

**VCD No. 253, Audio Cassette No.734,**  
**dated 06.06.05, Ahmednagar**  
**Clarification of murli dated 23.09.66 (For new bks)**

The *Vani* that was being discussed was a night class dated 23.9.66. The topic being discussed was, when the Father Himself says: remember no one except Me.... What? A student learns from the teacher. A student is with the teacher too. The student is practically present as well as the teacher is practically present. So if the student learns from the teacher for 8 hours, whom will he remember? The teacher will come to his mind, won't he? There in that world there are a lot of teachers. That is a limited world. And here (in) the unlimited world, that the Father is establishing; there is only one Supreme Teacher. And from whom do you study the knowledge? You study it from the One teacher.

So the Father Himself says .... the Father is a teacher as well. He Himself says: Remember no one except Me. Remember the One who teaches the knowledge. So this is the *farmaan* (the order) of the Father, isn't it! What? Remember no one except Me. Will you not obey the *farmaan*? Will you become disobedient (*nafarmaanbardaar*)? And those (of you) who become (disobedient), those who study knowledge also from people other than the one Father, and remember them considering them as teachers....because they will certainly come to the mind. If you study the knowledge from someone else, then they will come to your mind, won't they? So if they come to your mind, then did you become disobedient children or obedient ones? You became disobedient. You have to receive the inheritance from the Father, haven't you? So you should become an obedient child, shouldn't you?

You do not get the fragrance of the inheritance by uttering the words '*Eeshwar*', '*Bhagwaan*' or '*Prabhu*' (i.e. God). Now the Father says: Remain in My remembrance. Who says it? The One who says it will say it through the mouth, will He not? He says: do not remain in the remembrance of the others. Remain only in My remembrance. What will be the result of it? If you remain only in My remembrance, if you won't remain in the remembrance of anyone else, then what will be the result? How will your remembrance be? Will it be *vyabhichaari* (adulterated) or *avyabhichaari* (unadulterated)? The remembrance will be *avyabhichaari*. So the fire of your remembrance (*Yog-agni*) will become very intense (*teekhi*). Your sins will be burnt through that fire of remembrance. What? If you remember Me alone, if you remember no one else, then all your sins will be burnt in the intense fire of unadulterated remembrance.

You children must become obedient. What ? Even now such mistakes keep happening. Which mistakes keep happening? You leave the One and keep listening to many. So you are disobedient, aren't you? Here you have to learn from 'one' only. You have to obtain the inheritance from 'one' only. You have to remember 'one' only. You have to look after your business etc. as well. It is not that you have to leave your business etc. and beg from others for your stomach. No. You have to certainly do this business, etc. for your livelihood. What? Suppose someone is 'surrendered'. If they have surrendered themselves, they have the body, don't they? Baba has given the body in order to safeguard it, hasn't He? This too is something entrusted by (*amaanat* or deposit) that Father, isn't it? So should it not be safeguarded? You have to safeguard it. OK, you have to safeguard it as well; well, whatever food is being consumed by that body, is it being consumed free of cost or are you doing any hard work? Even if you are surrendered, you have to do some or other hard work. The Father says: those who are surrendered, let them work hard for 16 hours. What? 8 hours for the future 21 births and 8 hours hard work for the sustenance of the present body. Otherwise if the body is sustained by the *yagya*

and if they do not do anything, then they will be burdened, won't they? So everyone has to do this business for the livelihood. What? The business is Godly for those who are surrendered. Those who are non-surrendered can have worldly business as well. But the Father has given this assurance (*aathat*) to everyone. What? Which assurance has He given? He has given the assurance that those children who remain in My service will not die of hunger. Well, they may do any business. They have to only do the *purusharth* (special effort for the soul) to remember Me alone.

You must keep checking: have my sins been destroyed through remembrance? What? What would be the indication (*nishaani*) of that? The sins will be destroyed through remembrance, what would be the indication of this? What will be the indication? When the burden of sinful actions is burnt through remembrance, you will experience lightness (*halkaapan*). And when you feel lightness, you will feel happy. If a lot of burden is loaded on someone, then his body would experience the pain due to that burden. The burden will increase, won't it? Similarly, if someone is burdened with a lot of debt (*karzaa*), or if someone's debts are high, then that debt gives so much pain within. The intellect remains focussed on that. So he remains pressurized, doesn't he? The joy vanishes. That is why the Father says: do not take loan from anyone. Even here, those who surrender and do not perform any Godly service, then do they become indebted or not? So they become indebted. So the Father says: Now it is the time to remain very light. If you remain very much in the unadulterated remembrance of the Father, if you remember no one except the Father, then your sins will be destroyed very soon and you will keep experiencing lightness.

When the *Karmaateet* stage (stage beyond the effect of actions) is attained and the war is standing in front of us, then it can be considered that our sins have been destroyed. What? Such a time will come too, when the war will appear to be in front of us. This is a *Mahabhari Mahabharat* Civil War. We will certainly have to pass through this war. It is not that (we think:) we don't have anything to do with this fight or dispute. We will not achieve kingship without fighting this war. You children have to make this special effort for the soul. The Father keeps narrating the remaining issues everyday. How does the cycle revolve? What is the path of *bhakti*? You listen to this everyday. The main thing is: forget this body and all the relatives of the body and remember Me alone. Forget the body as well as all the relationships of the body and remember 'Maam Ekam', (i.e. only Me); remember Me alone. Do not remember any second or third person. 'Maam' means 'Me alone' This is clear. There is no scope for anything to be clarified in this.

“*Sarva dharmaan parityajya*”. Renounce all the religions related to the body. Forget all the religions of the body – I am a Hindu, I am a Muslim, I am so and so – and realize yourself to be a soul and remember the Father. This is the main thing. As for the rest, you receive the murli daily. This is an immeasurable treasure (*athaah khazaana*). What? The Murli. What is the Murli? The versions that God Himself speaks through His mouth are called the Murli. Well, they have prepared a flute made of bamboo. They placed it on the mouth showing that God used to play the flute made of bamboo and the *Gopis* (herd girls) used to become intoxicated. It is not about the flute made up of bamboo. It is a sweet tune, which appears to be sweet to you children. And the disobedient children find it bitter. They find it [is] like the drumbeat. This is an immeasurable treasure (*athaah khazaana*).

It is not good to miss the murlis. What? You should definitely listen to the daily murli. You can get the murli daily. This is the biggest college. You should show interest in such a Godly study (*Eeshwariya parhaai*). The Father comes and teaches this knowledge only once, just once in a cycle (*kalpa*). You should not commit any mistake (*gaflat*) in this. And you should not forget the

Father who teaches you. Speak, the ones, who started studying from others, did they forget the one Father or not? They forgot [Him]. They forgot [Him] and wandered. The Father Himself comes and transforms us from sinful ones to pure ones. The Father comes and enables those souls to rise high, [those] who experienced downfall under the influence of the company of others. There is no one else who makes them rise.

If you have health and wealth, then you certainly receive happiness. This is the well-being (*tandurusti*) of a soul. If you get the true knowledge, then your soul becomes healthy (*tandurust*). And (as regards) wealth, there are these gems of knowledge anyway, which will become physical gems (*sthool ratan*) in the 21 births. And on the basis of the 21 births, even in the 63 births, the *sanskars* of making *purusharth*, which are laid in the Confluence Age now, those *sanskars* will cause us to earn such income there as well. So you are earning the income for 21 births. There is a full income. Do not commit any mistake in it. If you do not make *purusharth*, you will achieve a lesser post, i.e. you will bring about your own loss.

Now everybody's pot (like intellect) is filled with sins. What kind of a pot is it? The *sanskars* of the sins are in the intellect. The various kinds of sins that we have committed while remaining in the company of many, the colour of the company that has been applied, those *sanskars* have been assimilated in the intellect. If someone steals, if he steals once, then he feels very much (remorseful) (about it). The one who steals for the first time feels more (remorseful) (about it). Thereafter, when he does it for the second time, he feels (remorse) to a lesser extent. When he does it for the third time he feels (remorseful) to an even lesser extent. While repeatedly doing so, he becomes firmly habituated. Then he feels: this is our job. If we do not steal, then, what will we eat? Then he takes (the next) birth in a household of thieves. A butcher's child takes birth in a butcher's household. From where did he obtain the *sanskar* of bloodshed (*maar-kaat*)? The *sanskars* came from the previous birth; so, he took birth in the house of such a father, that as soon as he took birth, his *sanskars* became firm that killing a cow is not a sin, slaying a goat is not a sin. It does not fit into his intellect at all that even that is a sin. Such a multitude (*jamghat*) of sins is accumulated.

So the Father says: when everybody's pot (of sins) becomes full, I come. Now everyone's pot is full, isn't it? There would not be even a single person, whose pot of sins is not full. This pot-like intellect of everyone is filled up with sins. Now the Father says, "I have come to uplift the sages as well". What? About the ascetics and the noble men it is thought that they do not bring much sorrow to anyone. Although they do not bring sorrow, how do they take birth? They are born through sinfulness itself. They are born from poison (of lust) itself. So I uplift even these sages because even they teach the defamation of religion (*dharma kee glaani*). Even the holy men teach the defamation of religion. How? How do they teach (the defamation of religion)? (They say :) The Supreme Soul is omnipresent. Arey! They have caused such a big defamation. If the Supreme Soul is omnipresent (*sarvavyaapi*), then listen to everyone, worship everyone, and bow to everyone. Keep following whichever path whoever makes you follow. And you followed exactly that for 2500 years. You said 'Yes, it is true' to whatever whoever said. If someone said something false, you said '*Sat vachan maharaj*' (your versions are true Maharaj), if he spoke the truth, then too, (you said,) "Sat vacan Maharaj". Now the Father says: this knowledge of God being omnipresent has taken the entire world to the underworld (*rasaatal* or hell). The intellect cannot concentrate anywhere. I say: I come in one person (*Ekvyapi*). What? I do not come as an omnipresent being. If you consider Me to be omnipresent, then the intellect will keep wandering. Therefore, it did wander. Sometimes, people go to temples, sometimes they visit pilgrimage centers, they wander about in various places. Sometimes they visit holy men and great souls.

Now I say: I am not omnipresent (*sarvavyaapi*). I come in one person (*ekvyaapi*). I come in one person. So when it becomes fixed in your intellect, when you develop the faith in the intellect that 'that one' is the form, in which the Father has come and when the form of that 'one' sits in the intellect, then the impression of only 'one' will be affixed in your intellect. You will remember only one. So will the intellect become concentrated or will the intellect wander? The intellect will become concentrated (*ekaagra*). So these ascetics and noble men have made everyone irreligious (*adharmi*). They have made everyone unrighteous from the religious point of view (*dharma bhrasht*). I am in fact the children's Father. How can I be omnipresent? In fact, only when I come do the souls come to know that they are a soul. Otherwise, they have considered themselves to be a body. So I come and tell them: you are a soul, you are a point of light. You are a star that shines in between the two eyebrows (*bhrikuti*). You are not a body. When it sits in your intellect, you experience it; you practice it. You develop faith that you are a soul. So it is as if the soul has taken birth. From the angle of basic knowledge, you take one birth and from the angle of advance knowledge, you take another birth. In the basic knowledge, you just know: I am a point of light soul; I am a star shining in between the two eyebrows, I am a living soul. And after entering the advance knowledge you also come to know in which particular religion am I, a soul going to play my part? Which particular places have I to play special roles? Which particular country am I a resident of?

A soul is not Gujarati or Bengali (belonging to Gujarat and Bengal - states in India). A soul of any place can take birth anywhere on the basis of the influence of the company. It is not true that those who are foreigners now, those souls have always been taking birth only in foreign countries. No. (...Or that) Those who belong to South India now have always been taking birth in South India. No. As the *sanskars* of their actions, as the colour of the company that was applied on them, so was their birth. So I am the children's Father. Is any father omnipresent? I am the Father. I Myself come and give My introduction to the children. And the Father comes and gives the introduction of the children as well, that they are souls. I will take the children home along with Me. What? It is not that Brahma left his body, so I go back; I go back and sit in the Soul World or that I keep coming from the Soul World into the body of subtle world dweller Brahma; it is not true at all. I do not enter the subtle world dweller Brahma at all, because I have no connection with the subtle world or the subtle body. I do not come either in the subtle world or in those angels (*farishte*) who assume a subtle body. I come in a sinful body. And will a corporeal person become sinful or will a subtle being become sinful? The corporeal one becomes sinful.

So, I come in a corporeal body (*saakaar shareer*). I come in a corporeal body and narrate the *Vani* through this corporeal mouth. And I shall transform the children from sinful ones to pure ones and reform them through the influence of My company and take them back to the Soul World (*Paramdham*). I will not depart alone; that I would come in the body of Brahma and narrate knowledge and depart. No. I take the children back. Which picture has been depicted? Has any picture been made about taking (the children) back? Which picture is it? In the picture of the Tree (*jhaad*) a picture of Shiv Shankar *Bholeynath* has been depicted indicating that all the souls are going back with him. The souls are depicted in a point-like form, this does not mean that we will become points and go; (and) that we will leave the body. No. Even while remaining in the body we will become the ones with such a soul conscious stage that we will gather at Mt.Abu, the Father's house, the house of *Abu Abba*, and live there in a stage as if we are in\* the Supreme Abode. A thoughtless (*nirsankalpa*) stage. There would be no thoughts at all. There would be only peace all the time. Atom bombs would be exploding in the world, there would be disturbances (*ashaanti*) in the world and we children would be sitting comfortably in heavenly peace (*aasmaani shaanti*). There would be no worry (*parvaah*) at all. Because the Father has

already told us: you children will bring the Soul World down to this world. So I take the children home along with Me.

They say: O God! Show the path to the sightless one, don't they? So nobody possesses the third eye. Whatever we see through these eyes all that is going to be destroyed. Whatever we see through the third eye (*teesraa netra*), only that is the truth because the Father comes and gives us the third eye. The imperishable Father comes and gives us the imperishable eye. So those who are sightless (*nayanheen*) keep stumbling from one place to another. What? What is given in their hands to prevent them from stumbling? A walking stick (*laathi*) is given. So the Father has come and [given us] this walking stick; there are Dandi Swamis (some saints of the path of worship who carry a holy stick called *Dandi* with them wherever they travel), aren't there? So the Father has come and given us this walking stick of knowledge in our hands. (Someone said: People are stumbling even more after obtaining the walking stick) If they stumble after getting the walking stick, then they have not received the real walking stick. We have received only one walking stick, the Murlī. We shall cross the ocean of vices (*vishay saagar*) through the walking stick that we have received, i.e. the murlī. Yes, if we catch hold of others, we will be washed away. Our (*khivaiyya*) boatman is One. What? The boatman is one and his oar (*balli*) is also one. For example, a boat... so, an oar is used in it. So the Father has (given) us a... call it a walking stick, or a rowing stick. He is putting across our boat-like life.

People wander from place to place in the path of worship. The path of worship (*bhaktimarg*) comes from Ravan. How many heads are depicted? Ten heads are depicted. It means that they keep obtaining opinions from tens of people. They do not obtain opinion from the 'one'. They require the opinion of many. The Father comes to give fruits. Maximum *bhakti* is started by the *Suryavanshis* (those belonging to the Sun Dynasty). What? Those who are *Suryavanshi*, not the *Chandravanshi* (those belonging to the Moon Dynasty). Even the *Chandravanshis* do not do maximum *bhakti*, because had they done maximum *bhakti*...; *Chandra*, who is *Chandra*? *Gyaan Chandrama* (the Moon of knowledge) Brahma; and who are the ones that follow the *Gyaan Chandrama*? The *Chandravanshi*. The ones who consider the *Gyaan Chandrama* Brahma to be everything: 'who has entered him', and 'what kind of a role is that One, who has entered, going to play in future'? This does not fit in their intellect. Such *Chandravanshi* souls follow only the Moon (*Chandra*); they follow no one else; but they have done less *bhakti*. In comparison to whom? In comparison to the *Suryavanshis*. The more someone does *bhakti* from the Copper Age, the more knowledge he will take. If someone does lesser *bhakti*, he will take lesser knowledge. The *Suryavanshis* do maximum *bhakti*.

When the left path (*vaam maarg*) begins,... what? When the opposite path (*ultaa maarg*) begins... what does the opposite path mean? *Dwaapar*, the dualistic path. There isn't one opinion. Two, dual. Two opinions start, two religions start, two clans start. So, from the Copper Age onwards, Abraham, Buddha, Christ, etc. come and spread dualism. Dualism emerges from dualism. Dualism emerges from dualism. So everybody's intellect becomes scattered (i.e. diverted in various directions). Everyone sits as God. Everyone takes a seat calling himself 'Shiv' (*Shivoham*). So God the Father says: I am not omnipresent at all. I in fact come in one person (*ekvyaapi*). And after coming, whom do I give this knowledge to first of all? I give it to the Sun (*Surya*), the one to whom I give this knowledge first of all..., those who take birth from him, those who follow him and no one else, they are my real *Suryavanshi* children. If they are the children of the Sun, they will follow the Sun.

Some are children of two (fathers). What? Are there such children or not? One (father) gives birth and the other sustains. What has been said about Krishna? One father gives birth to Krishna

and the other sustains him. So, firstly, the soul will get the *sanskars* of the father (who gives birth), won't he? Will he get the father's blood or not? And secondly, the household where he was sustained, those *sanskars* of the sustenance will also enter the soul. So there are two kinds of *sanskars*, aren't there? So will they be called *Suryavanshi* or *Chandravanshi*? They are *Chandravanshi*. The moon does not have light of its own. Does the moon have its own light or does it shine with the light of someone else? It shines with the light of the Sun. There is dualism. Now the Father says: You are the ones who remember 'the One'. What? You obtain all the fruits (*praapti*) from only One. There does not remain any need for you to obtain fruits from anyone else.

A calculation is made, isn't it? ... that there are nine lakh (deities) there. Where? In the Golden Age. When will the Golden Age come? Will it come before the destruction takes place or after it? *Satya Yug* (The age of Truth). If it comes before destruction then it would be a golden Confluence Age (*Swarnim Sangamyug*). It will not be called the Golden Age. When the population reaches the complete nine lakhs number i.e. nine hundred thousand, then what will it be called? The Golden Age. So that population of nine lakhs is not the nine lakh stars in the sky; they are the stars on the earth who will radiate the light of the Sun (of knowledge) in the entire world, at the time of destruction. They will spread the light of knowledge in the entire world. The entire world will study knowledge from them. The children of the Sun of knowledge will shine like the Sun. So there are nine lakhs. Well, how much does it increase in the remaining 2500 years? By the beginning of the Copper Age, in the 2500 years.... In the beginning of the Golden Age, [the population] is 9 lakhs in the first birth. So, how much does it increase in 21 births in 2500 years? The population increases to 5-10 crores (50 to 100 million). This much increase takes place.

There is no question of vices there, that is why there is a slower growth [of the population]. What? There are no opposite (*vipreet*) actions. 'Vi' means opposite. 'Kar' means *karma* or actions. What kind of actions are not there? Opposite actions (*Vipreet Karma*). What are opposite actions? Opposite actions mean sinful actions. Actions that are against the *Shrimat*. What is the *Shrimat*? You must not give sorrow to anyone. You must not take sorrow from anyone. You must neither take, nor give (sorrow). So it has been said: a soul, which neither takes sorrow from anyone, nor gives sorrows to anyone, does not commit any sin (*vikarma*). It does not commit any sinful action (*paap karma*). In which age does this happen? It happens so in the Golden Age. It does not happen in any other Age. No sins like that are committed in the Silver Age either. What happens in the Copper Age? Sins are committed. Why are sins committed? It is because the single opinion does not remain. What? The opinion given by 'one': "we must neither give sorrow, nor take sorrow" that was violated. When the stage becomes like this, when dualism prevails, then, by following the opinion of others we forget our path. (We forget) the main duty of the deities, that we should not give sorrow to anyone. If we have to give [something], we must give happiness. We should not give sorrow.

So, there in the Golden Age, there is no question of vices. There you have the power of *Yog*. What? With whom do you establish *Yog* (i.e. connection) there? With whom will you establish *Yog* there in the Golden Age? With whom will you establish *Yog* there? (Someone said: The power of remembrance accumulated in the Confluence Age would exist there). No. On the basis of the power of remembrance (of the Confluence Age), we get such a companion there for 21 births, who makes *purusharth* equal to our *purusharth*. That is all, the intellect remains focussed on that one for 21 births. So, when the intellect is focussed on 'one' continuously, will it result in sinful actions (*paap karma*) or noble actions (*punya karma*)? There is no question of committing sinful actions at all because the remembrance is unadulterated. Radha's eyes will be engrossed in

Krishna and Krishna's eyes will be engrossed in Radha. The organs will not become attracted to anyone else at all. So, no sinful actions will be committed. There will be no adultery (*vyabhichaar*) at all. There is no question of vices (*vikaar*) there. It means that no opposite action will be committed there because only 'one' is present in the intellect. This is the glory (*prataap*) of *avyabhichaar* (unadulterated relationship). Where the world becomes adulterated, there is more sorrow there. So, there is the power of *Yog* there, and in the Iron Age world there is the power of *Bhog* (i.e. sensual pleasures).

The human beings keep experiencing downfall slowly. Leaving aside all these issues, the main issue is to remember the Father. What is better than scattering (i.e. diverting) the intellect in all these issues? To remember the Father. You must follow the direction of God (*Eeshwar*). Whose direction do we have to follow? *Eesh*. *Eesh* means the one who rules. Who is the ruler of the entire world? Arey! Is there one or two? Or are there four, ten, or twenty? There is one God (*Eeshwar*), who governs the entire world. So if you have to remember *Eeshwar*, i.e. God; if you have to follow God; only when you recognise God you can follow Him. If you have not recognised Him, then what will you do? You will leave 'one' and keep catching hold of many others. Then, what will happen? There will be two opinions (*dwait mat*). When there are two opinions, there will be adulterated remembrance. Due to adulterated remembrance, sinful actions will be performed. If the remembrance is adulterated, then the vibrations will become adulterated, the vision will become adulterated. When the vision and vibrations become adulterated, then the organs of action will certainly become adulterated as well. And when the organs of action become adulterated, then the person firmly becomes the one who causes the shooting of a brothel (*veshyaalay*). Now the Father says: you must follow the opinion of God. You must not follow the opinion of anyone else.

God comes in one person (*ekvyaapi*). What? God is not omnipresent (*sarvavyaapi*). If anyone narrates his knowledge, then ask him: who is God? First tell me this. If he hesitates; if he beats around the bush, then you can think that there is something fishy (*daal may kaala hai*). We must follow the opinion of God. This is a Godly University to transform from human beings to deities. Here this is the special thing that is taught. What? That we have to remember one and follow one. That is called 'Godly University'. If we have to follow the opinions of two people, if we have to remember two or four people, then all those are *Dogly* Universities. What? *Dogly* knowledge is taught in the *dogly* universities. Where *dogly* knowledge is taught, there are many teachers as well. Here, there is only one Supreme Teacher. Although some sisters have been made instruments, they are not our teachers. Our teacher is only the one Supreme Father.

Why has it been called a Godly University? It is because God alone comes and establishes it. God alone teaches. There are no other teachers here. Nobody else can cast his influence here. On whom? On those who have become soul-like children. Those who have become body conscious will be influenced by others too. Why? It is because they became *dogly* students. (Someone asked: Baba, will those, who are wandering here and there, take birth among the 9 lakhs?) Will those, who are wandering here and there, take birth in the wandering world, in the world that converts or will they move straight? Tell me one thing, do the ones, who take 83 births or 82 births, convert or do the seed-like souls, which take 84 births, convert? Those who take 82, 83 births, those who take less number of births become immature (*kachhey*) Brahmins; hence they will become incomplete deities (*kachhey devataa*). And those who become mature (*pakkey*) Brahmins here will become complete deities (*pakkey devataa*). The one who belongs to the Ancient Deity Religion cannot convert and go into any other religions. If he belongs to the Ancient Deity Religion (*Aadi Sanaatan Dharma*), then will he catch hold of the *Aadi Dev* (the first deity) or the *Baad Dev* (the later deities)? He will catch the *Aadi Dev*. Later on (meaning),

Abraham, Buddha, Christ all these are later ones, aren't they? The later ones suffer a lot from the flatulence (*baadi*) of body consciousness!

So we must follow the opinion of God. *Ye hai hi manushya se devta banne ki godly university.* This is indeed a Godly University to transform human beings into deities. What? Which University is this? It is a University to transform the human beings into deities. And those who are complete with 16 celestial degrees are called deities. Deities are those who take the complete 84 births. Even if there is a single birth less [to someone's cycle], then he will not come in the category of the deities. He is an incomplete Brahmin and he will become an incomplete deity. Who will be the head (*mukhiya* or chief) of the one who becomes an incomplete deity, the one who takes 83 births? The second Narayan. He will be the Narayan number two. So he will be influenced by the number two. Even here, he will be influenced by the second Narayan. And there also, he will come under his influence, he will become his subject (*praja*) as well as in the Copper Age he will be converted to the religion of the first dualist religious father (*dwaitvaadi dharmapita*) who descends in this world. He will deceive us even here; he will perform the shooting (i.e. the rehearsal) and he will deceive us there also\*. Where? In the Copper Age. He will convert and go to another religion. He will run towards the Arab Country. Towards which country? Arab. '*Rab*' means Eeshwar, God. '*Arab*' means 'there is no God'. Until now it was in their intellect that God has come, wasn't it?. They wrote and gave the letter of faith (*nishchay patra*), didn't they? And then they left and ran away towards the other side. So do they belong to the side of '*Rab*' or '*Arab*'? They became the residents of the Arab Country.

So, this is a Godly University. Regular study is required. What? It should not be the case that you listen to the murli one day; then you become busy in your business for 2 days. No. You should give importance to the Godly study (*Eeshwariya padhaai*).

Even if someone had (just) completed the one week course, he will understand the murli properly. What? Even if he had (just) completed the 7 days course, (from then onwards) he will understand the murli properly. If he hadn't done so, if he hadn't done the course properly, then he would not be able to understand properly the murli either.

It is a very easy thing to remember the cycle. What? To remember what? The Golden Age, the Silver Age, the Copper Age, the Iron Age, the Confluence Age; the Golden Age, the Silver Age, the Copper Age, the Iron Age, Confluence Age is it that? Is it very easy to learn this by heart? No. The intellect should work: how many births will we take in the Golden Age and where and which kind of roles will we play? With which souls will we play the roles? Who are those special souls here, with whom we have to perform the shooting, i.e. recording here as well as play a part in the Golden Age? we have to play a part in the Silver Age too and then we have to play the part with the same souls in the Copper Age as well. And in the Iron Age too we have to play a part with them. We experience downfall in the last birth. (Someone said: still we don't leave them). Yes. We experience downfall in the last birth. (Someone said something) No, no. We have to experience sorrow, haven't we? We will receive sorrow only when we follow the opinion of others. We adopt the versions of others. We discard the version of the Father. So we become sorrowful in the last birth. So the people of no other religion enjoy happiness to the extent you children enjoy it. Some children are such that they remain happy even for 82, 83 births. They enjoy happiness for 82, 83 births. Only in the last birth they experience downfall. So it is very easy to remember the cycle. What? The intellect should keep revolving in the world cycle. How, where and with whom have we taken birth? What kind of roles have we played? This should keep coming to the intellect. Who is our father? With whom have we played the parts for many births? It is very easy to remember the cycle.

If you do not pay attention even on (this) small issue, if you do not become *nashtomoha* (detached)... it is a small issue! Then what will the Father do? Everything depends on *purusharth* (special effort for the soul). What? On what? On the *purusharth*. *Purush*; '*purush*' means soul. For whose sake (*arth*)? For the sake of the soul (*aatma kay arth*). Whatever we do, we should do it for the sake of the soul. If we say something....then whatever we say, is it bringing benefit to the soul? If we see something, we have to check: is my seeing it bringing any benefit (*kalyaan*) to the soul? Is it bringing benefit or are we harming anyone? What? Does seeing bring both benefit and harm (*akalyaan*) or doesn't it? If we see someone with attachment, then what will happen? It will cause harm. And if we see in a detached manner that whatever we are observing through these eyes is a farce (*dhakosalaa* or hypocrisy), it is going to be destroyed, then such a soul conscious vision will bring benefit. It is a vision (*drishti*), isn't it? As the vision, so shall be the thoughts (*vritti*). And as the thoughts, so shall be the vibrations. So it will cause benefit to others as well as oneself the self. Soul conscious vision brings benefit to the others as well as the self. And the body conscious vision causes harm to the self as well as the other souls. So should we perform the task of bringing benefit or should we perform the task of causing harm? We should perform the task of bringing benefit. Even while we see, we should keep checking. What? That, are we bringing benefit to the self (*apnaa*) and the others (*paraayaa*)? Are we bringing benefit or harming ourselves as well as the person in front of us?

Even while talking, we must check: whatever we spoke... some people have a habit that whatever they speak, they spoil the vibrations. They will utter something which will increase the body consciousness. They do not feel comfortable without increasing the body consciousness. So (we must check) whether our speech is resulting in any sinful act. Similar is the case with the organs of actions. There are the other sense organs as well. The eyes are the highest sense organs. There are other sense organs as well. The ear is an organ for listening. The ear – an organ to listen – : whatever we hear, must we assimilate it, must we contain it within ourselves or must we listen from one ear and leave it through the other ear? If someone narrates something, which is in accordance with the *Shrimat*, then we must imbibe it. It will bring our benefit. It will bring benefit to the others as well. If we heard something that is against the *Shrimat*; what? Which is the worst topic against *Shrimat* in the world that the people of the world told us? The omnipresence (of God). What? The topic of omnipresence....if someone narrates knowledge or anything else, then check in it: whatever he has narrated to us, does it prove the Supreme Soul Father to be omnipresent (*sarvavyaapi*) or does it prove Him to be present in one (*ekvyaapi*)? Whatever was narrated, whatever was narrated by the speaker; are his words proving the Father to be omnipresent or are his words proving the Father to be present in one?

OK, this Vishnu Party and this Krishna party, so many parties are emerging; whatever they are narrating, is it proving the Father to be present in one or is it proving the Father to be present in many (*anekvyaapi*)? (Someone said: It is proving the Father to be present in many). So if He is proved to be present in many, then will it bring benefit or harm? We are performing the shooting of bringing harm. We perform the shooting of bringing harm here and from the Copper Age too we will bring harm\* (to others). We will bring harm to the self as well as others. Then what will happen? The number of our sorrowful births will increase and [the number of] happy births will reduce. The Father in fact says: My children should enjoy the maximum births in happiness. They are the children of the Father, who bestows happiness (*Sukhdaataa Baap*). What? Those religious fathers teach such knowledge that they become the givers of sorrow (*dukhdaataa*). Their followers become sorrowful (*dukhee*) as well. Who is our teacher? Our teacher is the Father, the giver of happiness. His title is '*Sukhdaataa*'. What? Even if He looks through the eyes, it will bring happiness. Whatever action He performs through the organs of actions will also bring happiness. Whatever action He performs through the sense organs will also result in

happiness. It cannot cause sorrow. His very name is Shiv. What? He is benevolent (*kalyaankaari*) in every circumstance. He does not cause harm in any manner at all. So how should the children of the *Sukhdaataa* Father be? They too should be the ones who give happiness (*sukhdaayi*).

Everyone performs actions, but what is the intention (*bhaav*) behind the actions? What? The intention is important (*pradhaan*). What is the intention behind performing any action? Suppose a cow is going (somewhere). A butcher is following the cow from behind. We spoke a lie. What? The cow is not going this way. It has gone that way. So we spoke a lie. Although we lied, what is the intention? The cow should be saved. The butcher will indeed kill it.

Now here it is not about those cows. Which kinds of cows – the human cows -- are present here? These virgins and mothers are cows. Nowadays butchers are chasing them. Somehow, the virgins and mothers avoid them and come to the Ashram to surrender (themselves); the butchers chase them. They start acting in an opposite way. It happens like this here in the ashram; and it happens like that here in the ashram. Arey, what happens in your world? Here the Father has revealed the secrets of everyone in the murlī. The Father says: today a father does not leave his daughter (without assaulting her); a maternal uncle does not leave his niece; a brother does not leave his sister. A brother-in-law does not leave his sister-in-law. So what is happening in the world?

Nobody in the world can give whatever the Father gives when He comes. He is the giver of happiness (*sukhdaataa*). If someone wishes to give Him the title of the giver of sorrow, then he cannot get it. If someone throws garbage on the Sun. If he collects garbage, (and throws it up) then what will happen? That garbage will certainly come back. It will return and fall back right on his face. It may take some time, but it will come and fall right there. That is why we must remain carefree (*nishchint*). Carefree from what? If someone brings defamation, then we must not be influenced by it. If someone brings our defamation, if someone defames our Father, and if we are influenced (and think:) he acts in such a manner! I cannot hear it. I cannot listen. I will beat him. No. We should not become instruments for that. We should listen from one ear and leave it through the other. Our ears are not weak. Our ears are strong. It does not matter if someone keeps narrating to us to any length.

If a tape recorder is on, *accha*, if some musical instruments are being played, *accha*, if atom bombs are exploding and we sit in the remembrance of the Father. So, what would be said? Is our remembrance strong or weak? It is strong. If we are influenced by the external circumstances, then we are immature (*kachhey*). That is why remembering (the Father) by playing the tape recorder is also an immaturity (*kachhaapan*). Suppose there is a mother; she remembers her child. The child is studying in London; then, does she remember him by playing musical instruments (*dholak-majeera*, i.e. drums and cymbals)? Is this original remembrance or duplicate remembrance? A duplicate one. So why should we remember God in a duplicate manner? Does God not see: this one is remembering Me in a duplicate manner? (Someone said: He does see it). Yes. If there is no dedication (*lagan*) from within, then they play the musical instruments. The Father says: How should be the remembrance? The remembrance should be original. The remembrance should be true. There should be dedication, there should be love for the Supreme Soul [thinking about] what we get from Him. We obtain fruits (*praapti*) for many births. It is not the fruits for just one birth. There are the fruits for 21 births and on the basis of 21 births, there are the fruits for 63 births as well. How is it 'on the basis of'? (Someone said: we are habituated). Yes, whatever *purusharth* we made here for the fruits; based on [the efforts done for] the 21 births we became practiced. What? Of remembrance.

[We put] the practice of remembrance, the practice of performing actions as well; the practice of doing service (and) the practice of imbibing divine virtues too. This practice, which we inculcate strongly, those *sanskars* of making fast *purusharth* remain with us for 63 births. The more we become the ones who do fast *purusharth* here, the *sanskars* of making fast *purusharth* remain with us there too. For e.g. Babur, Babur was a small soldier. And what did he become? He became the Emperor of India. How did he make great *purusharth* like this in a single birth? These were his *sanskars*. These are *sanskars* of making *purusharth*\*. Those souls have made *purusharth* here. So the *purusharth* which they made, the Father teaches us that *purusharth*. Nobody else can make us into fast *purusharth* i.e. (the ones who make special effort for the soul) like the one the Father does.

Nobody else possesses such sharp knowledge at all. Like what? Is it like the Moon? The *purusharth* made by the Moon is not fast; the knowledge is not sharp. The Moon has a very sweet (calm) light. What? The Moon has such a cool light, such a sweet light that even worms and insects, scorpions and spiders keep growing in that light. In the sunlight, the worms and insects, scorpions and spiders either die or run away to darkness. (Someone said: they go underground) Yes. They go underground. They bury themselves in the soil of body consciousness. What?

Are (the dead bodies of) the souls belonging to the other religions cremated or buried? They are buried. Where was this tradition started? When the Father comes in the Confluence Age, then they do not listen to the complete knowledge. When they do not listen to the complete knowledge, not all their sins are burnt. So the sins do not burn completely in the fire of Yog, meaning their body consciousness remains and they are buried in the soil of body consciousness. When they are buried in the soil of body consciousness here, then their bodies will be buried in the soil of body consciousness there in the 63 births as well. And here, those who burnt their body consciousness in the fire of Yog; What? They would have burnt it completely into ashes; what? Nothing should remain; so, their bodies will be burnt (i.e. cremated) there too, birth after birth.

Suppose, it is (the dead body of) a child; then the child is not cremated. What do they do? They bury it. Why? (Someone said: It is because it did not commit any sins at all, did it?) No. Even here, those who possess the intellect of a child, in the (path of) knowledge..... they do not imbibe the complete knowledge; they remain with the intellect of a child. So they are definitely buried in the soil of body consciousness. Just like those who follow the basic knowledge. It is knowledge for those with an intellect of a child, isn't it? It is a basic knowledge, isn't it? It is knowledge for small children. They do not study the advance knowledge at all. So when they die, they will be buried in the soil of body consciousness.

So the entire foundation is laid here. What? The foundation of the 21 births is being laid here as well as the foundation of 63 births is being laid here. The foundation of the kingdom of Ravan is being laid here as well as the foundation of the kingdom of Ram is being laid here. The more strongly we follow the *Shrimat*, the more attainments we are making for the 21 births. And the more we mix the opinion of others and are influenced by others, the more we are performing the shooting of the world that becomes sinful, because every soul which goes to the Golden Age, definitely witnesses downfall in the Silver Age, Copper Age, doesn't it? Is there any soul which goes to the Golden Age, becomes *Suryavanshi* (those belonging to the Sun Dynasty) and does not become *Chandravanshi* (those belonging to the Moon Dynasty) in the Silver Age? Every human soul has to definitely experience downfall and transform from a *Suryavanshi* to a *Chandravanshi*. Then in the Copper Age, he has to definitely become *Vaishyavanshi*, vicious,

those who enjoy sensual pleasures and vices (*vishay-viakaar*), even if they are the souls of Ram and Krishna. They too have to experience downfall. Yes, it may happen that the rate of downfall is slow in the case of some souls. It means that those who make *purusharth* to follow the *Shrimat* more here (cont) will have a slower rate of downfall. And those who do not pay attention to following the *Shrimat* here; those who do not pay attention to the versions of Baba at all; those who do not pay attention to the knowledge of Baba at all, those who do not study the murli daily and carefully at all, those who do not pay attention to the studies here, then how will their shooting take place? They experience downfall very fast. They commit more sins; so, by committing more sins, the soul experiences downfall very fast.

For e.g. the second Narayan. What? The second Narayan and Narayani will become the second Narayan, Narayani in the Golden Age, in the second place. However, they will be coloured (i.e. influenced) by the company of the second religious father in the Copper Age because the second religious father, i.e. Abraham will come and enter them. When does he enter? In whom does he enter? Does he enter a sinful one or a pure one? The powerful souls enter (the bodies of) the souls which become weak. They cannot enter into us *Suryavanshis*. Abraham cannot enter. The followers of Abraham cannot enter either. The Buddhists cannot enter, neither can the followers of the Buddhists enter us. We are *Suryavanshis*. Those souls, the *vidharmi* souls cannot enter the *Suryavanshis*. Will they control us or ride over us? (Someone said: they fear us Baba) Yes. They will fear us. (Someone said: they will not even come to narrate to us). Yes. Yes. They will feel afraid to even face us. They will not even face us. (Someone said: when they know: well, we are going to lose – then why will they face us?) Yes, they will not face us.

We are lions, the children of the lion (*sher*). And a lion fears no one. Come! Let us face each other. (Someone said: come to the arena) Yes! Come to the arena. But the lions are of two kinds. What? One kind of lion is a *Babbar* Lion with an extensive mane. And another kind of lion has a small mane. It carries long stripes on its skin. It is called tiger (*baagh*). And one is a lion. The lion attacks directly. If the gun shot is fired from this way, then it will jump directly in the direction from where the shot was fired. It will not think that the direction from which the shot was fired, that person may fire 2 or 4 more shots. And what will a *Cheetah* (a tiger) do? A tiger will observe; as soon as the shot is fired, it will take a position. It will take a position and observe: “yes, now that person is retreating”. Then, finding an opportunity it attacks. So also in the Trimurty, one is a *Babbar* lion. What? And one is a tiger. What is the national animal of our country? (Someone said: the lion) Which lion? (Someone said: *Babbar sher* – the lion) *Babbar sher*? What is the national animal of our India? It is certainly the lion, but two kinds of lions have been mentioned, haven't they? What is it? The Tiger. What? The *Cheetah*, the tiger. What? The national animal of our country is – the *Cheetah*. (Someone said: it takes a huge leap) Yes. So we are lions, the children of a lion.

It has been said in the murli that there aren't three lions at all (in the national emblem of the three lions). What? The three lions producing the roars of knowledge, which have been depicted, in the notes, the flag, stamp papers nowadays, those three lions are actually not lions. Among them one is a lion and the remaining two are: a horse (*ghora*) and a goat (*bakree*). What? The mind in the form of horse and one is a goat. Whoever holds its ear, that is all, it becomes the property of just that person. A horse becomes the property of the person who holds its reins.

So keep the mind bridled. Through whom? Through the intellect. The knowledge has been received through the intellect. We can control the mind in the form of horse on the basis of the knowledge that has been received. Om shanti.