

VCD No.1335, Audio Cassette No.1821,**Dated 03.08.10, at Charhrau (U.P.)****Clarification of Murli dated 13.11.68 (for general public)**

(Om Shanti.) Today's night *class* is of the 13th November 1968. The One Father teaches all of us sisters and brothers. Why doesn't [He teach] just the brothers? When He says, the souls are mutually brothers, then why did He say brothers and sisters? He said so because, when the incorporeal Father Shiva comes, He takes the support of the body of Brahma. He enters the body of Brahma. He names him Brahma. *Brahm* means senior; *maa* means mother. So, in the path of *bhakti* (devotion), they say: *Twamev maataa ca pitaa twamev* (You alone are the Mother and the Father). Whose name was taken first? Was it [the name] of the mother or the father? The mother's name was taken first. Even in the world, when a child is born, it recognizes the mother first and the father later on. So, here also, the Father says, you are firstly the children of the mother. If you have a female body, you are a sister and if you have a male body, you are a brother. But, you are [certainly] Brahmakumar and Brahmakumari. [If you are] a Brahmakumar [you are] a brother and [if you are] a Brahmakumari [you are] a sister. This is why, when you go to temples, you say even today: You are our Parents and we are Your children. Brahma is the mother and Shiva who enters him is the Father. You say, 'You are our Parents [and] we are Your children', don't you? It is sung in the scriptures too: You alone are the Mother and You alone are the Father. You are my Mother first, then you are also my Father. So, it has been said that the One Father teaches all the brothers and sisters. It is not the mother who teaches. Even though He comes in the body of Brahma, i.e. the senior mother, the one who teaches in him is the Father, who is the Father of all of us, point souls.

How are we souls points? When a man or a woman leaves the body, what goes away from their [body] because of which they stop speaking, walking and moving? The body becomes a corpse. The power that went out is the soul. Now, how do we recognize [the difference] between a corpse and a man who speaks and walks? There are [points of] recognition. The eyes of the corpse from which the soul went out become like buttons. He makes no movements. There is no attraction in the eyes. And [the body] in which the soul is present, [the body] that is living has radiance in the eyes. So, the radiance i.e. the light that is visible in the eyes, that itself is the soul. That soul is a kind of *cell*. For example, there is *cell* in a *battery* (here torch). There are small watches which have a very small *cell* in them. Nowadays, motor cars also run on batteries. So, our soul is like a *battery*. It is a very small *battery*.

In the memorial of that small *battery*, women have been applying a *bindi* (a dot) and men have been applying a *tiikaa* (a vermilion mark) [on their forehead] since ancient times. It means, the soul is a point of light. It is a point of light. The radiance of that point of light, the *battery*, emanates from the eyes. When a man dies, his eyes become [like] buttons. It means the soul has left. That soul is the king of this body. Where will a king sit? Will he sit on a high throne or will he come and sit on the doorstep? He will sit on a high throne. So, this body has several parts, there are elevated parts as well as low parts. So, the location of the soul [is] the *uttamaang*¹(head). Which part is the most elevated? This forehead is said to be the *uttamaang*. The soul resides in this *uttamaang*, in the *bhrikuti*². This has also been

¹ The highest part of the body

² Place between the two eyebrows

mentioned in the Gita: *Bhruvormadhye praanamaaveshya samyak* [i.e.] when a human being [is about to] leave his body, he should remember his soul in the form of life in the *bhrikuti*. What is the form of that soul in the form of life? That has also been mentioned in the Gita: *Anoraniyaan* [i.e.] its form is subtler than even an atom. That atom like soul is present in this body.

Sometimes it takes on a female body and sometimes the body of a male. The soul becomes a woman [in some births] and it also becomes a man in some [other] births. The soul is the seed of this tree like body. Just as in the world, there are other seeds. There is the seed of the papaya, the seed of the mango, the seed of the *neem*³. Some seeds are *female* and some seeds are *male*. For example, the *female* and the *male* seeds (trees) of the papaya can be seen separately. One bears fruit and the other doesn't bear fruit. Just the flowers [i.e.] pollens grow on it. It (the female tree) pulls its pollen from a long distance and the tree bears fruit. So see, a tree like the papaya [tree] has such power that it produces fruit [by pulling the pollen] through vibrations even from a long distance. The creation that a man and a woman create is called *laal* (son) or *laali* (daughter). [They say:] 'This is my *laal*, this is my *laali*'. It means they are like fruit. So, some among all of us who are sitting [here] are *laal* and some are *laali* of the Supreme Soul Father. Originally, we are souls. But, when it comes to seeing, are the bodies visible or is the soul visible? Bodies are visible. Some bodies are female and some are male. So, we, who are sitting with a female or a male body, are brothers and sisters, and we are the children of the One Father. The One Father Himself is the One who teaches us.

That Father is a unique Father. He is not like the worldly fathers. The worldly fathers have some expectations from their children. [They think:] the children will serve us when we become old. But He is such a Father, who is *nishkaam*⁴. He doesn't desire to receive anything from the children. He is the only Father of us, the point souls, who comes in the body of Brahma and teaches the knowledge to us children. He doesn't take anything. Does He take [anything]? He doesn't take [anything]. *Acchaa*, does He wish that the children should love Him? Everyone in the world does wish to be loved. Now, some bad children are such that they don't even love their parents. But this Father doesn't desire to take anything from any child. If someone remembers that Father lovingly, it's alright; it is *drama*. If they do not remember Him lovingly, then too it's alright. This *drama* of the world is preordained. In the *drama* of this world, the *part* of every seed like soul is fixed. Some souls are such that they love the Supreme Soul Father very much. Some are number wise⁵, and some are such that they don't love [Him]. But the Father doesn't even ask for love from anyone. He doesn't even wish to be loved.

He is the Giver, not a taker. For Him, the question of taking anything [from anyone] doesn't arise at all. Yes, it is about giving. What does He give? Does He give *laddu*, *perhaa*⁶ money, bundles of notes, a house, a shop or a factory? What does He give? All these are physical things. It is the worldly father who gives these physical things. That *Paarlokik* Father⁷ is not a Giver of any such physical thing because He [Himself] is not physical. Is that Father physical or incorporeal? He is not visible to these eyes. *Acchaa*, are we souls, the children of that Father, point souls visible to these eyes? Can the soul be seen with these eyes? When the soul itself can't be seen, then how will anyone see the Supreme Soul Father?

³ *Melia azadirachta*

⁴ The One without desire

⁵ The ones with different levels of love for the Father

⁶ Indian sweetmeats

⁷ The Father from the world beyond

So, the Supreme Soul Father says, “Children, I come in order to give you souls the introduction of your many births. I give My introduction too, and how you souls have played what roles in many births, where you have played them, I also give this knowledge.” So, the Father is the Giver. What does He give? He gives knowledge (*gyaan*). What does *gyaan* mean? Information, He gives the light of knowledge. He gives the third eye of knowledge.

So, on knowing this topic, the mercury of joy of the children should rise high, [by thinking] that they find the *Trinetri*⁸ Father incarnate, who gives them the third eye of knowledge. Everyone certainly knows this... those who are the children of the Father, those who consider themselves to be point souls in the form of children, all those children certainly know that the Father is their Father too. What does a father do? He gives birth to the child. He sows the seed in the mother in order to give birth to the child, doesn't he? So, he gives birth to the child, so he is the father and when the child grows up, he gives him the inheritance. These are the only two specialties [of a father]. So, he is called the father. So, this *Paarlokik* Father also comes and gives birth to us children.

Earlier, we didn't know what we are. Ask anyone: What are you? Then he will say: Don't you see? I am a man. If a woman is asked [this], she will say: Don't you see that I am a woman? *Acchaa*, if he doesn't say this, he will say: I am a *doctor*, a teacher, a *minister* [or] a *student*. He will say just this, won't he? But, by whatever he said, did he give the introduction of the body or of the soul? This is the introduction of the body that he gave. Today the body is present and tomorrow it won't be present. So, the one who was asked [who he is] should be asked [again]: You say, I am old, I am young, I am a child; so you are an old [person], a child or a young [person] only as long as you have this body. When you leave the body, will you exist or not? Now, here in India, everyone knows that a soul is born again even after leaving the body. You will certainly exist. So, did he give the true introduction or the false introduction? He gave the false introduction, [the introduction] of the body. What is the real introduction? The real introduction is: I am a point of light soul, the king of this kingdom like body. And in the middle of the forehead I sit amongst the big ministers, the chief minister, the counsellor etc. [i.e.] the nose, eyes, ears, mouth and so on. And I *control* the entire body through these ministers.

So, the Father starts giving this entire introduction. [He says] I am your Father, the One who gives birth [to you] and I also give the inheritance to you children. What inheritance do I give? The worldly fathers will give the momentary inheritance. That too, it is not sure whether they will give it or not. Today, they will give it; tomorrow it can also happen that they split-up with you and snatch it away or [it may happen] that the thieves and robbers *loot* it. But the Father gives such an inheritance that is imperishable. It is not going to finish in this one birth. That inheritance will last for many births. What inheritance does He give? If someone is asked, 'Brother, what is the wish of your life time? Tell [me] your greatest desire. What do you want? Tell me such a wish that contains everything'. So, if he is a person who thinks, he will say: I want happiness and not sorrow. What? What does he wish? He wishes for happiness and not sorrow. He wishes for peace and not restlessness. So, God the Father gives that very thing. He doesn't give momentary happiness that ends in this very birth; He grants happiness that lasts for many births. And He grants peace [that lasts] for many births. That inheritance of happiness is the inheritance of the Father. No one in the world can give the inheritance that the Father gives. That inheritance of happiness is called liberation in life (*jiivanmukti*). We should be alive, it is not after death. We should be alive but, while

⁸ The three-eyed one.

remaining alive what should we get? We should get happiness and not sorrow. So, the Father is the one who gives the inheritance of happiness and peace.

Happiness is called liberation in life and peace means to be liberated from restlessness and sorrow. That is called liberation; liberation from what? Liberation from sorrow. Liberation from what? Liberation from restlessness. The entire world wants happiness and peace. Is there anyone in the world who doesn't want happiness and peace? Have you seen or heard [about such a person]? No. In the entire world, everyone, whether they are animals, birds, living beings or human beings, everyone is having the desire for happiness and peace. No one in the world fulfils that desire. Great religious fathers came to this world. Were they able to fulfil the desire of happiness and peace or did sorrow and restlessness continue to increase in the world? They continued to increase. When no one in the world is able to fulfil the desires of peace and happiness, everyone becomes tired... Gandhi Bapuji came and he too said: I will bring the kingdom of Ram. Then, did the kingdom of Ram come or did the kingdom of Ravan come even more? The kingdom of Ravan came even more. So, call it the kingdom of Ram, heaven or liberation in life, call it *paradise* in English, or *jannat* in the language of the Muslims, the Father alone comes and gives this inheritance.

So, He comes in the form of the Father as well as in the form of the *Teacher*. It is not necessary that all the fathers in the world also become a *teacher* for their children; there are some fathers who become *teacher* too. But, what is the speciality of this Father? This one is the Father of us, soul like children as well as He becomes the *Teacher*. He gives the knowledge of the beginning, the middle and the end of the entire world. He gives the knowledge of the soul. He gives knowledge about Himself too. He narrates the entire *history* and *geography* of this world: How you fall and how you rise, how you become a demon from a man, a demon like human (*nar raakshas*), and how you become Narayan from a man. He narrates all these details. This very knowledge is in the Gita. Which knowledge did God give to Arjun, the man? O Arjun, perform such actions that you become Narayan from a man. O woman Draupadi, perform such actions that you become Lakshmi from a woman. No one in the world can teach this knowledge of [becoming] Lakshmi and Narayan. They will make [someone] a *doctor*, an *engineer*, a lawyer, a *judge*, but have you ever heard that someone made a person into a deity from a human being? It is the Father who comes and teaches this knowledge. This is the highest title. What? Narayan from a man and Lakshmi from a woman. So, here men as well as women are sitting. God the Father comes and teaches both of them by becoming the *Teacher*. And He has also told [them] the aim of that study; what is the aim? To become Narayan from a man and Lakshmi from a woman.

So, He is the Father as well as the *Teacher* and He is the Guru too. What does a guru do? A guru brings true liberation (*sadgati*). Have we achieved true liberation or are we experiencing degradation now? Is the mind and intellect going downwards or upwards? If the mind and intellect is rising upwards, then it will be called true liberation. And if the mind and intellect is going downwards, in the pit, then it will be called degradation. So, the degradation of the mind and intellect is also taking place. The degradation of each and every human being is taking place. The Father comes and brings the true liberation by becoming the Guru. So, there will be no such father in the world who becomes the father as well as the *teacher* and the *sadguru* too. There are many, numerous gurus in the world but are they *sadguru* or just gurus? *Sat* means true guru. The one who takes us together with Him, the one who Himself goes [in the stage of] true liberation as well as takes us [in that stage] will be called the True Guru.

The gurus in the world die and their disciples sit on their throne. They don't take their disciples along with them. And where their guru went, [the disciples] don't even know this. They simply say: Our guru went to nirvana. *Arey*, when he went to nirvana, why did he go all alone? He should also take the others with him, shouldn't he? So, it will be said that there are many gurus, but there is just one Sadguru. This is why the Sikhs praise [God saying]: *Ek Sadguru niraakaar, nirankaar, akaalmuurt*⁹. So, there is just one Sadguru, who is our Father as well as our *Teacher*.

We also know that when Baba comes, He gives [this] *guarantee*: I will make you children into a *prince* from a *beggar*. What? *Beggar* means *bhikhaari*. And what will I make you from a beggar? I will make you into a prince. I will make you [a prince] in this very birth. He teaches such knowledge. What sort of knowledge? What sort of knowledge? (A student: [Of making] into a prince from a beggar.) [Of making] into a prince from a beggar, so will you become a beggar or a prince first? (A child said: Beggar.) Will you become a beggar? Will you become a beggar? First, you will have to become a beggar. This is why, it is said in the world that no one should become a follower of Shankarji. Just as he himself is *langotiaa*¹⁰ and *bhabhuutiya*¹¹, he will make us like that as well. But, no one knows that he transforms a *beggar* into a *prince*.

It was said about the Pandavas... What were the Pandavas? What did they do going door to door? They asked for alms. Who taught [them] this lesson to ask for alms? God the Father taught them the lesson to ask for alms. [He said:] Sacrifice all your body, mind, wealth in God's service, stake them. This is a gamble: sacrifice your body, mind, wealth, time, contacts, property and everything in God's service. And the Pandavas sacrificed it. Then did the Pandavas conquer the world (*digvijay*) or not? They became masters of the entire world. So, the Father comes and brings such true liberation of the intellect. How? That the soul becomes ready to become a *prince* from a *beggar*. [Does it become ready] crying or happily? It becomes ready happily. So, those who become ready happily in this way, will they rise high in the world and shine in the world like stars in the sky or will they be left down in the pit? (Everyone said: They will shine.) They will shine. Those are inert stars of the sky, and the children of God are the living stars of the earth. These living stars of the earth; the Father gives them a *guarantee*: I **will** make you a *prince* from a *beggar* if you follow My directions.

He says this too: There, only the son of the king becomes a *prince*. He inherits the royal throne. Here, it is not like that. Here, whether you are a son or you have the body of a daughter, both can receive the emperorship of the world from the Father. So, it was said: In that world, only the sons receive the inheritance of their grandfather. But when I come, whether they are sons or daughters, I give the inheritance to everyone. So, the children should have strength. What? Strength for what? They should have the strength to recognize their form, [to think] that we are souls, the incorporeal children of the incorporeal Father. Whether it is a female body or a male body, we have received it in this birth.

So, He tells [us] these very easy topics. This is called the easy Raja yoga. This is the easy knowledge. Even old mothers are sitting [here] after understanding this knowledge. Is any *collector, barrister, minister* sitting here? They won't understand this knowledge. And

⁹ The One Sadguru is incorporeal, egoless, the One who is not devoured by death.

¹⁰ The one who wears only a loin cloth

¹¹ The one who smears ash on his body

God's words, the knowledge sits in the intellect of those who are ordinary. Attain liberation in life in a *second*. He doesn't give much *time*. You can become the one with a faithful intellect in a *second* [and affirm] now we have to become a *prince* from a *beggar*. But that strength hasn't come in the children now, so that they can remember the Father after truly recognizing Him. Maya breaks the connection of the intellect time and again. From the one with a faithful intellect, she makes you into the one with a doubting intellect.

In fact, the Father says, being the children of the unlimited Father, if you don't remember Him, how will you obtain the inheritance? You will obtain the unlimited inheritance of the Father only when you remember the unlimited Father. So, the Father says: Children, keep remembering Me; this remembrance alone is your yoga. Those gurus say: Yoga, yoga, yoga, they teach yoga, they will teach physical exercises and breathing exercises. That is yoga of the body. But I teach you to make the connection (*yog*) of the soul with the Supreme Soul Father. Consider yourself as a soul and remember Me, the Supreme Father Supreme Soul, the Point of light Shiva. Simultaneously, you have to become deities from human beings, haven't you? So, imbibe divine virtues, keep removing the devilish traits. Becoming angry, greedy, having too much attachment to someone, saying 'my-2', all these are devilish traits. Keep renouncing these devilish traits and continue imbibing divine virtues. If you do this, the Father will definitely give you the emperorship of the world. And this is very easy too.

Know the beginning, middle and the end of the world, then it is very easy. To know itself is knowledge. If you don't know the beginning, middle and the end of the world, if you don't know the Creator and the creation of this world, how will you attain a high status? This is why, the Father says: Remember your cycle of 84 [births]. How many cycles does a soul pass through? It passes through the cycle of 84 [births]. This cycle of 84 [births] contains the beginning, middle and the end of the world. The beginning of the world are the Golden and Silver Ages, the middle is the Copper Age and the end is the Iron Age. This is not just about the world. Everything in the world passes through four stages. Whether it is a house, a shop, a factory or a human being, through how many stages do they pass? A human being in his childhood is a child, a baby. He plays on the lap of his mother, he doesn't have any worry. How good his life is! Then, when he grows up a little, he becomes an adolescent. He goes here and there to play with his friends and companions. He goes to *school* and indulges in some fight or quarrel, he starts crying and weeping. Then he becomes young. In the stage of youth he doesn't experience as much happiness and as much peace as he experienced in his childhood. Then the old age arrives. He neither likes it himself nor do his friends and companions with whom he stays like the old age. So, he will be called *tamopradhaan*¹².

So, as everything in the world passes through [these] four stages: *satopradhaan*¹³, *satosamaanya*¹⁴, *rajo*¹⁵ and *tamo* likewise, through how many stages does this world also pass? It passes through four stages. So, the Father says: Rotate the cycle of these four stages in the intellect. There is nothing to do in this. Is it a big deal? We were deities in the Golden and Silver Ages, on reaching the dualistic Copper Age we became human beings. And on reaching the Iron Age, we became like demons who give sorrow. Is the Iron Age, the sinful age or the age of noble souls? It is the age of sins. All become sinful souls. They will give

¹² Dominated by the quality of darkness and ignorance

¹³ Consisting of the qualities of goodness and purity

¹⁴ Stage of ordinary goodness and purity

¹⁵ Dominated by the quality of activity and passion

sorrow through the body, they will give sorrow even through the money they earn, they will give sorrow to others by using the power of the children, friends, relatives and so on too. They keep giving sorrow to others through the mind, body, wealth and in every way. They will be called demons. And those who give happiness are called deities. What are they named? *Dev taa*; what is their very job? They give and don't desire to take [anything] from anyone. Who is the father of the deities? God. God the Father is also like this. How? He gives and doesn't take [anything] from anyone. So, as is the Father so are the children as well.

So, the Father says: Become *swadarshan cakradhaari*¹⁶. Rotate the cycle of the 84 [births] of your soul in your intellect. This *swadarshan cakra*¹⁷ is your weapon. In the path of *bhakti*, the writers of the scriptures have mentioned that [God] took the wheel of a chariot [and] showed it as the *swadarshan cakra*. There is nothing like this. Only God the Father comes and narrates the essence of the scriptures. The human being doesn't know the essence of the scriptures. [The Father] explains the essence of the scriptures through Brahma. This is why the Vedas and the scriptures are shown in the hands of Brahma. So, this knowledge is so easy! Is there anything that you don't understand? You understand everything.

This is your *aim* and objective to become *swadarshan cakradhaari*. What is the *aim* and objective? *Aim* and objective means, what is the goal of your study? What is the goal of the study that God teaches you on coming? Those students have the aim: I will become a *doctor*, I will become a *minister*, I will pass the IAS¹⁸ [exam] and become a *collector*. There is an aim of the study, isn't there? So, here the Father gives the aim: your aim is to become *swadarshan cakradhaari*. So, who has been shown to be *swadarshan cakradhaari* in the pictures of the path of *bhakti*? Vishnu. What? Narayan [or] Vishnu is shown to possess a *swadarshan cakra*. So, this Vishnu who is *swadarshan cakradhaari* is the aim of your life. What do you have to become? You have to become a deity like Vishnu. What is he named? Vishnu; *no vish* (poison) *at all*; the one who doesn't have any name and trace of vices in him. Now what is the intellect of all of us full of? What goes on [in our intellect] from morning till evening and from evening till morning? Do [thoughts of] vices go on or not? The world of vices alone remains in our intellect. Then, the Father comes and teaches us such a study that this vicious world ends through the mind as well as the body. There won't be any name and trace of vices.

What will happen on becoming *swadarshan cakradhaari*? If you become *swadarshan cakradhaari*, you can win the capital (*raajdhani*). You can rule over the entire *capital*. The people of all the religions ruled over Delhi. Did they rule giving sorrow or happiness [to others]? They brought about bloodshed in Delhi. I give you such a capital of Delhi, I create such a *capital* for you where you will experience happiness and only happiness for thousands of years. You can win such a capital of Delhi. They win the capital of Delhi with great difficulty. Who? Those who have been kings in the world. There have been emperors of Delhi, haven't there? Those who ruled over Delhi brought about so much bloodshed! They have brought about bloodshed a lot. They have to fight so many wars! They win the capital with great difficulty. They risk their lives [for it]. Here, the Father says: Children, I have come to teach you easy Raja yoga and easy knowledge. There is no need to use any kind of violence. I give you non-violent kingship. In that *capital*, you will not have to use any kind of

¹⁶ The one who rotates the discus of self realization

¹⁷ The discus of self realization

¹⁸ Indian Administrative Service

violence for thousands of years. Violence will completely vanish from your intellect. You will become deities.

So, the children should feel great *wonder*, that the Father comes and enables us children to make the attainment that no king in the world attained. Those kings become kings by fighting violent wars. They establish a violent *capital*. And the Father establishes a non-violent capital through knowledge and yoga and gives it to you. So, Baba's explanation is really *wonderful* and it is very easy too. The Father gives a *guarantee*, that there has been no king in the world in *history* who has obtained kingship without committing violence. When they commit violence they get kingship. And in order to obtain the emperorship of the world, there have been great ambitious people: Hitler, Napoleon, Mussolini, Alexander. All these great ambitious people used so much of their power from head to heel to obtain kingship over the entire world. But the Father says: There is this *guarantee* that no one can obtain the emperorship of the world through violence. This is not the rule. What is the rule? Through non-violence, you children can obtain the emperorship of the world. We have to make this firm, that the speciality of the knowledge we take is that we should not use violence upon anyone. We should not give sorrow to anyone through the mind, body or speech. If we give sorrow, we use violence. Will those who use such violence obtain the share of the emperorship of the world from the Father or not? They won't obtain it.

So, He makes you children the masters of the *wonderful* world. Those seven *wonders* in the world are made by human beings. So many people go to see those seven *wonders*! For example, there is the Taj Mahal of Agra. People from all over the country and abroad come to see the Taj Mahal of Agra. That is one among the seven *wonders*. They come to see it. So many people go to see the Great Wall of China! There is no wall as big as it in the world at all. [It is] so wide [and] high; it must have taken so much *time* to build it! People go to see the pyramids of Egypt. They go to see the Leaning Tower [of Pisa]. These 'Seven *Wonders* of the World' have been made by human beings. They are not the greatest *wonders*. But this heaven or the capital of heaven that the entire world remembers is a *wonder* of God the Father. The Hindus also remember [heaven], [they say:] We should go to heaven. When someone dies then what do they say? Where did he go? He left for heaven. Do they speak lies or truth? They just speak lies. No one leaves for heaven because the Iron Age is prevalent in the world, the age of sins is prevalent, where will heaven come from? God the Father comes and transforms the hellish world into heaven. He does so by giving knowledge.

So, you children are the children of Brahma, the Brahmins and Brahminis. You are mutually brothers and sisters. Those husbands and wives go to the temples in the path of *bhakti* and simply say: You are the Parents and we are Your children. Do they consider that the One who is sitting in the temple is their Father and they are His children, brothers and sisters? Do they consider themselves as brothers and sisters? They don't consider [themselves as brothers and sisters] even in the temple, they just keep speaking lies. And after going home they do all sorts of acts [that don't even ask about it]! Do brothers and sisters commit such acts? The Father says: I give you *practical* [and] true knowledge. In the world, they simply keep crying: Hindus, Muslims, Sikhs and Christians, all are mutually brothers.

Arey! I come and narrate the knowledge to the entire world. Whether someone is a Hindu, a Muslim, a Sikh or a Christian, anyone can come, become the child of Brahma [i.e.] Brahmin or Brahmini and grasp this knowledge. [He can] become a deity from a Brahmin. I teach you Brahmins this knowledge and Raja yoga and give you the sovereignty of the world, the sovereignty of heaven. That heaven is a really *wonderful* thing. The Hindus remember it

as *swarg*, the Muslims remember it as *jannat* [and] the Christians too remember it as *paradise, heaven*. They remember it so much! Why does a person remember somebody? *Arey!* You will remember a *Rasgullaa*¹⁹ only when you have eaten it. When will someone remember it? If he has eaten it, he will remember it. How will he remember it if he hasn't eaten it? This means, the soul contains those *sanskaars* of receiving the inheritance of heaven from God the Father. Those *sanskaars* are recorded in the soul. Our soul has enjoyed that inheritance of heaven at some time; that is such an inheritance, that no one in the world could obtain.

It is a *wonderful* inheritance, a *wonderful* world. It is **wonderful**, it is the **most wonderful** thing of the world. Those seven *wonders* which have been made by human beings are nothing in front of it. Those seven *wonders* belong to Maya. And this is the only *wonder* of God the Father. It is the *most wonderful* thing. Those seven *wonders* are the *wonders* of hell. And this is the only *wonder* of God the Father. There is one Father, so, there is also one *wonder* of the Father. Those religious fathers are many. The religious father of Islam is Abraham, the religious father of the Buddhists is Buddha, the religious father of the Christians is Christ, as many religious fathers there are, those many *wonders* they have made. Those *wonders* have been made by human gurus. Will there be a difference between human gurus and God, the Guru or not? There is such a vast difference between God the Father who comes as the Guru and the human beings who sit as gurus. 2500 years of *history* is available to us. During those 2500 years, these seven gurus, seven great religious fathers of the world who are called *great fathers* come in this world, and does the world continue to become hell or heaven? It continues to become hell. *History* proves this fact. Everyone's *mentality* keeps degrading. Dirty thoughts keep increasing in the mind. The mind of each and every human being lies in dirt. And the Father comes and takes us out of that dirt and transforms us from a human being to a deity. He takes the souls and sits them in heaven. So, you children are called *lucky stars*, who take the kingship of heaven from God the Father. Lucky means *bhaagyashaali* (fortunate). Not just lucky but you are *saubhaagyashaali* (hundred fold fortunate), not only *saubhaagyashaali*, the Father says, you children are *padamaapadam bhaagyashaali* (multimillion fold fortunate). No human being in this world can be as *bhaagyashaali* as you are.

You establish your religion according to *shrimat*. This religion which the Father establishes through you children when He comes is the religion which gives a lot of joy. This is why, it has been said in the Gita, "*swadharme nidhanam shreyah paradharmo bhayaavah*". It is better to die in your own religion; the religion of others creates fear [and] gives a lot of sorrow. You should never accept others' religion. What is your own religion? The religion of the soul, *swa dharm - swa* means the soul, *dharm* means *dhaaranaa* (practice). The Father comes and teaches this *dhaarna* of the soul. He is the Father who always remains in the stage of the self. So, He teaches the *dhaaranaa* of the soul. Om Shanti.

¹⁹ An Indian sweet