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Clarification of Murli dated 12.09.68 (only for pbks)

Om Shanti. We were discussing the night *class* of the 12.09.68. The topic discussed in the end of the middle part of the first *page* was: [people] have defamed God so much [by saying:] the Supreme Soul is omnipresent. And they haven't just defamed Him through the mouth, they also perform such acts in practice, that by performing [those acts] they have become sinful souls. They print big posters. They put their [photos] as the Trimurti (the three personalities) in the form of *Shivoham* (I am Shiva). So, they perform an *act* like this in practice, don't they? Although they say through their mouth that the Supreme Soul is not omnipresent, they don't give an answer [to the question], where is the one in whom He is present (*ekvyaapi*)? So, they become such sinful souls that they even speak lies about the Father. Now the Father has said: this is the last birth. Even if you have another birth, how long will you live? You will die anyway, won't you? [Small] children also die, then they can't receive the knowledge. You know that there is little time left now. You ruled 5000 years ago. It is such an easy topic. We had our kingdom, the kingdom that we are establishing now again. However, what is the main thing needed for establishment? Purity. First of all purity is needed. The more someone helps the Supreme Father Supreme Soul to maintain purity, the more they will become helpers in the establishment and the ones who bring about the establishment, they will also sustain [the new world]. If someone creates obstacles in the establishment, obstacles will be created in the sustenance as well according to the *drama*. They won't be able to sustain the kingdom. It means, they won't be able to rule.

[People] also call [God, saying:] 'O Purifier of the sinful! Come and make [us] from impure to pure. It isn't that [they say:] Come to narrate the knowledge. Narrate the knowledge and leave, and [then] we will keep becoming pure from impure [on our own]. No. The very purpose of calling [Him] is: 'make [us] from impure to pure and then leave. The purpose isn't just to narrate the knowledge. In fact, knowledge is just a medium, it is a means to become a deity, a pure deity from a human being. You also know that Ravan makes [you] impure and the father Ram makes you pure. So the gathering of the father Ram that becomes ready, the capital that becomes ready, you should help increasing the gathering to establish that capital, shouldn't you? 'Gathering (*sangathan*)' means '*unity*'. There can't be *unity* without *purity*. If you keep giving the *power of purity* to others and don't become the helpers of the Father, will there be some difference in [your] kingship or not? A difference will arise in receiving the kingship. By doing service, just by doing service... if someone did service, but ruined [his] purity, he will receive the kingship of which world? Will he receive the kingship of 21 births of the pure world or will he receive the kingship of the impure world of Ravan's kingdom? He will receive the kingship of the impure world of Ravan's kingdom. The karmic accounts of 63 births will be formed. He will become the helper of Ravan's community, he won't become the Father's helper, because he doesn't co-operate in making the Father's gathering strong.

It is Ravan who makes [you] impure, doesn't he? What is Ravan? The five vices themselves are Ravan. Those who assimilate these five vices themselves become the forms of Ravan. A picture is made, isn't it? A picture is the memorial of what? It is the memorial of the character. So, those who have 100% played a special role of any of the five vices, their pictures are made [in the picture] of Ravan. Now, the Father says: there is the kingdom of Ram for half the cycle and there is the kingdom of Ravan for half of the cycle. What? It is certainly for half [the cycle each], but with whom do the children co-operate? It is sure that Maya creates hindrances. Maya creates obstacles. No one should become egotistic [thinking:] I have gained victory over Maya. Maya misleads everyone for sure, but [we should check:] with whom do we co-operate in this tug-of-war between Ram and Ravan? Does our intellect go towards forming *unity*, a gathering

of Ram or does our intellect go towards the worldly co-operation? So, karmic accounts are formed: did we give special co-operation to the kingdom of Ravan for half a cycle or did we give special co-operation in the establishment of the kingdom of Ram? Those who give special co-operation in the establishment of the kingdom of Ram ... this is certain that Maya influences [us] to some extent, but those who specially co-operate with Ram in forming *unity*... Do you have to tolerate to some extent in order to form a gathering or not? So, from whom do you receive the return of the power of co-operation for tolerating anything [related to] the society, the family, the people of the world, the government? It is received from the **Father**. The Incorporeal Father, who is Shivbaba, enables [us] to receive the attainments of 21 births and as regards the corporeal father he is the father of all the religions in the 63 births as well, isn't he? He is the father of the fathers. His contribution is the first in establishing the kingship in every religion. So there also [in the 63 births], the kingships are attained to a greater or a lesser extent (*numbervaar*) according to the *purushaarth* (spiritual effort). Some take and give help in the kingships of the Ancient Deity Religion that becomes partially extinct while some [others] keep converting to the kingships of the other religions.

So, the Father has explained the secret of the discus of self-realisation (*swadarshan cakra*). This discus has been given in whose hands? It has been given in the hands of Vishnu. Now, does Vishnu rotate the discus? Is Vishnu a complete soul or is he an incomplete soul? (Someone said: Complete.) Is there the need for a complete soul to rotate the discus of self-realisation? There isn't. So, whose praise is it? This is the praise of you children, rotate this discus in your Brahmin life and check: have we given a special cooperation to Ravan's community, have we given cooperation to Ram, have we cooperated for the growth of Ram's community or have we sat becoming idle in both [the communities]? Have [we] sat losing courage? In the Confluence Age, the secret of this *shooting* is filled in our soul. The Supreme Father Supreme Soul has **given** the [respective] destination in the hand of every soul. Now, anyone can make his fortune as he wants. This is the Elevated Confluence Age (*Purushottam Sangamyug*). The highest actors, meaning *purush*, the souls who have been mentioned in the *history* of this world or the mythological stories which best role, I, the *purush* play among those souls, this can be known now, in the Confluence Age. Then, we ourselves won't come to know this in any other age. Then, the Golden Age, the Silver Age, the Copper Age and the Iron Age arrive.

The Universal form (*viraat rupa*) of God is shown, isn't it? In the Universal form, the deities, *Kshatriya*¹, *Vaishya*² and *Shudra*³ are shown too. They say that the deities are equal to the head in the Universal form. The deity souls, who especially co-operate through their body, mind and wealth to establish the Father's gathering and in whichever way they cooperate ... they did cooperate, but if they cooperated unfaithfully, if they cooperated partially with the Father and [cooperated] partially with Ravan's community or if Ravan's community forcefully obtained [the cooperation]... does Ravan's community take [something] when it is given or does it take away forcefully? *Mostly*, it takes [something] forcefully. That is indeed Ravan's community. So, when Ravan's community takes the power of the gathering forcefully [from us], it makes us dependent [on them] for many births. And then, will it give us sorrow or happiness? It just gives sorrow. So the Father says, what kind of Brahmins are needed in the task of establishment? There is indeed the picture of the Universal form. The Universal form is certainly shown as the form of God, but what kind of Brahmins are needed? The top most Brahmins are needed. Such Brahmins, who have been spreading pollution through the body are not needed. There is an account even in spreading pollution. Just like there are the mothers in bondage. Do they spread pollution willingly or does Ravan force them to spread pollution? (Students: Ravan forces them.) Then, who accumulates

¹ Members of the warrior class

² Members of the merchant class

³ Members of the fourth and the lowest division of the Indo-Aryan society

sin? Ravan's community accumulates sin. It is they who will suffer punishments for that from Dharmaraj (the Chief Justice). But you are a soul in the form of the mind and intellect, aren't you? If you have controlled the mind, if the mind didn't entangle itself in the habit of [indulging in] vices, if it doesn't entangle itself in enjoying the pleasure of the vices, then are you a Brahmin or a *Shudra*? (Students: Brahmin.) They too will certainly be called Brahmins.

Second *page* of the *vani* dated 12.09.68. Who is famous as the main ones even among the Brahmins? *Arey!* (A student: The *mukhvanashaavali* Brahmin⁴.) Yes, even among the *mukhvanashaavali* Brahmins, who is famous as the main one? The Brahmins are equal to the *coti* (top knot), so, whether you call it *coti* or the head, they will certainly be *mukhvanashaavali*. So, who is famous as the main one among the *mukhvanashaavali* Brahmins? Prajapita Brahma. He is the first Brahmin, *so* the first deity, *so* the first *Kshatriya*, the first *Vaishya* and the first *Shudra*. So, they are the *kukhvanashaavali*⁵ Brahmins in the limited. And you are the *mukhvanashaavali* Brahmins of whom? You are the *mukhvanashaavali* Brahmins of Prajapita Brahma. You are the ones who *follow* the *versions* (words) that come out of the mouth of Prajapita Brahma. *Acchaa*, didn't *versions* come out of the mouth of Dada Lekhraj Brahma? Aren't those who *follow* him Brahma *mukhvanashaavali* Brahmins? *Arey!* (A student: They are.) Are they? Do they understand? Dada Lekhraj, who was Brahma is certainly not Prajapita Brahma. Is he the titleholder or is he the *original* Prajapita? (Students: He is the titleholder.) He is a titleholder. So, did [they] understand the *versions* that came out of [his] mouth, consider it to be till 68? (Students: No.) So, the listeners listened to it and narrated it to others; is this the path of *bhakti* (devotion) or is it the path of knowledge? It is the path of *bhakti*. The path of knowledge means the path of understanding. To understand it ourselves first and then to explain to the others. That is why it was said, 'the *mukhvanashaavali* of Prajapita Brahma are certainly needed.' So, the question arises, 'should Brahma be called the *mukhvanashaavali* of Prajapita Brahma or not? Should Dada Lekhraj Brahma be called the *mukhvanashaavali* of Prajapita Brahma or not? (A student: He shouldn't.) Shouldn't he? Does it mean that he didn't listen to Prajapita in the beginning of the *yagya*? (A student: He did.) Then? Then why won't he be called [*mukhvanashaavali* of Prajapita Brahma]? (Student said something.) What did you say? Did he assimilate one thing firmly: 'Who am I?' What did he assimilate firmly? *Who am I?* Who assimilated this thing firmly? Dada Lekhraj Brahma assimilated firmly: I am the **first** leaf of this human world. So, is he elevated among the *purush* (soul), is he medium or is he the lowest? He is certainly the elevated one among *purush*. He became the one belonging to the *Purushottam yug* (age), didn't he?

So the Father says: **You** are *mukhvanashaavali*.' 'You' means, [the ones who are] face to face. Well, the soul of Dada Lekhraj is certainly not face to face with Prajapita Brahma. Is it or not? (Student: He isn't.) *Acchaa*, isn't he studying? *Arey!* Is he studying or not? And are the studies of especially that child going on first or are the studies of others going on first? (Student said something.) It has been especially said for the child Brahma... what? He is my long lost and now found child. He met [Me] 5000 years ago. In which form? In the form of a child. He met [Me] in the beginning of the Golden Age in the form of the child Krishna and he also met the Father of the souls. So, when it is said, '**you** are *mukhvanashaavali*', are just the children sitting in front of these eyes, *mukhvanashaavali* or are the ones sitting in front of the third eye, the ones whom the Father *emerges* [in front of Him and] speaks [to them], *mukhvanashaavali* too? Will only the *Suryavanshi*⁶ be called *mukhvanashaavali* or will the *Candravanshi*⁷ also be called *mukhvanashaavali*? The ones who are firm *Candravanshi*... what? The ones who come in the kingdom of the Sun of Knowledge - the Father's kingdom is the child's kingdom - so, won't the

⁴ Progeny born from the mouth, meaning the knowledge

⁵ Progeny born on the lap, meaning the physical affection

⁶ Those belonging to the Sun dynasty

⁷ Those belonging to the Moon dynasty

souls who enter [the bodies of the seed form souls] come in the kingdom of the child Krishna? They will. Does the clan of the father and the child become different? If they are the progeny of the One Father and they are also born from the same father, their clan is the same, isn't it? However, especially **you** children, who are in front of these eyes as well as in front of the third eye, are even superior to the deities. What is the soul of child Krishna? Is it the titleholder of God and Goddess or is it a deity soul? It is a **deity** soul. Who is superior even to those deities? (A student: Brahmins.) **You** Brahmins... no, Brahma, Dada Lekhraj is also a Brahmin. Isn't Om Radhe Saraswati who followed Dada Lekhraj, a Brahmin? She is also a Brahmin. It has been mentioned in the murli: there were such sons and daughters who used to give directions to Mamma and Baba. No, so, from whom did the children like this use to get directions? (Student: The mother and father of the beginning.) They received directions from Prajapita, who was Adi Brahma. So, even at that time they were *mukhvanshaavali* and even now, after entering, they are [certainly] listening, aren't they? *Acchaa*, are they just listening or are they also understanding? They are also understanding. [But] yes, **you** children are ahead in the *category* of those who are understanding. Which children? The ones who are the firm *Suryavanshi*. What? The ones who don't even *convert* to *Candravansh*.

Even in the beginning of the *yagya*, were you children influenced by Brahma? Just like the souls of other religions were playing on the lap of Brahma, were you too playing on his lap? No. In fact, you left [the *yagya*] one after the other (*numbervaar*) along with the father Ram. You left [the *yagya*] in the beginning and even now, you leave [the basic knowledge and come here]. Whatever happened in the beginning, it happens in the end [too]. So, you children are actually superior to even the deity souls. Not even those deity souls, who will be born in the second birth of the Golden Age with fifteen and three quarter of celestial degrees. They aren't the firm deity souls. Then, who are [the firm deity souls]? You children play an even more elevated role than the deity souls who are born along with the souls of Radha and Krishna and become complete with sixteen celestial degrees. Why? (A student: The *Purushottam* Father has come.) No. The Father teaches you **directly**. Those souls who become deity souls enter someone and study **indirectly** and you study from the Father **directly**. And only you know this as well. What? Only **you** know this as well. Neither this one, nor do his *followers*, those Brahmins in the *basic* [knowledge] know, how you are superior. You know that the Father teaches as well as brings about the true liberation (*sadgati*). What? He is the Father, and He becomes the *Teacher* as well as becomes the Guru and brings about the true liberation. So, you belong to the Divine (*Ishwariya*) family. What? You belong to the **Divine** family, while in their family even demons are sustained and they **do** sustain the demons as well. Even when they give birth [to children] in the Golden Age, will those whom they give birth *convert* to demonic religions or not? (Students: They will.) Certainly, they will. Are the children included in the family or not? (Students: They are.) So, that Brahma [and] the souls who play on the lap of Brahma, Krishna in the Golden Age, the children who *convert* to Islam from the Copper Age, do the children and [their] father belong to the demonic clan or the Divine clan? They also became the ones belonging to the demonic clan. It won't be said that the father belongs to the Divine clan and the children belong to the demonic clan. No. The child belongs to the same clan as that of his father. Yes, no one among you belongs to the family of the *Shudras*. What? Among **you**. 'You' means? (Students: [Those who are] face to face.) Two meanings of being face to face has been mentioned: [one is about] the ones who create thoughts in their mind in accordance to the Father's thoughts, they shouldn't have a single contradictory thought, [a thought] with a feeling of opposition [to the Father] and the actions that they perform in the corporeal form too, those actions should be **co-operative** with the Father; they shouldn't be the actions that defame the Father. From that point of view, no one among you belongs to the family of *Shudras*. Then, you will become [the members of] the Divine family before or later (*numbervaar*) [according to the

purushaarth]. What? Why *numbervaar*? The trait of *Shudras* arises in the speech, in the vision [or] in the *karmendriyaan*⁸ to some extent, so, you become *numbervaar* there.

Now, you belong to the family of Shivbaba and who else is there along with Shivbaba? Who else is there along with Shivbaba who is always [with us]? (Student: Prajapita.) Prajapita...☺ ☺ Prajapita Brahma. You are along with Shiva and you are also the progeny of Brahma. Yes, it will be said that you aren't the progeny of these Lakshmi and Narayan now. Lakshmi-Narayan themselves haven't been declared in the world yet. We children do know through the vision of the third eye who will become Lakshmi-Narayan, but the entire world should also come to know that they are the masters of the world. The Father has explained: these Lakshmi-Narayan themselves become the two forms of Vishnu [i.e.] Lakshmi-Narayan in the next birth. This is the household path (*pravritti maarg*), isn't it? That household path is called the dynasty of Vishnu, the *Vaishnav* community. Those people think that the one who consumes pure food and drinks is a *Vaishnav*. Whom do those people of the world consider as *Vaishnav*? They consider the subject of eating and drinking. Actually, is it about physical eating and drinking or is it mainly about the food and drinks of the soul in the form of the mind and intellect, the food of thoughts? Is it about the food of the *karmendriyaan*, the pleasure (*bhog*) of the *karmendriyaan*, the pleasure of the eyes (*drishti*), the pleasure of speech? Is it about the food (*bhog*) in the unlimited or is it about the food in the limited? (Students: About the food in the unlimited.) When those people go and offer food to God, they take a plate full [of food], they will take a plate full [of the food] prepared in a big frying pan filled up to the brim and they will take [just] a little [from that plate] and stick it to the mouth [of the idol of God] and put a curtain in front. What? In front, it means, they won't feed [the idol] in front of everyone, [but] they will put a curtain and play the bell (*ghantadi*). They do this in the path of *bhakti*. Actually, it isn't about that *bhog* at all. In fact, it is about the pleasures that you have experienced in the 63 births, the offerings that **you** have received in order to receive happiness. For which deity is the final offering considered to be made in the scriptures? When any *yagya* is organized, at first, offerings are made. They also make offerings of the 330 million deities and at the end, whatever [materials] are left, to whom are they offered? It is offered to Shankar. It is because the Father Shiva doesn't come along with the other deities. With whom does He come? Shiva comes in the form (body) of Shankar, that is why, whose name is combined with that of Shiva? The name of Shankar is combined [with that of Shiva]. The name of no other deity is combined [with His name]. So now you are becoming *Vaishnav*, the progeny of that Vishnu. It is not that Lakshmi-Narayan in the Golden Age will be Vishnu with four arms and there will be some living soul controlling those four arms, the one who is called *Pancaanan*, the fifth face. No. Vishnu is a memorial of which age? It is a memorial of the Confluence Age.

So, the word '*Vaishnav*' has been derived from Vishnu. Just like the word 'Brahmin' has been derived from Brahma, the word '*Vaishya*' has been derived from *vish* (poison). In the same way, now you are becoming *Vaishnav*. You are becoming the followers of Vishnu. It means that your *bhog*, food and drink, shouldn't be vicious. If you enjoy vicious pleasures you can't become the progeny of Vishnu. There are many *vegetarians* in the world. What? People of the world think that the *vegetarians* alone are the ones [belonging to] the *Vaishnav* community. But no. They think that the *vegetarians* are non-violent and all the others are violent. But no; in reality, **you** are *vegetarians*. Why? It is because you aren't violent towards any soul. You aren't violent towards anybody even through the thoughts of the mind. You don't commit violence even through the eyes. Is violence committed through the eyes or not? It is. While walking on the street, while sitting in the *train*, a *bus* or an airplane, if you see a beautiful maiden or mother and looks at her for hours [and] she too is looking [at you]... she, the poor one is a weak woman (*ablaa*). Then, will her intellect be pulled or not? It will. If her intellect is pulled, she will remember you and you will

⁸ Parts of the body used to perform actions

remember her. Then, will difficulties and obstacles be created in her family or not? Difficulties and obstacles will be created. Therefore, sorrow increases so much! The one who indulges in vices won't be called 'vegetarian'. The *vegetarian* Vallabhacharis give birth [to children] through the womb, through vices and you are born through the narration of knowledge from the mouth. You aren't born through corrupt, defective *indriyaan*⁹. So, you should explain, from whom has the *Vaishnav* religion originated? From whom did it originate? *Arey*, who is called a *Vaishnav*? The progeny of Vishnu, the *followers* of Vishnu. In which age do Vishnu and the *Vaishnav* exist? In the Confluence Age. And the progeny of Vishnu, the ones belonging to the *Vaishnav* community in the Confluence Age are whose progeny? *Arey*! Do they have any father or not? (Student: They have.) Who is he? (Student: Shivbaba.) When it is said 'Shivbaba', does the intellect just go towards the Incorporeal One or does the intellect also go towards the corporeal one along with the Incorporeal One, the Point of light Shiva? If it just goes towards the Incorporeal One, no one knows where they will be included in the *list* of five billion [souls]. They can be included in the *list* of the *vidharmis*¹⁰, but if they remember the corporeal permanent chariot along with that incorporeal point of light Shiva, then they became the ones belonging to the *Vaishnav* community, they became the progeny of the household path. As for the rest, you do know that violence is called a vice.

Vikriti... actions opposite [to the shrimat means] *vi kaar*. *Kaar* means action, *vi* means the actions opposite to the actions mentioned by the Father. If anyone gives sorrow to anyone [else] for a short time or forever, what is it? Is it an action opposite to the shrimat or in accordance to it? It is opposite. That is why the Deity Religion is called '*ahimsaa paramodharm* (non-violence is the highest religion)'. The highest religion is purity. It is also said among the Buddhists and the Jains... what? *Ahimsaa paramodharm*. But, what is the difference? Both keep committing the violence of the vices, whether they are the Buddhists or the Jains. But what about you? You have made this firm: in this life, we will gain victory over [our] actions in such a way that we won't have even a trace of the violence of the vices. When we have achieved this *stage*, we will be transferred. Baba had a leaflet made about the residents of hell and the residents of paradise. But it is in Hindi, it hasn't been made in *English*. Because of the absence of the children with a broad intellect, they delay [such things]. Then Baba says, '*Drama!*' He says '*drama*' to make [the children] happy. Is it the mistake of the *drama* or the children? If there is a delay fixed in the *drama*, it will happen just like this every cycle (*kalpa*). So, it will be said, 'it was *right*'. It is explained for the future: do the work immediately, then the *service* will take place immediately. Then, there won't be [any] worries. Now the children say: Baba, we forget to remember. About what do they complain? Baba, we forget to remember. *Arey*! Whom don't you forget to remember and whom do you forget to remember? Does it happen that we also remember those whom we don't want to remember? They come to the mind forcibly. A song has been made: those whom we want to forget, are often remembered¹¹. *Arey*, just check, why are they remembered? (Student: ... for 63 births.) Yes. For 63 births, the ones with whom ... yes, [the ones with whom] we clung a lot and played roles... the ones with whom we clung our mind, our eyes as well as the *karmendriyaan*, [with whom] we clung through wealth as well as the body, won't they come to settle the accounts in this birth? (Student: They will.) They come to settle the accounts. In the 63 births, [we] left the Father, [we] left the companions and friends of the Father and clung to whom? We clung to the *vidharmis* who give sorrow. They are great flatterers; they defamed the Ancient Deity Religion so much! And by defaming, narrating sweet things [to us], they converted us. So, the Father says: you forget to remember in this way. To remember whom? You forget to remember the Father. *Arey*, as regards the Father, is he the father of the 63 births whom we forget? In fact, the Father is beyond the cycle of birth and death. What is so great if we forget [the father] of the 63 births? *Arey*, will

⁹ Parts of the body used to perform actions and the sense organs

¹⁰ Those belonging to the religion opposite to the Father's religion

¹¹ *Jinhe hum bhoolnaa chaahе vo aksar yaad aate hai*

there be any difference if we forget the father who has 63 births, the one who is the father of the human creation? No, not at all! (Student: There will be [a difference].) *Arey!* (Student: The father of the 63 births is Prajapita.) The father of the 63 births is the corporeal one, isn't he? He himself is degraded. Is it a bad thing if we forgot [him]? *Arey*, you have become speechless, you don't have an answer! (Students: It is a bad thing.) Why is it a bad thing? He himself is impure, why should we remember him? (Student: Baba, he plays an elevated role, doesn't he?) Is becoming impure an elevated role? (A student: We recognise [the Father] through him.) Will you recognize Him through the impure one? (A student: Shivbaba becomes a companion.) Shivbaba becomes a companion? The topic of Shivbaba wasn't mentioned here at all. In fact, the topic in the discussion here is that the one whom you have accompanied in the 63 births will be remembered automatically. Will the one in whose company we have been for 63 births, for many births in the life in practice be remembered or not? (Students: He will.) He will. So, why will he be remembered? The Father Shiva, the Point of Light is the Purifier of the impure; the name of His soul is 'Point' (*bindi*), He never comes in the cycle of birth and death, the topic of remembering **Him** should be discussed. It should be [about Him]. Then why are you speaking out of attachment? (Student: But, He is in the corporeal form, isn't He?) Yes, ours is the household path. Ours isn't the path of renunciation (*nivritti maarg*). Whose *pravritti* (companionship) is it? It is the *pravritti* of the Pure One and the impure one. It is the *pravritti* of the Highest on high and the lowest of the low. What is the rule? The one who becomes the highest on high becomes the lowest of the low. The one who plays the purest role also plays the lowest, the most impure role. So, this is the *pravritti*. Yes, we should check, in between both the souls, which soul plays the role of [being] Almighty. It is of the *Supreme Soul*, the Point of Light. But, why doesn't even the Point of Light live in the Supreme Abode and prove Himself by becoming Almighty? He doesn't, because the question of [being] the highest and the lowest is about this world; there is no question of [being] the highest and the lowest in the Supreme Abode. When He comes to this world, when He comes in the corporeal permanent chariot, only then is the highest role played. Which soul comes in the colour of the company the most among the five-seven billion humans? Which soul comes in the colour of the company the most? (Student: The soul of Ram.) The same Prajapita, who is the father of the five-seven billion humans. He comes in contact, connection [and] relationship with the best ones as well as the worst ones. So, the corporeal human soul who comes in the colour of the company the most, how long will he fight ultimately? Till when will he fight? *Arey!* Is there even a limit to war or is there even extremity in war? (Someone said something.) What is the limit? (Someone said something.) No. There is no limit to a war. Just like there is no limit to restlessness, the war is also limitless. That is why, if not today then tomorrow, Maya gains victory over everyone. There is no human soul like this on whom Maya doesn't gain victory. Then, everyone should be corrupt (*bhrasht*). Then, why are some elevated and some corrupt? (Someone said something.) No. If the children show courage, it is then that the Father helps [them]. The soul that keeps fighting a war against the dualistic ones from the very beginning of the Copper Age, from the first birth till the last birth as well [and] doesn't move back, they achieve a status according to it. What is the main base of achieving a status? [The rule:] if the children show courage, the Father helps [them]. Om Shanti.