

**VCD No.892, Audio Cassette No.1378,**  
**Dated 13.3.08, at Nilanga**  
**Clarification of Murli dated.02, 03.04.1968 (Only for Pbks)**

Om Shanti. We were discussing the vani dated 2<sup>nd</sup> April 1968. The nature of the children who have 21 births should be very sweet. It means, the ones who are unable to become sweet-natured even after reaching the last *stage* of *purushaarth* (spiritual effort) won't be able to become the all-round actors who have 21 births. Fourth *page*. Some immediately tell the Father: today, we committed this mistake of bitterness. Then the Father feels happy. [When] God became happy, what else is required? The Lord (*saahab*) agrees to the true heart. And here, the Father, the *Teacher* and the Guru, all the three are together. You get the willing consent of all the three. If you don't receive it, all the three will be displeased. [If] the Father is displeased it means the *Teacher* as well as the Guru are displeased. So, the children have to please all the three. It is said, the elders must be treated very respectfully, isn't it? You shouldn't show arrogance.

The Father says: I come to make you pure. What is the purpose of My coming? I make you pure and take you [along]. Then if you show arrogance, what will be your condition? The Father explains very lovingly: Why do you harm (*akalyan*) yourself? Follow *shrimat*. Everyone does receive food and drink. No one among the Father's children will be such, who doesn't receive two *rotis* (chapattis) in the life of *purushaarth*. What else is required for *purushaarth*? The *purushaarth* will go on if stomach full of easy (*sukhala*) meal is available.

At the beginning, the *Almighty* Baba fed you buttermilk (*chaanc*) and *dodaa*. *Dodaa* is *roti* of millet [flour]. [He thought:] "Let me see whether their tongue longs (*khitpit*) for something [tasty] or not". There was buttermilk and *dodaa* of millet. If they are fed with just buttermilk and *dodaa* of millet now, they will start becoming upset. Baba made everyone eat it, just to check whether they follow His *direction* or not. Which *direction*? There is the *direction*, 'whatever is given to eat, whatever is given to drink, wherever you are made to sit, wherever you are taken, in whichever manner you are directed...', isn't it?

Baba ate a lot of *dodaa* and butter in his childhood itself. You couldn't be given butter. There were so many of you; from where would so much butter come for all of you? Now, look! The Father says: you can eat whatever you want, but it mustn't become a habit. Very good food is available; you are given jaggery-tea<sup>1</sup> to drink. The number of the children continues to increase.

Baba will say: there is no need of it; Shivbaba's storehouse (*bhandara*) is full. Many children say: Baba, shall we send a car? They ask. Baba writes: there will be a lot of trouble with a car. Then you won't be able to be in remembrance. Those who were the *right* hands went away. The entire task has fallen on this Baba's shoulders. The mentioned event is of which time? The event of the beginning of the *yagya* was mentioned that the children who were the right hands went away. Then which *hands* were left? The *left* hands were left. So, who are the *right* hands? The *Suryavanshi* (those belonging to the Sun dynasty) are the *right* hands and all the remaining ones are *left* hands.

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<sup>1</sup> jaggery: raw sugar

Now, if someone capable like that emerges, it is something great. No one as capable as Mamma could be found until now. Here, it is impossible to find someone [like that]. 'Here' means where? The gathering of the Brahmins which was left at that time, which included those belonging to the Moon dynasty, Islam, Buddhism, Christianity and so on, no one like Mamma can emerge from that.

In that [worldly] *government*, if someone leaves, a second one fills his place. It can't happen like that here. So, all the worries come on this one. All the responsibilities and the burden of taking care comes on this one. [He] thinks that everyone should be served; there shouldn't be *disservice* anywhere. Yet, it is called the *drama*. Whatever happened is *drama*. Why should we ponder over it? Whatever had to happen has happened. The children too should be firm on the *drama*. The *drama* keeps moving, move ahead while you witness it. And you also have to conquer attachment for sure.

Now, you have to go in the new world. Keep forgetting the old bondages. You may live at home and take care of the children and so on, you may also love them [but] remember only the one Father in your heart. Keep remembering just this new relationship. So, remember only Me while being in the household, then you will also remember the inheritance.

The Father teaches so lovingly! He doesn't take a stick in His hand while teaching, so as to hit with the stick if someone's mind becomes unsteady. No, He never says any bad word. And look at these children, they say many bad words; it is as though they keep hitting [each other]. Baba keeps explaining: It is not the fault of these children. The words of mad people are not taken seriously and mad people don't think that they are mad. They think that they are the best.

Now that you have come in front of the Father, don't forget the Father. The Father makes you assimilate divine virtues. It isn't that everyone will become complete. Here, you are explained very lovingly; if you explain to someone in anger, he too will become angry. You shouldn't show *authority* over anyone. Become extremely sweet, so that everyone feels happy seeing you. [They should say:] *Waah!* Here, it seems like we have come in heaven. The Father keeps explaining so nicely!

If He goes out, no one gives *value* [to His teaching]. They bring newcomers, and they can't understand it. That is why He just stopped going out. Who will speak to unworthy people (*bhuukh basar*<sup>2</sup>)? Everyone should be made worthy of going in front of the Father. It should be in the intellect: 'in front of whom do we go?' We go to take the unlimited inheritance from the Supreme Father Supreme Soul, the Unlimited Father. Only when they take the firm pledge that they will never become impure, they should be taken. Who? Where should they be taken? After doing the *bhatti*, if you want someone to meet the Father, you must take only those who take a firm pledge; only then they should be taken in front of the Father. Correct your behaviour before the examination takes place or else you will have to repent a lot at the end. The results certainly have to be declared. Remove these dirty habits. You shouldn't incur a loss unreasonably. That is why, be careful, be vigilant. *Accha*, the Spiritual Father's and Dada's remembrance and love, *good morning* and greetings to the children. Om Shanti.

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<sup>2</sup> *bhuukh basar*: a mixture of husk and grain;

Today's morning *class* is of the 3<sup>rd</sup> April 1968. It is written everywhere: 'remember Shivbaba'. And what will happen by that? It must be written, just by remembering Shivbaba all the sins are destroyed; for this reason, remember Shivbaba. The sins are destroyed and you become a noble soul as well. It is not in the intellect of human beings how they became sinful souls. How did they become [sinful]? Why do sins keep increasing? And why are the sins destroyed here and we become a noble soul? A reason is required. What reason will you give? If you remember the *Ever Pure* Father, you will become pure from sinful. You will become a noble soul. And all the *ever impure* human beings go towards the *ever impurity*. By remembering them continually, what happened? We became impure and sinful souls.

The Father has explained to you children. No one else can explain these things either. Why can't anyone explain them? Due to bodily arrogance, no one considers himself to be impure at all. The egoless Father has come. He comes in an impure country, in an impure body, yet the Father is *Ever Pure*. The One who explains is *Ever Pure* and the one in whom He enters and explains is *ever impure*. So, what must be in our intellect? Who explains to us? The *Ever Pure* Father explains [to us]. The Supreme Father explains [to us]. The Father explains: you have committed many sins. You too have faith according to the *drama plan*. It is not that you will immediately become faithful by mere explanation from the Father. Truly, since we went in the left path first, we ourselves became sinful souls. The new souls of the other religions which come don't go in the left path first. So, as we became impure first, we ourselves have to become pure first, according to the *drama plan*.

In the kingdom of Ravan, the deities themselves fell in the left path first. The Father has explained this subject. And these hints are like salt in flour (small traces). Now, the Father gives you the *direction* to become a noble soul from a sinful soul. He says: Stay in the journey of remembrance, meaning make a connection (have yoga). And both women and men should have yoga, because this is your household path. You should explain these things clearly. It is because this yoga is for the householders. Besides, the remembrance in accordance with the rule will be only of those who are householders.

A lot of difference has been mentioned. You remember Me and they remember the place to live. Who? (Someone said something.) It isn't about the people in the outside world, first we must look everything in the Brahmin world itself. (Someone said something.) No, you remember Me, who is *Ever Pure*, and they? They remember Brahma, the one in whom the *Ever Pure* enters. In the path of devotion, they have followed this very thing. Whom do they remember? They remember the Supreme Abode (*Brahm tatv*). Whom do the people in the *basic* [knowledge] in the Brahmin world also remember? They remember the unique residence made of the five elements.

And whom do you remember? You do know that the *Ever Pure* Father has come in the impure body, the impure country; then, whom should you remember? Should you remember the impure body, should you remember only the impure body or should you remember the form in which the Father, the Purifier of the impure has come? What will be the sign of the Purifier of the impure ones? The Father is incorporeal. So, the body in which He enters and is revealed in the form of the Father, what does that bodily being also look like? He looks like the one with an incorporeal *stage*. So they become one [personality].

At present all have become sinful souls. Your remembrance is also of the household path. What does it mean? It is not that you have to remember only the Incorporeal One. If the Incorporeal One is not in the corporeal one, then is a *pravritti* (a household) formed? A *pravritti* is not formed. You have to explain these points clearly. The children understand this

as well [they think]: we never remember Brahma. Is anyone sitting here who remembers Brahma? Isn't there anyone? (Student: No one.) No one? We never remember Brahma, neither have we ever remembered him nor can we remember him on the words of holy men and ascetics.

What? If some holy man or ascetic says: remember Brahma Baba, the picture of the *Shivling* (ling of Shiva an oblong stone worshiped in all India) above and Brahma Baba below, remember in this manner, the one who says this must be explained clearly. If you remember the one Father, you will receive the inheritance of happiness. If you remember others, you will attain the inheritance of sorrow. The children feel happy and those people don't have the experience of happiness at all. Who? Those who remember *Brahma mahatav*<sup>3</sup> or Brahma don't know what the real happiness in this life is [and] what the liberation in life is; they cannot know the form of that liberation in life at all. You are explained [about it]. You know the experience of happiness. You understand all the religions [and] the entire world. You have understood the beginning, the middle and the end [of the world]. The recognition is in your mind. You know that those belonging to such and such a religion can't take so much knowledge. Why can't they? Why can't those belonging to the other religions take so much knowledge? Because the souls belonging to other religions started *bhakti* (devotion) afterwards and we started *bhakti* from the very beginning. They did little *bhakti* and we did more *bhakti*. So, as much as a person does *bhakti* he will take that much knowledge.

We have to give only to the residents of India. What? Few deities, deity souls are such that they converted from the very beginning of the Copper Age. Abraham came and he brought his *followers* along with him and many belonging to the Deity Religion converted and went away. Then, can we call them the real residents of India? (Someone said: No.) Why? They were converted from the very beginning of the Copper Age. They certainly don't know the Father very well. Those who are the real residents of India know the Father very well.

Many come to you at the museums and exhibitions. They keep coming to the museums. You spend so much on the exhibitions, yet not that much *result* comes out. How much? As much [as the result that] comes out from the *museum*. The pictures of the exhibitions are portable pictures; you can pick them up from one place and take them to another. Like a hawker sells his goods carrying it on a plate in his hand. So, do people buy more of his goods or do they buy more from a big shop where the goods are kept? Where does a bigger crowd gather? The crowd gathers at the shopkeeper's. Similarly, permanent pictures are [kept] in museums and portable pictures are in the exhibitions. You can pick them up from one place [and take them] to another, from the second place [you can take them] to a third one. So, though many come to the exhibitions, not that much result comes out. Why doesn't it come out? It is because people don't give much regard to a hawker (*khoncewala*).

In a *museum* there is expenditure only once. Then you can send them reminders. Write like this even in leaflets: Remember Shivbaba. God speaks, 'By remembering Me alone, your sins of many births will be reduced to ashes'. Now, your job is to show the way to everyone. You do know that the Father keeps showing the way and you too show the way to others. You deliver the *message*.

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<sup>3</sup> The great element Brahm; a name of the Supreme Abode

As for the rest, how the world cycle rotates is a *common* subject. Human beings have said it to be hundred thousands of years. So, because of the concept of hundred thousand years, nothing comes to the mind. As for you, you remember right away. The Father has explained also the cycle of 84 lakh [births] (one lakh=100,000), that no one ever has 84 lakh births. It is just a cycle of 84 [births]. Explaining about the cycle of 84 lakh births is the topic of the path of *bhakti*.

The children know what is *bhakti* and what is knowledge. *Bhakti* is blind faith. In knowledge, there isn't the trace of blind faith. Those in the path of *bhakti* just keep teaching *bhakti*. Now, you belong to the religion of the new knowledge. You are certainly not devotees; the Father comes and tells you the path of true liberation. The reward of knowledge comes from the one Father and from many gurus comes the reward of *bhakti*. From *bhakti* there is sorrow; they keep suffering misfortune. The Father teaches that He is the Unlimited Baba, He is the Father as well as the *Teacher*; He also gives the *knowledge* of the beginning, the middle and the end of the world.

It is in your intellect how we go up and down the ladder. You came down to the Iron Age from the Golden Age. Now again you climb the ladder through the power of yoga (*yogbal*). So, you know. What? How we go up and down the ladder. We go up through the power of yoga (*yogbal*) and through the power of experiencing temporary happiness (*bhogbal*) we go down. You should *note* down in sharp words, so that it sits in the intellect of the human beings.

Few come to your *museum*. That is good. If many people arrive, you shouldn't feel happy about it. You become impatient [thinking] that many should arrive. The Father says: though few arrive, explain to them slowly. If you explain in a haste to someone, they won't understand so well. The very *foundation* will remain weak. Only those who are human beings will be able to understand. Who are called human beings? Only the human beings who use their mind will be able to understand. Animals won't understand the beginning, the middle and the end of the world. He teaches the knowledge to none other than the human beings. So, you have to prove the teaching too.

The Father gives [you] the *aim* and objective. What does He say? I make you the king of kings, I make you *double* crowned. You receive the unlimited inheritance from the Unlimited Father. Say: sisters and brothers, consider you are a soul and remember the Father. It is the meeting of the Supreme Soul and the souls. The *mela*<sup>4</sup> is precisely at the present time. This is the true *mela* and all the rest of the *mela* are those which make you dirty. Just as you are in a body, the Father also says: I enter a body. You remember only that Father and you listen to Him alone. You listen from no one else.

Whoever comes for the first time, you should make them fill up the *form*. Without the *form* also, you can ask them: How many fathers do you have? Then, tell them that one is the worldly (lokik) father and the other is the Father beyond the world (*parlokik*). The *parlokik* [Father] is the Father of the souls. When the soul enters the womb of a mother, it (the soul) must call her 'mother'. The mother then gives him the introduction of the Father. Second page of the vani dated 03.04.68. The mother is corporeal and the Father is incorporeal. Why does a child recognize the mother first? The mother is corporeal and the Father is incorporeal. Certainly, they also remember the incorporeal One. Now you know that the Father has come

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<sup>4</sup> lit. a fair or meeting



in the corporeal [form]. He came in the previous cycle as well. He taught the study of Raja yoga even at that time. This is the study of Raja yoga, isn't it?

And there is also the *aim* and objective in this study. There isn't an *aim* and objective in any other studies. You children know that this is the true *gita pathshala*. You become a deity from a human being here. There are also greater and lower quality [souls] among those who become deities from human beings. Not everyone becomes a great deity of the same kind. Who has become which deity... the important ones are these Lakshmi and Narayan. Your *aim* and objective is to become this. You have to become Narayan from a man. And the One who makes you into such high [deities] is only the Father.

There are those who become *double* crowned Narayan from a man as well as those who become *single* crowned Narayan from a man [here]. What is this? Three types [of people] who become Narayan from a man have been mentioned. One type is [those who become] the *double* crowned Narayan from a man. The second type is [those who become] *single* crowned Narayan from a man. And the third type is those who become a king like Narayan without a crown. What does it mean? What is the *purushaarth* of all the three? Is there any difference or not? Those who become *double* crowned Narayan from a man have certainly made *double purushaarth*. What *purushaarth* have they made? They have taken up the responsibility of purity in this birth itself and they have also taken the responsibility of sustaining the new world, the new gathering. There is the crown of purity and then there is also the practical responsibility. It means that they become pure and set an example in this very world and secondly, they also make the gathering of the new world and set an example. What kind of a new world? In which, as the king is so are the subjects (*yatha raja tatha praja*).

Then, what about the second *number* [people]? They do become Narayan from a man, but they become those who wear a *single* crown. Whoever becomes Narayan in heaven, will they be *double* crowned or will they be *single* crowned? One is the white *light* of purity, the natural [light] which is visible, and the other is just the crown they wear, which proves that they are kings, they are controllers. So what will be the difference between those who will be Narayans in the Golden Age and those who will be Narayans in the Confluence Age? The crown of purity will be seen clearly on the Narayan of the Confluence Age. And those who will be Narayans in the Golden Age are not fortunate enough to make such *purushaarth* in this life so that the *light* of purity would be seen around their face in this life itself. The seven-eight Narayans who exist in the Golden Age, do they take up the complete responsibility of purity? They don't.

And the third [type] is those people who become the kings like Narayan in the Copper and Iron Ages. Neither they have the crown of purity, nor do they take up such a responsibility of the gathering which could be defined as *yatha raja tatha praja*. Many kings have the name Lakshmi Narayan. The same name has been given to pure kings as well as impure kings. Well, what will happen by just giving the name? **These** Lakshmi and Narayan, who are called god and goddess are the main ones. Are they crowned with a *single* crown or a *double* crown or aren't they crowned at all? These ones will be called *double* crowned.

What is their second *title*? When God comes, He will certainly make them god and goddess (*bhagwan-bhagwati*). So, their highest on high *title* is god and goddess. Surely, God must have given them the kingdom. God says: Now, **I** teach you Raja Yoga. He doesn't say: we teach you Raja Yoga. What was said? '**I** teach you Raja Yoga.' It isn't so that anyone might have taught it, Krishna or someone else might have taught it. The Giver of Knowledge

is only the one Father and the one *Teacher*. No other person will be called the *Teacher* who gives knowledge. All of them teach only *bhakti*. Firstly, they should have a faithful intellect. The identification of the One is required. If you just say: 'Remember Shvababa', no one will understand until they receive the introduction of the two unlimited fathers clearly. Which two unlimited fathers? One is the Father of the souls, the *parlokik* Father and the other is the unlimited father of this limited world, the father of all the human beings.

The very picture of Shiva is different. Which picture is different? *Arey!* Shankar's picture is different and Shiva's picture is different. What is Shiva's picture? It is shown only in the form of the lingam (an oblong shape). And Shankar is shown with hands, legs, nose, eyes and ears in the corporeal form and also in the subtle form. So, the very picture of Shiva is different. Is there a picture of Shiva? (Someone said: He doesn't have an image (*vicitra*).) He is certainly *vicitra* but His picture is such that it is understood entirely only in the complete *stage*. What is that complete *stage*? It is as though He (Shiva in the chariot) doesn't have the *indriyaan* (parts of the body) [like] the nose, eyes, ears, hands, legs despite having them. They are in the incorporeal *stage*. There are the *indriyaan* but they don't indulge in their pleasure.

The picture of Krishna is entirely different. Krishna won't be called incorporeal. By saying 'Krishna', an indication was [given] towards whom? Towards Brahma. No picture of Brahma... thousands and millions of pictures must have been made but no picture is such, from which his incorporeal *stage* would be visible. All the pictures show his corporeal stage. Krishna will be called the creation. What? Who will be called the Creator? Shvababa will be called the Creator. Which Krishna will be called the creation? The Krishna of the Golden Age is also a creation and his Creator is Shvababa. So he (Krishna) is the creation and He (Shvababa) is the Creator. What is the creation like and what is the Creator like? What is the difference? Will there be some difference or not? *Arey?* The Creator is the One in the incorporeal *stage*. It isn't that He is a point. A point is not called the creator. Why? Because the point-like souls are eternal. Those who are eternal will neither be called the creator nor the creation. The thing which didn't exist before and is created afterwards is called the creation. So, the Creator is the One in the incorporeal *stage* and the creation is Krishna, the one in the corporeal *stage*. For example, there is the seed of a tree; the seed of a tree is very subtle. And the roots and leaves, should they be called corporeal or subtle? They will be called just corporeal. So the children require the introduction of the Father. The Father is called the seed. The Father Shiva is the Supreme Father Supreme Soul. He is the Father of all the souls.

The children have to rack their brains only on this subject first. On which subject? You should take them to which picture? Take them in front of the picture of Shiva; explain on that topic. You have to explain His glory in a very simple way. So, the people from the *basic* [party] take [the people] in front of which picture? They take them to the picture of the incorporeal Point of light, Shiva. Well, how will His glory be presented? Are there glory and defects of the corporeal one or the incorporeal one? They are of the corporeal one.

So, to explain about the Father's glory is very easy. He Himself is the Highest on high God. What did the people of the path of *bhakti* do? They show the Shivling<sup>5</sup>, they show 32 rays and in it they show the Point and say that He is the Creator. Now, there is no question of a point being the Creator at all. He will become the Creator when He enters some corporeal

<sup>5</sup> An oblong stone worshipped all over India as the form of Shiva

person. Only after the entrance it can be said, the highest on high and the lowest of the low, otherwise the *contrast* isn't at all proved.

It is also sung '*sakala samidri tumre sutradhari*<sup>6</sup>'. All the beads and pearls of the *Rundamala* (the rosary of the body [*rund*]; the Vijaymala) are threaded in a string. The *Rudramala* is such a big rosary! There are five billion people [in it]; the *Rudramala* has become so big! And He brings true liberation for all. How He does it, you have to explain that. At this time all are degraded. That is why they use the word *sadgati* (true liberation). *Gati-sadgati* (liberation and true liberation), *mukti-jiivanmukti* (liberation and liberation in life), these words are used at this time; on what basis? Names are given according to the tasks. Depending on what did the word *mukti* (liberation) originate? The soul should liberate itself from sorrow and pain, the soul should liberate itself from the bonds of sorrow and pain, it should experience liberation from the bonds of the body, then it is liberated.

And [what is] liberation in life? [A person] should be alive and even while being alive, they should experience liberation from sorrow and pain. *Sadgati* and *gati*, the Giver of *sadgati* is only the one Father. You are adopted. Then you receive education through the corporeal Prajapita Brahma. Aren't we educated through the subtle one? You don't receive education from the subtle one. You receive education only from the corporeal Prajapita Brahma. Through him you become the masters of the abode of Vishnu. And where is the abode of Vishnu? In which age is it present? There is the abode of Vishnu only in the Confluence Age. It means that those who study from Brahma - many have the name Brahma - those who study only from Brahma can't become the masters of the abode of Vishnu. They can't even go to the abode of Vishnu. You are threaded in the rosary of Vishnu. But Vishnu won't be called the Father. What? It isn't that Vishnu is the Father. The word *vaishnav* has originated from Vishnu itself. Two forms emerge from Vishnu, like the word *shaiv* from Shiva; Brahmin from Brahma, similarly the word *vaishnav* has originated from Vishnu. Two forms emerge from Vishnu. Who are they? Lakshmi and Narayan.

These ones are completely without vice. A vice-less [person] is called *vaishnav*. From what did the word *vaishnav* originate? From Vishnu. What is the meaning of Vishnu? (Students: No *vish* (poison) at all.) There mustn't be even a trace of poison; there mustn't be vicious vision, the vicious vibrations shouldn't be experienced, there mustn't be poisonous speech either. How should the speech also be? It should be very sweet. If someone speaks very loudly, what should we say? Is it the language of the *vaishnavs*? It isn't. What is the *direction*? Talk less, talk softly and talk sweetly. So, they are called complete vice-less. No sourness should be felt through vision, through vibrations, through the *karmendriyaan* (parts of the body that perform actions) or through anything. *Vaishnavs* never indulge in vices. They don't practice violence.

Only deities are present in the kingdom of the *vaishnavs*. And deities can't fight a battle. What is shown in the scriptures? In the scriptures the battle between the deities and the demons is shown. In reality, where is it about? It is about the *final stage* here in the Confluence Age. When the great war of Mahabharata is fought in the *final stage*, those who are the true *vaishnavs* won't fight or use physical violence. Those who *convert* to other religions will fight, they will use physical power, and sourness will be visible in their *indriyaan* (performing actions).

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<sup>6</sup>All that is in the world originates from You



There in that world, there is just one kingdom; one king and one kingdom. There isn't a battle between deities and demons at all. The deities are in the Golden Age and the demons? [The demons] are in the Iron Age. So, the deities never fight. It is you Pandavas who fight the battle with the deceptive people (*mayavi*) at this time. With the deceptive people? It means that they wear white clothes and show to others that they are pure; they have pure thinking, but when the examination takes place, the original form comes in front of the society. People come to know that they don't belong to the Deity Religion; they are demons. And these five vices are demons. Those who have the five vices are called demons. You can explain these things clearly.

Now, it is the kingdom of Ravan. You also keep killing Ravan each year. Nevertheless, you don't understand. What should we understand? They kill Ravan one year and the next year Ravan is ready again. They make him in a bigger form. What is the secret behind this? The secret is seen here in the *shooting period*. The more *purushaarth* they make to kill Ravan, the form of Ravan grows bigger to that extent. How? The Father comes in the body of Brahma and the Brahmins are created.

There are two kinds of Brahmins. One kind is the elevated Brahmins and the other is the degraded Brahmins. There are more number of Brahmins like Ravan and Kumbhkarna<sup>7</sup>. They keep spreading only the concepts of the path of *bhakti*. The elevated Brahmins are few. They grasp the concepts of the path of knowledge. So on one side, very few, just a handful of [those belonging to] the path of knowledge can be seen and what about those of the path of *bhakti*? They can be seen in large numbers. They follow just the traditions of the path of *bhakti*. They are called demons.

You can explain clearly, these are *practical* topics. Firstly, you have to prove that there are two fathers. One is the *lokik* father and the other is the Father from beyond the world. Now you have to remember the Unlimited Father from beyond the world. That Father is the Creator of the new world. By remembering Him, your sins will be destroyed and you will receive the inheritance of heaven. If He is the Creator of the new world, until the new world is established, should that Creator Father be present or not in this world? He should be present. So, tell them through hints that your sins will be destroyed by remembering the Father who creates the new world and then you will receive the inheritance of heaven. This is the enchanting mantra (*vashikarn mantra*).

The Father says: remember Me alone and become pure. Lust is the greatest enemy. If you win over it, you will become victorious over the world. The children who remain engaged in *service* have such things in their intellect. They think in this way. In order to explain the *points* in many ways, the *point* is remembered. Those who don't do *service* don't remember the *points* either; churning of the ocean of thoughts won't take place in the intellect at all. For whom? For those who don't stay in the *field* of *service*, churning of the ocean of thoughts can't take place [in their intellect]. Then the story of their many births can't be revealed either. As much as a person remains engaged in *service*, their story of many births will be revealed at a faster pace to that extent.

Some remain weak in the studies while some are very sharp. The faster the *purushaarth* someone makes, he will remain stable and unwavering to that extent. Maya won't shake them. It does come in mind - doesn't it? - : no matter how much the storms of Maya shake us, we will remain unwavering and prove ourselves. You will achieve this stage

<sup>7</sup> Ravan and Kumbhakaran – name of two villainous characters in the epic Ramayana

at the end. You will see this after destruction. The Father says: a very simple explanation is given. No matter how many storms come, you shouldn't be afraid of them. The eyes too deceive a lot. That is why Baba says that by considering yourself a soul, you will also see the others as a soul; you won't be deceived in any way. The stage beyond karma (*karmatiit avastha*) is of the end. The stage of being brothers (considering each others as brothers), 'we are souls' will be stronger than the stage of being brother-sister (considering each other as brother and sister). Then the consciousness of the body will also end. *Accha*, Om Shanti.