

VCD No.970, Audio Cassette No.1456,
Dated 03.08.08, at Dental Billa.
Clarification of Murli dated 01.06.68 (only for PBKs)

Om Shanti. It is a night *class* dated 1st June, 1968. The spiritual children narrated the news of their service at Mahabaleshwaram (a place). Who asked [about it]? Someone said, “Bapdada asked.” The Father asked through the dada (elder brother), it means Bapdada asked. The children who are Brahmins have the faith that both Bap and the dada asked. Those who are *Shudras* (lowest caste of the Indian caste system) do not have faith on this. It can be possible that if it is in their fortune, they can understand as well. Certainly, it is the unlimited Father and the limited dada. Who are the Unlimited Father and the limited dada? The limited dada is Brahma and the Unlimited Father is... (Everyone said: Shivbaba.) How will the Father Shiva ask? His soul’s name is *bindu* (a point). When it is said Bapdada, then one is the Unlimited Father, who always resides in the Supreme Abode. Even when He comes in this world He lives in a *stage* of the Supreme Abode. And the other unlimited father is the father of the human world. Also, without that father the Incorporeal Father does not accomplish His task. Everyone has his own limited father, the *lokik* father and there are two unlimited fathers. And the dada along with the Father is a [father] as well, but why has he been said to be a limited one? (Someone said: the Brahmakumaris accept him). Yes, he is the father of the Brahmakumaris. They consider him to be dada. And as for the rest of the world, it does not accept him. Yes, because the Unlimited Father comes to the limited dada and He comes many times. Now, those who have faith that He is the Unlimited Father and He has come just for a few days. He has come to make the new world, heaven within a few days. So, the children can make spiritual effort (*purusharth*) to become such ones who have faith, but if it is not in their fortune they never have the faith that He is the Unlimited Baba.

Is Baba in the corporeal form or is just the Incorporeal One called Baba? Baba means *grandfather*. [He is] the *Father* of even the *father*. [He is] the only Baba from whom everyone else obtains the inheritance, whether they belong to the *Sanaatan Dharma* (the Ancient [Deity] Religion) or to the other religions. Everyone obtains the inheritance of *mukti* and *jiivanmukti* (liberation and liberation in life) for one birth. Or you may say that the *Suryavanshis* (those of the Sun dynasty) and *Chandravanshis* (those of the Moon dynasty) obtained the complete inheritance. So, why don’t we too make *purusharth* and obtain [the inheritance]? But it does not sit at all in the intellect of those who are not fortunate enough. They listen as well, but it goes out of their ears. What is the reason? (Someone said: they don’t have faith). If it is not in their fortune, they listen through one ear and it goes out of the other. In the path of worship they say, “Were you asleep when God distributed luck?” So, it is as if it goes out of their intellect. Some understand that Baba establishes the capital and in that capital, there are people of all positions. That too, it is not just about the capital of one birth. Has the kingship continued just for one birth? The kingship itself has been going on for many births. It is now, since the rule of *Maya*, the rule of Ravan has started for hundred to two hundred years that the rule of the subjects over the subjects has commenced. So, it is a subject of many births, many *kalpas* (cycles). When it is such a big subject, then why shouldn’t we make *purusharth*?

We should follow such a person whose every step is rewarded with multimillions (*padam*). What is meant by multimillions in every step? It is not something physical. They say, “We have to take a step for this task.” So, is it a question of one step? It is not a question of the physical step. To perform any task, in order to perform any task, if any person becomes ready, then it is said that he took a step. So, similarly, we should follow such ones, [the ones]

who becomes multimillion times fortunate whenever they take a step for any task. We should follow such ones, and we are certainly going to become such. What? They are going to achieve such a post as well: in every step of theirs... whatever step they take in their life, they will take it on the basis of God's shrimat and in the step that has been taken on the basis of shrimat there will be a reward of multimillions. We have to become like this, haven't we? Why shouldn't we too *follow* it, so that we may become the beads of the *Vijaymala* (the rosary of victory)?

What target was given? A target of becoming the beads of the rosary of *Rudra* was not given. The beads of the *Rudramala* are the beads that the Father remembers; the Father remembers them. Why does He remember them? They recognize the Father fast and also serve the Father a lot and it is the same children who reveal the Father too. All these topics are present, but among them, those who come in the rosary of victory (*vijaymala*) are numberwise (higher or lower). Some come first and some come later on. They are unable to complete the true *purusharth* of becoming pure quickly. So, Baba says, "When it is not in their *drama* [to make effort], so what will we do?" It will be said that it is not their role at all; so they cannot make so much *purusharth* either. Those who have a *part* make *purusharth* as well. What is the *part*? Those who have a *part* of earning multimillions in every step, a *part* of coming in the *Vijaymala* make *purusharth*.

While making *purusharth* they become very sweet. Will bitterness (*karuvaahat*) continue to be filled or will sweetness (*mithaas*) continue to be filled in the soul that will continue to become pure? Sweetness will continue to be filled. Look at the *lokik* world alone. Look in the Brahmin family alone. There are maidens as well as mothers, also *adharkumars* (married men who stay celibate) and *kumars* (unmarried men) too who make *purusharth*, but who have more sweetness in them? (Someone said: purity.) Four groups have been mentioned here: the *adharkumar*, the *adharkumaris* (married women who stay celibate); the *adharkumar*, the *adharkumaris*, the *kumars* (unmarried men) and the *kumaris* (unmarried women, maidens). Who have more sweetness among them? (Student: The maidens) Why do they have [more sweetness]? It is because they are filled with the *power* of *purity*. Although it (purity) is alike for everyone in the past birth because we have had some births as males and some as females, but in the present birth the *kumaris* are pure; so they are automatically filled with sweetness. Well, is it the *purusharth* of one birth that is accumulated here in the last birth or does the fortune of many births accumulate? It is of many births [according to the proverb] 'whatever is predetermined is being enacted; nothing new is to be enacted now'. So, there are many of such children who make *purusharth* and become very sweet. When they came in knowledge earlier, they were very bitter and after coming in knowledge, they transform by leaps and bounds. The Father is very sweet too, isn't He? You also know that it is we who become *mulamma* more than anyone else - what does *mulamma* mean? False gold, defective gold - as well as it is only we who become true [gold] more than anyone else. So, those who do not make *purusharth* develop a feeling [thinking], "we have a worthless intellect."

Now the Father makes our intellect completely pure. What will be the indication of a person who has a pure intellect like this? He will never give sorrow to anyone. There will be good feelings and good wishes merged even in his thoughts. He will not utter any such word through speech, due to which someone's soul would become sorrowful and through the *karmendriyaan* (parts of the body that perform actions) as well... there are different kinds of *karmendriyaan*, aren't there? Even through those *karmendriyaan*, he will not perform any such action that someone may become sorrowful or he may feel like crying. Who makes us

cry? Ravan makes us cry. The Father does not give sorrow to anyone. What? What is the true *part* of the Father? To purify the sinful ones. And in order to purify the sinful ones, does He come in the corporeal form or does He transform the sinful ones to the pure ones in an incorporeal, subtle form? He comes in the corporeal form as well as He comes in the colour of the company. He plays a *part* through every relationship. Even then, nobody experiences sorrow through the Father. What do they experience through the Father? They experience happiness.

There are some children who make themselves sorrowful through their own *grahaacaari* (bad planetary influences). How do they make themselves sorrowful? (Students: *grahaacaari*.) What is this *grahaacaari*? (Student said something) No, no. There are nine planets, aren't there? There are nine planets related to the nine religions. There will also be nine lords, chiefs of those planets. Nine gems are mentioned, aren't they? The *pukhraj* (topaz) is also included in them. It does not hold any *value*. Among them there is also a diamond, the *most valuable*. There is just light in it. Even if you keep it in darkness, it emits light. So, *grahaacaari* means they started following the conduct (*aacaran*) of a planet; they came in the colour of its company. So, they make themselves sorrowful through such wicked *grahaacaari*. The Father certainly cannot give sorrow. Ram gives happiness and Ravan gives sorrow. In fact, the Father has come to bring about the true liberation of everyone. He will not leave anyone. He has good wishes for everyone. There is no wicked feeling for anyone. For example, the three deities are the main ones.

[Between] Brahma's feelings, Vishnu's feelings and Shankar's feelings, whose feelings are considered to be righteous? (Student: Shankar's) Why? It is because he sees even the demons with a feeling of equality. If the demons perform *tapasya* (intense meditation), then they can obtain [boons from him]. If the deities perform *tapasya*, they can obtain [boons]. Whoever makes *purusharth* to whatever extent can obtain to the same extent. What does justice say? Justice also says that whoever makes [*purusharth*] to whatever extent, he should receive [rewards] to the same extent. And what does Brahmaji do? (Someone said: He distributes [boons] to the deities) Does Brahmaji distribute [boons] to the deities? Who are being sustained there from the beginning of the *yagya* till now? All the demons are taking sustenance there. Those who did more buttering (*camchagiri*), those who performed more *tapasya*, "*Brahma, Brahmaney namah, Brahmaney namah*", those who chanted the name of Brahma a lot, he gave boons only to them. This has been mentioned in the scriptures, hasn't it?

Scriptures are a memorial of which time? They are memorials of the Confluence Age itself. So, all the demons that have prospered, they have prospered a lot in the lap of the mother. A mother's feelings and nature are such. However a child may be, she will not separate that child from her lap. She will be *sukhdaai* (the one who brings about happiness) even for him. And what is the nature and *sanskar* of Vishnu? He will give boons to the deity souls, he will encourage them. The demons never receive encouragement through Vishnu.

So, it was said, "the Father cannot give sorrow to anyone", but He will certainly do justice, won't He? The Father cannot give sorrow to anyone. In fact He has come to bring the true liberation of everyone. Some bring trouble as well. What? Some bring trouble to the Father as well, still they are children, aren't they? Everyone has to go to the Father's home, haven't they? Those who trouble [others], a rule has been made for them. If they trouble anyone, what will be the *result*? They will receive punishment. *Arey*, if they trouble a small person (with a small status), if they trouble an ordinary person, then they will receive a small punishment. If they trouble a big personality, then the punishment that they will receive will

also be bigger. So, is the Father a *medium* personality or is He the Highest on high? ☺ (Students: He is the Highest on high.) If anyone troubles such Highest on high Father, then the Father understands, “This one is going to receive a big punishment.” He understands that those who trouble [others], those poor ones suffer punishment too.

Even then the Father is the Giver of happiness. Does the Father give happiness or does *Dharmaraj* (the Chief Justice) give happiness? *Dharmaraj* gives punishments and the Father always gives happiness. He gives happiness even now. Whatever *drama* was enacted in the *past* in the *yagya*, the Father gave only happiness and even in future, until there is the Father’s role in the *drama* in the Confluence Age, He will continue to give only happiness and nothing else. It is not about the Point Father. Whatever *part* the Point Father plays when He comes through the corporeal body, that *part* is full of the role of giving only happiness to the children. The Father is the Ocean of Happiness. What will the Ocean of Happiness give? He will give happiness and just happiness. He is not *Dharmaraj*. The Father is not *Dharmaraj*. He says, “*Dharmaraj* is with Me.” He is My *right hand*. What? *Dharmaraj* performs a *righteous* task. *Dharmaraj* does not perform a wrong task either. So, the Father has come to give unlimited happiness. All the other fathers of anyone who have been in the world, whether the fathers of those who have 84 births or of those who have less births, whether they belong to the Ancient Deity Religion or whether they are souls of other religion, their fathers for many births did not give as much happiness as the Father gives to every soul. That is why, whose name does every soul of the world chant for many births? The Father’s name. [They said] “O God the Father!”

Third *page* of the *vani* dated 01.06.68. So, you children have the faith: we too are the Father’s children. We won’t give sorrow to anyone either. We should check ourself: do we remain the Father’s children from morning to evening or do we become the children of the ones who give sorrow? Do the feelings, wishes, words, actions remain such that it comes in the intellect that we are the Father’s children? What does Maya do in between? (Student: She lays a trap.) She does not lay a trap. She makes the Father’s children her children. [The children] come completely under the influence of Ravan and after being affected by the influence [of Ravan], they start giving sorrow to others. Now the children keep making *purusharth*. What? For those who make *purusharth* there is a little liberty to go up and down. Now it is not that stage. Now the children have not achieved that stage of mature *purusharth*. They have been doing unlawful deeds, haven’t they? They have had the habit for how many births? They have become habituated for 63 births to act against the rules. They have been becoming sinful souls.

The Father asks, “Which is the dirtiest task that you have performed in the 63 births?” Which dirtiest task have you performed in the 63 births? *Arey!* You have performed that task in the 63 births and you have even forgotten it? *Arey*, there are many sins, but which is the dirtiest sin? (Someone said: [The sin of calling] Krishna God of the Gita.) This is about narrating and understanding. (Someone said: Becoming impure.) Yes, the dirtiest task is to indulge in the vice of lust. You have been performing actions against the rules. It means that it is not a deed in accordance with the rules. What kind of a task is it? It is a task against the rules. You have become sinful souls. This very world is vicious (*vikaari*). Which one? The dualistic world that was created since the Copper Age, that very world... ‘*vi*’, means opposing and ‘*kaarya*’ [means] the one who does the task (*kaarya* means task). The world of the ones who perform opposing actions on the opinion of Ravan was made. And now the vice less world is going to arrive. What kind of a world? (Someone said: A vice less world.) Yes, [a world] in which vicious actions will not be performed through the *karmendriyaan*. Actions

that are against the shrimat will not be performed in the new world. It is also called a *vice less world*, where there are no vices at all. The *vicious world* is the world which is full of just vices. These words have now sat in your intellect. What? What is a vicious world and what is a vice less world and who creates them, when these worlds exist, all this has sat in your intellect nicely and nobody else teaches this lesson about the vicious world and the vice less world. Only the one Father comes and teaches this lesson. Although you have studied the Vedas and scriptures, there was no benefit at all in it. The more you went on studying the Vedas and scriptures, read the story of Draupadi (wife of the Pandavas in the Mahabharata epic) and all those who are *Draupadis* - you all are *Draupadis* - what did they keep becoming? The idea of having five husbands sat in their intellect. *Arey*, Draupadi did have five husbands. There has been nothing but harm after reading the scriptures. There is no question of harm in this knowledge. After studying this knowledge someone may not go to the Abode of Happiness (*sukhdhaam*) but he will definitely go to the Abode of Peace (*shaantidhaam*), won't he? He will certainly receive peace. The Father says, "Sweet children, you are certainly sinful." What? At least *realize* this. What? That you are certainly sinful. You call. Whom? (Students: The Purifier of the sinful.) 'O purifier of the sinful ones! Come.' *Accha*, now you have become knowledgeable. You might not be calling [Him] now. (Student: He has come.) Don't you call [Him]? Has He come? You don't call [Him], do you? Ask your heart. Ask your heart, "Do you call [Him] or not?" Until you are sinful, you will call [Him]. Earlier you were pure. What were you in the new world? You were pure. Now you aren't. Now, you are certainly sinful. You *feel*, "we were certainly sinful". Now we are becoming pure. Even the *Sanyasis* used to feel, "we were sinful." There are some atheists like this... what? [There are some atheists] who do not accept this at all. What? That they are sinful. They keep sinking in the river of vices and then don't accept that they are sinful, but they are reborn as well. When they are reborn, do they fall or do they rise? They just fall. Although they may not accept that they are sinful... if they are pure, should they rise or should they fall? They should rise. They don't accept this, but from within they are definitely sinful. So, what is the result? They experience downfall.

Many [people] are atheists (*naastik*). There are many of such atheists, who do not understand these things at all. Here you children understand, "we shouldn't perform any sinful action and we should not give sorrow to anyone." Even then Maya certainly makes us perform some or the other opposing action. Which part of the body hurts the most, which gives a lot of sorrow? The organ of lust. If we do not perform the task of giving sorrow through that organ, we will definitely perform that task through the eyes. That is why the Father says, "You must be committing at least 10, 20, 50 mistakes everyday." So, Maya makes us perform some or the other sinful action. Until this study is complete, your fight [with Maya] continues. This fight with Maya will be over for those who will have finished this study. And this fight is certainly necessary. What? The fight is definitely necessary.

This Maya is no less [powerful]. Maya has as much power as the Father has. How is that possible? How does Maya have power equal to the Father? (Student: She is the eldest daughter.) *Arey!* What will be the ultimate result of the fight? Who will win? (Someone said: Maya will be defeated and the Father will win.) So, who is Almighty? Who has more power? (Someone said: The Father.) Then, why was it said, "Maya has as much power as the Father"? The *shooting period* is going on, isn't it? What? Which *time* is going on? The more someone continues to lose in the *shooting period*... how is someone defeated? A *cycle rider* falls again and again. Then he immediately looks here and there – has anyone seen me? ☺ Then he rides [back on the cycle] immediately. So, is he a loser or is he a warrior? (Students: A warrior.) The one who continues to fight till the last breath, if someone has the thought of

fighting in the intellect even until he leaves the body, will he be called a defeated person or will he be called a true soldier who fights? He is a true soldier. So, although the children who fight may spoil their *shooting*... if they become the ones with a doubting intellect, their *shooting* is spoiled. While fighting, Maya makes them have a doubting intellect. So, it can be that the children are numberwise (have different capacities) in fighting, but the Father is not going to be defeated by Maya. Even then Maya does make the children perform the *shooting* for half a *kalpa*. Does she make the children perform sinful actions for half a *kalpa* or not? (Students: She does.) Is there any child who does not enter the sinful world for half a *kalpa*? (Students: Everyone enters [the sinful world].) She transforms all those who become the Father's children into sinful ones and brings them to the sinful, dualistic world, in the world of sorrow. So, she rules over them for half a *kalpa*. That is why it has been said, "Maya is no less powerful, less mighty." Maya is as powerful as the Father and Maya rules for the same period as the Father rules. She is very strong. ☺

Now, everyone is in the battlefield. Are the 500 crore (5 billion) [souls] in the battlefield? Not [all] the 500 crore [souls] have knowledge. They do not have it now. They will have it in future. So, whoever comes, in whichever person's intellect the knowledge sits, their *shooting* will begin. So, it will be half each, because Maya is no less powerful. So, we perform the *shooting* of happiness for half [the time] and we perform the *shooting* of sorrow for the other half. There is very little *margin*. What? It means that there is a small *margin* to perform more *shooting* of happiness, of remaining more on the side of the Father ; so, will few children come within that margin or will the 500 crore come?

There are a few *Suryavanshi* children, who receive happiness for more than half the period and sorrow for half of the remaining half, less than half the period. There are a few children to be included in the little *margin*, who put full effort [to be] on the Father's side. And the rest is defeated. Are there more children who face defeat or [are there more children] on the side of the Father? Is a tug of war going on or not? A tug of war is going on with Maya and Ravan; so the children who use more strength for the Father's side are very few. They are pulled towards Maya unexpectedly. They are defeated. The children who are unique, the unique children - there is no one else like them - such unique children have to watch themselves carefully. It should not happen that they come under the influence of Maya and be influenced by the illusive (*mayaavi*) [souls] and leave the Father's side. They play a tug of war, don't they? So, sometimes they are pulled to one side, the group which loses goes to the other side.

So, it was said: It should not happen that... no such action should be performed that may spoil the name of the Father. If we perform any action against shrimat, what will happen? Our power will be reduced and Maya will pull us towards herself. If she pulls us [to her side], then [people] will say, "Look, these are the children of God, the children of the Almighty Father. They say that they are the children of the Almighty God the Father. Just look, in what state they are putting themselves!" So, will it lead to disgrace or a good name? Disgrace is brought about.

[It is said] the *Supreme* Father, the *Supreme* Teacher and the *Sadguru* is *supreme* as well! The children should make this firm. What? We are the children of the *Supreme* Father; we are the students of the *Supreme* Teacher and the *Supreme Guru*, there is no *guru* higher than Him, we belong to Him and we are not going to become [the children] of any Tom, Dick or Harry. The children are firm. The Father says, "I enter this chariot and give the introduction of the Creator and the creation." What was said? (Student: He gives the introduction of the Creator and the creation.) Does He give it? It is a topic of entering which

chariot? It is a vani of which year? It is a vani of [the year] 1968. In the vanis that were narrated before 1968, the chariot which He entered, by His entering that chariot, did we come to know who the Creator is and who the creation is? (Student: No.) Who is the *first class* creation and who is the Creator? There are many creations but the first leaf is only Krishna. Nobody can ever give such an introduction of God. Nobody except God can give this Divine (of God) knowledge at all.

The Father says, “Children, now remember Me alone.” What? (Students: Remember Me alone.) It should not be that you may consider that they are three separate [beings] so that the *Supreme Father* is separate, the *Supreme Teacher* is separate, the *Supreme Guru* is separate. So, that you may start remembering all the three separately and [think that] their personalities are separate. It is not so. They are just one. All the three parts are played numberwise through the same body. So, He says, “Children remember Me alone. If you remember only Me, you will become *satopradhan*.” Don’t those who have followed the *basic knowledge* for many years remember Brahma in between? They do remember him, don’t they? So, how is it [the remembrance] of Me alone? The Father says, “Children remember Me alone, then you will become *satopradhan*.” What will happen if you remember the creation as well as the *first class* creation, the first leaf, who is complete with 16 celestial degrees? Will it be a stage of ascend or will it be a stage of descend? You will reach a stage of descend. You will not become *satopradhan*.

Also the children understand, “we are the children of the *Supreme Father*, the *Supreme Teacher*, and the *Supreme Guru*. We have a *guarantee*.” What? It is impossible for us to experience downfall. If there is carelessness in our understanding whose children we are, if there is carelessness, then we cannot run. If we cannot run, we *feel*. We develop a *feeling*, “we cannot run.” But, in fact it is very *easy*. What? In fact it is very *easy* to run, to run fast. Consider yourself to be a soul and remember the Father. It is such a small and easy subject. He made it so simple! What should you do? Remember yourself as you are. And remember the Father of the soul, the *Supreme Father Supreme Soul*. If you remember the Father, will just the Point be remembered or is the One who has departed after doing something remembered? The One who has performed a good task, when He has done it for us, only then will He come to our mind. A child remembers his father, “my father was a *multimillionaire*. He established so many mills and gave this to us as a inheritance and departed.” So, the child will certainly remember his father, won’t he? So, here too, it is very *easy* for you to remember the Father. Consider yourself to be a soul and remember the Father.

Baba has come. He is called the *Supreme Father*. The soul calls Him... what? The *Supreme Father*. The One who does not have any father. Does Shankar have a father or not? (Student said: He doesn’t.) Doesn’t Shankar have a father? Does he not remember anyone? Does he not remember his Father? (Student said: He does) He does; then, how did you say that Shankar does not have a father? ☺ Shankar too has a father. He remembers his Father. He remembers his *Teacher*. For him it has been said in the *murli*. What? “On saying the word ‘Baba’, your intellect will not remember any corporeal being. Whom will it remember? Just the Point will come to your mind.” For you, what did the Point alone become? It became Baba.

There is the praise as well, ‘*Shivraatri* (Shiva’s night).’ What? Whose night? Shiva’s night. Well, whose name is Shiva? Shiva is the name of the Point of light. Is there night for a point? Then whose night is it? It is the night of the permanent chariot which He enters. He goes into deep darkness. Then, when that Shiva enters him, he comes into bright light. So, it is his memorial that has been made. What? *Shivraatri*. Now you understand why they call it

raatri (night)? Why do they call it [night]? It is because He does not come in the morning. It is Krishna who is revealed in the morning. What? In the path of worship, Krishna and Shiva have been shown [to be born] at 12 o'clock midnight, but is Krishna [born] at 12 o'clock midnight? Or is he born in the morning? Krishna's birth takes place in the morning, at the time of *amritvela* (early morning hours). The arrival of the Father happens first. When the Father comes, He will teach knowledge to the child, He will prepare him. When the child becomes worthy of going to the new world, then he is born, he is revealed in the new world.

So, nobody except the Father can explain these things, why it is called *Shivraatri*. It is not said that Shiva was born. They do not call it *Shivjayanti* [in the path of worship]. Why don't they say this? *Arey*, is a corporeal or an incorporeal [being] born (*jayanti*)? The birth of a corporeal [being] is celebrated and Shiva is the Point of light. He is beyond the cycle of birth and death. So, whose birthday is it in reality? It is of the one whom He enters. That very form which He enters is the *ling* (oblong stone worshipped in all India). He is initially *tamopradhan*, then, when he completes his *purusharth*, he is revealed in the world. So, nobody except the Father can explain this secret of *raatri* (night). Everyone says, "We are learning Raja Yoga." This has been explained as well.

The *features* become different every birth. Why? Why does the face (*suurat*) become different in every birth? It is because every birth there is a difference in the character (*siirat*). Are some [good or bad] deeds added [to the previous deeds] or not? Some [deeds] are added and some are subtracted to some extent. So, the *features* change and someone's *feature* does not match with that of someone else's. There are 500-700 crore (5-7 billion) human souls and it is such a *wonderful* thing that someone's face does not match with someone else's. It means that the difference in the soul should be reflected on the face. A writer has written as well, "the external form of a human being, the form of the face is a reflection (*pratikriti*) of the mind, of the intellect, of the soul. For example, it is said, "Photostat copy (photocopy)." What? (Someone said: *The face is the index of the mind.*) Yes. So, the *features* become different. Krishna will not exist in any other birth [with the same features]. In which birth of every *kalpa* (cycle) will he exist? He will exist only in the first birth [with those features].

So, the Father explains so many secrets. There is a room to understand. What? He does explain many secrets, but on whom does it depend? It is up to those who understand. Some understand more and some are less able to understand. So, there is a lot of room to understand. The Father will continue telling you in the future. What? What will He tell you? Whose soul has how much room to understand, to catch the depth [of knowledge]. This will be known and they will understand gradually as well. What? Now everyone will say, "We will become kings." Everyone says, "We are big kings. We will not accept your words." Is anyone ready to accept to be dependant on anyone? Nobody is ready [for that]. But in future they will develop a *feeling*, "Our intellect does not have the power to understand to such an extent."

You also know that day by day your intellect continues to understand the knowledge a lot. Earlier, you used to understand less and now you understand more and more. Every child is progressively becoming clever. The Father says, "You became very foolish (*besamajh*). You don't even know how clever you were. How foolish have you become? Earlier we were so clever and now we have become so foolish. We are not even aware of this. The Father says, "You do not know about your births. I explain to you." The Father says, "The unique ones among you bring [new students] by becoming a guide (*panda*)." So the students feel, "He (the guide) is intelligent." What? When we come in knowledge, does someone or another become a guide and brings us [to the Father's place] or not? How do we consider the one who

brings us after becoming a guide, or gives us the message? [We think], “He is very clever.” The first impression is created. The *first impression* becomes the *last impression*. We too have to become intelligent like this. This thought comes to our mind, doesn’t it?

Now the Father says, “do the benefit of your equals.” You must continue to make *purushaarth*. You are also *students*, the ones who make *purushaarth*. It should come in your mind. What? Should there be a feeling of doing the benefit of everyone or should you do the benefit of some and not of others? There should be a feeling of benefit for everyone. Should it be in the intellect or not that we should raise the fortune of the children of Abu? It should be in our intellect. First there should be the reformation of the home and then the reformation of the others. Those who have brought us to knowledge, who are the first ones? *Arey*, from whom did the entire world receive the message? (Student: From Baba.) They have certainly received it from Shivbaba. The message was spread to the entire world through those who came to Abu and lived there, wasn’t it? The Father alone didn’t perform the entire task. Through whom did He do it? This task was accomplished through the residents of Abu, wasn’t it? You too are His children, the Father’s children who are helpers. *Accha*, the morning *nishthaa* (meditation) is for this place. For which place? What does morning mean? It means that if it is the *nishthaa* around 4 am and 5 am in the morning, it is for this place; what does it mean? The morning *nishthaa* is for this place; is it for the Dental College? (Someone said: For Mount Abu.) Yes, when does the true morning begin? The true morning begins... from when does the true morning begin? The sound will spread in the entire world, “the Father has come.” And where will everybody’s intellect reach? It will reach Mt.Abu. There will be a *queue*. There will be a *queue* bigger than that of anywhere in the world. So, the morning *nishthaa* is for this place. For which place? It is about Abu.

So, does it come in your intellect, “we have to reach there”? (Someone said: We have to reach). Did you pack-up? Did you pack-up the connection of the intellect? Did you pack-up the expansion? Did you pack-up the *bag and baggage*? When you have to go somewhere, what do you do? You pack-up your *bag and baggage* quickly. Now, where are you supposed to go? Everyone has to go to the Father’s home. Nobody is called from outside. It does not matter if those living at the centre do [the morning *nishthaa*]. This is the tactic to make yourself pure. The Father says, “Keep checking yourself well.” What? How far have we packed-up our *bag and baggage*? Are we entangled in just the worldly affairs or does the thought also come in your intellect: “what is going to happen in future?” *Arey*, this thought should come to your intellect, shouldn’t it?

The Father has already said, “The residents of *Madhuban* will have to leave *Madhuban*.” It was not said whether it is *minimadhuban* or *broad madhuban*. They may be residents of any *madhuban*, they will have to leave it. The residents of the *gitapathshala* will have to leave their *gitapathshala*. Some have a lot of ego, “Our *gitapathshala* is running very nicely. We are very good teachers”, but no; even then what will you have to do? You will have to leave it. Keep checking yourself. Then you can understand. If you are asked, “Should destruction take place?” ☺, should it happen or not? (Students: It should.) The ones in whose intellect it will have sat firmly... what? [That] the residents of *Madhuban* will have to leave *Madhuban*, the residents of the *gitapathshalas* will have to leave the *gitapathshalas*. They say, “It is our *gitapathshala*”, don’t they? What will even those who go to the *gitapathshala* say? Is it our *gitapathshala* or your [*gitapathshala*]? Our *gitapathshala*, our Father’s *gitapathshala*. Whose *pathshala* is it? It is the Father’s *gitapathshala*.

So, should we have attachment for our *gitapathshala*, whether it is our *Madhuban*, whether it is our *minimadhuban* in the present time or should we be able to pack our *bag and*

baggage whenever we want and reach our *broad* abode (the Supreme Abode)? Should destruction take place? (Someone said: Yes.) Yes? Are you *ready*? Are you *ever ready*? ☺ You will say, “No, not now.” (To the student:) You spoke a lie, didn’t you? If you are said to be *ready* this moment, then are you *ready*? (Someone said: Even if destruction takes place it is in our benefit, Baba.) There is benefit in destruction? But are you *ready* to go? That is why it has been said, “the first *train* will run”. The ones who are supposed to receive the *trunk call* will receive it. If they made good *purusharth*, then they will receive Baba’s *trunk call*: ‘Get up, come on’. So, those who will have packed up their *bag and baggage* will become ready immediately and those who have spread it out, they will say “*Arey*, do it fast, do it fast, pack-up” and while doing so, they will miss the first *train*.

So, the Father says, “Keep checking yourself.” It should not happen that you *fail*. According to the *drama*, the time is fixed. Of what? The *time* for the first *train* is fixed. The time is fixed for the *train* that is supposed to start from whichever place. When the *karmaatiit* stage (stage beyond karma) is achieved and when the *time* of *bhakti* is over; what was said? That *time* is fixed. And as for the rest you have to tolerate indeed. Now whatever you have to tolerate, you have to tolerate till that time. You are subjected to atrocities etc. You are seeing that as well.

Suurpanakha¹, Puutnaa², all these are names of the present time, aren’t they? What? Of which time? In the very Confluence Age world of Brahmins, is it about the Suurpanakhas and Puutnas of the outside world or is it about the world inside? In the inner world [of Brahmins] alone, there are Suurpanakhas, who will make others fight, they will stimulate the intellect of the people of the world more. They will bring fierce fights, and there are Puutnas in [the Brahmin world] as well. What does Puutna mean? Those who ask for poison. Will they ask for poison and create obstacles in the path of *purusharth* or will they do a good work? They are the ones to create even more obstacles.

Draupadi (the wife of the Pandavas in the epic Mahabharat) calls. Can there be a comparison between Suurpanakhas and Puutnas and Draupadis? When the Suurpanakhas and Puutnas perform their tasks at a fast pace, then on whom will the *load* fall more? The *load* falls over the Draupadis, the poor women. The entire world considers them to be prostitutes; they want to disrobe them by becoming Duryodhans and Dushasans³. They will drag them to the *court*, they will disrobe them in *court*; they will take them to hospital to have them tested. So, at that time who will become helpful? Is it the members of the family? Is it those who are following this knowledge? Nobody will become a helper. One Shivbaba and no one else. The weak ones (females) are certainly subject to atrocities, aren’t they?

Now the Father keeps giving *shrimat*. You stars are the *luckiest* ones in the entire world. What? What does *lucky* mean? Fortunate. What does the *luckiest* mean? You stars are the most multi-million times fortunate. And it is about the entire world. It is not that they are the lucky stars of India. You are the luckiest in the entire world. *Accha*, remembrance, love and *goodmorning* from the spiritual Bapdada to the sweet, spiritual, long-lost and now found children. Spiritual Father’s *namaste* (greetings) to the spiritual children. [Om Shanti.]

¹ Ravan’s sister who made Ram and Ravan fight

² A witch sent by Kansa to kill Krishna

³ Duryodhan, Dushasan – villainous characters in the epic Mahabharata