

**VCD No. 256, Audio Cassette No.737,**  
**Dated 9.6.2005, at Chandrapur (Mh.).**  
**Clarification of Murli dated 25.9.66 + 9.10.66**  
**(for new pbks)**

Yesterday, the class was going on in Bharveli. It was the night class dated 25.9.66. In the end of the middle portion of the first page, the topic discussed was: you will come to know in the future and this picture will be published in the newspaper as well. The topic discussed was about the picture of the Ladder. If just eight pictures are printed on the cloth, Baba will send the *machine* abroad. It was about which year? [It was about] the year 66. In 66, was it about the inert pictures or the living pictures? (Someone said: about the living pictures). There was [only] the basic *knowledge* at that time, wasn't there? So it was about the inert pictures, that if the eight special inert pictures are printed, they will be sent abroad. Now it is the unlimited *advance knowledge* that is going on. Will it be about the inert pictures or about the living pictures now? If the living eight pictures are ready... 'cloth' means [on the] cloth like body, if the eight pictures are printed, Baba will send those pictures abroad because the revelation takes place nicely from abroad. The *projectors* and exhibitions will work a lot there. What is called *projector* in an unlimited sense? In the *projector*, the picture does not move. It is not a movie, it is still. So the pictures [for the] *projector* will be sent as well as the pictures of the exhibitions will be sent, they too will work a lot. Bharat is also very big, isn't it? So the *warriors* should remain keen only on this the whole day: in what ways should we help the Father? The *translight* pictures will also be made (*translight* pictures: pictures in a box lit from inside). Even in this world, even in the world of Ravan, when there can be *translight* pictures, living pictures of Abraham, Buddha, Christ and Guru Nanak... in fact, they were the main religious fathers. Then, can't such *translight*, transparent pictures be prepared in the Confluence Age world of Brahmins? The Father says, these pictures should be prepared. The children should definitely become helpful. The *translight* pictures will also be made. We should remember that we belong to the Confluence Age. The shooting of all the four ages takes place in the Confluence Age. Abraham, Buddha, Christ, Guru Nanak and so on or all the great *mahatmas* (noble souls) who have existed, the root souls (*aadharmurt*) and the souls who uplift i.e. the seed souls (*uddharmurt*) of all of them are present in the Brahmin world now; through them the shooting is going on and it has to continue. So, we should remember that we belong to the Confluence Age and **they** belong to the Iron Age. The One who makes our picture is the Supreme Father Supreme Soul (*Parampita Parmatma*) Himself.

The Father says, "*Charity begins at home*". Start preparing the pictures from the house of the Father, the family of the Father. Explain to those who are to become the close ones. What? Suppose there is the living picture of the *Trimurti*, so who will understand it first? Will the five billionth soul understand it first or will the souls close to the *Trimurti* understand it? Those who will have been the close ones, those who will have been helpers for many births, they will understand it first. So, explain to those who are to become the close ones. Tell [them], they will definitely have to become pure.

The Father Himself says, lust is the biggest enemy. He Himself says it? Does He not make others say it? He also has it spoken through the body of Brahma, [hasn't he]? He had it said through the body of Brahma too, lust is the biggest enemy and now He Himself says [that] lust is the biggest enemy. Whom does He say [this] to? He says this to the children who sit in front of Him. These Lakshmi Narayan were the conquerors of *Maya* (*Mayajiit*) and conquerors of the world (*jagatjiit*). They gained victory over *Maya* in the form of the five vices. Remember this topic firmly. They did not simply become the masters of the world. Until and unless they have become the conquerors of the world by conquering lust, they cannot be revealed in the world, because, there is only one imperishable *Surgeon* here.

Those surgeons (in the outside world) are destroyed. This One is the imperishable *Surgeon*. They are colored by the company; this One is not colored by the company. He is the Spiritual

*Surgeon* and the disease is of impurity. He comes and makes only those with the disease of impurity, pure. He does not make the *Sanyasis* pure. He doesn't make the religious fathers [of the other religions] pure. You children, who have become very impure, the ones who take the full 84 births, [He] comes and makes only you pure. You have to settle the *karmic* accounts in this birth. There won't be a next birth now. Now this is the last *chance*; whether you settle it through the power of remembrance (*yogbal*) or through suffering (*bhog*). If you settle [the *karmic* accounts] through sufferings, that is also good. If you suffer the [punishment of] the sinful deeds through the diseases of the body, it is also good, because to suffer the punishments of *Dharmaraj* (the Chief Justice) will be a great loss.

This deal is very cheap. What? The deal of the remembrance of the Father is very cheap, and only a rare merchant makes this deal. Even after it being such a cheap deal, why doesn't anyone make the deal? Inculcate these topics well and remain happy.

The Father is a point; He (*unko*) too has to enter a body. Who said [this]? Who said that the Father is a point; [that] He too has to enter a body? Brahma's soul said [this]. Why was He made far away by saying *unko*? Was He not sitting beside Brahma? The *Supreme Soul* sits just beside Brahma, [doesn't He?]. But at that time, while saying [this], Brahma Baba forgot that He was sitting just beside him. So, it was said, He too has to enter a body.

There is so much part recorded in a small point! Not just the point of the Supreme Soul Shiva is small; the point of every human soul is small. The point of all the insects, animals, birds and moths is indeed small. So why was it said for Him, there is so much part recorded in a small point? The one who is subtle to whatever extent, he is *powerful* to that extent and to whatever extent someone is *powerful*, he is an *all round* actor to that extent. These are very *wonderful* things.

God of the Gita is incorporeal. Why? Didn't He narrate the Gita after coming in the body of Brahma? He narrated the knowledge of the Gita through the body of Brahma as well, didn't He? So, didn't he become incorporeal? He didn't become incorporeal because [in] not even a single picture, [in] not even a single *photo* of Brahma is he the one with an incorporeal stage like that of Christ, Buddha and Guru Nanak. All the point souls are points, they are incorporeal, but when they are revealed after entering a body, it is said: this one is incorporeal, this one is corporeal. The corporeal *stage* and the state of the face is clearly visible and the incorporeal *stage* of the religious fathers... because a father is called the seed, seed means incorporeal; that face appears different. So, the God of the Gita is also incorporeal. These are gross things. No one knows this and [no one] understands that the soul is a point either. It is only the Father who comes and says that your soul is a point of light. Though, you have been applying a *tika* (a vermilion mark) for many births, you have been applying a *bindi* (a dot), you did not know that the soul is a point of light and there is such a great part recorded in that point of light soul like a *record* (tape). These deep points are not explained immediately. What? First of all, in the basic *knowledge*, only this much is said: you souls are a point of light. How the parts of 84 births are recorded in this point of light soul is not something to be said at once. While practicing, we come to know in the end, what kind of parts are recorded in our soul and in which births [we play them]. In which special country have I, the soul played the part, with which special people is this part played; these things are explained later on. *Accha*, children, *good night*.

This is the morning class dated 9<sup>th</sup> October 1966. The *record* played is, the world may change, [but] we won't change. What? What was said? (Students: the world may change, but we won't change.) Won't you change? That means, will you remain lustful, angry, greedy, the ones with attachment and egoistic? (Students: No.) Will you remain the same, even if the whole world changes? (Student: we won't change in the case of the soul conscious stage.) You won't change from the soul conscious stage? It means the promise that you have made to the Father: Baba, when You come, we will remain only Yours. Even if the world changes in this thing, but **we** **We** won't change. The children heard the two lines of the song. Those [people] have just made the song; the lyricists have made the song.

Just like when someone is engaged, it is certain that the man and the woman will never leave each other. They are made to take this pledge considering fire as the witness that they will maintain their mutual relationship throughout the life. There are some rare ones who cannot carry on [living] with each other, then they even leave [each other]. But in India, *mostly*, they maintain [their relationship]. With whom do you children take pledge here? There, human beings took a pledge with other human beings for 63 births and with whom do you take a pledge here? With the One God (i.e. *Ishwar*), the One with whom you children or brides (*sajani*) are engaged.

But the One who makes them such masters of the world ... they leave even the One who makes them the masters of the world here. You children are sitting here, you know, now the unlimited Father has come. You met the limited fathers birth after birth over there. You used to receive the limited inheritance for one birth from them. [There is no guarantee] whether that inheritance will also be useful throughout the life or not, [or] someone else may grab and take it away. Here, the Father who has come is such an unlimited Father who gives the complete inheritance for 21 births. So, the stage you have here does not remain so [high] over there after going to the centers. Why? Here means where? The stage the children have in the Father's house, in *Madhuban*, the stage the children have in front of the Father; why does that stage change after going to the outside world? In the outside world you are colored by the company of the outsiders, and here? Here, in the Father's house, you are colored by the company of the Father. At the centre, you will think that the *murli* narrated by Baba has come and what will you think here? Baba is narrating the *murli* directly in front of us. So there is a lot of difference between here and there. What? Hearing the *murli* face to face and reading or hearing the *murli* while sitting outside makes a lot of difference.

That is why it was said that *number one* (meaning the best situation) is to hear the *murli* directly, to hear it face to face and *number two* is to hear the *murli* through a *tape recorder* because a *tape recorder* also plays it exactly as it is, it plays each and every word as it is. What is the only shortfall? There is the shortfall of the expressions, the shortfall of the vibrations [and] there is the shortfall of the *drishti* given by the Father too. You will neither get *drishti* nor *vibrations* through the *tape recorder*. Alright, you get *drishti* as well as [you see the] expressions on the T.V., then what is the difference between [listening] face to face and on T.V.? You won't get the *direct vibrations*. So, call the T.V. a *good second class*, call the *tape recorder* the *second class* and [the *murli* narrated] face to face will be called the *first class murli*. And it makes a lot of difference, because here, you are sitting in front of the unlimited Bapdada. If this is said to the so-called Brahmins, what reply will they give? If this is narrated to the Brahmins who take the basic *knowledge*, what will they reply? (Someone said something). No, they will say, "we have already heard it directly from the mouth". We have heard the *murli* directly from the mouth sitting face to face; and you should hear it from us. Why? Then, what will we children answer? They raised their flag high [by saying], "we have already heard the *murli* directly". (Someone said: we are listening face to face now). No, [but] then you are listening after [them], aren't you? They have taken the '*old is gold*' material. They will say, we have taken the *old* material which is like *gold*. You are taking the remaining *tamopradhan* material because the knowledge also is *satopradhan* in the beginning, then it is *satosamanya* then *rajo* and then *tamo*. Everything in this world passes through the stages *sato*, *rajo*, and *tamo*. So, they will raise their flag high, then what will you do? Will you drop down your face? (Someone said: in the beginning of the *yagya* ...) Yes, you will say, "we heard it directly from the Father in the beginning of the *yagya* and as we have heard it in the beginning, we are hearing it in the end too. We took the *first class* material in the beginning as well as it is we who are taking the *first class* material in the end." So, you should not lower down your flag. You must have the intoxication that you hear directly [the knowledge] from the Father. They (Bks) anyway heard it through the mother. Through whom did they hear it? [They heard it from] the Mother's form; the very name was Brahma [meaning] the senior mother. You don't receive the inheritance from the mother at all and the One from whom we listen to, He is the Father who narrates directly.

All the gems of knowledge He narrates to us, those gems of knowledge will become physical gems for many births. It is because, to whatever extent someone assimilates the gems of knowledge here, that one who assimilates them becomes the senior. What is the sign of a senior and a junior over here? There in the basic *knowledge*, the sign of the senior and the junior is, the one who is old in following the knowledge is senior, are *didi*, *dadi* or *dada*, and they here? Who is senior here? The one who is senior in knowledge, senior in his *dharna*<sup>1</sup> is senior.

So, the children wish to go in front [of the Father] and hear the *murli*. What? After going where? [They want] to hear the *murli* after going where? [They want] to go to *Madhuban* and hear the *murli* directly. Here, it came in the intellect of the children that Baba has indeed come. Just like there are other gatherings, aren't there? There, they will think that such and such *swami* (priest) has come, *swamiji* has come, *mahatmaji* (a noble soul) has come but there, everyone's thoughts won't be the same. The connection of the intellect of many keeps wandering in other directions. Some remember their husband, some remember their relative. The connection of the intellect doesn't remain constant even with a single *guru*. There will be a rare one, a rare devotee who would be sitting in the remembrance of the *swamiji*. There, in the *satsang* (spiritual gathering) of the *swamiji* it happens like this and what about here? Does it happen this way here or not? Does [it] happen or not? The same happens here as well. What? There will be a rare one, who would remain in complete remembrance after sitting in front [of the Father]. It is not so that all remain in the remembrance of Shivbaba while sitting here, their intellect doesn't wander here and there, and their vision doesn't become inconstant. It happens like this in those gatherings as well as here. The intellect runs from one place to another. The intellect [of people] wanders there as well as here. They will keep remembering friends and relatives. If they have the remembrance of only One Shivbaba all the time, then it is a good fortune (*saubhagya*). There will be a rare one who would be remaining in constant remembrance [of Shivbaba]. Those who sit here, in front of the Father, they should feel very happy, the face itself should become joyful (*khushnuma*). They say, don't they? If you want to see super sensual joy then ask the *gops* and *gopis* of Gopi vallabh (a name of Krishna). This also is the praise of here. Here, you are sitting in the remembrance of the Father. You know: "now we have come in the lap of God (*Ishwar*). Now we have come in the lap of *Ishwar*, who is the highest on high. Then in the future... in whose lap will you go? You will go in the lap of deities. So, should your stage be higher now or in the Golden Age? (Someone said: Now.) Then, why does the face drop down sometimes in between now?

Though some have thoughts of *service* also, that they should make these corrections in these pictures, they should write like this but, the good children will understand these things. Their intellect will work. Now, you have to hear from the Father. What was said? Why do you have to hear from the Father now? Now means when? Now, in the Confluence Age, you have to hear from the Father. Why? Why should you hear from the Father? Why not from others? Because it is the rule of the organs, whomever you see, you will remember him; whomever you speak to, you will remember him; you will remember whomever you listen to. So what do you have to do? If you hear from the One Father, you will remember only the One Father. If you hear the knowledge from others then the knowledge will become adulterated. If the knowledge is adulterated, the remembrance also will become adulterous. So you have to hear from the One Father; don't let any other thoughts come. The Father has come to fill the bag with the gems of knowledge. What? (Someone said: to fill the bag with the gems of knowledge.) Yes, those worldly (*lokik*) fathers will fill the bag with notes (rupee notes), with *property*; [and] this Father fills the bag only with the gems of knowledge. So is your stomach filled or does it stick to the back? They say: we don't get anything in practice; is the stomach filled just by the talks? (Someone said: the stomach like intellect is filled.) How is the stomach like intellect filled?

If someone talks a lot in that world... the leaders today talk a lot, the religious gurus talk a lot. Then, is the stomach filled or does it stick to the back? What is the condition of the *public*?

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<sup>1</sup> practicing knowledge

*Arey!* Is the happiness of the *public* increasing or decreasing? It is decreasing. The stomach like intellect sticks to the back. And what does the Father narrate so that the happiness increases? They narrate false things and the True Father comes and tells us true things. This is the difference.

The Father has come to fill the bag with gems of knowledge, so we should make a connection of the intellect only with the Father. There are definitely those who assimilate number wise (according to their capacity). Some hear nicely and inculcate nicely, some inculcate less. If the connection of the intellect, the connection of the vision goes in other directions while listening; suppose the Father is narrating [the knowledge] and some start whispering among themselves, then what will be their condition? If the intellect continues to run towards other sides then you won't be able to assimilate the gems of knowledge that the Father gives at all. If we don't assimilate the gems ... for example Vishnu; He is shown with so many gems of knowledge and virtues. In the path of devotion, they think that they are wearing such clothes; they are shown with so much jewelry. **We** understand that these are their inculcations of the gems of virtues and knowledge. So, these gems of knowledge, these gems of virtues can be assimilated only when we hear very lovingly when the Father narrates; when we hear with concentration. While listening, our connection of the intellect should not go towards other sides at all. But some assimilate less and some assimilate more. If we do not assimilate after hearing the *murli* once or twice, that habit becomes firm. What?

For instance, when someone steals for the first time, it pricks in his mind a lot. If he steals for the second time, for the third time, he won't repent within to that extent. Then if he steals several times, he won't repent at all. So the habit became firm, didn't it? Similarly here too, when the Father narrates, they don't pay attention. If they didn't pay attention once, didn't pay attention twice, if they didn't pay attention for two to four times, the habit becomes firm. Then, no matter how much they listen to, they cannot assimilate and they won't be able to narrate to others either. The one who assimilates, he will have the interest to do *service*. He will keep jumping; [he will think] I should go and donate. Because, no one else in the world has this 'donation' that the Father gives. The Father also knows that not all can assimilate. Not all can achieve a uniform high position. That's why the intellect keeps wandering. It is also fixed in the drama. If the fortune does not have to become so high in the future, the connection of the intellect and the vision will definitely keep wandering here and there. Then some are such ones who invest [the power of] every bone in physical *service*. They please everyone. Just like, they cook food and serve it. So, this also is included in the *subject* of *karmana* (physical service), isn't it? The one who has interest in service, he won't stay without uttering through his mouth. He will certainly speak something or the other [about knowledge]. Then Baba checks, does he become body conscious at some occasions or not? They do narrate the knowledge, but while narrating the knowledge, do they also give *regard* to others or not?

Suppose, someone received the advance knowledge and he came in great *force* [and] is narrating the knowledge to many [souls]. *By chance*, some *didi* or *dadi* from the basic knowledge came in front of him [and] he started to narrate the knowledge with great *force* to them too. While narrating it, he did not care at all if whatever he is narrating is insulting them or not. So, will *service* take place or will *disservice* take place? *Disservice* will take place. The giver or the servant should serve humbly. If arrogance arises while in service, if the feeling of greatness arises, service cannot take place. The result of service [meaning] happiness will not be obtained because they hurt the other soul's feelings. Baba also sees that sometimes they become very body conscious. The great warriors (*maharathis*) should be given *regard*, shouldn't they? It's not that, "We are the children of Baba". Still, we have to give *regard* to each other number wise (according to their knowledge and position). Yes, if a younger one also becomes intelligent, it is possible that in the future, the elder ones will have to give *regard* to him. What? If a young one newly comes to the knowledge and becomes sharp in the knowledge and practices it nicely as well, he doesn't develop ego for the body either, he remains egoless then, it is possible that today's *didi*, *dadi* and *dadas* also will have to give *regard* to him in the future, because, their (i.e.

the young one's) intellect is galloping. The Father will certainly become happy by seeing the interest in *service*, won't He? The Father remembers only those children who are *serviceable*. [He thinks], these will do very good *service*.

You should *practice* the whole day to explain [the pictures] in the exhibition and this should also go on in your intellect, what corrections should be made in these pictures. Just as Baba said, make these pictures. So, on the basis of those pictures, you will continue to make others drink nectar. They say, "Give us the urine [of lust], give us vices", because it is the human beings who become vicious dirtied by the urine [of lust]. The Father says, "Children, this is your last birth. If you drink the nectar of knowledge now, you will become the masters of the world of immortality (*amarपुरी*)."  
What was said? It is about which time? This *murli* is of which year? It is of [the year] 66. It was also said in the *murli*s of [the year] 66: now we won't call it (the knowledge) the nectar of knowledge. Nectar is obtained through churning. Did any thinking and churning of the *vani* that was narrated through the mouth of Brahma take place? It didn't take place.

Just as there are small children in the basic knowledge, they learn by heart the couplets (*dohe*) and poems. They cannot think and churn over it. So, it was said, it won't be called the nectar of knowledge at that time. *Amrit* (nectar) is made, when it (the knowledge) is churned. Just as when the milk is whipped, when it is stirred, when it is churned, butter is extracted. The story has been mentioned in the scriptures also; the churning of the ocean took place. So, what does it mean? Which ocean is it? The Ocean of knowledge. Whatever knowledge the Ocean of knowledge has given through the mouth of Brahma, until each and every great version (*mahavakya*) of that Ocean of knowledge is churned, it cannot become *amrit*. It becomes *amrit*, and when you drink that *amrit*, you will become the master of the world of immortality (*amarपुरी*). Otherwise, did even Brahma and Saraswati drink nectar at that time? Did they use to drink? Didn't they use to drink? *Accha*, say this in front of the *didi*, *dadis*. What? [That], Om Radhe Mamma and Dada Lekhraj Brahma did not use to drink the *amrit* of knowledge. Will you say [this]? Won't you? (Someone said: we will.) Now you can explain, can't you? You have understood the topic, haven't you? [You can say:] see, it was said like this in the *murli*, we can't call it the nectar of knowledge now. When you think and churn each and every *point*, what will it be called? It will be called *gyan amrit*. So, at that time, *amrit ras* (juice of nectar) did not come out. The churning of the ocean did not take place. Although Mamma left the body in [the year] 65, [later on] Baba left the body, they were unable to become the master of the world of immortality. They left the body; but you children become the master of the world of immortality. How? You drink the nectar of knowledge, which has been obtained by churning. By drinking that juice of nectar you will become immortal. How will you become immortal? [In the way] that *Maya* cannot kill you. What? She cannot make you the one with a doubtful intellect. All the children of the Lord of the immortal ones (*Amarnath*) will have become immortal. If you don't become pure.... there is this condition too. What? The children of *Amarnath* indeed become immortal because they drink the juice of nectar but there is a condition. If they don't become pure, what will happen? (Someone said: we won't become immortal.) Won't we become immortal? No, *Rahu* and *Ketu* certainly drank the *amrit ras*. What? *Rahu* (a demon) drank *amrit*, didn't he? So he did become immortal. Did he or not? In the scriptures, the story has appeared, hasn't it? That he (*Rahu*) drank *amrit* stealthily. So he certainly became immortal. But he did not remain pure, his intellect did not remain pure. Therefore, he became a demon. He attained the lowest position.

So even here, if they drink the *amrit ras* but don't become pure, then their face will become that of a demon or witch. Deities are the ones who have 84 births; they won't be able to attain that high position of having 84 births, which is obtained from the Father directly. Those who have 83 births, 82 births or lesser births than that, don't become firm deities, because they did not become firm Brahmins here, in this Confluence Age. They continued to become impure in

between. They continued to become impure, and then they did not give the complete *potamail* to the Father either. So, the Father says, everything will become rubbish (they attain nothing).

Baba has explained, now the establishment of the Brahmin, the Deity (*Devta dharm*) and the Warrior religion (*Kshatriya dharm*) is taking place. Which religions? The Brahmin religion is also being established, and those who *fail* while becoming Brahmins, they become warriors. And those who become firm after crossing even the stage of being a Brahmin, become Deities. So, the Deity Religion is also being established here, immature and firm (*kacche-pakke*) Brahmins are also being prepared here. Those who fail; what do they become? They become warriors. The three religions are being established. Brahmins will become Deities. A lot of subjects also are to be made, aren't they? They will certainly become Deities, but there are *categories* even among them.

Some will become *Maharaja* (emperor), some will become *Raja* (king), some will become *Rani* (queen), some will become *prince* and *princess* who attain a high position in the royal family [and] some will become subjects. There are *categories* in the subjects as well. Some will become *first class* wealthy subjects, some will become *second class* [subjects], some will become *third class*, and some will become *fourth class* subjects. Because subjects also are to be made in large numbers, aren't they? Millions [of people] are needed. How many millions are needed in the Golden Age? What will be the population in the end of the Golden Age? 2 crores (20 million). There is no other way.

*Suryavanshi, Chandravanshi* kings, queens and subjects, all are made here. So, the children should do so much *service*! If you do *personal* service, if one person sits and explains to another person then that one will get the *force* of the *drishti* as well as the *force* of the *vibrations*, he will receive the *force* of the speech too. And he will receive an unadulterated *force*. Then, will he become a subject or an inheritor? The *quality* of an inheritor will emerge. And if one person sits and explains to many people, what will happen? The *force* of the *drishti* will be distributed as well as the *force* of the *vibrations* will be distributed, and the *force* of the speech will be distributed too. One person will ask one question, another person will ask another question. The second one will not have *interest* in the answer given to the question of the first one. One will sleep and the other one will listen.

So, today's holy men and *mahatmas* (noble souls) or the great leaders, or the great heads of the religious establishments (*mathadish-pithadish*) of the Brahmin world give knowledge to a crowd in order to collect money. The Father says, there is no need to gather the *public* in a crowd. In fact, I teach the children of My family. You should not gather people from the outside world and narrate [the knowledge] to many together. So, the children should do a lot of *service*. The children's intellect should be very firm.

Now, we are Brahmins. Everyone's stage is different when they live in the household. Why? When all live in the household, their stage should be alike. Why do the stages become different? Though the stage goes up and down, you should not leave the household. The Father says, although you stay at home, keep this faith in the intellect: this entire old world is finished. Now, we have business with the Father. Though we live in the household, all the relatives in the household won't be with us till the end. Ours is 'only the One Father and no one else'. You also know that only those who would have taken the knowledge a *kalpa* (cycle) before will take it. It is repeating *second by second* just as it was. The knowledge of these facts remains in the soul, doesn't it?

The Father also has the knowledge. So you children also have to become like the Father. You should assimilate the *points*. It is not that He will explain all the *points* at the same time. Some will be explained now and some will be explained afterwards. You should catch all the *points* that are explained. It should remain in the intellect that destruction is standing ahead. This is the same *Mahabhari* Mahabharat war (the massive Mahabharat war). There is no fight in the Golden and Silver Ages. Later on, when many groups are formed, many religions are established,

fights begin. It is because the *satopradhan* souls descend in the beginning, so there is no question of fights and quarrels at all. Later, they come in *sato*, *rajo* and *tamo* [stages]. When they become *tamasi* (degraded), they fight amongst themselves. You should keep all these topics in your intellect. If you keep [these topics] in your intellect, the topic [about] how you become *satopradhan*, *satosamanya*, *rajo* and *tamo* in the shooting period will also come in your intellect.

Even when you take the basic knowledge, you are *saatvik* (true) in the beginning, *rajopradhan* in the middle and become *tamopradhan* in the end. Even when you take the advance knowledge, when you develop faith in the beginning, you are *satopradhan*. Later, while coming in the color of company of others, you become *tamopradhan* from *rajopradhan*. While listening to the versions from the One, you are affected by [the words of] the others as well. So, now see, how the capital is being established.

You are sitting here, you should have this in the intellect that Shivbaba comes and gives you the treasure, which you have to assimilate in the intellect. Those who are good children, what do they do? What do the good children do, when the Father gives the treasure? They take *notes*. What? They *note* it down. They write *notes*. It is good to write down. You should *note* down the special points that you like. Those who *note*, *topics* will emerge in their intellect. 'Today, we will explain this *topic*.' Baba says, I gave you so much treasure! Didn't you *reserve* the treasure which I gave?

You had immense wealth in the Golden and Silver Ages. Then, because of going in *vaam maarg* (the left path), it decreased. Why? The reason was mentioned. Why did it decrease? (Someone said: *vaam maarg*.) What is *vaam maarg*? *Vaam maarg* means towards the opposite hand (the left hand). All the religions on the left side, in the picture of 'the [Kalpa] tree' are adulterous religions. And all the religions on the right side, all the branches [on the right side] are the religions which give importance to celibacy (*brahmacarya*). For example, the Buddhist religion, the *Sanyas* religion, the Sikh religion and the *Aryasamaj*; these are the ones which give importance to celibacy. And the religions [shown] on the left side are the ones that increase adulteration. The custom of *divorce* is considered to be very good among them. They also consider giving birth to the maximum number of children to be very good. In some countries, there is a rule that the one who produces more children will get a prize. Then, the animals also should get a prize. Dogs and bitches will win it.

The Father says, the immense wealth that you had is exhausted by going in *vaam maarg*; happiness also reduces. If there is a lot of wealth, there is a lot of happiness. If there is less wealth, the happiness flies away. So, here also, you should pay attention to this; what? That we should not come in contact and connection of others more. It may be the contact and connection through *drishti*, it may be contact and connection through speech and it may be the contact and connection through the organs of action; if we keep coming in the contact and connection of others, what will be the *result*? Our virtues will be destroyed, we will become adulterated. Just like a *battery* is discharged. If a charged *battery* is kept, and small batteries are connected to it with wires; what will happen? What will be the condition of the big *battery*? The big *battery* will *discharge* as well. So, the condition of a soul is the same. Now, the Father is charging the soul in the form of *battery*. So, you should *secure* (conserve) the charge that is accumulating. If you continue to come in the contact and connection of many, the *battery* will be discharged. Then you will have to work hard to *charge* it again. So, you should pay a lot of attention. *Accha*, Om Shanti.