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**Clarification of Murli dated 5.2.67 (for new bk)**

Om Shanti. The *vani* which was in progress yesterday is dated 5<sup>th</sup> February 1967. The topic being discussed in the third line of the third page was, “How will the souls who have become impure, become pure’? First you should take that lesson.” They (the devotees) also call (God) for this reason, don’t they? For what? O! Purifier of the sinful ones, come; come and do what? Purify; purify whom? Purify our mind and intellect in the form of the soul. Purify our mind and intellect in the form of the soul? The soul is pure anyway. Is the body impure or is the soul impure? Hum? (Someone said: both.) Both are impure.

The body is changeable; it becomes degraded (*tamasi*). By coming in the color of the company of the degraded bodies the soul becomes degraded too. And the bodies also become degraded by coming in the color of the company of the degraded souls.

Does the body become degraded first or does the soul become degraded first? Hum? (Someone said: the soul.) The soul becomes degraded. The soul of Abraham came from the Copper Age; then was the soul of Abraham degraded or was it true (*satwik*)? Every soul which comes from *Paramdham* (the Supreme abode) is true (*satvik*). Then, is the soul *tamopradhan*\* (dominated by darkness or ignorance) First? or is the body *tamopradhan* first? (Someone said: the soul is *tamopradhan* first.) Is the soul *tamopradhan* first? The soul of Abraham came from above... (Someone said: the body was already *tamopradhan*.) That is the fact; are the bodies *tamopradhan* first, does the soul become *tamopradhan* by coming in the colour of the company of the body or does the soul become *tamopradhan* on its own? (Students: by coming in the color of the company.) The soul becomes *tamopradhan* by the company of the body or by the color of the company of the bodily being. So, even if we say ‘*sharir dhari*’ (bodily being), it is [about] the soul. Meaning the body in which Abraham enters, the body bearing soul who he influences, that soul is impure and *tamopradhan* (dominated by darkness or ignorance) already beforehand. He has more capacity (*koti*) to experience adulterous happiness.

That is why despite being true, the soul of Abraham enters the root (soul), takes the color of its company and falls down. They influence each other. The soul came in the color of the company of the bodily being and fell down. The body is inert anyway. The soul becomes inert also by coming in the colour of the company of the inert body.

There are two things, the soul and nature (*prakriti*), through which is [formed the body] called ‘the effigy of five elements’. It is the inert nature from which the effigy of the five elements is made. Does the inert nature become *tamopradhan* by itself or does anyone make it *tamopradhan*? At the beginning of the Golden Age, nature was certainly *satopradhan*. In the Silver Age (*Treta*) too, it was *satosamanya* (when there is ordinary goodness and purity). Then who started to degrade (*tamasi*) the inert nature? Did Abraham, who came from above (i.e. the Supreme Abode), start making [nature] *tamopradhan*? Meaning it isn’t the fault of the people of the outside world. It isn’t their fault as much... Whose fault is it?

(It is the fault of) those souls, who take birth initially in the Golden and the Silver Age in Bharat; those souls, who study from the Supreme Soul Father first but reform later on. They study first [but] reform later on. What is the reason for that? Why do they take a longer time? (Someone said: it is because they take more births) *Accha*, they take more births and the *Suryavanshis* (of the sun dynasty) and the *Chandravanshis* (of the moon dynasty) don’t take more births? They are those souls in whom this part of converting is filled. They are immature [and] weak souls. They come in the color of the company of the others quickly. If the soul is the one who thinks and churns, if it has a sharp intellect then it will consider carefully the consequences. It will think about its own good and ill. It will not let itself fall down. It will not let its friends and companions fall down.

And the more the soul is inert; it will not consider carefully the consequences to that extent. As far as the Supreme Abode (*Paramdham*) is concerned, all the souls stay there. All the souls are called living. Then some souls will have the nature of remaining in a higher stage and some souls will have the nature of remaining in a lower stage. When the destruction of this world takes place, when the souls leave the attraction of this Earth with inert nature and go back to the Supreme Abode then, are all of them equidistant from the inert nature (*jaratvmay prikriti*) or are their distances (from the inert nature) unequal? The Supreme Soul stays [in a stage] that is beyond [the

stage of] all [the souls]. Moreover, He stays [in that stage] after bringing everyone within His sphere. Why? Who is after Him? Prajapita. He stays having taken all the souls within his sphere but he cannot take the Supreme Soul within his sphere. In the same way there are 5 billion human souls number wise (in their stage in *Paramdham*). This *Rudramala* (the rosary of *Rudra*) is the largest. Some are those who stay very far from the Earth with its five elements, they stay most beyond. And some are such, no matter how much *purusharth* (special effort for the soul) they do, they stay near the earth itself. What is the reason for it? The Earth is indeed round. There is an atmosphere (*vayumandal*) all around the round Earth. There is space all around the atmosphere and there is the Supreme Abode all around the space. Some souls stay very much nearer to the Earth. And some souls stay very much farther. Which souls will be the ones to take less number of births and which souls will be the ones who take more number of births? Which souls will be filled with less (number of) parts and which souls will be filled with more (number of) parts? The souls who will be near; the souls who will be the ones to stay near the Earth; the souls who will be the ones to come in a circumference near the Earth; meaning those whose sphere is small, they will be the ones to play less (number of) parts. And the more extensive their sphere is; the more number of souls they take within their sphere; they will be the ones to take more number of births. (Someone said: Baba, the birth takes place near the earth, doesn't it?) The birth does take place (on Earth) but the power remains filled in them. That power remains merged (hidden) in the soul in the Supreme Abode. The intellect of the intellectuals, the Supreme Soul is said to be the most beyond (*pare te pare*). What is the meaning of 'the most beyond'? He is beyond everyone with respect to the intellect. He doesn't come in the cycle of birth and death at all; that is why He is called the intellect of the intellectuals. The sharper the intellect (of a soul), the more the number of the other souls it takes within its sphere; the more dull the intellect (of a soul), the more the number of souls within whose sphere it remains.

The 5 billionth or 7 billionth human soul of this stage-like world; will it be a human being or will it be like that of an insect or a spider? Hum? It will indeed be a human being but the power of his mind and intellect will be like that of insects and spiders. Where is the foundation laid for this? Now in the Confluence Age when the Supreme Soul Father comes [and] teaches *Rajyog* to the souls; all the human beings receive the introduction of the Father.

They receive number wise closeness [to help] them remember [the Father]; they receive the color of [His] company. All the human beings are having ten or nine organs. Some receive the closeness of the Supreme Soul (*Paramatma*) through all their organs and receive closeness to the maximum extent; and some souls receive less closeness. Among those souls, which soul becomes the most powerful, (which soul becomes) the one who receives the maximum closeness? Hum? (Someone said: the soul of *Jagadamba*.) *Jagadamba*. *Jagadamba* is the mother of the entire world; call her mother *Gita* (*Gita mata*), call her Mother Nature (*prakruti mata*); what is the name? *Pra-kruti* (i.e.) the creation; the one who is created in the most excellent form; meaning the Supreme Father Supreme Soul (*Parampita Paramatma*) has created her putting all the power from head to toe.

No other human being receives as much closeness through all the organs as she received. All right, she is certainly the *Jagatmata*. She obtains the position of *Rajmata* (the Queen mother). She is called *bari mammi*, *bari mata*, *bari mamma* (the senior mother). In comparison to her, is the position of *choti mammi* (the junior mother) big? Or, is the position of *bari mamma* big? Hum? (Someone said something.) The position of the senior mother is big and the position of junior mother is lower because when the Supreme Soul Father comes, He teaches that you have to become Narayan from a man (*nar*) and Laxmi from a woman (*naari*). Is it correct? [Then] it means that the aim which the Supreme Soul Father gives is a lower aim and in comparison with her (Laxmi) *Jagadamba* achieves a higher position? Hum? Arey! The knowledge which the Father teaches... will He teach higher studies, will He give a higher aim or will He give a lower aim? The Father will certainly give a higher aim. The higher aim is that you have to become Narayan from *nar*, you have to study the knowledge to become Narayan from *nar* and to become Laxmi from *naari*. If some woman says, "what is this? Why should I become Laxmi? I will have to stay under the control of Narayan. The *sanskars* of remaining under the control of a King for many births will be filled (in my soul). I won't stay under the control of anyone". So, is this an elevated notion or is it an inferior notion? (Someone said: it is an inferior notion). Why? Why is it an inferior notion? Hum? (Someone said: it is against the *Shrimat*.) All right, why is it against the *Shrimat*? (Someone said: because Baba has said to become Laxmi from a woman.) Yes, in the end of the Iron Age, a woman is the one who has a delicate body, has a soft nature, has delicate organs. At the end of the Iron Age a woman becomes *abla* (weak). Why? It is because it has been said for all males, "All men are *Duryodhan*, *Dushyashan* (villain characters in the epic Mahabharata) number wise". The

souls of Prajapita as well as Brahma are included in that (group). (In other words,) even the souls of Ram and Krishna are included in that (group); (only) if the entrance of the Supreme Soul Shiv is not considered in Ram's soul. If it is seated in the intellect that the incorporeal Ram has entered in the (corporeal) Ram then the creation an onlooker sees is created according to his vision (*jaisi drishti vaisi dekhnevale ki srishti*). But this thing is not always remembered. That is the reason, even Ram becomes Ravan (a villain character in the epic Ramayana) and even Krishna becomes Kans (a villain character in the epic Mahabharata). It is necessary to become Kans and to become Ravan. When? (Is it necessary) in the *satopradhan* (consisting mainly in the quality of goodness and purity) shooting or in the *tamopradhan* shooting? When the entire world becomes *tamopradhan*; it isn't only about nature, nature is indeed inert. The inert nature cannot understand knowledge first (before the children). That is why it has been said in the *Murli*, 'the children who live with Me are not able to recognize Me'; and who stays the most in My company through the body? *Jagadamba*. But due to being the inert nature she is not able to recognize the Father. What is the reason? It is the female body. The body of a mother, let it be the virgins or the mothers, they become weak in the end of the Iron Age. They are weak, until they completely recognize the corporeal form of the Supreme Soul Father; as long as they keep coming in the influence of the others. When they recognize Him completely then the issue of "*pati parameshwar*" (the husband is the lord) which goes on in the path of *bhakti* (devotion) is applied only to the Supreme Soul Father. The very meaning of *param ishwar* is, '*ishwar*' means the ruler. '*Ish*' means rule and *parameshwar* means the supreme ruler (*param shasankarta*). He was compared with all the rulers through the word *param* (supreme). Like they say in English (language), "*good, better, [the] best*"; it means will the 'best' be one or many? [The best] will be one. Similarly there is the word '*param*'; *parameshwar*, the Supreme Ruler.

If the intellect or the soul in the form of the mind and the intellect is habituated to become influenced by others, then the, the idea of [having] five husbands comes in intellect. It has been mentioned in the *murli*, "all of you are *Draupadis* (the wife of the five *Pandavas*), all of you are *Sitas*", then due to having a weak intellect this idea doesn't come in their intellect, Baba hasn't given us the aim to become *Draupadi* or *Sita*. Has He given us the aim of becoming *Sita*? Has He given us the aim of becoming *Draupadi*? What aim has He given? He has given the aim of becoming *Laxmi* from a woman. That alone is the most elevated position. Why? Why is it the most elevated position for the virgins and mothers? It is because she (a woman) becomes the one to imbibe the character according to the aim. If the aim is to become *Laxmi* from a woman; then under whose control is *Laxmi*? She will become *Laxmi* only when she takes wealth from *Narayan*. It is about the material wealth for the people of the path of *bhakti* and it is about the wealth of knowledge for the people in the path of knowledge. Meaning, *Laxmi* doesn't create the wealth of knowledge. She doesn't extract the butter (essence) through thinking and churning, but the butter like essence which comes out through *Narayan* and his co-operative [souls], which is called the *Gita gyanamrit* (the nectar of the knowledge of the *Gita*), she (*Laxmi*) becomes an instrument to assimilate that nectar of the knowledge of the *Gita*. The assimilation also is of two types. Does *Ravan* assimilate knowledge or not? Hum? (Someone said: he doesn't.) He does assimilate it; in the memorials, just like the *Vedas* and scriptures are shown in the hands of *Brahma*, in the same way the *Vedas* and scriptures have been shown in the hands of *Ravan* too. What does 'hands' mean? The *Vedas* and scriptures have been shown in the hands-like intellect. The *Vedas* and scriptures are the signs of knowledge. So, it doesn't mean that *Ravan* wasn't a great scholar. He was (a great scholar). But he wasn't able to assimilate the knowledge in his practical life, and in his opposition is the part of *Laxmi*. *Laxmi* doesn't hold the knowledge meaning she doesn't carry the weight (of knowledge) like *Ravan* used to carry the weight. What does she do? The more new (points) she receives, she goes on distributing (*supply*) the new material (of knowledge) immediately. Whichever new point is received is transmitted to whomever friends and companions there are; what will happen through that? Our (stock of) knowledge will go on increasing. It increases by leaps and bounds (*din duna raat chauguna*) and the Father becomes happy. Why? Does the Father like the serviceable children or does he like the ones who show off vast knowledge? The Father likes the serviceable children and remembers them. Those who take the knowledge and keep narrating the knowledge in order to take others under their control, so that they (the others) become influenced by them [and] remain under their control. So, does such a soul misuse knowledge or does it make a good use of knowledge? (Students said: they misuse it). They misuse it in the sense that, the one who narrates the knowledge should surrender that soul to the Father after narrating the knowledge, he should offer him to the Father, he should enable the intellect of that one to surrender. Instead of offering him to the Father, the souls who attract him towards themselves go into the list of the religious *gurus* (*dharma gurus*). The religious Fathers also take the knowledge in the Confluence Age (*Sangamyug*), they take the Godly knowledge, they

become powerful souls. Then why do they become *vidharmis* (those having opposite *dharna* to that set by the Father) later? What is the reason? Hum? (Someone said something) Yes, to whichever souls they give knowledge; initially they will make them their own. Not just initially, even later, they don't have the intention to let those souls become the Father's. They will want to keep their control on those souls (to whom they narrate knowledge) till the end. They are stubborn; they are *hathyogi*. They remain steadfast with their stubbornness, even if they have to adopt a completely false attitude in front of the world. Which is the biggest lie in the world? (Someone said something.) Hum? To say, "The Father is omnipresent (*sarvavyapi*)" is the biggest lie in world. What do they prove? They don't prove that the Father isn't omnipresent. They prove that the Father is even in them and the Father is present in all those who do good *purusharth*. They prove everyone to be the Father. They say, "The Father is present in me and in you as well but, you are not that high *purushartha* (one who makes *purusharth*). I am a high *purushartha*." So, to prove 'I am a high *purushartha*' means, "I am the holder of the property of the Supreme Soul. I am the one to impose authority on you."

To impose authority means to establish supremacy (*ishatwa*), to become God (*Ishwar*), to establish power. Thus, many Gods come up. The Supreme Soul Father comes and says, "I have indeed come now. There is no need to become *Shivoham* (meaning I am Shiv) now." Now we have to prove Shiv Himself as the God of the Gita. Shiv is the name of a point. The God of the Gita comes and says "I am the Husband God of the Gita (*Gita pati bhagwan*)". A point never becomes a husband. There is only one relationship of the Supreme Soul, the point of light Shiv with the point souls. Which (relationship)? (All) the point souls are sons (*bacche*), not even daughters (*bacchiyan*) and the Supreme Soul Father is the Father. Other relationships are formed only when (He) enters in some bodily being. Then, many relationships can be formed. The Father comes and teaches: you can experience all kinds of relationships with Me. If we remain weak in experiencing any relationship now in the Confluence Age, then we will keep longing to experience that relationship birth after birth. This foundation is laid now. It is laid in no other age (*yug*), in no other birth. So, all the point of light souls are the beloved ones (*sajaniya*). They become so when they consider themselves as a bodily being, when they are the ones to take the support of the body, when they become body conscious. Then they are called: "all of you are *Sitas*". 'Sitas' mean those who easily come in Ravan's jail. The meaning of *Sita* itself is the one who has a calm nature, cool (*sheetal*). [It is said] "All of you are *sheetalas* (those with a cool nature)". Is it good to remain only *Sheetala* forever? Is it good to remain cool in front of the demons, in front of those with a demoniac disposition (*asuri pravritti*)? No; which form should you assume in front of them? You should assume a blazing form (*jwala roop*). You should have both these powers. Many forms of Goddesses have been shown. There is one form of *Sheetala* amongst those forms and there is one form of *Jwala devi* too. For example, the red tongue (like flame) of fire flickers, doesn't it? Similarly the fire comes out of her tongue. The fire which destroys bad qualities (*durgun*) comes out.

So, sometimes she is *Sheetala* (cold form) and sometimes she has a *Jwala form* (blazing form). The *Shaktis* (female embodiments of power) have to inculcate both these forms. But the mothers are full of affection. Because of having the practice for 63 births, they are not able to renounce the attachment in the form of affection. So, the devilish children become the controllers of the mother. They become controllers. Due to being the one with attachment, because of having a vein of attachment more than required, the mother imbibes a feeling of mercy over those children.

The foundation for the fact that the mothers are not able to take on a fearsome (*vikraal*) form is laid now in the Confluence Age through the mothers. The nature of a mother is corporeal. The mother is corporeal and the father is incorporeal. It doesn't mean that all the fathers are 100% incorporeal and all the mothers are 100% corporeal; no. There is a greater percentage of body consciousness in a female body in comparison to the males. Because of having a corporeal nature that weakness comes [in the mothers].

The form of donkey, which is shown on Ravan's head, is the sign of body consciousness. That body consciousness gives birth to Ravan. If that head of Ravan; the head of the donkey, shown above the 10 heads of Ravan, is not shown, then the existence of Ravan will end. Under the guidance of the donkey, those 10 heads keep being sustained. Is the head of Ram ever included among the ten heads or not? Hum? It is included, isn't it? When? [It is included] at the time of the shooting of the end of the Iron Age, not during the shooting of the four ages; only in the shooting of the end of the Iron Age. Suppose, the year 1936, then in the year 1936, when the Supreme Soul Father comes, the soul of Ram has to become a Brahmin child or not? Was he Prajapita without becoming a Brahmin? What will he have to become first? He will have to become a Brahmin. The

first Brahmin [becomes] the first deity; the first deity [becomes] the first *kshatriya* (warrior), then the first *Vaishya* and then the first *Shudra*. Thus, before the year 1936 he was a *shudra*. What? He wasn't a *shudra* only in the year 1936; he was the first *shudra* ever since the Iron Age started 1250 yrs before. And in order to become the first Brahmin, in the year 1936, that *Shudra* needs the name of the one who gives birth to him (*janmadaata*) as well. So, who is the one who gives birth [to him]? Hum? Who became the one to give birth to that Brahmin child, who becomes famous in the world in the form of Prajapita? *Aadi* Brahma, the one who is called the senior most, mother. So, what was the first relationship formed by Prajapita with that soul (of *Aadi* Brahma)? Which was the first relationship (formed) in this stage-like world? Hum? [Of a] child. She became the mother. He became the child. The mother became the *guru* as well because whatever was narrated through the mother, although she narrated whatever she had heard; did she narrate what she had heard or did she create anything by herself and narrate it? She narrated what she had heard. So, which shooting took place? The shooting of the path of *bhakti* took place. Then, who became the first devotee? Hum? Speak. Who became the first devotee? (Someone said: *Aadi* Brahma.) Hum? Someone says '*Jagatmata*' (the world mother), someone says '*Prajapita*'. Hum? *Aadi* Brahma? Someone says '*Prajapita*'. Hum? Arey! Who became the first devotee? (Someone said: *Prajapita*.) *Prajapita*? (Someone said: *Aadi* Brahma.) *Aadi* Brahma? A fight has started. (Someone said: *Aadi* Brahma narrated whatever she heard.) She narrated whatever she had heard. So, listening and narrating is path of devotion. Then, *Prajapita* did listen, so, didn't he become a devotee? (Someone said: he also understood the issue.) Yes, this is also possible that someone may understand while listening itself. And some are such that they don't understand along with listening. For example, this Godly knowledge as well; some such soul also comes in front, who catches it immediately just as you start narrating to them. Do they catch it or not? (Some said: they do.) Then Baba says, "He belongs to our clan (*kul*)". If he belongs to your clan, he will catch it instantly just as you start narrating a little. Then is he a knowledgeable soul or a devotee soul? (Some said: a knowledgeable soul.) He is a knowledgeable soul. When the Supreme Soul Shiv comes from the Supreme Abode (*Paramdham*), does He come alone or does He bring the blend of three (*triveni*) (things), knowledge, devotion and detachment (*vairaag*) with Him? He brings all the three types of children when He comes. The point of light Shiv doesn't come alone. He doesn't take birth alone. The birth-like revelation also doesn't take place alone. He is not revealed through a single *murti* (personality). He is not completely revealed through two *murtis* either. How many *murtis* are needed? Three *murtis* are needed. Even now, the three *murtis* haven't come to the stage, the field. That is the reason the revelation has not taken place yet.

So, knowledge is [related to] the *murti* with the third-eye and devotion is [related to] the *murti* shown to be sitting below, in the [picture of the] three worlds, towards the ocean of the world and the third *murti* is [the symbol of] detachment. '*Vi*' means special (*vishesh*) and '*raag*' means love. She doesn't have an ordinary love; what kind of love does she have? She has special love. What is an ordinary love and what is special love? Those who are ordinary lovers, they love in an ordinary way like the world does and the one who is special lover, what will he do?

[He will say:] Mine is one Shivbaba and no one else. So, one Shivbaba.... when it is said Shivbaba, then should He be the corporeal one, the incorporeal one or the combination of both? (Some said: the combination of both.) So, for a *vairaagi* (someone who is detached from the world) as well, he will be called a real *vairagi* when he is the one who recognizes the combination of the corporeal and the incorporeal. It isn't about recognizing in the beginning of the *yagya*. Among the three *murtis*, no one recognized the form of the Supreme Soul Father except for one *murti*. About which it has been said, *Alaf* found *Allah* (God) and *Be* obtained the emperorship. [Did he obtain] the emperorship or the "donkeyship" (*gadhai*)? (Students: donkeyship) Why? If anyone gets the the power to control the *yagya*, which God creates when He comes, is it "donkeyship" or kingship? (Someone said: donkeyship) Why? (Someone said something.) Yes, if the issue of kingship comes in the intellect, it means he hasn't become *Manmanabhav* (merge in My mind). Why? It is because the Father says, "I become the obedient servant of you children and come". So, this intention is indeed there in the Father that He comes becoming the obedient servant of the children and the feeling of kingship arises inside the children, the feeling of taking the position of a controller arises, then it cannot be called '*Manmanabhav*'. The thought of the children cannot be said to be the same as that of the Father. That is all, from here itself the devilish *sanskars* (*ravanijat*) of Ravan starts. After taking knowledge, after becoming the member of the *Rudra gyan yagya* (the *yagya* of the knowledge of *Rudra*); if there isn't the feeling of service within and if there is the feeling of keeping other souls under their control then it is as if they became Ravan. For 63 births, the human souls made the whole world cry because of their hunger for ruling power. Whatever [type of] rule human beings did; did that rule become the instrument in bringing Ravan's

kingdom or did it become the instrument in bringing Ram's kingdom? The kingdom of Ravan came. If a human being controls [another] human being, he can become Ravan. He cannot become Ram. That is why, even today, in the tradition of the path of *bhakti*, there is only one deity among the 330 million deities who is considered as the emperor of freedom (*swatantrata ka samraat*); [he says,] 'be free and let the others be free'. What is the meaning of taking knowledge? Although it is said in the *murli*, "We should keep our creation under our control"; who is the first creation? Hum? Let it be any human soul who follows knowledge; who is his first creation? (Someone said something.) [Is it] his wife? (Someone said: the body.) Yes, our body itself is our own creation. None of the relatives are our creation. One Father is the creator. We are His creation too. We are not the ones who have control over anyone. Creation does not get the inheritance from the creation. The creation can get the inheritance from one creator Father. So, everyone should be under the control of the creator. As for the rest, all the souls are brothers (amongst each other). If someone is intelligent in knowledge, if he is sharp in service, if he is sharp in putting [the knowledge] in practice, if he is sharp even in remembrance, if there is more power of concentration [in him] then he should not assimilate these powers and control the others. He should try to make all friends and companion souls equal to him. After making them equal to him, he should make the *purusharth* to make them equal to the Father. If we are not able to make them equal to ourselves at all then how will we make them equal to the Father? Those souls who will be made equal to us, they will become equal to the Father as well. The Father is the sun, then what should the children also become? Hum? They should become *Suryavanshi* (those belonging to the Sun dynasty). So, we ourselves should become *Suryavanshi* as well as make the others *Suryavanshi*. If the intoxication of [being] *Chandravanshi* (those belonging to the Moon dynasty) comes, if the intoxication of [belonging to] the Islam dynasty comes, if the intoxication of [belonging to] the Buddhist dynasty comes, it means that we are not the ones who are trying to become equal to the Father. In the complete new world which will be established; in that new world, will everyone belong to the Sun dynasty or will those of the Moon dynasty, Islam dynasty also be present there? All of them will be *Suryavanshis*. All of them will have to convert, although there will be the household path (*pravritti marg*). Will there be the household path in the Golden Age or not? There will be the household path. There will be the household of the *Suryavanshis* and the *Chandravanshis*. But, what will even those *Chandravanshis* have to become? They will have to become *Suryavanshi*. That is why even today, the tradition which is going on in the path of devotion, that the virgin (*kanya*), whom a man marries, is taken from a lower clan and the husband (himself) belongs to a higher clan. The virgin, who comes from a lower clan, changes her title after marriage. The title of the wife becomes the same as that of the husband. So, even here, this issue should go out of the intellect that we have worn the cloth of such and such religion and we are a soul of such and such religion. It is okay (that) the *Suryavanshi* souls fall down in their last birth. They wear the overcoat of the other religions, they are coated by the husk; but that husk won't remain in the Golden Age. It is the husk of body consciousness. It is not the husk of soul consciousness. No soul belongs to any particular religion in the Golden Age, in the beginning of the Golden Age. All of them are *Suryavanshis*. In the Confluence Age, they are coated by the husk of nature and *sanskars* of the body consciousness of certain religions. To renounce those nature and *sanskars*, *Avyakt Bapdada* gave the time period of three months on [the *Vani* of] 18<sup>th</sup> January. We have to renounce these nature and *sanskars* of 63 births in this last birth. Those who renounce them first, will become the souls who remain stable in the highest stage of the Supreme abode (*Paramdham*) and those who renounce them later on will become the souls who reside in the lower stage of the Supreme abode. Although there are 9 lakh souls in the beginning of the Golden Age, among those 9 lakh seeds, all are number wise. Half of them indeed become firm *Chandravanshi* in the Confluence Age and the other half of them become firm *Suryavanshi* in the Confluence Age. Those who become firm *Chandravanshi*, who cannot renounce the *sanskars* of *Chandravanshi*, (they think), only Brahma, the moon of knowledge is everything for us; he alone is our father, teacher and *Sadguru*; he himself is the God of the Gita in the corporeal form in this world. Except him no one else can be proved as the God of the Gita for those in whose intellect this final thought sits, which leads them to their destination (*ant mate so gati*) . So, those souls have to leave their bodies. After leaving the body, while remaining in the bondage of the subtle body, they have to play their part for a long period of time after entering the [body of the] real *Suryavanshi* souls, those who give birth to the children in the Golden Age. They have to become their helpers. Because, is the soul who is bound to the bondage of the corporeal body more powerful or is the soul whose bondage of the corporeal body has broken, [the soul for whom] only the bondage of the subtle body binds, more powerful? The soul who is in the bondage of the subtle body is more powerful. So, those more powerful souls enter and play the part until the corporeal bodily being attains a complete incorporeal stage, until he comes in the soul conscious stage, until he recognizes his form, until he recognizes the many births

of his soul; he (the soul that enters) will have to help him (the bodily being) till then, through the power of the subtle body. Its form has been shown ..; the example of one soul is given, the same thing can be considered for the other souls too. What is the example? Which is that picture? Hum? *Ardhanareshwar*; half woman and half man; the form of *Shakti* (consort of Shiv) and Shiv. The entire power of that soul works. The corporeal bodily being stays bound in the bondage (of the corporeal body). He cannot do such big tasks. The subtle bodily being can enter here in one moment and do the task and in the next moment it can enter in other children and do the task. Mamma – Baba enter in you, children. The souls of Mamma – Baba are entering even now and playing the part. This is a different issue that in some, some other souls also enter and play the part. For example, if the seed-form soul is the one who is influenced by the *Arya Samaj* religion then the souls of other religions also will enter in them. In some there is the entrance of few souls and in some others there is the entrance of more number of souls. The lesser the number of souls that enter in someone, the more elevated is the religion that soul will be proved to belong to. It will be proved to be a seed soul. Om Shanti.

\* Sentence changed.