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**Clarification of Murli dated 27.6.68 (only for pbks)**

Om shanti. Today it is a morning class dated 27<sup>th</sup> June, 1968. The spiritual Father sits and explains to the spiritual children. Why does He generally speak such a sentence in the first line itself? He speaks [such a sentence] because the children who are sitting in physical remembrance, who are sitting in the remembrance of the body and are sitting in a stage of body consciousness, they should make themselves constant in the soul conscious stage and they should remember the Father of the soul, then they will learn from the Father of the soul. Otherwise, where does the intellect go? The physical father whom these physical (*sthool*) eyes see... is Prajapita the physical father or the Spiritual Father? When these eyes see the physical father, the intellect will go there. For example, did the so-called Brahmakumar-kumaris see the Spiritual Father Shiv or Dada Lekhraj Brahma? (Everyone said: They saw Dada Lekhraj Brahma). So, the physical eyes perceived the physical father quickly. And they could not get from the Spiritual Father the *property* of knowledge that they should have got. This is why the Father explains again and again, He reminds [us]; what? Sit in a spiritual stage and remember the Spiritual Father; then it will be in your intellect that the one who teaches you, the one who explains to you is the Spiritual Teacher. This Prajapita or Brahma will not be called the Spiritual Father. What? Then what will they be called? They are physical [fathers], indeed.

This day is called *Sat Guruvaar* (in Hindi). This was said about the day of the 27<sup>th</sup> June, 68. For whom will it be said *Sat Guruvaar* (*Sat Guru's* day)? Who is the *Sat Guru* (true guru)? All the human gurus are false. All the human gurus who existed in the 63 births, whether it was Prajapita himself; he too must have become a guru, mustn't he? Was he a false guru or a true guru? Hum? He too was a false guru. And the soul of Brahma too, plays the very part of a false human guru in the 63 births. He plays [such a part] there too, and here, in the Confluence Age world of Brahmins also, it did not sit in his own intellect at all what the practical form of the Spiritual Father, Spiritual Teacher and true guru is. It was there in his intellect for some time in the beginning. Later on the idea vanished from his intellect. And the institution he established was also named by him Brahmakumari Vidyalay. He forgot the corporeal form of the *Sadguru*. Had he remembered that form, it would not have been necessary for Baba to give the *clarification* in the *Murlis*, 'you are not the children of Brahma alone; whose children are you? You are the children of Prajapita Brahma. The name Brahmakumari Vidyalay is *wrong*. What is the accurate name? Prajapita Brahmakumari Ishwariya Vishwa Vidyalay.' Why? It is because the Father is corporeal, the Teacher is also corporeal, and even the *Sadguru* does come in a corporeal stage, but he plays an incorporeal part. This is why the *Sadguru* is said to be incorporeal.

It is *wrong* to say just *Guruvaar*. What should you say? *Sad Guruvaar*. What is the difference? And as for gurus, they are numerous. All the numerous gurus who existed in the world proved to be false human gurus. Nobody brought about their own true salvation, nor granted true salvation to the people of the world and the world also continued to undergo degradation. The *Sadguru* is only one, who brings about the true salvation of everyone in the world and leaves. This is why we should not say *Guruvaar*. Whose *vaar* (day)? *Sadguru's vaar* (True guru's day). There are numerous gurus. But the *Sadguru* is only one. There are many... there have been many in this world and there are still many who call themselves guru as well as *Sadguru*. To say something is one thing and to put it to action is a different thing.

Now you children understand that there is a lot of difference between a *guru* and the *Sadguru*. What is the difference? There are many *Gurus*. The numerous *gurus* are all false. And the *Sadguru* is one; He alone is true. *Sad* means true. *Satya* itself means truth. Will He be *satopradhan* (consisting in the quality of goodness and purity), or will He be *rajo*<sup>1</sup> or *tamopradhan*<sup>2</sup>? He will be *satopradhan*. And only one incorporeal Father is called true. Except the One, there can be no one who is hundred percent true in the world. Everyone narrates only lies. They speak lies and what do they make the world into? They make it into a land of falsehood. So, the incorporeal One is called the *Sadguru*; a human being is not called the *Sadguru*. Why? Because the mind of a human being is always inconstant (*chalaaymaan*). And the One who is incorporeal is always incorporeal, vice less and egoless. He is always peaceful (*aman*). He does not have an inconstant mind.

<sup>1</sup> Dominated by the quality of activity and passion.

<sup>2</sup> Dominated by darkness and ignorance.

Whatever the human gurus speak is only false. This entire world itself is false. However big a governor someone may be; someone may be a king or the head of a princely state (*rajwada*), but whatever they speak about knowledge is all false. *Gyan* means information. Information of what? Information of truth. And nobody has the information about the soul, the Supreme Soul and the world at all. Only one Ocean of knowledge Father gives the true knowledge only once. What? He gives it only once and only the one Ocean of knowledge, the Father, gives it. Why? Was the knowledge that was given through Brahma not given by the Father, the Ocean of knowledge? Hum? (Someone said: That was not the Father's part). Yes, it will not be called [the part of the] Father. It was the mother's part. A mother takes care of the home. There will be a difference between the knowledge of the mother and the knowledge of the Father, who travels in the outside world, won't there? The father is the world Father. And what about the mother? The mother is called Mother India.

So, take it for granted that a human being can never give knowledge to another human being. Even if he gives it, what will he give? Hum? (Someone said: He will give only false knowledge.) He will not give knowledge; he will give ignorance. Only one Father is true. And truth itself is called knowledge. Falsehood is called ignorance. The name of this one is Brahma. Whose [name]? Hum? Whose name is Brahma? The name of this one is Brahma, i.e. the one beside whom I, the Supreme Father Shiva, am sitting; the name of this one is Brahma. This one is not the Father. Brahma itself means senior mother. This one can never give knowledge to anyone. Why? Why can't he give knowledge? Hum? It is because a mother takes care of only the home. Her knowledge is limited. The knowledge is bound within four walls. And the Father is a world Father. He is the one who explains to the religious fathers of the world.

The religious fathers of the world will not come in front of Brahma and bow their heads. Did they bow? Did Abraham, Buddha, Christ come [and bow] before Brahma? They did not. But as regards the part of the world Father; the religious fathers of all the religions will come and definitely bow their heads at least once before him. So, it was said that Brahma did not have any knowledge. Why? Did he not have knowledge? Hum? Didn't Brahma have knowledge? He did have knowledge, but he had basic knowledge: I am a soul; I am a point, hadn't he? 'My Father, the Supreme Father Supreme Soul is also a point. All the other human souls are [also] points.' So, this is not proper knowledge. Ultimately, if all are points, then who is the Supreme Father Supreme Soul among them? How will you recognize [the Supreme Soul] from among the points? How will you know? So, he did not have this knowledge. The Father Himself comes and gives His introduction. This Brahma himself does not know the Father and he cannot give the introduction of the Father to others either. Only the Ocean of knowledge, the Supreme Father Supreme Soul has the complete knowledge.

Now there is no such human being who can call himself a *Sadguru*. Is there anyone? Hum? Is there any human being who could call himself a *Sadguru*? There is no one like that among the human beings (*manushya*) because everybody's mind is inconstant. As long as the mind is inconstant, there is no one who sits on the stage of a *Sadguru*; neither can anyone call himself that. How should the *Sadguru* himself be? *Absolutely* true. He should be completely true. What? If he knows a lot of things, if he knows 99 percent truth and does not know 1 percent, then will he be called a *Sadguru*? He will not be called the *Sadguru*. You will become true. What? You are not *absolutely* true now. No human being can call himself to be the *Satguru*. But you **will become** true. When? When you achieve a complete, perfect stage, you will become *absolutely* true. Will your mind be inconstant at that time? (Someone said: No). At that time your mind will become peaceful (*aman*). There will be no peace in the entire world, but you will be peaceful.

So, a human being can never be called a *Sadguru*. Human beings do not possess power worth even a *pie paisa* (a fraction of one rupee, now worth nothing). This one too.....who? Brahma Baba. This one who is sitting is also a human being, isn't he? This one does not have any power. Arey! This one does not have **any** power! Why did He say so? He said so because this one can be killed by the arrow of any hunter (*bahelia*). He (the hunter) can take the life out of him. So, how can he (Brahma Baba) be said to be powerful? This one himself says too: I am also a human being like you [all]. I study, too. Who says this? Brahma Baba says this: I study, too. OK, he used to study till 1969, till 18<sup>th</sup> January. Does the soul of Brahma study still? Is he the one who studies or is he the one who teaches? (Someone said: He studies). Why? Does he not teach by entering Gulzar *Dadi*? Hum? Does he teach topics to be put into practice (*dharna*) or not? So, is he not the

one who teaches? Hum? Teaching the virtues is a different thing and to follow those teachings in *practical* life is another thing. If in the *practical* life, which is called the life in a corporeal human body, someone starts following [those teachings] through that body, then will he be called a deity or an angel? What will he be called? Then he is called a deity.

It is the Father who teaches. Who is the Teacher? The Father is the Teacher. There cannot be the question of power in this one. This Brahma is not the Teacher. This Brahma also.... From whom does he study? Hum? (Someone said: From the Father) No. This Brahma also studies from that one and then teaches [the children]. From whom did he learn even in the beginning of the *yagya*? (Someone said: from that one). 'From that one' refers to whom? (Everyone said: Prajapita). He studied from Prajapita; then he sat and taught you children. OK, he might have taught just basic knowledge, but was it his own knowledge? Did he understand the meaning of the visions through his own knowledge? He did not. So, this Brahma also studies from that one (*unse*) and then teaches [you children]. And you, who are known as Brahmakumar-kumaris, study from the Supreme Father Supreme Soul *Sadguru*. What? You do not study from this one. What is in your intellect? Who teaches us? The *Sadguru* the Supreme Father Supreme Soul teaches us. You get power from that one. Then why did He make him distant by saying 'he gets power from that one'? Hum? It is a *vani* of that time, isn't it? The body through which He used to teach at that time was not a *media* to give power. So, it has been said, 'you [will] get power from that one in future'. Power does not mean that if you punch someone he will fall [to the ground]. It is not about physical power. It is not about any other power. This is indeed [about] the spiritual power. It is not a physical power.

You achieve peace through the power of remembrance. What do you get through remembrance? You get peace. And you get happiness through studying. What? You get happiness through knowledge and peace through remembrance. You go to the Abode of Peace. All the sins are burnt to ashes and the soul becomes peaceful. Just as other teachers teach you, the Father also teaches you. And this one also studies. He is a student. So, all those who have a body (*dehdhaari*) are *students*. Why did He speak like this? Hum? Why did He speak like this? Why is it that all those who have a body are *students*? They are *dehdhaari* means that their intellect is focused on the body (*deh*). [They are *dehdhari*] whether their intellect is focused on their own body or it is focused on the bodies of others. It means that the spiritual stage does not remain forever at all. This is indeed a study; what is the first step in it? I am a soul. So, the one who did not study the first step itself completely, the one who did not become completely constant in the spiritual stage, is his study yet to finish or have his studies finished? He is yet to complete his studies.

In fact, the Father does not have a body at all. Which father? The father of the human world does have a body, but the Father of the souls, the Supreme Father does not have His body at all. He is always incorporeal. Even if He comes in a corporeal chariot (body), what is His stage like? He has an incorporeal stage. He Himself comes and teaches us. Our teacher is not a corporeal human being. Just as other students study, you also study. There is no question of hard work in this study. What? In that physical study; children go to a *primary* school to study; they carry so much burden on their backs like a donkey. The small children work so hard. The question of hard work in this... (Everyone said: doesn't arise); there isn't any physical hard work in this [study].

During the student life they (the students) always follow celibacy (*brahmacharya*). People study before marriage, don't they? When they finish studying in celibacy, they fall into lust later on. Human beings appear like human beings only. It will be said that this is such and such person. This one is an LLB (Bachelor of law). This one is an MLA (Member of Legislative Assembly) because they study in *practical*, don't they? Whether they are MLA or LLB, does their face remain the same or does it change? The face remains the same. But what about your face? When **your** face becomes spiritual, your face itself changes. The stage becomes spiritual. For example, when the religious fathers come, what is their face like? What is the face of Abraham, Christ, Guru Nanak, Mahatma Buddha like? Just on seeing the face, we can understand that they do not live in this world. They have come from some other world. You know that physical study well. There is no question of the face changing in that; the face or facial expressions do not change.

Whatever scriptures the holy men and so on study or teach others; teaching the knowledge of those scriptures, etc. is not a big thing. Why? Why is it not a big thing? It is because first they study and then they teach others. And they will teach only to the extent they have studied. If someone raises a question; if someone raises a new question, they will say that they will refer the

scriptures and then tell them. Or they will simply teach a false thing. Your study is such that you need not refer to any scripture at all. If someone questions you, you will give him an answer on the spot. So, there is nothing great in that study because they read [scriptures] and then teach, don't they? Nobody can get peace through that. They themselves keep suffering blows for peace, too. Had there been peace in the jungle, why would they have returned from the jungle? Hum? Earlier they used to live in the jungles. They lived [there], didn't they? And now, now do all the *sanyasis* (ascetics) live in the jungles or have they intruded in the cities? They have intruded in the cities. It means that they did not get peace in the jungles; only then did they intrude in the cities.

Nobody achieves liberation (*mukti*) anyway. Although they say that their guru went to the Supreme Abode (*nirvaandhaam*); he went beyond *nirvana*... What will those who follow Buddhism say? Where did Mahatma Buddha go? He went beyond *nirvana*. But they simply keep guessing. Nobody can go beyond *nirvana* at all. All the nice famous personalities like Ramkrishna Paramahansa, etc. who have existed; have been experiencing downfall while taking rebirth. Nobody achieves *mukti*, *jeevanmukti* (liberation in life) at all. Everyone has to definitely become *tamopradhan* (dominated by darkness or ignorance). All the souls who came to this world, they have come from above and they certainly have to come to a lower stage. It does not appear that whether they have become *tamopradhan* or not. They appear to be [normal] human beings.

If you ask anyone, 'what do you get from the guru?' They will say that they get some peace [from him]. Will they say that they received complete peace? Nobody will say this indeed. But the Father says that no peace is obtained from gurus. Had they received peace, would peace have increased even in the world or would it have decreased? (Someone said: It would have increased). Peace should increase in the world too. But the world is becoming more and more disturbed. They do not know the very meaning of peace at all, what is meant by peace.

Now you understand that Baba is the Ocean of knowledge. No other holy men, etc. can be oceans of knowledge. Nobody can give peace. No human being can give peace to anyone. Why can't they give [peace]? Why can't they give peace? They cannot give peace because their own mind remains restless. Nobody's mind is focused (*ekaagra*) at all. Everybody's mind is inconstant (*chanchal*). How can those who themselves have an inconstant mind end the inconstancy of others? You children have to first have this faith that only one Father is the ocean of peace, [He is the one] who teaches us. The world does not know, who that one Father of peace is, who the Ocean of peace is, who teaches them. You know. The Father has also explained how the world cycle rotates. So, you know that only the ocean of peace will give peace. Human beings can give no happiness and peace to fellow human beings.

Only you children get this knowledge from the Father. And this is His chariot. This one is also a *student* like you. And this one was also a householder. Who's being mentioned here? Brahma Baba. He has just given [himself in] *loan* to the Father. Moreover, he has also given that *loan* in his stage of retirement (*vaanprastha*). It is not that he gave the *loan* in his young stage. When he had enjoyed all the pleasures of the world, when he had experienced everything, he gave this chariot on *loan* to the Father in his stage of retirement. People tell you, this Brahma...; they tell you that this one (Brahma) has enjoyed a lot of vicious pleasures himself. People tell you, don't they? Young people who enter the path of knowledge often raise this question, "your Brahma has already enjoyed all the pleasures of the world, he has enjoyed a lot of vicious pleasures. When he has grown old, he says, 'leave this (lust)'".

So, your guru himself speaks like this. He himself does not do it and tells us to leave this (lust)". Arey! You can explain to them. What can you explain? It is not this one who explains to us. What? The one who explains to us is another soul. It is the Supreme Father Supreme Soul Himself who explains to us. This one (i.e. Brahma) is not the Supreme Father Supreme Soul. The one who explains to you is that Father only. Hum? Which Father? Which one (father) were you reminded of by using the words 'that very (father)'? The one who explained in the beginning of the *yagya*, is the one who explains to us now. The same Father says that everyone has to become vice less. Whether someone is young or old, whether someone is in the stage of retirement or not; but the Father says, 'You all are in the stage of retirement'. What? Everyone has to go beyond speech (*vani*). Those who themselves cannot become [*vanprasthi*]; what? Those, who have not renounced the desires for the pleasures of this world, cannot become [*vanprasthi*] themselves; so,

they will speak (i.e. argue) in different ways. They will not just speak, they will abuse as well. Why do they abuse [others]? Hum? Arey! What is the quarrel about? Someone abuses [someone] only when he quarrels [with the other person]. What is the quarrel about? Hum? (Someone said: about purity). Yes. They think: we have received the inheritance of *muut* (i.e. lust) for many births from our father. We have received the inheritance of lust from our worldly father. This one is making us to leave even that (inheritance of lust). Now, you indeed know that the one who makes you leave it is the unlimited Father. The one who makes you renounce [lust] is not this Brahma. The second page of the Vani dated 27<sup>th</sup> June, 1968. It is He who made **this one** also to renounce [lust]. Who? Hum? What is meant by 'this one'? Brahma Baba. 'That one' means, in the beginning of the *Yagya*..., this one also; why was the word 'also' used? If he himself leaves it, only then can he make others leave it. If he does not leave it himself, then will it have any effect on the others? It won't. They cannot leave the inheritance of vices at all. So, who made even this one leave [the vices]? That one made him leave [the vices]. Who? The one, who was present in the beginning of the *yagya* himself left [the vices] and also made this one leave [the vices]; only then did so many children emerge.

The children who emerged in the beginning of the *yagya*; those who emerged in the beginning of the *yagya* are working to this day; they emerged through sacrifice (*tyaag*) and intense meditation (*tapasya*), didn't they? He himself sacrificed and performed *tapasya* and made this one also do [the same]; only then did so many children emerge. Someone achieves fortune (*bhaagya*) only through sacrifice (*tyaag*). The new ones who emerge now follow [the knowledge] for some days and start wavering later on. So, just think, from where did he bring in so many children at that time (in the beginning)? Did he bring them from the sky? He tried to save his children too. He saved those whom he could bring out [of the pit of vices]. So, even now, it is not some human being who teaches you children. What? Your teacher is not a human being. Who is your teacher? The Supreme Father Supreme Soul Himself, whose mind remains always constant, the mind is always *aman* (peaceful). There is complete *control* over the mind.

Baba says, this Brahma Baba says that there is no power in him. Whose is the entire power? The entire power is of Shiva Baba. And it has also been said in the *Murli*, 'he stole butter, he made so many queens run away [from their homes]; all this is the story of Prajapita'. But who did they (the children) think did this? They thought Brahma had done all this. Even in the path of *bhakti*, whom did the people think did this? They thought that Krishna did [all this]. So, where did the shooting take place? The shooting (i.e. rehearsal) takes place now in the Confluence Age. Prajapita was forgotten and Brahma's name was inserted [in place of Prajapita].

So, Baba says; which Baba says 'I do not have any power'? Brahma Baba says, 'I do not have any power. It is not within my capacity to mobilize three-four hundred virgins and mothers.' So, you can tell anyone, 'you certainly speak lies that this is the power of Brahma. No. Only one incorporeal Father is called the Almighty. Nobody else is called [Almighty].' This one also says, I am not the Almighty. Only one Father is powerful and it is He who is giving you knowledge. The Father Himself explains.

The Father Himself explains that this lust is your biggest enemy. When will someone's explanation have an effect? Hum? When will it have an effect? When someone is himself in that stage, it will have an effect on others. If he is not in that stage, then there will be no effect on others at all. If he has 1 *percent* of such stage, then it will have 1 *percent* effect. If he has fifty *percent* of that stage, then fifty percent of the people whom he explains will certainly be able to understand. If he is hundred *percent* in such a stage, then whoever comes in front of him will change, which is the glory of *Paarasnath*. What is famous [about him]? If the philosopher's stone (*paaras patthar*) is touched with iron, it becomes gold. There is no such stone [in reality]. It is about a human being with a stone-like intellect, who is shown in the form of a *ling*. What does he change from a stone to? From the one with a stone-like intellect (*pattharbuddhi*), he becomes the one with a *paaras* like intellect (*paarasbuddhi*).

So, the Father Himself explains. The Father who is Almighty, explains, 'this is your biggest, toughest enemy. Leave it.' Then, those who are unable to leave it; what? Those who are unable to leave this tough enemy, they fight a lot for it. Who are the ones who fight? Hum? Who are the ones who fight? Hum? Only those who cannot renounce the vices from their mind and intellect are the ones who fight.

OK, we accept this regarding the people of the world. Do the people of the world fight with the advance [party] people more or do the basic [party] people fight more? Hum? Who fights and quarrels more? Hum? Who opposes more? Hum? The basic party people oppose a lot. So, have they not left the vices? Hum? Baba said, who fight? Only those who cannot renounce the vices fight with you. So, have those who follow the basic knowledge, the Brahmins not left the vices? Hum? Arey! So many thousands sit in the gathering; thousands sit in every gathering, wearing white sarees, are they vicious? Hum? Do they fight because they are vicious? Arey! Are they vicious or not? (Someone said something). OK, first atleast decide this, whether they are vicious or not? Hum?

(Some student said something.) Yes, **Baba says** [so], these are **Baba's versions** that only those who cannot leave the vices will fight with you. Well, do the people of the world consider those who wear white sarees vicious or do they consider these who wear colourful sarees, i.e. the householders vicious? Hum? They will consider only the householders to be vicious, will they not? They are wearing white sari and are living there in Mt. Abu, in a jungle. Why will they consider them to be vicious? There have been so many saints and sages in the world; they used to live in the jungles, they used to wear ascetic clothes (*kafani*); did people consider them to be vicious? Hum? No. Were they vicious or vice less? (Someone said: They were vice less). Were they vice less? Hum? (Someone said: through the mind and intellect....) Yes, those worldly *sanyasis* (ascetics) also do become vice less through the body by leaving their households, but they cannot become vice less through the mind and intellect. Only the Father teaches us to become vice less through the mind and intellect. No human being can teach this.

And when compared to the advance party, there is the same dispute among the BKs too. What? That we (i.e. PBKs) say that we can remain vice less while living together in the household, while sleeping together, also while eating and drinking together. And they are not ready to accept this because in their mind they realize their shortcoming.

Even some ladies emerge who create a disturbance for the sake of lust. Their name is '*Suurpanakha, Puutnaa*' (evil characters in the epics). What was said? This is applicable to both sides. It is applicable to the advance party as well as the basic party. These are names of the demons; *Suurpanakha*. What? *Suurpanakha* was so powerful physically; that she is shown to have very large nails like plates (*suup*<sup>3</sup>). She used to tear apart anyone with her nails. What did she used to do? She brought about a fight between Ram and Ravan. It was she who committed a mistake, it was she who gave her heart to Ram and Lakshman; it was she who used to roam around them; and what did she say to Ravan and [because of this] created a fight? [She said] that they looked at her with a dirty eye (*kudrishti*); [she said], 'they insulted me, misbehaved with me'. She spoke such things and created a fight. Such ones are called *Suurpanakha*. And who is called *Puutnaa*? *Puut* means 'pure', *na* means 'not'. The one who is not pure herself; there is no truth from within. There is interest for vices from within, but externally, they show as if they are very vice less. These are the names of demons. And it is only at this time that these names are given to the demons. When are the names given? They have performed such actions because of which they get such names.

Baba says, nothing of anyone can remain hidden in this Confluence Age. What? Howevermuch someone wishes to hide, but he will not be able to hide it till the end. Everything will be revealed in this world. The case of those who have given their *potamail*<sup>4</sup> to the Father is different. As regards the words and actions of those who have hidden even from the Father will not remain hidden from the world's eyes. Now everyone belongs to the demonic community. Only you children are in the Confluence Age (*Sangamyug*). The demonic community does not even know that this is the *Purushottam Sangamyug*. What? Which age is it? It is not an ordinary Confluence Age. It is the *Purushottam Sangamyug*. Among all the souls (*purush*); the *purush* who are makers of spiritual efforts (*purusharthi*), among those *purush*, among the Brahmins there is one such *purush* also, who plays the highest (*uttam se uttam*) part in this world. He is the highest actor among the souls (*purush*); he is the hero actor. **You** know this. Nobody else knows.

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<sup>3</sup> a rectangular plate like object with three raised edges used to winnow or sift grains and separate the lighter particles; not a sieve.

<sup>4</sup> One's weaknesses and mistakes committed in life given in writing to Baba.

The Father sits and explains so nicely what the difference between *Sangamyug* and *Purushottam Sangamyug* is, what the *Purushottam Sangamyug* is and what an ordinary *Sangamyug* is. It can be said to be the *Purushottam Sangamyug* only when the soul which plays the highest part among all the souls becomes *clear* in our intellect. There are many who don't have complete faith at all on that Father. On which Father? They do not at all have faith on the Father who is going to be revealed in the world as the *Purushottam* (highest among all souls). And there are also many like this who have faith. They have complete faith. Some have *semi-faith*. Some have hundred *percent*, some have 80 *percent*, some have 60 *percent*, some have 5 *percent*, some have 1 *percent*. When those who have 1 *percent* faith face even few tests, they will shake and become the ones with a doubtful intellect.

Now God gives *Shrimat*. Children... Who says 'Remember Me'? The speaker is that person himself who plays the part of the highest among the souls in front of the world. **He** says: Children, remember Me. This is the biggest order of the Father. What is the order? Hum? Remember Me. What will the BKs understand from 'Remember Me'? They will either say 'remember Brahma Baba' or they will say 'remember the point'. Well, even Brahma Baba cannot be called *Purushottam*. Will he be called *Purushottam* Narayan? (Someone said: No). Why? Why will he not be called this? It is because he did not change from a man to Narayan in this birth. He will become such in the next birth. So, this is not a valid argument at all. And you change from a man to Narayan in this birth itself. **You** obey the biggest order of the Father. How can those who do not know at all, those who do not recognize the *Purushottam* at all, obey the order [of the *Purushottam*]? If they have faith [only then] they will obey the order that the Father gives. Does He give it through the permanent chariot (*mukarrar rath*) or through everyone? He gives it through the permanent chariot.

The Father says: O sweet children! Consider yourself to be a soul and remember the Father. He does not ask for much. What does He say? You consider yourself to be a body, you become body conscious, you start remembering the body every moment; stop doing that. And remember your Father. Remember the Father! Should we remember the non-living one (*jar*) or the living one (*chaitanya*)? (Someone said: We should remember the non-living one). Should we remember the non-living one? (Everyone said: We should remember the living one). What is the living Father like and what is the non-living one like? Hum? If we say just a point, then it will said to be non-living. In the Supreme Abode all the souls are points. So, are the souls non-living or living? They are non-living. Even in this world, if we remember the point, then do we remember the non-living one or the living one? Even so [we remember] the non-living one.

The living one has been revealed in the *Murlis* who is called the living one. It has been said that the one who speaks and walks (*boltaa-chaaltaa*) is called the living one. He should be the one who speaks as well as moves. Does a point speak? A point does not speak. Does it appear to be moving? It does not. Until the point enters the chariot, it will neither appear to be in the living form of a mother nor appear to be in the living form of a father; it will neither appear to be in the living form of a teacher nor will it appear to be in the living form of a *Sadguru*. And if someone remembers the chariot in which He enters and forgets the point like soul? This is also possible, [isn't it]? What? It is possible that someone remembers the chariot in which He enters, but does not remember the diamond in his forehead; then did he remember the living one or the non-living one? Did he remember Shiva or the *shav* (corpse)? Hum? Even so it will be said that he remembered the corpse. He remembered the dead body. In order to remember Shiv, there should be what? There should be the corporeal one as well as the incorporeal one. Our remembrance is also of the household path (*pravritti marg*). Our remembrance is not of the path of renunciation (*nivritti marg*).

In the path of *bhakti*, people remember the guru. Is it the remembrance of the household path or of the path of renunciation? (Someone said: It is the remembrance of the path of renunciation). Why? In what way is the remembrance of the gurus in the path of *bhakti* the remembrance of the path of renunciation? Hum? (Someone said: They renounce the household). No. They remember just the body. They remember the guru's body. But as regards the soul; they do not know [about] the soul at all; so, how will they remember? And what is even your remembrance like? It is of the path of household. There is the soul as well as the corporeal body. Your remembrance is of the household path.

I do not say, 'Remember them'. What? You should not remember them. What is meant by 'them'? Ram and Krishna. You should not remember Ram and Krishna. You will not achieve salvation by remembering them. Why? It is because, if [people] had achieved salvation by remembering them, then these souls were present in this world for 63 births [too], weren't they? Which souls? The souls of Ram and Krishna. Did anyone achieve salvation? No. Salvation is not brought by remembering them. Salvation can be achieved by remembering the incorporeal one within the corporeal one. Moreover, the salvation will be achieved by remembering Him in the form of the Father. You will not achieve salvation by remembering Him in the form of a mother.

So, you should not remember them. I do not say that you should remember them. Why did He say 'them' and not 'this one'? Hum? It means that He does not speak only about Brahma. 'Them' means that He speaks about both. Remember neither Ram nor the body of Krishna. Baba tells you [this] through me. Just as you children study, he studies too. All are students. There is only the One Teacher who teaches. All these human beings study. And here God teaches you. You souls study. In this you have to become very soul conscious. People become barristers, engineers; in fact it is the soul which becomes [barrister or engineer]. But they are body conscious, because every soul has now become body conscious. Instead of becoming soul conscious, they have become body conscious.

If they become soul conscious, will they be called vicious or vice less? Hum? When they become soul conscious, what will they be called then? Then they will be called vice less. Then they cannot be called vicious. Not even the thought of lust will ever arise in those who are soul conscious. What? They will not have vicious thoughts. As long as vicious thoughts emerge in their intellect, are they soul conscious or body conscious? They are body conscious. We indulge in lust only through the body. We don't indulge in lust with the soul. OK. Om shanti.