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Clarification of Murli dated 5.2.67 (for pbks)

Yesterday the vani that was being narrated at Sutala was the morning class dated 5th February 1967. In the second line of the third page, the matter being discussed was that you will become pure by remembering the Father, who is purifier of the sinful ones. So first obtain this knowledge of becoming pure. How can the soul, which has become impure, get purified? How did the soul become impure? The soul of deities was pure. How did the pure soul become impure? There must be some answer to 'how', isn't it? The souls of other religions that arrived, the souls that taught extreme inculcations that arrived; coming into the color of the company of these, the deity souls got transformed from pure to impure.

So when did we start receiving the inheritance of sinfulness? It is from the dualistic age, from the Copper Age (i.e. *Dwaparyug*), when two religions, two kinds of inculcations started. The foremost matter is about purity. The deities, who were unadulterous (*avyabhichari*) in the Golden and Silver Age, became adulterous (*vyabhichari*) by the arrival of the dualists. There, in the Golden and Silver Ages, deities used to be *Maryada Purushottam*, i.e. highest among all in following the code of conduct. Their *Maryada*, i.e. code of conduct of love and affection used to be connected with 'one' throughout the life. It is not just a matter of one life, i.e. birth. It is a matter of many births. That code of conduct got violated under the influence of these foreigners (*videshis*) and heretics (*vidharmis*). And from where did the violation begin? Just as Radha and Krishna of Satyug have been shown, Lakshmi and Narayan have been shown. So the vision(dristi) of Radha and Krishna are engrossed into each other's. Their vision does not go into anyone else's. Radha's vision goes into that of Krishna's and Krishna's vision goes into that of Radha's.

That matter of pure vision and thoughts got spoilt from the Copper Age. The religions spreading adultery (*vyabhichar*) that arrived; came and spread the adultery of vision and vibrations. And since then the downfall of India (Bhaarat) began. How can the deity souls, which became impure, become pure once again now? So Baba says – we have to climb upstairs. To climb downstairs we came in the company of the dualistic souls (*dwaitvaadi*); we came in the company of those, who teach extreme inculcations (*vipreet dhaarana*). The inculcation of purity that father had taught – love just 'one', direct the love of your vision, vibration, actions and bodily organs towards 'one'. The heretic/irreligious souls violated that inculcation. And we, deities came under the influence of their company. Now how do we become pure? We experienced downfall through adultery, so how can we rise? By coming under the influence of their company, we considered the Supreme Soul also to be omnipresent, so that our love gets directed towards everyone. If we start directing our love towards everyone, then will we rise or will we fall? Now Father says – I am not omnipresent (*sarvavyaapi*). The Supreme Soul does not reside in every soul. The ever-pure Supreme Soul is not present in every soul. The spirituality of that Supreme Soul/spirit is not present in every soul. Now Father says, I have come in 'one' (as an *ekvyapi*). If we recognize that *Ekvyapi* (i.e., the Supreme Soul who has come in 'one') and after recognizing, after knowing, after accepting Him, if we focus our love on Him, then the soul will become pure. *Sang taarey, kusang borey* (i.e. good company causes true salvation, whereas bad company caused degradation). We have been coming in bad company since the Copper Age. Now with the arrival of Father there is a possibility in one birth that we can transform bad company into satsung i.e. true company. There is no one 100 percent true in the world. Now the Iron-aged world is a world of liars. Everyone is a liar. Everyone

shows false love. Its example has been given – When India got divided into Hindustan and Pakistan, when rivers of blood had flowed, people ran for their lives. Those who had imprisoned (mothers and virgins) under seven-seven locks, those who had shown a lot of love; all of them ran away. And in Sindh, Hyderabad, those virgins and mothers, who had been kept under bondages, got a chance to reach Baba's place. Whatever happened in the beginning of the yagya, all that is going to happen in the end. It is also mentioned in the history that there was such a time when big kings had renounced their kingship, kingdom and queens on the basis of their love for the Supreme Soul. That was a love of monks (*sanyasis*). That was not a love of the path of household. Now Father has come in a path of household. He is teaching Rajyog to householders while living in a household. None except the Supreme Father Supreme Soul can teach this Rajyog of the path of household. Had the Sanyasis taught Rajyog, then why would they renounce their households and run away to the jungles? It is only Father, who comes in this world and establishes an unlimited household and even maintains an unlimited household.

He maintains it till the end. Now father says – Your soul, which has become impure, becomes pure. It becomes pure through the influence of the company of one. This is a soul-like battery. For e.g. when a battery gets discharged, then it is connected with another battery. So when the (smaller) battery gets connected with the bigger battery, then its power gets transferred to it (the smaller battery). These soul-like batteries are numberwise. Supreme Soul is a generator. He will not be said to be the biggest battery. That battery never gets exhausted. For Him it has been said in the scriptures:-

“Poornamidam poornamadaha poornaat poornamudichyate.

Poornasya poornamaadaay poornamevaavashishyate.”

It is complete. If we extract complete out of the complete, even then it remains complete. This vigour (*tez*) is never going to get exhausted. The vigour of the souls gets exhausted.

That is why souls become impure from pure. The father of the souls, i.e. the Supreme Soul (*Parmatma*) never becomes impure. However much closely He may get connected, however much closely He may get connected through the vision, however much closely He may get connected through the vibrations, however much closely HE may get connected through the bodily organs, a reminder of which is shown in the temple of Shiv. That is why only his ling/phallus is worshipped. All the organs of other deities are worshipped. But only the ling of Shiv is worshipped. Why? In the path of worship this reminder is still in place, which indicates that when He came on Earth, He does not witness downfall, He does not get discharged, does not become sinful, in spite of coming in close connection of the bodily organs. He does not fall from a higher stage to a lower stage. It is to the extent that the soul in whose body He enters as ekvyapi is also a soul only. But that soul also gets influenced by His color of company in such a way, that he cannot remain in a degraded stage for a longer time because the Supreme Soul enters into him. It means that color of company influences everyone. The souls of Ram and Krishna also get influenced. The souls in whose body the Supreme Soul enters in their last 84th birth and gets revealed as mother and father in the world; that mother and father have been named in the scriptures as “*Jagatam pitaram vandey Paarvati Parmeshwarau*” (I bow to the Mother and Father of the world, i.e. Parvati and Parmeshwar). They get revealed in front of the world as mother and father of the world. Their memorial has been shown in the temples of Shiv. That memorial proves that a yogi life is worthwhile only if it is lead while

living in a household. It is not a big matter if we become pure for a short period by renouncing the household and maintaining a distance from the spouse. All the other religious fathers who came or all their followers belonged to the path of renunciation. Whether it was Abraham, Buddha, Christ, Guru Nanak or whether it was Brahma in the form of Dada Lekhraj, who is not worshipped in the temples, whose idols are not made, temples are not constructed because he could not understand the essence of Rajyog. That is why it has been said in the murli – Baba calls Brahma as a baby. What does a baby mean? It means the one who possesses a child-like intellect. Now, what will even those, who follow Brahma, be? They will also have a child-like intellect. Their intellect remains limited to the basic knowledge. They cannot grasp the deeper matters of the advanced knowledge. For that they need a seed-like stage, which has always been described in the murlis, that – one must imbibe a Father-like stage. One must renounce the body consciousness. If we become a soul, then we will become incorporeal. Soul means a point of light (*gyotibindu*). If we become incorporeal (*niraakaari*), then we will become viceless (*nirvikaari*). If we remain in the consciousness of the corporeal body, then the bodily organs will keep fluctuating. The more we practice from the morning to the evening – I am a soul - a point of light, a star, the more we will achieve an incorporeal stage and we will be coming closer to Father. When our soul-like battery comes closer to Father, then it will keep getting charged. That is why it has also been said – when the entire rust of the soul-like needle gets removed, then you children will learn directly from Father. Will the one who is directly connected have more connection or will the one who is indirectly connected have more connection? Those who establish a direct connection, receive direct power. All those who come to the path of advanced knowledge are the ones who establish a direct connection with the Father. But they recognize Father number-wise. They develop faith number-wise. The more they recognize, the more they surrender their intellect. If they recognize to a lesser extent, then they will be able to surrender their body, mind and wealth to a lesser extent.

Everything is based on knowledge (*gyaan*). *Gyaan* means information. Information means recognition, recognition of Father. Only those souls can recognize father, who become constant in the soul conscious stage first, those who become incorporeal first. If we imbibe this father-like stage then we will become incorporeal, viceless. Those who are viceless will become egoless. Father does not like egoistic souls. All the vices are pardoned. However lustful one may be, one may be lustful like a dog. Even that is praised in the scriptures. What? It is praised that when the Pandavas proceeded towards heaven, then a dog also accompanied them. So Father does not see that – however degraded one may be, however lustful (*kaami*) or adulterous (*vyabhichari*) or most lustful (*mahaakaami*), angry wrathful (*krodhi*), greedy (*lobhi*), and attached (*mohi*) one may be. These four vices are fully forgiven by the Supreme Soul Father. But if someone is egoistic, there is no forgiveness from the Father. It is also not that Father hates them. It happens like this in the world. The one, who hates someone, will not allow him to come close to oneself. And Father Supreme Soul is not like that. He does not hate anyone. He makes even the most egoistic children, who are most body conscious to sit close to Him. Look at the picture of Tree – There can be, no religion more egoistic than the atheist religion. *Mahaahankaari* (the one with great ego). It is as if they are not able to renounce the body consciousness at all. That child sits closest to father. But there is a very big tact involved in the internal love and external love shown by the Father. From what is shown, the child also feels that Baba loves me a lot. For e.g. when the audience gathers at Mount Abu, of Avyakta Bapdada, then who sits glued to him? They feel that we are the most beloved. What does the public also think? Arey! Arey! Arey! Alas! Wish we could also get the love that the Didi-Dadis are getting. But Father says – *Gud jaaney, gud kee gothree jaaney* (i.e. only jaggery and the sack containing jaggery knows the difficulty involved in stickiness). It means that the chosen

final chariot (*Mukarrar rath*) in which Father enters can understand these matters. These matters do not fit into the intellect of anyone else completely. If it fits fully, then one will become completely *Manmanaabhav*. What will be the indication of *Manmanaabhav*? Hm? Whatever is the thought of Father should be the thought of the child. It means that there cannot be any opposition even in the thoughts. If the words clash with the words of Father, then that becomes a big matter. And if any quarrel takes place through the bodily organs, if any assault takes place between Father and the child, then that becomes a very big act of wickedness. *Manmanaabhav* means that there should not be any opposition even in the thoughts. The child will do whatever his father wishes him to do. The child will speak the same words that are spoken by the Father. Whatever is the language of Father will be the language of the children. Children will perform through their bodily organs the very acts, which Father wants them to perform. They cannot perform any other act. If they perform such actions, or if they speak or if they think, if they think opposite to what Father thinks, if they act, speak (in an opposite manner), then it proves that they are not in the list of *Manmanaabhav*. Only those children can be fully *Manmanaabhav*, who have recognized Father completely and very well. That is why it is said that knowledge is the first subject. Knowledge means information. Among the four subjects, which one has been placed at the first number? Knowledge. After that is Yog (remembrance) on the basis of knowledge. The deeper the knowledge, the deeper will be the remembrance that lasts. Knowledge means information, i.e. if one does not recognize Him, then His remembrance will also not last. It does not fit into the intellect, the importance of who the Father is. That is why the Father says – there are very few children, who understand me, as I am, what I am, and in which form I am playing my role.

Because of the lack of understanding, the intellect keeps wandering in the dark here and there. Sometimes it wanders towards the bodily beings; sometimes it wanders towards the things connected with the body. The intellect does not remain constant in one Father at all. It is because there is lack of complete knowledge as to what we gain from Father? What do we gain from Father by a loving intellect and what do we stand to lose from the father by an opposite intellect in any matter. How big a loss do we suffer, until this has not fitted into the intellect, till then it is as if one has not learnt Rajyog at all. This is the secret contained in it. Yog means *lagaav*, i.e. attachment. Its name is Rajyog. *Lagaav* means attachment. What is the indication of attachment in worldly people, worldly things? The intellect becomes inclined towards that bodily being (*dehdhaari*) or that thing (*vastu*) repeatedly. For e.g. when a person is about to die, then he is asked – what do you want? So he says – I am reminded of *Laddu* (a sweetmeat). So a *Laddu* is offered to him. *Ant matey so gatey* (i.e. your final thoughts lead you to your destination). Now it is the last stage for entire world. The world itself is going to end. Now in the last period, wherever one's intellect is inclined, if it keeps getting inclined, if it keeps getting attached to that bodily being till the end, then will he or she be able to get a higher post than that bodily being? Hm? One cannot get a higher post than the bodily being to whom he is attached. At the most one can get a post equal to him. So Father says – detach the connection of your intellect with everyone. And attach the connection with one that is 'me'. What is the benefit by connecting to 'one' is known only to a few children. I alone come and give this information. Which information? The introduction of the Father. This introduction of the Father cannot be given by anyone else except the Father. In the basic knowledge also He comes as a mother and gives the introduction to children that I am a point of light. The name of my soul is Shiv. Shiv is also called *boori*. *Boori* means point (*bindi*). This name does not change. The name of my soul is Shiv only. And the form is also point. This form also does not change and the name also does not change. When does it change? When does it change? When I enter into someone, then my name also changes and the form also changes. Suppose He enters into the

chosen final chariot (*mukarrar rath*), then what name does He get? Hm? When I enter into the chosen final chariot then what does my name, i.e. Shiv change to? My name becomes that, the title which is not given to any other deity among the 33 crore deities. The name of Shiv is not added to the name of any of the 33 crore deities. My name is added only to the name of the one, who is called *Dev-Dev-Mahadev*, who is the highest among all the deities. It is not added to the name of anyone else. Why? Why is it added to the name of only one among the 33 crore deities? And why is it not added to the name of the remaining deities? Why it is not said Shiv-Brahma? Why it is not said Shiv-Vishnu? Why it is not said Shiv-Jagdamba? Why it is not said Shiv-Parvati? Why it is not said Shiv-Sita? Is it said like that? It is not said. Why it is not said like that? (Someone said – He is called *Bholanath*, i.e. Lord of the innocent) Hm? What is the reason? (Someone said – He is the highest one). It is because the stage of being absorbed in love, getting immersed in 100 percent love, which will also be tested. What? What will the test be? The test takes place not only through the mind. The test takes place through the words also. And, the test takes place through the bodily organs also. It is observed that – whom do those words praise? Do the words give priority to anyone else in comparison to one father? If the words praise anyone else in comparison to one Father, if the words place any other soul in that stage, then will the love be said to be directed towards ‘one’ or towards ‘two’? Is the love non-dualistic or is it a dualistic love? It becomes dualistic. And wherever there is love for two, that love can never be complete. In India it is especially said – *ek patni sadaa brahmachaari* (the man, who maintains a truthful relationship with his wife and none else is said to be celibate forever). It is said like that among the Sikhs also. An example of Ram is given. An example of which special virtue is given? It is the virtue of being *Maryada Purushottam* (the highest among all the human beings in following the code of conduct). So the words should also be in unison. Those words may have been spoken as a mother through the mouth of Brahma. But even in those words, there should not be any opposition (*virodhabhaas* or contradiction) For e.g. there are the versions of Brahma, spoken through the mouth of Gulzar Dadi. The murlis and Avakta Vanis do not appear to cross (i.e. contradict) each other. If anyone has observed any cross (i.e. contradiction) in any sentence, if anyone finds any contradictory matter, then they may tell. If any point of Murli contradicts any point of the Avyakta Vani, then anyone can tell. No points cut each other. It is as if the Avyakta Vanis run parallel to the Murlis. They run parallelly. Then? Then Dada Lekhraj Brahma should become a form of God. Then why is he not worshipped as God? Then the name of Brahma should be joined with Shiv, isn’t it? Why it is not joined? When whatever versions were spoken by Brahma through Gulzar Dadi; all those versions were narrated for so many years and are in accordance with the murlis. There is not even a single word that goes against it. So why should not the soul of Dada Lekhraj through Gulzar Dadi be a form of God? Arey! Even then there is one difference. Which difference? Does it not strike anybody’s intellect? (Someone said – He is incorporeal) Hm? (Someone said – He does not enter into the body of a virgin). Pure? (Someone said – He does not enter into the body of a virgin) No, no. Whether He comes or not is a different matter, but here we are talking about the versions (*vani*). Even then there is one special difference between the *Avyakta Vani* and the *Vyakta Vani*. That difference is that the versions (*vani*) that were spoken through Dada Lekhraj Brahma were narrated by the Supreme Soul and the *vani* that is narrated through the body of Gulzar Dadi is not narrated by the Supreme Soul. Through who is it narrated? It is narrated by a deity soul. So as is the soul, so shall be his teachings. If it is a deity, then it will narrate a divine version. *Devata* (i.e. a deity) means *dharanayukta* (virtuous). Who is said to be a deity? The one who is perfect in the inculcation of virtues will be said to be a deity. If there is no *dharana* at all; Ravan is also depicted in the pictures to possess knowledge. Ravan is also shown to be holding in his hands the Vedas and scriptures. And the Vedas and scriptures are also shown in the hands of Brahma. Then what is the difference? Is there any difference?

Brahma inculcated that knowledge. And Ravan did not inculcate that knowledge. That is why Brahma comes in the category of deity and Ravan comes in the category of demons. So here we were talking about vani. What is the main difference between the vani that was narrated through Dada Lekhraj Brahma and the vani that is being narrated through Gulzar Dadi? The vani that is being narrated through Gulzar Dadi contains points of dharana (inculcation of virtues) because it is a vani of a deity soul. Will a deity soul give knowledge? Do the deities have knowledge or do they have dharana? They have dharana. So that deity soul narrates a vani of dharana. And Father Shiv narrates matters of dharana as well as the special matters of knowledge. He is an ocean of knowledge. It is not said that I am an ocean of dharana. Is my title 'complete in all the virtues, 16 *kalaa sampoorna* (complete in 16 celestial degrees), completely non-violent, *Maryada Purushottam* (highest among all in following the code of conduct)? Whose title is it? Whose title is it? Is it the title of Father Shiv? It is not my title. I am an ocean of knowledge. I am an ocean of love. I am the bestower of *mukti-jeewanmukti* (i.e. liberation and liberation in life). But I do not become 'complete in all virtues, 16 *kalaa sampoorna*(complete in 16 celestial degrees)'. I make you children like that. Whatever knowledge is contained in me also enters into you children. It enters into you children. It is not said that it enters into him (i.e. Brahma). Into whom? It has not been said that the knowledge enters into Brahma Baba, Brahma-Saraswati. It comes into you children. So Father is an ocean of knowledge. So his vani is also with knowledge. This is the difference between the vani of Brahma and the vani of Supreme Soul. Because of this difference Brahma cannot become one with Father Shiv. Had he become one, then the word 'Shiv-Brahma' would also have been spoken. It is not said 'Shiv-Brahma', neither is it said Shiv-Vishnu.

Does Vishnu narrate knowledge or not? Hm? Does he narrate? Does he not narrate? Is he dumb? Does Vishnu narrate knowledge or is he dumb? Hm? He narrates. It has been shown in the scriptures - who distributed (nectar from) the pot of knowledge (*gyaan kalash*)? Hm? Lakshmi distributed it. So, the one who is Lakshmi, is a *Devi* of *dharana* (inculcation of virtues), isn't it? A difference has been shown between Lakshmi and Jagdamba. What is the difference? Jagdamba fulfills all the desires of her devotees. And what about Lakshmi? She fulfills the desires of wealth. Which wealth is being talked about here? It is a matter of wealth of knowledge. Which is the first and foremost wealth granted by God? When God comes on this earth, then which wealth does He give first of all? He gives the wealth of knowledge (*gyaan dhan*) Lakshmi gives the same wealth of knowledge that He gives. Through whom does He give? He gives it through the one, who is going to become Narayan. So where does Lakshmi give from? Wealth is sought from Lakshmi. Baba says – From where did Lakshmi get the wealth? She got it from Narayan. So who received the wealth of knowledge from Shiv first of all? Hm? Narayan received it. Narayan received it and then Lakshmi received it from Narayan. So there is a difference. What is the difference? It is that Lakshmi also cannot be the form of Father-Teacher-Satguru. I am a father also, a teacher also and Satguru also. Father is also not an ordinary father. He is a Supreme Father. It means Father of fathers. He is the Father of all the religious fathers (*dharma pitaen*). And a Supreme Teacher. Someone or other teaches all the other teachers. But I am such a teacher, who cannot be taught by anyone. There is a study of Rajyog also, isn't it? This study of Rajyog cannot be taught by anyone to the Supreme Teacher. He teaches the entire world. Nobody teaches Him. That is why He is a Supreme Teacher and Satguru (i.e. True guru). As for the rest of the (*gurus*) of the world, they are *dehdhaari gurus* (bodily gurus). They cannot be called as Satguru. It is even said – *Ek Sadguru Akaalmoort* (One True guru is an eternal personality). Or is it said 'Two-Four *Sadguru Akaalmoort*?' One *Sadguru Akaalmoort*. So the one who is the *Satguru* is the true one. 'Sat' means true. Which kind of a Guru? *Sat Guru* (True Preceptor). So how are the remaining

gurus? Remaining gurus are numberwise false gurus. Although it is said – “*Guroorbrahma Guroorvishnu Guroordevo Maheshwara.*”

Brahma is accepted as a Guru, Vishnu is accepted as a Guru. Shankar is accepted as a Guru. But if Shiv is separated from Shankar, then he will remain a ‘*Shav*’, i.e. a corpse. He cannot cause the true salvation (*sadgati*) of even himself. So how can he cause the true salvation of others? He can cause true salvation of others, only when the forms of both fathers, both unlimited fathers become unified (*ekaakaar*). The father of souls is also an unlimited Father. And the father of the human world is also an unlimited father. When both the fathers become unified, then it will be said Sadguru. Moreover, is that sadguru incorporeal; that is a point or is he corporeal? (Someone said – He is corporeal) When the Satguru causes true salvation, then will He cause the true salvation of just the soul? Will He not cause the true salvation of the body? If He causes the true salvation of just the soul, then it will be said that he causes the true salvation of 500 crore souls and then departs. He does cause. He does cause true salvation for one birth for everyone. But the true salvation of many births and in that this birth should also be included. That is caused by one Sadguru only. He does not cause (the true salvation of many births) of everyone. He causes the true salvation of only those, who become numberwise Manmanaabhav. Their thoughts are in unison with that of Father. Their words are in unison with that of Father. And as per the directions of Father, the acts of the bodily organs also become in unison with that of Father. True salvation of such souls is caused. And the true salvation is caused along with the body. That is why it has been said – The boatman (*khivaiyya*) of the soul-like passenger (*bithaiyya*) and the body-like boat (*navaiyya*) is one Father. I am such a washerman (*dhobi*) who makes your body-like dress fine and then departs. Of what use is such a washerman who tears the clothes and says – collect it in the next birth. Father says – No. I make your body *kanchankaya* (a rejuvenated body like the deities) in this birth itself and then depart. The soul also becomes *kanchan* (literally meaning gold). It becomes true. *Kanchan* means gold (*sona*). Gold means true (pure). And the body in which the soul sits, that body also becomes *kanchankaya* because the body comes in the company of soul. When the soul becomes pure then the body also becomes pure. The bodies of those souls, which do not become completely pure, 16 *kalaa sampoorana* complete in 16 celestial degrees, *sarva gun sampann* (complete in all the virtues), cannot become pure in this birth. They will have to leave this impure body. have to return to the soul world for a numberwise long period of stay. I reveal to you such method; I teach you such a Rajyog that in this birth itself, through this body itself, you will be able to make your soul as well as body *kanchan* (i.e. rejuvenated).

Now, there is time. Now, there is still some time to realize Father and to get the color of the company from Father. Getting color of the company (*sang ka rang*) does not mean that we sit on the shoulders of Father. There are many who surrender and say that we will live with you only. But if they remain in the company of father through their body and the intellect keeps wandering in the outside world, then will the upliftment (*kalyaan*) of soul be caused? Mind and intellect is only called soul. The mind and intellect like soul remains in the outside world and the body remains in the company of Father. They are living in Father’s house. They are eating the food given by the Father. They are wearing the clothes given by the Father. They live in the house given by the Father. But the mind and intellect keeps running outside. So will the welfare (*kalyaan*) of the mind and intellect like soul be caused? It will not be caused. OK, will the welfare of the body be caused? When the welfare of the soul itself has not been caused then the question of welfare of the body does not arise at all. Wherever the soul runs the body will immediately run behind it. The efforts made over a long period of time, get awakened (i.e. emerge) in the end. The thoughts that are created over a long period of time will succeed in the

last moments. So in case of those, whose intellect keeps running outside over a long period of time, will achieve a fate as their stage at the end.

When the final test of Maya takes place, then they will run away to the outside world. That is why it has been said – it should emerge from the heart, from the mouth – Baba, my Baba. The sound does not emerge from the heart. They create an external sound – my Baba. Nobody else in the world loves Baba as much as I do.

This language is for showing off. The one, whose inner self is filled with (love for) ‘my Baba’, that (love) will appear from his face and actions. What? What will be visible? It will appear as if he has found Baba and we have not found Baba. The face itself will prove this. The vision and thoughts will only prove that they have found Father. If they narrate even two words in such a stage, then even those two words will occupy a place in the heart of the listener because they are the words of experience. He will become Father’s child. He will not become the child of a bodily being (*dehdhaari*), because Shivraba will be visible from the face and the actions. So *preeti* (affection), *pyaar* (love), *лагаав* (attachment), *yog* (connection) – all these are the meanings of the same word. That is why Baba says- stop saying – I am unable to do *yog* (i.e. establish a connection), I am unable to do *yog*. Why? It is because the language of ‘*yog-yog*’ makes it a *yog* of *hathyogis* (those who follow a rigid set of practices). What should you say? Remembrance of Shivraba. Is one reminded of the things that are seen with the eyes, experienced through the bodily organs or not? One is certainly reminded of them. This is the practice of the bodily organs for 63 births. Wherever the bodily organs, the sense organs go, the influence of that company fits into the intellect. One is certainly reminded of the influence of the company that fits into the mind and intellect. Here also Baba says that only those souls will come into the royal family, who become the companions or associates. How many will come? 16108. Will they be the ones to surrender through their body, mind, wealth, time and connections or will they be non-surrendered ones? Will the *bandheli* mothers (i.e. the mothers in bondages) come in that list or not? Hm? (Someone said – they will come). They are unable to give the company through body. They are unable to give the company through wealth also. They do not possess wealth. The wealth remains under the control of husband. They neither give the body, nor the wealth. They are not even able to give time for Godly service. They are unable to come in connection also. they are unable to use the resources of their relatives also. All the relatives chase them away. Then? They surrender their minds. So if the mind remains surrendered continuously till the final test, then what will be the result? ant mate so gati- your final thoughts will lead you to your destination. In spite of their mind and intellect remaining far away from the corporeal company of Father, in spite of remaining far away through their body, through their bodily organs, what will be the result in the end? It will be that they will come close to Father. And they will come in the list of 16000. And an example was given now that those who surrender first and whose intellect remains in the outside world, will move far away. So will those, who move far away in the last period, come in the list of 16000 or not? Hm? (Someone said – They will not come). Will they not come? Did their ‘surrendering’ go waste? Hm? Did their ‘surrendering’ go waste, should they run away? Hm? (someone said – they must run away) No. The rule is that – Father is bound to give company to all those souls till the end, who have surrendered even once. Yes, it can be possible that those who run away may become the *chaandaal* (those who prepare the funeral pyre), the *daas-daasis* (servants and maid servants) of the royal clan. Now it is a different issue that whether they become first class *daas-daasi*; first class *daas-daasi* means mother-father or they third class *daas-daasi*. Om shanti.