

VCD No.2304, Audio Cassette No.2790,
Clarification of Murli dated 04.11.66+04.11.66 (Only for Pbks)

On Friday, a morning *class* dated 04.11.1966 was being narrated. In the beginning of the middle portion of the seventh *page*, the topic being discussed was: Baba gives a *direction* to the children of all the *centres*, that the *serviceable* children should keep a *tape recorder* with them. Now the tape recorders are not in vogue; *videos* are in vogue, in it Baba's voice is *accurate* as well as there is *drishti*¹ in it. And because of the *drishti* you receive some vibrations as well. It was said 'some vibrations' because the *drishti* on TV is non-living, yet it reminds us of the living face to face *drishti*. So, every child, whichever child goes for *service* [should have this] for *service*, to explain to anyone. This should be provided to everyone, everyone should be made to listen to it. You will have to make [everyone] listen to Baba's *accurate* voice.

So, remembrance and love from the Mother and the Father and Bapdada to the *serviceable*, loyal (*vafaadaar*), compliant (*farmaanbardaar*), spiritual children of all the *centres*. Anand Kishor is bringing this *tape*, which is to go to Lucknow. There, whatever work of publication he has with Jagdish or if he has to seek his advice, he will seek it. We are sending this *tape* and *tolii* (sweets) for the children with him. Well, *tolii* can't be sent for everyone; whichever *center* he visits, some *tolii* is sent for [the children] there. In future, even this *tolii* will be stopped gradually. You have understood it, haven't you - why it will be stopped? Because, it doesn't look good to give *tolii*, eat *tolii*. The spiritual *stage* of the children is increasing; the *practice* of being constant in the *stage* of the soul is increasing; so, is it good to eat this *tolii*, to give this *tolii*? Whoever goes to Delhi, if *tolii* is sent for one *centre* from Madhuban, from Baba and if other centres don't receive it, Baba doesn't like it, does He? Why? Why can't other centres receive it? Can they receive it or not? (Someone: They can.) Can they? If Baba sends a child to one *centre*, and if the children of two-four *centres* nearby go [there], whoever goes [there] will get the *tolii*. Will everyone get it? (Someone: No.) So, this doesn't feel good.

So, tell [Me], how much *tolii* will have to be prepared for all the *centres* now? As for the rest, if you tell Me, we can prepare *bhuungra*. [It means,] roasted gram. There is *khaand* (a variety of sugar), *bhuungra*, isn't there? Yes, we can prepare that so that each one can get one [piece] each because even a single piece can reach only the hand, the mouth of someone fortunate . Because Shivbaba sends *tolii* for the children. That can be even one grain (*kunka*), can't it? On the path of *bhakti*, people take even a little grain as *prasaad*², don't they? They go on putting a little in the mouth in this way (Baba demonstrated the way the *prasaad* is distributed). There are some children who remember the *tolii* now. So, whenever someone goes, send such *tolii*, which could reach everyone's mouth. Now, such *invention* of that unlimited *tolii* is being made. What? Is the *tolii* of the path of *bhakti* limited or unlimited? It is limited. Well, which is the *invention* being made? To find such *tolii* that everyone's mouth becomes sweet. Let us see for the *khaand*, *bhuungra* as well, whether they can be prepared or something else could be prepared. Someone said something. Not even *rewari*³ because *rewari*

¹ Vision; the way some look at each other during mediation

² Remnants of food offered to God

³ A kind of sweetmeat (a small cake of solidified sugar covered with sesame-seeds)

will also be consumed in a large quantity. They are crisp, aren't they? Even for *khaaja*⁴, until there is two and a half or three *ser*⁵, *kilo* (kilogram) it won't be sufficient.

However, we will come up with some idea so that whenever someone goes [anywhere], it (a piece of *tolii*) should go in everyone's mouth. And when it goes in everyone's mouth, Baba will be happy, won't he? The children will also be happy [thinking:] Baba, Shivbaba has sent it. So, when they eat, they will remember Shivbaba. If they remember Shivbaba, they will earn so much. This is also an income, isn't it? What is the purpose of whatever remembrance (*yaad*), gift that Baba sends? To keep remembering Shivbaba. So, you will see, you will see the gift again and again [thinking] Shivbaba gave it. We have received this gift from Shivbaba. *Accha*, even if you remember Shivbaba once, there is a lot of income.

Om Shanti. Today's night *class* is dated 4.11.1966. There are some human beings who sit and teach human beings. They sit to teach; they teach, they eat, drink, play, jump, fight, quarrel; it does happen, doesn't it? And who is sitting here? *Arey?* (Someone: The Father.) Is the Father sitting? Whose topic is being discussed? Is it about the *Teacher*, the Father or the Sadguru? The topic of the *Teacher* is being discussed. An example of the world was given, that there are some human beings who teach human beings. Here the *Supreme Teacher* teaches; so, will He sit with the children or not? He will teach, won't He? He will teach. Does He eat and drink with the children or not? He eats, drinks, plays, jumps, fights and quarrels. This also happens, doesn't it?

The Father is sitting here in a secret form. If He is sitting in a secret form, some are able to recognize Him and some aren't. If they are unable to recognize Him, they will fight and quarrel, won't they? If they consider Him to be ordinary, if they don't have faith in Him in the form of God, they will sometimes fight and quarrel on some topic, won't they? Now, this is a secret form. Actually, it isn't a secret form either. Why was it said 'actually'? It is because you have received the complete introduction, haven't you? When you have received the introduction along with knowledge, is it a secret form anymore? Look, it is shown in the pictures that there is Shivbaba as well as Brahma. In which picture is it shown? (Someone: the Trimurti.) Is it shown in the picture of the Trimurti? Who is Shivbaba? Who is Shivbaba and who is Brahma Baba in the picture of the Trimurti? (Someone: Shankar.) Shankar? Shankar is called *taau* (father's elder brother) in the murlis; he isn't called Shivbaba. Who should be called Shivbaba? (Someone: The combination of the corporeal one and the Incorporeal One.) Is Shankar a dweller of the subtle world or a dweller of the corporeal world? Shankar is certainly a dweller of the subtle world. Should we call him Baba, *grandfather*? Should we?

So, it was said: There is Shivbaba as well as Brahma; they are shown in the picture. Who is Shivbaba? *Arey?* (Someone: The one with the third eye.) Is Shivbaba the one with the third eye? Is the third eye shown in the picture of the Trimurti that Baba had made through visions? Is it shown? It isn't shown there. There is the picture of Brahma, then isn't there the picture of Shivbaba? (Student commented.) Is there the incorporeal picture? It has in fact been written in the Gita that the entire world has reached expansion through the *avyakt muurti* (invisible personality). It is a personality indeed, but it is *avyakt*. And also in the

⁴ A kind of sweetmeat (like pie-crust)

⁵ A measure of weight of about one kilogram (one fortieth of a *man*)

picture of the Trimurti, is the big form of the *muurti* - in which a point has been shown in the *centre* - kept above the personalities or not? Is it there or not? (Someone: There is.) So, isn't the big form corporeal? (Someone: It is.) If it is corporeal, is it not a *muurti*? And isn't that *muurti* kept in the temples of Shiva? (Someone: It is.) But it is an *avyakt muurti*. It means... Why was it called *avyakt*? That *muurti* of the lingam⁶ is indeed visible to the eyes, but it was called *avyakt muurti* because it doesn't have nose, eyes, ears, hands, legs. Why doesn't it have them? In order to show that this one is corporeal but despite being corporeal, he doesn't remember the *indriyaan* through the intellect, he doesn't experience the pleasures of the *indriyaan*. This is why, he is indeed a *muurti*, but what kind of *muurti*? He is an *avyakt* incorporeal *muurti*.

There is the glorification. Where is the glorification? *Arey*, there is the glory in the very scriptures, isn't there? So, there is the glorification in which scripture? There is the glorification only in the Gita. In which words? *Avyakt muurtina*. What is the glorification? Through the *avyakt* personality, Shivbaba creates the human world through Brahma. Through which Brahma? Many have the name Brahma. As is the task, so is the name; so, the topic of which Brahma will you raise? You will raise the topic of Prajapita Brahma. He is Prajapita. Is he the father (*pita*) or the mother (*mata*)? Is a man called father or is a woman called father? (Someone: A man.) Here, it is the topic of Brahma. Shivbaba creates the human world through Brahma. It is also praised. There is also the glory of *avyakt muurtina*, the form of the lingam. And there is also the praise that the Brahmin world is created through Brahma. And he will definitely create the human world. What is Brahma? Is he a human being or not? A vicious person is called a human being; a vice less person is called a deity. So, through whom will the human world be created? (Someone: Through Brahma.) Is Brahma vicious or vice less? What should Brahma with beard and moustache be called? He should be called vicious. When the human world is created, definitely, what will the children of Brahma be called? He will certainly create Brahmins. So look, you Brahmin children are sitting. In which form? What is the form of you children who are sitting? Are you the children of Brahma's mouth in practice or not? (Someone: We are.)

After listening from the mouth of Brahma, you have developed the faith that you are Brahmins, the Brahmins of the beginning period of the world, the ones who are called the Brahmin *coti* (topknot). So, you children, who are sitting, understand that sweet Baba, our Baba teaches us. These ones will also say... Who? These ones will also say. For whom was it said? "These ones will also say: The sweet children study." Who? (Someone: Brahma Baba.) Just Brahma Baba? (Student commented.) *Arey*, if not Brahma Baba, it is Prajapita Brahma. And 'also' (*bhi*) is also added here. Is 'ye' singular or plural? It is plural. And "will say" (*kahenge*, in plural), this 'will' and 'will say' (*kahega*, in singular), is it singular or plural here? (Someone: Plural.) So, towards whom was a hint given by saying 'ye' (these ones)? These ones will say. These ones **will** say, not now. What was said? These ones will also say... 'Will' (*ge*), it means He spoke about the future, didn't He? And those who will say it are they one or two souls? (Someone: Two souls.) Who? Dada Lekhraj Brahma and...? And Prajapita. So, they will also say: The sweet children study. How will those who study be? The sweet children study from Shivbaba. So, that itself is called the spiritual teaching.

Now, it is said '*spiritual*' for '*ruuhani*' in English. Now or at any time, no other *spiritual* father teaches at all. Is there any other *teacher* in the world who remains in a

⁶ Oblong often black stone worshipped as the form of Shiva

spiritual *stage*? Is there [a teacher] or not? There isn't. They are in the physical (*jismaani*) *stage*. Someone to someone... and here, there are many who say that they narrate *spiritual knowledge*. We do this, we do that. So, they don't understand the meaning of *spiritual*. The very meaning of *spiritual* is *ruuhani*. Well, only the spiritual Father can narrate *spiritual knowledge* or will the one who gives birth to the body narrate it? The Spiritual Father alone will narrate it. The Spiritual Father comes and gives the *knowledge* of the soul to the children and tells them who they are. They are souls. Except the Spiritual Father, no physical human being gives this *knowledge* at all.

So, as regards the *spiritual knowledge*, those *teachers*, the worldly human beings say for this itself that they give *spiritual knowledge*. That is all. The knowledge of the scriptures, etc. that they receive, they call it *spiritual knowledge*. Which knowledge? They call the knowledge of **the scriptures** *spiritual knowledge*. Whatever people say can't actually be called *spiritual* at all. Why? Why can't it be called that? It is because the teachers who teach are physical *teachers*. How can they give the *knowledge* of the *spirit*, meaning the soul? *Spiritual* itself means 'aadhyatmik'. *Adhi* means inside, *aatmik* means [the soul,] within the soul. Will a bodily human guru teach about [what is] inside the soul? He can't narrate it. Only the Supreme Father Supreme Soul, who is the Father of the souls can narrate it because it is the Father of the souls alone who is the One who knows all the three aspects of time (*trikaaldarshi*), because of being beyond the cycle of birth and death. And what about the human souls? Are they *trikaaldarshi*? They come in the cycle of birth and death. They can't be *trikaaldarshi* at all. When they die, they forget everything about the past births. Because only the *Father*, the *Spiritual Father* is called *spiritual*. The soul is called that.

So, the sweet children are sitting here. When they sit in *class*, they feel inside that Baba should come. Who creates such thoughts in their mind and [then they] say: Baba should come? Do physical children, who consider themselves to be a body say it or do spiritual children say it? The spiritual children say: Baba should come. So, the souls sit and say: Baba should come. And the souls call, "Baba should come". What should He do after coming? What should He do after coming? Does anyone call [Him] to give knowledge? Why do all the devotees call [God] in the world? [Do they call saying:] O God! Come and give us knowledge? Why do they call? [They call:] O God! Come and make us pure deities, we have been dirtied by the urine [of lust]. We have become impure souls, come... What did we become? We have become impure. Through which *indriyaan*? Did they become impure through the elevated *indriyaan*, the sense organs (*gyaanendriyaan*) or did they become impure through the corrupt *indriyaan* (*bhrasht indriyaan*)? How did they become impure? Those who became impure through the corrupt *indriyaan*, what do they say? Come and make us pure. We... Even the deities experience pleasure. Don't they? (Someone: They do.) But we have developed such a habit that we have become used to experiencing pleasure through the corrupt *indriyaan* and we forgot the pleasure of the sense organs. It is as if we don't consider it to be pleasure at all. We became such impure souls.

It is said, - isn't it? - The impure soul, the noble soul. On what basis do they say it? (Someone: Through actions.) If someone performs actions through the impure *indriyaan*, he is an impure soul and [if he acts through] the sense organs, which are called elevated organs, he is a righteous soul. So, when they are impure souls, at that time, they are not noble souls at all. At which time? In which age? When there are impure souls in the Copper Age and the Iron Age, there is no noble soul, no deity at all. When there are noble souls... where? In the Golden Age and the Silver Age, there is no impure soul there. And here everyone calls.

What? O Purifier of the impure! Come. So, what are they? Are they impure or pure? They are impure. So, now the children know what Baba is doing sitting here. He is making us pure. In order to make us pure, which is the most elevated *indriya* among all the sense organs? The eyes.

So, when we children come and sit in front of Baba, through which *indriya* do we take the colour of His company? We take the colour of the company of the *indriyaan*. So, Baba tells us this tactic. What? What? What did you become through the colour of the company of the corrupt *indriyaan*? You became impure. So, what should you do? You have to become pure through the colour of the company of the elevated *indriyaan*. So, will you become pure through the colour of the company of the elevated *indriyaan* of many? You can't become pure through the colour of the company of the *indriyaan* of many. And those who obtain *basic* knowledge, they do obtain Divine knowledge (of God), but they are obtaining the knowledge of a lower class. What is in their intellect? Can we become pure or not by being coloured by the company of the sense organs of many, especially the company of the eyes? What do those students having a child like intellect think? They think that they can become pure. And what do you think? We can't become pure through the colour of the company of many. How can we become that? Through the colour of the company of the One Being. Who is that one being? Is any X, Y, Z, the One Being? No. The one whom we consider to be the Highest of all, we have faith that He is the Highest of the high, we become pure from impure through Him.

So, the children know what they are doing, whether they are doing good or bad. The children know that Baba is explaining us this tactic. Which tactic? By being coloured by the company of the *vidharmi* religious fathers, the *videshis* (foreigners), those who are adulterous, those who promote adultery, those who promote the pleasure of the corrupt *indriyaan*, what did we the Indians (*bharatvaasis*) become? We became impure. Now, what should we do? Well, what should we do to become pure? We Indians were pure deities earlier; now we have become impure human beings. So, how should we become pure deities from impure? Will we have to climb the stairs or not? So, the tactic of climbing the stairs was mentioned. What will we have to do first? We will have to understand that one being; the One through whose colour of the company we become pure from impure. Which 'one being' will we have to understand? Is it the One Point of light Father Shiva? Will we become pure or not by understanding the One Point of light? (Someone: By understanding the incorporeal and the corporeal.) *Arey*, we are talking about just the One Being, aren't we? So, we came to know that the One is the Point of Light Soul, we have understood about Him that He is the Father of the souls; so, won't we become pure through the colour of His company? (Someone: We will.) Yes, we will. The Brahmakumaris also say the same. Don't they say: We will become pure with the colour of the company of the One Point? Do they say it or not? (Someone: They do.) So, will they become [pure]? (Student: They won't.) Why won't they become [pure]? (Student commented.)

The question is, all the points, the five-seven billion points of light human souls and animals, birds, flies, microbes, etc. numerous [living beings] are points of light. How will you know who the most elevated, Supreme Father of the souls, who doesn't have any Father is? How will you come to know? (Someone: On the basis of knowledge.) What is the indication? (Someone: Knowledge.) Knowledge; you did realise, you have the knowledge: I am a soul, you are a soul, we souls are brothers and our Father is the Point of Light Supreme Soul. (Someone: He has come in the corporeal.) As long as the *media* isn't present, we can't be

coloured by His company. All the *vidharmi* religious fathers, the foreigners, their *followers*, do they believe in the Incorporeal or the corporeal? (Someone: The Incorporeal.) Did they become pure deities when they recognized just the incorporeal Point of Light? Or are they born after coming to the impure world itself? (Student replied.) And what do we have to become? We have to become a pure deity. We are not satisfied. By what? We were never fulfilled, satisfied with the pleasure of the corrupt *indriyaan* in our life. There is no [satisfaction] even now.

So, what do we want? Will we recollect the memories of the past births or not? We recollect the memories of the past births, that we were deities earlier and now we became impure through the colour of the company; now we have to become pure. So, those *vidharmi* religious fathers, their *followers* understood only the Incorporeal One. Whom did they understand? (Someone: The Incorporeal One.) They obtained the *basic knowledge* of only the Incorporeal One; they didn't develop faith on the deep *advance knowledge*. Which deep *knowledge*? The colour of the company of the Incorporeal One isn't applied at all and if the Incorporeal One alone is our Father, will we obtain the incorporeal inheritance from the Incorporeal One or will we obtain the corporeal inheritance? (Someone: The incorporeal inheritance.) What is the incorporeal inheritance? The knowledge is the incorporeal inheritance. So, will you be fulfilled if you obtain just the knowledge? (Someone: No.) Why? (Someone said something.) The knowledge should also be such that it should be easy knowledge, easy remembrance. What? Is it easy to remember the Incorporeal Point or will we receive attainments if we remember the permanent chariot in which the Incorporeal One comes and performs the entire task of creating the new world? (Someone: We will achieve attainments if we remember the Incorporeal within the corporeal.)

To make this entire world a new world, to build a new world made of the five elements; the best example of the five elements is the human body, the body of the deities. So, we should enjoy happiness through that body, we shouldn't experience sorrow. We have experienced such a world. And have those religious fathers experienced only the sorrowful world or have they also experienced extreme happiness? They haven't.

So, Baba is explaining us the tactic, how we can become deities from human beings. How can you become that? How the Incorporeal One comes in the corporeal one and creates a new world, how He destroys the old world and how He enables the sustenance of the new world, we should understand this depth. Otherwise, the other religious fathers and their *followers* say that *Allah Miyaan* created the land, *Allah Miyaan* created the sky, *Allah Miyaan* created the Moon, *Allah Miyaan* created the ocean. *Arey*, if He created them, how did He create them? Will they explain it? Do they explain it? They don't. They say: From *Allah Miyaan* came this order; *Allah Miyaan* gave that order. *Arey*, if He said it, did the voice come from the sky? Does the voice of *Allah Miyaan* come from the sky? No. No such sound comes. He doesn't have ears at all. Does He have nose, eyes, ears? He doesn't. The Indians know about Him, [they know] that He walks without legs, hears without ears, performs various kinds of actions without hands; He enjoys all kinds of happiness without a head; He is a great speaker, a *yogi* without a mouth (*binu pag cale, sune binu kaanaa, kar binu karma kare vidhi naanaa, aanan rahit sakal ras bhogi, binu vaani vaktaa var jogi*). Well, how is He that? Many *bharatwasis* don't know this either. Even the pundits (erudite men), the big *mahatma* who narrate, interpret these couplets of the Ramayana don't know it either. You children do know, don't you?

How does that Point form, the Incorporeal Father of the incorporeal souls of the world become a really great speaker without a mouth? He doesn't have a mouth at all; how does He become that? *Arey?* (Someone: After entering a corporeal being.) Yes, He becomes the greatest Speaker of the world by entering a corporeal being. So, after recognizing that greatest speaker of the world, in whom that incorporeal Point of Light Shiva, the Father of the souls enters and performs the entire task of creating the world, the destruction of the old world and the task of sustaining the new world, we should recognize that form and after recognizing it we should give the introduction to others as well. In order to give that introduction, we should narrate the Father's *direct* vani (speech) to him, we should narrate the *accurate* vani. What kind of vani should we narrate? (Someone: *Accurate.*) The *accurate* vani can be played only by the *tape recorder*, by the *video*, by the *VCD*. So, will they understand deeply through the machine that narrates the *direct* vani or will they understand through the human gurus who *mix* their own views and narrate? It will sit quickly in the intellect of those who listen to the *direct* vani.

So, Baba tells us this tactic. And it is a very *simple* tactic. Remember. Whom should you remember? Remember the Purifier of the impure. How should we remember? Should we remember the Point? Will we become pure from impure by remembering the Point? (Someone: No.) Will our intellect in the form of the soul open up? Those BKs remember only the Point; did their [intellect of the] soul open up? After opening up, can it (their soul) understand the hidden meaning of Baba's *vani*, the vani in the *tape recorder*? Can it understand? It can't understand. Why can't it understand? It is because Baba has given a *direction* that the best way to do service is... what? The *tape recorder*. You don't use it. You start narrating your own views. Others don't understand through those views. It hasn't sat in their own intellect what Baba wants to explain.

Baba wants to explain this very topic, who the actor playing the part of Shivbaba in this world, the one who lives permanently in this world is. Is there anyone apart from him who remains in this world forever? There is nothing. There is only one who is praised on the path of *bhakti* and even when the destruction of the world, the great-death (*mahamrityu*) happens, nobody has seen him dying. And no one ever saw when he was born. Neither is he born nor does he die. Who is such a deity? (Someone: Shankar.) Shankar alone is praised. Is the perfect form of Shankar depicted or is it the picture of an incomplete form? (Someone: The incomplete form.) What is the perfect form worshipped in the temples? That perfect form [has such stage that] despite having a corporeal body, he doesn't have the awareness of the corporeal *indriyaan*, he went beyond the awareness of the corporeal *indriyaan*, he has stabilized in the incorporeal *stage* equal to that of the Father; that one is worshipped. Is the Point of Light Father Shiva worshipped in the temples or is the stone *ling* worshipped? (Someone: The stone *ling*.) Why? (Someone: He comes in the one who has a stone like intellect.) It is because, what does he (the corporeal) too become in the last birth? He becomes the one with a stone like intellect. He becomes the one with a stone like intellect. This is why these forms of the *ling* have been prepared. When the *saatvik* (pure) worship of the *ling* used to happen, they used to prepare a golden *ling* as well; they were called *swarna ling*. When the *stage* of the devotees became *satosaamaanya*, they started preparing *rajat lings* of silver; when the *stage* became *rajopradaan* they started preparing copper *lings* and when the *stage* became *tamopradhaan* in the Iron Age, iron and stone *lings* were made.

So, where must have this *shooting* happened? Definitely this *shooting* happens in the Confluence Age; it is a *rehearsal* done here. So, remember; remember the Purifier of the

impure. What? Whom should you remember? Remember the Point of Light. Should we remember the Point of Light? *Arey*, you don't speak at all. (Someone: The Incorporeal within the corporeal.) Yes. Don't remember [just] the Point of Light. Remember that Point of Light in that permanent chariot. Remember Him in that permanent bodily being, the actor who purifies the impure through his *indriyaan*. Is he the one who purifies or is the One who enters him the Purifier? The One who enters also makes you pure and the One who enters makes a promise: I will make you children equal to Myself *number* wise and then go. So, will someone become 100 *percent* equal to the Father, equal to the Point of Light Shiva, incorporeal or not? (Someone: He will.) So the one who becomes that is worshipped. He is called... what? When he became incorporeal, did he become equal to the Father or not? Just as the Father is World Beneficial, similarly is he too a world benefactor or not? Or is he beneficial to his individual *state*? Or is he beneficial to the place where he is born? He becomes world benefactor. So, the One who is beneficial Himself is called Shiva.

Well, there is only one name along with Shiva in such a big world. Whose name? There is the name of Shankar. Why is there Shankar's name? He does enter Brahma as well? Doesn't He? Doesn't He enter Dada Lekhraj Brahma? He does. And is Brahma the name of one person or many? (Someone: It is the name of many.) Is Brahma worshipped, accepted, picturised in one form or is Brahma also praised as the five-headed (*panc mukhi*), the four-headed (*catur mukhi*)? The Father has said: Whichever body I enter, I name him Brahma. And Brahma becomes Vishnu. It means, as is the serial *number* of a particular Brahma, so shall be his serial *number* as Vishnu. So, Brahma isn't the name of one [person]. The five-headed (*panchaanan*) Brahma, the four-headed (*chaturaanan*) Brahma is famous. And is Vishnu the name of one [being]? No. Vishnu is also five souls. Four souls are clearly visible in the form of four arms. Are they visible or not? The four arms are visible on Vishnu. But do the arms work on their own or does anyone direct them? (Someone: There is someone who directs them.) Is the one who directs them above or below? (Someone: He is above.) He is in a *stage* higher than the arms. So, the soul that directs them has been named Parambrahm (Supreme Brahma) in the scripture. What kind of Brahma? Parambrahm.

So, the one who is Parambrahm, who is called Prajapita Brahma, who takes on a form equal to Shiva, will we become pure from impure by remembering the incorporeal within that corporeal, equal to Shiva or will we become pure from impure by remembering anyone else? Won't we become pure from impure by remembering those who become other Brahmas, other Vishnus who are shown as physical arms? Will we become [pure] or not? Won't we? Will we become [pure]? (Someone replied.) Why won't we become [pure]? Aren't they the forms of Vishnu? (Someone: They aren't Parambrahm.) They are indeed [the forms of Brahma], but those forms of Brahma are not the forms that exist at the time of establishment as well as at the time of destruction and also at the time of sustenance. There is just one form in all the three forms, which is called the *Trimurti House*. What is its remembrance? What kind of a *house*? The *Trimurti House*. The *Trimurti Road*; there is only one *road*, but it has been named the *Trimurti Road*. Why? It is because all the three tasks are proved to be by the same personality.

So, it was said, "Remember Him; remember the Purifier of the impure"; otherwise, how will you become pure? Otherwise, which other method will you use except to remember? How does someone remember anyone? Will someone remember a *rasgulla* (a sweet) only when he has eaten it or will he remember it without eating it? He will remember only if he has eaten it. If he hasn't ever eaten, seen, or smelt one, how will he remember? So,

does this smelling, eating, seeing happen through the *indriyaan* or without the *indriyaan*? It happens through the *indriyaan*. So, the pleasure that you experience through the *indriyaan* will certainly come to your mind. So, He tells you the tactic, Baba tells us the tactic, how we should remember. How should we remember? (Someone: We should remember the Incorporeal within the corporeal.) Should we start remembering the Incorporeal within the corporeal directly? If someone says, “This one is Shivbaba, He is there, God has come” and if he tells us “This is the one”, then will you start remembering him? (Someone: We will remember after recognizing Him.) No. (Someone: Through knowledge.) Yes, knowledge means understanding. We should understand through the intellect. The *bharatwasis* degraded because of hearsay. And if we also make sure, have faith on the basis of hearsay, we will have faith today and tomorrow? Tomorrow we will lose faith. If we decide through our intellect, we will remain steadfast.

So, it was said that those who bathe in the Ganges, the Yamuna and also enable others to bathe in it are called devotees (*bhakt*). What? Whether it is the Ganges or the Yamuna. How will the water of knowledge of the Yamuna be like? (Someone: Black.) Why black? *Arey*, did you see the Yamuna in Delhi? The water is stagnant. What happens in summer? What happens when it is very hot? The colour of the water of knowledge turns black. How does it become black water? (Someone: It is stagnant.) Why does it become stagnant? (Someone: There is no connection with the Father.) No. Such a great [flow of] water doesn't flow through it. In Delhi, seven, eight, nine drains are emptied [into the river], the drains of dirt [are emptied into it]. Are they poisonous drains or fresh water drains? They are poisonous drains. When such poisonous living drains fall into the river, what will the river water become? It becomes black. So, it is the devotees who make others bathe in the Yamuna and they themselves bathe in it. And what about the Ganges? The Ganges does remain *saatvik* for a long period from the Golden Age to the Iron Age in the *satopraadhan* period, in the *satopradhaan* Iron Age. Still, does it become in the end? It is also said for it: Ram, your Ganga (Ganges) has become dirty. Ultimately the Ganges also becomes dirty through the colour of the company of those devotees, the sanyasis, who sit cross-legged on the banks of the Ganges. So, you will become devotees by bathing in that Ganges. You can't become the children of the Ocean of Knowledge, the knowledgeable souls.

So, what should we do to become pure from impure? What should we do? We won't become pure by bathing in the Ganges, in the Yamuna, or in any river, in any river of India. Don't even mention the foreign rivers. Even on the path of *bhakti*, nobody goes to bathe in those foreign rivers. Why? Why don't they go? *Arey*? Do those living foreign rivers marry once or several times? (Someone: Several times.) So, do they become impure, do they become prostitutes or not? They become prostitutes. So, how will their water also be like? Will the thoughts that emerge in their mind be poisonous or without poison? They will create poisonous thoughts.

So look, you can't become pure by bathing in the rivers like the Ganga, the Yamuna etc., too. Why? What is the reason? Why can't you become [pure]? Those rivers are not the ocean. What is the glory? Does the nectar emerge from the churning of the ocean or does it emerge from the churning of the rivers? (Someone: By the churning of the ocean.) Is dirt

collected at the fairs organized on the banks of the rivers or is nectar collected? (Someone: Dirt.) So, there is also the praise: *Aur mele baar baar Ganga sagar ek baar*⁷.

So look, no other idea comes to the mind. It won't come to the mind at all. You won't be able to come up with any other tactic at all. 'Won't be'; it was said for which time? You won't be able to come up with the tactic to become pure from sinful at all. It was said for which time? Is it for future or is it for 1966 when the murli was narrated? (Someone: For the future.) Yes. Even if someone tries in the future [thinking:] we will become pure by bathing in the river Yamuna; this is the living river Ganges; by bathing in it, by listening to her speech we will become pure. This can't be possible at all. You won't be able to come up with any other tactic except one.

The 'One who stays above' (*uupar waale*) is called the Purifier of the sinful. What was said? Who is called that? (Someone: The One who stays above.) It is the One who lives in the Supreme Abode, isn't it? No? *Arey*, is there anyone higher than Him? The one who always remains in a high *stage* throughout the cycle of 5000 years except for the Confluence Age, is there anyone higher than him? So, he alone is the one, isn't he? We will become pure from sinful by remembering him, won't we? *Arey*, we will certainly become that but how will you recognize him? Do you have to become pure from sinful in this world or do you have to become pure from sinful after going up? (Someone: In this very world.) So, how will you become pure from sinful while living in this world? Will you become [pure] without recognizing him? There are so many point like souls; which is that *particular* Point we should remember to become pure from sinful through the colour of His company?

So, who is the One above? The One who is almighty and He is the *Authority* of all the powers. [He said] '**is**'. He didn't say 'will be'. What? It wasn't said 'He was an *authority* of all the powers in the Supreme Abode'. Will He be called the *Authority* of all the powers in the Supreme Abode? (Someone: No.) So, the One who is Almighty as well as the *Authority*, the *Authority* of all the powers... 'He **is**'. Is He that in the Supreme Abode above or in this world? He **is** [that] in this world. He is Almighty as well as the *Authority* and what is that power in that Purifier of the sinful? What is in that Purifier of the sinful, which is [called] power? *Arey!* (Someone: Purity.) Is it the power of *purity*? He drinks poison. Is He famous in the scriptures as the One who drinks the poison (*vishpaayi*) or the One who drinks the nectar (*amritpaayi*)? Is it the One who drinks the nectar? What is He praised as? He drinks poison. Then? Does He purify the sinful? Is He [that]? *Arey!* Is He that or not? *Arey*, the soul that drinks poison is different and the One who makes you free from poison is different. Are there two souls in only one [being] or are they the same kind of souls? (Someone: Two souls.) There are two souls.

So, He has the power to purify the sinful. Which power? (Someone: To purify the sinful.) Those who have become sinful or the one who He has entered, the one who is the most sinful lustful thorn, He has the power to make what of him from sinful? He has the power to purify him. Well, the Incorporeal One has this power. What was said? Who has this power? The Incorporeal One has the power to purify the sinful souls. Does He have it or not? (Someone: He has.) And in whom is that Incorporeal One? He is in some corporeal [being] permanently. What will He do to the incorporeal souls, all the souls who are incorporeal?

⁷ The fortune of attending the Ganga sagar fair once is equal to the fortune of attending other fairs many times

Will someone make others as he is or will he make them into something else? If someone is a dacoit⁸, what will he make the dacoits? Those who come in his company, he will make them a dacoit. A thief will make someone a thief; a devotee will make someone a devotee. So, what will the Incorporeal One make the souls? Will He make them incorporeal or not? The Incorporeal One will make the souls incorporeal.

Arey, aren't the souls incorporeal? *Arey*, are the souls incorporeal or corporeal? All the souls are in fact incorporeal. Then, where is the need to make them incorporeal? (Someone: The incorporeal stage.) Yes, they are indeed incorporeal, but we have a firm recognition when the strong *indriya* of the corporeal [stage], the *indriya* of lust, when that *indriya* of lust comes in contact of that pleasure, it is known whether they are incorporeal or corporeal. Is it something to experience or is it something that is not to experience? It is something to experience. Do you have an incorporeal *stage* at that time? Does it remain? It doesn't. Had it remained, that *indriya* of the deities would have been worshipped. Leaving one [deity aside], is that *indriya*, the *indriya* of lust of all the deities worshipped? No. Their other *indriyaan* are worshipped, [they are called:] lotus like eyes, lotus like hands, lotus like feet. They are worshipped. But the *ling* of only the one is worshipped. And is someone corporeal worshipped or someone incorporeal worshipped? The corporeal one is worshipped. The incorporeal is not worshipped at all. The incorporeal Father, the Father of the souls says: Neither do I worship, nor do I accept worship. Those who worship accept worship as well. So, who is the one who is shown to be worshipped in the temples of Shiva, the temples that are universal, the temples of Shiva, in the entire world? Is he corporeal or incorporeal? (Someone: Corporeal.) He is certainly corporeal, but as long as the Shiva like incorporeal *stage* is not depicted, he can't be worshipped.

So, what will you explain? When you take the *tape recorder* and play the Father's *vani* to someone, what will you explain? *Arey?* What will you say? Will you say something or will you play the *tape recorder* and sit like a dumb [person]? Will you ask, say something or not? (Students: We will.) What will you ask? (Someone replied.) Has Shivbaba come? Where has He come from? Has He come from Farrukhabad, Bombay? (Someone: We will explain on the basis of knowledge.) **What** will you explain on the basis of knowledge? Suppose a Brahmakumar came; what will you explain to him? (Someone: We will give the introduction of the Father.) Will you give the introduction of the Father? He already got to know, "I am a soul and my Father is the Point of Light, Shiva". (Students: We will tell him about the permanent chariot.) Yes, you will explain which *particular* permanent chariot (*mukarrar rath*) it is. *Mukarrar* means he remains permanent in this world in the beginning, in the middle as well as in the end. He remains present forever in this world. What? Even if he is unrecognizable, that soul who is the actor playing the role of Shivbaba, does he remain present in this world in the Golden Age, the Silver Age, the Copper Age and the Iron Age also or not? He does, but nobody knows him. We are giving you that information. It is to give that information that the Supreme Father Supreme Soul Shiva, the Point of Light has to come in this world.

He is incorporeal; the Father of the souls is incorporeal. To give what does the Incorporeal One come? *Laddu-pera* (sweets)? Wealth and property? Palaces and buildings? To give what does He come? (Someone: Knowledge.) Yes, we get incorporeal knowledge from the Incorporeal One. That Incorporeal One gives only knowledge. And those who

⁸ A member of an armed gang of robbers

assimilate that knowledge *number* wise become sharp in yoga as well to that extent. *Jaan* means *jaankaari* (information). *Jaan* means *jaankaari*. Information of what? The information of that truth (*saccāi, satya*), which is always truth in this world. It was truth, it is truth and it will always be truth and truth alone shall triumph. No matter how *powerful* a lie may be, it runs away. All the foreign invaders who came with armies having lakhs [of soldiers], did they ultimately run away or stay back? They ran away. Why? A lie doesn't have feet (stability) at all. Who is unshakeable (*adig*)? Truth itself is unshakeable. So, the one who is truth, the one who is true in all the four ages, the one who is true in all the four *scenes* on the stage and has remained constant on the basis of truth alone, who has never suffered defeat in *history*... What? He hasn't suffered defeat in any war at all. In order to give the introduction of that truth, the Supreme Father Supreme Soul Incorporeal Shiva has to come in this world. If you didn't give the introduction of that truth and if you kept talking about the entire world, if you organized fairs, if you organized conferences, if you organized exhibitions, if you did this, if you did that and if you couldn't give the introduction of the One whose introduction you should give, did you bring benefit to the self and others? Did you? You didn't.

So, the Father says: What will you explain? He asks. What will you say to those who wish to understand? Children, is there any other tactic except explaining this one fact, except giving the introduction of that one, in whom the Father of the souls enters in a permanent way? Is there? Will you give the introduction of Ganga? Will you give the introduction of Yamuna? Ganga is praised as the purifier of the sinful. So, won't you become pure from sinful by giving her introduction? You won't. Why? It is because it has been said that the *connection* of the rivers, the relationship of the rivers... and are relationships formed through the *indriyaan* or are relationships formed without *indriyaan*? Relationships are formed through the *indriyaan*. So, those living rivers [like] the Ganga, the Yamuna can't perform the task of purifying the sinful without forming a relationship with that Supreme Father Supreme Soul Shiva who has come in this world in a living and permanent form and [until then] they can't be praised as the purifier of the sinful. Ganga is also praised when she has a *connection*, a relationship with that One. If there is no relationship, it is not a river; what is it? It is a drain. She has a *connection* with numerous drains. How can she be a purifier of the sinful?

So, the one who explains should also have this wisdom. What? That we have indeed carried the *tape recorder* with us, we also go to narrate to others, but are we able to explain the topic that we have to explain? Wisdom is also required. That is all. That wisdom is precisely written in the scriptures. *Manmanaabhav* means remember Me. Who says it? The Father says it. *Manmanaabhav*. What do the Brahmakumaris think to be the meaning of *manmanaabhav*? Remember Me, the Point. *Arey*, how will the Point speak? Will the Point speak? It won't speak. Just like the incorporeal soul can't perform any task without taking a corporeal body, similarly the Father of the incorporeal souls, the Incorporeal Point of Light Shiva can't say anything through the mouth without taking a body because He doesn't have a mouth at all.

He says: *Manmanaabhav*. Remember Me. Merge in My mind. *Mat* means My; *manaa* means 'in the mind'; *bhav* means 'merge'. How can you merge in My mind? It means, the same kind of thoughts that emerge in My mind should emerge in you. Not even a single thought should *cross* (oppose) [My thoughts]. Do thoughts that *cross* (oppose) [My thoughts] emerge [in your mind] or not? They emerge. Where did this blood like thought that *crosses* [the Father's thoughts] emerge from? (Student commented.) Did it emerge from the one Father? Or did you, the Indians, take the colour of the company of many religious fathers,

their followers and convert to other religions? After converting, they (the Indians) continued to receive the blood of their (those of the other religions) thoughts, they continued to receive it for many births and in the last birth, when God the Father comes, He uplifts those very souls from every religion who became numberwise deities from Brahmins in the beginning of the world. They became Brahmins of nine categories. Those who became *Suryavanshi* Brahmins of the number one category grasp the thoughts of the Sun of knowledge. Do the stars of the day merge their light of knowledge, the light of their thoughts in the light of the Sun or not? Do they emit separate light? They don't.

Well, those who have different questions, those who gather the garbage of thoughts from around the world, where did that blood of other thoughts emerge from? What does it prove? Where did it emerge from? *Arey?* (Student commented.) Yes. It is the Indians, the souls of the Deity Religion alone who converted to other religions. But did those weak Brahmins who become deities keep converting or did the Brahmins who become firm *Suryavanshis* convert? The weak ones. And what is their *percentage*? 80-90 percent Brahmins who become deities continued to *convert* to other religions. They have taken the colour of their company. So, the blood of many kinds of thoughts that *cross* [the Father's thoughts] troubles them. And how will the Father's blood be like? Will it be of 'O' group, which will be suitable for everyone or will it be suitable for some and won't be suitable for some? The Father's blood will affect everyone. It will affect the *Suryavanshis* more. Those who belong to other *groups*, will they take *time* to *reform* or not? They take *time*.

So, it was asked: What will you explain? What will you say? Tell Me children, is there any other tactic? Definitely, it has been written in the scriptures: *Manmanaabhav*. If you remember Me, you will become pure from impure. He tells you the tactic, [explaining] that now you have become *tamopradhan*; so, what should you do? (Someone: Remember.) Remember? Should you start remembering any X, Y, Z that you meet? If you get a Bengali *Rasgulla*, if you get that to eat, you should remember that as well; if you get indigenous *rasgulla*, you should remember that as well! Should we remember many variety or should we remember the One? (Students: Remember the One.) Remember Baba. For example, there is a mother, if the child goes abroad or if the child goes to the maternal grand mother's house, does the mother remember his words or not? Do his baby talks come to her mind or not? They come to her mind. So, here too, won't you remember the great sentences of Baba? Those are the children, the worldly children, the physical children and you are spiritual children. You, the spiritual children, will your soul think and churn or will it churn in the opposite direction? Your intellect like soul will remember only what the Father has said, won't it? Or will it remember the words of the *vidharmis*? It will remember the words of the Father.

So, remember them. While remembering, you will become *satopradhaan* and go to your *satopradhaan* Father in the *satopradhaan* incorporeal world. Where will you go? You will go to the *sattwapradhaan* (*satopradhan*) incorporeal world. Where is the incorporeal world? Where will you go? (Student replied.) To the Father? Is there any name of that place, that abode? The Supreme Abode (*Paramdham*). So, where is the *Paramdhaam*? Where is it? Is it beyond the world of the sun, moon, stars? Isn't it beyond the world of the sun, moon and stars? The meaning of "beyond the world of the sun, moon and stars" is that it is beyond even this physical sun, it is beyond the solar system and it is beyond even the stars that shine in that solar system. There are no stars that shine in the day. What did they do to their light like thoughts? They merged them. It isn't about them at all. As regards the moon, will you *cross*

the moon or not? Moon means, who is the Moon of knowledge? (Someone: Brahma Baba.) Will you *cross* his thoughts or not? (Someone: We will.) You will *cross* even his thoughts. And where will you go? To the Father.

What kind of a Father? Is he *satwapradhan* or *rajopradhan* or *taamsi* (degraded)? *Satwapradhan*. So, where is it (the Supreme Abode)? Is it above or below? (Someone: Below.) Isn't it above? Does it mean that there is no Supreme Abode above? Doesn't it exist? It does exist, but the soul will go to the Incorporeal Abode only after becoming incorporeal. It can't go through this body. Through this body... the corporeal Supreme Abode; the corporeal Supreme Abode, which you children will bring down to this corporeal world. Will you bring it down or not? You will bring it down. Only those souls who have become constant in the incorporeal *stage* will be able to reach this corporeal Supreme Abode. What? This gathering of the Brahmins will become so vice less that no vicious person will - what? - will be able to step in it at all. No body conscious person will be able to go there at all. Your gathering, your spiritual gathering, your spiritual *military* will become such. There is the remembrance as well; do outsiders enter wherever there are military camps? They are unable to enter them. So, you will go to the Incorporeal World.

Look, it is such an easy topic to understand and explain. It is a topic to understand as well as to explain. *Accha*, then come to these pictures. What? You explained the picture of the Trimurti; whose introduction did you give in it? You have to give the introduction of the One Father first. Whose introduction did you give? (Someone: The Father Shiva.) Did you give the introduction of the Father Shiva? You gave the introduction of Shivbaba, didn't you? So, the introduction of Shivbaba you gave, should you give the introduction of the perfect *stage* of Shivbaba or should you give introduction of the incomplete *stage*? Whose introduction should you give? You have to give the introduction of the perfect *stage*.

What is the perfect *stage*? Will the *avyakt stage* be called the perfect *stage* or will the corporeal *stage* be called the perfect *stage*? We children have received a *direction*. What? Become corporeal just now, become incorporeal the next moment, and become subtle the very next moment. Become incorporeal in a *second* and corporeal in the next *second*. You should be able to become constant in [the awareness of] even the physically powerful *indriya*, but in the Father's remembrance. Should we remember the Father while performing actions through the *karmendriyaan*⁹ or not? We should. So, while performing actions through the *karmendriyaan*, should we remember the Incorporeal Father or should we remember the corporeal Father? We should remember the Incorporeal Father. And in the case of the Incorporeal Father, should we remember the Incorporeal One who has come in the corporeal one or should we remember just the corporeal one or should we remember the just the Incorporeal One or should we remember just the subtle one? We have to remember the Incorporeal One who has come in the corporeal one. You will go to the Father in the *satopradhaan* incorporeal world. This is something so easy and easy to explain.

So, come to these pictures now. You should say: There is one God, isn't there? Come to these pictures. Come to which pictures? It was said for the picture of the Trimurti itself. Four pictures have been shown. The Highest one is? The Highest one is? The *Avyakt murti*. And the lower ones are the corporeal personalities (*murti*) and the subtle personalities. Corporeal *so* (who becomes) subtle. So, you should say: Among all these personalities, is

⁹ Parts of the body used to perform actions

God one or four? (Someone: He is just one.) Who? The One that is above, the One who is called the *Avyakt murti*, He is a personality, He has a corporeal form as well; He isn't without a form (*amuurt*). What is he? *Muurt* means He has a corporeal form as well. He is visible. That which is visible is called *muurt* and that which isn't visible is *amuurt*. That which is visible is called *vyakt* and that which isn't visible is called *avyakt*. So, there is one God. These four personalities aren't God. Only the One is the Highest of the high God. So, who is He? Towards which personality will you point? Which personality will you point at? (Someone: *Avyakt murti*.) You will point towards the *Avyakt murti*.

Even when the children obtaining the *basic knowledge* of the Divine knowledge (of God) organize exhibitions, they keep the picture of the Incorporeal One with 32 virtues first, because the Father has said: First, you should give the introduction of the Father. So, does it give the introduction of the Father? (Someone: No.) It doesn't. Why doesn't it give it? Why doesn't it give it? (Student: It is because the Incorporeal One doesn't have virtues. The corporeal one has virtues.) Yes. Because unless that incorporeal Point of Light enters the corporeal one and assimilates these 32 virtues in practice... do virtues and bad traits exist in the corporeal world or in the incorporeal world? (Someone: In the corporeal world.) So, the 32 virtues of the *ling* that have been depicted, are they the remembrance of the corporeal one, are they the remembrance of the Incorporeal One within the corporeal one or are they the remembrance of just the Incorporeal One? It is the remembrance of the Incorporeal One *combined* with the corporeal one. So, He is called the Highest of the high God (*bhagwant*). Are the temples of that Highest of the high also built on a high place or in a pit? They are built on a high place. Even if they build it in a village, they will look for a high place, if they build it in a city, even then they will look for a high place. Otherwise, they build it on mountains. Look, this One is the Highest of the high God. **This One** is the Highest of the high God.

Baba says: The elaborated explanation is about them (*inke*) alone. What? About whom is the elaborated explanation? What was said? 'About them', it wasn't said about this one (*iske*). Did He say that the elaborated explanation is about 'this one'? What was said? The elaborated explanation is about them (*inke*) alone. Does it mean that it was said for the one or for many? There are many. How many are many? (Someone: Four.) Are there four? If you point towards the *Avyakt muurti*, the *ling* in the Trimurti, are there four in it? (Someone: There are two.) Are there two? (Someone: Brahma becomes Vishnu.) No. As regards Brahma, Dada Lekhraj is also Brahma and Parambrahm is also Brahma. But when it was said '*inke*' (these), was the indication for several souls or for one? There are several souls. The indication was for them. Why did Baba make this picture so big? Even in the Trimurti, why is the picture of the *Shivling* so big? On the path of *bhakti* too, in the temples or otherwise as well, are the *ling* made big or do they make them small and leave them? When *Rudra yagya* were organized, did they make big *ling* or did they make small *ling*? They used to make one [*ling*] big and the rest? They used to make small ones. So, why was this picture made so big? So that you come and explain on this picture immediately: Brother, **this** is the Highest of the high God.

Point out towards the three: this one is not the highest on high, this one is not the highest on high, this one is not the highest on high. Their birthday (*jayanti*) is *worth not a penny*. Hailing their victory is *worth not a penny*. The value of their revelation isn't worth even a shell (*cowrie*). Whose revelation has value? When the Highest on high God has His

revelation like birth, the remembrance is Mahashivratri¹⁰. *Maha* means the greatest. What? Such great night of darkness has never happened in the entire *kalpa*, nor will it ever happen in the future like the biggest, greatest *Shivratri* is going to take place now; or has it already happened? It is going to happen.

So, you know that this is God, don't you? This is Baba, the biggest Baba, isn't He? What? This One is the greatest Baba among all the Babas who have existed in the world. [He is] the Father of all the souls. *Accha*, now this Highest of the high God has to give us that inheritance of heaven because He is the One who establishes the new world. Is He going to establish the new world or did He establish it in 66? He is **going to** establish it. He **is** going to establish the new world. So, has a hint been given in the murli or not? When is He going to establish it? When is the study complete? (Student: In 40-50 years.) Is the study complete in 40 to 50 years? The study finishes in 40 to 50 years and the study is to recognize the One. Or is there any other study? What is the study about? The study is to recognize the one permanent chariot. And you have faith on that study today and tomorrow you lose that faith. Does it happen like that or not? (Students: It happens.) So, is the study complete? The study isn't complete. And it happens in everyone to some extent. Today they have an intellect full of faith and tomorrow... the Indians degraded because of hearsay, they become those with a doubting intellect.

So, it was said: Point out especially to that personality, "This is the one who establishes the new world". And this One is Baba. What is the definition of Baba that was mentioned? The combination of the corporeal and the Incorporeal will be called Baba. So, the corporeal is Brahma Baba, Dada Lekhraj and the Incorporeal is the Point of Light; isn't he Baba? (Someone: No.) Why? (Someone: He played the part of the mother.) The part of the mother? Then call him *babi*, *dadi* (grandmother). Why do you call him Baba? (Student commented.) No. He left his body, didn't he? Should we remember the one who has passed away, what has become *past* or should the one who is in practice at the present time in the Confluence Age [be remembered]? Is he present or not? He is. Should we remember him? Has He come and completed His task or hasn't He completed it? Did He complete His task? The task is going on, isn't it? It is said on the path of *bhakti* as well that if a soul takes some task in its hands and leaves it incomplete and runs away, is it a righteous soul or a low soul? It is low. Who is righteous? The one who takes the responsibility of some task and accomplishes it without fail. So, although the Incorporeal One came in the corporeal form of Dada Lekhraj, He just gave the inheritance of the incorporeal *vani*. Or did He give the emperorship of the world in the corporeal? He didn't give it in the corporeal. Was anyone's *part* revealed in the corporeal in practice? It wasn't. Are those parts going to be revealed now in the form of a rosary, in the form of the beads of the gathering like rosary or are they already revealed? They are going to be revealed. So, **He** is the One who establishes the new world. Not the form that left the body; the form which is present even now and will remain in the future as well, till the new world is established.

He alone is Baba, the combination of the corporeal and the Incorporeal. If He isn't then tell Me, who is He? If He isn't then tell, Me what is He? What else is He? Tell Me if there is someone else who establishes the new world in someone's eyes. Alright, there could be numerous people belonging to the Vishnu *party*, they should say who Baba is if he isn't Baba? If you call yourself Baba, explain to Me. So, will someone who is an incomplete

¹⁰ The great night of Shiva

knowledgeable person come in the grasp of their words or will someone who has received the complete knowledge of the Father come in their grasp? If he is an incomplete knowledgeable person, he will come in their grasp. Baba will certainly give the emperorship of heaven. What will He give? The emperorship of heaven (*swarg*). The emperorship of which 'ga'? *Swa... swa, ra, ga*. *Ga* means went; *swa* means he went in the stage of the self. So, there must be at least one *purushartha* who has achieved the stage of the self (*swasthiti*). Will the one who achieves *swasthiti* at the *number* one position create his own new world or will anyone else [like] Abraham, Buddha, Christ and so on create it? Who will create the new world? Who will create his new world? Will the one who recognizes his form fully create [the new world] or will the one who hasn't recognized himself create it? (Someone: The one who recognizes [his form] will create it.)

So, only that Baba who achieves *swasthiti* first of all will give the emperorship of heaven. And which emperorship is it? The emperorship of immense happiness. The emperorship of what kind of happiness? (Someone: Immense happiness.) What is it? Won't you have it in the Silver Age? You will certainly have it but it will be perfect with 14 celestial degrees. Won't you have immense happiness in the Golden Age? You will, but you will have happiness bound in 16 celestial degrees. What kind of happiness? You will have happiness bound in the light of 16 celestial degrees. You won't have happiness beyond the celestial degrees (*kalaatiit sukh*). And we are the children of which Father? We are the children of the Sun of knowledge who is beyond the celestial degrees (*kalaatiit*). The Sun can never be bound in celestial degrees. Our immense happiness will be such that it will be higher than even the happiness of the deities. How? Will the happiness of the deities be the happiness experienced through the *indriyaan*, through the sense organs or will it be the happiness experienced through vibrations? Their happiness will be limited only to the sense organs. And how will our immense happiness be like? It will be beyond even the sense organs. It will be happiness experienced through *vibrations*. And what is 'beyond even the *indriyaan*'? The mind. And what is beyond even the mind? The intellect.

So, the happiness that we will have, will we have it from the mind like bull or Brahma, the horse or will we have it from the one who rides on him? We will have it from the one who even rides on him. It is depicted. What? What is depicted? Shankar rode the bull and Shiva rode Shankar. A hump (*gummad*) of Shiva is shown even on the bull; it is shown on its shoulder. Is it shown? It is. So, why don't they call him Shankar? (Student commented.) Yes. The bull can't understand. Will the animal bull understand the depth of knowledge? It won't. Who will understand? A human being will understand. So, it isn't within everybody's power to *control* the obstinate bull. It is shown that the obstinate (*adiyal*) mind is controlled. What? Obstinate in what way? What was said to Arjun in the Gita? What did Arjun say? O God! This mind is very obstinate. It won't come under *control*. How should it be brought under *control*?

So, it was said: Practice again and again. What should you practice? Practice that which is very difficult for the worldly people to practice and it is easy for you who become deities from Brahmins. What? In the war against the strongest *indriya, karmendriya*¹¹, practice remembering again and again in such a way that [being] in Baba's remembrance you stop taking pleasure, [the pleasure that you have been experiencing] because of the *sanskars* of 63 births, because of the habit of taking pleasure through that *indriya*, [the habit] that has

¹¹ Part of the body

become strong in taking the pleasure of that *indriya* for many births. The intellect will go down again and again; [but] where should you take the intellect from below again and again? Bring it to the middle of the forehead between the eyebrows (*bhrikuti*), above. The same has been mentioned in the Gita: *Uddharet aatma aatmaanam naa atmaanam avasaadyet*¹². *Ut* means above; *haret* means abduct it and take it away. What? Will you have to use force? What will you have to do to take the mind and intellect above? You will have to practice to take it above **forcibly**. It will go down again. Then what will you have to do? Take it above once again. Then, again it will go down. Then take it above once again. For example, someone who rides a bicycle falls again and again and climbs on it again and again. So, will he be considered to be defeated or not? He won't be considered to be defeated. When you lose courage you lose. And when children show courage the Father will help.

So, the ultimate victory is of you children. *Haariye na himmat bisaariye na Ram* (neither lose courage nor forget Ram). This is the first thing and how will this practice become firm? *Abhyaasen tu kaunteya vairaagyen ca grahyate*¹³. *Vi raag; vi* means *vipreet* (opposite), *raag* means love. What? Opposite to love. And whom did you love for many births? Is it the bodily beings or the point of light soul and the Supreme Soul? You loved the bodily beings. So, what should you do to all those bodily beings? (Student commented.) Yes, don't love them. This itself is the *final paper* (examination). What? *Nashtomoha smritilabdha*¹⁴. *Nashtomoha* (detached) from what? Detached from your body, detached from the relatives of the body and detached from the things related to the body. Palaces, multi-storied buildings, aeroplanes, there shouldn't be attachment for anything. *No attachment*. There is no attachment. That will be called... what will you be called if the *attachment* itself is removed? *Saakshi drishhta* (a detached observer). What? It is as if the body is lying separate and the soul is looking at it separately, that the body is lying dead, I don't have any *connection* with it. You have to assimilate such feeling of detachment. These things won't prove useful to us when it is the *time* of great death (*mahamrityu*). This body neither will prove useful to us. The bodies will continue to decay. What was said? The bodies will continue to decay. So, will this body prove useful to us? It won't. And the relatives of the body will run away. For example, in the world of Brahmins during the Second World War, the relatives of the body who kept those so-called Brahmakumar-kumaris under seven locks for many months, for many years, when the war between Hindustan and Pakistan broke out in 47, in which rivers of blood flowed, they (the relatives) ran away. Did they prove useful? The relatives of the body who showed so much love, did those who showed love prove useful? They didn't.

So, the Father says: Remember Baba who establishes this new world, who enables you to make such *purusharth* of [achieving] the *swasthiti* like the deities who always remain in *swasthiti*. He is the One who gives the emperorship of **immense** happiness. He is the One who gives the happiness that is even higher than [the happiness in] the Golden Age, the happiness perfect with 16 celestial degrees. The happiness in which you will realize who your enemies are for many births who gave you sorrow birth after birth and have made you fall by misleading you, by narrating false things to you. In fact it is our mistake. What mistake? What is the mistake? You should listen to the One; if you listen to many, the knowledge will become adulterous.

¹² You should take the soul to the upper world through your mind and intellect. Don't let it go downwards.

¹³ It can be controlled with the help of practice and detachment from the old world

¹⁴ Conqueror of attachment and the one who has regained the awareness of the self and the Father

So, we know, who is considered to be the most knowledgeable in the Copper Age, Iron Age world of the path of *bhakti*. (Students: Vyas.) His actual name is Bharat. *Bha* means the light of knowledge; *rat* means 'the one who remains engaged'. The one who remains engaged in the light of knowledge even with *theory* by writing scriptures, by narrating scriptures, by thinking and churning about the scriptures, by writing the scripture Gita in the *satvic* (pure, *satopradhaan*) Copper Age ... what is said in the Gita? From whose joy did we obtain the knowledge of the Gita? *Vyaasah prasaadaat* (from the joy of Vyas). That is the first *satopradhaan* (*satwaguni*) scripture. And after that, all the scriptures that were written, like the four Vedas. Who wrote them? Ved Vyas. Then in the following births, who clarified those Vedas first of all? Aaranyakas emerged. Shathpath Brahmins etc. emerged. Upanishads emerged. Puranas emerged. Even among those Puranas, the main Puranas, which are they? The Mahabharata Puraan, the Bhaagwat Puraan. Who wrote them? Vyas wrote them, didn't he? And the scripture that is very popular in *north India* in the Iron Age - which one? The Ramayana - Who wrote that as well first of all? (Someone: Vyas.) Vyas didn't write it. Valmiki wrote it. And Baba has told us; what? They have written their own glory in their individual scriptures. So, the glory that is written in the Valmiki Ramayan, the one whose glory it is, who is that author? Who is he? (Someone: The soul of Ram.) It is the same soul who is called Ved Vyas.

So, this is about the *theory*. Talk about the *practical* life as well. So from the Copper Age till the Iron Age, in all the conflicts that he faced with falsity, with liars, with the false religions in his life in practice, the one who follows the true Ancient religion, the one who assimilates the one truth from the beginning till the end in his life in practice performs such actions through the *indriyaan* in practice that he never accepts defeat from anyone. His life is full of struggles and does he become victorious or does he lose? He becomes victorious. And in the scriptures too, there is just one soul which is never shown to be defeated in the wars. Which soul is it? Narayan. That Narayan... The meaning is the same. *Naar ayan; Bhaa rat*; the one who remains engaged in the light of knowledge is Bharat. *Naar* means... the one who builds a house in the water of knowledge and reside there is called Narayan. He delights only in knowledge. No matter how many struggles he has to face, no matter how big a situation of war it might be, yet, he stays carefree in the water of knowledge. So, the one who develops such a *stage* is called Bharat.

And is that India (*Bharat*) an imperishable land or a perishable land? What kind of a land is it? It is an imperishable land. Is it only about the land or is it about the living *purushaartha*¹⁵ as well? Does the land assimilate knowledge, assimilate the light of knowledge or does the living soul assimilate it? The living soul assimilates it.

So look, he is the only one highest of the high who is called high in **this** world, the *hero* actor. He is the one who establishes the new world and he is Baba as well. If **he** isn't the one then, tell Me who else it is? Those who oppose [him], the numerous Vishnu Parties that have come up in the form of arms ... Does Vishnu have numerous arms or not? Does he? (Student commented.) So, those who have come up with numerous opinions should say who Baba is. Tell Me about the corporeal one in which that Incorporeal One has entered and is playing the *part* now. Look, **you** remember; then you forget all these topics. What? You remember these topics of knowledge, who Baba is, then what happens? Then you forget. This is why Baba explains how you should explain to those who come. Baba explains that to you

¹⁵ The one who makes spiritual effort

children because Baba feels, Baba has this *feeling*. What *feeling* does He have? Baba has a great *feeling*. What is Shivbaba *feeling*? *Arey*, so many years have passed, the children don't go and explain whatever I want to explain; [they don't explain] by playing the *accurate* speech on the *tape recorder*. They don't play accurately the *VCD* and explain whatever I want to explain. What do I want to explain? (Student commented.) Yes. You should make them have such faithful intellect that those souls should never lose faith after having it once. Baba has this *feeling*.

You don't explain with the tactic (*yukti*) that Baba wants you to explain. Who will explain? The one who has understood forever (*everlasting*). What? What is meant by *everlasting* (forever)? Who is the one who has understood forever? *Arey!* The one who has understood forever is the one who never has a doubting intellect. What will he be called? The one who has understood forever. Today they have an intellect with faith and tomorrow a doubting intellect. If they have doubts even for some time, will they be [said to have faith] forever? They won't.

So, you don't explain with that tactic, so that the one who has to understand is influenced immediately¹⁶. Otherwise, I teach, I tell the children everyday: *Arey* brother... What do I say? What do I say? *Arey*, there is one Father. What? There is one Father who gives birth. The one who gives birth to your soul, meaning ... Who will give the introduction of your soul, which no.1 *part* your soul plays on this world *stage*? (Someone: The Father.) He should receive this introduction and be influenced **immediately**. He should be truly influenced [and realise] I am a *Suryavanshi* soul. I don't belong to any other *vansh* (dynasty). I am the *direct* child of the Sun of knowledge. Otherwise, I teach, I tell you everyday: *Arey* brother, only the One is the Father. Look, the highest of the high God. This topic of the highest of the high and the lowest of the low is not of some other world. It is about which place? It is about this corporeal world itself. The highest of the high God. These Brahma, Vishnu, Shankar won't be called God, will they? What? Will they be called God? (Someone: No.) Why? Why won't they be called so? Don't those Brahmakumaris consider Brahma to be God of the Gita? Do they call him that or not? They call him God of the Gita in the corporeal, don't they? And what about you? You don't say that. Who is the highest of the high? You say: Was there someone in the beginning of the *yagya* who used to make Brahma and Om Radhe Mamma perform the *drill* or not? You say it with *proof*. So, were those who used to give directions even to them, those who used to make them perform the *drill*, those who used to explain to them higher or are Brahma and Saraswati or their *followers* higher? (Someone: Those who explained.) They alone are higher.

So, these Brahma, Vishnu, Shankar won't be called God. Then, what will they be called? They will be called deities. Did you understand now? This one is that God. What was said? This one (*ye*) is that God; towards whom was a gesture made by uttering 'ye' (this one)? *Arey*, it is the same four personalities which have been placed [in the picture]. There is the *ling murti*, the *Avyakt murti* above and the corporeal personalities were placed below or the subtle personalities were placed there; a gesture was made towards them; and a gesture was made towards the supreme personality, "This one is that God". He alone is the Highest of the high God. **That one** (*unko*) will be called God. Why was He made distant by uttering the word '*unko*'? Shiva's soul was speaking through Dada Lekhraj Brahma himself. So, why was

¹⁶ Tiir lagna – lit. means being hit by the arrow

He made distant by uttering the word ‘*unko*’? There is some *part* going to be played in the future through the *mukarrar shariir*¹⁷.

Baba explains such easy topics. You forget even those topics. When you start narrating on the Cycle, at that time too, you forget these tactics. What? When you explain even on the World cycle, at the time of explaining, you forget to narrate with the tactic of Baba that you should [use to] narrate. Then you remember just the old teachings of these ones. What are the old teachings? What are the old teachings? *Arey*, what did the BKs teach? Did they accept and knew the Incorporeal Point God and explained it to others or did they explain something else? So, the same old teachings of these ones (*inki*) are continuing. ‘These ones’ refers to whom? These ones. He didn’t say ‘those ones’ (*unki*). These ones. You remember the same old teachings that continue. What do they do that they are unable to make these topics sit in their intellect? This topic that Baba narrates today, what does He narrate? ‘Who the Highest of the high God who plays a *part* through the body in practice in this world is.’ You have to give an *ever lasting* introduction of Him. You just can’t make this topic sit in the intellect.

Now look, we are Brahma’s children; we are Brahmakumar-kumaris. We don’t obtain the inheritance from this one. From whom? We don’t obtain the inheritance from this one. The inheritance will be received from the Father alone. What is meant by ‘we don’t obtain it from this one’? These ones who bear the name Brahma, the *temporary* bodily beings, we don’t obtain the inheritance from them. Whom do we obtain it from? We **will** definitely obtain the inheritance only from the one Father. Will you obtain it in the future or did you obtain it now? (Someone: In the future.) And what do the so-called Brahmakumaris think? We have obtained the inheritance of palaces , multi-storied buildings and mansions. Or didn’t they obtain it? They think: we have obtained it. *Arey*, that one alone is the Unlimited Father. What? That one alone is the Unlimited Father.

Accha, this inheritance is in front of you. This inheritance of ours is in front of us. Now we are obtaining this inheritance. Is it in front of you? *Arey*, is the inheritance in front of you? Is the inheritance in front of you (*sammukh*)? It is said: Remember the inheritance, remember the Father, remember the home. *Arey*, sometimes He says remember the One; sometimes He says remember the three. What should we do? (Someone: All the three are in one.) Yes. When it was said, “this one”, it proves that He is our Father, the Giver of happiness, heaven, who makes us stabilize in *swasthiti*. It is not just us, it has been shown in the picture of the Tree that he is sitting above; is he making the human souls of the entire world stabilize in the soul conscious form and taking them above or is he taking them along with their bodies? (Someone: In the soul form.) The human souls of the entire world will recognize that one father who is the father of the human world. And they certainly accept him on the path of *bhakti* in the form of Adam, Aadidev, Aadinath, don’t they? But do they also know him? They don’t. Now, you? (Someone: You know.) You also know that you don’t obtain the inheritance from these ones. ‘These ones’ refers to whom? You don’t obtain inheritance from all the others who are named Brahma. These are *temporary* bodies. From whom do you obtain the inheritance? You obtain the inheritance from the Father, the one who has the permanent chariot. You will obtain the inheritance from the Father alone, won’t you?

¹⁷ chosen body

That One alone is the Unlimited Father. Again it (the subject) changed from ‘these ones’ to ‘that One’. It is not ‘this one’; it is ‘that One’ alone. Was he made distant or is he close, beside Him? He made that one distant. *Accha*, this inheritance of ours is in front of us. Is it in front of us? Is it in front of you? Do you receive the happiness of heaven when you go in front [of Him]? Do you receive heavenly happiness or within... is there Ram on your lips and a dagger under your armpit¹⁸? What is there? There is joy. What if there is a dagger? Then is there an opposite thought or is it *manmanaabhav*? (Someone: There is an opposite thought.) It is an opposite thought. And if there is an opposite thought, what does it prove? Does it prove that you are *sammukh*¹⁹ or *vimukh*²⁰? You are *vimukh*. Here, it is about being in front [of Baba]. This inheritance is in front of you. We are now obtaining this inheritance. When are we obtaining it? We are obtaining it when the death of the entire world is in front [of us]. What was said? Just now He says: The inheritance is in front of you. And just now He says: Death is front of you. What is this confusion? *Arey*, He is Mahakaal as well. What is He called? Mahaakaal. Mahaakaal means the great death (*mahamrityu*). That is also in front of you. But is it the unlimited death for us or is it the limited death? For us, even death is unlimited. What does unlimited mean? (Someone: Losing faith.) Yes. The meaning of our unlimited death is... (Student commented) Yes, we will never lose faith. Losing faith means death. And having faith means being born.

So, have we obtained the inheritance of the *ever lasting* immortality from the Father or do we have to obtain it yet? Do we have to obtain it or have we obtained it? We have to obtain it. It means that we lose faith now. Now, we are passing through the cycle of birth and death. So, death is in front of you. If you have to obtain [the inheritance], you have to obtain it now. Otherwise... What will happen if you don’t obtain it? *Arey*? What will happen if you don’t obtain the inheritance? Death is in front of you. You will die. If you die, if you lose faith, you won’t obtain anything. There is the possibility of obtaining what now? *Arey*, why are we studying the knowledge now? Why are we studying the knowledge of Raja Yoga? We are studying to become kings. And if you are unable to obtain the inheritance by studying this knowledge of kingship now and if you die, if you run away having a doubting intellect, what will happen? Will you obtain anything? *Arey*, will you obtain some kingship or not? (Someone: No.) Won’t you obtain it? Why? *Arey*, you may become a queen if not a king. Won’t you become even that? (Someone: We will become servants and maids, won’t we?) Will you become servants and maids? (Someone: Those who leave in between become servants and maids.) *Accha*, those who become servants and maids; for example there are Ram and Sita, they become the *first class* servants and maids of Radha and Krishna. Do they become that or not? They become that in the form of parents, don’t they? So, is it a good thing or a bad thing? It is a good thing.

So, if you run away, you won’t obtain any inheritance. ☺ What? Children like Radha and Krishna who are born in the Golden Age, they won’t even be able to become the unlimited servants and maids, their parents who give birth to them. They won’t obtain any inheritance. It means, have there been Prime Ministers, Commanders, etc. among the royal family or not for many births? They won’t be able to become that either. There are the big officers; are there officers in a kingdom or not? Or does the one king run everything? Are there helpers or not? (Someone: There are.) They won’t be able to become that either. They

¹⁸ Mukh mein ram bagal mein churi

¹⁹ Being face to face

²⁰ Being opposite to the face

won't be able to become queens either; they won't be able to become [unlimited] servants and maids who give birth to the children and they won't be able to become the officers of the kingdom either; and...? And? They won't even be able to become servants and maids in the homes of those officers. When won't they be able to become that? If they accept death being defeated in the death that is in front of them, it means, they will become the ones with a doubting intellect. Then, whenever they are born later on... what was said? If they run away from here, if they became the one with a doubting intellect, later on, whenever they are born ... *arey*, will they be born some time in the Golden Age, the Silver Age, the Copper Age, the Iron Age or not? Whenever they are born, they will be born in the kingdom of Ravan. What? They won't be born in the kingdom of Ram at all.

Both birth and death are standing in front of us now. Choose what you want, birth or death? And do you want it quickly or will it do if you get it late as well? If you want a birth, do you want an early birth or do you want it *last*? If you want it in the very *last* [moment], you will be born in the very last [moment] among the 16,000, you will have a *number* among the *last*. Or else you will have a *number* after the 450,000 or [you will be born as] the last bead of the 900,000, you will receive that last birth. So, do you want it to be *quick* or *lazy* (late)? You want it to be *quick*. It shouldn't be the case that you become *too late*. What? The *board of too-late* was displayed once. It was said for which time? The first board of *too late* was said for which time? It was said for 76. Now? Now, the *board of too-late* will be displayed for everyone except the eight. What will happen after that? Then the *board of too-late* will be displayed for everyone except the 108. What will happen after that? The board of *too-late* will be displayed for everyone except the 1000 arms of Brahma. Then the board of *too-late* will be displayed for everyone except the 16,000. Totally, banished from the royal family. They won't come in the royal family at all birth after birth. They will have births only in the subject category. Then, what will happen? *Arey*, there are numbers in the subjects category as well, aren't there? *First class* subjects, *second class* subjects, *third class* subjects. Will those *numbers* also be decided or not? They will be decided.

So, it was said: It will go on becoming *too-late*. He explains in such an easy way. So, the children should have the *feeling*, shouldn't they? What? The more we give the *accurate* introduction of the Father, the higher the royal position we will achieve. Do you have this *feeling*? To how many people did you give the *accurate* introduction of the Father? Did you give it accurately it or inaccurately? If someone understands today and runs away tomorrow, is it an *inaccurate* introduction or an *accurate* introduction? You should have this *feeling*, 'Do we explain like this...' How? That today the child is born, he has an intellect full of faith and what happens tomorrow? Tomorrow he dies. 'We do this. We do that. Such and such person does this, he does that.' What does it mean? You say such things, don't you? 'Today I explained like this, I explained that; he explains like this, he explains like that; I explain like this.' I don't know what they do and why can't they explain this? What can't they explain? "Why can't they explain this?" Towards whom was the gesture made by uttering the word *ye* (this)? (Someone: Brahma.) Was the hint towards Brahma? Should Brahma be explained? Should you explain the *part* of Brahma to those who are to understand? (Someone: The Father's *part*.) So, the gesture was made towards whom? (Someone: The gesture was made towards the Father in the Trimurti.) Yes. An explanation, a hint was given towards the *Avyakt murti* which is placed at the very top among all the four personalities placed in the Trimurti. They don't explain this. Why don't they explain? And why doesn't it sit in the intellect of those who are to understand? Did you understand? Is it correct?

Explain: **This** is your Baba. Towards whom should you make a gesture? For whom did he say, “**This** is your Baba”? And the Brahmakumaris also explain the same thing. What do they explain? Towards whom do they [hint and] explain, “This is your Baba”? Don’t they hint towards the *ling*? For which Baba has said, “First of all, explain this”? So, don’t they keep the Shivling with 32 rays as the first picture in the exhibition? Do they keep it or not? (Someone: They do keep it.) So, do they explain correctly? *Arey?* (Someone: They don’t explain His form.) They don’t explain about His form? The form is shown in the picture. (Someone: The Incorporeal Point has been depicted, not the corporeal form.) Why? Isn’t a *ling* been placed around the Point? They consider the *ling* itself to be the form of the Incorporeal One. What? What do they think? The *ling*, the big form itself is the remembrance of the Incorporeal One. It is indeed the remembrance of the Incorporeal One, but they don’t understand how it is the remembrance of the Incorporeal One.

Is that the remembrance of the incorporeal, the remembrance of the *purusharathi* who has become incorporeal or is it the remembrance of the One who always remains incorporeal? It is the remembrance of the incorporeal *purusharathi*, the one who becomes incorporeal. Then, he is called Shivling. Otherwise, the Incorporeal One doesn’t have a *ling* at all. Will the corporeal one have a *ling* or will the Incorporeal One have a *ling*? The corporeal one has one. But the worship of the *ling* of the corporeal one happens only when that *ling* form who takes on the *avyakt* personality becomes 100 percent constant in the Father’s remembrance, so that the fruit of the action of that *indriya* doesn’t come at all. The awareness of the vicious pleasure [of that *indriya*] shouldn’t come at all. And the *result* of that action, the birth of a corporeal child ... what? What is the *result* of that *karmendriya*? Human beings also perform actions through the same *karmendriya*; what is the *result*? Is the physical child born or not? It is. And that *ling* which is shown, which is worshipped in the temples, what is its *result*? Is he *amoghviirya* (the one who never loses vigour) or does he become impure? He is *amoghviirya*. A child who passes through birth and death isn’t born to him. A child who is beyond the sorrow of birth, old age and death is born. What kind of a Brahmin child will be born? The one who will be free from the sorrow of birth, death and old age till the time of death. So, are unlimited children born, are the children in the form of souls born or are the children of the body born? Children who remain in the soul conscious stage are born.

So, say: **This** is your Baba. *Accha*, write. If they say, “Yes, we have understood” then write, “This is our Baba, the unlimited Baba”. You should make them write everything. Write the name. Write the form. You should take the entire *ID proof* [in writing]. If he writes correctly, he has an intellect with faith (*nishcaybuddhi*). If he doesn’t write the complete *ID proof*, he has a doubting intellect (*anishcaybuddhi*). Om Shanti.