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Clarification of Murli dated 09.03.68

Om shanti. The morning class of the *vani* dated 9th March, 1968 was being narrated. In the beginning of the middle portion of the first page, the topic being discussed was, knowledge is a subject of heart. Then remembrance meets remembrance. And you become healthy, you become pure through remembrance. There is so much power in remembrance that you make the entire world pure. That is why you call: Baba, come and purify the sinful ones. What is the purpose of calling? To purify the sinful ones. The Father comes in the body of Brahma, (but) the purpose is not achieved. What did He do after coming in the body of Brahma? He came and narrated knowledge. He did narrate knowledge, but nobody transformed from sinful ones to pure ones. When do they become (pure)? When, after listening to the knowledge, the knowledge is understood as well as along with understanding it, it is adopted in the practical life. So, only those who adopt it are able to remember properly. And those who remember (properly) transform from sinful ones to pure ones. Had He not come, had He not narrated knowledge, had He not explained as a teacher, had the subject not fitted in the intellect at all, had the recognition of the Father not fitted in the intellect, then nobody can transform from sinful ones to pure ones either.

Ignorant human beings do not know anything. Knowledgeable ones and ignorant ones. Knowledgeable means the one who knows. Ignorant means the one who does not know. So, how will the one who does not know (the Father) at all remember (Him)? When can one remember (someone)? You can remember someone whom you know. So, the ignorant people do not know anything. They simply keep crying and wasting time. They do not know the Father at all. How will they know without knowledge? The Father can be known only through knowledge. The Father cannot be recognized by seeing through these (physical) eyes. Why? Why can't the Father be recognized by seeing through these eyes? (Someone said something.) Because the Father is incorporeal and the soul as well as the Father is incorporeal. That incorporeal cannot be seen through these eyes at all. When He cannot be seen at all, then there is no question of recognizing (Him) at all. That incorporeal one can be recognized only through knowledge. He can be recognized only through the third eye of knowledge.

Although people do nine types (*naudha*) of *bhakti*, they perform *Kashi karvat*¹ at the temple of Shiv. They do not get anything. Even though the sinful deeds of the past birth are destroyed by performing *Kashi karvat*, they take birth and start committing sins afresh at a fast rate. *Maya* entangles them immediately. They do not attain anything. Now you children know, only the Father is the one who purifies the sinful ones. And this remembrance is a sacrifice in front of the Father, the one who purifies the sinful ones. What do you sacrifice? You sacrifice the body consciousness. Sacrificing body consciousness is (the real) *tapasya*. So, it was said, the devotees do not recognize at all. In the temple of Shiv as well, they have been chanting '*Shiv, Shiv*'. When they perform *Kashi karvat*, they jump (into the well containing sword at its base) while chanting the words '*Shiv, Shiv*'. That is not any

¹ a Hindu tradition followed in *Kashi* in the past where people used to sacrifice their life by falling into a dry well which contained a huge sword at its base

remembrance of the Supreme Soul Father considering oneself to be a soul. They do not get anything.

They think that Shiv Himself is Shankar. They mix-up Shiv and Shankar into one. But are the names Shiv and Shankar different or the same? Shiv is a separate name and Shankar is a separate name. Shiv means benevolent. And Shankar means destructive. There is a vast difference between Shiv and Shankar. How did they mix-up both of them? Those devotees do not know at all that both the souls are different. Then why is the name of Shiv mentioned first and the name of Shankar mentioned later? If both are one and the same, why don't they say Shankar-Shiv? They do not say so because Shiv being *abhokta* (one who does not enjoy any pleasure through the body), being *ajanna* (one who does not take birth through a womb), being forever incorporeal point of light, being forever benevolent (*Sada Shiv*) is more powerful. And He enters Shankar. After entering He makes Shankar incorporeal like Himself. So, when the stage of both of them becomes equal, when the child also becomes equal to the Father, then Shiv and Shankar are mixed-up.

Other souls also remember Shiv, but they are unable to immerse in the remembrance (of Shiv) to the same extent as Shankar becomes immersed in remembrance. That is why Shankar has been mixed with Shiv. Otherwise, why has none of the 33 crore (330 million) deities been mixed-up with Shiv? Why has Shankar alone been mixed-up with Shiv? There must be some reason, mustn't there? The reason is that when Shiv comes from the Supreme Abode, He enters Shankar in a permanent form. After entering him, He makes him incorporeal like Himself. What does He transform the corporeal, the subtle form into? He makes him incorporeal point of light. So, the stage of both of them becomes equal. Not forever. Does the soul of Shankar attain the incorporeal stage forever? No. He (Shankar) remains in an incorporeal stage until the world is transformed. Later on, all the souls, 500-700 crores (5-7 billion), have to enter the cycle of birth and death.

He is the seed of all the human souls that exist; you may call him Prajapita, the first seed, Shankar, Confluence Age Krishna, Narayan, who transforms from a man to Narayan; he is the first seed. This entire tree-like human world grows from that same seed.

So, it was said that it is the Father of the souls Himself, who comes and gives the vision of knowledge to everyone. First He should come and create a world of knowledge, shouldn't He? A creation of purity and knowledge is created. Here the Father says repeatedly, children, *manmanaabhav. Mat, mana, bhav.* 'Mat' means 'mine', 'mana' means 'in the mind', 'bhav' means 'merge'. It means that the thoughts that emerge in my mind, the series of thoughts that are created, you merge your soul in that same series of thoughts, i.e. remember Me. First consider yourself to be a soul; then remember Me considering yourself to be a soul. If you consider yourself to be a soul, then you will become free from body consciousness, then you will become pure.

You gain victory over lust. You. Not 'he'. Not 'this one'. It means that this Brahma does not gain victory over lust. He does not become victorious over the world by gaining victory over lust. Had Brahma also become victorious over the world by gaining victory over lust, then he would have been worshipped in the temples, (his) idols would have been installed in the temples. He is neither worshipped nor his idols are prepared and anyone doesn't remember Brahma by preparing his idol either. There is one temple in his memory at

Pushkar (a place in the state of Rajasthan). Even there, only the worshippers, the priests worship. The people of the world who go to that temple do not worship. It is a reminder of which time? (Someone said – the Confluence Age.) It is a reminder of this time, in the Confluence Age, when the Supreme Father Supreme Soul Shiv comes in the body of Brahma, when the *vani* is narrated at Mt. Abu.

People of the outside world do not believe in that Brahma. Who believes in him? Only those who are the residents of Mt. Abu worship him by preparing his pictures. So, the Father says, this one is unable to gain victory (over lust). Those belonging to the other religions are (also) unable to gain victory (over lust). You gain victory (over lust). On what? On the vice of lust. In this, the more you try, the more you make special effort for the soul (*purusharth*), the more *Maya* will create obstacles only in this. In what? In remembrance. She feels, they will remember the Father and leave me. What does *Maya* feel? (She feels) if they remember the Father they will leave me. OK. If they leave *Maya*, then will this world, this illusive (*mayavi*) world remain or not? It will not remain. So, will the world of Ram come or will the world of *Maya* come? The world of Ram will come. So, *Maya* is suffering a great loss. That is why she says, I will not allow anyone to remember the Father. My kingdom should remain in the world. Ram's kingdom should not come. So, she thinks, they will remember the Father and leave me. My world itself will end. My kingship will end.

Now you have left *bhakti*, haven't you? Have those who have entered (the path of) knowledge, those who have recognized the Father, left *bhakti* (devotion) or are they continuing to perform *bhakti* as well? *Bhakti* vanishes from the intellect of the one, in whose intellect knowledge fits. Because you have become the Father's (children), you have left *bhakti*. What happens in *bhakti*? You certainly don't find God in *bhakti*. When you don't find God the Father at all, then there is no question of becoming the Father's at all. Whose children do they become? They become the children of this world. They become Ravan's (children). They become members of the *mayavi* (illusive) community. God is not present there. And now you have found the Father; so, you have become the Father's (children).

So, you have to forget everything. What? You have to forget the expanse of this illusive world, whatever you see through these eyes. So, what will be its result? (Someone said – illusive.) Hum? No. If you forget the entire expanse of this illusive world, the expanse that we see today through these eyes, then this very world will end (for us). This world will perish and you will rule the new world established by the Father. You will be happy [there]. So, it was said, You should neither remember the wealth, nor the friends, nor the relatives, nor this body. All this is an expanse of *Maya*. Today they appear to belong to us, and tomorrow they deceive us. Whether it is any friend, relative, this body- the body appears to belong to us; even this body is not our support forever. It also gives us sorrows. You should not even remember the body. There is a story as well, in which it has been said that you should not even lift this stick (while leaving this world). Well, it is not about a stick. It is indeed about the body.

In the path of *bhakti* (devotion), they do not say that you have to leave everything and here, what do they say in the path of knowledge? Renounce everything; renounce everything through the intellect. It is about renouncing only through the intellect; it is not about renouncing in practical. Leave everything through the intellect; remember Me. It means that surrender your mind and intellect to Me. I do not say anything else. Well, the mind and

intellect itself is the soul. So, it was said, do not remember the body. It is just an inert effigy made up of the five elements. It is an inert effigy. You are indeed a living soul. And you living souls remember that living Father. As for the rest, you have to completely forget everything else.

Leave everything, i.e. whatever body you have, whatever wealth you have, whatever power of the materials of this world you have, invest all that in Godly service. If you invest the wealth in service, then where will the mind and intellect go? (Someone said something) Hum? It will go only towards God because it was invested in God's service. If you invest the power of the body in Godly service, then where will the mind go? Our mind will be wherever our body is. Our mind will be wherever our wealth is. So, it is the habit of the mind that the entire power of the soul goes in the same direction where the power of the body and wealth is invested. Moreover, the power of the soul is mind and intellect itself. So, this is the method that if you wish to invest the mind and intellect in God, then keep investing the body in Godly service, keep investing the wealth that you have earned through the body in Godly service. Then the mind will automatically involve in the remembrance of the Father.

This body of yours is indeed old. Hum? What does old mean? It is made up of the five old elements. This body is not made up of *satopradhan* (consisting mainly in the quality of goodness and purity) five pure elements. It should be put to use. And a lot of hard work is required for this. You will certainly have to make special effort for the soul (*purusharth*) to achieve a high post. You should not remember even this body. We came naked, we have to go naked. What does it mean? When the soul comes from the Supreme Abode, it certainly comes as a point of light; it does not bring the body from there. And when we go back to the Supreme Abode as well, we will leave this body, these five elements in this world itself.

This Father in fact sits and teaches the children. He comes just to teach; He does not come to take anything from the children. Whatever the children do, they will do it for themselves. The Father is not going to take anything of anyone. Neither does He have any desire. Who? When the Father comes to this world, does He come to take anything from the children? No. The Father is certainly *abhokta* (the one who doesn't enjoy pleasures). He does not enjoy any pleasure (through the body). He does not have any desire either. The one, who is '*ichcha maatram avidya*' (the one without a trace of the knowledge of desires), comes in this world to make us '*ichcha maatram avidya*' as well. We become '*ichcha maatram avidya*' and the Father goes back (to the Supreme Abode).

So, only the Father has the knowledge of these topics. The Father has come to teach. The Father serves us so that we study. So, it is a combined game of the Father and children. Children should also remember. Then Baba sits and gives searchlight as well. Hum? How does He give searchlight? Hum? The world (*srishti*) is reformed through vision (*drishti*). Well, through whose vision will the world improve? Will the world improve through the vision of the sinful ones? Through the vision of the sinful ones, the world will become sinful further. How will the world improve? It is only the one Father who is *SadaShiv* (always benevolent). When that *SadaShiv* comes in this world, He gives us His introduction. There is only one soul in this world which plays such a role. What? There are 500-700 crore (5-7 billion) human souls, but only one soul plays such a part in this world who in spite of coming in the colour of the company (of different souls), does not become sinful. However many big

powerful souls might have come in this world, Abraham, Buddha, Christ, Guru Nanak, Vivekanand, all of them are coloured by the company when they come to this world. I am not coloured by the company. Why? It is because I am forever '*ichcha maatram avidya*'. I am *SadaShiv* (forever benevolent).

I come and teach you that. That you too should become as if you don't have to take anything from this world. '*Ichcha maatram avidya*'. So much knowledge should fit in your intellect that (you should think), when we have found the Father, we have found everything; we don't want anything else. We cared only for God who resides in the Supreme Abode. We found Him, what else do we want? We found the Father; it means that we found the new world of the Father. Why does the Father come? The Father comes to bring about the destruction of the old world and to make a new world. So, you want a new world, don't you? This body is made up of the five elements of this old world; this is sorrowful as well. You are not going to attain anything through this sorrowful body. You will receive even more sorrows.

So, the Father sits and gives searchlight to the children. He gives knowledge as well as He colours you through the company of His vision. Do we remember the things that we see through the eyes or not? We do remember. And we are coloured by the company of which organ the most? We are coloured by the company of the eyes the most. It is the eyes that deceive the most as well as it is through the eyes that the entire world is transformed. The eyes have so much power in them. This soul is the king of this body. Which organ does this king-like soul keep closest to itself? These eyes are closest to this king. Does the king keep the powerful one near him or a weak one near him? He keeps the powerful one near him.

So, call these eyes minister (*amaatya*), prime minister (*mahamantri*) [or] chief of the army (*sena naayak*); these are such powerful things that the Supreme Father Supreme Soul reforms the entire world through His vision. So, He gives searchlight. Some attract a lot. What? When the Father gives searchlight, some children are such that they attract the Father's searchlight a lot and some sit and keep dozing off. The Father gives light, [He] gives might, [He] gives searchlight and the children sit and doze-off (in front of Him)! What can be said about them? What kind of children should they be called? Should they be called *Maya's* children or *Kumbhakarna's* children? (Someone said – *Kumbhakarna's* children.) Those who do not attract (Baba's searchlight) much, then this Baba does not remember them either. What? Remembrance reaches remembrance, doesn't it? Whoever pulls us, we pull them. Remembrance reaches remembrance. So, those who do not sit and pull (remember) the Father, the Father does not remember them either.

Sometimes current (of remembrance) is to be given to someone. The Father sits and gives current, doesn't He? Then one such time will also come that He will give such intense searchlight that even your sleep will vanish. What? If you remember someone a lot in your *lokik* life, then your sleep vanishes, doesn't it? It happens like this in the *lokik* life as well. The Father also says, when I remember you strongly, your sleep will vanish too. I become keen; I should go and give current to such and such. Why? There must be a reason for this fact that the Father develops a keenness/obsession (*furnaa*) that He should give current to this person. I should pull (attract) his thoughts. (Someone said – what does *furnaa* mean?) It means attachment. Such a.....*Furnaa* means devotion. The Father feels so devoted that (He

thinks:) I should sit and give him current; I should sit and pull him. So, what is the reason for this?

The Father gives such a current to someone, that the Father Himself becomes devoted that He should give searchlight to this person. What is the reason for that? There must be some reason. What can be the reason? (Someone said – He has developed attachment for Baba.) No, why would Baba develop such an attachment for the children? (Someone said – No, the children have developed attachment for Baba.) Attachment for the children; but the Father also says that I too develop an obsession that I should sit and pull these children. (Someone said – they do service) Yes. Those who are serviceable children, those who remain busy in the Godly service of the Father, those who use their body in Godly service, those who use their mind (in service), those who invest their entire wealth in Godly service, then the Father also develops obsession that I should pull these children. He develops obsession to give current.

The Father tells that the age does not increase with the knowledge that you study . The age does not increase with the knowledge that you obtain. But your remembrance can become intense with the knowledge that you obtain, the information that you take, the introduction that you receive about the Father and about the world cycle (*shrishti chakra*). And your age increases through the remembrance. Whom do you remember? (Someone said – incorporeal within the corporeal.) You remember the incorporeal one within the corporeal one. So, is the age of the corporeal one the longest or the least in this world cycle? There is only one soul that passes through the entire 5000 year cycle, the one whose age does not decrease in this world even by a day. The remaining souls will stay in the Supreme Abode. That soul passes through the entire 5000 years cycle in this world. So, if we remember the incorporeal one within that corporeal one, then our age also increases for many births.

The age does not increase with the knowledge. (Someone said – Baba, we remember through knowledge, don't we?) Why? Does the age not increase with knowledge? (Someone said something). Through knowledge; what happens if you study well? You will remember more. You can remember but the age will not increase for many births. The body will not become healthy through knowledge. Whereas, the body will become healthy through remembrance (*yog*) and the age will increase as well. Why does it happen like this? Hum? There must be some reason. Arey, the above one (the Supreme Soul) gives knowledge. The incorporeal Shiv, who doesn't enter the cycle of birth and death, is certainly the giver of knowledge. Our age does not increase (through His knowledge); the health does not improve through His knowledge. (Someone said something) No, when the One above, who is called *SadaShiv* (ever benevolent), comes, when the point of light Shiv comes down, our age does not increase with the knowledge given by Him. The age increases with *yog*. What is the reason for this? (Someone said – *Yog*; the incorporeal one within the corporeal one) Yes. The One above, who comes (down), is incorporeal. When that incorporeal one comes in the corporeal one, then our age increases through that corporeal one.

That remembrance of ours becomes the remembrance of the path of household (*pravritti marg*). Through the remembrance of that path of household, the fruit that we attain is that the *yog* becomes intense. What is the difference between remembering the corporeal one and remembering the incorporeal point of light? Is there any difference? We have to remember the point forcefully. And the corporeal one for whom we develop attachment,

comes to our mind automatically. This is the difference. That is why the Father says , consider yourself to be a soul and remember Me, the incorporeal Father in that corporeal one, the corporeal one who plays the all-round part on this stage-like world. Then what will happen? Your age will increase as well as your body will remain healthy for many births. We receive sorrow if the body is diseased. If the body is healthy, we get happiness. Is happiness experienced through the body or can the soul experience happiness without the body? Happiness is experienced only through the body.

So, if you have to make your body healthy for many births, if you wish to make it long-lived, then what do you have to do? Should you use your intellect more in knowledge or in remembrance? The intellect has to be used in remembrance. Nobody in the world reaches an age of 125-150 years, in this world. It means that in the Iron Age world nobody reaches an age of 125-150 years. (Someone said – some reach that age. It is sometimes published in the newspapers.) In the last birth, the souls that are descending in the last period, the pure souls that are descending, especially the Russiaans, the atheists (*naastik*); some among those souls reach an age of 125 years. Why? It is because they are *satopradhan* (consisting mainly in the quality of goodness and purity) souls who have descended recently. If the soul is *satopradhan*, then what kind of a body will they receive? They will receive a *satopradhan*, true (*satwik*) body. In addition, the age will also be more in case of a *satwik* body. But they come on the stage only in the last birth. How much happiness will they enjoy? They enjoy a little happiness. And you? You come in the beginning of the Golden Age indeed. So, you complete 150 years age. And not for one birth. Your age this long for many births.

So, the ones who reach the age of 125-150 years will certainly be healthy. What? The age increases here in the Confluence Age as well. Whose? Does it increase for the Brahmins or for the people of the world? The age of the Brahmins increases. Why does it increase? They remain in remembrance; so, their age increases. So, those who are long-lived will certainly be healthy.

Many do a lot of *bhakti* as well. There is benefit in *bhakti* (devotion) too. There is no harm in doing *bhakti*. Hum? Is there any harm in doing *bhakti* or not? Hum? (Someone said – we can find God only through *bhakti*.) Yes, we find God through *bhakti*, but there is harm in doing *vyabhichaari* (adulterous) *bhakti*. There is no harm in doing *avayabhichaari* (unadulterous) *bhakti*. There is benefit in *bhakti* as well. Those who do not perform *bhakti* do not have very good manners. Is it bad to have *bhakti* feelings or is it good? It is good. But the *bhakti* should be unadulterated. Devotees have faith. They have devotion (*shraddha*). In business... do the devotees ever speak lies in their occupation or commit sins, deception, etc. The devotees (*bhakt*). Do the devotee souls like to speak lies, commit sins, cheat others, and indulge in deception? Hum? They do not like to do so. Those who are good devotees do not indulge in such practices. There is an influence of *bhakti* too.

Second page of the *Vani* dated 9th March, 1968. People will say, he is indeed a devotee (*bhakt*) type of person. What do they say? In the path of *bhakti*, they say ‘Arey, this person is a *bhakt*’. It means, he is a nice person. He is a *bhakt* type of person. He will not take much [money]. He will never beat anyone. He will not become angry. Devotees are also praised. When? Are they praised when they are *satopradhan* (consisting mainly in the quality of goodness and purity) devotees or when they become *tamopradhan* (dominated by the quality of darkness or ignorance) devotees? *Bhakti* too passes through four stages. Firstly

satopradhan, then *satosamanya* (where there is ordinary goodness and purity) , then *rajo* (dominated by the quality of passion), and then *tamo* at last. There are *tamopradhan* devotees; what do they do? On the one side they keep rotating the rosary and on the other side they give a very angry look at once. . So, there are *tamopradhan* devotees. *Tamopradhan* ones cause sorrow and *satopradhan* ones bring happiness.

So, *bhakti* is also praised. People do not know as to when *bhakti* begins. You know that *bhakti* begins from the beginning of the Copper Age. So, *bhakti* is *satopradhan* in the beginning of the Copper Age and *bhakti* becomes *tamopradhan* at the end of the Iron Age. People do not come to know about knowledge at all. *Bhakti* becomes powerful. Then, when the influence of knowledge increases, they forget *bhakti* as well. It appears as if there is an enmity between both of them. What? Between knowledge and *bhakti*. Why is there an enmity? There must be a reason. What is the reason? *Bhakti* comes from many and knowledge comes from one.

One is true and when compared to Him, all the 500-700 crore (5-7 billion) human souls are false. That is why the story of One *Satyanarayan* (true Narayan) is sung. Which story is narrated in every home in India? The story of *Satyanarayan* is narrated. Why is the story of *Lakshmi* (wife of Narayan) not narrated? Why it is not narrated? Even *Lakshmi*, who lives with this *Satyanarayan*, is not as true as is the part of *Satyanarayan*. That is why, in the world and in all the scriptures that are there, Narayan has not been defamed . All the other 33 crore (330 million) deities have been defamed. There is no defamation about Narayan.

So, one is true and all the rest are proved to be false. That is why even the *Sikhs* say – ‘*Ek Sadguru Akaalmoort*’ (One true *Guru* has an eternal personality). It means that only one is *Sadguru* and all the rest are false *gurus*. So, when the influence of knowledge increases then they do not remember *bhakti* at all. There is an enmity between both of them; sorrow and happiness, knowledge and *bhakti*, they are in opposition to each other. When there is sorrow, there is no happiness. When there is happiness, there is no sorrow. For example, when there is night there is no day, when there is day, there is no night.

People do not know these things at all. This is a game of happiness and sorrow, day and night, *bhakti* and knowledge. Those people who do not know, feel that God Himself gives happiness and sorrow. What do people in the world think? Does God give happiness and sorrow or does anyone else give it? What do they think? They say that God Himself gives happiness and sorrow. *Arey*, does anyone call God an ocean of sorrow? Nobody calls God an ocean of sorrow. So, when He is called an ocean of happiness, will He give only joy or will He give sorrow? God is certainly an ocean of happiness. He lives in the ocean of milk (*ksheer saagar*). The devotees also depict (in the pictures) , God is sitting in an ocean of milk. Well, the one who is a resident of an ocean of milk and is called an ocean of joy will give only happiness. He can never give sorrow. So, it becomes completely wrong on the part of the devotees to say that God Himself gives joy and sorrow. God certainly never gives sorrow. Whatever knowledge God gives results only in joy. Well, it is upto each one to follow that knowledge or not.

People do not know and then they call Him omnipresent as well. When they do not know God, what do they say? (They say that) God is omnipresent. But actually, if God is omnipresent, if He is present in everyone, then, should everyone be happy or sorrowful?

(Someone said – they should be happy) Hum? If God is present in everyone and if God is an ocean of happiness, when He is not called an ocean of sorrow, then should everyone be happy or sorrowful? They should be happy. But does anyone remain happy forever? Nobody remains happy forever. Yes, the deities are happy forever in the Golden Age and the Silver Age. Until it is the Golden Age and the Silver Age, they are happy. Then, in the Copper Age, those deities too become sorrowful. They become even more sorrowful in the Iron Age. So, it proves that God is not present in everyone.

God comes being present only in one. And the one person in whom God comes, God is Himself Almighty (*sarvashaktivan*), but in opposition to Him, who is almighty? (Someone said – *Maya*) *Maya* is also almighty. The body in which He comes in a permanent way, that bodily being also ultimately becomes sorrowful after taking 83 births. What? The one in whom He comes in a permanent way also becomes sorrowful. It means that *Maya* becomes victorious. So, the Father as well as *Maya* is almighty. When *Maya* becomes victorious, a kingdom of *Maya* arrives. When the father Ram wins, the kingdom of Ram arrives. So, when there is an influence of knowledge, there is no memory of *bhakti* at all. It is as if there is an enmity between both of them. Nobody understands at all. Because of not understanding the drama, they do not understand anything.

There are so many souls. They leave one body and take up another. You know this now that a soul is different thing and this soul leaves one body and takes up another. The soul alone is the main thing because the soul is imperishable, and the body is perishable. I, a soul, play the part by taking up a body. You forget this. It won't be said that you remain soul conscious in the Golden Age. No. It is now that the Father sits and teaches us; consider yourself to be a soul. Sit in soul consciousness. I am a soul. I have to remember the Supreme Soul Father and I have to become pure.

There everyone is already pure. Where? In the new world. That is the abode of happiness (*Sukhdham*) indeed. And today's world is the abode of sorrow (*Dukhdham*). How many abodes are there? There are three abodes. Now you are sitting here in the abode of sorrow. Then the Father will depart after teaching. Where will those who study the knowledge go? (To the) abode of peace (*Shantidham*). The souls that study (the knowledge) will then come from the abode of peace to the abode of happiness. All (the souls) will not come. Who will come? Those who study the Father's knowledge will come to the abode of happiness and the rest will continue to lie in the abode of peace. Then where will they come? They will then come to the abode of sorrow. Why will they come to the abode of sorrow? It is because they did not study the knowledge of obtaining happiness that the Father came and taught. It was said, the Father teaches these things now.

When you are in happiness, you don't remember anyone. Why? Nobody remembers at all in happiness. When do you remember? You remember when there is sorrow. What will you do by remembering (God) in happiness there? You God only in sorrow. When you get happiness, why will you remember (God)? So, look, the drama is so strange! What? Is the drama strange or not? Arey, should you always remember God, who gives you happiness or should you remember Him sometimes and not remember Him at some other times? Do you have to remember God always or do you have to remember Him sometimes and not remember Him at some other times? God is a giver of happiness (*sukhdaayi*). So, you should remember Him always. Then why do you remember Him only in sorrow? You even know

that God is the one who removes sorrow (*dukh-harta*) and the giver of happiness (*sukh-karta*). Then why do you remember (Him) in sorrow; why don't you remember Him in happiness? Hum?

God is remembered in sorrow. You do not remember (Him) in happiness. Why don't you remember (Him in happiness)? You do know: if we remember God, we will remain in happiness. Then why don't you remember (Him)? Why don't you remember (Him) when you get happiness? Hum? (Someone said – we don't recognize Him when we are in happiness, do we?) No. All the souls are not the Supreme Soul. They are not the Supreme Father. They are not ever pure. All the souls are the ones who come in the cycle of birth and death; all of them are bound in the bondage of the body because of entering the cycle of birth and death. Moreover, those who are bound by the bondage of the body become selfish. What?

One kind of a person is selfish (*swaarthi*); the one who strives for his chariot. And the other one is selfless (*parmaartha*, i.e. one who helps others selflessly). What? He does not strive for this chariot (*rath*). He strives; he works for the benefit of the world. So, only one Supreme Soul is forever *parmaartha*. All the others *Sur nar muni sabki yah reeti. Swaarth laagai karein sab preeti* (whether they are deities, men or sages, all follow this principle. Everyone loves for selfish reasons.) What? If the deities love anyone, why do they love them? On the basis of selfishness. Deity souls are selfish as well as the human souls are selfish. Leave aside the topic of demons; they are selfish anyway. It is only God, in this world, when He comes in this world in the permanent chariot, He plays such a part through the permanent chariot that He does not have anything to take or give. He is selfless (*nishkaami*).

So, look the drama is made so strange. When you are in happiness, you don't remember Me at all and now ever since sorrow began from the Copper Age you keep remembering me continuously for 2500 years. So, the One, whom you children know numberwise; the children, who know God, are also numberwise. They do not know (Me) equally. These are topics to be understood. You write these points etc. so that you can revise them when you give lectures, etc. For example there are doctors, barristers; they too keep points with them; they remember and note down (the names of) medicines. Anything is noted only to revise it (at some other time). You revise and then you narrate it to the others. The Father comes and makes you note down. You receive the opinion of the Father, don't you? You write; then you should revise it as well. You should read it at the time of giving lectures.

(Shiv)Baba has entered in them (*inmay*). In whom? Not in this one (*ismay*). In them. It was not said that (Shiv)Baba has entered in this one (*ismay*). (Shiv)Baba has indeed entered in them (*inmay*). What does '*inmay*' mean? (Shiv)Baba enters in the souls of both Ram and Krishna. When He enters, you come to know. Nobody else comes to know at all. Who is the only first child of (Shiv)Baba? Hum? Who is the only first child of (Shiv) Baba? Hum? (Shiv)Baba came in the year 1936, did He not? So, who became the first child of (Shiv) Baba? (Someone said – Prajapita.) Did Prajapita become the child? Will he be called Baba? Does the Father come from above or does Baba come? (Someone said – the Father comes.) He is (Shiv) Baba (the Father) of the point-like souls. He cannot be Baba at all. A grandfather is called Baba. He is just the Father of the point-like souls. He cannot have any other relationship at all with the point-like souls. We souls are brothers amongst each other and He

is our Father. There is no third relationship. But when that point enters in a corporeal body, then He becomes Baba.

Who is called Baba? The combination of the corporeal and the incorporeal. Then, who is the first child born to (Shiv)Baba? (Someone said – *Jagdamba*) Arey, she is not a child. (Someone said – child Krishna.) Yes. Child Krishna is the first child. That is why it was said that you children put into practice. Who listens to the knowledge first of all? You children do put into practice, but who listens to the knowledge first of all? This child Krishna listens first of all. Will a child, the one with a child-like intellect listen or will he also understand? Hum? (Someone said – He will listen.) He just listens. He does not understand. It means that the soul of Krishna does listen to the knowledge narrated by the Father Shiv first of all. He listens as well as narrates to the others. And is listening and narrating a path of *bhakti* (devotion) or a path of knowledge? It is a path of *bhakti*. And you listen as well as understand. So, as regards understanding, the one who understands will also explain to the others.

So, you are the knowledgeable souls. What? Those who just listen and narrate; we have certainly been doing that in the path of *bhakti* for 63 births. That is a task of the devotees. Even here, when the Father comes, those who narrate and listen are called devotees. While those who understand as well as explain to the others along with listening are called knowledgeable ones. So, the Father's children are also of two kinds. One with the basic knowledge. What are they doing? They listen and narrate to the others, but they do not understand the secret of the *Murli*. If you ask them, who will give birth to Radha and Krishna? Then it cannot fit into their intellect. There are many such points in the *Murli*, which do not fit in the intellect of those who follow the basic knowledge. For example they speak through the mouth that the Supreme Soul is not omnipresent. God is not omnipresent. Then if you ask them, if (God) is not omnipresent then in which one person is He present? Then, will they reply? Hum? Will they be able to reply, in which one person is He present? If they are able to reply, then they will become knowledgeable ones instead of a devotee. That is why there is a lot of difference between a knowledgeable one and a devotee. The special difference is of listening and narrating.

So, it was said: the Father says, I come at the end of many births. When I come, first of all this one is present. There is a picture of Brahma and Vishnu as well. First of all is this one. When the Father comes, when He comes in a body, first of all this one is present. What does 'this one' mean? Brahma. First of all this Brahma becomes my son, my child. In addition, definitely there will be other children as well. You all are children, are you not? You too come along to the kingdom. Definitely you come along numberwise. The more you remember, the more you put into practice, you receive such (high) post to that extent.

It is not even that, you have to write just for the namesake. Noting down the points; there are some such ones who make it their tradition that Baba narrates to us, we go on writing; and then they never look at it again. So, there is no benefit in writing just for the name sake. It does not prove useful for the others as well. Whatever we have written should be useful to us as well as others, because *Murli* is indeed narrated everyday.

The Father says, day by day I keep narrating deep points (to you). Do I keep narrating deep points day by day? After (19)68, do I narrate deep points or not? Hum? Does He

narrate? Why? Brahma left his body; how will He narrate? (Someone said – Earlier he did not understand. Now, after understanding....) After understanding? (Someone said – Earlier he did not understand, did he? Now, after understanding....) I narrate deep points day by day. So, after 68, until the year 76, whom did He narrate the deep points? (Someone said – in the corporeal form.) Yes, there is some soul. When Baba has said that I will (narrate deep points) day by day to you, whichever new day arrives, in whichever new *Murli* you listen, I will certainly narrate some or the other new point. So, He stopped narrating after 68. After (19)68, the narrator stopped narrating, did He not? Did He not stop? He stopped narrating *Murlis*, did He not? The body through which *Murlis* were narrated vanished, did it not? The body was gone. Then that task of narration stopped.

So, (regarding) deep points; this point proves wrong that I narrate deeper points to you day by day. Yes, from (19)76, it can be said that we got to hear new points from the year 76, but how is this point ‘I narrate deep points’ applied to the period from the year 68 to 76? Did He speak wrong words? He certainly did not speak wrong. Then? Hum? (Someone said – churning of the ocean of thoughts.) No. Whatever the Father Shiv narrated through the body of Brahma, was indeed read from the papers in practical and heard by someone. He heard it from the papers or through the taperecorder; Baba had narrated *Murlis* through the taperecorder as well. So, whatever he heard, someone indeed understood the new meaning of whatever he heard, didn’t he? He understood the deep meanings. That deep point did not occur in the intellect of the others. That is why it was said, I narrate new point day by day. I narrate deep point. Well, it depends whether someone pays attention to it or not. Whether someone listens, whether someone listens to the depth or not, I definitely narrate.

You will keep looking at the latest newer points. The earlier old points will not prove useful. Those old points have ended. Then newer points should be narrated, newer points of the knowledge should be narrated and should be inculcated. If you do not inculcate, if you do not narrate it to the others, then they will simply keep lying (in the notebook). After the lectures, many such points come to the mind. (You think) I forgot this point that I should have explained. Had I narrated this point, it would have perhaps fitted in the intellect (of the listeners). You are numberwise speakers of knowledge. It is you who will say this.

Who was number one in narrating knowledge in the best way? A topic of the past was asked. The *Murli* is dated (19)68. Who was number one in narrating knowledge in the best way? Arey, there was someone; only then did Baba say so. Who was she? (Someone said – Om Radhey Mamma.) Om Radhey Mamma was the best. Baba’s case is certainly different. Why? It is because Shiv had entered in Baba. Baba’s case is certainly different. Here, it is Bap and Dada combined. Bap means there is the Father Shiv as well as Dada. So, the case of this one is indeed different. Both are together. Mamma also used to explain very well. Among the children, Mamma used to explain very well. Children also experience visions of the complete Mamma. Baba (the Father Shiv) can enter even in them and explain. Baba (the Father Shiv) also enters, does He not? If it is very necessary to explain somewhere, then Baba (the Father Shiv) will also come. Mamma too might be coming. So, all these are topics to be understood. Om shanti.