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Clarification of Trance message
dated 24.4.04, 25.4.04, 6.5.04+ Murli dated 17.8.65

Sister Rosie left her body. This is the divine message (about her), dated 24th April 2004. The divine message from the subtle world [transmitted] through Sister Mohini after bhog¹. When I arrived in the subtle world today, Baba asked me: ‘Come, daughter! What message have you brought?’ I was smiling, [thinking] that being the one who knows everything (*jani jananhar*), he was asking me about this. Baba said: ‘Look, this daughter was Baba’s obedient (*agyakari*), loyal (*vafadar*), honest (*imandar*) daughter, who was a conqueror of attachment (*nashtomoha*). She had two goals in her life. One was service and the second one was remembrance. She had these two goals anyway, but [she had] also [this goal]: I have to fulfill what Baba says in the way that He says it. The daughter was firm in her role of always saying ‘yes. This was the account of the body. The daughter came becoming completely ‘empty’, having settled all the accounts with the body or with whichever souls; just as her name is *Rose - flower*.

Do you know the speciality of the rose flower?’ I said: ‘fragrance etc.’ Baba said: ‘No. When this flower, the rose flower, fully blooms, its petals fall down. The petals fall down, but they don’t dry and wilt. They become loose. The other flowers wilt but their petals don’t* fall down. This is the specialty of the rose flower. When the flower blooms, its petals will fall off naturally. This daughter had this specialty that despite being and playing her part with all, she never became attached to any soul anywhere. The petals of all the relationships and things cut off naturally and only the soul of the daughter remained. Therefore, she taught everyone the lesson of conquering attachment and serving. She became detached* to the extent she was loving.

She had come to Baba already before, but they made [her body] work through the world of science, through machines because Baba can’t see his loved, surrendered and obedient children sad. Whatever happens to the body, it may be diseased or it may have titles (*vyadhi-upadhi*), but the daughter was with Baba. This daughter has to do a great service.’ Where does she have to do it? It is about which daughter? What? [A student: Jagadamba.] ‘[No!]’ The talk is about the daughter Rosie, the one who was in charge of Tamilnadu and Kerala [zone]. She left her body. After she left her body, Sister Mohini transmitted this message.

I said: ‘Baba. Arrange my meeting with Sister Rosie.’ So Baba took me with him. There was a beautiful, decorated bed. Sister Rosie was sleeping on it with a great smiling pose (*barhi muskurati hui mudra me*). Baba said: ‘The daughter has come tired and now she is having a rest here with Baba.’ I said: ‘Baba, I will leave only after meeting her.’ So, Baba stroked her head and said: ‘daughter Rosie!’ She opened her eyes, looked at Baba with great love and smiled. Baba said: ‘Look who has come!’ So she looked at me, smiled and extended her hand. She caught my hand and (it was as if she) kept looking at me; she

¹ *Bhog*: the food offered to the souls who have left their bodies.

kept giving me *drishti*. I said: 'You have left all of us and come to Baba.' She smiled and said 'yes' with the help of her hand. I said: 'Sister Rosie, tell me about your experience.' 'How have you suddenly come to the subtle region today?'

'Baba sends us down again, but to you Baba has given a very good bed.' She smiled and made Baba's hand lie on her. Baba gave her very sweet *drishti* and said: 'When you come next time, she will talk to you and tell you about her experience.' However, she had a smiling face which was shining very brightly; she looked with great love, smiled and nodded her head. And just as there is a stage of Om shanti, isn't there? In the stage like this, full of love, she merged in Baba's lap. I said: 'Baba, I have brought Brahma Bhojan² for her. Feed her, will you?' Baba said: 'Daughter, will you eat Brahmin food (brahma bhojan)?' Baba put into her mouth a little bit of sweet *mung*. I said: 'Everyone has sent you lots of remembrance and love.' She seemed to be lost in the remembrance of everyone for a second. In the next second she hinted: 'All right, give my love and remembrance to everyone.' Baba said: 'When you come next time, the daughter will talk to you and she will also reveal the secret [about] what all this is.' Then, Baba giving remembrance and love to all of you said: 'The children have passed the exam; they glorified the name of their teachers and proved themselves by becoming the conquerors of attachment. No one shed tears despite of loving her so much. So give congratulations for passing to all the children. Baba is content with their stage. Tamilnadu has become number one in becoming conquerors of attachment.' In this way, giving remembrance and love to all of you Baba sent me down.

The second divine message related to Sister Rosie [transmitted] through Gulzar Dadi. Dated: 25.04.2004 (thousand). Today in the amritvela, according to the custom, as soon as I arrived to Baba in the subtle region, smiling, Baba met me with his divine eyes. And just as I reached close to Baba, I saw Sister Rosie standing behind Baba. It's like someone hides behind [someone] and suddenly comes out. In the same way, as I came in front [of Baba], Sister Rosie came from behind Baba and [stood] beside him. I said: 'Sister Rosie, you have come to Baba, indeed.' Just like, we dance on our toes when we laugh a lot, don't we? ...dancing in this way she started to say, 'I have really come to my Baba. You have come just now. I had already come before.' Baba said: 'The daughter has come, so meet her.' She didn't meet me, but she clang to Baba. Later on, when she met me, she seemed to be intoxicated with the intoxication of Baba and the subtle region. She didn't ask me for any news etc either. She was only saying 'Baba, Baba...' That's all. Then Baba said: 'Come on daughters, I am taking you for a walk.' So, the three of us went our way. What did I see? There was a room, like Baba's room in the Pandav Bhavan. In the same way as Baba used to sit on the *gaddi*³, [now] Baba lied on the *gaddi* like Vishnu. Sister Rosie said: 'When I came first time, I met you sitting on the *gaddi* in this way. Today, I will meet you to my heart's content.' Baba said smiling: 'Come daughter, why not meet [me] (*kyon nahi milo*)? Baba is just for the daughter and the daughter is just for Baba.' Then Baba said: 'Daughter, do ask for the news now, where she has come from and what news she has brought.' So it was as if she regained her consciousness a bit. Baba said [to me]: 'Tell her.' So, I said: 'You know where I have come from.' Even so she remained silent. Then Baba said: 'She has come from your

² Food prepared in remembrance or eaten in remembrance.

³ *Gaddi* – the place on which Baba sits in the class

Madras.’ Then Baba asked me: ‘What variety of things did you see in Madras? What is the news from Madras?’ Then, in the form of news I told Baba about the entire scene, the rites and so on performed yesterday. Sister Rosie was listening as if she didn’t remember anything. So, Baba said: ‘The residents of Madras and all the centers that are in connection have sent you remembrance.’ Then she said: ‘What remembrance have they sent, what’s going on there?’ Then she seemed to have regained consciousness a bit. Before that, she was so intoxicated with the meeting with Baba that she didn’t even remember that she had gone there after leaving her body. Just as we become intoxicated with the meeting in the subtle world, she was exactly in that stage. Then as her soul became conscious again she asked: ‘What plan have you made there now?’ I said: ‘You have come to Baba. You are delighted just with that.’ She said: ‘Tell me anyway, where you have come from and what’s going on there. What are all the sisters thinking, what are they doing as well as what are the brothers doing?’ She started asking like this slowly. I said: ‘All are remembering you a lot. We are listening about your specialties. We have indeed prepared a garland of those specialties.’ Then Baba said: ‘Put that garland on her.’ I didn’t have a garland at all with me. I said: ‘Baba, I told her about the specialties. I put this very garland on her.’ Baba gave such a *drishti* that a garland of colorful diamonds appeared before us. It was emanating rays of light. Baba said: ‘Put this garland of specialities on the daughter.’ Then Baba said: ‘Daughter, will you go to Madras? Shall I send you to Madras?’ But she said: ‘Baba, I have served Madras a lot. Now I will stay only with you.’ I am not going to go to Madras. She didn’t remember that she would also have to take birth. Saying so, like a child she lied in Baba’s lap frivolously (*hujjat se*) and seemed to have fallen asleep. It was said for all the other sisters, who were leaving their bodies suddenly or because of diseases that they went to the Advance Party. But for Rosie it was said that she has to take birth again.

I said: ‘Baba, today we have prepared very good food (*bhog*) for Sister Rosie and you.’ The food was indeed placed before them. Baba emerged the plate with the food in the amritvela and said: ‘Daughter, the food has arrived especially for you today.’ Sister Rosie started saying: ‘I know what food might have arrived. Just like we speak playfully and with easiness to Baba, don’t we? ... she said: ‘whatever I like, I order for it: ‘prepare this.’ So, it must have been prepared.’ She was unable to say the names at all so she started saying: ‘Sister Gulzar, it is this, isn’t it?’ There was *bisibela bhat* in the food (a dish prepared with rice and pulses). Baba said: ‘Feed her.’ Then she started saying: ‘I won’t eat from you! Now I will eat from Baba’s hand. I sleep only with Baba; I will stay with Baba. How can you know what various things I do?’ Then Baba fed her, later on I fed her. After some time Sister Rosie was merged (disappeared or was no more visible). And only Baba and I remained.

Baba said: ‘Sister Rosie has one very auspicious desire (*subh asha*). She repeats again and again: Baba, I have come to you, but that zone which you mention, Tamilnadu zone, you yourself manage it. If you manage it, everyone will follow with a lot of power. It wasn’t managed through my body. You have called me indeed. Now you yourself manage it. I just want to see Baba becoming *karavanhar* (the one who gets things done), the sisters and brothers becoming *karanhar*.’⁴ Baba said: ‘This daughter has only this desire; that’s it. When she talks, she repeats only this. Apart from this, she doesn’t remember anything.’ What does she repeat? Hm? [Students are saying something.] No!

⁴ *Karanhar* – the one who performs himself; *karavanhar* – the one who gets things done

The place where Baba made me an instrument for service, I couldn't manage those people properly. I myself couldn't go ahead in this, but Baba will complete this task. [Baba] should become *karavanhar*, the sisters and brothers should become *karanhar*. So, Baba said: 'This daughter has only one desire. She repeats it again and again. I have said many times to the daughter: 'A messenger has come, whatever you want to say, say it to her.' She is saying: 'My duty has been completed. That's it! Now Baba, it is only you who manages them. Now this zone will go ahead on the basis of Baba's inspiration. Do you accept this?'

Baba [himself] and Sister Rosie is merged (combined) in him (Baba). The Father is merged in the children. Baba's *shrimat*, what you should and shouldn't do from the *amrit vela*, what you should show in your action and what you shouldn't, there is Baba's daily schedule and *shrimat* for every step. That's it! In this way you have to act keeping in front of you the *karavanhar* Baba and you have to follow the *shrimat*. You mustn't mix personal opinions (*manmat*) in it.' Baba said: 'Tell all the children that if there are 2-3 opinions in one issue, they should put in front of them the *sample* (example) of Brahma Baba. What did Baba do at a time like this? They should take decisions according to that *shrimat*.' Then through *drishti* Baba gave everyone the gift of good wishes and the blessing of three words 'must remove, must forget and must unite'. If you are confused in anything, remember these three words and transform yourselves. Everyone take care of this gift. All right, lots of remembrance and love to all.

Another message, dated 6th May, has also come. The food was offered for Sister Rosie on Thursday (*sadguruvar*) and a divine message from the subtle world has come through Sister Mohini. Today as usual, with the remembrance and love of all of you, I went to the subtle world especially for Sister Rosie. When I arrived in the subtle world, Baba pronounced these great words while giving *drishti* with great love, like the ocean of love: 'The daughter has arrived playing the role of unlimited service.' I said: 'Yes Baba.' Then Baba said: 'According to the time, there is less effort in service, but more success. And now the children are having this experience too.' Baba said: 'Look, a beautiful gathering took place in Borivali.' In Bombay. 'There was a beautiful gathering; a program took place there and the voice spread well all around as well. The children planned and organized the program. That is why they were very successful.' So Baba said: 'Look, according to the time service is expanding as well as these 5 elements of nature keep showing their wonders in the meantime and the Advance Party is also becoming very powerful over there.' It is because the ones from the Advance Party don't go to do any special service in the BKs' great programs (say it together) that take place in the other places, but over there they printed 50 thousands leaflets and started distributing them during the program, inside the hall itself. They distributed them inside as well as outside. And those people had the police catch some mothers from the Advance Party and put them in jail as well (*havalat*). They kept them there from the afternoon till 12 o'clock at night; then they let them out at 12 o'clock. They (i.e. the police) understood that it was their mutual quarrel; that it wasn't something special that they might cause disturbance; it was something related to knowledge that they quarrelled about. So it was said: 'These 5 elements of nature show their wonders as well as the Advance Party is becoming powerful over there. It is because they have to obtain the kingdom (*rajya*), don't they?' What was said? Who did the hard work of *purusharth* (special effort for the soul) for these many years? And who has to receive the kingdom? Hum? The ones inside will remain (empty handed) and the ones from outside will take (away the inheritance). 'They have to obtain the kingdom.' Who has to obtain the kingdom? (Students: The ones

from the Advance Party.) The ones from the Advance Party. (A student is saying something.) Not in Shakti Nagar, but in the Pandava Bhavan. Yes. A brother from Jhajjar went to the Pandava Bhavan and started to narrate the advance knowledge in front of all. And he said that many of these points have been cut from the murlis. The points related to the Advance Party, the points which are the ones that reveal the new part, you have hidden all those [points] and cut them from the murlis. So why is this cutting of the murlis taking place? Does cutting take place [even] in God's great versions (*mahavakya*)? 5-7 senior brothers took side with him and started saying that these questions should be given answers. Big (*moti-moti*) sisters said that he's got mad, [and] that they shouldn't pay attention to his words... So, it was said: '... the Advance Party is becoming very powerful as well, because they have to obtain the kingdom. Now along with this, you children, have to do service with even greater speed. There are many souls to whom Baba's message hasn't reached yet, but the message will reach [them] very quickly at the final time. There won't be a margin (possibility) for attending the 7-day course or yoga training anymore.' What was said? (Students are repeating.) '....and there won't be a margin for attending the yoga training any more. You will have to do just the one-day course.'but the children should have in them the force to do the course.' You might not do the 7-day course, but there should be so much force in your speech, drishti (eyes) and vibrations that the one-day course becomes equal to the 7-day course. So that you would give them knowledge in one day, and by creating their relationship with Baba, you could also enable them to have the experience of peace and all the relationships. So, now the children should plan it and start practicing it from right now.'

Then Baba said: 'Today you have come especially for Daughter Rosie.' I said: 'Baba, I can't see Sister Rosie. Where is she?' Baba said: 'All right, I will call her.' Just like in the case of someone making an inauguration or preparing a model, there is a curtain on it; in the same way there is a decoration (*jhalar*) of flowers in front [of me], like a curtain; that curtain started moving away slowly, Sister Rosie came from there laughing and stood between me and Baba. I said: 'Arey! Rosie, you have been sitting in the subtle world for so many days. What are you doing in the subtle world?' She said smilingly: 'You just come here and after some time you leave. I stay with Baba in the subtle world. So my role is greater than yours.' I said: 'Yes, your role is indeed greater than mine. But what do you do all day long?' Then she said: 'Sometimes Baba takes me for a walk in all the centers. Sometimes he shows me how the scientists are making new inventions. Sometimes I can see what the 5 elements of nature are doing and where [they are doing it]. Sometimes Baba takes me to the devotees. Sometimes it seems to me that Baba is filling me with power. Sitting with Baba, I keep watching everything with excitement, what is happening and where it is happening. I live with Baba, I move around holding Baba's finger. So, you see, I am enjoying myself very much in the subtle world. When you watch things from above, everything looks clear. I haven't seen something like this even in TV.' I started laughing. I said: 'You experienced more pleasure than me. Baba sends me back after some time, after completing the task.' Then she looked at Baba and Baba looked at her as well. Then Baba said: 'For these many days [Baba] has entertained the daughter a lot; he has taken the daughter for enough walks; he has filled her with power as well as he has enabled her to have a good rest. She has become completely light. I have prepared the daughter now. I have to send the daughter for service.' Previously, when I went there, she wished: 'I have to stay here, I have to stay just with Baba.' She used to just cling to Baba and not leave him. But when I went there today, I saw a difference in this aspect. It was as if she had prepared herself to go to serve... (Baba repeats) But when I went there today, I saw this difference. The daughter having

narrated the news said: ‘All right Baba, I will go where you send me. It is because Baba wants to do some special service through me. Baba emerged the part of the service that was merged (hidden) for so many days.’ After this, Baba told me to ask the daughter, if she was ready to go.’ So, I asked: ‘Sister Rosie, are you ready to leave the subtle world now?’ She said: ‘I have to do, what Baba tells me [to do]. I have to follow what Baba says.’ So, I said: ‘Sister Rosie, those from Tamilnadu remember you a lot. You have served a lot there. You remember everything every moment; and all of them also remember you every moment.’ So she smiled and she said: ‘At that time, my part of service was in Tamilnadu. I have completed it. Baba enabled a lot of service through me. I said, now....? So she said: Now, the Dadi is sitting [there], Baba is sitting [there], I am carefree. Now I have come to Baba. Baba may do what he wants; he may have what he wants done. At the very beginning I had told Dadi: Dadi, the responsibility of Tamilnadu is on you. I am carefree. The centers belong to Baba, on the physical level to Dadi. They may do anything, I am carefree.’ After some time she said: ‘One day Baba had sent me once from the subtle world for the service of Tamilnadu, to go to some places and back (*cakkar lagana*). I went there. There was a great program there. All the sisters and brothers were together managing the program. I was very happy too that all of them together are making such a big program. Everyone was happy. I noticed one thing that [as] I had told them that no one must cry after I leave, that they mustn’t shed tears... so I noticed that no one shed tears. Everyone accepted these words of mine. So, I am giving them a lot of remembrance and love, with love from my heart.

Now, another work that they have is by being unanimous (*ek mat*), constant (*ekras*) and by considering themselves as one, [let them] sustain the service in Tamilnadu and Kerala. This is my wish.’ By becoming what? They should be unanimous and they should be constant and they should sustain the service in Tamilnadu and Kerala considering it to be the service of One. And there was another program (plan) that I made, about (how) a very big program should take place in Kerala, like the one that was organized in Tamilnadu.

Tell all the brothers and sisters ‘Do you remember this? You have to do this work, because even today Baba said, didn’t he? ... that we have to do unlimited service; that the souls haven’t received the message yet and when Baba fills [us] with courage, everyone receives the message. So the entire work becomes easy as well.’ She was speaking as if she had an authority. Then I said: ‘All gave you remembrance and love and I have brought Brahma bhojan especially for you.’ She was very happy. She said: ‘What have you brought?’ I said: ‘Tell me what you like.’ She said: ‘I like sweet *bundi*.’ I said: ‘why do you remember *bundi*?’ Then she says: ‘The *bundi* like that is made in Madhubhan, neither is it made anywhere else, nor does anyone make it. I always ordered *bundi* and *bundi laddu*⁵ from Madhubhan. So, also today you have brought *bundi* for me.’ I said: ‘Your touching might have reached Dadi; therefore Dadi had *bundi* made in the bhog.’ She was very happy. With great love, Baba fed Rosie (pause) *bundi* and *puri* with his [own] hands. She fed Baba with her hands. She said: ‘Today, you won’t feed him.

⁵ *Bundi, Bundi laddu* – kinds of Indian sweets.

Today I will feed Baba.' Baba said: 'All right, both of you, feed me. The hands of both of us were like that.... Baba said: 'Look, feed me sensibly.' So, we started to think how both of us would feed him. So, I took *puri* and she took *bundi*. We gave Baba both *puri* and *bundi* in the mouth. So he said: both of you have finished (feeding me) and I have finished the bhog too. Baba told Rosie with great love: 'Daughter, today is the day of your leaving. You have to go.' Then she kept looking at Baba. Where does she have to go? (A student: She has to take another body.) [She has to go] to take another birth. Yes... So what Baba did was...He decorated her very nicely in white. After decorating her, he stroked her head, gave her *drishti*, so I understood that she was about to go. Therefore, I asked: 'Sister Rosie, do you have something to say?' She said: 'Give Dadi a lot of love and remembrance from me. Also give my companions a lot of love and remembrance. Give my remembrance and love to all: the residents of Madhuban, the residents of Shantivan and the residents of Gyan Sarovar. And tell them that they served me with great love whenever I came, but I couldn't return that service, because Baba called me. However, there is love in me for everyone's service.' Secondly, I asked: 'Rosie, you stayed in hospital for so many days and you didn't even meet anyone before going.' She said: 'Wah, how can you say so? I too knew when you came. I know that you gave remembrance and love to all.' Baba sent her [there] for a minute. I felt that she was looking at me and accepting love and remembrance from all. She said: 'Look, I belonged to Baba and I did all the preparation already before. Baba didn't want to cause me any trouble; that is why he called me on his lap. So, in spite of being there I was watching everything that was happening as a detached observer. Baba told me once: Daughter, will you go? Everyone is remembering you.

So I looked at all of them once and then I looked at myself. When I looked at myself, [I saw] that my entire body was extensively damaged, meaning I didn't have even one healthy part. When I saw that this house is of no use for me, I said: No Baba, now I won't go back there. You yourself take care of all this.' What did she say? [Students are repeating what was said.] How do all the souls leaving the body in the basic [knowledge] take birth after leaving the body? Hum? [A student: It has to do service in the advance knowledge, in the subtle body.] No, no, it has been said about the subtle world till now. But during the transmission of the message about the subtle world, it was also said that she has to take birth now. How do the souls going to the Advance Party after leaving their bodies take birth? Hum? (A student: They take birth from the womb.) They don't take birth through the womb. (Students: They enter.) They take a divine birth. They enter someone and after entering they play their role. So it was said: 'When I looked at myself, [I saw] that my entire house, meaning the entire body was extensively damaged.' What? The body which Sister Rosie had to enter... that entire body was completely crippled; it was an extensively damaged body. (A student: Some old soul of the Advance Party must have come.) Some soul of the Advance Party that left its body earlier might have come; it might have [already] taken birth; its entire body might be broken, but [that soul] might be very good at knowledge. '... meaning I didn't have even one healthy part.' Not even one part. No part of the body through which I had to work was healthy. 'When I saw that this house is of no use for me, I said: No Baba, now I won't go back. You yourself take care of all this!' What? You yourself take care of this body, of this house -like body, that crippled and broken body I am receiving. Why? Rosie was well and well fed. Why did she receive such a crippled and broken body? (A student: An account of her deeds...) What kind of account accumulates after becoming a Brahmin? (A student: She might have an account with the soul in whom she has entered) She used to lock up the Brahma Kumaris in a room, take a cane and give them a good spanking. (A student is asking:

Sister Rosie too?) Yes. Won't she have to settle here the account that she created there? 'This house is of no use for me. Therefore, I said: Baba, no Baba, now I won't go back.' She was worried. 'You yourself take care of all this. Now I will come to you. That's it. I had this thought and I came to Baba. I neither experienced any sorrow nor did I experience any happiness. I was peaceful in Baba's lap. I neither remembered anyone, nor was there any concern [in my mind]. Nothing but Baba and Baba's lap. This was my final stage.' Then Baba said: 'Look daughter, now you have to go.' What? Now you don't have to stay here, you have to go. 'Baba is sending you.' Baba gave her *drishti* with so much love that she became completely peaceful. She was receiving Baba's *drishti* and I was sitting in front of Baba. Becoming invisible (*avyakt*) very slowly she went far away in light and I saw that behind there was a very big magnificent bungalow, there were very nice trees, bushes; there were flowers, fruits etc. on them and that soul went there.' What? She was shown her physical and living houses and she went there. 'But at the time she was going, she was powerful to the extent she was peaceful.' Then Baba said: 'The daughter has gone for unlimited service.' What? She did the limited service in Madras up until now. Now she has gone for unlimited service. What is unlimited service? (A student: The unlimited father's children do unlimited service.) *Arey!* This service in the advance [knowledge] itself is unlimited service. When she enters some soul of the Advance Party, she will do unlimited service, won't she? 'Becoming invisible very slowly (*avyakt*) she went far away in light and I saw that behind, there was a very big, magnificent bungalow, there were very nice trees, bushes, flowers; there were fruits etc. on them. That soul went there. But at the time she was going, she was so powerful, so peaceful. Then Baba said: 'The daughter has gone for unlimited service. She has gone to do great service, according to her sanskars of service. It is because every soul has its specialty. She had the courage to make a thought of determination, and a broad intellect. That is why Baba has sent this daughter for special service. Saying this, Baba gave remembrance and love to all and I came to the corporeal world.' All right. Om shanti.

The *murli* is dated 17.8.85. The record played is, "Do leave your celestial throne (*simhasan*).” Leave your high stage, that celestial throne, the Supreme Abode, the stage of the Supreme Abode (*Paramdham*) and come down to see this world on this earth.” The Devotees invite God, i.e. the Father. Why do they invite Him? Because this world is full of sorrow. So they give an invitation to God, just come and see how much the sorrow is increasing in this world. The children are very sorrowful. You also understand that after sorrow, then happiness surely has to come. The children invite the Father, so definitely the Father will come and establish a world of happiness. Earlier there was happiness and now there isn't. Then they invite Him: come and teach us easy (*sahaj*) Rajyoga. So certainly the Father who teaches is required. The Father explains, “Just as you souls take a body by coming in the womb, I too play My part by entering this body. As for the rest, I have to purify the sinful ones.” What for do I enter the body? To purify the sinful ones. That is why I need a big body. I have to come to purify (you). *Maya* Ravan has made you impure. Hum! Who has made you impure? The ten-headed Ravan, the Ravan who gives ten opinions has made you impure. (He has) some small heads and some big heads; he made you fall down. It implies that many heads make you fall down. And I come in one to purify you from the sinful one. Hence, now you give the donation of the five vices, so that this eclipse of *Maya* will leave. It will leave when you donate it by yourself. What? If you donate it on your own, the eclipse will leave from your side.

First is the main one: body-consciousness (*dehabhimaan*). When an idol of *Ravan* is made, then in that, they show the ten heads anyway, but what else is shown along with the ten heads? A donkey's head is shown. The donkey is an idol of body-consciousness. The donkey is shown above the ten heads. When some vice emerges, first body consciousness comes and then the other vices follow. All the vices are linked to body-consciousness. So it was said "The first main one is body-consciousness. Now consider yourself to be soul-conscious." Give up body-consciousness and become soul-conscious. I talk to the souls residing in the bodies. What? I don't even talk to the ones who would be sitting in front of Me in body-consciousness. I give knowledge to the souls. It means that the knowledge I give is understood by those who are sitting in front of Me in soul-consciousness. And My knowledge doesn't fit in the intellect of those who are not soul conscious and are in body-consciousness or are in the remembrance of some or the other bodily being.

So I give knowledge refuted to these souls. I gave this knowledge 5000 years ago as well. And I also made them pure by giving them the knowledge. I taught Rajyoga. I teach Rajyoga in every cycle (*kalpa*). Our business of purifying the sinful ones begins soon after (My) arrival. What? "Soon after (My) arrival", meaning that the business of purifying the sinful ones started ever since Our arrival in the year 1936. *Arey*, in the year 1936 even the (giving of the) knowledge didn't start, (then) how did He start this business? Hum! Firstly He will narrate the knowledge, only then will He purify the sinful ones, or will He make them pure without narrating the knowledge? He will narrate the knowledge (first). So, no knowledge was narrated during the period 1936 to 1946-47. Only the 'Gita' of the path of devotion was there in *Sanskrit*, the meanings of which used to be narrated by Him. When did He narrate the knowledge at that time? But it was said, "My business is to purify the sinful ones as soon as I come." This is the part of the Father. What is the part? The part of narrating knowledge is not the main one, the main part is that of purifying the sinful ones. I come and purify the children. What? Do I come and purify you, or I just narrate knowledge and go away and then you keep on becoming pure (by yourselves)? What is the rule? It is not that I come and just narrate the knowledge through the body of Brahma alias Dada Lekhraj and go away, and then you children will keep on becoming pure on your own, or you will become pure with the color of the company of the vision (*drishti*) of the *Didi-Dadi* or *Dadas*. It is not so. I Myself have to come and make you pure. You have to adopt divine virtues (as) you are going to become those of the Sun dynasty and the Moon dynasty in future. What was said? Who does it mean by 'You'? The children who are sitting in front (of Him) [*samne*] and in soul-consciousness, for them it was said that in the future, in the Golden Age you children are going to become of the Sun dynasty and the Moon dynasty. It was not said that you are going to become of the Islam dynasty, the Buddhist dynasty, the Christian dynasty. What was said? Those who are now sitting in soul-consciousness will become of the Sun dynasty and the Moon dynasty. This is certainly the knowledge to become divine Prince and Princess in the future. So, if you practice divine qualities, you will become Prince and Princess. You have to check yourself, 'Do I imbibe divine qualities?'

Look, which are the obstacles that come? What kind of obstacles (*vighna*) come. So you have to get rid of those obstacles with the skills of knowledge. You should not entangle yourself in those obstacles.

You have to reach the stage beyond the effect of actions (*karmateet avastha*) in the remembrance of the Father. Whichever thorn (difficulty) comes in the way; you have to go on removing it. Giving up body-consciousness, becoming soul-conscious, you have to remember the Father. Your path will go on becoming clear as much as you remember. You have to become pure like the lotus flower (*Kamal phool*), while staying in the household (*grihasth*). What? What was said? Are any (*Kumars*) bachelors sitting here? Hum! Yes, bachelors are sitting here. What did Baba say? You have to remain pure like a lotus flower, while staying in the household. Now, what will you do? Will you stay in the household or not? (A bachelor said, “Yes, We will stay in the household. We are staying in the household.”) In the household? But you are a bachelor? (The bachelor said, “It doesn’t matter. We are the unlimited householders of our parents.”) Yes, you are the children of your parents so you are householders, aren’t you? It is said to be a house and household when the parents as well as the children are present. They will not be called as complete (*sampoorna*) householders, if there are no children. So, (here) the parents, the sons as well as the daughters, also the brothers and the sisters are present. So it was said, “You have to stay pure like the lotus flower, in the household. You should not indulge in vices.”

For example, in the class that was going on just now, it was said, “the father does not spare his daughter, a brother doesn’t spare his sister, a maternal uncle doesn’t spare his niece.” The world has become such, the households have become deformed. So what does Baba say? No matter what mess is going on in the household, in the world, how should we live according to the point of view of knowledge? We should remain detached just like the lotus flower remains detached in the mud. You should not indulge in vices in any condition. The main thing is about vices. You have to stop indulging in vices. You have to become pure no matter how many obstacles come.

Who are confronted by more obstacles? (A mother said something). The mothers grasp their topic quickly. More obstacles come upon the mothers, to become pure. It must be coming upon the worldly mothers; it might not be coming over the mothers in knowledge. The worldly mothers haven’t received the knowledge at all, so there is no question of purity or impurity for them, but those who come in knowledge and if their husbands are not in knowledge, so obstacles will definitely come in front of them. It’s alright, those whose husband is not in knowledge, it is a separate topic. But even for the husbands who are in knowledge, Baba has said about them [*unko*], ‘All men are *‘Duryodhans’* and *Dushyasans’*. They don’t miss the chance to attack when they find privacy. So, even those who are in knowledge don’t fail to perform their action. Hence the obstacles of vices come more over the mothers, whether their husbands are in knowledge or not.

The most obstacles come to the females. They desire: we should become pure. What was said? Why do only females want and desire to become pure? Don't the men want to remain pure? (Someone said, "Baba has made the mothers victorious.") Yes, because the mothers are made instruments to open the Gates of Heaven (*Swarg*). It wasn't said that all the mothers are 'Putnas' (a witch in the kingdom of King Kansa/ the one who is not pure) and 'Surpanakhas' (the sister of Ravan who made Ram and Ravan fight.). There are some who cannot stay without indulging in more vices. But mostly the mothers are such who want to give up the vices.

So, they desire to become pure. They wish to go to the city of Krishna (*Krishnapuri* i.e. heaven). On the occasion of Krishna *Jayanti* (the birthday of *Krishna*), they make Krishna swing with great love, they worship him, keep a fast etc. That is a fasting for seven days. What? Whatever is practiced in the path of devotion is a fast for just 7 days. The Father says, "Now you keep this fast forever that you will never indulge in vices." So, is it in the hands of the mothers to go or not to go in vices? It is not in the hands of the mothers in bondage. Is it not? (Someone said, "The Almighty is with us.") He is definitely with you, but He gives an idea, that you are a soul (in the form of the) mind and intellect, you are not a body in the form of a box. If your mind and intellect doesn't desire to go in the vices, then you are pure; if your mind and intellect shakes, then you will be said to be impure. Then a sin will be committed by you. So you will not be able to become worthy to open the gates of Heaven (*Swarg*). So it was said, the Father says, "Now you keep this fast that you will never go in vices. You have to keep the fast of purity as long as you live." What was said? As long as this body-consciousness continues, you must keep this firm fast...as long as we are living in body-consciousness we must keep it firmly (in our mind) that we should not indulge in vices through the organs of action.

You know, this is our last birth (*antim janm*) in this world. Not only ours, but it is the last birth of the entire world. No *hathayogi* (those who practice rigid *yoga*), *Sanyasi* (or) anyone become pure with this thought in mind. Which thought? This is our last birth. They don't understand that this is the last birth. But you understand: we have to go into the pure world when we become pure. Our next birth will take place in the pure world. So there is hard work in it. We have to complete this hard work in just one birth. To stay together and not to go in vices, both have to keep this fast.

Women (*abala*) are subjected to many atrocities (*atyachaar*). It is they who call. Men never call: "O God! Protect my modesty (*laaj*). Save me from becoming naked". Why don't they call? (Someone said something). No, the men don't call because they are strong in body and money. They have power in their hands. So why will they call? Who becomes a tyrant? The one who has more power becomes a tyrant and the one who does not have power at all; her name itself is 'abala' (weak). What is the name? 'Abala.' She is weak in body, weak financially as well and weak in mind. She is so weak in mind that her mind becomes unsteady even if there is a small attack on her. She cannot control herself. So, women are subjected to so many atrocities. It is they who call, men never

call, “O God! Protect my modesty. Save us from becoming naked.” This is the call of the mothers. They call out to the Father, “Baba, save us from becoming naked.” These are the same topics of the Gita and the *Bhagvad*. It is just that the name of Krishna has been inserted by mistake. What was said? This knowledge is entirely the same knowledge which the Supreme Soul Shiv gave 5000 years ago. But what was the mistake they committed? They inserted the name of *Dada Lekhraj* (i.e.) Krishna as God, ‘*Pitashri*’.

Whose name has been put in the *Murlis* which were newly printed, now after the year 1965? Brahma Baba’s name has been put as ‘*Pitashri*’, so what did all the *murlis* become? They became defective, they became false, the entire knowledge itself became false. Its true meaning doesn’t fit in anybody’s intellect. So just the name of Krishna has been inserted by mistake, call him Krishna or call him Brahma. It is one and the same thing, isn’t it?

Krishna is not the ‘Purifier of the sinful ones.’ (*Patitpaavan*). He left the body; the world did not purify from being sinful, then how can Krishna be called ‘the Purifier of the sinful ones’? The Father alone is the ‘Purifier of the sinful ones’, isn’t He? You understand, you also have to bear the beatings in order to become pure. Hum! Even if you have to bear some beatings in order to become pure, you should bear it. At that time, Baba will enter to make the beatings on you milder (*dheema*) and lighter (*halka*). You will not feel at all, whether you received the beatings or did not. It happened like this even in the cycle (*kalpa*) before and it is happening again now. It is not the question of one *Draupadi*, look; you are so many ‘*Dhruv-padis*.’ What was the name given? ‘*Dhruv-padi*’, the one who fights for her full protection against the vices; what is the name given to her? ‘*Dhruv-padi*’, her position is fixed. No one can turn her away (*talna*) from that position. There are many impure ones who have to become pure. You mothers are made the instruments to become pure and make the others pure. You certainly have to pay more attention to the studies. It is the mothers who are weaker (*kamjor*) in the studies. And what was said for the mothers themselves? In future, you have to pay more attention to the studies. You have to uplift the fellow-women (*humjins*). What should you do first? Whom should the mothers uplift? Whoever mothers there are, they should be uplifted first. The path of renunciation (*nivritti marg*) is of the *Sanyasis* and yours is the household path (*pravritti marg*). You have to become pure while living in the household. It is not a question of running away leaving the household. And for that, you have to study as well as teach knowledge to the others, through which a high position can be attained. The study is certainly very easy.

You must explain, Bharat which was like a diamond (*heera*)...there was the kingdom of Lakshmi-Narayan. How was Bharat? It had brilliance like a diamond; it radiated the brilliance of knowledge like a diamond. And now that Bharat has become like a *cowrie* (shell). Earlier, there was the kingdom of Lakshmi-Narayan. Why has Bharat degraded so much now? The one who was so high, why has he degraded so much? Because the degradation (*durgati*) of the mothers has taken place. So Bharat has also fallen down.

We tell you the unlimited history, geography. The human beings cannot even imagine how it (Bharat) will become heaven again. You know that the Lakshmi-Narayan who were worthy of worship, themselves become worshippers. They themselves were worthy of worship and they themselves become worshippers. These concepts are not for the Supreme Soul (*Paramatma*), that the Supreme Soul becomes worthy of worship and then a worshipper. No one knows this: *Lakshmi-Narayan* themselves were worthy of worship, now they have become worshippers dominated by darkness or ignorance (*tamopradhan*). They were worthy of worship. Definitely they must have taken re-birth. When they were *satopradhan* (consisting mainly in the quality of goodness and purity, they were worthy of worship; now they have become *tamopradhan* worshippers. The same Lakshmi and Narayan have become impure while taking 84-births. This does not fit in anybody's intellect at all. What? Explain to someone from the path of devotion that the *Lakshmi-Narayan* whose magnificent big temples have been built, have become impure while taking births, nobody will believe this fact. They believe that Lakshmi-Narayan were (*Bhagwaan*) God and (*Bhagawati*) Goddess. The Father says, "The corporeal one never becomes God and Goddess. God is never with a Goddess." He is alone (*akela*). God the Father is only One. O.k., if they are God and Goddess, as well as Sita-Ram are God and Goddess; then what about all of them? Then all of them became Goddess and God. Then the Supreme Soul will become omnipresent (*sarva vyapi*)! O.k., if all will become God, who will be the one who takes re-birth? There will be nobody who takes rebirth because God does not take birth (*ajanma*), He is not affected by the actions (*akarta*) and He is called '*abhogta*' (the one who is not a pleasure seeker). So this concept does not stand to be true that there are many Gods! God is just one. *Omshanti*.

The *murli* is dated 7.8.85. The record played is, "Do leave your celestial throne (*simhasan*)." Leave your high stage, that celestial throne, the Supreme Abode, the stage of the Supreme Abode (*Paramdham*) and come down to see this world on this earth." The Devotees invite God, i.e. the Father. Why do they invite Him? Because this world is full of sorrow. So they give an invitation to God, just come and see how much the sorrow is increasing in this world. The children are very sorrowful. You also understand that after sorrow, then happiness surely has to come. The children invite the Father, so definitely the Father will come and establish a world of happiness. Earlier there was happiness and now there isn't. Then they invite Him: come and teach us easy (*sahaj*) Rajyoga. So certainly the Father who teaches is required. The Father explains, "Just as you souls take a body by coming in the womb, I too play My part by entering this body. As for the rest, I have to purify the sinful ones." What for do I enter the body? To purify the sinful ones. That is why I need a big body. I have to come to purify (you). *Maya* Ravan has made you impure. Hum! Who has made you impure? The ten-headed Ravan, the Ravan who gives ten opinions has made you impure. (He has) some small heads and some big heads; he made you fall down. It implies that many heads make you fall down. And I come in one to purify you from the sinful one. Hence, now you give the donation of the five vices, so that this eclipse of *Maya* will leave. It will leave when you donate it by yourself. What? If you donate it on your own, the eclipse will leave from your side.

First is the main one: body-consciousness (*dehabhimaan*). When an idol of *Ravan* is made, then in that, they show the ten heads anyway, but what else is shown along with the ten heads? A donkey's head is shown. The donkey is an idol of body-consciousness. The donkey is shown above the ten heads. When some vice emerges, first body consciousness comes and then the other vices follow. All the vices are linked to body-consciousness. So it was said "The first main one is body-consciousness. Now consider yourself to be soul-conscious." Give up body-consciousness and become soul-conscious. I talk to the souls residing in the bodies. What? I don't even talk to the ones who would be sitting in front of Me in body-consciousness. I give knowledge to the souls. It means that the knowledge I give is understood by those who are sitting in front of Me in soul-consciousness. And My knowledge doesn't fit in the intellect of those who are not soul conscious and are in body-consciousness or are in the remembrance of some or the other bodily being.

So I give knowledge refuted to these souls. I gave this knowledge 5000 years ago as well. And I also made them pure by giving them the knowledge. I taught Rajyoga. I teach Rajyoga in every cycle (*kalpa*). Our business of purifying the sinful ones begins soon after (My) arrival. What? "Soon after (My) arrival", meaning that the business of purifying the sinful ones started ever since Our arrival in the year 1936. *Arey*, in the year 1936 even the (giving of the) knowledge didn't start, (then) how did He start this business? Hum! Firstly He will narrate the knowledge, only then will He purify the sinful ones, or will He make them pure without narrating the knowledge? He will narrate the knowledge (first). So, no knowledge was narrated during the period 1936 to 1946-47. Only the 'Gita' of the path of devotion was there in *Sanskrit*, the meanings of which used to be narrated by Him. When did He narrate the knowledge at that time? But it was said, "My business is to purify the sinful ones as soon as I come." This is the part of the Father. What is the part? The part of narrating knowledge is not the main one, the main part is that of purifying the sinful ones. I come and purify the children. What? Do I come and purify you, or I just narrate knowledge and go away and then you keep on becoming pure (by yourselves)? What is the rule? It is not that I come and just narrate the knowledge through the body of Brahma alias Dada Lekhraj and go away, and then you children will keep on becoming pure on your own, or you will become pure with the color of the company of the vision (*drishti*) of the *Didi-Dadi* or *Dadas*. It is not so. I Myself have to come and make you pure. You have to adopt divine virtues (as) you are going to become those of the Sun dynasty and the Moon dynasty in future. What was said? Who does it mean by 'You'? The children who are sitting in front (of Him) [*samne*] and in soul-consciousness, for them it was said that in the future, in the Golden Age you children are going to become of the Sun dynasty and the Moon dynasty. It was not said that you are going to become of the Islam dynasty, the Buddhist dynasty, the Christian dynasty. What was said? Those who are now sitting in soul-consciousness will become of the Sun dynasty and the Moon dynasty. This is certainly the knowledge to become divine Prince and Princess in the future. So, if you practice divine qualities, you will become Prince and Princess. You have to check yourself, 'Do I imbibe divine qualities?'

Look, which are the obstacles that come? What kind of obstacles (*vighna*) come. So you have to get rid of those obstacles with the skills of knowledge. You should not entangle yourself in those obstacles.

You have to reach the stage beyond the effect of actions (*karmateet avastha*) in the remembrance of the Father. Whichever thorn (difficulty) comes in the way; you have to go on removing it. Giving up body-consciousness, becoming soul-conscious, you have to remember the Father. Your path will go on becoming clear as much as you remember. You have to become pure like the lotus flower (*Kamal phool*), while staying in the household (*grihasth*). What? What was said? Are any (*Kumars*) bachelors sitting here? Hum! Yes, bachelors are sitting here. What did Baba say? You have to remain pure like a lotus flower, while staying in the household. Now, what will you do? Will you stay in the household or not? (A bachelor said, “Yes, We will stay in the household. We are staying in the household.”) In the household? But you are a bachelor? (The bachelor said, “It doesn’t matter. We are the unlimited householders of our parents.”) Yes, you are the children of your parents so you are householders, aren’t you? It is said to be a house and household when the parents as well as the children are present. They will not be called as complete (*sampoorna*) householders, if there are no children. So, (here) the parents, the sons as well as the daughters, also the brothers and the sisters are present. So it was said, “You have to stay pure like the lotus flower, in the household. You should not indulge in vices.”

For example, in the class that was going on just now, it was said, “the father does not spare his daughter, a brother doesn’t spare his sister, a maternal uncle doesn’t spare his niece.” The world has become such, the households have become deformed. So what does Baba say? No matter what mess is going on in the household, in the world, how should we live according to the point of view of knowledge? We should remain detached just like the lotus flower remains detached in the mud. You should not indulge in vices in any condition. The main thing is about vices. You have to stop indulging in vices. You have to become pure no matter how many obstacles come.

Who are confronted by more obstacles? (A mother said something). The mothers grasp their topic quickly. More obstacles come upon the mothers, to become pure. It must be coming upon the worldly mothers; it might not be coming over the mothers in knowledge. The worldly mothers haven’t received the knowledge at all, so there is no question of purity or impurity for them, but those who come in knowledge and if their husbands are not in knowledge, so obstacles will definitely come in front of them. It’s alright, those whose husband is not in knowledge, it is a separate topic. But even for the husbands who are in knowledge, Baba has said about them [*unko*], ‘All men are *‘Duryodhans’* and *Dushyans*’. They don’t miss the chance to attack when they find privacy. So, even those who are in knowledge don’t fail to perform their action. Hence the obstacles of vices come more over the mothers, whether their husbands are in knowledge or not.

The most obstacles come to the females. They desire: we should become pure. What was said? Why do only females want and desire to become pure? Don't the men want to remain pure? (Someone said, "Baba has made the mothers victorious.") Yes, because the mothers are made instruments to open the Gates of Heaven (*Swarg*). It wasn't said that all the mothers are 'Putnas' (a witch in the kingdom of King Kansa/ the one who is not pure) and 'Surpanakhas' (the sister of Ravan who made Ram and Ravan fight.). There are some who cannot stay without indulging in more vices. But mostly the mothers are such who want to give up the vices.

So, they desire to become pure. They wish to go to the city of Krishna (*Krishnapuri* i.e. heaven). On the occasion of Krishna *Jayanti* (the birthday of *Krishna*), they make Krishna swing with great love, they worship him, keep a fast etc. That is a fasting for seven days. What? Whatever is practiced in the path of devotion is a fast for just 7days. The Father says, "Now you keep this fast forever that you will never indulge in vices." So, is it in the hands of the mothers to go or not to go in vices? It is not in the hands of the mothers in bondage. Is it not? (Someone said, "The Almighty is with us.") He is definitely with you, but He gives an idea, that you are a soul (in the form of the) mind and intellect, you are not a body in the form of a box. If your mind and intellect doesn't desire to go in the vices, then you are pure; if your mind and intellect shakes, then you will be said to be impure. Then a sin will be committed by you. So you will not be able to become worthy to open the gates of Heaven (*Swarg*). So it was said, the Father says, "Now you keep this fast that you will never go in vices. You have to keep the fast of purity as long as you live." What was said? As long as this body-consciousness continues, you must keep this firm fast...as long as we are living in body-consciousness we must keep it firmly (in our mind) that we should not indulge in vices through the organs of action.

You know, this is our last birth (*antim janm*) in this world. Not only ours, but it is the last birth of the entire world. No *hathayogi* (those who practice rigid *yoga*), *Sanyasi* (or) anyone become pure with this thought in mind. Which thought? This is our last birth. They don't understand that this is the last birth. But you understand: we have to go into the pure world when we become pure. Our next birth will take place in the pure world. So there is hard work in it. We have to complete this hard work in just one birth. To stay together and not to go in vices, both have to keep this fast.

Women (*abala*) are subjected to many atrocities (*atyachaar*). It is they who call. Men never call: "O God! Protect my modesty (*laaj*). Save me from becoming naked". Why don't they call? (Someone said something). No, the men don't call because they are strong in body and money. They have power in their hands. So why will they call? Who becomes a tyrant? The one who has more power becomes a tyrant and the one who does not have power at all; her name itself is 'abala' (weak). What is the name? 'Abala.' She is weak in body, weak financially as well and weak in mind. She is so weak in mind that her mind becomes unsteady even if there is a small attack on her. She cannot control herself. So, women are subjected to so many atrocities. It is they who call, men never

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Whose name has been put in the *Murlis* which were newly printed, now after the year 1965? Brahma Baba’s name has been put as ‘*Pitashri*’, so what did all the *murlis* become? They became defective, they became false, the entire knowledge itself became false. Its true meaning doesn’t fit in anybody’s intellect. So just the name of Krishna has been inserted by mistake, call him Krishna or call him Brahma. It is one and the same thing, isn’t it?

Krishna is not the ‘Purifier of the sinful ones.’ (*Patitpaavan*). He left the body; the world did not purify from being sinful, then how can Krishna be called ‘the Purifier of the sinful ones’? The Father alone is the ‘Purifier of the sinful ones’, isn’t He? You understand, you also have to bear the beatings in order to become pure. Hum! Even if you have to bear some beatings in order to become pure, you should bear it. At that time, Baba will enter to make the beatings on you milder (*dheema*) and lighter (*halka*). You will not feel at all, whether you received the beatings or did not. It happened like this even in the cycle (*kalpa*) before and it is happening again now. It is not the question of one *Draupadi*, look; you are so many ‘*Dhruv-padis*.’ What was the name given? ‘*Dhruv-padi*’, the one who fights for her full protection against the vices; what is the name given to her? ‘*Dhruv-padi*’, her position is fixed. No one can turn her away (*talna*) from that position. There are many impure ones who have to become pure. You mothers are made the instruments to become pure and make the others pure. You certainly have to pay more attention to the studies. It is the mothers who are weaker (*kamjor*) in the studies. And what was said for the mothers themselves? In future, you have to pay more attention to the studies. You have to uplift the fellow-women (*humjins*). What should you do first? Whom should the mothers uplift? Whoever mothers there are, they should be uplifted first. The path of renunciation (*nivriddhi marg*) is of the *Sanyasis* and yours is the household path (*pravritti marg*). You have to become pure while living in the household. It is not a question of running away leaving the household. And for that, you have to study as well as teach knowledge to the others, through which a high position can be attained. The study is certainly very easy.

You must explain, Bharat which was like a diamond (*heera*)...there was the kingdom of Lakshmi-Narayan. How was Bharat? It had brilliance like a diamond; it radiated the brilliance of knowledge like a diamond. And now that Bharat has become like a *cowrie* (shell). Earlier, there was the kingdom of Lakshmi-Narayan. Why has Bharat degraded so much now? The one who was so high, why has he degraded so much? Because the degradation (*durgati*) of the mothers has taken place. So Bharat has also fallen down.

We tell you the unlimited history, geography. The human beings cannot even imagine how it (Bharat) will become heaven again. You know that the Lakshmi-Narayan who were worthy of worship, themselves become worshippers. They themselves were worthy of worship and they themselves become worshippers. These concepts are not for the Supreme Soul (*Paramatma*), that the Supreme Soul becomes worthy of worship and then a worshipper. No one knows this: *Lakshmi-Narayan* themselves were worthy of worship, now they have become worshippers dominated by darkness or ignorance (*tamopradhan*). They were worthy of worship. Definitely they must have taken re-birth. When they were *satopradhan* (consisting mainly in the quality of goodness and purity, they were worthy of worship; now they have become *tamopradhan* worshippers. The same Lakshmi and Narayan have become impure while taking 84-births. This does not fit in anybody's intellect at all. What? Explain to someone from the path of devotion that the *Lakshmi-Narayan* whose magnificent big temples have been built, have become impure while taking births, nobody will believe this fact. They believe that Lakshmi-Narayan were (*Bhagwaan*) God and (*Bhagawati*) Goddess. The Father says, "The corporeal one never becomes God and Goddess. God is never with a Goddess." He is alone (*akela*). God the Father is only One. O.k., if they are God and Goddess, as well as Sita-Ram are God and Goddess; then what about all of them? Then all of them became Goddess and God. Then the Supreme Soul will become omnipresent (*sarva vyapi*)! O.k., if all will become God, who will be the one who takes re-birth? There will be nobody who takes rebirth because God does not take birth (*ajanma*), He is not affected by the actions (*akarta*) and He is called '*abhogta*' (the one who is not a pleasure seeker). So this concept does not stand to be true that there are many Gods! God is just one. *Omshanti*.