

Audio Cassette No.23
at Kampil.
Clarification of Murli dated 21.01.92 (for pbks)

Side A

Om Shanti. The morning *class* of 21.01.92 was going on at the end of *page* two. What? What does 'dying alive (*jiitejimarnaa*)' mean? To belong to the one Father. To belong to the one Father means to die alive, this is such a high goal. As long as you are alive you have to drink. Until when do you have this wish to listen to the knowledge from the Father [thinking:] 'He should tell us more new topics; He should tell us some more new topics. There is something more that we have to listen; we didn't understand the complete thing now.' Until when do you have this [wish]? As long as you are alive with body consciousness, there is this tail of body consciousness of asking questions, this *puchhaltaaraa*¹. And when we belong to the Father, whatever is the order of the Father [we will follow it]! Why should we worry about the rest? They don't say: O Purifier of the sinful, come and narrate knowledge. What do they say? O Purifier of the sinful, come and **purify us**. So, the aim is to become **pure**. To listen to the knowledge is not the aim. Knowledge is just a means. Of what? Knowledge means understanding, recognition.[It is the means] to recognize the Father fully. So, the Father comes to know which children have recognised Him fully and which haven't. How does He come to know? Through what does He come to know? (Student said something.) Yes! As long as the children have the tail of asking questions, it means that they haven't recognised the Father fully yet. *Arey*, what will the children ask to the Father? If they became the children, what will they ask? Did they know anything when they came in knowledge or before that? Then did you know anything when you came to the advance [knowledge]? You didn't know anything. The Father Himself came and gave the entire *knowledge*, then your intellect broadened. Now you started asking questions!

So, you mustn't remember the body either, it means you have to die alive. Now we have to go to our unlimited house. What? Where do we have to go? So, in which house are we still living? Hum? In which house are we still living? Are we living in the limited house? *Arey*? Since we have to go to the unlimited house, in which house have we been living till now? Have we been living in the house of the limited relatives? Or have we been living in the house of the limited father? The Unlimited Father has come and where are we living? Why Krishna mata? Where are you living? You are living in the house of the Unlimited Father! If the Father says: 'Sit here itself', you will sit here. Hum? So, shall I say this before the gathering today? ... ☺ So, where are you living? Think, where you are living. Tell me now. (Student: We go to the limited house.) Yes! This Madhuban is a palace of mirrors. You can't hide here. Speak the truth. (Student: In the limited house.) Yes, so you have been living in the limited house. Where do you have to go? You have to go to the unlimited house. So, the house of the Father is the unlimited house. You have to go there.

You had forgotten your home. Now, you have recognised your home. The Father has reminded you now. What had you forgotten? You had forgotten the unlimited house. You forgotten your unlimited house, alright; the so-called Brahmins do know it or they will know it. They will remember which is the unlimited house. Which is the unlimited house? In the eyes of those Brahmins... you will remember, won't you? Do you remember? Which is the unlimited house? What do they believe to be the unlimited house? The Supreme Abode

¹*Puchhaltaaraa*-a comet; lit. means a star having a tail

(*Paramdham*). What is the structure of the Supreme Abode? The Supreme Abode is some abode above. Where is it? Above. There is some abode **above** the world of the sun, the moon, and the stars, where the point like souls are living. We too, are in some *group* among those point souls. We have to reach there. We have our *seat* there. Well, the earth is round and there is the sky all around the earth. There are the sun, the moon and the stars; are they all around [the earth] or not? So where is it above? On the round earth, America is on one side and on the other there is Hindustan. Then, where is it above? Why, Balakram? Where is the Supreme Abode? The reality is that the high *stage* of the soul, its subtlest *stage* is the *stage* of the Supreme Abode. It is [about the time] when we belong to the Father while dying a living death. It is like this: each soul has its own *stage*. Someone has a low *stage*... all right, destruction will take place, still every soul will definitely have a low or high *stage*. So, the souls who have a low *stage* will stay at a low level encircling that much place. And the ones who are in a *stage* higher than them will encircle that much place and stay there. And the *Supreme Soul* has the highest *stage*; so, He will encircle everyone. He will encircle the entire universe. It means, His sphere is the subtlest. He is more powerful. He is full of knowledge to the same extent. So, it is about encircling. It is about power.

So, we have forgotten our house. Actually, in this corporeal world, Baba has already said in the murlis that you will bring the Supreme Abode down to this very world. What is the meaning? That we will start to experience the *stage* of the Supreme Abode in this world itself. We have to go to the house of such Unlimited Father. Now the Father has reminded [us] of it. The Father explains to the sweet children: You are *vaanaprasthi*². What? What does He explain? What does *vaanaprasthi* mean? Those who stabilize [in the stage] beyond speech means *vaana* (speech, words) *prasthi* (stabilized beyond); those who stabilize [in the stage] beyond speech in a powerful way. They don't stabilize [in the stage] beyond speech ordinarily but they stabilize in it in a powerful way. Then, will the tail of asking questions remain? It definitely cannot remain. So, the Father has reminded [you] that you are *vaanaprasthi*. At this time, all of you are in the *vaanaprasth* stage. Now, I have come to take all the children to the place beyond speech. To take them where? Above or below? Or left or right? It is not about taking them somewhere; it is about the high *stage*. I have come to take them to what kind of a *stage*? Where there is no question of speech at all. You will reach the *stage* beyond speech. [You will reach] the *stage* beyond thoughts- 'I have received what I had to receive' - crossing the *stage* of even thinking and churning. When I have found the Father, I have found everything. The Father is the seed. If the seed came in our hand, the entire world in the form of the tree, the entire world came in our hand. All the devotees perform *bhakti* in order to go to [the *stage*] of *vaanaprasth*. By performing *bhakti*, everyone's intellect has become spoiled and no one could reach the *stage* beyond speech, the true *stage*. Now the Father explains how everyone goes to the *stage* beyond speech. Those who say: "I am in the *stage* beyond speech. I have become a real Brahmin", they don't know even the meaning of that word. They don't know the meaning of that word at all. They have just heard the term: *vaanaprasthavasthaa*. Shivbaba comes in Brahma's *vaanaprasthaavasthaa*. Now, we Brahmin children are also in the *vaanaprasthaavasthaa*. And then, they keep speaking. Organise a fair, organise a meeting, organise a *conference*! Arey, will there be the *stage* of speaking when someone has reached the *stage* beyond speech? Then, how will there be service? The soul which stabilizes [in the *stage*] beyond speech will be an expert in service through the mind. It won't have to go anywhere, it won't have to speak, but sitting at one place it will attract the other souls. Every star will be engaged in creating its world. It is because every star contains its world.

²*Vaanaprasth*-The age of retirement; the stage beyond speech

Although, you have been making a lot of *purushaarth* from the Copper Age through the worldly gurus... from when did you make *purushaarth*? From the time the Copper Age started, the time when the *shooting* of the Copper Age started inside the *yagya*. From that time, through whom did you make *purushaarth*? Who became instruments to make you do *purushaarth*? Gurus, the human gurus. It doesn't matter how much *purushaarth* someone made through the human gurus, no one can go back, no one can go to the *stage* beyond speech. No one can go back to the *Nirvandhaam*³ at all. The only Father who will take everyone back to the *stage* beyond speech has come. He will take everyone to the *stage* beyond speech. The Father says: Young or adult, now everyone is in the *stage* beyond speech. What does it mean? If someone is a small child - for example Baba calls Brahma a *baby* - a small child can speak. Baba says: Whether someone is a small child or an adult, whether he is intelligent or ignorant, now everyone is in the *stage* beyond speech. So, you should become stable in that *stage*. Now, there is no benefit from just speaking. I have come to take back everyone. You children should feel very happy. You know that the Father himself takes everyone to the *sweet home* of *silence*. How is that *stage* like? *Sweet* and *silent*. It is because the souls need peace now. Peace is the necklace on our own neck. Then? So, the Brahmins will have received peace, that necklace on the neck. Wear it whenever you want, put the necklace off whenever you want. Or didn't they receive it? Did the necklace of peace come in the hand or not? It didn't come in the hand fully. Peace slips out [of the hand]. So, everyone needs peace. It doesn't matter how much someone shows off, 'Be silent!' but... *arey*, the one who will stabilize in that *stage* will not even need to say... What? 'Be silent.' Souls will become peaceful merely by their *drishti* (look).

So, there certainly cannot be peace here. Where? There certainly cannot be peace here. (A student said something.) Yes, in Madhuban, at the *head office*, Dadi Kumarka said to a Brahmin child. What did she say? 'Look, earlier you were very peaceful, you made good *purushaarth*, you were a *yogi*. Now you are spreading a lot of restlessness. Why do you become restless by talking here and there?' The child answered, 'Baba says that in this world there cannot be peace. Until this world of Ravan lasts, there cannot be peace in it. Fold your hands and legs and sit in remembrance for an hour or two, and you will experience peace for that much time. And then? Then, there will be restlessness again. I don't want to become the one with such pigeon like intellect.' Do we have to become parrots, or do we have to become pigeons? There are parrots. They are shown in the story of Amarnath⁴. They have the ring of knowledge [round their neck]. They listen to knowledge a little bit and go outside and... yes, they make sounds of knowledge. 'So, this *stage* [of peace] has to come in the end. How can we become [peaceful] now?' So, Dadi Kumarka became very angry [she said], '*Acchaa!* you will pollute the atmosphere here. Madhuban is the Abode of Peace. Get lost immediately.' They chased the poor fellow away. Well, tell me, then did those so-called Brahmins receive peace? They may say through their mouth that there is peace in order to show off outside, but inside the turmoil of thoughts is going on. So, is it peace or is it spoiling the vibrations? The one who himself is not in the *stage* of concentration cannot make the others stable in the *stage* of concentration, in the *stage* of the point. The one who himself is *nihsankalp* (beyond thoughts) can make others stable in the *nihsankalp stage*. Someone will be able to make the *stage* of the others according to the *stage* in which he is. So, the master of the Abode of Peace (*shanti dham*) is the One... Who is it? It is Baba alone. When the Master comes, He will take everyone. And they said: The Master came in the body of Brahma, the Master of the Abode of Peace. And after coming, he went away. Now **we** will construct the Abode of Peace and the Abode of Happiness. So, what did they do? They built the Abode of Peace and the Abode of Happiness from bricks. [They say to

³The Abode of Nirvana; the place beyond speech.

⁴The story of immortality

others], “Come brother; come to the Abode of Peace and the Abode of Happiness. Let us show them to you”. So, the *pundits* (sages) and worshipers importune [the public] and take them to show the Abode of Peace and the Abode of Happiness made of bricks. This is the pilgrimage of the path of *bhakti* (devotion). You children know that in order to go to the Abode of Happiness you go beyond speech. What? What will you have to do in order to go there? You will have to go beyond speech. Baba says: I *promise* you children. What does *promise* mean? I give you my word: I will take all of you home, **if** you follow My *shrimat*⁵. What’s this? Won’t I take you [home], if you don’t follow *shrimat*? I will certainly take you [home], but the ones who don’t follow *shrimat*, I will have to take them [home] by beating them. And if you follow *shrimat*, you will go easily, through the easy Raja Yoga. Otherwise things will become difficult; things will become hard.

Even if someone doesn’t go to the Abode of Happiness, I will certainly take him to the Abode of Peace. What? If someone doesn’t like happiness... someone may say, “The happiness of heaven is like the droppings of a crow. I don’t want such happiness of heaven”. So, He (the Father) says: It doesn’t matter that you don’t want happiness, but I will certainly **drag** you and take you to the Abode of Peace, My home. Baba says: It doesn’t matter whether you like it or not, I have come and I will take you even by **force**. By force? Such *authority*! Who has such *authority*? *Acchaa*? For example, this small child is sitting here and his father didn’t give his surrendering letter [to the Father]. He didn’t give it in writing. And he (the child) is sitting here. If someone says [to his father]: I won’t let you take this child. And his father loses faith. Then, can anyone stop the child [from being taken away]? No one can stop him, can he? But what does the Father say? What? I will take you children by **force**. What kind of *authority* will the Father get? Why doesn’t He take us now? Let Him take us now! *Arey*? It is because the children themselves belong to Ravan at this time. Now they didn’t give the *agreement* in writing to the Father. What? What kind of *agreement* is to be given in writing? That, Baba, now we have become your children; it doesn’t matter whether you love us or you reject us, wherever you tell us to sit, wherever you tell us to sleep, whatever you give us to eat, in whatever way you guide us, wherever you send us, we are ready to follow it, we are your children. Did the children make this *agreement*? If they didn’t make this *agreement*, how are they the children [of the Father]? Why, brother? ... So, certainly, the Father will have such *authority* that each and every child of this world of five billion will make this promise, just like the Father makes this promise, takes this pledge: “**Certainly**, I will take you back”. So what will the children also promise? “O God the Father, I am your child”. They are not accepting it now, but such *time* will come that they will accept it. Then, if someone doesn’t go, I will even take them by dragging them. I will take them by force, I will not **leave** anyone. What? I will not **leave** anyone. I will take them home. This happens in the worldly life too. Can anyone keep someone else’s child with him? No. And what if they don’t go? I will even punish them, give them beatings and take them. Just as children are punished, aren’t they? I will take you children in the same way. How? In the same way. It is because the (some) role in the *drama* is just like this. (A student said something.) Yes. Balakram doesn’t show his face... For this reason it is good if you go after earning your income. What? It is good, if you go after earning your income. Otherwise? (A student must have said something.) Yes!

Third *page* of the *vani* dated 21.01.92. You will also receive a good status. What happiness will those who come in the end receive? Baba says: It doesn’t matter whether you wish it or not, after setting fire to all your bodies, I will certainly take the souls [home]. What was said? It doesn’t matter whether you wish it or not, all your bodies: the maternal grandma,

⁵ Elevated directions

the grandchild, the younger paternal uncle (*caca, kaka*), the maternal uncle, the father's elder brother, the son, the daughter, the wife; [you think] **My** wife. After setting fire to all your bodies, I will certainly take the souls [home]. If you become complete with all the virtues, complete with 16 celestial degrees after following My direction, you will receive a high position and you won't have to endure the pain of being burnt in fire either. It is because this world will be on *double* fire. What kind of *double* fire? One thing is that the atom bombs will explode, the sun will blaze and the other thing is that the world will also burn in the fire of lust with great force. Day by day dirt in the world will keep increasing. Save yourself from the *double* fire. I show you that path. If you become complete with all the virtues, complete with 16 celestial degrees after following My direction, you will receive a high position. It is because you have called Me saying: Come and take us home and give us death! Wow brother! What did you ask for? You are asking for death? Take us home! Everyone knows that death has come for sure. No one has to remain dirty here. The Father says: I will certainly take everyone from the dirty world. Where have I come? I have come to the dirty world. I will take everyone.

Only those who study well will go to the Abode of Happiness. The Abode of Happiness or heaven is not somewhere in the sky. What was said? What do people think? That it is somewhere above. It is not about above. The Dilvara [Temple] is your memorial temple. Adi Dev is sitting there. They are Bapdada, aren't they? Who is Adi Dev? Is he one [being] or two? (Student must have said something.) Yes. Adi Dev is sitting there. They are Bapdada, aren't they? Baba sits in the body of these ones. In whose body? *Arey?* Is 'these ones' plural or singular? So, whose? (A student said something.) Yes. Baba sits in the body of these ones. It means in whose bodies? In the bodies of both Baap and dada. So, who is Baap and who is dada? Which soul is Baap and which soul is dada? Well, the souls are not called Bapdada. Only when they take on a body are they called Bapdada. But Bapdada are *combined*. Baap is Prajapita and *dada* is the elder brother. Baba sits in the body of these ones. The elder brother means Brahma. So, Prajapita and Brahma meaning [they are] the souls of Ram and Krishna. They take on bodies and... [Audio Cut]

Om Shanti. Morning *class* of 21.01.92. Beginning of the middle part of the third *page*. So, Adi Dev is sitting. They are Bapdada, aren't they? It means that both the souls of Baap and dada are Adi Dev. They play the role of Bapdada. Baba sits only in the body of these ones. It means that the *soul* of Shiva, the Point of light sits in whose body? [In the body of] Baap and dada. You know that both Baap and dada are sitting. Bapdada themselves establish heaven. Or [does] the Father Shiva (Shivbap) [establish it]? The one who does it will receive it. What is the rule? The one who does something will receive it['s fruit]. What is the *Supreme Soul* Point of light Father? He is the one who has things done. He just shows the path. He has things done through the children. So, Bapdada alone establish heaven; all the others are sitting in Raja Yoga. What do children say? What do the so-called Brahmins say? **We** will establish heaven. Baba says: Bapdada alone establish heaven; all the children are to sit in Raja Yoga. You children go to the Dilvara Temple. So, go there with this thought. Which thought? Go to the Dilvara Temple with which thought? That Baap and dada are sitting there. They are Bapdada. The Dilvara Temple is the memorial of the Raja Yoga that you children are learning now. There are elephant riders (*maharathi*), horse riders (*ghoresavar*) too. **Baba** enters this dada. So, that is the non-living one and this one is living. That Dilvara Temple is non-living and this one is living. They see the *model* there, don't they? Which is the living one? 'Here' means where? (Student must have said something.) *Acchaa!* Is it not where the basic knowledge was being followed? Why? Doesn't Bapdada come in Dadi Gulzar? Well, Baap doesn't come, dada comes. *Acchaa*, wasn't there the living one before 69? The living Dilvara Temple? (Student said something.) He wasn't the father? Who was he then? He was the mother. *Acchaa*, the *Supreme Soul* was certainly

present [in him], wasn't He? The *Supreme Soul* Point of light was present for sure. So, He is also the Father of the unlimited souls. The *clarification* here about Bapdada, in the vani, in the murli, in today's vani, there is the *clarification* in the murli itself. Who are the souls of Bapdada? Prajapita Brahma, meaning the souls of Ram and Krishna. The person of the beginning of the *yagya* and Brahma in the middle, the *soul* of Dada Lekhraj, who after leaving his body enters that very Brahmin child, who is born again and comes to the *yagya*, in the knowledge for the second time. So, what are both of them? Bapdada. Then who enters them? Shvibaba.

Side B

Baba enters this dada. So, that one is non-living and this one is living. That Dilvara Temple is non-living and this one is living. 'This one' means which one? On today's date? This one is certainly the living one. Tell me in the *present* time. Was there the living Dilvara Temple in the *past* or not? In this cycle? In this cycle, in the *past*, meaning in the *time* that passed away, was there the living Dilvara Temple or not? *Arey?* (A student must have said something.) 'Before' means, was it in the beginning? In Karachi? In Sindh Hyderabad? (A student must have said something.) I am talking about the present cycle or about yesterday. I am talking about the time within 5000 years. There were no children at that time. At that time, only the three [*murtis*] were born together: Brahma, Vishnu, Shankar. Just three personalities (*murti*) were present. Baap (the Father) was present; the elder brother (dada) was present. Apart from them, you children are sitting in remembrance, you are learning the easy Raja Yoga. So, the children were not present at that time at all. Your non-living memorial has been created here. Right here, your non-living memorial has been made [and] right here you are sitting in the living [temple]. Your Dilvara Temple is living. When did it happen? Baba is talking about the temple, isn't He? That one is your non-living memorial and here you are sitting in the living one. So, yours is the living Dilvara Temple. So, tell me where the living Dilvara Temple is. Is it in Kampil? Where is the non-living one in Kampil? The non-living one is in Mount Abu. The non-living [temple] is here too. Like there, the temple of the black idols is on the top and the temple of the white idols is below, it is the same here as well. Yes, this is right that when there is the living Dilvara Temple in the *broad* form, there will also be the *mini* living Dilvara Temple. It is because the very world of the seed souls is small. So, what will the temple also be like? The living as well as the non-living temple will be just small. There will be few small idols.

So, that is the non-living one, this is the living one. They come after seeing the *model*, don't they? The children who come here come after seeing their non-living memorial, the *model*, don't they? Do they come or not? Don't they come after seeing it? You didn't see it, but they do come after seeing it, don't they? They do. The Dilvara Temple is so charming! A temple like this will be built cycle after cycle in exactly the same way and you will go to see it. You will say: All of them will be demolished. What? These memorials, the non-living temples, all of them will be demolished. Then, how will they be built? How will these non-living [temples] be made when they are demolished? You shouldn't think about how these non-living temples will be built. Yes. The intellect will become inert according to the *drama*, the account of the *shooting* is such.

Where is heaven now? Then, there will be the palaces of heaven. Look, heaven isn't in this world now, but what will happen later? There will be the palaces of heaven. What does palace mean? Yes. There will be a palace in the form of a gathering first, won't there? Palace means a fort. What does a fort mean? A gathering. So, there is no fort now. Is there any fort now? Is there any living fort now? There isn't. Neither is there a rosary in the living form, nor a fort. When the rosary is made, consider that the fort has been built. Then there will be the

gathering of Brahmins, meaning there will be the palaces of heaven. These hills and so on will be destroyed. What will happen? When there are the palaces, these hills and so on will be destroyed. And later they will be created again. Abu will be formed again. What? Abu will be formed again. Many children become very confused with this. The Father says: There is no need to be confused. The children become very confused in this [thinking]: what is this whirl of *shooting* that He has started! We ourselves became the living [idols]. We received the full introduction, and how will we forget now? How will we become the ones with an inert intellect now? So, the Father says: There is no need to become confused with it. The children become very confused [and they think]: “Arey, we have belonged to the Father. How can we belong to someone else now? It is impossible!” But the *drama* is preordained in this way from the Copper Age. The Father says: There is no need to get confused.

They say: *Dvarika*⁶ went down under the ocean. Who went down? *Do arikaa* (two divisions). The world of duality, the golden *Dvarika* went down under the ocean. It will come out again. The thing that went down just went down. It will be finished. You know that we will build our palaces and so on in heaven. All the things there will be completely *satopradhan*, new. There won't be anything *tamopradhan*, old, that gives sorrow. You come after seeing the fruits and so on that will be there. You had visions at that time. Baba used to give the children visions in which he showed them the fruits of heaven. Those were non-living fruits. You used to have visions of the non-living fruits. What is it about [in reality]? *Arey*, the living fruits and flowers will be very good, *satopradhan*. Yes. You know that you are about to go there. The *world history* and *geography* repeats, so heaven also will *repeat* (reappear). You should have this faith. What? What faith should you have? That there is a *repetition* exactly the same way. It doesn't happen only in the *period* of 5000 years cycle after cycle, but in the *shooting period* of the Confluence Age too, there is this *repetition* exactly the same way. Just like a snake sheds its skin three-four times, then it takes on a new skin three-four times. It becomes blind three-four times, then it comes to light (has eyesight) three-four times. So, the example of the snake is for you children. That shedding of the skin concerns the physical body (*sthulsharir*). The physical transformation takes place later. Which transformation has to take place first? The soul in the form of the mind and intellect will pass through the transformation. So, it will also have to pass through three-four repetitions (phases). But the one who doesn't have this in his fortune will say: How is it possible? “How is it possible” is about what? That in the Confluence Age itself, the *shooting* of falling and rising, of becoming new and old, happens three-four times. We don't believe this. Will so many come again? Will the palaces and so on be built?

You know that they *loot* the Somnath Temple and take away [the wealth]. What? Look at the *shooting* in the Confluence Age world itself. The soul of king Vikramaditya – Brahma Baba – established the Somnath Temple on the shore of the Madhuban Ocean of Knowledge, in Gujarat. He invested immense wealth and property. What happened then? Yes. The Muslims came, looted it and took away [the wealth]. Today, even the traces of that temple have been destroyed. They have built another temple. So, they will build the temple again. This play itself is about becoming a worshiper from the one worthy of worship and becoming worthy of worship from a worshiper. It is not that... the *soul* of king Vikramaditya built the temple in 66 in the *shooting period*, it was built in the *shooting period* of the Copper Age and in the Iron Age as 73 comes, when the fairs start, it is demolished by the Muslims. The first attack takes place, and later attacks take place again and again. So, it is not that the Somnath Temple was demolished and it will not be built again in the *shooting period*. No. It is built again. They will build the temple again. This play itself is about becoming a worshiper from the one worthy of worship

⁶*Dvarika* – the name of the legendary capital of Krishna

and becoming worthy of worship from a worshiper. So, when is it built in the *shooting period*? The Somnath Temple was looted, it is no more. Now how will it be built again? The *soul* of Brahma is no more. Yes. That very *soul* of Brahma enters a Brahmin child and builds the Somnath Temple again. There too, it was built again at some other place. They will build the temple again. This play itself is about becoming a worshiper from the one worthy of worship and becoming worthy of worship from a worshiper.

Brahmins, Deities, *Kshatriyas*⁷, *Vaishyas*⁸, *Shudras*⁹ this cycle keeps rotating in the *shooting period* as well. There are the Brahmins [first], then from the Brahmins [they become] Deities, from Deities [they become] *Kshatriyas*, from *Kshatriyas* [they become] *Vaishyas* and from *Vaishyas* [they become] *Shudras*. When they become *Shudras*, they are completely vicious. Then, from *Shudras* [they become] Brahmins again. The rust of the soul falls off completely in the *satopradhan stage* and it studies directly from the Father. You children become multimillion times (*padmapadam*¹⁰) fortunate. Your steps leave the imprint of a *padam*. Each of your steps leaves the imprint of a *padam*. *Padam* means a lotus. Whatever acts you perform ... a step, what does “step” mean? Follow the *shrimat* at every step that you take. So, what does “step” mean? Whatever task you perform, perform it according to the *shrimat*. Ask the Father. They take the wrong meaning of “asking”. They think that Baba has said: Ask every time. So, they ask about the points of knowledge again and again. *Arey*, you shouldn’t ask them again at all. Baba narrated it once, and if you ask for the second time, it creates a karmic account. If the *teacher* has to give the teaching over and over again, won’t it create a karmic account? Yes, if you don’t understand some problem in your life according to the knowledge, ask about it.

So, it is a cycle. You children become multimillion times fortunate. Your steps leave the imprint of *padam*. What does it mean? “Steps leave the imprint of *padam*” means that each step that you take, each task that you perform, that task leaves the imprint of being a *karma yogi*¹¹. You do perform actions through the *karmandriyan* (parts of the body used to perform actions), but the intellect remains detached from that task like the lotus; so your steps leave the imprint of *padam*. You know that there is [an income of] *padam* in our step; it means that the steps in the study [make you earn] *padam*. The more we study, the higher position we will receive. The less we study, the lower position we will receive. It means that everything depends on the studies. It is not that everything depends only on *service*. How will they do *service*, if they don’t study? If they have studied, they will do *service* too. *Satyug* is the *Golden Age*. The earth over there is so beautiful! It is because, what kind of *time* is it? It is the *golden time* just like they say the *golden chance*. You will not get this *chance* again. What kind of a *chance* is the Golden Age of the Confluence Age? It is the *golden chance* of making *purushaarth*.

Such beautiful palaces are made! Beautiful gatherings are made. How will the families be like in the Golden Age? Will there be a member in the family who would go against the family leader? It is absolutely impossible. There will be such beautiful palaces. Palace means that there will be forts in the form of gatherings. There will be good Brahmin families of the souls of the Brahmins who will become deities. So, everything is *satopradhan* [there]. The eyes

⁷ A member of the warrior class

⁸ A member of the merchant class

⁹ A member of the fourth and lowest division of the Indo-Aryan society

¹⁰ *Padam* means multi-millions, it also means the lotus flower

¹¹ *Karma yogi* - the one who performs actions while being in yoga [remembrance]

become peaceful (*thanda*)¹²; just by looking at them. Do the eyes become restless (*garam*) in the Golden Age? It is not about that Golden Age at all. It is not about that heaven. It is about the Confluence Age heaven which will come; just from merely going to that gathering, just from looking at it, the eyes of the souls who will reach there will become peaceful. You are becoming masters of such a capital. What? **You**. Not this one. This one means who? Not this Brahma. **You**. This Brahma will become the master of which capital? No one will have restless eyes there (in Brahma's place), so that he would come and his eyes would become peaceful. But **you** are becoming masters of such capital, where those with restless eyes will come – their eyes will be red and yellow¹³ – and when they go there their eyes will become peaceful. So, you have to make such good *purushaarth* in order to create such palace, such heavenly gathering. The *praarabdh*¹⁴ is created only through *purushaarth*. The better *purushaarth* someone makes, the better *praarabdh* he creates. So, we should try to create a gathering like this, we should strive for that. Or should we create obstacles in it? We should spread good vibrations; we should talk in a good way so that the other souls become happy. We should perform such actions that the other souls seeing them would also perform good actions; they should not perform wrong actions. So, the *praarabdh* is created only through *purushaarth*. The children have the knowledge about everything in their intellect. But then, the intellect goes into the outside world and the colour of the company has an effect and the knowledge slips out [of the intellect]. Good company takes you across, bad company drowns you.

You have to remember the Father and remove attachments from the *lokik* (worldly) relationships. From which relationships? The *lokik* relationships. So brother, the Brahma *kumars* - *kumaris* who have surrendered, the so called Brahma *kumars* – *kumaris*, their relationships are finished, aren't they? Where does the intellect stay? In the *lokik* relationships? Does it mean that the intellect of Dadi Kumarka will be engaged in the *lokik* relationships? Does she have a *lokik* family now? Wow brother! Might [her intellect] be going there? Since she doesn't have any *lokik* relatives now, where will [her intellect] go? She herself is so old, so all her relatives...? Or did anyone come now? Do any of her *lokik* relatives come? Is her intellect engaged in them? Is her intellect attracted towards them? (Someone said something.) If they come, it is a different topic. But is her intellect attracted towards them? Tell me! *Arey*, tell me the fact! (Student said something.) Yes, when they become Brahmins and take the knowledge or when they come to take the knowledge, [her intellect] can be attracted [towards them], otherwise it cannot. So, that shouldn't happen either, that the intellect would be very attracted towards the *lokik* relatives. Why? It is because, as we are the adopted children of Father Brahma now, where should the intellect be? To which world did we go? Since we became the children of the Father Brahma, the one who adopted us himself became our *lokik* [family]. That *lokik* (worldly) itself is made into *alokik* (not from the outside world). Then, why should we remember something of the previous birth? The things of the previous birth are finished. Is the life of the so-called Brahma *kumar-kumaris lokik* or *alokik*? What should we say for them? It is *lokik*. Well, the elderly person who adopted you, you became the member of his house, didn't you? Even in the *lokik* world, when some child is adopted by someone, he becomes the member of the house of the father who adopts him, doesn't he? [The previous family] is left behind. But there (in the *lokik* world), the memories come, and here you shouldn't have memories. So, you have to remove attachment

¹² The words which Baba uses in Hindi are *tanda* – cool, cold and *garam* – hot.

¹³ Lit. the eyes to become red and yellow means that someone becomes very angry

¹⁴ *Prarabdh* - the destiny as the fruits of the actions

from the *lokik* relationships and remember the Father alone. What does it mean? One type of *lokik* relationships is like golden chains, the other type of *lokik* relationships is like iron chains. What? Which relationships are like iron chains? [The relationships in which] the body has *connection* with [another] body. [The relationship in which] the body is born from the bodily beings is the relationship of iron chains. And when we become Brahmins, that world becomes for us a sort of a new world. In that [world] also, you are put in golden chains. So, we mustn't entangle ourselves in those chains either; we mustn't become attached to them either. Then, should we have [attachment] for the diamond chain? There might not be the diamond chain. Or is there any? Isn't there any? Is there? There cannot be a diamond chain, because the diamonds stabilize in the stage of the point; there is their rosary (*mala*). Since there is the rosary of diamonds, it becomes a chain too. Diamonds are bored and threaded. (A student said something.) Yes, so it was said: One Father and no one else. Why must we remove attachment? Why should we remove attachment from the diamond, golden or iron chains? It is because we won't be able to achieve a position higher than those to whom we are attached. What? The bead will achieve a *stage* lower than him; the bead cannot achieve a *stage* higher than him. Then it doesn't matter whether there is attachment for the diamond chain or the golden chain. Suppose, someone is attached to the *didis*, *dadis* and *dadas*, then will he be able to achieve a position higher than them? No, he can't. He got into their bondage on his own. So, one Father and no one else. That soul, who has no bondage in the world - whether it is *lokik* or *alokik*, whether it is golden or diamond – he can achieve the highest position. He shouldn't be bound in it. Yes, there shouldn't be any bondage other than the one Father's. You have to remember the one Father.

Acchaa, for the sweet, long lost and now found children, remembrance, love and *good morning* of the mother and Father and Bapdada. Whose remembrance and love? Of the mother and the Father. What is the difference between Bapdada and the mother and the Father that they are mentioned separately? If they are just one, why do these words have to be said separately? Certainly they are separate. So, who should be called the mother and the Father? And who should be called Bapdada? Who among them are *combined* and who are separate? The mother and the Father are separate. The mother is a female and the Father is a male. When we are Brahmins, are we corporeal, are we subtle or incorporeal? We are corporeal. We are in the corporeal world. So, how should the mother and the Father of the corporeal ones, the ones who adopt them also be? They should be corporeal. So, ask those Brahmins: Where is your father Brahma? You call yourselves Brahmins, the progeny of Brahma [saying:] We are the true Brahmins. Then, where is your father Brahma? This question was asked in a murli. They will say: He is in the subtle world. Where did you come from? Who adopted you? Then they don't give any answer. So, the mother and the Father should be corporeal. Their remembrance and love. And another thing? Bapdada, they are *combined*. Baap means the *Supreme Soul* Father. He is revealed in this world when He enters the father of the human beings, the one who is the beginning of the human beings, the one who is called Adi Dev of the human world. Otherwise, that *Supreme Soul* cannot be revealed; He cannot become a person. How will the world recognise Him, if He is not corporeal at all? How will He exist? So, Baap. Which souls? The *combination* of both the corporeal one and the Incorporeal One is Baba. That one is Baap, who is called Baba. And some third soul enters him – Brahma, the one who is the eldest among the human souls. What? Among human souls... he has great powers. So, he is Brahma, meaning dada, the elder brother. So, these Bapdada are *combined*. Their remembrance, love and *good morning*. And *Namaste* (greetings) from the Spiritual Father to the spiritual children. How are they five? Bapdada are one, the mother and the Father are two separate [personalities]. There are only two [people]. And the third one? *Namaste* from the Spiritual Father to the spiritual children. *Namah* means to bow. So, how will the *Supreme Soul* Point of light bow? How will he greet [you]? Certainly, He [comes] in the corporeal ... (End of the cassette).