

Audio cassette no. 9
at Kampil.
Clarification of Murli dated 19.2.62
(for bks)

Side A

Om Shanti. The morning class of 19.2.72. Page number 383 in the register number 6. The record played is '*chor bhi de aakash sinhasan, is dharti par aaja re*' (leave the throne of the sky at last, come onto this earth...). You remember your most eloved Supreme Father Supreme Soul: come again, leave the throne of the sky. Meaning? Is there any throne kept in the sky? (Someone said something.) Yes. From the high stage... come where? Come to a lower stage on the corporeal world. And what is Bapdada saying now? Bapdada is saying: leave your *vyakt* stage, corporeal stage and come to the subtle high stage. And what song have the children been singing till now? Leave the throne of the sky at last. Arey! Just leave it, come down to this world. Come again. What? What do they say? Come again. It means that He came before. And now? Come again, they have not become satisfied yet. ...because they have come under the shadow of *Maya*. Why do they say, 'come again'? It is because they have come under the shadow of *Maya*, so they say to God Himself: come into a lower stage, in the world. In other words we can say it has become the kingdom of Ravan. If it was the kingdom of Ram, they would not have said, come to a lower stage, come down. Because in the kingdom of Ram everyone is certainly in a high stage only, in the soul conscious stage only, no one has the consciousness of the body at all. Now in the kingdom of Ravan everyone has become sorrowful and only sorrowful. They do say: we are corrupt and impure.

So the Father says: I come in the Confluence Age of every *kalpa* (cycle). I don't come in every age. I don't come every time. I come only in the Confluence Age of every cycle. I came 5000 years ago and now I have come again. I have come again in the Confluence Age of the cycle. The Father comes and consoles [the children], He gives patience: Children, remain carefree! This is indeed My role. What? You, remain carefree! Don't be sad [and say:] come down! Come into body consciousness! Who? Hum? Who? Does God ever become body conscious? Then? Then why did they say to God: 'Leave the throne of the sky at last! Leave the high stage?' (Students are saying something.) Hum? So, who comes? Arey! (A student said something.) Hum? Does the sky come? Yes, He enters this corporeal one, because this is an impure (*patit*) world. Everyone is impure (*patit*) in the impure world. [Everyone] from *A to Z*. There isn't even one out of the 5 billion human souls who may have become a pure deity. So, 'leave the throne of the sky at last and come onto this earth'. 'Earth' means soil, the soil of body consciousness.

So why do the children invoke Him? What was the reason mentioned? It was mentioned [just] now. It is because *Maya* has cast her shadow. That is why they also call the Father down. However, the Father doesn't come in the lower stage. He is always [in a] high [stage] indeed. So, the Father gives patience: 'Remain carefree!' What? Don't worry! About what? About what? That no one knows whether Baba will come down into the low stage or not, whether Baba will come down to the world, to become corporeal in the corporeal world or not. The Father consoles [the children]: 'Remain carefree. This is indeed My role.' Whose? It is indeed My very role to come to this corporeal world and play a role while being in the corporeal stage. What role? What role has been mentioned

in the *murlis*? [The role of] purifying the impure ones. How did the impure ones become pure? How did the pure deities become impure? (Someone must have said something.) As regards remembrance, it is done later. When is someone remembered? When we have achieved something from someone, he is remembered. And if nothing was achieved at all ... if we have eaten a *rasgulla*¹ previously, we will remember it, won't we? But how will we remember it, if we haven't eaten it at all? So, certainly the entire world has received such a reward from the Supreme Soul which they didn't receive from anyone else. No one else can bring about that experience. That is why everyone remembers the Supreme Soul.

So, this is certainly My role. The children say: 'Baba, come! Come and teach [us] *Rajyoga* again.' Why was [the word] 'again' applied? Certainly, He came previously too and they weren't fulfilled with Him. That is why Baba said in the *murlis*: '50 years have passed and still you are where you were.' It means that children haven't been able to become stable in the incorporeal stage up until now. So, teach us *Rajyoga* again [and] purify the impure world! At this time everyone is atheist (*naastik*), *orphan*, unworthy (*nalayak*) and is without a master. The ones who don't have their mother and father are called orphans. They keep fighting and quarreling amongst themselves. How can we recognize orphans? The ones who keep fighting and quarreling amongst themselves are called orphans. And what if even the ones who have become Baba's children keep fighting and quarreling amongst themselves? What will they be called? Certainly they haven't recognized the Father yet. If they recognize [the Father], they will forget to fight and quarrel. So, the ones who haven't recognized the Father and keep fighting and quarreling among themselves are called orphans. All are very sorrowful. Now, those who keep calling themselves gurus, the ones who are great [leaders] in their religion are exchanging opinions amongst themselves: how to bring peace in Bharat. There is restlessness in the entire world. Will the ones who are great [leaders] in religion bring out opinions only in Bharat? Hum? The great religious leaders are indeed spread in the entire world or are they present only in Bharat? They are indeed spread in the entire world. So why did He say this here? (Someone said something.) Yes, certainly Baba is talking about the Brahmin world; He isn't talking about that [outside] world. First there should be the improvement of the home and later... there should be the improvement of the outside, the other ones. So first of all the roots (*adhar*) and even before them the great religious *gurus* in the Brahmin world of the seed-form [souls] are exchanging opinions amongst themselves: how can there be peace in Bharat. There is restlessness in the entire world; that is why the Father comes to release the children from sorrow, from the kingdom of Ravan (*Ravan rajya*) and take them to the kingdom of Ram (*Ram rajya*), to the Abode of Happiness (*Sukhdham*). The Father says: 'This is My duty and I come every cycle.' There is only one Father of the entire *world*, meaning all the souls. Everyone says: O unlimited Baba! Now leave the throne and come from above. What? Which throne is it? Hum? One is the *akal* (immortal) throne, [one is] the throne of the heart (*diltakhta*). And which is the third throne? Hum? The throne of the kingship. But the Father Shiva (*ShivBap*) doesn't take any throne of kingship. So, which throne is left? Hum? The (immortal) throne. Doesn't He have the throne of heart? Hum? Doesn't He have the throne of heart? Does He have the throne of heart? Where is the heart? The heart is in the corporeal body. They say that the heart is in [between] the lungs. And where is the

[xxx]-unclear recording

¹ *Rasgulla* – a kind of Indian sweet.

immortal throne? Hum? Where is it? In between the [two] eyebrows (*bhrikuti*). So, which throne does the Father have? (Someone must have said something.) Does He have all the three [thrones]? Which one doesn't He have? [He doesn't have] the royal throne; He doesn't become the master of the world. All right! Does He have the throne of the heart? Is the heart completely in His control? (Someone said something.) When the Father knows, why do you say this? Why should the Father know, if you say it? [If you say it] then you also know it. Is there any heart that is entirely in the control of the Father? Is there any [heart] over which the Father has the full authority? Is there some [heart] like this? (A student: Yes, there is.) Is it there? Which one is it? (A student is saying something.) Is the same one who is His corporeal medium, His heart, the throne of heart? Or is he the throne of the brain? Who is the corporeal medium? Hum? Which city is called 'the throne of the heart'? (Someone said: Delhi.) 'Delhi is My throne of the heart.' What? Delhi is My throne of the heart. If Delhi is My throne of heart, the entire world is My throne number-wise anyway. All right! So, does the Father have full authority over the throne of heart of Delhi? Hum? If He had the full authority, why would He say this in the *avyakt vanis*: 'The eyes of the entire world is on Delhi. The Father's eyes are on Delhi as well.' What is this? Hum? It means that the war is going on. (A student is saying something.) Yes, now the full authority over the throne of heart [is not there]... because when the full authority over it is established, there is no question of anyone having eyes on it at all. So, He doesn't have the throne of the heart either. So, which is His throne over which He has authority (He sits)? The immortal throne. Which throne is it? Is it above? It is the place between the eyebrows (*bhrikuti*). *Bhrikuti* means the soul conscious stage. And what do the children say? Baba, now leave the throne above and come down! Meaning? Hum? (Students are saying something.) *Arey*, He has come into a corporeal form, only then He receives the throne between the eyebrows. How will He receive the throne between the eyebrows, [in the form of] the third eye, if He isn't in the corporeal form? Who is shown to have the third eye? They show it, don't they? So, the third eye means the Supreme Soul Shiva. So they say leave that as well! Leave this third throne as well. Then, leave the soul conscious stage too. The soul conscious stage means a high stage. And they are making Him leave that high stage, that throne too. (Someone said: *nirakari* stage i.e. incorporeal stage.) Yes. [They say] O' Baba, leave everything. Just come to our stage, that is all. Someone might be having these thoughts; that is why Baba says this. Otherwise Baba is not going to tell lies in the *murli*. Or will He be telling lies? No, He won't say lies.

So, leave the throne and come! Where does He stay? He is a resident of the great element of *Brahm* (*Brahm mahat tatva*). It is also called *Brahmarandhra* (the opening on the top of the skull). What do they say on the path of devotion (*bhakti*) as well? (A student is saying something.) Yes, *Brahma kapaalam*. He lives in the great element of *Brahm*. He doesn't come down. The corrupt ones (*bhrashtacari*) delight in the unrighteous organs. Is Shivbaba corrupt, so that you call Him down? What? He is certainly not going to come down. Then why do you call Him [down]? (Student: to take us above.) Do you call him, so that He would take you above? [Saying:] Come and take us above from down; we are drowned in mud, at the bottom; you too come [down] here. *Accha*.

So, the Father lives in the great element of *Brahm*, doesn't He? Here, there are living souls. Here, in this world, there are not souls; there are souls living a life over here. That is the place of the souls, which is called the Soul World (*Brahmand*). The souls live over

there in the form of eggs. What type of tika²(a vermilion mark) do they apply? Like an egg. So, the Father explains to the children, this is a play of happiness and sorrow. At this time everyone is atheist (*naastik*). They are orphans. One thing is that they don't know the Father and the other thing is that they say God is omnipresent (*sarvyapi*). If they know the Father... so, He is certainly not omnipresent. He is present in one (*ekvyapi*), meaning He comes into one permanent chariot (*mukarrar rath*). He came into this chariot at the beginning and also at the end He comes in the same chariot and completes the work. They also call Him, O Supreme Father Supreme Soul (*Parampita Paramatma*). Who will be called? Will the one who is omnipresent be called? They call Him, because they are sorrowful. This song is also sung for this, which one? 'Leave the throne of the sky at last.

What mistake did the children make, so that they became sorrowful? What mistake did they make? They forgot the Father. Some rare ones know what I am, how I am and in which form I play My role. (A student is asking something.) Why? Didn't He come? He did come. But after His coming the children don't have that much capability, so that they may achieve a high stage after doing *purusharth* for 50 years. They reached [the same stage] where they were. (A student is saying something.) That is why it was said in the *murli*: 'Even after 50 years they reached where they were. They reached where they were.' (A student is saying something.) That is why it was said: 'Come again!' Who will say, 'come again?' Only the children in whose intellect the topic has sat will say this, won't they? So, 'Come again' doesn't mean that He came 5000 years ago and now come again. He comes every 5000 years anyway. Yes.

So the children forgot the Father. God of the Gita who taught *Rajyoga*, what did He teach? He taught *Rajyoga*. Why was it given the name '*Rajyoga*'? (A student is saying something.) Is [only] the kingship obtained through yoga? Isn't there any other secret? (A student is saying something.) It is a *yoga* that is full of secrets. All do practice *yoga* (i.e. make a connection). The wife with the husband, the son with the father, the brother with the brother, the sister with the brother; everyone indeed has a connection (*yoga*) [with someone]. But there aren't so many secrets in those (*yogas*). What is the specialty of the *yoga* that the Father teaches? The kingship will be obtained later on. But what is the specialty now? Hum? If you make connection with the others, you receive the taste (*rasna*) of one kind of relationship. Whereas the children who make connection with the Father..., then those who are powerful *yogis*, they receive the taste of all kinds of relationships. They experience them. So He taught *Rajyog* and made the orphans (*anath*) into the ones who have a master (*sanath*). The relationship of the mother and father is also included in that. What do the ones without their mother and father consider themselves to be? They [think that they] are *anath*, *yatim* [i.e] orphans. Therefore, they fight and quarrel amongst themselves. If they are orphans they quarrel through the mind, through the speech and through the actions.

So, they don't even know the One who made the orphans into the ones with a master (*sanath*). They also sing: 'O Baba, who makes the orphans into the ones with a master.' He makes only Bharat from an orphan into the one with a master. He doesn't make foreign lands into this. Only Bharat was the one with a master; it was always happy. There was *purity*, *peace* and *prosperity*. It was the *ashram* of the household (*grihast*

² *Tika* – vermilion mark applied on the forehead.

ashram). The stable *ashram* of the household doesn't exist in the other countries, because the tradition of divorce is practiced there. They leave one and get another [partner]; therefore the household life is indeed destroyed. Bharat was extremely pure. There was a lot of purity. They also praise it as 16 celestial degrees complete, complete with all the virtues, completely non-violent, the one who follows the highest code of conduct (*maryada purushottam*). Now you have become orphans. Because of having become orphans no quality from among those [mentioned above] has remained in you.

They don't know what is called violence and what is called non-violence. They think that killing cows and so on is an act of violence. Who? People of the world think like this? They don't think like this in the Brahmin world, [do they]? Hum? Who kills cows in the Brahmin world? (Student: mothers and virgins...) Yes, in Bharat, the virgins and mothers themselves are considered as cows. A cow, a virgin of Bharat, remains tied to the post to which she was tied. So they think that killing cows and so on is an act of violence. Who kills a virgin here? Does anyone kill virgins in the Brahmin world? Does anyone kill mothers? Do they murder them? (Someone said something.) Yes, those ones do consider the physical acts as violence and non-violence. And here, it is about the violence of vice. If someone made her (the virgin/mother) vicious, it is as if... where did he attract her intellect that should be engaged in the Supreme Soul? He attracted it (her intellect) towards him. So, it is as if he murdered the soul. So, they don't know what is called violence and what is called non-violence. The Father says: using the dagger of lust (*kaam-katari*) on each other is the greatest violence. Because of the entrance of Ravan, all became impure (*patit*). Why have all become impure? It is because Ravan has entered. What does Ravan mean? [It means] the one who is adulterated (*vyabhicari*); the ones who make the others adulterated. They have entered. Where? Where did they enter? *Arey!* Where does Ravan enter? Did you forget? *Arey!* He will enter only into the intellect, won't he? Where were you that you just forgot it!

There is adulteration in the intellect and that's it! They became impure because of this. The Father says, [if they think] God is omnipresent, everyone is a form of God, then no one can become pure indeed. The ones who say that everyone is a form of God are of a devilish community. The five vices have entered everyone; that is why they say that everyone is a form of God. Otherwise, the form of God will be only one in reality. Body consciousness is the *number one* enemy; then come lust and anger. These five vices are your enemies. They have made you into orphans. No one knows when there was the kingdom of Ravan. They also say that there is the devil's kingdom. What? They named it 'the devil's kingdom'. It is called 'the terrible hell' (*raurav narak*). Nevertheless, they don't know who Ravan is. The Father says: Children, the residents of Bharat (*Bharatwasi*), you were always happy in the Golden Age; you were so happy!

When someone leaves the body, they say 'he went to paradise'. This saying is a reminder of which time? (Someone must have said something.) How? How is it a reminder of the Confluence Age? (A student is saying something.) The one who renounces body consciousness here and meets the Father, he can experience the happiness of paradise. If there is even a little body consciousness, despite having met the Father he can't experience happiness. That is why Baba asks in the *murlis* again and again: 'When you have found the Father, you have found *Heavenly God* the *Father*, so you should be in *heaven*.' Then why are we sad? What is the reason? The reason is that we haven't

renounced body consciousness yet. [We think] I am this... I am that... I will do it like this... I will do it like that... I did this much... I did that much...

So, when someone leaves the body, they say 'he went to paradise'. Thus, he went there from hell, didn't he? If someone leaves the body, what will be the result? He will go away from the world of sorrow, won't he? What is the meaning of this in an unlimited sense? Hum? If someone dies from body consciousness, he can't experience the world of sorrow. He will experience only happiness. He can't have even a trace of any kind of thought which may give rise to sorrow.

So, you should understand that Bharat is hell at this time. What happens in hell? It is called 'the terrible hell'. It is not an ordinary hell. It is the terrible hell. For example, there is a gutter. Worms are restless in it. (Someone said: worms.) Yes, they keep biting each other. There are stories of the terrible hell in the *Garuda purana*³.

What have they named it? Garuda. What does Garuda (eagle) eat? It eats up the snakes, scorpions and spiders and so on. [xxx] And it is not any river. All keep diving into the Ocean of Poison (*Vishay sagar*). They keep biting each other and become unhappy. The Father comes and explains: This drama of sorrow and happiness is pre-ordained. Otherwise, it isn't that right now it is hell and in the next moment it is paradise. There is nothing like, in this very world there is paradise and right now there is hell. For example they think: 'You yourself give happiness; you yourself bring sorrow', it would mean that the Supreme Soul is giving paradise now and in the next moment He is also giving hell. It is not like that.

The ones who are very wealthy think that they are in paradise. But it isn't like this. What? Don't think like this either. Whether it is the limited wealth or the unlimited wealth of knowledge... what? Even if someone has the unlimited wealth of knowledge, he shouldn't think that he is in paradise. [The wealth] is only a means. The physical wealth is a means to experience happiness as well as the wealth of knowledge is a means to receive a high position and to be always happy. It isn't the aim (*sadhya*). The wealthy ones also become unhappy. What? The knowledgeable ones like Ravan also become very sorrowful. Have you seen Ravan's face in the (serial of) Ramayana in the TV? He was very powerful, but he was very sorrowful too. The wealthy ones also become unhappy. At this time the entire world is sorrowful. [xxx] The Father explains: You have become atheists. As far as you are concerned your mother and father are the masters. Why do you fight among yourselves? (End of side A).

Side B

The human beings don't know [anything]. They will also go in front of [the statue of] Lakshmi and Narayan and say: 'You are the mother and father and we are your children.' They will also go in front of Radha and Krishna and say: 'You are the mother and father and we are your children.' The Father explains: All your *lokik* mother and father, brothers and sisters, *gurus* and teachers and so on, all of them are without a Master (*nirdhan ke hain*), they are orphans. They can't give you happiness. They are orphans, so they are definitely the ones who fight and quarrel.

³ one of the scriptures of Hindu mythology.

A part of the *vani* at the end of this page and the beginning of the next one is missing... Now he has become independent. Has the *five-year plan* completed? Yes. The Gita is placed under the head of Bharat (in the picture of the Ladder). What is written on the Gita? *Five-year plan*; the *five year plan* since (the year) 76'-77' until 80'-81'. The plans of the government are made and they fail repeatedly and [their] *planning* is never completed. The kingdom of Ram [doesn't] come. So, although the kingdom of Ram doesn't arrive here, he indeed becomes a *prince*. He becomes a *prince* from a *beggar*. So, look, now itself there are so many people that they don't have a place fit to stay. What is the situation even now? Though, [it is said] Bharat has three feet of land, he (the living Bharat) doesn't have three feet of land. Even now he doesn't have three feet of land. How is the place? All right, even if he has three feet of land, what is the place like? The place is not fit to stay in. There is nothing but odor all around. So, is it a place fit to stay in? The physical odor is spreading as well as the subtle odor is spreading. The very name is Abu Road. What is the name? Mount Abu. [It is a place] where odor accumulates in the form of a mountain. It is because it is the impure (*patit*) souls who have to become pure. Therefore, what kind of souls will gather? Only the impure ones will gather.

So, Bharat doesn't have food (*ann*) to eat. *Yoga* means he is not receiving the affection in the form of food. What does 'yoga' mean? Affection, the true love; that alone is the food for the soul. So, he is not receiving food to eat. The *Ahil* girls (girls of the Yadav clan) make the hero actor whom *Shesh* (the snake named *sheshnaag*), *Mahesh* (Shankar), *Dinesh* (Sun) Ganesh and *Suresh* (the deity Indra) continuously meditate on, dance for a handful of buttermilk⁴. There is no food to eat. So, leave the throne of the sky at last (and) come to this earth! Who sings like this? The devotees sing like this. He is asking for alms. Who? Bharat. So this play is based only on Bharat. (A student is saying something.) When [the people of] the entire world are devotees, what is Prajapita? If the [people of the] entire world are impure, what is Prajapita? He is impure. (Student: he is the father....) Children, your **father** has come! What does it mean by 'the father'? There is nothing that doesn't apply to you. He is the seed of the entire world; therefore, everything in the world will first of all be applied to whom? First it will be applied to the father. Even when the examinations come, on whom will they (the examinations) come first? They will come on the father.

So he is asking for alms. This play is based only on Bharat. Bharat was the one with a master; now Bharat is an orphan. Bharat was *solvent* and pure; Bharat is [now] *insolvent* and impure. In Bharat [the Pandavas] become the kings of the kings, the *double* crowned ones. What kind of crowned ones? *Double* [crowned ones]. Which are those two [crowns]? The crown of *light* and the crown of the kingship. Crown of *light*? What is the crown of *light*? It is the crown of *purity*. And what about now? There is neither the crown of *purity* nor do the Pandavas have the crown of the kingship. They had them (the two crowns) previously.

The Father says: Now I make you into the king of the impure kings. What was said? It is about now. (Students are saying something.) Yes, this is a new *point*. It isn't actually new. It has been said in an *avyakt vani*, the accounts of 63 births are also created on the basis of 21 births. The rewards of 63 births are also fixed on the basis of the rewards received in 21 births. This is indeed not a new *point*, but because you forget it, it [seems

⁴ a colloquial saying about lord Krishna in the path of *bhakti*.

to be] new. So, the Father says: I make you into the king of even the impure kings. The *shooting* is taking place. Therefore, in the *shooting period* there is a *director*; the *actors* are doing the *shooting* as well as they are doing the *rehearsal*. The *shooting* of the Copper Age as well as the Iron Age takes place in this and the *shooting* of the Golden and Silver Ages take place too. Thus, when the *shooting* of the stage of descent takes place, then at that time, whenever the children don't follow the *Shrimat* ... then... then the *shooting* of the stage of descent means, which time will they become kings of? They will become kings of the Copper and Iron Ages. [At that time] they are not *double* crowned ones; they become only *single*-crowned kings. Which is that *single* crown? There will be a physical crown of the kingship over there. And, what kind of [crown] will there be over here? Which crown will there be in the *shooting period*? [There will be] the crown of responsibility. The more responsibility someone takes here; it doesn't matter if they remain impure; no one is pure indeed. All are certainly number wise (according to their capacity), because the vicious ones are also *satopradhan*, *satosamanya*, *rajo* and *tamo*. They are not vicious to the same extent, they are certainly number wise. So, the more someone takes the responsibility of the *yagya*, they become the holder of the bigger kingdom, they become greater kings to that extent. They become crowned kings. Some become emperors (*samrat*); some become minor kings. So, it depends on taking the responsibility at this time. It is not so that if someone surrendered in the *yagya*, he certainly obtained a seat... but he is not taking up [any] responsibility. Even if the [*yagya*] catches fire (*jarbari jao*) we don't care. So I make you *double* crowned, the king of kings now. What? *Maharajas* (great kings) are in the Copper Age as well. The impure kings worship the *double*-crowned kings. What? What is the indication of the impure kings? They worship the *double*-crowned kings, meaning the ones who have the crown of *light* and the crown of responsibility as well. What does *light* mean? Which *light*? The [light of] purity, the *light* of knowledge. It is certainly not any physical *light* that they show in the case of the deities. The more *purity* they have, the more their minds will think and churn. If there is no *purity*, their minds can't think and churn; they can't remember the Father.

So, it was said: 'The impure kings worship the *double*-crowned kings.' This too is about when? This *shooting* also happens in the Confluence Age that the impure kings do take up responsibilities, but what are they like? They are impure. Yes. Where do they have to go, to whom do they have to go, to whose place do they have to go and bow their heads? They have to go to the *double*-crowned kings and definitely bow their heads. This *shooting* also is taking place here itself. It is because they are pure and those ones (who have to bow their heads) are impure. This play is based only on Bharat. And as for the rest, they i.e. those of the other religions, are *by-plot* (secondary) [roots]. Only the [Ancient] Deity Religion (*Devi-devta dharm*) of Bharat is the elevated *number one* religion. The religion is divine, the actions are divine, it is elevated, no one is corrupt over there. The [Ancient] Deity Religion was elevated in religion and actions in Bharat only. Now it has become corrupt in religion and in actions. The practices (*dharnaen*) as well as the actions performed through the organs of action have become corrupt.

The Father explains, the main religions are only four. Which ones? (Someone said: *Adi Sanatan*...) Yes, the Deity Religion, Islam, Buddhism and Christianity. First of all there is the Deity Religion of the Golden Age. The Father Himself will do the work of establishing the Golden Age. It is not that the Father will come and establish a religion having 14 celestial degrees, meaning 2 celestial degrees less. The Father Himself comes

and establishes the Golden Age. The Father doesn't establish the Silver Age when He comes; He doesn't establish the Copper Age when He comes. He is *Heavenly God* the *Father*. What does it mean? He is *Heavenly God* the *Father*, the creator of the paradise of the first birth. The Father says: I come only in one Confluence Age of the cycle (*kalpa*). You children know: 'We are becoming the ones with a master.' It is only the unlimited Father who makes the orphans into the ones with a master. A human being can only give temporary happiness to another human being. They can't give the ever lasting happiness of 84 births. No one can give the kingship for birth after birth.

This is certainly the world of sorrow. They keep crying out for help. Bharat was the abode of happiness; now it is the abode of sorrow. The Father has come from the abode of peace. Where has He come from? From the abode of peace. Which Father? Hum? (Students are saying something.) Is it the Father Shiva? Does it mean that only Shiva, the point of light has come from the abode of peace? And as for the rest, hasn't the unlimited father, Prajapita, come [from the abode of peace]? (Students are saying something.) Hasn't he come from the abode of peace? Does he belong to this place only? What is the result of *yoga*? What will be the reward for the one who is the greatest *yogi*? [He will experience] happiness and peace to the greatest extent. So, compared with the other religions, you children receive more peace and happiness. The other religions [don't receive] so much happiness and peace. What is the three quarters [of your lives]? [It is full of] happiness and peace. In the Copper Age there aren't so many fights and quarrels. It was said on an average. What? Three quarters, [meaning around] 60-65 births. How much does three quarters of the 84 births make? How much does it make? *Arey*, count it quickly! Mathematicians are sitting here. (Student: 63.) Hum? 63 births. So those 21 births [of the Golden and the Silver ages] and deduct the rest from 63 births. (A student: 42 births.) 42 births. It means that you are indeed in [a state of] happiness till the Copper Age; meaning 3 *yugas* (ages) are [lived] in happiness. But it was said on an average. Don't think that it is the same for everyone. Also among those (children who receive three quarter happiness) some are more *yogis* and some are less *yogis*. So, the ones who are more *yogis* will also experience more happiness and peace.

So, when do I come? [I come] in the last birth in the end of many births. So, certainly there are also such souls who suffer sorrow for only one or two births; in the remaining other births they have the fruits of happiness and peace. So, the Father has come from the country of peace. It means that also for the soul of Prajapita, his happiness is not any less. When he comes in the Confluence Age, where does he come from? From a peaceful country. Suppose, the soul of Vyas, the first Vyas, not the *second* or *third* one; so he is such a knowledgeable soul, will he remain restless?

Can the creation of the scriptures take place while being restless? Can the intellect work? It can't work at all. The thinking and churning can't take place at all. The intellect will keep wandering only in the body and the world of the body. Now it is the abode of sorrow (*dukkham*). He has come from the abode of peace. The Father says: Now become a *lighthouse*! Which *house* should you become? (Student: a lighthouse.) A *lighthouse*. Then, will your eyes start emitting red light? (A student is saying something.) Will it start emitting the *light of purity*? How will you come to know? (Students are saying something.) Yes, for example Abraham, Buddha, Christ; what emanates through their eyes? You have seen their pictures, haven't you? What is emanating [through their eyes]? The light of *purity* is emanating, isn't it? So, knowledge will [emerge] through

their mouth as much as *light* is emanating [through their eyes]... the knowledge corresponding to their stage, of the *satvik* (true)⁵ stage also emerges [through their mouths]. The truth also emerges through their mouths. At the beginning that truth is the truth, later on it is made false through their *followers*. So, children, become lighthouses! What should you become? (Students: Become pure.) When you become pure, what will be the indication of this? One thing is that it will be visible through the face itself and the other thing is that there will be *peace and prosperity*. And? And you will churn a lot. (A student is saying something.) Yes, exactly! It will also be visible in the face but the jewels of knowledge [should emerge] from the mouth; the intellect should be full of thinking and churning. If the intellect doesn't work in churning the ocean of thoughts, then consider that you aren't towards the stage of ascent (*carhti kala*) now. So, children, become lighthouses. Who should become lighthouses? Hum? The children. Who is the first child among all the children? Who is the first child among all the children? (Students: Shankar) Shivbaba is anyway present in him. He is the third eye itself. How will he become [this]? (Student is saying something.) In his case, there is no question of becoming [a lighthouse] or not. Who is the first child? Brahma. So, whose intellect should work first? [The intellect] of the Senior Mother (*bari amma*). The intellect of Brahma should work. Brahma was already of fair complexion. And if his intellect had worked, then no one knows... he would have become a *lighthouse* at once! Hum? (Student: then the children will study very well.) Will they study very well? Alright, then I think all will forget Shivbaba. What if everyone's [intellect like] hand goes in the mouth of the cow (*gaumukh*)? Does it happen like that? Now, will it not happen that way? Will Krishna not become the God of the Gita now? No. Very well! We will see.

Anyway, only 8 will finally *pass*. What was said? How many will *pass* in the *final* examination? Anyway, only 8 will *pass*. So the Father says: Children, become lighthouses. Let [the scenes of] the abode of peace, rotate constantly in one eye and [the image of] the abode of happiness rotate constantly in another eye. Now the show is about to complete. This body has become old. You have to remain pure while living in the household. What? Otherwise, a thought may come: we should leave everything and run away. In what way should you remain pure? You have to remain pure while living in affairs of the household. I, your Father, have come to establish the pure *heaven*. There was *purity*; now there is *impurity*. Where have I come? [I have come] in the world of *impurity*. I, your Father, have come. What do I say? Hum? I have come to establish the pure *heaven*. So you may be developing doubt...what? Hum? So you may be developing doubt that our Father ... (Student: this one is not our Father.) Is he our Father? Is paradise being established in this way? In this way? (Student asked - ...how much time?) Now there are hundred thousands (lakhs) of years! ☺ He isn't a minor *guru*. He is a great religious *guru*. You have to remain pure while living in the household. I, your Father, have come to establish *heaven*. There was *purity*; now there is *impurity*. The kingdom of Ram is for half a cycle and the kingdom of Ravan is for another half of the cycle. At this time you are on the lap of God. What? On whose lap are you at this time? You are on the lap of God. And previously? Previously you were on the devilish lap. At this time you are on the lap of God. So, you have to remain pure while living in the household. It shouldn't happen that you remember the devilish lap. Don't go on the devilish lap. This is the

⁵ *Sattvik* - the stage in which the soul and matter have their natural properties dominated by goodness and purity; the stage dominated by the pure essence, goodness.

family of God. If there is a *family*, there will be a father as well as a mother and there will be children too.

Shivbaba is the grand-father (*dada*). What? The father (*bap*) and the grand-father (*dade*). BapDada is a different thing and BapDade is a different thing. The father of the father, the grand-father is called '*dade*'. Shivbaba is the grand-father. Prajapita Brahma is Baba. Hum? And he is also the *laukik* (worldly) father. What was said? What else is Prajapita Brahma? He is also the *laukik* father. At this time you have three fathers. Which three fathers? The *laukik* one... who? Who is the *laukik* one? (Students are saying something.) Prajapita Brahma, the unlimited father....and? Is Prajapita Brahma the *laukik* father? That's it? Isn't there anyone else? Isn't there anyone else? (Students are saying something.) Hum? Isn't there anyone else? Balakram (a PBK brother) does remember. Which other father do you have? (Student: the one who gave birth to the body.) Hum? You are talking about the one who gave birth to the body. Are you talking about the previous birth? You are a knowledgeable soul, you remember the previous birth. So you are saying [that].

At this time you have three fathers. Name the three fathers. (The student is saying something.) Brahma is the *alaukik* father. (Student: Prajapita.....) Prajapita Brahma is *alaukik*? Does Prajapita belong to this world or is he *alaukik*? (Students are saying something.) Brahma is the *alaukik* father and Prajapita is the *laukik* father and Shiva Supreme Soul, the point of light is the *parlaukik* (beyond the world) Father. This one has four fathers.

The *laukik* one and the *parlaukik* one [meaning] the Supreme Father Supreme Soul (*Parampita Paramatma*). This is the *reality*. What was said? This is the *reality*. You know that the incorporeal Father has entered [the chariot]. He has come into a human body. The Father sits and talks to the souls. What was said? He doesn't talk to the body conscious ones. To whom does He talk? He talks to the ones who remain in the soul conscious stage. He doesn't talk to the ones who remain in the body conscious stage. As far as Prajapita is concerned, he would be talking to them (the body conscious ones), [wouldn't he]? Hum? Prajapita is indeed a bodily being. He belongs to this very world. He would certainly be talking [to them]. Shivbaba doesn't talk [to them], meaning the Supreme Soul doesn't talk to them. The spiritual Father talks to the spiritual children. And what about the bodily father? The bodily father will talk to the bodily children. (A student is saying something.) Is he (Prajapita) in your control? Is he completely in your control? Hum? [Then] take him home.

He is called the '*Spiritual Surgeon*'. Who? The Spiritual Father is called the *Spiritual Surgeon*. He talks with spirits. He gives an injection to spirits otherwise you may think that He gives injection to the body. Who does the Spiritual Father give an injection to? (Students: Spirits.) He gives an injection to the spirits. And what about the bodily father? He gives an injection to the body. Here, it is not about the Father at all. It is about the *surgeon* here. The bodily *surgeon* and the spiritual *Surgeon*; the first one gives an injection to the body and the later one gives an injection to the spirit.

Those who say that the soul remains unstained (*nirlep*)... *Arey!* How will the soul remain unstained? [They say]: 'Our soul isn't stained by anything.' Is the body stained? Do the [fruit of] sins and noble deeds go with the body? Stains of the sins and noble

deeds go with the souls. According to those [sins and noble deeds], the soul is born at another place. They say: body... our soul isn't stained; the body is stained, that's why we go to give a bath to the body in the Ganges (the river Ganga). No one in the Brahmin world says: 'My soul isn't stained'. The worldly religious *gurus* say this. Hum? Tell me. Didn't you understand? The ones who sit here considering themselves to be Shiva (*Shivoham*), they think that their souls have certainly become stainless. [They think:] We souls have become equal to the Supreme Soul (*atma so Paramatma*)ⁱ; no matter, what we do, we are not going to be affected. The ones who say that their soul is unstained ... *Arey!* How will the soul be free from being stained? As far as the Supreme Soul is concerned, He can be free from being stained. He can play such a role that He is not affected by the color of the company; but no soul is free from being stained. There are *sanskars* in the soul itself. According to them it receives [next] birth. These *gurus* and teachers turn the face away from the Father Himself (*vimukh karna*) by saying that the soul remains unstained. How do they turn our face away [from the Father]? They tell the others: 'Our soul is unstained; keep our company; no sins will accumulate on us. Did you understand? Instead, you will be colored by our company; you will become pure from sinful.' What do the *Sanyasis* say? [They think] all make the river Ganges (river Ganga) impure by bathing in it; whereas when we put our foot into it, the foot-like intellect, what does the Ganges become? [It becomes] Pure. So, who are they? *Shivoham* (I am Shiva)! We ourselves are Shivbaba! So, in the Confluence Age world of Brahmins, no one says that his soul is free from being stained, does anyone? Does anyone say it? Hum? They don't say it. (Someone said something.) No. This brother is saying so. (Someone said: we will not call it free from being stained.) You don't say so. But the other Brahmins have considered their soul to be free from being stained or not? Those who are in the stage of Shivoham? Are there any [Brahmins] like that? Hum? Are there? (Someone said: there are.) There are? Two brothers are sitting together. One says there aren't, another says there are. Accha, discuss among yourselves later on.

If even now, despite taking so much knowledge no one came to know who the Creator is in this world and who the first creation is... they should know it in the Confluence Age also, shouldn't they?....(continued in cassette number 10 side B)

ⁱ *Atma so Paramatma* – the soul becomes the Supreme Soul.