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Clarification of Murli dated 03.02.67
[For BKs]

The morning class dated 3rd February 1967. I come to transform the old world into a new world. It was said: I come in the oldest world and in the oldest actor. I come in the ones, who become the oldest, the most sinful (*patit*), *tamopradhan* (dominated by the quality of darkness or ignorance); I come in the old world, make it a new world, and in the new world it was their kingdom. Towards whom was the indication given? 'Their' means whose? There was the kingdom of Lakshmi-Narayan. Their kingdom does not exist in the old one (world). They do exist here, but it is not their kingdom. It should definitely be there again. If it was in the beginning, then it should certainly exist in the end.

You children have understood the cycle indeed. This cycle keeps repeating in the same manner. There are four main religions as well. Which ones? The Deity religion, Islam, Buddhism and Christianity. At present the Deity religion does not exist. Nobody knows his religion, especially the souls belonging to the Deity religion; and the souls belonging to other religions know about their religion. They also know about their religious father. They also know very well about their religious land. It is you who have forgotten your religious father. When the Father comes and gives you the introduction, you come to know. Why don't you know (before that)? It is because you have become *daivi karmabhrasht* (one who has stopped performing divine actions) and *daivi dharmabhrasht*. You have become unrighteous from the point of view of the divine *karmas* and you have also become unrighteous from the point of view of the divine inculcations. Now He teaches you to become *dharmashreshtha* (one who follows righteous inculcations) and *karmashreshtha* (one who performs righteous actions) again. Which are the *karmas* through which you will become righteous deities and which are the inculcations (*dharanai*), inculcating which you will become deities?

You have to inculcate inculcations (*dharna*) in your practical life. So, you should pay attention to yourselves: do we perform any demoniac actions? Do any bad thoughts emerge in the intellect due to *Maya*? If bad thoughts emerge in the intellect then what should be done to such thoughts? They should be merged (restrained) because you have certainly received the knowledge. You have to merge (restrain) the bad thoughts and emerge the good thoughts. After all, you yourself have to do this. I just come to narrate the knowledge. You have to check within yourself: Do I have a bad vision (*kudrishti*)? When you see, this one (the spouse) has a bad vision or bad thoughts emerge, it is indeed in your intellect that we were deities, isn't it? So, the bad thoughts, the bad vision should be corrected immediately. You must immediately alert each other. You must not mix and stay with those who have a bad vision. You should alert them: Due to entrance of this *Maya* in you, this bad vision, these bad thoughts emerge in you.

If you remember some other bodily being while sitting in *yog* (remembrance), then you should think: Certainly *Maya* has attacked us. I am committing a sin. Am I committing a sin just by the emergence of the thought? Is a sin committed when a bad thought emerges or when any other bodily being is remembered while sitting in *yog*? If we are sitting in the collective (*sangathan*) remembrance, then a bigger sin is committed because we spoil the atmosphere. Our influence (*chheenta*) will fall on others as well; so, a lot of purity is required in this and you should also speak pure words. You should not speak bad words (*kuvachan*) at all. Don't do such discussions and so on either. You should not say, "I was just joking (*hansi*). I said so jokingly (*hansi-kudi*). No, you should not speak bad words even jokingly. This becomes harmful as well. You should not indulge in such humor, which gives off an odour of vices. You should never do so. You should remain very careful.

The second page of the *Vani* dated 3rd February 1967. You know that these *Naga* people never think about vices and they live away from vicious people as well. Nowadays, because of being *tamopradhan*, even their vision becomes stuck in someone or the other. They do not indulge in vices. They arrange for medicines. They eat medicine and remain naked. Otherwise the human beings can never remain naked. Why can't they remain naked? *Naga* people remain naked, but it was said for them that, they do eat medicines. They eat medicine and make their organs spiritless (*nistej*); only then they remain naked. Human beings are certainly very body conscious. This unsteadiness (of the bodily organs) of no one can be removed permanently, except through *yog*.

The medicine will have an effect for a short while; then the effect of the medicine will end. The biggest enemy, lust, is such that if you are not in *yog*, and if you look at someone, then unsteadiness will certainly come (in your organs). The vision will become inconstant (*chalaaymaan*). You have to test yourself, haven't you? If you remain only in the remembrance of the Father, then no kind of disease will come. When do you become diseased? What was the main reason mentioned for becoming diseased? Apart from the remembrance of the Father the remembrance of the others comes in between as well. If there is an adulterous (*vyabhichari*) remembrance, if adulterous thoughts emerge, then the disease will also certainly come. If you become constant in the remembrance of the One, then all the diseases will start ending. The diseases of the men are of a different kind and the diseases of the women are of a different kind. You will never have this disease by remaining in *yog*.

There is no kind of dirt at all in the Golden Age (*Satyug*). Neither M.C. [the menstrual cycle] happens, nor does discharge etc. occur. Why does it not occur? Why does it occur here and why does it not occur there? There must be some reason. M.C. does not occur in women and discharge does not occur in men (there). Why does it not occur? Arey, it is a simple thing. While practicing here, when the end time comes, where would our intellect have risen? It would have risen above; so, as the thoughts in the end, so shall be our fate for 21 births. Wherever and whatever number of births we will take, whatever number of births whoever is supposed to take out of the 21 births in the Golden Age and the Silver Age, the intellect will remain above in the forehead, towards the soul. The soul conscious stage will become firm. The intellect will not be attracted towards the lower organs, it will not be attracted towards the unrighteous (*bhrasht*) organs, then how will unrighteous actions be performed? How will the intellect work in an unrighteous way, how will the vibrations become (unrighteous)? How will the vision become sinful? It will not become (sinful) at all.

There won't be the inconstancy (*chanchaltaa*) of Ravan at all there. What? What is the inconstancy of Ravan and what is the constancy (*sthirta*) of Ram? Give an example of Ravan's inconstancy and give an example of Ram's constancy. Hum? (A brother said: Baba, Ravan is unrighteous) And what about Ram? (A brother said: Baba, Ram is righteous) How? Arey, Ram's intellect thinks only about one Sita. What? Ram is called *Maryada Purushottam* (the highest among all the men in following the code of conduct) and Ravan doesn't limit himself to just one. He is adulterous (*vyabhichaari*); he wants many women; so the intellect becomes inconstant. When the intellect becomes inconstant, it also becomes dirty.

So, you have to check yourself: Do I suffer from any discharge and so on? Do I suffer from night-emission (*swapna-dosh*)? If it happens, then certainly there is some shortcoming in our *yog*. Our remembrance has not achieved a mature stage till now. The stage should be very firm. All these diseases will stop through the power of *yog*. What? When a mature stage of *yog* is achieved then all these kinds of diseases will stop. When the thought process itself becomes righteous, the diseases will stop as well. So, thought is the seed. If a step is taken against the *Shrimat* even at the level of thoughts, then disease will certainly start. A very firm stage is required. Understand firmly that all the diseases will end through the power of *yog*. But a lot of

hard work is involved in it. Why is hard work involved in it? Why is hard work involved? Hard work is involved because you have suffered this disease for 63 births; this disease of the vices has continued for 63 births, then, how will it end suddenly?

For example, *Vaidyas* (Traditional Ayurvedic Doctors) say: 'your disease is old', don't they? When the disease is old, then the treatment will also... (Someone said something). No, it will go on for a long time. You will have to receive a treatment for your illness for a long time. It is not that it will be cured in two-four days. What do those who practice English medicines [Allopathy] do? They immediately give an injection; relieve you from the fever and the problem ends. That disease comes back in another form again. So, the Father says: I end it (forever) everlastingly. But it takes time. It involves hard work. You definitely have to make special effort for the soul (*purusharth*), haven't you? This involves a lot of hard work. Obtaining a kingship is not as easy as visiting a maternal aunt's house (*maasi ka ghar*), so that the child became angry (with his parents) and he went and sat in the house of his maternal aunt. What? Even here, when you become displeased with the knowledge, when you are defeated, then where do you go and sit? You go and sit in the house of *Maya*, the maternal aunt. You definitely have to make special effort for the soul, haven't you? You should not think: I shall get whatever is written in my fate; that is all.

If you do not inculcate (virtues) at all, it means that you are worthy of achieving a post worth a third of a paisa (*payi paisa*). There are many subjects, aren't there? There is (a subject of) drawing, there is sports, etc.; students certainly obtain marks. They are common subjects and there are subjects here too. You will certainly receive something or the other. But if you are not firm in *yog*, then you cannot obtain emperorship (*baadshaahi*). What? You may be very good in inculcation (*dhaarnaa*); you might be doing very good service and a lot of service too; you may be very sharp in knowledge as well, but if you are not firm in *yog*, then you cannot obtain kingship. What is the praise? You obtain emperorship of the world through the power of *yog*. What does *yog* mean? *Yog* means love. True love; firm love with the One. If your intellect diverts towards others as well, then it means that the love is not firm to some extent or the other.

You will obtain emperorship only when you do service. If your intellect diverts towards others repeatedly, then you will continue to be influenced by them and disservice will keep happening to some extent or the other. Where there is *manmat* (one's own opinion) there will not be attainment and where there is only *Shrimat* (Godly direction), where the intellect is focused only on the One, there will be attainment. So, if you do service, you will receive emperorship. If you do disservice, then you cannot receive the emperorship, the emperorship of the world. A lot of hard work is required for that.

It does not at all fit into the intellect of many. It is as if their food doesn't digest at all (i.e. Baba's words do not enter their intellect). They do not at all have the courage to attain a high post. This will be called a disease as well, won't it? Without looking at anything you should become busy in the remembrance of the spiritual Father. You have to show the path to others while being in remembrance and you have to become the walking stick for the blind ones. You certainly know the path. You have the knowledge of the Creator and the creation. So, because of having the knowledge of these the (thought of) *mukti* (liberation) and *jeevanmukti* (liberation in life) keeps revolving in your intellect. A vast difference emerges in the stage of all those who are the *maharathi* (makers of highest special effort for the soul) children; because they are number wise. Many become very wealthy; whereas look, at some places people are very poor. There is certainly a difference in the position of the kings too, isn't there? But yes, there is no sorrow there because of the kingship. But there is certainly a difference in the property. There is happiness only due to the property.

The more you remain in *yog*; the better will be your health. What? What will you receive through knowledge? The wealth will be good and what will be good through *yog*? The health will be good. So, you have to work hard. It means, when the soul becomes powerful, concentrated, then the body will also become healthy and if the knowledge is deeply filled in the soul, then, what will be the result? The gems of knowledge here will become the physical gems there. The behavior of many (children) is like that of the ignorant human beings. Then such ignorant human beings cannot bring benefit to anyone. When the test takes place then we come to know about (the knowledge in) everyone: who will pass with how many marks. Then, at that time you will have to cry in despair: Look, both Bap and Dada used to explain to us so much. Hum? Both Bap and Dada used to explain? Did they use to explain separately? Hum? 'Both' mean the souls of Ram and Krishna play a part in a combined form as well. So, both of them used to explain to us so much; even so we did not study. We performed these actions.

Whatever wicked acts you perform, all those will come in front of you in the end. Then you will have to suffer the punishments of *Dharmaraj*. You go on having visions of everything. It does not take time to make you experience visions of those sinful actions. The Father keeps explaining everything. The Father comes only to bring benefit. You have to bring benefit to yourself as well as to the others. You have also called the Father: come and show the way to us sinful ones to become pure. So, the Father gives *Shrimat*. You consider yourself to be a soul and leave the body consciousness and remember Me. Look, what a simple medicine He gives. Tell (them): we believe in only the one God. He says: you call Me saying 'come to purify the sinful ones', so I have to come.

You do not get anything from Brahma. Even Brahma's soul obtains (the attainments) from us. Who said this? Even Brahma's soul obtains (the attainments) from us, who said this? (Someone said: Shivbaba said this.) Shivbaba said? (Someone said: Bapdada, by emerging the combined form.) Yes, you do not get anything from Brahma. It means that nobody is going to attain anything from the role of Brahma. To whatever extent they may worship Brahma, to whatever extent they may worship Christ, but they are not going to attain anything. The attainments will be obtained from us. Who is telling this? Even Brahma's soul receives (the attainments) from us. Is 'from us' (*hamsey*) a plural form or a singular form? (Someone said: it is a plural form.) Instead of saying, "even Brahma's soul receives (the attainments) from Me; what did He say? (He said) Even Brahma's soul receives (the attainments) from us. So, who are included in 'us'? (Someone said - Bapdada) Hum, Bapdada? Arey, Brahma's soul himself is Dada. Is he the one who studies knowledge or is he the one who teaches it?

(Someone said: 'receives (attainments) from us' means Shivbaba and the soul of Ram, the two of them) Yes. 'From us' means there are two souls; one is the unlimited Father, Supreme Soul Shiv and the other is the Father of the human creation, the Father of the human beings, Ram. So, everyone receives attainments from these two souls. Even Brahma receives attainments only from them. You do not receive anything from Brahma. Even Brahma's soul receives from us.

Tell them, "Brahma is not our *guru*, etc or anything else." Brahma, is not our *guru*, etc or anything else. Arey, who is the main *guru* among the *gurus* in this world? Alright, name the main *gurus*. There are different types of world of human beings. Buddhists, Christians, Islamic people; they exist, don't they? They certainly have *gurus*. Abraham, Buddha, Christ – they are certainly the *gurus*, they are the religious *gurus*, they are the religious fathers. Who is the biggest *guru* among them? (Someone said: the biggest *guru* is Prajapita, Shivbaba through Prajapita). No, no. Among the human *gurus*. (The brother said: Brahma) *Guru* Brahma. It is about the *gurus* of this world. So, Brahma is close to the corporeal world. It was said for him, the biggest *guru* among all the *gurus* is Brahma, because even when God comes to this world, everyone sustains under his guidance. The souls of all the religions receive sustenance, except those belonging to the Sun Dynasty (*Suryavanshis*).

The *Suryavanshis* leave the *yagya* in the very beginning. They do not receive the sustenance. When do they come and receive the sustenance?

When Brahma leaves his body, it is then that they receive the sustenance; but from whom do they receive the sustenance? Do they receive it from the corporeal one or by emerging (the corporeal one)? (Someone said: from the corporeal one) No. Brahma left his body in 1969. From whom did the children, who came after that, receive the sustenance? (Someone said: by emerging). They received the sustenance in two ways. Some considered the *Vani* that emerged through the mouth of Brahma, as their *guru*. They understood: the *Vani* in fact, is of Shivbaba. It is not of Brahma; and some considered the *Didi*, *Dadi*, *Dadas* to be their *gurus* and even among the *Didi*, *Dadi*, *Dadas*, some considered Brahma to be their *guru*; and it remained in the intellect of some that Shivbaba alone is our *guru* through Brahma.

So, it was said: Tell (them), Brahma is not our *guru* or anything else. Just as there are many kinds of creations in the human world, so they believe that Christ is our *guru*, Buddha is our *guru*. In that way, Brahma is not our *guru*. He is in fact our Dada. What? He is our Dada means, he is our elder brother. A brother doesn't receive inheritance from another brother. He is not even Baba. Who? Brahma is not even Baba. Then why do we call him Baba? If Brahma isn't Baba, then why do we call him Baba? (Someone said: he is elderly) Yes, he is elderly; that is why we call him Baba. But, it is not that we will receive the inheritance from him. We indeed receive the inheritance from Baba. We do not receive the inheritance from Brahma. And who is called Baba? (Someone said: the union of the corporeal one and the incorporeal one.) The corporeal one as well as the incorporeal one should be present.

So this is the truth, isn't it? Brahma left his body. Nobody received the inheritance of *mukti and jeevanmukti* (liberation and liberation in life). So, it means that Brahma is not even Baba. Who should be called Baba? The one who is a combination of the corporeal one and the incorporeal one; so, that is about revelation. When the Father, the Supreme Soul is revealed through the corporeal body, through the appointed chariot, then he will be called Shivbaba. So, we do not receive the inheritance from Brahma; hence we do not keep even the picture of Brahma. What? All the so-called Brahmins who are there keep the picture of Brahma and we do not keep even the picture of Brahma.

The incorporeal Father adopts [us] through these ones.... through whom? and teaches us souls. The incorporeal Father adopts (us) through these ones and teaches us souls. Through whom? (Someone said: through the father Ram) 'These'; is 'these (*in*)' singular form or plural? (Someone said: plural) It is a plural form. (Someone said: through Ram and Krishna) Yes, He teaches through these ones however, we do not receive the attainment through these ones. He adopts and teaches us souls. He teaches these ones as well. 'These ones' (*inko*) refers to whom? (Someone said: Ram and Krishna) He teaches these ones as well. We are not [going]to receive anything from Brahma. Even among these ones, we are not [going] to receive anything from the form of Brahma. The inheritance is received only from the Father. We receive (the inheritance) through these ones. We do receive the inheritance from the Father, Supreme Soul Shiv, but through whom do we receive it? Through these ones.

As regards to Brahma, he does not have any value. The giver is the one Baba. He alone is the giver of true salvation to everyone. These ones in fact transform from worship worthy into worshippers (*poojya* to *pujaari*). They were (worship worthy) in the Golden Age; then after passing through the cycle of 84 births they have now become sinful. They are becoming worship worthy, pure, once again. There is no other concern here at all, except transforming from a sinful one to a pure one.

The third page of the *Vani* dated 3rd February 1967. We listen only through the Father. Which Father is it about? Hum? (Someone said: the Father Shiv) No. It is said, 'through'. Shiv is in fact the name of a point. He became the soul who narrates, but who is it 'through', i.e. the media? (Someone said: the father Ram) Yes, we listen only through the Father. We do not listen through any other human being.

The path followed by the human beings is just a path of *bhakti*. The path followed by all the human beings who are there is the path of *bhakti* (devotion). Knowledge comes from the Father. This is the spiritual path of knowledge. There is no knowledge in *bhakti* (devotion) at all. The knowledge is there only in the One Ocean of knowledge (*gyansagar*). There is knowledge only in the --One Ocean of knowledge. Who is that 'One'? (Someone said: the father Ram) The father Ram? Is the One Ocean of knowledge, who contains knowledge, the father Ram? Isn't He the Father Supreme Soul Shiv? [Someone said: the Father Shiv] The word 'Ocean of knowledge' is attached. When the word 'ocean' is attached, so everyone is merged in the ocean. Even the entire Earth is merged in it; moreover an ocean is sweet as well as salty. Is Father Shiv ever salty? The Father Shiv is never salty. It means, He becomes an Ocean of Knowledge through the appointed chariot in whom He enters. So, only the one Father is the Ocean of Knowledge.

We, the rivers of knowledge have emerged from the Ocean of Knowledge. When? We (the rivers of knowledge) emerged even in the beginning of the *yagya*, and even now, whether it is Ganga, whether it is *Yamuna*, whether it is Saraswati Jagadamba; from whom do they emerge? From whom do they take knowledge in practical? (Someone said: the ocean of knowledge.) They take it (knowledge) from the Father, the ocean of knowledge. They do emerge from the Father, the Ocean of Knowledge; then what happens in between is that their routes are diverted here and there. With whom do they go and meet at last? They meet the ocean again. So, this is a drama. What? Whether it is the river Ganges, whether it is the river Yamuna, whether it is Saraswati Jagdamba; from whom do they emerge? (They emerge) from the One Ocean of knowledge, the Father. This is a practical fact. And then? Then they may roam around here and there, anywhere. What happens when they roam around? Then the complete fair of meeting (*Milan mela*) with the ocean of knowledge, the Father, doesn't take place at that time. What? They develop feeling of opposition in their thoughts as well. Then what happens at last? At last, those rivers meet the Ocean of Knowledge again. As for the rest, they are the oceans of water and the rivers of water. Who? All the rivers and all the small oceans which are there, they all are the rivers of water and the oceans of water.

What does water mean? Ocean of water and ocean of milk (*ksheer saagar*); what is the difference? Who is shown in the ocean of milk? (Someone said: Narayan.) The snake-bed (*shesh-shaiyya*) of Vishnu is shown in the ocean of milk. What does '*ksheer saagar*' mean? *Kheer*. '*Kheer*' means milk; an ocean of milk. What is the difference between the ocean of water and the ocean of milk? (Someone said something.) Regarding the ocean of milk, when *ksheer* i.e. milk is churned, butter will come out, and what will happen when water is churned? Butter will not come out. It means, whatever knowledge the rivers give, they don't narrate anything new. What? Whatever the rivers will narrate, they will not narrate new points, and whatever the Ocean of Knowledge narrates, He narrates the points of the essence. Whether they are rivers, whether they are ponds (*pokhre*), whether they are lakes (*taalab*), and whether they are small oceans, they all don't narrate new things. And the Father comes and narrates new points.

So, the children should keep all this in mind. What? What should they keep in mind? The intellect diverts towards others, towards other *gurus*. Some party emerges somewhere and some other party emerges somewhere else; why does their intellect divert towards these parties and the heads (*karta-dharta*) of these parties? It is because, this aspect vanishes from their mind that whatever the others narrate, they either narrate the knowledge of the scriptures or they narrate

just the knowledge narrated by the Father. They do not narrate any new points and the Father comes and narrates new points every day.

So, you must become an introvert (*antarmukhi*) and apply your intellect. You must churn within. If any bad word emerges through your mouth or if you cast an evil eye, then you should scold (*phatkaar*) yourself: Why did such bad words emerge through my mouth? Why did I cast an evil eye? You should even slap yourself. Only when you do like this, you will achieve a high post. Wah! If someone sees us slapping ourselves, then will he not call us mad? Hum? (He will say) What is this! He is slapping himself! (Someone said: He will say that they slap themselves because they study in the *Adhyatmik Ishwariya Vishwa Vidyalaya*.) You should even slap yourself, only then will you be able to achieve a high post. Bad words should never emerge through the mouth. For the Father, it is a different thing. Arey! How is it a different thing? Does it mean that the Father can speak bad words? Can't the children speak bad words? Why is it a different thing for the Father?

He in fact has to teach. Who? Who has to teach? Arey, the father has to teach the children, therefore sometimes he has to speak even some ill words, but bad words should never emerge through the mouth of the children. Calling someone *chariya*, that is, calling someone mad, is also a bad word.

The Father says: All are *madchaps*. *Madchaps*..... there is a mad monkey, isn't there? It is called *madchaps*. The Father says: all are mad monkeys, but you children should not call anyone even mad. People do not know even the one whom they remember. Whom do they remember? They remember the deities in the path of *bhakti*, don't they? But they do not know the life-story, the biography of the deities whom they remember. So, if they don't know, they will be called (*madchaps*), won't they? Whether they are called idiots or *madchaps*, it is one and the same. They sit in front of the deities and sing their glory. They do not understand the meaning at all. They should understand the meaning too. Whose glory is sung? Arey, the one, whose glory is sung, must have come and done something at some time, musn't he? Only then they praise him. Therefore, as they do not know, they are *madchaps*. They keep telling whatever comes to their mind. They do not know anything; whose glory we sing?

You must sing the glory of the one Father, the purifier of the sinful ones (*patit-paavan*). No one else's glory is there. There is no glory of Brahma, Vishnu and Shankar either. Why? They are in fact the three personalities (*Trimurty*) of Shiv Himself. Then why are they not praised? If Shiv does not come, then there won't be any value of even Brahma, Vishnu and Shankar. Even Brahma, Vishnu and Shankar are not called the purifier of the sinful ones (*patit-paavan*). It is Shivbaba alone who purifies the sinful ones. These Brahma, Vishnu and Shankar do not purify anyone. The purifier of the sinful ones is only the one Father. The pure world is certainly the new world and it does not exist now. The pure world does not exist now. What kind of a world is it now? It is a sinful world. Purity exists only in heaven. Now there is no purity in this world, but what exists here? Purity does not exist in this world, but then what exists? Where should we connect the connection of our intellect (*buddhiyog*) now? Purity does not exist in this world, but where should we connect the connection of our intellect? (Someone said: with Shivbaba) Yes, Shivbaba is pure, ever pure, isn't He? Purity exists only in heaven (*swarg*).

The ocean of purity too is the Father alone; and there is the kingdom of Ravan in this world. *Sanyasis* etc. feel: we are pure. Although they renounce (the household)... although they renounce later on (i.e.) after taking birth, how did they take birth? Did they take birth through righteousness (*shreshtachar*) or through unrighteousness (*bhrashtachar*)? They were born through unrighteousness, weren't they? This is certainly the kingdom of Ravan. The bodies of all are born through unrighteousness. So, (the one who has taken birth through) unrighteousness will not be called a pure one and what about your birth?

If someone says, if someone who is clever, who is sharp says: OK, all were born through unrighteousness. The sages and saints were born through unrighteousness as well, then through what were you born? Then, what will you reply? (A brother said : I will say that I am a mouth born progeny.) Yes, tell them, we have taken birth as a mouth born progeny, through Brahma. We are the mouth born progeny of Brahma. We are not the progeny of the unrighteous organs. Our behaviour and views and the thoughts are all being transformed. We are changing. The unrighteous one will not be called a pure one. Tell them: You too are unrighteous; only then do you say, "Purifier of the sinful ones, come".

What are those, who invoke (God) called? What will those, who invoke God, be called? Will they be called the sinful ones or the pure ones? Will they be called the unrighteous ones or the righteous ones? They are unrighteous, sinful; that is why they call. OK, are all those, who invoke (Baba) at Mt.Abu, sinful? Do they invoke or not? They do invoke; it means that they are the sinful ones. The Father explains all the secrets. It has surely sat in the intellect of those who are the mouth born progeny that the Father Shiv has come in this world. There is no need to call Him. He indeed comes without being called. Brahma's soul comes in (the body of) *Gulzar Dadi* on being called. It means that, all the human beings who are there... their souls... all are the ones who seek respect and position. It may be any human being; and what about Shiv? The soul of Shiv is not the one to take respect or position. When He comes; He has to come on His own.

There is no need for anyone to call Him. But in order to talk to such *Sanyasis* etc. *Maharathis* [great warriors] are required indeed, because *Sanyasis* are very intelligent. By the way, a lot of mad people who wander about come. Even among the *Sanyasis*, a lot of (such ones) come. They receive two *rotis* (bread) for their stomach. They even keep committing a lot of sins. Many such sinful souls become *Sanyasis* as well. Even the police put on the clothing of the *sanyasis* for investigation sake. Policemen have the pictures of bandits etc., haven't they? The CID (Criminal Investigation Department) people receive a special training for doing investigations. They learn this special task. So, the children should not speak any harsh words or bad words from their mouth. What is this? (First) the CID was mentioned, then the children were mentioned.

You should behave very affectionately. Bad vision (*kudrishti*) causes a lot of harm. Who does it cause harm to? There is no doubt that harm is done to the one who has a bad vision, but the person on whom dirty glances are thrown; even he is affected, he is coloured by the company. So, you must put in a lot of effort.

Soul consciousness is imperishable. That is the imperishable consciousness (*abhimaan*), and body consciousness is perishable. The body is perishable too. So, you know that nobody in this world knows the soul. A soul too will definitely have a father. When the body has a father, then the soul will also have a father. People also say: All are brothers. So when all are brothers, then how can the Supreme Soul Father be present (*viraajmaan*) in all? They don't have even this much sense. The Supreme Soul Father can be seated only in the one who is the father of the entire human world. What? When all are brothers, then will the Supreme Soul Father be present in all? No. Then, in whom will He be present? (He will be present in the one) who is the father of the entire human world, (and) to whom nobody gives birth.

OK, doesn't anyone give a physical birth to Prajapita? (Someone said something) Then? (Someone said - the birth of knowledge) Yes, it means that there is nobody in a corporeal form to give knowledge to him. There is someone in a corporeal form who gives knowledge to Brahma as well as there is someone in a corporeal form who gives knowledge to Saraswati. There is someone in a corporeal form who gives knowledge to all the deities (*devi-devta*); But there is no one in a corporeal form to give knowledge to Prajapita. So, the Father of all is the One.

The inheritance is received only from the one who is the Father of everyone. If this idea remains in the intellect then you will not at all entangle (yourself) (*hiilagna*) in the other *gurus* anywhere. Otherwise, what happens? Some entangle (themselves) in the Vishnu Party, and some entangle (themselves) in some Patel, and the intellect becomes degraded. What should we remember? (Someone said - One Father and no one else.) No, we should remember that whoever sit as *gurus*, whoever sit as God, and are accepting the worship, from where did they achieve the attainment? Whom did they take the knowledge from? (Someone said: from the Father.) Even they took the knowledge from the Father. When they too have taken the knowledge from the Father, then why should we not catch the only one highest on high? Why should we be entangled in the others at all?

The inheritance is received only from them. His name is Shiv. What? How can we recognize the one, from whom we receive the inheritance? Shiv is indeed the name of a point. So, how will the point be recognized? Insects and spiders, animals and birds, all are points indeed. How can we know that the point Father, God is present in these ones? (Someone said something.) Yes, we receive the inheritance only from them. His name is Shiv. On what basis is a name given? The name is given on the basis of the task (performed). His task is benevolent (*kalyaankaari*). What? Whatever task He performs, will be benevolent. Whatever work He does through (whichever) organs of action (*karmendriya*), will be benevolent.

What about the other human beings? For the other human beings this fact is not applicable that, whatever task they perform through (whichever) organs of action will be benevolent, whatever words they speak will be benevolent; that is why it was said for the human beings: you children should not speak bad words (*kuvachan*). As far as the father is concerned; He certainly has to speak bad words, hasn't He? Why he has to speak (so)? Why has the father to speak (bad words)? As the father, so shall be the child too. Why must the father speak bad words? (Someone said: for the child.) Hum? (Someone said: for the well-being.) In order to teach a lesson. The father has to speak (bad words) in order to teach a lesson, but even while teaching a lesson, what is there in His intellect? (That) this child should also be benefited.

The *Shivratri* (night of Shiv) is also celebrated. It is not said, the '*Rudraratri*' (night of Rudra) or the *Krishnaratri* (night of Krishna). Why isn't it said *Rudraratri*? Why is the *Krishnaratri* not celebrated? They do celebrate the night of Krishna. Is the birth of Krishna shown in the night or in the day? Here it was said: It is not said *Rudraratri* or *Krishnaratri*. (Someone said: The one who transforms the night into the day is one Shivbaba). Yes, it is not said '*ratri*' (night) in respect of Krishna because when the night is about to complete, the soul of Krishna is revealed in this world and the Father Shiv is revealed when it is a deep night.

The human beings indeed do not understand anything. Another reason for not saying '*Rudraratri*' is that the role of *Rudra* is actually played when the world is about to end. What? When the task of establishment completes, then He has to assume the fearsome form and destroy all the wicked ones. So, the issue of *Rudraratri* is of the later time. The *Shivratri* is celebrated. People say *Mahashivratri*. The human beings indeed do not understand anything. They will say: All those are just His names and forms. Whose? Whose names and forms are they? They will say: whether it is Ram, whether it is Krishna, whether it is Shankar, whether it is Brahma; all those are just His names and forms. Whose? They are the names and forms of one God. Now you understand: if all are just His names and forms, if He is present in everyone, then we should certainly receive the inheritance from everyone. The inheritance of *mukti* and *jeevanmukti* should be received as well, shouldn't it? So, you know that the inheritance is received from the Father. The inheritance is not received from the brothers.

So, we have to follow the Father's *Shrimat*. '*Shrimat*' means the elevated direction. No one else's (direction) can be the elevated direction at all. The Father says: remember Me. Nobody

else can even say this; what? That, remember Me. Why can't someone else say this? Don't all the husbands tell their wives: remember me, do not remember the others? Concentrate your intellect on me. I am your husband, I am God (*Eeshwar*), I am *Parmeshwar* (God). The husband (*pati*) himself is God (*Parmeshwar*); don't they teach so? (Someone said: [in] the path of bhakti) Yes, they do say so, but they are not like that. In this way, in every home the husband became God, but actually no husband is God.

Only the Father says: remember Me. Give the same teaching to the *labourers* [workers] too. Then even they will be benefited. But when they do not remember (the Father) themselves, how will they remind the others? What was said? The *labourers* remain busy in their work day and night. They keep causing turmoil in the factory alone; they keep earning.

Their intellect is busy only in that. So, give the introduction of the Father to them too, but who will give them the introduction? Who will give the introduction to those whose intellect is busy only in their occupations? For example, in which occupation are the Brahmakumaris busy? Are they busy in giving the introduction of the Father? They are busy in filling their stomach. 'Go on accumulating wealth. Keep building a bank balance.' They themselves do not have the recognition of the Father, so, how will they give the introduction to the others? So, such labourers, whose intellect is focused only in worldly occupations, whose intellect is busy only in earning wealth, then who will remind such ones to remember the Father? The one who himself will not remember (the Father) cannot give the introduction to them. Who can give it? Only the one, who himself remembers the Father, the one who sacrifices his entire body, mind, wealth, time, contacts, relationships in the task of the Father, can give them the introduction.

Ravan makes them a complete devil. The Father comes and makes them the residents of the abode of angels (*paristaan*). It is a wonder, isn't it? There is nothing in their intellect. These Lakshmi and Narayan were such great residents of the abode of angels (*paristaani*) and they transform from the residents of the abode of angels to such lowly devils (*shaitaani*). Hum? Who? Who was it about? Who was it about? (Someone said something.) No, these Lakshmi and Narayan were such great residents of the abode of angels, and what do they transform from the residents of the abode of angels into? They become such devils. Accha! O.k., it is accepted about Narayan that Narayan becomes a devil. How does Lakshmi become a devil? Hum? How does Lakshmi become a devil? (Someone said: when she is under the control of Ravan.) Yes, when someone is under the control of Ravan, then as the king so shall be the subjects. It is a strict rule that whoever lives under whoseever's control becomes like him. That is why Brahma's day and Brahma's night are famous. For what? Brahma's day and Brahma's (night).

Why is Prajapita's day and Prajapita's night not famous? (Someone said: because Prajapita's night doesn't take place.) In fact, Shiv has entered Prajapita. When Shiv has entered, there is no question of the darkness of ignorance. He became a completely knowledgeable soul, but those who come under the influence of the darkness of ignorance develop a doubtful intellect. When they become the one with doubtful intellect, then it will be said that it is a night of ignorance for them. So, Brahma as well as all the Brahmans come under the influence of darkness. When Brahma comes in light, then all the Brahmans come in light as well. Then who is the one who brings Brahma and those Brahmans into light? (Someone said: Shivbaba, the Sun of knowledge.) Yes, when Brahma as well as the Brahmans are in darkness, then certainly there should be someone who brings them into light, shouldn't there? So, the one who should be present is the one Shivbaba. Nobody else can bring even Brahma from darkness to light. Even then it does not fit into the intellect. What? What does not fit into the intellect? (Someone said: who is God of the Gita?) That is why Brahma's day and Brahma's night are famous.

You can do a lot of service in the temple of Shiv. What? Going to the temples of *devis* (female deities) is not a big deal, but you can do a lot of service in the temple of Shiv. The Father says:

Remember us, and stop wandering door to door. The Father says the same thing, as well as all the husbands say the same thing to their wives: stop going to the temples (*mandir*) and mosques (*masjid*), stop going here and there in the spiritual gatherings (*satsang*). Stay at home. So, then why do we see such similarity? Why do those husbands say like this? Even when God comes in this world, he makes Brahma His wife. Which Brahma does He make His wife first of all? (Someone said: *Aadi Brahma* - the first Brahma) Yes, the relationship of a wife and a husband exists only when both exist in a corporeal form. Until the Supreme Soul, a point of light enters; He cannot become a husband at all. When He becomes the husband, Brahma becomes the wife.

So, the Father says: Remember us and stop wandering door to door. So, it is about one place, and where it has been applied? Hum? Of when is it about? Does it mean that Brahma wanders door to door? Does the soul of Brahma wander from door to door? (Someone said: No.) Does he not wander? (Someone said: Yes Baba, he does.) He wanders about and goes to *Gulzar Dadi*. He does not wander just to *Gulzar Dadi*; we cannot say where else he keeps wandering. So, what will happen by wandering? What will happen by suffering blows (*chittar khana*) in the world? Will we become weak? Will more degradation be brought or will true salvation (*sadgati*) be brought? We will suffer degradation. So, the Father says: Remember us; and stop wandering from door to door. This knowledge is for peace. By remembering the Father you will become *satopradhan* (consisting mainly in the quality of goodness and purity). That is all; keep giving only this *mantra* (formula).

We should not accept anyone's money. What was said? When should we accept someone's money? If someone gives money saying: accept this; invest some of our money in the *yagya* too. Then He says that we should not accept it. Until when should we not accept it? Until he becomes *pakka* (firm). How will he become *pakka*? (Someone said: when he recognizes the Father.) He will become *pakka* when, for example, a brick is baked in the furnace (*bhatti*), it becomes strong. So, similarly, even here, until he is put in the *bhatti*, until he gives seven days' time, until he spends money for his to and fro journey (to do the *bhatti*), we should not accept money from him. What if we accept it? What will happen, if we accept money from the one who is weak (in knowledge)? (Someone said: the brick will break.) That (money) will not make heaven. It will break. It will continue to remain only a hell because the income of the weak ones was invested.

Tell them: take a pledge that we will remain pure; then we can utilize your [money]. If you do not remain pure, then we cannot take your [money]. We cannot utilize your income. There are numerous temples. Foreigners, etc. whoever comes, you can give this message to them as well: Remember the Father. *Achcha* (Alright). Bapdada's remembrance, love and good morning to the sweet, long lost and now found children. Om shanti.