

**VCD No.2224, Audio Cassette No.2710,**  
**Clarification of Murli dated 30.10.66 (Only for PBKs)**

Truth is always present and the one who is false is present today and tomorrow he won't be present. So, now tell Me, who sent us to heaven? We went to *Shantidham* (Abode of Peace) on our own wish. We considered ourself to be a soul and understood *Shantideva* (the Deity of peace) and remembered Him. We remembered Him, didn't we? So, the One whose form we remembered...When we remember someone, do we remember his legs or his stomach first? What do we remember? We remember his face. Because does God the Father enter the elevated *indriyaan* (parts of the body used to perform actions and the sense organs) first or does He enter the corrupt *indriyaan* first and plays a *part*? He enters the elevated *indriyaan* in the form of Brahma and plays a *part*. Is the attitude of a mother elevated or corrupt? Her attitude is elevated. So look, God also takes [the support of] the elevated *indriyaan* first of all. So, it was said: Only the elevated *indriyaan*... Like when Mahakali comes, she chops off the head, so, the elevated *indriyaan* were lost and the remaining part that is below fell. So, like Mahakali, will He take only the elevated *indriyaan* to heaven - especially of you children who experience the super sensuous joy - will He take only the elevated *indriyaan* or will He take the entire body with the elevated *indriyaan* and the corrupt *indriyaan* to heaven? He will take the entire body. This isn't applicable for the souls who *convert* to other religions. So, for that you children, while being in this very body, have to become the resident of which place through the mind and intellect? You have to reside in the *Shantideva*. And then, that Father *Shantideva* sends us to the world of happiness. It means such elevated thoughts are always generated in our mind and intellect that we just remember the new world and we completely forget the old world; it is over. So, we the mind and intellect like souls became the residents of which place? (Students replied.) *Arey*, we already became the residents of the Supreme Abode; then where did the Father send us? He sent us to *Sukhdhaam* (the Abode of Happiness).

Even now, some children might be experiencing this stage. What? As much as we remain in the remembrance of the point of light soul, as much as we practice looking at the other souls in the form of point souls who are mutually brothers, meaning we become used to looking at our mind and intellect in the form of a soul in the subtle form, we also become used to or practiced in looking at others' soul in the subtle form, then what will be the *result* of it? Will our intellect like soul become subtle or physical? It becomes subtle and in the subtle mind and intellect like soul, will there be more thoughts of knowledge, will there be deep thoughts or will there be fewer thoughts? There will be more thoughts of knowledge and the thoughts of knowledge will be deep. What? We will go into the depths of the Ocean of Knowledge. And when we go into the depth, what do we get in the ocean? We get gems. We will search newer gems of knowledge and tell them to the world. Just like, call it the soul of Ram or the soul who plays the *part* of Shankar, does that soul assimilate and narrate new points of knowledge, new gems of knowledge after churning them or not? He does narrate them. In the same way, number wise (according to their capacities) children will take delight in that knowledge. The superiority of knowledge will be so high and pure that they won't generate corrupt thoughts in it. They won't generate the thoughts of remembering the corrupt *indriyaan*. What kind of thoughts will they generate? They will generate divine thoughts of the new world. So, we became the residents of which place through the mind and intellect? We became *svargvaasi*<sup>1</sup>. It means in this very world, those who become the residents of

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<sup>1</sup> The resident of *swarg* i.e heaven

*Shantidham* and remember *Shantideva*, who don't remember any one else, then, *Shantideva* gives us such power of thinking and churning - what? - he gives us such depths of knowledge that we start knowing the many births of our soul. First of all we come to know what our highest of the high birth in the new world of heaven will be. Will we recognize our No.1 *part* or not? We do recognize it. So, we became the residents of which place? Through the mind and intellect we became the residents of heaven. This is why, it was said that this topic which comes in your intellect now is correct, but it will [sit in the intellect] in the future.

Now, in 1966 this topic hasn't been made to sit in the intellect. Was it made to sit [in the intellect]? It wasn't. And it hasn't sat in the intellect of you children either. When? In 66. He spoke about the future. What? When the Father Shiva enters the *trinetri* (three-eyed) deity, then this topic is made to sit in the intellect of you children and this topic sits in your intellect. What? First of all consider yourself to be a point of light soul. And understand this very thing, first of all we stay in the house of our Father. Where do we stay? In the house of the **Father**; in the house of which father? Is it the worldly father? No; he is the relative of the body. What? We have to be *nashtomoha smritilabdha*<sup>2</sup> for the bodily relatives. It is about the Father of the souls. But until the Father of the souls, the *Supreme Soul* Shiva enters a corporeal human chariot in this world, nobody can recognize Him. Because, the Soul will be recognized only when He comes in a corporeal form and gives the knowledge through the mouth, or will He be recognized before? So, that *Supreme Soul* Shiva, the Father of the souls, when He comes in a corporeal human body in a permanent way in this world, this topic sits in your intellect. What? We will become the residents of which place first? We will become the residents of *Shantidham*.

There are two *Shantidham* as well. Which [two]? (Students replied.) Yes, one is the house of *Shantideva*, who is the father of the entire human world. Who? Prajapita. There is always the entrance of the Father Shiva in the chariot of that Prajapita. He says: As much you remember Me - What? - I am with you to that extent. So, in which form do you remember [Me]? Do you remember [Me] in the form of an incorporeal soul or in the form of a living soul? He will be called a living soul when He is in the body. So, along with the body, the permanent chariot, when you remember Me, the Soul Shiva, then I am with you. What? I am not far away from you. And the house like body I enter, that house like body belongs to Me in the Confluence Age. Is My house above or below? (Students: Below.) Yes, that is why it was said, 'Those who remember Me above, in the Supreme Abode belong to the *Shudra* community<sup>3</sup>'. What? What are they? They are from the *Shudra* community. And I the soul, the *Supreme Soul* who has come in the corporeal form in this world, those who remember Me in the corporeal form, below, in this world, they belong to which community? They belong to the Brahmin community. When you become firm Brahmins while making *purusharth*, you will become Brahmin to deity.

So, first you stay in the house, you go to *Shantidham* in this world, because you children bring down the Supreme Abode to this very world. And later on, what does *Shantideva* do? He sends you to the Abode of Happiness. From what do you get happiness? Do you get happiness through yoga or through knowledge? (Students: Through yoga.) Do you get happiness through yoga? Do you get power through yoga or do you get happiness? You get the power to experience happiness but we become the ones who give joy through

<sup>2</sup> To renounce attachment and regain the awareness of the self

<sup>3</sup> Fourth and the lowest division in the Indo-Aryan society

knowledge. If there is knowledge... the souls who have the firm knowledge about the Father, they will become the deities complete with 16 celestial degrees, the true residents of *Sukhdham*. If they don't have knowledge at all, will they go to heaven later on, in the second, third, fourth, fifth generation, will they come in the kingdom of the later Narayans or will they come first? They will come in the kingdom of the later Narayans. Those Narayans have fewer celestial degrees because they assimilate little knowledge. Their *followers* also assimilate little knowledge; that is why from the Copper Age... to other religions? (Students: They convert.) Why did they *convert*? Because, they didn't assimilate the complete knowledge at all. So, do they experience complete happiness? (Students: No.) Or do they experience the *number* wise happiness of fewer celestial degrees in the Golden Age? (Students: Of fewer celestial degrees.) They experience the happiness of fewer celestial degrees. So look, through what do we get happiness? Do we get happiness through knowledge or through yoga? As much as someone assimilates knowledge, they will receive happiness to that extent. A poor person, who doesn't get food, clothes and a house, does he feel happy? He makes a small hut of *plastic* beside dirty drains and lives a life like that of insects and spiders with his children. Does that poor person remain happy or does he remain sad? (Someone: Sad.) And what about a wealthy person? (Everyone: He remains happy.) On the basis of what? (Someone: On the basis of knowledge.) No. If he has worldly wealth, he experiences happiness. If he doesn't have wealth, he experiences sorrow. Tulsidas also said: "*Nahi daridra sam paatak punjaa*" What? *Paatak* means sins, *punj* means storehouse. *Daridrata* meaning poverty is like a storehouse of sins. The biggest sorrow of the world is... what? Poverty. There are many people who have wealth, they have lots of *bank balance*, their body is also healthy, they don't have any major illness and their mind is also capable of thinking and understanding, still, [they have] *mental tension*. Do they or not? (Everyone: They do.) So look, they become so sorrowful. Actually, it is their *artificial* sorrow. What? They haven't recognized their soul. They think that they are a body. They remain body conscious. Because of being body conscious, there is ignorance, because of ignorance they become sorrowful.

So, it was said, what do you get through knowledge? You get happiness through knowledge. It is said in the world, 'If you have money, you will get happiness'. They will call Lakshmi, for what? To ask for wealth. They think, Lakshmi would be giving money. Well, Lakshmi doesn't give money. What do you get from Lakshmi? You get the wealth of knowledge. And from where does Lakshmi get [wealth]? She gets it from Narayan. *Arey*, why does Lakshmi take [wealth] from Narayan? Why does she take it, when she herself gives wealth? (Student replied.) No. She herself becomes the one who gives wealth because she has the *sanskars* of *purity* of many births. This is why Baba has said, 'This knowledge should be given by maidens and mothers. It is good to give the knowledge through the mouth of the maidens, through the mouth of the mothers'. What? Narrating knowledge through the mouth of men doesn't look good. Why doesn't it look good? It is because all men are Duryodhan and Dushashan. When alone in a closed room they find a beautiful woman or a maiden, they don't stop becoming unstable. They don't have *control* over their *indriyaan*. Only the *shaktis* of Shiva can have this *control*. The maidens and mothers can have [this control]. This is why it was said, you all are Sitas. Sita means cool. She has calm nature and *sanskars*. What? She isn't the one who becomes hot. So, the pot of knowledge is given to the maidens and mothers who are of calm nature and *sanskars*. Who is the number one among them? Is it Jagdamba or Lakshmi? (Students: Lakshmi). Not Jagdamba? It is Lakshmi, because the name Jagdamba is on the basis of the work performed. Whose *amba* (mother)? The mother of the world. How many religions are present in the world? There are numerous

religions. Those followers of the religions and the religious fathers belong to the lowest clan. There are even the atheists who neither believe in heaven, nor the soul, neither hell nor the Supreme Soul. Only adultery prevails among them. Their life is like that of insects and spiders. They don't have any mother, any sister or any daughter; there is such a rule among them. So, that rule is called atheism. Do those atheists also have a mother or not? (A student: Yes.) Who? Jagdamba.

So, it is the nature of the mother, let it be any kind of degraded child, whether he is corrupt, a loafer, a thief, a dacoit, a drunkard, does she want to keep even him away from her or will she wish to keep him close to her? She will wish to keep him close to her. She thinks, 'no one other than me will keep him more secure'. The one who stays in the company of even such degraded souls, will he be coloured by the company or not? (Everyone: He will.) This is why, the mothers are coloured by the company a lot. And it is the maidens who are coloured [by the company] more than them. This is why in Bharat, especially in Bharat, are *kumars* (bachelors) protected more, are *adhaar kumar*<sup>4</sup> protected more, are old people protected more, are *adhaar kumari*<sup>5</sup> protected more or do they pay more attention towards the protection of *kumari* (maidens)? They pay more attention to the protection of the *kumaris*. It shouldn't happen that she comes in bad company, [otherwise] she will fall, she will become impure, her very life will become a *vaishalaya* (brothel). This is why the Indian maidens are safeguarded a lot; in the foreign countries, they aren't [safeguarded]. They keep roaming and wandering anywhere. They start searching for their husband on their own. They don't trust their parents at all.

So, look! God comes in Bharat, so He gives the crown to the mothers and maidens. What crown of responsibility [does He give]? Only the maidens and mothers can open the gates of heaven; men can't. This is why first of all Lakshmi is made the instrument. It is written in the scriptures as well, when the *saagar manthan* (the churning of the ocean) took place, who distributed the nectar? Lakshmi distributed it. So, all these tasks are happening now in practice and they will happen [in the future]. So, it was said: You will become the master of heaven, the master of the world of happiness. What will be the basis of it? Knowledge. And when you go to the world of happiness, will you have a long lifespan or will you have a short lifespan? You will have a long lifespan. In today's Iron Age world, the age of the *Bharatwasis* (the residents of Bharat) is just 30-35 years. What? And in the Golden Age, the *age* of the *Bharatwasis* was 150 years. On the basis of what? On the basis of the soul conscious stage you also remember the Supreme Soul Father. With the remembrance of the Father, you get a long lifespan. And will the one who is sick and sad, who is sorrowful, ill and worried have a long age or will the one who remains happy have a long lifespan? Will the one who remains healthy have [a long lifespan]? The one who remains healthy will have [a long lifespan] and how do you receive good health? What is the basis of good health? What is the basis for the body to remain healthy for many births? (Students replied.) What? Remembrance. The soul attains power through remembrance. It attains such power that in the Golden and Silver Age it experiences immense happiness with the elevated *indriyaan* for 24 hours. It is not short-lived like today's world. And what happens in the Iron Age? The happiness is short-lived. That too, is it the happiness of the elevated *indriyaan* or the corrupt *indriyaan*? It is the happiness of the corrupt *indriyaan*; it is corrupt happiness.

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<sup>4</sup> Men who are married and lead a pure life

<sup>5</sup> Women who are married and lead a pure life

So, it was said, consider yourself to be a soul. You have the Ladder [to understand:] we have had 84 births. Now you have become sinful in the last birth. Now what do you have to do to become pure? You have to remember to become pure, it means you have to assimilate the *power* of yoga. What kind of *power* of yoga? Do you have to sit [in remembrance] like the Sanyasis after renouncing the household and work? [Do you have to sit] in such remembrance? No. When the Father comes, does He lead His life in the household path in front of the children or does He stay in the path of renunciation? (Students: Household path.) Does He stay in the limited household with a few children or does He stay in the unlimited household? He lives in the unlimited household and while living in the unlimited household, does He sit idle or does He perform some task? (Students: He performs some task.) The Sanyasis remain idle. They don't even cook food for their stomach, rather they beg. So, what will you do? In what kind of remembrance will you be? Will you be in the remembrance of the idler Sanyasis or in the remembrance of the householders who belong to the household path? (Everyone: In the remembrance of the householders.) Yes, you will also do business and [have] occupations... what? You will also do business and [have] occupations. Why does someone do business and [have] occupations? For what? To give and take happiness. You do business and [have] occupations so that you can earn a lot of money and become very happy with the money. Is it the limited business or the unlimited business? It is the business of the limited body. And what business does the Father teach? He teaches the unlimited business of the soul. The soul should stay in this house like body and although it works through the *karmendriyaan*<sup>6</sup>... it may work through the *gyanendriyaan* to narrate knowledge and look at others with a soul conscious vision through the eyes, the elevated *indriyaan* and remain in the soul conscious stage itself.

So look, even while being in the soul conscious stage, do you perform actions through the *indriyaan* or not? You do. Similarly, if you perform any action even through the corrupt *indriyaan*, Baba says, we have to take happiness and give happiness. So, will you experience happiness through the *indriyaan*? Or is happiness and sorrow taken without the *indriyaan*? Happiness is taken through the *indriyaan*. So, whatever happiness we have been taking for many births, when we take that happiness even through the corrupt organs or if we give it to others, we should remain in remembrance. What? We should perform actions through the *karmendriyaan* but what kind of *yogi* [should we be]? We should be *karmayogi* (someone who stays in remembrance while performing actions). It shouldn't be that we separate action and remembrance. This is why the Father says: I teach Raja Yoga to the householders like Arjun. What? Whom do I teach it? [The souls] like Dronacharya and Bhishmapitamah aren't able to learn Raja Yoga at all. Although they listen to the knowledge of the Gita, they can't assimilate it deeply. And you the householder children, assimilate it and also make the others assimilate it. You *practice* remembering the Father while performing actions through the *karmendriyaan* in practice. So look, you, who remember [the Father] in such a way, have been given a boon; what? What? Those who stay inside will be left behind and those who stay out in the household life will take away [the inheritance]. Earlier as well, when God narrated the *basic* knowledge through Brahma, then what *result* came out in the year 76? It was said: In 76, the new world will be established and Lakshmi Narayan will be born. At that time, what *result* came out among those who follow the *basic* knowledge? Did the householder maidens, mothers and brothers like to assimilate that knowledge or did the *surrendered hands* like it? Those who used to stay in the household in the outside world, those who did business and [had] occupations, they recognized God the Father, whose year of

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<sup>6</sup> Parts of the body used to perform actions.

revelation was celebrated in the year 76. Did they recognize Him or not? (Students: They did.) In this gathering, are those who recognize that Father *number* wise (at different levels) sitting or are Sanyasis sitting? It is the Arjun who are sitting. They are the ones who stay in the household and earn good fortune.

So look, the point that is applicable for the *basic* knowledge will **again** be applicable in the *advance* knowledge. What? ‘Those who stay inside will be left behind and the outsiders will take away [the inheritance].’ What does it mean? Those who are surrendered, will all of them be left behind? Will all of them be left behind? No. Five *percent* [souls] from the Chandravansh and five *percent* [souls] from the Suryavansh, combining both [groups], such 450 thousand (4.5 lakh) souls will emerge, who while living in the household will establish the relationship of the *indriyaan* with the one Father. They won’t be like the Sanyasis who leave the business of the *indriyaan*. They (Sanyasis) do leave [the actions], but where does their mind and intellect go? Does it remember the same old world of their children again and again or not? (Students: It does.) Similarly, it happens here as well. This continued in the *basic* [knowledge] and it is happening even now, and it happens in the *advance* [knowledge] as well. There are very few of such surrendered, who seem to have renounced the worldly affairs, but through the mind and intellect... where does their mind and intellect remain engaged? Does it remain engaged in the outside world or is the Father Himself their home? (Students: The Father Himself is their home.) The very house of the Father is their household. What is the majority [of the souls] like? (Student: They are with the Father.) Are they with the Father? Aren’t there the seeds of the other religions in the *advance* [knowledge]? And how much *percent* are they? 90% belong to the other religions; they *convert* to the other religions and just 10% - they are less than even that - they are the true *Suryavanshis*. They remain in the remembrance of the one Mother and Father through their intellect. They remember the *combined* form of the Mother and the Father. Their remembrance is also of the household path. For them, there is the *direction*: it’s not that they have to just follow the directions of the Father. Do they have to follow the directions of the mother as well or not? (Students: They have to.) So, the Father definitely creates a mother too in practice. So, they should follow the directions of the practical mother as well.

But it has been said: Whatever directions you receive from the Brahmakumaris should also be judged - What? - with the great sentences of the Father, whether that direction given by the Brahmakumari is *right* or *wrong*. If it is the *wrong* direction, if it is against the direction of the Father, it should certainly be confirmed. What? It shouldn’t be that whatever they say, [you think:] ‘Whatever you say is true, sir (*satya vacan maharaj*). It is correct, O, Kind one. It is true, O, Merciful one.’ And start following [the direction] like devotees. No. The Father has said: The Father, the Father of the souls is the Intellect of the intelligent ones. So, how will the children of the intellectual Father also be? They will be intellectual children. It is the task of the intellectual children: they shouldn’t accept any topic without proof and evidence. Otherwise, there are many who say, ‘**Baba** gave us this direction. Baba has told us, do this, do that, do this.’ You shouldn’t accept it just by their saying it. What? Tell them, ‘How do we know if the Father said this to you or not? We have the vani of Baba in front of us. Baba’s vani says this and you are saying that. You are asking us to do that. How can there be these two topics?’ Do we have to follow one direction or do we have to follow two directions? (Students: One direction.) Do we have to create two kings or one king? We have to create one king. There should be one kingdom, one religion, one direction, one clan and one language. How did you bring this different language? You should say this; there is no need to be afraid about this. Otherwise, the disciples (*cele*) and female disciples (*celiyaan*) in

path of *bhakti* fear the gurus a lot. What? Those who fear like this, will they be *Shivshaktis*? Will they be called *Shivshaktiyaan* or *liddhariyaan* (cowards)? The donkey that is shown on the head of Ravan, the ones who stay with that donkey, what will they be? They will be *gadheriyaan* (female donkeys). *Arey*, we have taken this aim; what? What will we become? We will become the *shaktis* of Shiva.

So look, the Father explains so deeply. The Father who explains what we call the *advance knowledge*, He is the Teacher who teaches the *highest* study of the *higher secondary school* or *college*. He is the *Supreme Teacher*; He is our Father, who gives birth to our soul, the one who gives the introduction of the soul. He is the Father as well as the *Teacher* who gives the *clarification*. The *clarification* of what? The knowledge of the Gita, which is also called *murli*. What? What did God narrate after coming? In the path of *bhakti* they say, He played the *murli* (flute). The *gopis* (herd girls) used to go mad, they went mad to such an extent that when they heard the tune of the *murli*, and at home if they were applying collyrium to one eye, they used to forget to apply it to the other eye and they used to run [after the tune]. Look, they had such madness! They went crazy. So the Father says: You are in fact *gopis*. You are the ones who establish a secret relationship with the Father with the mind [and] elevated thoughts. Those who establish a secret relationship are called *gop* and *gopis*. So when you have to become such *gop* and *gopis*, this picture of the Ladder should remain in your intellect: how we fall and how we rise. How do we descend? *Arey!* There must be some reason to descend, mustn't there? What is the reason? (Someone: There isn't the soul conscious stage.) Why? Isn't there soul consciousness in the Golden and Silver Age? Don't the celestial degrees decrease there? So, didn't we fall? (Student nodded.) So, why do you say this? (Student replied.) Yes, from the beginning of the Golden Age itself, the one who is the first, the highest of the high, he is called *adi purush* (the first man). His name is combined with that of Shiva, the Highest of the high Performer. We fall from that [stage]. We fall from [the stage of being in] His company and start taking the company of others. Some catch hold of the Narayan of the second generation of the Golden Age. Some catch hold of the third, fourth and eighth Narayan. They go in that generation and they are born there. Then that very Narayan and his *followers convert* to other religions in the Copper Age.

So look, whose mistake was it? Was the mistake committed by coming in the colour of the company or do they fall without the colour of the company? When they come in the company of the lowly souls, they fall. And many more souls of the lower category descend when compared to the elevated souls. So, we come under the influence of the crowd. What? Although we listen to the knowledge of the Gita, we also listen to the story of the Mahabharata [telling] that God stays with the five Pandavas, but do the five Pandavas come to the intellect or does the crowd come [to the intellect]? Wherever we see a crowd, we think there is more *power*, more strength. The same thing keeps happening for many births. We have been falling with the colour of the company and while coming here, at the end of the Iron Age, what did we become from human beings? We became sorrow-giving... what did we become? *Arey*, those who give just sorrow, what are they called? Demons. We became demons and demonesses.

Then? What is shown in the Ladder? How do we rise high? Is it shown in the Ladder or not? What has been shown? (Student : We rise high with the company of the one Father.) Where is it shown in the Ladder? Is it shown below, is it shown above, on the right or on the left side? *Arey*, haven't you seen the Ladder? This is the Ladder. (Baba is indicating the picture of the Ladder) In this Ladder we kept descending gradually. The souls like Prajapita

who are proved to be the ones that play the highest of the high *part*, the one whose name is combined with that of God the Father, he becomes the most sinful, lustful thorn. What does a thorn do? It gives sorrow and a flower gives happiness. When that lustful thorn who is the first soul of the human world, when he himself falls by coming in the colour of the company, then what will be the condition of the other souls? Will they rise high? (Students: No.) So, how do they rise high? It is shown in the Ladder. *Arey*, isn't it shown how they rise in this [ladder]? (Someone: When the Father...) So, where is it shown? (Student: In the Confluence Age.) Where is it shown? Is it on the right side, left side, above, below or in the middle? Where is it shown? (Student replied.) Is it shown on the right side? Sit in front [of the picture], where is your right hand? Raise your hand. (Student raised her hand.) This is your right hand. Is it there? Do they rise high there? *Arey*, where do they rise high? Is it on the right side or the left side? Is it on the right hand side? *Arey!* What is shown on the right side? (Student: Through the remembrance of the One...) Where is that One? On the right side where is that One shown? Has that One been shown or not? Through the colour of His company, by being in His remembrance, by being in the company of His *indriyaan* we are coloured by the company and we become so *powerful* just like Mahakali Jagdamba becomes *powerful*.

That Jagadamba who takes on the form of nature becomes so *powerful* that she becomes an instrument for the destruction of the entire world in the corporeal [form]. She is called 'the *devi* who destroys the demons'. Who is she? Mahakali. That Mahakali stands holding her foot on the chest of the one who is the creator of this world in practice. How *powerful* does she become? Does she become [powerful] or not? (Students: She does.) On the basis of what did she become so *powerful*, that she received so much strength? (Students: Remembrance.) Remembrance? The power of remembrance? (Students: Through the colour of the company.) Yes. (To the student:) That one is saying, it isn't the power of the colour of the company but the power of remembrance. *Arey*, will someone remember a *rasgulla* (Indian sweet) if he has eaten it or will someone who has never eaten it, never seen it or heard about it with the ears remember it? Who will remember it? The one who has eaten it will remember it. So, whose colour of the company did that Mahakali in the form of Jagdamba receive the most? Of Jagatpita (World Father). Where is He shown? Where is He shown on the right side? (Student: He is shown on the left side.) Is He shown on the left side? Is He shown on the right side or towards this left hand side? Where is He shown?

(Student: The three-four kumars have been shown; the Confluence Age is shown.) Those shown on the left side? Is it these three - four kumars who give the colour of the company? Among them three are the *vidharmi* seeds. They will become kings in the kingships that destroy heaven at the end of the Silver Age. In [the picture] of the coronation of Ram, those three brothers have been shown as the servants of Ram. Someone is fanning him, someone is washing his feet. Have you seen the picture of the coronation of Ram or not? Haven't you seen it? (Students: We have.) Someone is standing with a canopy, a protection. So, are they servants or the ones who *control* the king? They are servants. So, tell Me, she says, the four kumars who are standing on the left side are the highest. We should take the colour of their company! Tell me, who is the One who gives the colour of the company, the Highest of the High Actor, the *Hero* Actor of the entire world who plays a *part* on the stage? Is He on the right side or on the left side? (Student: On the right side.) Who is there on the right side? Where is He? (Student: He is shown on the bed of thorns.) The soul of Ram is lying on the bed of thorns here, below. The one who himself is lying on a bed of thorns, will he cry in despair - Oh! A thorn has pricked me here. Oh! A thorn has pricked me there - will



he groan in pain... does he experience sorrow or happiness? (Students: He experiences sorrow.) By taking the colour of his company, we rise high! Wow brother! (Student: Shivbaba...) *Arey* tell Me who He is in the picture. (A student: He isn't in the picture.) He isn't there in the picture at all! ☺ (Another student: He is, Baba.) Who is He? It is certainly shown in the picture that we rise high in just one birth.

(Someone: Lakshmi-Narayan.) Where are they? Where have Lakshmi-Narayan been shown? (Student: The Confluence Age Lakshmi-Narayan.) Are they shown in the middle, on the right or on the left? (Someone: They are shown on the very top.) They are shown on the very top! Have Lakshmi-Narayan been shown in the middle or on the right side or on the left side? The way to go above is shown on the right side, that in only one birth we go directly up, in the Supreme Abode through the remembrance of the mind and intellect. Who is He? (Someone: Shivbaba.) Who is Shivbaba? Which is that picture? (Student: Prajapita Brahma.) Where is Prajapita Brahma here? (Someone: The picture of Brahma is shown.) (Indicating towards the picture:) Over there; where [the souls] are going up, is the picture of Brahma shown? The place where the picture of Brahma, Saraswati and the children is shown, for it Baba has said in the murli: In the Ladder, you children should write below... what? They became “*vinaashkaale vipriitbuddhi vinashyanti*”<sup>7</sup> because they didn't recognize the Father at all. Did they recognize Him? they didn't. Brahma didn't recognize Him. As long as Saraswati was alive, she didn't recognize Him and those who call themselves Brahmakumar-kumaris didn't recognize the Father either. So, when they didn't recognize the Highest of the High Father at all, how will they take His company?

So, in the picture it is shown that they went high in only one birth. The indication of taking them high that is shown, is someone shown there? By taking the colour of His company, Jagdamba became so *powerful, prakritii*. *Pra* means *prakashtha* (special) *kritii* means creation. She became such a special, *powerful* creation of God that she becomes the instrument for the destruction of the entire world in practice. She is called the destroyer of the demons. *Prakritii* became that through the colour of the company. Through the colour of whose company? (Someone: Prajapita.) Where is Prajapita there (in the picture)? *Arey*, you speak lies. The one whose colour of the company is applied, will it be applied in practice or will it be applied in the air? (Student: In practice.) So where is the one who gives the colour of the company in practice? (Someone: The Confluence Age Krishna.) Is He on the right side or on the left side? (Student: He is on the left side.) (Imitating the student:) Sometimes He is on the left side, sometimes on the right side, sometimes in the middle, sometimes above and sometimes below! Baba says: You children should sit in front of the four pictures at *amritvela* and you should think and churn, new points will emerge. It has been said in the murli long ago. So, the children who eat (follow) the direction of the Father fresh, will they have a good experience through that fruit or will the ones who eat it after rotting it have a good experience? (Everyone: Those who eat it fresh.) So, there will certainly be such a soul. There will be at least someone in such a big world who must have churned on all the topics by sitting in front of those four pictures at *amritvela*. In one birth we go high through the colour of His company, through His remembrance. That is shown in the Ladder.

So, who is He? (Someone: Baba, we don't understand it.) (Baba is imitating the student:) Baba, we just don't understand. ☺ *Arey*, is He incorporeal or corporeal? (Student: Corporeal.) So, is any picture shown? Isn't it shown? *Arey*, in the world the most temples are

<sup>7</sup> Those with an opposing intellect at the time of destruction are destroyed.

built for him. (Student: Shankar.) Are pictures of Shankar made? Are pictures of Shiva made or are pictures of Shankar made? (Students: Shiva.) This one says that the pictures of Shankar are made in the temple of Shiva. (Student: The Shivling.) The Shivling (lingam - oblong stone worshipped in all India – of Shiva) is made, isn't it? So, the *ling*, the Shivling which is called the *ling* of Shiva, is that Shivling big, so big - At some places in the world, in the temples, it is shown to be very big - or is it a point in reality? (Students: A point.) So, has that big form been shown in the temples or has the actual form been shown? The oldest memorial, temple of Shiva in the world i.e. the Somnath temple, how was He shown there? A big ling of red stone and a diamond was studded in the form of a subtle point in it. So, that is the subtle form, the form of Shiva who has entered it (the lingam). And whose remembrance is the big form? It is the remembrance of the corporeal one, but that corporeal one isn't shown with hands and legs at all. Is he shown with hands and legs? Does the corporeal one have hands and legs or not? (Students: He does.) Then, why haven't they shown it? (Someone: He becomes equal to Shiva.) What does it mean? Are his hands and legs cut and flying above? (Someone: Shankar becomes equal to Shiva.) How? (Someone: Through remembrance.) Do [his] hands and legs vanish or do they remain? The hands and legs do remain; then, why isn't the *ling* here shown with hands and legs? (Someone: the power of Shiva is shown.) The power of Shiva is shown? *Arey*, will the colour of the company of the corporeal one be applied or will that of the Incorporeal One be applied? (Everyone: Of the corporeal one.) So, how will it be applied? Here the hands and legs, nose, eyes and ears aren't shown at all. The mouth through which the knowledge is narrated isn't shown at all. (Someone: It is the remembrance of the *ling*...) It is the remembrance of the *ling*? *Arey* brother, does He becomes the organ of lust in the form of the *ling* when He enters the corporeal one or without entering? (Someone: When He enters.) So, who is the soul that enters? (Students: Shiva). So, is it called Shivling or Shankar ling? (Student: Shivling.) So, here the ling that is kept in the middle, did you see above? There, on the right side, where we are going high in only one birth. What is kept there? The ling is kept. Is it corporeal or incorporeal? (Someone: He is the Point of Light.) The Point of Light is in the centre. The Point of Light that enters is in the centre. (Student: The combination of the corporeal and the Incorporeal.) He is certainly the combination... (Student commented.) *Arey*, [the form] in which Shiva enters is the corporeal big form. (Student: There is Brahma Baba...) Is that *ling* Brahma Baba? She is saying, He is Brahma Baba. *Arey*, the *ling* that is kept is the remembrance of the soul who forgets the body. The soul of Shankar forgets the body and the *gyanendriyaan* and *karmendriyaan* of the body. So, how should it be shown? If he is shown with the *indriyaan*, it means he hasn't forgotten them. The soul does remember the *indriyaan*. If the *indriyaan* aren't shown to the *ling*, the corporeal one, so, it is like the *indriyaan* aren't there at all, the soul has become incorporeal. So, the soul became incorporeal, but it is corporeal for many births - What? - does it have a corporeal nature for many births or does it remain incorporeal for 5000 years like Shiva? *Arey*, does it take on the corporeal big form for many births? He takes on the corporeal form. But it isn't shown here. What? In the Confluence Age, the complete stage of *purusharth* becomes such that he doesn't remember his *karmendriyaan* and the body; that *stage* has been shown. If you remember the one with such a *stage* after recognizing him, you will also become an incorporeal, vice less and egoless soul. So this was explained. That corporeal big form doesn't have the remembrance of the body, the *indriyaan* of the body, the relatives of the body, the things of the body at all. If we understand the complete form of that big form through the intellect and remember it, so we will become just like the one whom we remember. As for the rest, to remember the incorporeal Point of Light Shiva and to always remain in the incorporeal *stage*, for that it is already said: is it difficult forever or is it easy? It is difficult. That is why the easy *purusharth* was mentioned: You shouldn't just remember the

incorporeal One or just the corporeal one or the subtle ghosts and spirits. What should you do? If you *practice* remembering the incorporeal One within the corporeal one, it will be easy for you. And this easy remembrance, all the 500-700 crore human souls in the world make this easy *purusharth*. Those who make [this *purusharth*], they experience happiness with this corporeal body after coming in this corporeal world and those who don't [make this *purusharth*], those who don't consider that corporeal one to be the form of God, who don't consider him to be the Giver of the knowledge of the Gita, the Husband God of the Gita, they can't experience the happiness of heaven. Just like Abraham, Buddha, Christ, Guru Nanak, they will just accept the incorporeal One. They don't accept the corporeal one. This is why it is said: Baba has given this Ladder to you children. If your intellect wanders here and there a lot at *amritvela*, sit in front of the Ladder. Why? Why wasn't it stressed for the other pictures? It is because the *Bharatwasi* (the residents of Bharat) go down the ladder of the 84 births as well as go up. Those of the other religions neither have 84 births, nor do they climb the ladder of the 84 births. This is why it was said: If your stage isn't good at *amritvela*, what should you do? Sit in front of the picture of the Ladder and think and churn over each and every topic: Why is this shown this way? So, what will happen? You will also become a firm *Bharatwasi* deity. Om Shanti.

The idol that the Muslims broke, they broke the head with a mace and kept that idol on their doorsteps. What? (Someone: Is it in Kaba?) Oho! He broke it here, in India itself and in India, the place where he made his home; *arey*, he took it there and put it [on the steps], didn't he? So, he stepped on it when he climbed the stairs and he used to step on it while coming down the stairs as well. Why did Vikramaditya make that idol separately if he considered the ling to be the corporeal form? He didn't consider it to be that. Till today nobody realized it, what? That the Shivling is the combination of the corporeal and the Incorporeal. Om Shanti.