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Dated 11.08.10, at Jaribooti (Nepal)
Clarification of Murli dated 15.11.68 (Only for Pbks)

Om Shanti. This [place] is *Jaributi*, isn't it? There are small pieces of *jaributi* (medicinal herbs), so Baba also has small night classes. Night *class* of the 15.11.68. When someone is confused about any topic, they are sent to Baba, so that they may get rid of their confusion. So Baba also writes to them: the biggest *buti* (medicine) to get rid of confusion is *manmanaabhav* (merge in My mind). What? Stabilize in My remembrance. If you stabilize in My remembrance, all the questions are solved. As for the rest, the topics that you don't understand [now], you will understand them in future. The study is in progress, isn't it? It is not necessary that everything will be said in the beginning itself. You should never be involved in arguments (*khitpit*) [thinking:] why didn't we find a solution for this? If 90% to 95% of your queries were solved and two-five queries were left, then what is the need to be involved in arguments? Leave all these topics for arguments and engage yourself in the remembrance of the Father. The cycle of 84 [births] has also been explained [to you]. The Father Himself says... no one else says [this]. No one else has the right to say [this], no one can say [this] either. What? Remember Me alone (*maamekam yaad karo*); remember Me the One. There is no guru, holy man, religious father or great soul (*mahaatmaa*) in the world who can say: Remember Me. Why can't anyone say [this]? Because no one is complete, no one is God. There is definitely just one God. Then this question remains, whether it is Krishna or God who says, 'remember Me alone'. That is something to understand. What is the point to understand? If Krishna says, 'remember Me alone', then, is Krishna immortal or mortal? (Students: He is mortal.) How? (Students: He is a bodily being.) In fact, he comes in the cycle of birth and death. Those who come in the cycle of birth and death, their body itself is named and as regards the body, it exists today and tomorrow it perishes. So he (Krishna) can't be called God. God is always immortal, He is called '*Sadaa Shiva*' (always beneficial). He isn't called '*Sadaa Krishna*' or '*Sadaa Ram*'. Krishna isn't always beneficial. 'Shiva' means beneficial. Shiva is indeed always beneficial. There isn't a single moment when Shiva isn't beneficial.

So the Beneficial Father says: Remember Me alone, then your sins will be destroyed. Why? If we remember Krishna, isn't Krishna a great soul? He is. So, if you remember him, won't your sins be destroyed? (Someone said: No.) Why? *Arey*, he is such a great soul in the world cycle! He is the first leaf of the tree like human world. So, won't the sins be destroyed by remembering him? (Student: Baba, Krishna isn't *paap kateshwar*¹, is he?) [The sins] won't be destroyed because he too degrades. Even that soul does descend from [the stage of being] complete with 16 celestial degrees, doesn't it? It is just Shiva who never degrades. He is called *Kalaatiit Kalpaant Kalyaankaari*². He is beyond celestial degrees. He is the Sun of Knowledge, who can't be bound in celestial degrees. You may say: *Krishnacandra* or *Ramcandra*. The moon is bound in celestial degrees, isn't it? So how will the sins be destroyed by remembering them? Will they be destroyed or will they increase? (Students: They will increase.) They will increase all the more. So, you do have faith about this: your sins will be destroyed by remembering the One Father, who is the Highest of the high.

¹ The destroyer of sins

² The One who is beyond the celestial degrees, the One who brings an end to the *kalpa* (cycle) and is beneficial

As for the rest, Krishna is not God. This confusion has spread in the whole world. What? A lot of commentaries have been made on the Gita. A lot of copies, numbering lakhs and crores (millions) have been published. And what has been put in all the copies? God of the Gita is Krishna. So wherever that Gita has reached in the world, what sat in everyone's intellect everywhere? Krishna is God of the Gita. So, this confusion has spread in the whole world. The Father has explained: all those are the things of the path of *bhakti* (devotion). This is the path of knowledge. The path of understanding is called the path of knowledge. They say without understanding that Krishna is God of the Gita. In *bhakti*, they aren't able to distinguish between victory and defeat at all. There is victory in knowledge and defeat in *bhakti*. In [the path of] *bhakti*, they certainly fall. We have been doing *bhakti* for [the last] 2500 years. The *mentality* of the human beings continued to fall. In knowledge, the *mentality* rises. The mind and intellect attain *sadgati* (true liberation). '*Sadgati*' means to rise up, [and] '*durgati*' means to fall. This also is one of the many topics to understand. *Gyaan* is called *knowledge*. If there isn't *knowledge* in *gyaan*, there is no information of truth, then how is it *gyaan*? *Gyaan* means to know, [it means] information. Information of what? The information of falsity? *Arey*, falsity exists today [but] tomorrow it won't. There is falsity in the whole world. So, will this world of the land of falsity exist? It can't. Truth always exists, and what about falsehood? Its destruction is necessary. There is the study of the scriptures, there is also the study of this knowledge. But what is the main difference between the study of the scriptures and that of knowledge? (A student: There is falsity and just falsity in the scriptures.) That study [of the scriptures] is taught by many human beings. Many gurus have written scriptures. That is adulterated knowledge. [The knowledge that is] narrated by many, heard by many is adulterated knowledge. And what about this one? We listen to this through the One. The Giver of knowledge is just the one God. He is our Father. There is no *aim* and objective in the study of the scriptures. Is there? (Someone said: No.) Why? When the Brahmins read the Gita and narrate the knowledge of the Gita, they say that God gave such knowledge to the man Arjun that from this he became Narayan from a man. Draupadi became Lakshmi from a woman. So, wasn't the aim of the knowledge of the Gita given? An aim was given. An aim was certainly given but who is the giver of the aim? The same Krishna.

Krishna, for whom it is said: '*Hey Krishna Narayan Vasudeva*³'. So, did he himself become Narayan from a man? From where did man receive so much power? '*Nar*' means a human being. Those whose mind is inconstant are called human beings. Narayan is certainly a deity. Do the deities have an inconstant mind or does their mind remain focused on the soul? The one [whose mind] is focused on the soul is called a deity. The very name is '*deity (devataa)*', the one who stabilizes in the power of the soul, thinks about giving and not about taking. The complete knowledge is included in this. If we give love to others, will we get some [in return] or not? (Student: We will.) We will. If we show sympathy towards others, will we receive it [in return] or not? (Students: We will.) If we cooperate with others, will we receive [cooperation in return] or not? (Someone said: We will.) So, it is about the nature of **giving**. What? [The nature of giving] of the deities. And what about those who are demons? They talk about taking [from others]. A demon will be selfish in everything. He will do everything just for his chariot (body); *swa* (self), *rath* (body). The deity souls bring benefit to themselves as well as others. So, there is indeed an *aim* and objective in the study of the scriptures for namesake, it is indeed said that [Arjun] became Narayan from a man, but they don't know who made [that] Narayan into Narayan. Earlier he was certainly a man. How will knowledge emerge in a man by itself so that he becomes Narayan? Suppose, there is a *student*

³ Praises in the name of Krishna in the path of *bhakti*

[and] he says: I will become a *doctor* on my own; so, in order to make him [into] a *doctor*, is a *doctor*, who is more intelligent than him needed or not? He is needed. No one becomes [a doctor] on his own, he certainly has to study the knowledge. So it is said in the path of *bhakti* that yes, the aim of human life is to become Narayan from a man, but they don't know who will make [them] into Narayan from a man. They say that Krishna [will]. *Arey*, Krishna himself **became** complete with 16 celestial degrees. The one who makes him [into that] is certainly needed.

You can explain that this is a school, lessons are taught here. Of what? The lesson to become a deity from a human being is taught [here]. And God Himself comes and teaches in this Gita school (*Gita paathshaalaa*). What was said? Why was the name 'Gita school' given? It is because God alone can give the true knowledge of the Gita. All the others who narrate the Gita, are they false, do they sit [saying:] *Shivoham* (I am Shiva) or are they God in reality? Do they make anyone [into] Narayan from a man? They don't make anyone [into Narayan]. This is just one knowledge of the Gita, that the one Father Himself explains when He comes. He Himself says: I Myself teach [you] Raja yoga. What kind of yoga? The one that is filled with secret; it contains the secret of becoming Narayan from a man. No one else can explain this secret at all. It is called spiritual *knowledge*. The *knowledge* that is given in the world, what kind of *knowledge* is it? (A student: Bodily.) It is bodily *knowledge*. There are *doctors*, great scientists, what kind of knowledge do they teach? They will teach (*ciir-phaar*) to dissect the body. They will give knowledge about the body. They certainly don't have any knowledge about the soul. So, that is bodily *knowledge*. The body is perishable, so, the *knowledge* [of the body] is also perishable. If someone studied medicine, *engineering* or law in this birth, it is bodily *knowledge*, isn't it? As long as the body exists, the *knowledge* [of the body] will benefit [us] and when we leave the body, the *knowledge* will end. So it is the *knowledge* of a short, too short period. And the spiritual *knowledge* is such... will the soul remain forever or will it remain sometimes and sometimes it won't? (Students: It will always remain.) The soul always exists and will remain forever. So the benefit of the spiritual *knowledge* is that the **Father** gives this *knowledge* for many births. How is it so? In fact, the Father says: I give [you] the emperorship of the world for 21 births. I give the knowledge about the Abode of Happiness and take you [there]. I give [you] happiness for 21 births. Where do I give [happiness] for many births? Does He? Does Shivbaba give a lot of [happiness] for 21 births or does He give it for 84 births? He does give it just for 21 births. Then? Then, how is it for many births? It is for many births in this way that based on the 21 births, the karmic accounts of 63 births are also formed. The soul that obtains the highest position in the 21 births, that soul will certainly play the role of a *hero* in the 63 births as well. It cannot play a small role.

So that is the bodily *knowledge* for a short period and this is the spiritual *knowledge* forever. The *knowledge* that the Spiritual Father gives to the spiritual children... the Giver [of knowledge] is the Spiritual Father and those who take it are spiritual children. So look, how difficult it is even for such a small and easy topic to sit in the intellect! It doesn't sit in the intellect of people at all. What? What the difference between the bodily *knowledge* and the spiritual *knowledge* is, what the difference between the *Godly knowledge* and the *dogly knowledge* (knowledge not worth anything) is. *Acchaa*, does it sit in the intellect of the Brahmins quickly? It doesn't sit in the intellect of Brahmins quickly either. Those who are considered to be the ones who follow the path of knowledge well, those who are considered good *mahaarathi* (great warriors), even they are making their children study [*dogly knowledge*] more and more. Do they stop? No. But it is such an easy topic that the Father

explains: that one (bodily knowledge) is for a short period and what about this one? This one (the spiritual knowledge) is forever. So look how difficult it is to sit in the intellect! Those are the bodily fathers who put so much pressure to teach bodily knowledge to their children. And what about this one? This one is the Spiritual Father. What is His quality? There is one special quality in this Father that no other father in the world possesses, not even the father Brahma. What? That quality is, that Father is the Father who gives the inheritance as well as the *Teacher* who explains and the Sadguru who brings about the true liberation. He also has to purify [the impure]. There is no one else in the world who can purify the impure. And He has to take [the children] to the new world as well. It is not that after purifying [us], He will leave [us] here. No. Where will He take [us] after making [us] pure? He will take [us] to the new world. So look, the inheritance of the new world is received as well as the knowledge is obtained through Him; so the Father, *Teacher* and the Guru, all the three are [in] the same [personality]. This doesn't happen in the *basic knowledge*. What? Will the *basic knowledge* be called higher studies or lower studies? It is the knowledge of a lower standard. The point that the one who teaches is the Father, the *Teacher* as well as the Sadguru is not applicable there. Who was there? (Someone said: Brahma.) Brahma. Brahma was the teacher in practice, wasn't he? The Father Shiva certainly entered him but what name was given to the one whom He entered? Brahma. But was he the Father? He was certainly not the Father, who gives the inheritance.

The one who sows the seed of knowledge... first of all, the Father sows the seed of knowledge. So did Brahma sow the seed of knowledge? No. Even Brahma is a creation. Of whom? Of the Creator Father. Who sowed the seed of knowledge in Brahma in the beginning of the *yagya*? The Father did. Is the same Father incognito in the beginning or is He revealed from the beginning itself? (Student: He is incognito in the beginning.) In front of every child, the mother is revealed first and what about the father? The father is revealed later. Similarly, the one who sowed the seed of knowledge in Brahma in the beginning was incognito. And He (the Father) Himself is revealed in the end in the form of the Father, the *Teacher* and the Sadguru. So He gives teachings in the form of the *Teacher*. There cannot be **anyone** in the world who is a father as well as a *teacher* and the Sadguru too. Even when the Father gives knowledge, He will come in a human body. In whom will He come? In whom will He come? In a human body. *Acchaa*, wasn't Brahma a human being? (Student: He was, but...) But? But what? (Student: He played the role of a mother.) He was certainly that. A mother, a female as well as a male are included in the species of human beings. Both are certainly called humans. (A student: He wasn't the permanent chariot.) No. The one who uses his mind is called a human being. What? If someone uses his mind, it is then that he is a human being. And what are those who do not use their mind called? Animals. Does an animal use the mind? Does it have thoughts and bad thoughts? It doesn't. So, in which form is Brahma seated in the temples? In what form is Brahma seated in the temple of Shivbaba? In the form of a bull.

So the Father says: I just come in a human body in the form of the Father. I don't come in an animal. Well, it is not about coming in an animal at all, it is about [having] an animal like intellect. So look, except the One Father, not a single one can be the father, the *teacher* as well as the guru. No religious father can be like this either. All the religious fathers have been bodily religious fathers, haven't they? None of them can be the Father, the *Teacher* and the Sadguru. And Brahma can't be the Father, the *Teacher* and the Sadguru either. Who is the first religious father among the bodily religious gurus? Brahma. Brahma isn't the Father, the *Teacher*, the Sadguru, no religious father is the Father, the *Teacher*, the Sadguru; there is just the One Father for whom it is said: *twameva mata ca pita twameva* (You alone

are the Mother as well as the Father). What? It is just the One Father who is revealed in front of the children in the form of the Mother as well as the Father. The form of *Ardhanaarishwar* (half man, half woman) that has been shown is the form of the One Father Himself. Its left side is shown in the form of a mother and the right side is shown in the form of a male, in the form of the father. What knowledge does He give? He revised the same topic again so that the children may not forget. What knowledge does He give? He doesn't give bodily knowledge, He gives spiritual *knowledge*. So, only the One Spiritual Father gives spiritual knowledge. No human being knows about these topics. They say that God doesn't have any name, form, country or time at all. *Arey!* If God doesn't have any name, form, country or time at all, who will create heaven? Then who will transform hell into heaven? They say, "*Shivoham*; we ourselves are Shiva, we ourselves are God, we will transform this world of hell into heaven." So many [people] who say this passed away for the last 2500 years; they came [in this world] and went away but the world continued to transform into a hell more and more instead of [becoming] heaven. They just say: God is beyond name and form. **We** are the real God who perform the task in practice, we reform the world. **We** will transform the world of hell into heaven. The Father says: *Arey*, there is nothing in the world that doesn't have a name, form, country or time. Even when God comes in this world, He will certainly come with a name, He will certainly come after taking on some form. He will certainly come in some particular country. He will come at some particular time. It is then that He will transform the world. Otherwise how can the world transform?

So they say that God doesn't have any name, form, country or time. That is why when you explain to someone, they *debate* a lot. It doesn't sit quickly in their intellect at all. The One who is the Father, the *Teacher* and the Guru, how can He be omnipresent? How will the Father give the inheritance if He becomes omnipresent? Will everyone give the inheritance [to each other]? Will the insects and spiders give us the inheritance? Will insects, spiders, dogs and cats give birth to us? *Arey*, if dogs and cats give birth to us, if dogs and cats are also God, insects and spiders are also God, every human is God, then are we the children of the One or of many? *Arey*, in fact, God is called 'Heavenly God the Father'. How can He be omnipresent? He has just one name and form. What is it? His name is Shiva. He is named 'Shiva' when He comes in this world and brings benefit. And He doesn't bring benefit to just one or two. Does He benefit one, two, four, eight, ten, twenty or fifty [people] or does He bring benefit to the whole world? Not just every human being of the entire world, [but] He brings benefit to all the animals, birds, living creatures [as well as] non-living things. The inert nature also becomes *satopradhaan*. That is why His name is Shiva. He also has just one form. They will make different forms of idols of other deities, and what about Shiva? They will just make the *ling* (oblong shape) of Shiva. The idols of other deities will be worshipped and what about Me? Just My *ling* is worshipped. So I have a form, don't I? If I don't have a form at all, why have [people] kept that form in the temples? But they don't understand [this]. They think this form of the *ling* is the memorial of the Incorporeal One. *Arey*, a point is also placed in it. In the Somnath temple, there was a *ling* shaped red stone. A diamond in the form of a *star* was also embedded in it. So it should come in the intellect, shouldn't it? That diamond is a memorial of whom? The diamond is a memorial of the Point. The name of My point itself is Shiva. The *ling*, the one whom I enter, I make him equal to Me, [I make him] incorporeal. The *ling* is the memorial of him.

So it is not that He will leave one *teacher* and teach through another. No. [It is not that] He will leave [the body of] Brahma, then He will teach through Dadi Kumarka. Just like it is considered in the path of *bhakti* that if one guru dies, his disciple will sit on the throne

and teach. But it doesn't happen like this [that] if one guru dies they make another guru [theirs]. This isn't the path of *bhakti*. There (in the path of *bhakti*) the *teacher* dies as well as the father dies and the guru also dies. *Arey*, this one is the narrator of *Amarkatha* (the story of immortality), He makes [you] immortal. He is the immortal Baba. What? The immortal Baba? Doesn't this one die? Doesn't he die? *Arey!* Had he died, why would it have been said: nothing at all in this world is everlasting? It is just the one Shivbaba who is always present in this world. He is an *all-round* actor. So, Baba is the Father as well as our *Teacher* and the Sadguru too, the seed of this topic should be sowed in every human soul. We also *wonder* a lot to explain this. Certainly, no one else will be called the Father, the *Teacher* and the Guru. You should think well about this topic. This is right. Ask them: you don't forget this, do you? So, they will certainly have thoughts. [Many think:] it would have been great if we had explained this *point*. Many forget [the points]. Under any circumstances, the children shouldn't leave the studies. What? Otherwise, they become *irregular*. Sometimes they study and sometimes they don't. Then, will they get *regard* from the *Teacher*? (Students: They won't.) The *teacher* gives *regard* to which children? (Students: To those who are regular and punctual.) No matter how dull a child is, if he studies the knowledge regularly and punctually, the *teacher* thinks that he gives importance to him, he gives importance to the studies. So those children keep receiving the sympathy of the *teacher*. The *teacher* remembers those children. This Father is also [like that]. You shouldn't leave the studies. Though the topics of understanding are the same, the same thing is said in the murli daily, the Father says: One point that is narrated in the murli daily – 'consider yourself a soul and remember Me, the Father' - have you completed this? (Student: No.) When you haven't completed this at all and that point is repeated again and again, so you should deeply churn the ocean of thoughts about this topic, shouldn't you? Why does He explain the same thing every day? Because the Father says the same thing every day: *Manmanaabhav* (merge in My mind). He explains daily. As for the rest, He certainly narrates new *points* in between. It is not that He narrates the same thing. Whichever murli He narrates, one or two new points are certainly narrated in that murli. So, many get a response through that new *point*. Remember the Father and the inheritance.

By belonging to the Father, you definitely receive the inheritance. By knowing about the cycle of 84 [births], you become a *cakravarti* king⁴. What? If you come to know about the cycle of 84 [births] of your soul, what kind of roles your soul has played in the 84 births, which bodies it took, in which special countries you have played a role and in which forms, if you come to know about these things in depth, then what will you become? Then you will become a *cakravarti* king. Then nothing remains to be asked at all. If you have the complete vision of the 84 births of your soul through the intellect, there won't be anything left to ask. The children come here. They belong to the Unlimited Father. When they belong to the Unlimited Father, what changes occur? If they are Ravan's children and then they transform from Ravan's children into the Unlimited Father's children, will any changes occur [in them] or not? What changes occur [in them]? *Arey*, if they are Ravan's children, they will certainly remember the body, the bodily relations, the things related to the body [like] a *rasgulla* etc. They will remember the house and building. If they belong to the Unlimited Father, they will forget the body as well as the bodily relations and the things related to the body. What will they consider themselves [to be]? I am a soul. They shouldn't remember anything except the point, the point of light soul and the Father. Then it will be said... whose children did they become? They became the children of the Unlimited Father. So this is the sign... what?

⁴ Ruler of a wide region or country, an emperor

[They] say: We belong to Baba. They say this, don't they? Most [of them] say: We belong just to one Baba. Ours is just one Baba, no one else in the world is ours. (A student: They say it through the mouth.) Yes, so Baba gives the definition: Those who belonged to the One Father, what will be their identification? They will forget the body, the bodily relations and the things related to the body. What will just remain [in their mind]? The soul. The Father is a soul and we are also a soul. Ravan is shown to have a huge body. So, if we are the children of Ravan, we will certainly remember the body. This is the sign of [the difference between] the children of Ravan and the children of the Spiritual Father.

So, when all your sins are reduced to ashes while remembering the Father, you become a soul. What was said? Until all the sins are reduced to ashes in the fire of yoga (*yogaagni*), you cannot constantly stabilize in the soul conscious stage. In the path of *bhakti*, people have developed [this] habit. What? What habit have they developed? To remember the bodily beings. There are many Brahmakumar-kumaris to whom Baba explained a lot: consider yourself a soul and remember the Point, the Father of the souls. This is what is explained in the *basic* [knowledge]. What? You are a soul and your Father is also a point of light soul. This is the *basic knowledge*. [Brahma] Baba used to teach every day. The children received the love of the Father in the form of the mother. So did many children remember the point or did they remain clung to Brahma Baba himself? They remained clung to Brahma Baba. Though the murli says daily: You shouldn't even keep the *photo* of this Brahma. If you keep Brahma's *photo*, you will become impure. Your position will be destroyed. But those who were attached to Krishna alias Brahma, they heard this point through one ear and continued to let it out through the other. So, the same thing was said: in the path of *bhakti*, people develop [this] habit. Of what? Of remembering the bodily beings. Those who have developed this habit, for them it is said as well as sung in the path of *bhakti*: Both, the devotees of Ram and the followers of Rahim⁵ are blind⁶. [The devotees] remember Krishna and Ram so much! Not just Ram and Krishna, but they keep remembering [God] with different names and forms. So many pictures and so on of Baba have been made. That is why they are confused for half the cycle. Wherever they go, they go back to the wrong [path, the] path of *bhakti* again. The Father comes and shows the [right] path to everyone. *Acchaa*, remembrance, love and *good night* from the spiritual BapDada to the spiritual children. *Namaste* from the Spiritual Father to the spiritual children.

Baba was not satisfied. He started speaking again. This is the garden of living flowers. What? Those are the inert flowers of different types and this is the garden of living flowers. Just like this thought comes in the mind of the Father: I am the senior Father, I am the Unlimited Father. This thought comes in [His] mind, doesn't it? So [by saying:] 'senior', with whom did He compare [Himself]? He will have compared [Himself] with someone junior, won't He? I am certainly the Unlimited Father, but I am the senior Father. It means there is some other unlimited father as well, but he is not the senior Father. So this thought comes in the mind of Baba: I am the Unlimited Senior Father. I am the Father of these unlimited children. I am the Unlimited Planter (*baagbaan*). What? This is My garden. I have planted this garden. I am the one who plants the garden of these living flowers. So He is the Planter. Then, there are many gardeners (*maali*) as well. For example, there is a Mughal garden in Delhi. It has numerous gardeners. So among the gardeners, there will also be a senior gardener as well, [won't there]? Who is he? (Someone said: Shivbaba.) *Arey*, Shivbaba is the

⁵ A name of God among the Muslims

⁶ *Ram ke bhakt, Rahim ke bande, hai donon aankhon ke andhe*

Planter. The Planter is not a gardener. The gardeners are different and the Planter is different. So who is the senior gardener among the gardeners? (Someone said: Brahma Baba.) Brahma Baba! It is seated firmly in the intellect! ☺ Is he (Brahma) the senior gardener? Does he create the Brahmakumaris, the Brahmins? How many Brahmins did he create? One lakh (hundred thousand), two lakh, ten lakh, one crore (ten million), two crore, fifty crore, 500 crore (five billion), how many [Brahmins] did he create? *Arey!* If he is the senior gardener, he will do the biggest task, won't he? So it was said, the ones who are noticed first are the ones who make others like themselves, those gardeners are noticed, [the gardeners] who make *purusharth* (spiritual effort) to prepare fragrant flowers. There are many kinds of flowers in a garden. But the gardeners who prepare the best *ruhe gulaab* (spiritual rose), the Father notices them. But only those who will themselves have become such flowers will prepare the *ruhe gulaab*. So, you have to understand in your heart what kind of flower you are. Am I liked by the Father's heart or am I the flower of *ak*⁷ that stays away from the Father's eye? Does the flower of *ak* stay away from the Father? Actually, in the path of *bhakti*, the flower of *ak* is offered to the Father. Is it offered or not? It is offered. Then, is it far away or did it come near? (Student: It is near.) Does someone become close by simply sitting on the shoulder? Those ones are called 'the flower of *ak*'... they are small flowers. What? The flowers are certainly small, but they have a bad odour. It is said 'the bad odour of adulteration'. There are many like this [from among those] who *surrender*... in today's society, the father makes [them] dirty, the brother makes [them] dirty, the relatives makes [them] dirty. **Everyone** becomes an enemy of the maidens. Such small flowers are made dirty, so what did they become? They become the flowers of *ak*. Now, they keep remembering that [incident] after surrendering, then, will they reach close to the Father? (Student: No.) They were anyway offered [to the Father]. They will certainly be benefitted to some extent but they cannot be benefitted to the extent [the daughters of] the Indian parents - who keep an eye on their daughter for her safety - [will be benefitted]. If they (the parents) are influenced by the foreigners, they will let their daughters free. If the parents are *swadeshi*⁸, they will keep a special watch on their daughter. [They will think:] she (the daughter) is something that we have to donate [to someone]. Is a good thing donated or is something decayed donated [to someone]? If we donate a good thing, we will just get good things [in return] for many births. If we donate a bad thing, we will just get bad things [in return] for many births. So you should check: am I the flower of *ak* that remains far from the Father's sight... although it was offered but did it win the Father's heart? Although it was offered, but if it remembers its home, its intellect remains at home, it remembers those very relatives at home with whom it has formed a bodily relation. So will [such ones] be close to the Father or far away [from Him]? (Students: They became far away.) They became far away. So everyone can understand what kind of flower they are. Om Shanti.

⁷ Swallow-wort, *Calotropis gigantea* (a medicinal plant)

⁸ Belonging to one's own country