rajo*<sup>7</sup> [and] *tamo* [stages]. Now all are *tamopradhaan*.

Now the Father explains, all these scriptures and so on belong to the path of *bhakti*. There aren't any scriptures in the path of knowledge, [scriptures] in which there are many types of the *karm kaand* (ceremonial acts and sacrificial rites and rituals). *Karm kaand*: do this, do that, do that. The scriptures don't teach true *karma yoga*. One Father alone is the Giver of knowledge. Only the Ocean of Knowledge comes and narrates the true knowledge. All the others narrate false knowledge.

It is day for half a cycle. There is no question of *bhakti* then. Which is the day for half a cycle? It is not that there is happiness for half a cycle in the Golden and the Silver Ages, and there is sorrow for half a cycle in the Copper and the Iron Ages, therefore it became the night. No one has the true knowledge of happiness and sorrow, of night and day at all there. Which

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<sup>7</sup> Dominated by the quality of activity or passion

place does it concern? It concerns the Confluence Age when the Sun of Knowledge is revealed in a *saakaar* (physical) body. So, it is like the day. And when He becomes hidden; when the *sun* sets, it becomes the dark night of ignorance. Where is the memorial of the *sunset*? Where is the memorial of the *sunrise*? The *sunset point* is shown in Mount Abu. And which is the other city, the place where the Sun of Knowledge rises? (Student: Kampil.) Kampil? Has it risen here? [Just] visit the neighbourhood and see! Well, there can be darkness below the lamp, but under the sun? Can there be darkness where there is the sun? No. Had there been *sunrise* in Mount Abu... none of the residents of Mount Abu have been able to understand till today. Has anyone become a Brahma Kumar... especially a resident of Mount Abu? Until now no one has been able to become a Brahma Kumar because there is darkness below the lamp. So, it cannot be said that the Sun of Knowledge has risen. So, there is a certain city which is given the very name... What? When the Sun of Knowledge appeared, the darkness of ignorance was destroyed (*gyaan Surya pragataa to agyaan andher vinaash*). That city certainly should be at the place of kings. It is because only the royal son souls, who become kings, will reveal the Supreme Soul Father. Now, our place is not any physical place either. What? Our sun is not physical and the moon is not physical either. Our cities are not physical either. Delhi is living as well as Bombay is living and Calcutta is living too. London is living and New York is living as well. So, the unlimited Rajasthan... even in that [unlimited Rajasthan], Nepal<sup>8</sup>, [the place] which especially sustains the new world... there is also one such city there, in the gathering of those who sustain the new world, from where the Supreme Soul Father is revealed in a special form. So there is only the one Giver of knowledge. He narrates the true knowledge.

Even in that [cycle of 5000 years], there is day for half the cycle and night for half the cycle. They (those living in the day) don't suffer misfortune during the day. There is no question of ever suffering misfortune during the day. Why? It is because the Sun of Knowledge has appeared. If the Sun of Knowledge is revealed on the earth in the form of the intellect, if they (the children) have faith, then the soul who has faith can never suffer misfortune. Which soul will suffer misfortune? Which soul will suffer misfortune? The one in whose intellect there is the darkness of ignorance, the one in front of whom the Sun of Knowledge is not revealed. If the Sun of Knowledge is hidden, there will certainly be darkness. And if there is darkness, will he be called the one with a faithful intellect? Will he be said to be in the *list of nischaybuddhi vijayanti* (the one with a faithful intellect becomes victorious)? He can't be said so. Certainly, he is in a dark night. It won't be called the day of Brahma. What will it be called at that time? The night of Brahma. Whenever some children have doubt, the Father dies for them at that time. They have a faithful intellect right now, and then have a doubting intellect in the next moment. So, does the Father become alive one moment, and die the next moment? The Father certainly doesn't become alive nor does He die. When He has come on this stage like world, He will go only after completing the work. But it concerns the earth like intellect. Each soul has its own earth like intellect. So, sometimes the soul goes abroad. And when the intellect becomes foreign, when the earth like intellect becomes foreign, meaning it comes under the influence of the foreigners, the Supreme Soul Father becomes hidden. Darkness falls. But Baba has said that it is the foreigners who will reveal the Father. They will not do it, they **have done it!** In the Brahmin family, the seed-form souls in the Brahmin world, the powerful seeds of other religions from among those seed-form souls revealed the Father in the year 76. In its memorial the Brahma Kumars and Kumaris celebrated 'the year of the Father's revelation'. So, the foreign seeds did reveal the Father. But on one hand they reveal [Him] and [on the other hand] they also

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<sup>8</sup> In the unlimited, it represents the city Udaipur of Rajasthan

become the ones with a doubting intellect because of not having complete knowledge. They fall asleep in the sleep of Kumbhakaran<sup>9</sup>. Therefore, whether [the Father] was revealed or not, it becomes the same. It is because they don't have the *power of purity* of many births, of the previous births. It (impurity) comes as an obstacle in front of them and if *impurity* arises while following the path of knowledge, the *purusharth* will certainly go *down*. It is not possible that impurity and knowledge go together. The knowledge of the Supreme Soul will remain stable only in the intellect [of the one] who has *purity*. The extent to which someone makes *purusharth* for purity, the knowledge will remain stable in him to that extent.

*Acchaa!* The beads of the *Rudramaalaa* (the rosary of Rudra) are kings for birth after birth, especially the kings of Bharat, who continued to become impure and break *unity*. So, the souls who become kings birth after birth, the beads of the *Rudramaalaa*, will they be said to have *purity* or not? They certainly don't have *purity*. So, when they don't have *purity*, will knowledge remain stable in them or not? (A student said something.) How will knowledge remain stable if they don't have *purity*? If they don't have *purity*, how will knowledge remain stable? Baba has said that the milk of the lioness can be contained in the golden utensil. The milk of the lioness cannot remain in an earthen utensil, in the utensil of the earth of body consciousness.

There is a lioness and there is also a lion in the Trimurti. So, the milk of knowledge that has come from the mouth of a lioness cannot be contained in someone impure. What does it mean by 'cannot be contained'? In the Brahmin world, the souls who become the beads of the *Rudramaalaa*, the special souls of the advance party, the souls with a *planning* intellect, aren't they knowledgeable souls? Are they knowledgeable souls? What kind of knowledge is it, which doesn't leave imprint on others? If there is no power of remembrance, if there is no love for the Supreme Soul, certainly there is *impurity*. Remember Me alone! If it (the remembrance) is mixed, certainly there is *impurity*. Then it doesn't matter how much we keep narrating knowledge. First of all, the souls who are purer, who have a bigger reserve of purity of the previous births, they will not listen [to us] at all. Just like when the Brahma Kumars and Kumaris go and narrate knowledge to the Sanyasis; since they (the Sanyasis) are filled with the *power of purity*, they do listen [to the knowledge] externally, but they don't assimilate anything internally. So, unless there is a connection (*yoga*), unless there is *love*, unless there are feelings of *purity* for the Supreme Soul, other souls cannot be influenced. That sword of knowledge doesn't have the excellence of remembrance. So he (who does not have that purity) is not knowledgeable; what is he? He is ignorant. He will not be called a knowledgeable soul. As such, what was Ravan also called in the world? Is Ravan considered knowledgeable or ignorant in the eyes of the world? Is he considered as a Brahmin or a *Shudra*? What was Ravan? He was a great scholar. He was very knowledgeable. But he was adulterous. And as long as he is adulterous, he cannot attain true liberation or liberation either. Now the topic that started, that was going on was: Ram himself becomes Ravan. And what does Ravan become then? He becomes Ram. So, when will the soul of Ram attain true liberation? When will it take place? Is it when he becomes unadulterated or will he attain true liberation by remaining adulterous? How will he attain true liberation? (A student said something.) Of Ravan? (A student said something.) I don't understand. (Another student said something.) He will attain true liberation by becoming unadulterated. *Acchaa*. When Ram becomes unadulterated, will the true liberation of the world take place? When Ram becomes unadulterated with the body, with wealth and with the mind, will the path of liberation and true liberation be closed or not? It is because except for the *Supreme Soul*, no one can bring

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<sup>9</sup> Brother of Ravan who slept for six months and woke up for a day to sleep for another six months

about liberation and true liberation. Now the string is entangled. What? Because if the soul of Ram becomes unadulterated, what will the Supreme Soul Shiva do with regard to His entrance in him? He will stop [entering him]. So, whoever had to attain true liberation and liberation to whatever extent, they will attain that much. For this reason, that one *second* is fixed for Brahma, [to become] Brahma so Vishnu; whether it is the corporeal (*vyakt*) Brahma or the subtle (*avyakt*) Brahma, it takes only one *second* to become Vishnu from Brahma because the speed is fast. So the fast speed of *purusharth* ... there are some runners ... it is seen that those who are good runners will run slowly in the beginning and when the *last chance* comes, they will invest all their power. It is because if they are tired in the beginning itself, they cannot take the *high jump* that they have to take in the end. So similarly, Ram, Krishna or the 108 children of the *Rudramaalaa*, they too have a very fast speed. And a fast speed is attained by remembering whom? By remembering the Point. It is said in the murlī: The ones who love the Incorporeal One will have a high speed. This topic has been mentioned in the Sanskrit Gita as well: *Shipram bhavati muktaatmaa* (they become liberated souls quickly). They will be the ones who move at a very high speed. But Baba has mentioned one more thing in the *avyakt vani*: The ones who love the corporeal one will have a good character. What does it mean? Those who love the Incorporeal One will have a bad character! They will definitely be at different levels. Not all can be the same. So the ones who love the Incorporeal One and have a bad character certainly stabilize in the incorporeal *stage* more, in the remembrance of the Point, and leave [the remembrance of] the corporeal one. What? They become distant from the remembrance of the corporeal one. Why? Why do they become distant when ours is the household path (*pravritti marg*), when the point has sat in the intellect, [the point] that the soul is inert without the body, the body cannot do anything without the soul and the soul cannot do anything without the body? Just like Baba has said: Shiva cannot do anything without *Shakti* (Parvati), and the *shaktis* (the other souls) cannot do anything without Shiva. Therefore the *combination* of the soul and the body is required. Then why do they forget the Incorporeal One? Or why do they remember only the corporeal one? The one with a good character forgets the Incorporeal One, and who forgets the corporeal one? Those who have a bad character, who do receive the knowledge, but are the ones with a bad character in the previous births, they have disgust for the corporeal one. It is because in the previous births, the *unity* of kings has broken again and again. Why has the *unity* broken? It is because indiscipline increased. The one who should be given a high post, was not given a high post. There is a father at home... (A student is saying something.) Don't look at the corpse (*shav*). *Shav*... if the soul itself is not present in it, is it a corpse (*shav*) or Shiva? Corpse means a dead body. Is there a soul in the dead body? When the soul itself is not in it, it is a corpse, isn't it? So, will there be attainments by looking at the dead body? And if the soul is sitting in the dead body, will it be called a dead body? Then? (A student said something.) So, it became a living soul, didn't it? So do you look at the corpse? Will anyone like to look at a corpse? The corpse will start stinking, because the soul itself is not present in it. And here, not just one soul... there are *double, triple* [amount of] souls. It became a mine of liveliness (*caitanyaataa*). So, when *double, triple* [amount of] souls are present in it, will it be called a corpse? Will it be called a dead body? So brother, don't look at the dead body. Whom should you see? Look at Shiva.

If you combine Shiva and Shankar and start looking only at Shankar... so, what is Shankar? What is his task? [He is] destructive. Where will he take you? He will take you in the [stage of] complete degradation, because Baba has called Shankar a barber (*hajjaam*). What has He called him? A barber; he will shave off the head completely<sup>10</sup>. Just like the

<sup>10</sup> *Maathaa mundnaa*: fig. it means to take other's wife, children and everything under our control

heads of Sanyasis are shaved off, aren't they? Just like Maya shaves off the head. So in the same way, Shankar is called a barber, the one who leads to complete degradation. Then what did he become? Did he become Ram or did he become Ravan? (Students said something.) What did he become? He became Ravan, didn't he? (Students: He became Ram.) He became Ram? How did he become Ram? When he shaved off the heads, how did he become Ram? It is about each one's individual remembrance. Those who are used to look at the incorporeal Point of light Shiva along with the corporeal one, those who are used to see the *pravritti*, those who have the *sanskaars* of the *pravritti* for many births or have the *sanskaars* of maintaining the *pravritti* (household path), those souls will not experience any difficulty. Who will experience difficulty? [It is] those who have broken the household path in the previous births, who have betrayed it, those who broke one household path and joined a second, third, fourth household path. So, they took and gave sorrow. They became adulterous and made others adulterous. So, such souls cannot remember in the proper way. They will experience difficulty. And those who have good *sanskaars* of the previous births, who have the *sanskaars* of being unadulterated, they will find it easy to see the Incorporeal One in the corporeal one. The point did come in the intellect, didn't it? ...that the incorporeal soul has no value without the corporeal. Nature is inert but when Nature is with the Husband of Nature, she cannot be destructive. When does Nature become destructive? When do the five elements bring upheaval? The entire world will be destroyed through Nature. *Prakriti* [i.e.] *Nature* will bring the biggest destruction. When will she do it? At the end, when Nature separates from the Husband of Nature. (Concluded)