

VCD No. 1079, Audio Cassette No. 1565,
Dated 22.3.09, at Dental,
Clarification of Murli dated 19.7.68 (only for pbks)

Om Shanti. The *vani* that was being narrated is the morning class dated 19th July, 1968. In the end of the middle part of the first page, the topic discussed was: the Father says, stay like the Lotus flower while living in the household (*grihast vyavhaar*). You should not leave the household life. What is '*grihast*' and what is '*vyavhaar*'? Home is called '*grih*'; a house of bricks is not called a home. What is called a home? (Someone said: with the family members; others said: *grihini* [wife].) Human gurus have written in the scriptures, '*na graham grahamityaahu grihini grihamucyate*¹.' A wife herself is called the home. But actually, [the relationship of] the wife is just one relationship of a household; moreover, it is no doubt the main relationship which pulls the intellect, but there are other relationships as well. They cannot be ignored. There is the relationship of children, there is the relationship of brothers and sisters; so there are indeed numerous relationships. The intellect should become constant (*sthir*) in those relationships. That is called '*grih, isth*' (a household). The intellect should become constant in the household [and] family just as a Lotus flower remains in the mire (*kiicar*). It is not affected by the mire; not even a drop of mire can remain on the Lotus flower if it is separated from the mire. It becomes detached in a *second*. Just as, Baba says, [become] incorporeal in a *second*. Incorporeal... the soul is incorporeal, isn't it? So it is egoless; then it is definitely viceless.

So, you have to attain such a stage. You have to make your future like this. Why was it said 'the future'? It is because the Father comes only in the last birth in the cycle of 5000 years. And after coming in that last birth, every human soul creates a destiny for the next 5000 years. So, it becomes [the destiny] only in the future. The knowledge that the Father teaches, does He teach it for the future or for the present birth? (Everyone said: for the future.) He teaches it for the future. This is why it was said: you have to make your future constant like the lotus flower. It should not be so that the intellect remains immersed in those very relationships [and] you are unable to become free from them even if you wish to. For example, you [belonged to] a pure tree. What were you in the Golden Age and the Silver Age? You belonged to a pure tree, didn't you? You have to become [a part] of such a pure tree. You haven't become that [yet]; you have to *practice* that.

[You should] not [become] like the *sanyasis*, '*door baaj-khush baaj*' (being happy while staying away from the household). They separate [from the household]. They feel very egotistic: "I am very pure". He does not teach this cowardly purity. He teaches such purity, whose *sample* is placed in the temple of Shiva. There is no name and trace of *attachment*; it is then that the worship takes place. Of what? (Students: the Shivling.) The *ling*² is worshipped. The *ling* of other deities is not worshipped. But even the *ling* of Shiva is worshipped. The *sanyasis* consider it to be very difficult. They say, '*kaajal ki kothri me kaiso hu sayano jaye, ek leek kaajal ki laagi hai pe laagi hai*' (howevermuch clever a person is, when he goes into a room full of soot i.e. *kaajal*³, a speck of soot will adhere to him for sure). It is not possible at all that someone is not affected by the vice of lust while living in the mire of the household. And what does the Father say? This is possible. There was such world also for 2500 years where every deity was constant in such a stage.

It is not that deities do not maintain a household. So, it was said that you have to become like this. But every soul plays its part with its name and form. And whatever parts the souls have played, among them this is your part of the last birth. What? (Someone said: it is the part of the last birth.) It is the part of the last birth. You have to achieve a fate as per your thoughts in the end. People become so confused [on the subject of] purity. They feel inside: "What should we do? Will it happen like this or not that we become pure while living in a household?" They become so confused! They think: "How should we remain as a *companion*? We are entangled in such a problem. It is better if we separate". Some think: "It is better if [she] dies". Who? Who should

¹ A house is not called a home a wife is called a home.

² The symbolic representation of the male organ; in the path of bhakti it represents the incorporeal form of Shiva.

³ collyrium / lamp black: used to decorate the eyes

die? (Someone said: *grihini*.) The *companion*; yes. Well, what is the meaning of staying as a *companion* as well? What does it mean? The very meaning of *companion* is to maintain company. What? (Someone said: to maintain company.) If one says 'yes' and the other says 'no', then will it be a company? It will not. *Arey*, whatever action we perform, with whichever organ we perform action... actions are performed through the organs themselves. If one says 'yes' and the other says 'no'... so, *mostly* who says 'no' and who says 'yes'?

When the question of the vice of lust arises, till now who has been *mostly* saying 'yes' and who has been [mostly] saying 'no' to become victorious while living together? What does the *history* of 2500 years say? *Arey*! Men said 'no'; they left and what did they do? They ran away; it happened just like this, did it not? The virgins and mothers did not run away, did they? The queens did not run away, did they? Kings, the big kings left and ran away. Now the Father says: such queens will emerge who will not care for the souls who become big kings. So, now the opposite happens. When the Father comes it becomes opposite. What becomes opposite? Who say 'no'? Now the Father has come; so, who say 'no' and who say 'yes' *mostly*? *Arey*! The virgins and mothers say 'no' and what about the men? Men do not say 'no' at all. In the murli Baba has given a bigger blow [saying:] all men are Duryodhans and Dushasans. Even in the life of the Copper and Iron Ages, it is *mostly* seen that when women and men become completely worn out, when they grow old, what is seen? It is seen *practically*; how does the head of the men who are about to die nod? (Baba is demonstrating by nodding in affirmation.) And how does the head of the women [who are about to die] move? (Baba is demonstrating by moving the head sideways). All these are the topics of the path of *bhakti* (devotion). Now it is not the path of *bhakti*. What is it now? Now it is the path of knowledge. Everything has become opposite.

So, the Father says, you should understand the meaning of *companion* as well. What does it mean? Whatever action you perform; you have become life partners (*jiivan saathi*), haven't you? So, you have made a promise to maintain the relationship in your life, haven't you? So, you have become companions to perform actions, haven't you? Should you keep the company or not? You certainly have to [keep the company]; you shouldn't say 'no'. But what should you do? You have to *control* your mind. The mind itself is called the soul [i.e.] '*Manrev aatma*'. It is not like this either that you say: "Yes we will keep it" to any stranger you meet. *Arey*, have we taken any pledge with him? No. The Father has taught us to lead an unadulterated (*avyabhicaari*) life. This is why it has been said in the murli: "We have to become sinful; it is a rule indeed." What? What is the rule of the world of the Copper Age and the Iron Age? You are bound to become sinful. *Accha*, leave alone the topic of the world of the Copper Age and the Iron Age. Doesn't the soul become sinful in the Golden Age and the Silver Age? Do the celestial degrees not decrease? We have to become sinful, it is a rule indeed. It is a rule there as well. It is a rule in this world as well, but you should become sinful with one. What? Becoming sinful with many is against the rule.

Who becomes sinful? Is it the soul or the body? (Someone said: the body.) *Accha*? This is like the case of the *sanyasis*. The *sanyasis* say, "The soul is immune (*nirlep*)". Does a soul undergo downfall or the body? (Everyone: the soul undergoes [downfall].) It is said: a sinful soul. It is not said: a sinful body. The body is anyway sinful. How are these five elements of the world? They are *tamopradhan*. The five elements are not *satopradhan*. How is this body as well? It is *tamopradhan*. There are nine openings in the body. Does dirt emerge from those nine openings or does fragrance emerge from it? Dirt emerges [from it]; so, the body is no doubt sinful, but whatever actions we are performing through the sinful body, they should have such spiritual power that even the power of the body should not decrease. What? The power of the body should not decrease either because, what should we do to the five elements as well? We have to make them pure. Until we have made the five elements pure, we cannot make the world pure. And among the five elements, the first and foremost is our body.

So, in order to purify [the soul]; in that Gita written by human beings also, a question has been raised by Arjun; he asked God; what question did he raise? 'O God! This mind is very inconstant; it doesn't come under *control*.' Which is the most *powerful* organ among all the organs? The mind. And the king of all the organs itself doesn't come under *control*. Then what reply did God give? (Someone said: practice.) Yes. '*Abhyaasen tu kaunteya, vairaagyena ca grahyate*⁴'; what should you do? What will you have to do? You will have to practice. Can

⁴ O son of Kunti! [It (inconstant mind) can be controlled by] practicing yoga and developing detachment for this old world.

practice take place in one attempt? The practice does not become perfect in one attempt. There are some *powerful* ones. What? Those who have *purity* for many births can be seen to have such determination that once they make it firm, they cannot commit that mistake again. For example, there was Mamma, she was the junior mother, wasn't she? Or was she the senior mother? She was the junior mother. The junior mother had this specialty: she did not use to repeat the mistake that she committed once. Will such souls be rare or will there be many? They are rare (*birli*).

Some have experienced in their student life; when they go for an *exam*, they *revise* the lesson 20 times, it is then that they are able to remember. While there are also such students who might just study once in a year and score *first class marks* in the *exam*. What kind of a specialty is this? This is a specialty of practice. Some have the practice from their past births and some don't have [any] practice from the past births. In case of the kings of India, do they have the practice of becoming impure for many births or do they have the practice to become pure? They have the practice to become impure. And those who have been queens in India for many births; do they have the practice to become pure or to become impure? They have the practice of purity. They have such practice of purity that if the kings and their subjects joined the army and went for a war and if they (i.e. the queens) saw the possibility of their defeat or if they came to know that they have been defeated, then what did they use to do? They used to perform *jauhar* (i.e. sacrifice themselves in fire). They did not let their purity be ruined. So, their (queens and kings) practice of purity or impurity is firm for many births. It is about whom? There are kings in the rosary of Rudra (*Rudramala*). What? What are they all in the *Rudramala*? Kings. *Accha*? Are those, who don't have beard and moustache, kings? They too are kings because of their nature and sanskars. So, all are kings in the *Rudramala*. They have the practice of becoming sinful for many births. And what do they have to practice now? They have to practice to become pure. So, when they have to practice to become pure; will they practice [this] alone? Will it (the practice) become firm? It will not. *Kumars* will say: "Now we will get married". What will the *kumars* in the Advance [party] say? "We will get married". So, is what they say correct? Is it correct? (Someone said: No.) Why? How will they practice purity? (Student: by remaining in the remembrance of one Father.) *Arey*, when they are living in a household..., it is not necessary that there is only a *lokik* household. There is an *alokik* household as well. Don't people meet each other in a household? They do meet. So, in the practice of meeting each other, the main organ is... which one? (Someone said: the mind.) No. There is the mind anyway, but the eyes.... *Kumars* also *check* their eyes every moment while living in a household, whether their eyes become sinful or not; whether their ears become sinful to listen [something] or not; whether their hands become restive to touch [someone] or not. So, are they not practicing? (Someone said: they are.)

In the Brahmin family, in the unlimited family, the *kumars* are also practicing [purity]. But to leave that and enter a [lokik] household life; for that Baba has said: "You will fall into the pit on the first night itself"; because here you still get the power of the *sangathan* (gathering) and in the outside world, you will neither get the power of the gathering at all, nor will you not get the power of knowledge, and you will not get the atmosphere of yoga either. And the biggest power is of Divine service (of God). For which the Father says, the *serviceable* children are very dear to Me. If we remain busy in Divineservice, Shivbaba Himself remembers such children. Whom does He remember? He remembers the *serviceable* children. So, will the power of yoga of the children whom Baba Himself remembers be the most powerful or will it be weak? It will become the most powerful. So, there is no need to create opposite thoughts for this practice, whether someone is leading a *lokik* household life or whether someone is leading the life of a *kumar*.

So, they do not understand the meaning of *companion*, either. In foreign countries, when people grow old, they get married to have a *companion*. After growing old...(Someone said: they get married.) What is the meaning of marriage? In the world, people think that marriage means to indulge in vice, to enjoy the pleasure through the vicious *karmendriya*⁵. But in foreign countries, don't they get married after growing old? They do. Then, why do they get married? They get married to keep company. They get married so that they can look after each other. They get married to take care [of each other], don't they? There are many who like to remain celibate (*brahmacaari*). They get married when they grow old and then they also remain celibate. So, those who practice the life of celibacy and also get married on growing old, what is their intention? To help each other, to take care of each other. That is about the *lokik* life. Here? Here it

⁵ Organs used to perform actions.

is an *alokik* life of the Brahmins; it is an *alokik purusharth* (spiritual effort), it is an *alokik* life; it is an *alokik* conduct. So here, can't we make each other *alert* while being companions? (Someone said: We can.) Can't we take care of each other? Can we or can't we? We can. If *Maya* attacks one, the other one should restrain him; if *Maya* attacks the second one, the first one should restrain him. They can at least take care [of each other], can't they?

So, there are many like this. Well, the subject of the *sanyasis*, *udasis*⁶ is totally different. There are many living in a household as well who do not like to get married. They consider it as *upadhi*. What? *Upadhi* means an obstacle. They consider it to be an obstacle in the *purusharthi* life (life of making spiritual effort). [They think:] "Getting married and then bringing up the children etc.; why fall into [such] problems?" There are also such ones living in a household... whose subject is being discussed here? The subject of the *sanyasis* is being discussed. There are some *sanyasis* where the *baba* (male *sanyasi*) and *baai* (their wife) live together. Are there such *sanyasis* or not? The *babaji* (male *sanyasi*) as well as the *baiji* (his wife) are touring together; are they householders or not? (Someone said: they are.) But despite being in a household life, they do not like to get married. What definition has Baba given for the marriage? Marriage does not mean to beat the drums and cymbals, to organize parties and so on. Marriage means indulging in vice.

So, there are also many *sanyasis* like this because there are different kinds of *sanyasis*. There are also such *sanyasis* leading a household life, who do not like to get into the trouble of giving birth to children and bringing them up. They consider it to be a problem, an obstacle in their *purusharthi* life. They think: "[First to] spread a net and then to entangle [ourselves] in it; why should we do this at all?" Many like this also come here; who? Who come? Such *sanyasis*, who do not like to create troubles [for themselves] while living in a household; such *sanyasis* come here as well. They have been living as celibates for 40 years. When they controlled themselves for 40 years, they did not enter into a household life with children etc; why will they get married after that? They like to be independent. So, the Father feels happy on seeing them as well. Why does He feel happy? He thinks: this one has done a very good *practice*, he has done a very good *practice* of controlling the mind.

The Father thinks: this one is no doubt free from bondages. What remains is the bondage of the body; they have gone beyond the bondage of the mind, what is left? The bondage of the body. In this bondage, along with the body the relationships of the body, the attachment of the body, the things related to the body, you have to forget everything. If you have a desire to eat nice things, if you eat dry fruits, if you drink *rabari*⁷ and milk cream, will the organs cooperate or will they become excited? They will become excited; now, whether it is the worldly *sanyasis*, the *sanyasis* of the Basic Brahmin life or the *sanyasis* of the world of the Advance [knowledge, they will become equally excited]. This is why the Father says: Live a simple life but keep great thoughts.

Our food should be simple, our clothing should be simple and our activity should be simple. It should neither be very good nor very bad. So, along with the body, you have to become detached from everything including the bodily relationships, bodily things. You have to remember just the one Father. We do not have any other support or desire for any other achievement. What? One Father and no one else. And the one for whom there is only the One, then from that One.... there is also a saying for that in the path of *bhakti*: *Jaahi vidhi raakhe Ram, taahi vidhi rahiye* (We should live as Ram makes us live). [I shall live] the way He makes me live, in whichever way He makes me follow, in whichever way He makes me eat, drink, stand, sit, wherever He takes me; we have to attain such a stage. As regards any desire of your own... (Someone said: we should not have any.) [We should be] *iccha maatram avidya* (no trace of the knowledge of desire). We should not remember any other bodily being. What were all these: Christ, Buddha, [etc.]? Were they bodily beings or incorporeal? They were bodily beings; they are very big personalities. But even if such big personalities come in our life easily, in our contact and connection [easily] then should we have a desire to be with them? We should not desire to be with them either.

⁶ Those who remain sad thinking that everything is false and just momentary.

⁷ Condensed milk.

We know that all these will certainly be born again. What? These big personalities of the highest world are also born again. It is only the one Father who is not reborn. So, the incorporeal Shiva is certainly not a bodily being (*dehdhaari*). Doesn't He become a bodily being? Does the point of light Shiva not take on a body? (Someone said: He enters.) Yes, He enters; does He take on a body or not? (Someone said something.) Yes, He does take on a body, but even while taking on a body, He does not develop any attachment or inclination for anyone. When there is no attachment and inclination for anyone at all, then will the *purusharth* be continuous, uniform (*ekras*), will it keep rising high or will it also come down in between? It will always remain high. *Dehdhaari* means the one whose intellect in the form of soul remains engaged in the body. *Dehdhaari* does not mean someone who takes on a body. [It is] actually, the one whose mind and intellect remains engaged in the body. [The one] whose intellect does not remain busy in the thought of the incorporeal soul, thinking about the soul, thinking about the future of the soul, thinking about many births, thinking about the Father of the soul. If it remains engaged in the body, then he is a *dehdhaari*. Otherwise [He is] *niraakaari* (incorporeal). This is why His name itself is Shiva. What?

Shiva means benevolent (*kalyaankaari*). All the other biggest personalities of the world are neither able to bring benefit to the self nor to the world. It is the actor Shiva alone who plays such a *practical* part after coming in this world which is benevolent. This is why there is His temple as well. What is meant by a temple? The temple is His memorial. What is the memorial? He has performed some task like this, which no other deity soul, no human soul or no demonic soul can do. They are indeed *purusharthis* who perform actions, but nobody can achieve such a stage. Your soul itself is called a soul. What is a soul called? A soul. Does it have any name? No. But is His soul called a soul? What is it called? His soul is called Shiva; the name of His point itself is Shiva. You get a name when you take on a body and He does not take on a body at all; His intellect never delights in the body at all; so, He is not a bodily being at all.

Your body is named. On what basis? Why is your name based on your body, why isn't it based on your soul? Does anyone call you a *Shaligram*⁸? 'Hey, *Shaligram*, come here', does anyone say this? No. So, you are not named *Shaligram*; you are not named a soul, your name is based on the body. So, why is your name based on the body? Doesn't Shiva work through a body? You work through a body as well as He works through a body and then He goes. So, why is His name based on the soul and why is your name based on the body? (Student: we have a body of our own.) Arey, what is the basis of the name? The task. What is the special difference between His task and your task? Arey, is there any difference or not? What is the difference? There is this huge difference between the task that He performs through a body and the task that we perform through a body, what? (Someone said: we are selfish.) Yes, we perform actions only for our chariot (body). What? Whatever actions we perform, for whom do we perform it? We perform it for our chariot. Whether it is the deities, the human beings, the *mahatmas* (great souls), *udasi sanyasis*⁹ or demons, for whom do they perform actions? They do it for the attainment of the chariot, for the enjoyment of the chariot. And what about Him? Whatever task He performs, although He performs it by coming in a chariot, He does not perform it out of selfishness. Whatever task He performs is for the supreme cause (*paramaarth*). There is such a *vast* difference because the name is based only on the task performed.

So look, a soul is not named. Your name is based on your body. A *jeevaatma* (a living soul) is named. And as regards the Supreme Father Supreme Soul Shiva, doesn't He come and play His part while leading a life? He does play a part while leading a life, doesn't He? Yet, the part of His living soul...it is not named. A soul will be called only a soul. The soul is only a soul. It has received a part [to play]. For how many births? The soul has received a part [to play] for how many births? (Someone said: 84 births.) All the souls? (Someone said: number wise (according to their spiritual effort).) Actually, the souls which remain in a soul conscious stage, those who become souls (i.e. soul conscious) in *reality* - God comes to make us souls - so, those who become souls in *reality*, those who shed their body consciousness, such souls have 84 births. What? They have the power to play an *all round part*. The other souls do not play an *all round part*. It means that when compared to them, are they powerful or weak? When compared to the

⁸ Small round stones that are considered sacred on the path of *bhakti*.

⁹ Those who become sad thinking everything is momentary and unreal.

souls which have 84 births, will the other souls be called weak or powerful? (Everyone said: weak.) They are weak; because they certainly do not play an *all round part*.

It has also been explained: This is the imperishable part of you souls in the drama. This part can never end. Nothing can change in this. After completing 84 births, you will have to be born in the 'first birth'. You will have to; what? There is no escape. Second page of the *vani* dated 19th July, 1968. You do know that our religion (*dharma*) and action (*karma*) which were righteous first of all, that religion, that *dharana*¹⁰ and those divine actions of ours have become unrighteous. How? The *dharana* were also righteous; how were the *dharana*? The *dharana* were divine; the *dharana* were like that of the deities. They were not human or demonic *dharana*. And even the actions that you used to perform through *karmendriya*, you used to perform actions through the righteous organs; you did not use to perform actions through the unrighteous organs. You were not interested in performing actions through the unrighteous organs. You did not have that practice at all.

Now our religion, actions and *karmendriya* have become unrighteous. It is not that the Deity religion itself has perished. What? The Deity religion does exist; the Deity religion has not perished; (Student: it has almost disappeared.) it has almost disappeared (*praayah lop*). 'Almost disappeared' means it has not disappeared completely. It does exist to some extent, but to whatever extent it exists, that assimilation of *purity*, which was the *purity* of deities: 'mine is only one and no one else'; Radha used to exchange gazes only with Krishna and Krishna used to exchange gazes only with Radha; that righteousness of the religion, the righteousness of *dharana* and the righteousness of *karmendriya*, the righteousness of the sense organs, now in us... (Someone said: it is not present.) Although there are some of the Deity religion, you may find such families consisting of up to 60 members where the meals are cooked on the same stove. All the *jethanis*¹¹ and *devranis*¹² live together; there are many children, all of them remain under *control*. The head of the family lives in the family as if there is the rule of one king. What? Or will the eldest son have more prominence? No. The head of the family, however old he may grow, however aged he may be, all the members of the family, whether young or old, respect him. They give him regard. So, there is a rule of one person in the entire family.

So, if there is one king, there will be only one religion, there will also be one clan and there will be only one language as well, or will they speak two languages? There will be only one language. It cannot be possible that one gives *vote* to the Congress Party and the other gives *vote* to the Janata Party and the third gives *vote* to the Bahujan Samajwadi Party (names of political parties in India). If the entire family is divided in numerous parties, will there be numerous opinions or will there be one opinion? There will be numerous opinions. So look, they also sing: Deities were perfect with all the virtues, they were complete with 16 celestial degrees. This praise is sung only for the deities. Both Lakshmi and Narayan were pure. And it was a pure household path (*pravritti marg*). Now the family belonging to such Deity religion is still visible, rarely. But it will not be called a pure household path. What kind of a [path] will it be called? It has become the impure household path.

How does it become the impure household path and how does it become the pure household path? It becomes the pure household path through the colour of the company and it becomes the impure household path through the colour of the company itself. What happened since the Copper Age that it became an impure household path? The heads of the other religions who arrived and the crowd of their *followers* which came after them, is it seated in their intellect what being faithful is? No. Just like the animals lead their life... What kind of life do the animals live? Who their brother or sister is, who their mother is, are the animals aware of these relationships? No. Their organs become excited and they establish a relationship with whoever they find.

So, there is a difference between the intellect of the animals and the intellect of the human beings. They are coloured according to the company. This is the same case with food and drinks as well. How will the intellect of those who are habituated to eat the meat of animals, become

¹⁰ concepts of the religion, ethics.

¹¹ the wife of a husband's elder brother

¹² husband's younger brother's wife

like? (Everyone: like animals.) Blood like the blood of the animals is assimilated into their body. Their intellect becomes like the intellect of the animals. So, bad food and bad company destroys the household path. There are different names, forms, countries and times in the 84 births. You indeed understand that you definitely pass through the cycle of 84 births. Or do some develop doubt: “Who knows whether we will have 84 births or not?”

The Father has said: Sweet children, you do not know about your births. What? The cycle of the 84 births that you, your soul has passed; you do not know about that cycle of 84 births of the soul, what kind of part you have played in which clan, in which particular *group*, in which particular place. You do not know that. (Someone said: We forget.) Yes, you forget it because of passing through the cycle of many births. Now I remind you. What do I remind you? Why do you forget? (Someone said: Maya makes us forget.) No. You forget it because when you have a new birth, you come into the cycle of a new body. You are bound in the bondage of a new body. Hence, you forget the old things. Now I remind you that you are not the one with the bondage of the body. What are you? You are a soul. This topic sits in your intellect. The topic that ‘we are souls’ does not sit quickly in the intellect of those who have not had the complete 84 births. So, you make yourself stable in the soul conscious stage quickly.

I narrate the story of your 84 births. Does He narrate the story of 84 births of everyone? No. In fact, He narrates the story of one [soul], but the parts of many [others] are also revealed on the basis of that one. So, initially you certainly have to explain from the first birth onwards. You, who belonged to the Deity Religion followed the household path. Then by being reborn, you have become vicious; so you go in front of the deities and bow your head¹³. When do you bow your head? When you become vicious, you bow your head in front of those who become pure. Where does the *shooting* take place? *Arey*, would the *shooting* for this also be taking place or not? (Someone said: it takes place.) How does it take place? (Someone said: in the Confluence Age.) How does the *shooting* take place in the Confluence Age? Will we go and bow before anyone here? So many Brahmins are sitting here; do you bow your head before anyone? Do you bow your intellect [saying:] “OK, we will follow in whichever way you tell us”? Do you bow? (Someone said: We accept the One from inside...) Do you accept everything from inside? (Someone said: We accept many things.) You accept many things and you do not accept many other things. So, you don’t bow your head, do you? If you accept many things and do not accept some things, and hold your head high [saying]: “No, I will not accept what you say; I will accept my own opinion”, then it will certainly not be called to bow the head.

But what do you do in the Copper Age? You go and bow your head in the temples of deities that you build. Do you build temples or not? So, do you perform the *shooting* of building temples here or not? *Arey!* You build temples in the path of *bhakti* (devotion), so will you not build temples here? (Someone said: They build centers in Basic knowledge.) They build Basic centers? Do they worship in Basic centers or do they bring the degradation of the female deities even more? (Student: The path of *bhakti* goes on Baba....) In the Basic centers.... When the Advance [knowledge] emerged, did the members of the Advance [knowledge] continue to worship the deities [in the Basic centers] or did they leave them? (Someone said: They left them.) So, in what way was it the *shooting*? (Someone said: It was performed when we were in the Basic [knowledge]. We bowed our heads before the teacher in charge.) Yes, you bowed your head. You bowed your head for some time and later on? (Someone said: Then we left them.) But what about the path of *bhakti*? What did you do in the Copper Age? You continued to bow your head. You built temples and continued to bow your head. Builders built it, the big kings built temples and then they continued to bow their heads.

(Someone said: Baba, it is now that we are bowing our head.) How? (Someone said: One Father and no one else; we will not bow our head before anyone. We will accept the words of only the one Father.) *Accha*. Ever since the *purushartha* life of the Advance [knowledge] began, did you bow your head only before the One or did you also remain a servant of your habits? (Someone said: We bowed our head only before the One, but we remained a servant of our habits.) ☺ So, you acted as per your heart’s desire, didn’t you? ☺ Then you acted as per your heart’s desire. So, following the mind’s opinion or following the opinion of human beings is not bowing the head before the deities. Now the topic being discussed here is that ‘when the Copper

¹³ *Matha tekna*-means to touch one’s forehead to the ground (in front of a deity in reverence).

Age begins, the temples of deities are built and you go and bow your head before them'; where does this *shooting* take place? (Someone said: in the shooting period of the Copper Age.) Yes, where does this *shooting* take place? The *shooting* takes place here in the Confluence [Age]. That shooting also takes place in the Confluence [Age] and this shooting also takes place in the Confluence [Age] [that] when the Copper Age and the Iron Age end, you neither believe in the male deities nor in the female deities.

What? Neither do you accept the religious father of any other religion. You neither believe in the temples, nor the Churches, nor the Mosques and not the Gurudwaras¹⁴ either. You become completely atheists. A similar thing also happens in the Basic [knowledge] and it has to happen like this in the Advance [knowledge] as well. Some have started it from now onwards. Have those who are going to other parties started this or not? They have.

So, it was said: You go in front of the deities and bow your head. The Christians will go to Christ, the Buddhists will go to Buddha and the followers of Nanak will go to the court of Nanak. From this we come to know... what? From this we come to know the religion to which they belong. So, will the *shooting* of knowing [about someone's religion] take place here or not? (Student: it will take place.) How will we come to know? The ones who came here to the Advance [party], accepted the One Father, recognized Him, they serve others as well as give the message [to others], and then what do they do? Then they reject that Father. They make others their father. Then, we come to know about the religion or *group* to which he is going to *convert*. Because it is said in the murli: whoever belongs to whichever religion, he will obey only the words of the one [belonging to that religion], won't he? Suppose someone belongs to the Islam religion; suppose someone belongs to the Islam religion in the *Basic* (i.e. among the BKs), then will he accept Brahma's murli, will he accept the versions of the soul who becomes Narayan, will he accept the versions of the soul who becomes Lakshmi or will he accept the versions of the *Narayani* who proves to be the one who converts into Islam? (Someone said: He will accept the versions of that *Narayani*.) He will accept only her versions. So, what does it prove? It proves that all of them belong to the Islam religion. You may explain to them a hundred thousand (lakh) times, but they will close their ears with their fingers and refuse to listen to our words. So, we come to know the religion to which they belong.

For you they say: these ones are Hindus. What? They say: these ones are definitely Hindus. The Ancient Deity Religion (*Aadi Sanatan Devi-Devta Dharma*) doesn't exist at all. Nobody knows this. It has almost disappeared. Pictures are for the path of *bhakti*. Many pictures have been prepared in India, haven't they? The different kinds of pictures of deities which are made are a memorial of what? They are the memorials of the acts performed. So, the Father also tells [us]: whatever acts you perform here in the *shooting period*, your parts are revealed through those acts. This is why it has been said in an *Avyakta Vani*: the faces of some are being made like that of demons and demonesses and the faces of some are being made like that of deities. (Om Shanti.)

¹⁴ Place of worship of the Sikhs.