

VCD No.255, Cassette No.736,
dated 8.6.05 at Bharveli, Balaghat
Clarification of murli dated 25.9.66
(for new pbks)

The class going on at Nagpur was a night class dated 25.9.66. The topic being discussed was, the main thing is purity. What is the basic goal of this knowledge? It is to remain pure; the entire dispute takes place only for that. What? If any dispute takes place in a household, it takes place for purity. And in the *lokik* world, if any dispute takes place with the worldly people and with those belonging to the *alokik* Brahmin family; what is its root cause? Purity. And in the Brahmin family also, if any dispute takes place between those who follow the *basic knowledge* and those who follow the *advance knowledge*, what is the root cause? Purity. It is because, for those who follow the *advance knowledge*, (like the advance knowledge) the definition of purity is also deep.

The definition of purity for the people of the world is, leave the household and go to the jungle and remain pure. They believe in that [kind of] purity. In the world of the Brahmins of the *basic* [knowledge] it is taught: No, there is no question of leaving the household. Though we may live in the household, even while living in the household, we have to leave impurity through the connection of the intellect and remain pure. And what is it in the advance [party]? In the advance [party] a deeper point is explained indeed. What? [It is explained] that even while living in the mud of the household, even while performing actions through the organs of action, we have to keep the mind and intellect detached (*upraam*).

Disputes arise because of not understanding these topics. So many people die because of anger. When does anger emerge? When the desire for lust is not fulfilled, they become lustful and angry (*kaameshu, krodheshu*). That is why the Father has told us a very simple [method] that we should remember [Him]. Whom should we remember? Should we remember soil, should we remember stone, should we remember a *ling* made up of stone, should we remember some *mahatma* (noble soul), should we remember a *guru*, should we remember a deity; whom should we remember? [We should remember] the One who is the highest on high, the *ever-pure*; who [is He]? Is it the Father Shiva or Shivbaba? Shiv**baba**. The Father is indeed a point. The Father of the point like souls is a point of light. There is no question of His being *ever-pure* or *non-pure* (impure) at all. It would not be said for a point [that it is] pure. When the point enters a body and after entering a body, if it is not at all coloured by the company even after coming in contact and connection with the bodily beings, it is called *ever-pure*.

What is its memorial (*yaadgaar*)? In every village, in every city, in the country and abroad, the *Shivling* is placed along with a *Jaladhari* (the cup in which the Shivling is placed; it is the female symbol). That memorial proves that the Supreme Soul Shiva alone is such *ever-pure* and He gives a goal (*lakshya*). What goal does He give? [He says] that it is not a question of being *doorbaaz-khushbaaz* (remaining distant and hence happy). What is it about? You may live together, but *control* the intellect. You should not develop attachment (*lagaav*) through the intellect. This is the true purity. So it was said, you should remember. You must not remember any X, Y, Z. Whom should you remember? The one who is the highest on high actor. What? Is the topic of the highest on high and the lowest of low about the Supreme Abode (*Paramdham*) or is it about this world? It is about this world. While living in this world, the one who sets an example of playing the highest on high *part* through the organs of action and proves himself to be *ever-pure* is the highest on high.

If there is *attachment*, we will definitely be coloured (influenced) by the company. If the intellect is detached, uncontaminated (*nirlipta*), we cannot be coloured by the company. It is the nature of the organs of action that when we perform actions through them and establish a connection of our intellect somewhere else, the organs of action do not experience their pleasure. There is a simple example: suppose a lover (*mehboob*) remembers his beloved (*mehbooba*); he remembers her while working in a factory; he walks on a path and lots of people pass in front of his eyes; he does not remember anyone. Why did he not remember them? The eyes were indeed open. What was the reason [for not remembering]? In spite of the eyes being open, why did he not remember the people who passed in front of his eyes? When the eyes were open, why did the eyes not perceive what it looked at? It is because his intellect was [inclined] towards the beloved. The connection of the intellect did not divert towards the people who passed in front of his eyes.

Similar is the nature of the other organs too. The organs do not experience their pleasures without the attachment of the mind and intellect. So, we must put such a *practice* that in spite of being in the company [of someone/something], the organs should not experience their pleasures. Then it cannot accumulate any sin. Whom should we consider as an example for this? In order to *follow* someone, an example is placed before [the eyes]. Our example is Shivbaba.

For example people go on a hunger strike for two-three days, don't they? So, even in this case, we should make such a strict *purusharth* (spiritual efforts) of remembrance. What? [We should do such a strict *purusharth*] that we don't remember anyone. So we will remain in remembrance continuously for two-three days. We should make a promise to ourselves of remembering the One as much as possible. [The oath] that we won't remember anyone else except the One. Let us at least accumulate [the *purusharth*] for ourselves through remembrance. Through what kind of remembrance? What kind of remembrance? Is it licentious (*vyabhichari*) or unadulterated (*avyabhichari*) [remembrance]? We will accumulate [*purusharth*] through unadulterated remembrance. If the remembrance breaks in between, if we remember others in between, we will suffer a loss.

The best thing is, we should make it a habit to remember while walking, moving and eating food. What? Sitting and remembering is not something great. What is a great thing? If we remember even while performing actions, for e.g. when we walk, when we eat food, then what will happen? We will not have interest in the food [we eat]. For e.g. if anything is eaten with attachment, that thing is remembered again and again. [We think] the food was very nice. The *rasgulla* (a sweetmeat) was so tasty. So, the material items also come to the mind. The living souls with whom we come in company through the organs of action also come to our mind. So, that is an adulterated remembrance (*vyabhichari yaad*). We have to remember only the One, who is the highest. It is then that our final thoughts will lead us to our destination (*ant mate so gate*). Then we will attain the highest post.

Now it is the last time for everyone. Everyone is going to achieve a fate as per their final thoughts. The *time* has come very near. The destruction of this world is standing ahead. For e.g. God said to Arjun in the Gita: 'O Arjun! All these are already dead.' So, at that time, when we have to leave the body, when we have to leave the attachment for the body, will we get a chance to sit and remember, at the time of destruction? Is it necessary to be able to sit peacefully at that time? There will be cries of despair (*hahakaar*) everywhere, people will run helter-skelter (*bhaagdau*); so, will we get a chance to sit and remember at that time? We won't. So, what should we *practice*? We should [practice to] remain in remembrance while performing actions, while walking and moving and while eating food as well. But we should remain in the remembrance of the 'One'.

You are benefited a lot from the journey of remembrance. What? What will be the benefit? Firstly, you will develop the *practice* of unadulterated remembrance. Secondly, the more we remember, [the more] the atmosphere will become pure. The vibrations that emerge from our eyes at the time of remembrance ... the souls [and] the things on which those vibrations fall, those things as well as those souls will become pure. The more we remain in unadulterated remembrance our sins will be burnt to ashes [to that extent]. And the more our sins are burnt to ashes we will be saved from the punishments of *Dharamaraj* (the Chief Justice) to that extent. And the more we remain safe from the punishments of *Dharamaraj*, we will attain a higher post to that extent. We will attain a high post for many births. So there are so many benefits from remembrance.

It is said, we can attain the emperorship of the world through the power of *yoga* (*yogbal*). So, when the emperorship of the entire world can be obtained...; the emperorship of the world, which even the great ambitious people who existed so far in *history* weren't able to achieve. They thought that they could win the entire world through physical power (*baahubal*). Hitler, Napoleon, Mussolini; none [of them] were able to achieve victory over the world. If such an emperorship of the world can be achieved through the power of *yoga*, then what cannot be achieved through the power of *yoga*? This remembrance is the biggest *prasaad* of God (*prasaad*: the food offered to the idols of deities). It is the biggest gift. "*Jo ichha kare ho man maahi, Hari*

*prasaad kachu durlabh naahi*¹". Whatever you desire, it can be fulfilled through the power of remembrance. Remembrance is said to have such power.

It has also been said in the Gita written by the human beings that if the one who remains in complete hundred *percent* remembrance destroys the whole world, kills the [people of the] entire world, still he will not accumulate any sin. What more can happen than this? So the glory of remembrance can do a lot. It can do [something] *negative* as well as *positive*.

You do become instruments in making the world pure. What? You purify the 5-7 billion human souls, i.e. the souls belonging to every religion of the world with the power of remembrance. Not just souls, not just human souls, the insects, animals, birds, moths which live depending on the human beings also become pure. When the human being reforms, all the animals are reformed and when the human being degrades, all the animals degrade. For example, do the animals living in the jungle fall sick more or do the animals living in contact and connection of human beings fall sick more? Which animals and birds fall sick more? Those which live in contact and connection with the human beings fall sick more. Why? It is because the human being has become more vicious. Those vicious *vibrations* convert the animals too. Their (animals') *vibrations* are also converted. The more someone becomes vicious, the more he will become sick, sorrowful, diseased and distressed (*pareshaan*).

So, when you can purify the **world** through the journey of remembrance, food is not a big thing. What? [As regards] food; *by chance* if we went to the relatives for service and those relatives become displeased (*naaraaz*) [saying], why do you not eat food at our house? Are we *bhangis* (sweepers)? So, [in such a situation] if you eat the food by remaining in a journey of intense remembrance, that food will not have an adverse effect. Making the food pure is not a big thing either. When you prepare food, it becomes pure if you cook the food in the remembrance of the Father. If you prepare the food being in adulterated remembrance, what will the food also become? It will become impure, though you prepare it with your own hands. So transforming the food, making it pure is not a big thing. Remember the Father and give *drishti*; that is all! Eat the food in remembrance.

Military people have to eat at the *canteens*. There is a *compulsion* for them that they cannot cook their own food and eat. When they go to the war field, they will compulsorily have to take readymade food. So will they continue to become impure? Can't they follow the knowledge and *yoga* (be in remembrance)? Can't they learn the *Rajayoga* of God? They can learn it. The method for it is that they should eat food in remembrance. They should fight the war in remembrance.

The main thing is about the vices. You should not have vicious vision or vibrations. You must remain alert (*khabardaar*) in this aspect because it is the rust of vices that cover [you]. What [does it cover]? What does the rust cover? [It covers] the soul. The vices bring a lot of storms in the mind. What does *vikaar* (vices) mean? '*Vi*' means '*vipriit*' (i.e. opposite). '*Kaar*' means '*karma*' (actions). The actions that are performed against the *Shrimat* bring a lot of storms. So you have to work hard only on the storms of vices that arise in the mind. As for the rest, the Father will not give any trouble to the children.

It is very good to explain on [the picture of] the Ladder. Why? Why is it very good? The Ladder shows the fact that when the deities are constant (*ekaagra*) in soul conscious stage in the Golden Age, they remain so happy. The soul is complete with 16 celestial degrees in [the stage of] concentration (*ekaagrataa*). Two celestial degrees are reduced in the Silver Age. There was the remembrance of righteous organs in the Golden Age; there was reproduction through oral love (kiss). By the time the Silver Age arrives, the body consciousness descends a little [physically with regard to the organs]; then the *power* of *purity* is reduced. In the Copper Age... those who were deities in the Golden Age and the Silver Age and who used to act through the righteous organs, the concentration of their intellect reaches the corrupt organs. And when the concentration of the intellect reaches the corrupt organs, the downfall takes place rapidly. The licentious feelings (*vyabhichaari baasnaa*) increase and after going to the Iron Age, differences between various opinions arise and all the human souls lose the concentration of their intellect, so a stage without celestial degree is created.

¹ whatever wish you may make in the mind, it is not difficult to attain it if there is the blessings of Hari (Lord Vishnu).

So, we can understand through [the picture of] the Ladder that concentration is really great thing. In fact, at the end of the Iron Age, they say that the Supreme Soul Himself is omnipresent; therefore the concentration of the intellect (*buddhiyog*) wanders even more in every molecule. When the concentration of the intellect wanders in every molecule, when every human soul sits in the form of *Shivoham* (I am Shiva), when the soul becomes equal to the Supreme Soul (*aatma so Parmatma*), what will be the condition of the concentration of the intellect? Will the concentration decrease or will it increase? It will decrease.

So it is very good to explain on the Ladder. The *knowledge* of the Creator and the creation, which even the holy men (*rishi-muni*) didn't know, you explain on [the picture of] the Ladder that *knowledge* of the Creator and the creation. The Creator is the father Ram and the creation is the child Krishna. Both the souls take 84 births. They pass through the cycle of complete 84 births. The ancient holy men did not know this secret. Even in the Brahmin world, the old holy men, the *didis*, *dadis* and *dadas* do not know either who the creator is in a *practical* form in this world. If there is a *Creator*, will He be in the corporeal form or in the incorporeal form? He will be in the corporeal form. And His *first class creation*, [i.e.] the *first class creation* of the *first class* Creator should also be in the corporeal form. So who is the Creator and who is the creation? Who is the *first class* creation? And who is the first creation? We must have this knowledge.

When the Supreme Soul Shiva comes in this world, which is the first creation He creates? The mother. He enters the mother and lays the *foundation* of listening and narrating knowledge. So she is the Mother Nature, the mother Gita. She is very *powerful*. When she takes a ferocious form, she becomes *Mahakali* (a goddess) and destroys all the demons. Only those who are worthy of going to the new world survive.

So the *knowledge* of the creation and the Creator is in the picture of the Ladder. It brings a lot of light [of knowledge]. You must prepare *folding* pictures of 6 X 8 [feet] size. The big pictures make a nice *show*. Otherwise, the blind children of the blind ones are unable to see. The children will definitely become victorious. *Nishchaybuddhi vijayate* (those with a faithful intellect become victorious). Which children will gain victory? Those who are *nishchaybuddhi*. Whoever listens in the exhibition will come to heaven anyway. Hum? Will they come to heaven just by listening? In the *basic knowledge* a lot of exhibitions (*pradarshani*) of non-living pictures took place. So, will all those who listened to the [explanation of pictures in] exhibition become deities who take 84 births? Will they come to heaven? (Someone said: They will not come. Those who understand will come.) Those who understand! When they go there, it is to understand it that they go there. In the basic knowledge, the non-living pictures that are prepared to explain in the exhibitions; whoever goes there, they certainly go there to understand [the pictures, don't they]? So, will all those who go there to understand become deities, who take 84 births? Will they come to heaven? (Someone said: only those who understand will come; those who do not understand will not come). *Arey*, what is there in the non-living pictures to understand? (Someone said: we have to understand the living pictures.) We have to prepare the living pictures and we have to explain the living pictures.

The very first picture prepared is that of the 'Trimurty'. What? Even in case of the non-living pictures (*jad chitra*), which picture was prepared first of all? The Trimurty. And even in the case of the living pictures (*chaitanya chitra*) the first picture prepared is that of the Trimurty. [It was said in the A.V.] three seats will be fixed. Will they be fixed or have they already been fixed? Three seats were fixed. Who is the *practical* picture of Brahma, who plays the role of Brahma in a living form in this world? He should be in a corporeal form. Who is the actor who plays the part of Vishnu in the corporeal form; the one in whom there is a *balance* of both *law* and *love*? And who plays the *lawful* part? It is the third personality that has been depicted [meaning] Shankar. The knowledge of all these three personalities should be in the intellect. If this knowledge is not in the intellect, they are not worthy of coming to heaven. Why? If the recognition of the three personalities is not in the intellect in *practical*, that soul cannot come to heaven. If they did not recognize the Father, the Trimurty Father, how will they receive the inheritance of the Father, i.e. heaven? They cannot receive it in this birth while being alive. They can receive it in the next birth. It means that they can make attainment for 82, 83 births, but they cannot achieve the attainment for 84 births.

So, all those who listen to the exhibition will come to heaven. In which exhibition? Those who listen in the exhibition of the living pictures will come to heaven, but we must not make the

purusharth (spiritual efforts) of listening only. We have to make *purusharth* to achieve a high post. Listening and narrating took place in the path of devotion (*bhakti*) for 63 births as well. To achieve the post of 'a subject' (*praja*) after going to the new world is not a big thing; what is a big thing? To make *purusharth* to come in the royal family (*raajgharaanaa*) through *Rajayoga* in the new world. We should come at least in the *list* of 16108, who become *prince-princesses*, *Raja-Maharajas* (kings and emperors), *Maharaja-Maharanis* (emperors and empresses). So we must make *purusharth* to achieve a post. We must not make *purusharth* to achieve the *last* position even in [the rosary of] 16000. What should we do? [We should make *purusharth* to come in the list of] at least the 1000 helpful souls of Brahma, which are famous; it is said *Shri Shri* 1008 Sachhidanand Swamiji Maharaj. They just assume a *title*. Actually the *title* belongs to the Father. 1000 arms become the helpers of the father Brahma, we must obtain a *number* at least in the [thousand] helpful arms [of Brahma]. We must make *purusharth* to be included in [the rosary of] 108. If we have a higher ambition (*mahatwaakaanksha*), we must make *purusharth* to come in [the rosary of] 8.

We must have the intoxication that we are *God Fatherly* students (the students of God the Father). God the Father teaches us. What does He teach? He teaches us the knowledge of *Rajayoga*. Through the study of easy knowledge and easy *yoga*, we can achieve a high post for many births. Just as the Father is an Ocean of knowledge, you too become oceans of knowledge. The more someone puts the knowledge in practice, the higher the post he will achieve. What? Here the calculation of a junior and a senior is not according to age. Or if there is someone very old in knowledge, [and] if someone [else] has come just now; then the calculation of a junior and a senior is not done on the basis of that [either]. On what basis is the calculation made? The one who is senior in knowledge is a senior, he is worthy of attaining a high post. Then we should not just remain a scholar (*pandit*) of knowledge. What? What was Ravan? He was a great scholar of knowledge. He was a *powerful* soul; but he remained a *leftist* (from the left side of the tree). He could not become *righteous*. He achieves liberation (*mukti*), but he is unable to attain liberation in life (*jeevanmukti*). So the Father is an Ocean of knowledge; so you also become a *master* ocean of knowledge (*master*: the one who acts in practice). We must become an ocean of love along with an ocean of knowledge. It is sung, 'you are an ocean of love' (*tu pyaar ka saagar hai*), isn't it? So, how should even the children of the ocean of love be? They should be *master* ocean of love. They will become such only when they become the ones with a soul conscious stage. We must *practice* to remember ourselves in the form of a soul, when we see the other souls as well, whenever we talk to them, we should be firm in which *practice*? That we are talking to the soul in the form of a *star*.

So, we should become knowledgeable (*gyaani*) as well as loving (*pyaara*) and remain pure. Using the dagger of lust (*kaam-kataari*) is a very great violence, it is *double* violence. You are becoming *double* non-violent. You indulge neither in physical violence nor in subtle violence. You know that there is no question of violence in the Golden Age. Everyone is non-violent (*ahinsak*) there. They do not indulge in violence even through vision, i.e. they do not become adulterous (*vyabhichaari*). Radha will exchange looks with Krishna and Krishna will exchange looks with Radha. There is no adulteration (*vyabhichaar*) over there at all, so there is no clash of *vibrations* either. The eyes do not become red and yellow [in anger]. Anger does not reflect even in the vision.

The Father has explained: this *Mahabhaari* Mahabharat war (the massive war of Mahabharat) is famous. What kind of a war? *Mahabhaari* (massive). Such a fierce (*khoonkhaar*) war has not been fought in any battle in [the past] 2500 years. First the *Mahabhaari* Mahabharat war of thoughts is fought in a subtle form in the Brahmin world, a war of words is fought. And when that war is over, a bloody revolution takes place in the outside world. One is the blood of thoughts and the other is the physical blood. Two kinds of blood flows in the veins and arteries (*nasein-naadiyaan*): pure blood as well as the impure blood. So there are two armies; one is demonic (*aasuri*) and the other is divine (*devtaai*). The divine army inculcates righteous thoughts, it makes the blood of righteous thoughts to flow; it cannot defame anyone. Listening to the topics of knowledge and narrating the topics of knowledge, thinking and churning knowledge and enabling others also to think and churn knowledge, neither defaming anyone personally (*vyaktigat glaani*), nor listening to [anybody's] defamation; whose task is this? It is the task of the deities. It is the task of the divine army. The task of the demonic army is opposite to this. What will they

narrate instead of knowledge? They will narrate only [the topics of] ignorance, the topics of defamation.

So, the demonic side defames (*glaani*). The one who defames are named in the *history* as *Muh gal*. What? *Mughal*. What did the '*muh*' (i.e. mouth) become like? It melted (*gal gaya*). So this war is standing ahead. What? One army keeps injecting only the injection of defamations while another army injects the injection of the knowledge received from the Father. This war is famous (*naami-giraami*); it can continue even for 5 years. But you think that there is still some time. The capital has not yet been established completely. Until the complete capital stabilizes... as long as the capital keeps shaking, the destruction cannot take place. You also know that all the countries are preparing *atomic bombs*. What? Efforts are being made to prepare *atomic bombs* in India as well. Small countries like Pakistan also are preparing *atomic bombs*; leave aside the topic of big countries. They will start selling these *atomic bombs* as well... and the children have had the visions of destruction as well.

You are sitting [here] to transform from a man to Narayan. Only those who are establishers will transform from a man to Narayan. So, the children should be in a lot of enthusiasm. If you remain in zeal and enthusiasm, you will spread the vibrations of zeal and enthusiasm to others too. You must not fall down. Even at the level of thoughts, *negative* thoughts should not emerge, degraded thoughts should not emerge [in the mind]; even the words spoken should not be degraded, the words spoken should not be cheap. You must not accept defeat.

The beating of lust brings harm (*khana kharab kar deti hai*). You must be very cautious, even so, the mothers call [saying] that they are made naked; but whether it is the mothers or the brothers, lust is the biggest enemy of both. Although Baba has called the brothers *Duryodhans* & *Dushasans*, why should [the mothers] be influenced by the activities of the *Duryodhans* and *Dushasans* (villainous characters in the epic Mahabharat)? Why should the mind of the mothers become inconstant (*chanchal*)? If they are influenced [by them]; they will have to become their subjects (*praja*). If they are influenced by their words, their *vibrations*, their vicious vision or if they are influenced by their organs of action, then the *shooting* of becoming their subjects (*praja*) takes place. The intellect should not be influenced at all. The body should become like a corpse, the intellect should fly upwards in the remembrance of the Father; they (the mothers) will not accumulate any sin. So lust is the biggest enemy of both. Lust is the biggest enemy of the mothers also, if they are attracted. Literature

Look, there are so many houses of prostitutes in the world. What? The Father says there is a brothel (*vaishyalay*) in every house. If the husband uses force on his wife, it is a *vicious* world, isn't it? The mothers belong to the One Father through their mind and intellect; they surrendered their body, mind, wealth and everything to the Father through their mind and intellect, although they are in bondage in *practice*. Then, if their mind becomes inconstant (*chalaaymaan*), if their vision becomes inconstant, if their organs become inconstant (*vichlit*) after making a promise (*anjaam*) [to the Father] once, does the *shooting* of a *vaishya* (prostitute) take place or the shooting of being a '*sadhva*' (a wife whose husband is alive) take place? The Father says, now we must not create a brothel. The mothers can perform this task. Not all the mothers have received the *title* of Surpanakha, Puutna (witches in the epic Ramayana and Mahabharata). In the case of the men, all the men have received the *title*: all the men are *Duryodhans* and *Dushasans*. They cannot bring about transformation in themselves. The *shaktis* (consorts of Shiva) can move ahead. Now the Father has come to create the *Shivalaya* (the house of Shiva). So we have to become the helpers of the Father. We have to create a *Shivalaya* under any circumstance. We should not create a brothel. Don't let the vibrations be spoilt.

Now the Government is moving back because you understand this is the kingdom of Ravan. Will the [number of] brothels decrease or will it increase in the kingdom of Ravan? (Someone said: it will increase). The knowledge being taught itself is such, [it is] the knowledge of the foreign civilization. The Father says, this is a *dogly* study, a study that makes us into a dog or a bitch. There is no friendship or love in this world, in this Iron Age world. All are deceitful. When the time of destruction comes, everyone will back away. Just like a scene was shown in Karachi; when Hindustan (India) and Pakistan were partitioned, those who used to keep their [relatives] behind seven locks thinking, 'my daughter, my wife, my sister'; all of them left them and ran away. Their feeling of 'mine' vanished, the support of only the One was left; One Shivbaba and no one else.

So the brothel is an establishment of Ravan; My establishment is the *Shivalay*. The children must feel very happy [thinking:] we will be going to the *Shivalay*. How many will go to the *Shivalay*? Nine lakh (900 thousand) souls will go to the *Shivalay*. Even among them, how many will go alive? Some will leave their bodies and go. They will be born as children. Those who *rejuvenate* their bodies itself will be present in the form of parents in the new world. Apart from the 9 lakhs, all those who go there will become the ones with lesser celestial degrees. If they become weak Brahmins here, if they do not obtain complete knowledge, they become weak deities there. They will become deities with 15 and 3/4 celestial degrees [or] even less than that. They will become the ones who take 83 births [or] still less than that. And what will be the result? When the dualistic age, i.e. the Copper Age begins, they will *convert* into other religions. Only the weak souls *convert*. The one who is steadfast (*pakka*) in the Ancient Deity religion (*Devi-devta Sanatan dharm*), can never *convert* and go to another religion.

So every child has to make *purusharth* for himself. Everyone is a child for the Father. What was said? Is everyone a child? It means, 5 billion (500 crore) [souls] are the subjects of the father (Prajapita), all are [Shiva's] children. No matter which religion they belong to, the Father enables everyone to make *purusharth*. Everyone has the right to obtain the inheritance from the Father. Everyone obtains the inheritance from the One Father. Some receive [the inheritance] of *mukti* (liberation) and some receive [the inheritance] of *jeevanmukti* (liberation in life). That is why, now the children have to become soul conscious. You have to leave the consciousness of the body. What? You should not think, "We are still children, aren't we? The Father is after all the Father." No! [You should think] we are the children **of the Father**. We feel proud of our clan (*kul*), don't we? We are the children of which father? Our Father is the Sun (*Surya*), so we belong to which dynasty? We are *Suryavanshi* children (those of the Sun dynasty). We must be proud of our clan.

The Father says, I come only in the land of India. What? I do not come in the Arab land, in a person of Islam. I do not come in the Christian land, it is not that I would come in a European or a person who converts to Christianity or that I would come in a Chinese, Japanese or a Malaysian or in a Buddhist. In whom do I come? I do not come in a person belonging to the Buddhist land, I do not come in the Christians either; nor do I come in a person belonging to Islam or a Muslim. In whom do I come? I come in an Indian (*Bharatvasi*), I come in India. I am the Purifier of the sinful ones. What? The other lands and their residents come [into existence] later on while the Indians (*Bharatwasis*) are very old. So who become more sinful? Those who are older become more sinful. So I come and transform the sinful ones into pure ones. He has now come and is liberating [the souls]. Nobody knows this at all. What? The people belonging to other religious lands do not know; what? [They don't know] that the Father has come and is liberating [the souls] from sorrow and pain. We have to achieve liberation from sorrow and pain while being in this body, while being alive. That is called *jeevanmukti* (liberation in life). We will come to know in the future. What? That the Father who is a *Liberator*, has come.

The pictures of the Ladder etc. will also be published in the newspapers [to show] how India (*Bharat*) becomes sinful by coming in the colour of the company of many; and how India becomes pure by coming in the colour of the company of [the] One. Om Shanti.