

VCD No.1040, Audio Cassette No.1526,**Dated 08.12.08, at Anantpur.****Clarification of Murli dated 05.07.68 (for BKs)**

Om Shanti. A vani dated 5th July 1968 was being narrated. At the end of the second *page*, it was said in the last *line*: *Alaf* is certainly everybody's father and he who is everybody's father, himself teaches us. Third *page*. The main topic is [about] how we should destroy our sins (*vikarma*). The soul calls [God] only to destroy the sins and it calls only through the body. A soul cannot make any spiritual effort (*purushaarth*) without the body; people know nothing about it at all.

It might be in the intellect of you children. Although you children may live anywhere, it might be in your intellect that Baba must be narrating the murli now; that *murli* will reach [us]. In the outside world you will think like this and here you are sitting face to face with the Father. There, the brothers, the brother like souls sit face to face with you and here, when you sit face to face [with the Father], certainly this chariot (body) will also come to your mind. You know that when Baba is in this chariot, there are two souls. One is the soul of Shiva and the other is the person who is called Baba, in whom the Supreme Soul Shiva, the Point of light Father is sitting. The Incorporeal Point of Light will not be called Baba. What will He be called? He is just the Father of the point souls. There are no other relationships. Other relationships are formed only when He comes in a body. So, it comes into the intellect that there are two souls, one is of *dada* (the elder brother) and the other is of the Father.

There might be many new children who feel confused: where should we remember Baba, how should we remember Him? Now you children do understand [this]. If you children come to know that Baba is not in Madhuban at present, then nobody will come to meet Him. They will come to simply attend the *sangathan* (gathering) *class*, but they will not come to meet [Baba]. Suppose someone hears that Baba is in Bombay, then so many children certainly cannot gather there in Bombay. Why? What is so special about Bombay? [What is the reason] that so many children cannot gather there? It is a vani (murli) of when? It is a vani of 1968. At that time the vani was not being narrated at the *Minimadhuban*. Where was it being narrated? [It was being narrated] at *Maha madhuban*. Well, so many children can't come in Bombay. Here there is the Madhuban; so, a *variety* of children from all the centres come [here]. That too, they come carefully. Here it is certainly a place of residence for the children. They feel, we go to Shivbaba to meet Him through this chariot. But first of all, we have to consider ourselves to be a soul.

Then the thought that we are going to meet the Supreme Father Supreme Soul arises, but that Supreme Father Supreme Soul lives above. What does it mean? Is He not below? In spite of living below, He lives above through the *stage* of the mind and intellect; the souls can go there. The bodies certainly cannot go there and this Supreme Father Supreme Soul cannot talk without the chariot either. There are no chariots (bodies) in the Supreme Abode either. So, there, it is called an abode beyond speech; we certainly can't talk [there]. He explains only after coming in a chariot. That is why He is called *knowledge full*. Why? If He does not come and explain, how will He be called *knowledge full*? He will be called *knowledge full* only when He acts.

People do think that He alone gives everything. If someone gives birth to a child, they say, God gave [it to us]; if they get wealth, then too, they will say that it is the grace of God and what will you say? If you get wealth... there is no question of getting a child at all; you

can certainly get *alokik* children; so, what will you say? Did God give it or is it fixed in the *drama*? It is fixed in the *drama*. You will say that all this happens according the *drama plan*. And who performs the *shooting* of the *drama*? Who enables the *shooting* of the *drama* and who performs it?

In this very Confluence Age, the Father is the *Director*, He enables us to perform the *shooting* and we children *shoot* the *drama*. And we *shoot* in the same way as we would have done in the previous *kalpa* (cycle). It is fixed in our soul; and it is now that you have come to know, what heaven (*swarg*) is called. What have you come to know? Didn't you use to say 'swarg' earlier? You did used to say [this word] earlier, you used to say 'whoever dies goes to heaven'. So, you used to think that heaven is somewhere above. Well, there is nothing like that. Why is it said to be above in the path of devotion (*bhaktimarg*)? It is because the deities do not live in a lowly *stage* of body consciousness. They always live in a high *stage* of soul consciousness. That is why, heaven has been said to be above.

And human beings think that there are many worlds. There is a world in every star that exists. They keep speaking such nonsense! So, people think that there are many worlds, where did this subject emerge from? *Arey*, when it comes in the thoughts; when the seed of thought has been laid, then a *foundation* of this must have been laid somewhere. The *foundation* for this too is laid in the very Confluence Age. The Father says, those are the inert stars of the sky and you are the living stars of the Earth. Every living star has a world of its own, which consists of the souls that come in its contact, connection, relationship for 84 births. Or do all the souls come in relationship and contact with 500-700 crores (five-seven billion) [souls]? They don't.

So, every soul has its own world. This topic sits in the intellect [of the children] here. So, even there they started to say that there is a world in those stars. They keep going [there] by *aeroplanes* (rockets) [thinking] that they will build a *platform* there, they will buy *plots*. Well, no such thing happens. These are just their gossips (*gapore*). And it is not that this world is hundred thousands of years old either. No. If the world is hundred thousands of years old, then they cannot calculate the beginning, the middle and the end [of it] either.

The Father explains: I come when it is the end of the Iron Age and the beginning of the Golden Age. This is a world of four ages. There are four unlimited scenes in this *drama*. So, the Father tells us only *right* things. As for the rest, all the things of the path of devotion (*bhaktimarg*) are false. The main topic that the Father explains is *manmanaabhav* (merge in My mind). [The word] *manmanaabhav* has been mentioned in the Gita as well, but they do not understand the meaning at all. Now the Father tells us what the meaning of *manmanaabhav* is. Renounce all the relationships of the body including this body. Become constant in the soul conscious stage. Whatever you see through these eyes, all that is going to be destroyed. So, why should we engage our intellect in the perishable things?

And God will definitely speak to all the children, won't He? Because there are numerous children, it is an unlimited knowledge and the Father who teaches the unlimited knowledge doesn't *refer* to any books etc. Does He teach by reading books etc.? Yes, this one has read everything. Who? The body in which I come has read [everything]. The Father entered this one, then he threw away everything including the Gita, etc.; he left the *gurus* as well; he renounced everyone including the *gurus*, the holy men (*gosains*) etc. in one go. Baba said: all these *gurus*, *gosains*, scriptures like the Gita etc. belong to the path of *bhakti*. There is no scripture in the path of knowledge at all. Are there many *gurus* in the path of *bhakti*? There are many *gurus* in the path of *bhakti*, but in the path of knowledge, is there one *guru* or

are there many *gurus*? There are many *gurus*. *Acchaa*, what about the BKs? Is there one *guru* or are there many *gurus* there? The *shooting* of the path of *bhakti* certainly takes place there. In the path of *bhakti*, when one *guru* dies, they make the other sit on the seat (*gaddi*). Then they follow whatever he says. They have to follow whether he speaks wrong or right. In the path of *bhakti* they act like sheep.

Earlier Baba didn't use to explain these topics. What? That the *shooting* of the path of *bhakti* takes place in the Brahmin world too. Now he tells us. You will say, 'Baba, why didn't you tell us about these things earlier? Then we wouldn't have spent so much money there (in the BKs) at all'. Baba will say, no, all this is fixed in the *drama*. In future, I will keep narrating even newer things to you. Now you have been told a few things. You will also keep seeing those things in a *practical* [way]. It is not that I will narrate and explain only the *theory*; that is all, [the study] is over. No, you will see those things in your *practical* life as well. You children have to see [those things] through these eyes. What? Suppose, the topic of destruction is narrated to you, the devotee souls won't be able to see the final destruction of the world through these eyes and what about you children? You will see the destruction of the entire world through these eyes and that too, you will see the destruction of the old world and the establishment of the new world.

Wherever you see the new world, there will be sounds of victory (*jayjaykar*) and what will be happening in the old world? There will be cries of despair (*hahakaar*). You will see all these things in a *practical* [way]. What? *Acchaa*? Did Baba not speak about the new world and the old world for the year 1976? Did He or not? He did. So, were cries of despair and sounds of victory witnessed in the year 76 or not? (Someone said: they were.) Weren't they? From the year 76 onwards, within the world of Brahmins, a lot of people of the destructive world were on one side and the new small world of Brahmins was on the other side. There were sounds of victory, happiness and joy in the small world. They received the introduction of the Father, they recognized the Father and sounds of victory were heard, and what did the Brahmins of the old world start doing? They started crying in despair.

Yes, every task is first performed in a subtle form and then it takes place in a physical form as well. As for the rest, Hanuman (monkey god) and Ganesh (elephant god) with a trunk, all these issues are of the path of *bhakti*. These are not *practical* facts, that there must be some Hanuman with a long tail or some Ganesh with a long trunk. No. All these topics are to be tallied through the intellect. If there is someone playing a part like Ganesh, will he have a trunk in practice? No. His nose will be very long; he will perform all his tasks with the nose. He will have a strong power of smell and even the ears that hear knowledge will be very large; his eyes will be filled with intoxication. There will be just body consciousness and nothing else and what about the forehead? Will the forehead meaning the intellect be small or large? (Someone said: it will be small.) Will it be small? Is the forehead of an elephant small? An elephant's forehead is very long and wide and the body is also shown to be very tall and broad. What does it mean? It is full of body consciousness.

So, all these are the scenes of the path of *bhakti* which are shot in the Confluence Age. There are so many pictures made in the path of *bhakti*. Where must those who prepare these pictures be sitting? Here in this very Brahmin world. Those who make the pictures as well as their worshippers are here itself; the worshippers of Ganesh and Hanuman are also sitting [here].

The Father explains, the desires of those who perform *naudha bhakti*¹ in the path of *bhakti* are fulfilled for a short period. Fulfilling [those desires] is also fixed in the *drama*. Baba keeps giving visions; that is also fixed in the *drama*. What? On the one side He says, Baba gives visions and on the other side He says, it is fixed in the *drama*. If it isn't fixed in the *drama*, He can't bring visions either.

Sometimes children feel confused. He says, this offering of *bhog* (food offered to the gods), etc. is *wrong*. Then why is *bhog* offered? *Hum? Arey*, in the Brahmin world, have they been offering *bhog* or not? They have been offering *bhog* especially on Thursdays. So, when it is *wrong*, why is *bhog* offered? (Someone said: it is their own opinion.) No. At that time they didn't have the introduction of the Father. That is why all these rituals, traditions and customs of the path of *bhakti* were going on. Now we have received the introduction of the Father; so, this practice of offering *bhog*, etc. ends.

You know that those who have a doubting intellect are destroyed. Regarding what do they have a doubting intellect? They have a doubting intellect regarding the Father, regarding the *part* of their soul and regarding the *drama*, and those who have a doubting intellect can't achieve this high position. They can't transform [themselves] from a man to Narayan at all. Who? Those who have a doubting intellect. Being destroyed doesn't mean that their body perishes; [it means] they lose their position. They aren't destroyed [physically]. As for the rest, they can't achieve the position which is set as the *aim* and objective. Many kinds of doubts keep arising.

Now there is no need at all to have doubts regarding these topics. Regarding which topics? Which example was given? An example of what was given now? 'Of offering *bhog*, why is *bhog* etc. offered when it is *wrong*?' Now you don't have doubts. At that time *bhog* etc. used to be offered, those who wished to offer *bhog* offered it, those who wished to donate money donated money and those who wished to eat (*bhog*) ate it too. Why? At that time there was no introduction of the Father. So, there is no need to have doubts in these things. You don't understand anything else. You should never have doubts on the Father. What? You may have doubts on the *drama*, you may even have doubt on the *parts* of the souls, but you should never have doubts on the Father.

Some people ask: how can this be possible? *Arey*, these are the words spoken by God (*Bhagvaanuvaac*), aren't they? You have come to Madhuban, directly in front of the Father, [you have come] to the Father. *Bhog* etc. is offered to Him. There is no question of doubt in it at all. It is also said that the sins will be destroyed only through yoga (remembrance). What was said? You come in Madhuban directly in front of the Father; you came to the Father. *Bhog* etc. is offered to Him. You come directly to the Father and then offer *bhog* etc. There is no question of doubt in it and just now what was said above? Offering *bhog* etc. is *wrong*, then why is it offered? It is offered because at that time... (A student said something.) Yes, at that time Baba wasn't present at all; the question of having a faithful intellect towards the Father doesn't arise at all. There can't be doubts regarding the Father at all. If He is the Father, [no doubt] He is, and then here, in Madhuban, the Father is directly [in front of the children]. You have come to the Father; *bhog* is offered to Him. There is no question of doubt in it. *Arey!* Why is it so? There was a question of doubt when *bhog* used to be offered earlier

¹ *Naudha bhakti*: intense *bhakti*; it also means nine types of *bhakti*

and now when the Father has come directly, there is no question of doubt. Why? Why was there a question of doubt earlier and why is there [no] question of doubt now?

(Someone said something.) No. The Father about whom we are talking, is He the corporeal father who has come or is it the Father, the Incorporeal Point of Light who has come? (Students: Corporeal.) He has certainly come in a corporeal form, but what is He originally? Is he the corporeal one originally, who passes through the cycle of birth and death or is He the One who always remains in an incorporeal *stage*? He is the One who always possesses an incorporeal *stage*. At that time *bhog* used to be offered, but at that time that Father wasn't practically present at all; there was the mother; so it was *wrong* to offer *bhog* [at that time]; it was an act of the path of *bhakti* and now He has come directly in the form of the Father. So, the incorporeal Point of light Shiva, who is *abhokta*², who has directly come in the form of the Father, will He accept physical *bhog*, will he accept, eat a *bhog* of *roti* and *daal*, or will he eat the *bhog* of vices? He comes to accept which *bhog*? He comes to enable us to surrender the vices. Does He eat the 36 varieties of *bhog* that you offer? He certainly doesn't eat it.

So, you have come directly to the Father; *bhog* etc. is offered to Him. There is no question of doubt in this; so it is about which *bhog*? Is it about *bhog* in the limited or the *bhog* of vices in the unlimited? It is about the *bhog* of vices in the unlimited. Don't have doubts in these things. The sins will be destroyed only through yoga. As for the rest, the *bhog* etc. that is offered in the path of *bhakti*, there is no benefit in it. They themselves also understand it; even so they raise doubts. It will be said, *sanshaybuddhi vinashyanti* (those who have a doubting intellect are destroyed). Although, such people with a doubting intellect will go to heaven...what? It is not that they won't go to heaven. Although they will go to heaven, they won't achieve a high position. Their position is destroyed.

You raise your hands [and say]: Baba, we will transform [ourselves] from a man to Narayan. Earlier, in the path of *bhakti*, you also used to hear to the story of *Satya Narayan* (the true Narayan). That was the path of *bhakti*; now yours is the path of knowledge. There you used to listen to the story, but nobody was transformed from a man to Narayan and what about here? Here you listen to the true story as well as you truly become like Narayan from a man. There whatever story was narrated used to be false; so there was no question of becoming [a true Narayan] at all. So, if you have any doubt in any topic, you should ask. The Father keeps explaining everything.

Whatever happens is fixed in the *drama*. So, don't look at anyone else. What? When do doubts etc. arise? Doubts arise when we think of others. If we stop looking at others, if we stop thinking and churning about others, then doubts will stop emerging. So, don't look at anyone. There is a lot of burden of sins on your head. First at least remove your burden. So, remember the Father, then your sinful actions will be burnt into ashes. As for the rest, if you divert [yourself] into other things, then you will have a doubting intellect and you will keep suffering misfortunes. You suffered misfortunes in the path of *bhakti* (devotion) for 63 births. You had one *guru*, another *guru*... you suffered misfortunes, didn't you? You wandered into one temple, you wandered into a second temple; in one birth you went to the temples, in the next birth you went to the mosques, in the third birth you went to the *gurudwara* (the Sikh temples). The soul keeps having births at different places. You kept wandering, didn't you?

² The One who doesn't enjoy pleasures

Even here, if you keep diverting [yourself] into other things, if you keep thinking about others, then you will have a doubting intellect and keep suffering misfortunes even here. What does suffering misfortunes mean? You will be separated from the Father and you will form a relationship with other *gurus*.

Fourth *page* of the *vani* dated 5th July, 1968. So, there will be no benefit at all. There will be no benefit by suffering misfortunes, then that journey of remembrance vanishes. If you leave the Father, if you become the one with a doubting intellect, if you go to another place, then you won't be able to perform the journey of remembrance, because if you don't remember the Father properly (*kaydesir*), you will become the one with a doubting intellect and keep wandering about. What does 'properly' mean? What is meant by remembering properly and what is meant by remembering improperly? When you remembered [Shiva] in the body of Brahma, did you remember Him properly or did you remember Him improperly? *Arey!* (Someone said : improperly) Why was it improper? You will become like the person you remember. Brahma became a ghost or spirit, so we will also have to become a ghost or spirit. He suffered a heart failure, his *heart* became weak, so our *heart* will continue becoming weak as well. So, this is improper remembrance. When this was the case with Brahma himself, then there is no question at all of remembering other Brahmakumar-kumaris as *gurus*.

Today they will talk about one thing here; when they enter the path of knowledge here, they became the ones with a faithful intellect, then after coming here they will say one thing and when they break away from here, they will go there and say another thing; their entire knowledge itself changes; they do **a lot** of *disservice*; it causes ruination (*satyaanaash*³). What happens? What does *satyaanaash* mean? When they go and narrate false things at other places, did they destroy (*naash*) the truth (*satya*) or did they nurture (*aabaad*) the truth? They destroyed the truth, meaning they won't come in the true world of truth. Just now they have a faithful intellect and in the next moment they get doubts.

People who do *bhakti* make [you] wander a lot. What? Who are the ones who do *bhakti*? Who are the ones who follow the knowledge? How can we come to know [this]? Which is the main *point* through which we can know that this person does *bhakti* and this person follows knowledge? *Arey*, if he has a faithful intellect towards the one Father, he is knowledgeable. He recognized the Father, didn't he? If he got to have the recognition, if he obtained the knowledge, then he is knowledgeable, and if he forgot the Father, then he has an intellect that wanders, a person with an intellect of the path of *bhakti*. Is there the knowledge of omnipresence (*sarvavyaapi*) in the path of *bhakti* or is there the knowledge of God being present in one [chariot] (*ekvyaaapi*)? (Everyone said : omnipresence.) Then that knowledge of the omnipresence [of God] spreads. Then they will say: God cannot come in this world. They used to speak one thing here and they start speaking something different after going there. They will say, God cannot come in this world; He is incorporeal. All these topics are gossips (*gapore*).

Even if they have few doubts, they will go and speak only in opposition [to the knowledge] in the outside world; all the income that was earned is lost. How? When they come here, they give the introduction of the Father to others; they earn a true income and when they go to the outside world with a doubting intellect, then whatever they earned here, why do they lose it after going there? There must certainly be some reason. *Arey!* What

³ *Satyaanaash* - lit. means destruction of truth

would be the reason? *Sadguru nindak thaur na paave* (the one who defames the *Sadguru* will not find the destination). The income was lost because Maya is on that side, on this side is God the Father. This is a tug-of-war between Maya and Ravan [and God the Father]. There is a game of tug-of-war, isn't there? There is a thick rope; on the one side one army holds it and on the other side the other army holds it. Sometimes one army pulls [the other army towards itself] and sometimes the other army pulls [the first army towards itself]. So, a tug-of-war between those who follow the path of *bhakti* and those who follow the path of knowledge is going on. When? In the Confluence Age.

So look, *Maya* makes us do a lot of *disservice*. She slaps suddenly with force. If someone is slapped with force, then will the face turn this side or that side? The face will turn in the direction in which the face was slapped. So, she slaps with force and makes us turn our face against Ram and towards Ravan. Many like that come. Then, look what things they do when they leave.

Some understand properly. Definitely, it is the Father who is teaching us the knowledge. Then some lose faith. When they lose faith, they are ruined even more. Why did He say 'even more'? What is meant by 'even more'? *Arey*, the soul was anyway ruined in the 63 births; then, when they become the Father's [children], they attain something, they find the truth, they also become the masters of the land of truth; then, when they break away, then as much they took the side of truth, they oppose truth to that extent. It means that they fall more than they fell in the 63 births. Why? It is because when they commit sins in the path of *bhakti*, they get one time the fruit (punishment) for it; and if they commit sins here in the path of knowledge, after entering the path of knowledge, then they accumulate the burden of hundred times sins. So then, will they fall even more or will they rise? They bring the ruination of others as well as themselves.

As soon as they have a little doubt they immediately go into the hands of Maya; then, Maya also makes them completely turn their back to the Father; once they come in the grip of Maya, then Maya shakes them well and completely turns them against the Father. Such ones can't remember the Father then. They remain just a corpse. What does *murdaa* (corpse) mean? Why did He say '*murdaa*'? It is because if you beat a corpse with a stick, it won't have any effect on it.

So, however much you keep narrating knowledge to those who have a doubting intellect like this, it doesn't have any effect on them; they will remain just sinful. Then what position will such ones achieve? What is the reply to [the question] 'what position will they achieve'? After entering the path of knowledge, after serving others, those who have a doubting intellect and perish, what position do they achieve? Those who have a doubting intellect are destroyed. Destruction meaning... what is destroyed? Their position is destroyed. They came here, served others, gave the message to many, gave the *course* to many, they accompanied them for *bhatti*, they also brought them in front of Baba, so, they make the shooting of achieving some or other position in the royal family. Then, when their intellect turns opposite [to the Father], will their position go down or remain at the same level? It goes down. It goes down and then they go and become servants.

When they came here, they entered the royal clan. What if they break away and go? Then they will become servants and even the servants are of two kinds. One kind is the servants of the subjects and the second is the servants of the royal clan. They turn against [the Father] like this. Since they have heard the knowledge, the knowledge within them will certainly not perish, it is not that the knowledge within them will end, but if they have doubts

and if they do *disservice*, then their position degrades. Even in the outside world, the prosperous people require servants, maids, etc. don't they?

They have many kinds of doubts . You saw [them saying] nice, nice here; you must have seen many like this who entered the path of knowledge, [they say] the knowledge is very good, the knowledge is very good; they say it is good, it is good. They will say, 'We never heard such knowledge before' and as soon as they go home from here, someone holds their nose (turns their mind) in such a way that they forget to say, 'it is good, it is good'. Instead they write insults and send them [to Baba]. They ruin themselves so much because of hearsay! Such things also happen. A lot of [such] letters come. They have a doubting intellect.

The One whom they considered [to be] the Father, the One whom they embraced after considering Him to be their Father... such ones go back and write and send insults [here] because they are entangled in the clutches of Maya. The Father says, 'They will go and become servants and maids, etc. Otherwise, where will they (the servants) come from?' That is why it is famous, those who have a doubting intellect are destroyed and those who defame the *Sadguru* will not find the accommodation. Which accommodation? *Arey*, in the path of *bhakti* those *gurus* keep threatening their disciples: if you defame the *Sadguru*, then you won't find the accommodation. *Arey*, you have left your household already before Suppose there is a king, if he becomes a Sanyasi, so he has already left the kingship, how will he give accommodation [to anyone]?

So, it is about which place? It is about the Confluence Age world of Brahmins, here. They become the Father's [children] and after becoming His [children] they break away, they have a doubting intellect; so, such ones who have a doubting intellect don't get accommodation anywhere in the royal clan for many births. What does it mean? They won't get a high position in the royal clan. Where will they go? They will become servants; some will become *caandaals* (a group of the lowermost caste among the Hindus which assists in the last rites at the funeral place; cremators); they can never reach the highest destination at all. Once they have experienced downfall, they won't be able to achieve a high destination to that extent. They receive the fruits according to the actions they perform.

If they go to someone's place as part of their business, etc., they are coloured by the company and they forget everything. Some do *disservice*, some bring defamation; for them the Father says, 'Those who defame the *Sadguru* don't find the accommodation. You should neither defame the children of the *Sadguru*. They bring defamation and become the friends of *Maya*. The Father explains everything, how you should remember [Baba]. Those who have a doubting intellect and do *disservice*, if you do not allow them to come... what? If someone had a doubting intellect, if he goes and does *disservice*, and then if you don't allow him to come to the *class*, then what will he do? What? What will be his reaction? He will defame [the Father] **even more**; he will start doing **even more** *disservice*. He develops enmity, doesn't he?

There are as many enemies of the Father as there are friends. Everyone becomes the Father's friend. What? Everyone becomes the Father's friend; then everyone becomes the Father's enemy too. How does this happen? Can it be possible? *Acchaa*, the eight [souls] become the Father's friends for many births; then in the last birth, in the last birth, they *convert* to other religions; so, they become His enemies too. Then, why was it said that 'everyone becomes the Father's friend and everyone becomes the Father's enemy? Of which

Father? (Someone said: of the corporeal Father.) Yes, it is not that everyone becomes the enemy and friend of the Point of light Father; there is no question of becoming His enemies and friends at all. If it is about the Point of light Father, then Prajapita should also become His enemy. Should he or not? How? How will it happen? (Someone said : the corporeal.) [If] He is not at all in the corporeal form, then whose friend or enemy will He become? So, for whom is this applicable? It is applicable to the Father of the human world, that the entire world becomes His enemy as well as His friend.

When they become His enemies, they start insulting Him. They say that God is in lumps of soil and walls. God never comes in this world at all. So, they are enemies, aren't they? They hide the Father Himself. Then the Father comes and serves them. On the other side they say, *Allah* (God) is present in lumps of soil and walls, in dogs and cats, in everything. On one side they also remember *Allah*. What is this? If there is *Allah* in a dog, then remember the dog. Remember the pig. They won't do that. They become mad!

There are many like that. They embrace Baba and then they will say ... when they come here, they will embrace Baba with a lot of love. The onlookers will think that he has a lot of love for Baba. They will embrace Him and then they will go out and tell others, 'Look at their God, He embraces [people]! He embraces the maidens and mothers too!' They do *disservice* like this. A lot of news [like this] comes. They keep saying such things. *Arey!* What did you think when you embraced [God]? *Wonderful* news come!

Maya is so difficult to cross (*dustar*) (overcome). The Father says [to Maya], 'You are very difficult to cross'. Who? Who is very difficult to cross? *Tar, dustar*. '*Du*' means with difficulty, '*tar*' means to overcome. Who is very difficult to cross, the one whom [no one] can overcome? It is very difficult to overcome her. Maya. The Father says, Maya, O! Daughter Maya, you are very difficult to cross. You even enter My children just as *bad* souls enter. Just as evil souls enter, you enter My children and speak. (To the children :) Maya has made you into a sinful soul. You are completely ruined.

So look, you children should feel very happy. Why? Maya brings ruination, she degrades your position, so why should you children feel happy? (Someone said something.) Has Baba said so? (Someone said something.) Speak loudly. What are you saying? (Someone said: We have found Baba.) Should you feel happy because you have found Baba? Should you feel happy because they did not find Baba? We found Baba, and although they found Baba, after meeting Him they left Him, so should you feel happy? Does it mean that when everyone leaves [Baba's company] and goes we will feel very happy? Is it so?

You should feel happy because those who leave, go away and do *disservice*, earlier they used to do *service*; they used to give the introduction [of the Father] to others, they used to also praise those who gave them the Father's introduction [saying] "We did not know anything earlier, he saved us from falling." Then, when they leave and go away, you feel happy because we also need servants and maids in the new world; where will they come from? Do you need servants and maids or not? You need them ☺. So, they achieve such a position. They either achieve such a high position from the Father or they achieve a very low position.

So, look, you also need those who clean toilets etc. there, don't you? ☺ Why? Should you feel happy that if they break away, they will do the cleaning etc. for us [there]? Everyone is required in a kingdom. What? All kinds of people are required. Although they become the

Father's children... they become the Father's children, they also live with Him. So, will all those children who live with the Father achieve a high position? Will everyone achieve a high position? Those who live with the Father, those who study from the Father, those who understand [the knowledge] of the Father, those who become the students of the *Teacher*, will they be many in practice? How many will they be? *Acchaa*, how many will they be at the least? (Someone said: eight.) Will they be only the eight? (Someone said: sixteen thousand one hundred and eight.)

Yes, there are sixteen thousand one hundred and eight [souls] who study Raja Yoga; among them not everyone becomes a king. How many do? 108 become kings; so, 108 become queens as well. Eight become *maharajas* (emperors); so there must be souls who become *maharanis* (empresses) as well and what about the rest? What do the rest become? Yes, the rest become princes and princesses. As for the rest, some become prince and princess for many births and some become a *prince* just once in the last birth. And in the earlier births, they keep becoming servants and maids.

So, all kinds of people, like servants and maids, caretakers who live together are required, are they not? It is because they certainly do not grasp the complete knowledge. Who achieve these low positions of servants, maids caretakers? Those who do not grasp the knowledge completely. Now it is you who are listening face to face. Then the others too will listen to the murli. They also come here. There are many kinds of children; some are such demons, who come here, drink the nectar [of knowledge] and then go out and trouble [the others] a lot. Despite drinking the nectar, they start troubling the Father, the Father's family, the Father's children a lot. Such things also happen. Then, some leave Him completely and go away. That's all; they do not bring any defamation etc.

So, there are different kinds [of souls]. [But] yes, those who come here and obtain the message will certainly go to heaven; they will be included in the subject category. Those who defame the *Sadguru* or His children cannot achieve a high destination (*thaur*). They also keep listening [to the knowledge]; when they go out, Maya observes [them] as well; [she thinks], this one is weak; so, she makes those weak ones perform opposing tasks. As soon as they go out they are slapped by Maya; then they start defaming [the Father] from door to door. So, such ones who defame [the Father] from door to door will go to heaven as well. What?

Give an example in the *Advance Party*. Have there been any like that in the *Advance Party*? Have there been or not? They became the Father's children and started defaming the Father; they went from house to house and defamed the Father; where will they go too? They will go to heaven too. How? Give an example if there is one; pictures are also available in the path of *bhakti*. (Someone said: [picture of] the coronation of Ram.) Yes, the brothers of Ram; he has three brothers, hasn't he? The one belonging to Islam, the Buddhist, [and] the Christian; what do they do? Initially they recognize the Father. They recognize Him, they become the Father's children, they help Him too, they also have a lot of *literature* published, they send it everywhere, they go from house to house and do *service* as well, they also *tour* with the Father all over India and then what happens later? Later on, they go from house to house and defame [the Father]. They bring such defamation that the newspapers of defamation, which contain the Father's defamation, reach every home; even such ones will go to heaven. What position will they achieve after going [to heaven]? What position will they achieve?

Arey, is any picture shown in the path of *bhakti* or not? In those pictures, their position has also been depicted. (Someone said: they are washing his legs.) Yes, among the three brothers of Ram, one is standing with an umbrella, one is fanning (Ram-Sita), one is washing his feet. Pictures are available, aren't they? The pictures pertain to which period? They are pictures of the Confluence Age. So, look, they will certainly go to heaven, then which position will they achieve? They will achieve a position worth a *pai-paisa* (coins that are worth nothing). What? They achieve a very small position. *Acchaa*, remembrance, love, *good morning* and *namaste* (greetings) from the spiritual Bapdada to the sweet spiritual children. [Om Shanti].