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[for BKs]

It is the morning class dated 1st June, 1968. The children know that we are obtaining *Shrimat*. What do they know? Are they obtaining human directions or *Shrimat* (Godly directions)? What is called *Shrimat*? *Shrimat* is the righteous direction of the *Shri-Shri* (the highest on high). *Shri-Shri* is Shivbaba. When we are obtaining *Shrimat*, then we should remember the *Shrimat* as well: what *Shrimat* Baba has given [and] for which cases and what type of *shrimat* did he give. Baba is giving opinion or advice, i.e. he is teaching us. First of all He says, "Remember the Father and the home." Should we remember one or two? Is it better to remember one or to remember two? (Student – It is better to remember one). Why does He ask to remember two? Remember the Father and remember the home. We should remember the home; then which is the home? (Student: the Incorporeal within the corporeal.....) Does it mean that the Supreme Abode is not the home? The incorporeal one has come here. When He has come here; so, certainly He must have some abode, some place. If He Himself does not have any place, then where will we concentrate our intellect? If Shiv has come on this earth, then He must be having some place, some appointed chariot, through whom He is performing His task. So, He is giving *Shrimat*; so we will have to remember that home as well as the Father.

Who is the Father? The very name of My soul is 'Shiv'. While moving around, while sitting and standing, why don't you remember your home? What? While performing actions, while moving around, while sitting and standing, it is difficult to remember the point, but you can remember the home at least. There is no difficulty in it. You cannot remember a subtle thing. OK, remember the gross form. Whom do you remember in the path of worship? In the path of worship, you remember the *ling*, such a big *ling*. Now, it is not so big. He is a subtle small point. Then in the path of worship, it has been made big. Why has it been made big?

In the path of worship nobody knows at all that the Supreme Soul is a point of light. Yes, they remembered this much that when God came to this earth; then He must have come in some form. When the saints and sages and writers of scriptures were in a *satopradhan* stage (consisting mainly in the quality of goodness and purity), this issue came to their intellect, that the Supreme Soul must certainly have come in some chariot-like body and he must have attained such a stage where the organs like the nose, eyes, ears, etc. do not exist in spite of being existent. As if He doesn't hear in spite of hearing through the ears. Although the entire world may keep defaming (Him), but He listens through one ear and leaves it through the other. It is as if the ears don't exist inspite of being present physically. Similarly the other organs do not exist either despite being there. So, if the [external] organs are cut off from the human body, if the arms are cut, if the limbs are cut, if the nose, eyes, ears, mouth are removed, then what will remain? Only a *ling* (shaped torso) will remain. So, a *ling* has been shown as a memorial of that incorporeal stage.

Now you children know that there is no such human being who may forget his home. Is there anyone? Everyone remembers his home. Even if he is in a foreign country, he will have the remembrance of his home, will he not? Similarly, the Father gives *Shrimat* to the children, "Remember the Father and remember your home." It means remember the incorporeal within the corporeal. So, you have to remember Him (*unko*). Only then will you become pure. Why did He make him distant by using the word '(remember) Him'? When the *vani* was being narrated, it was being narrated through the body of Brahma and Brahma's body was going to perish. Was it

perishable or imperishable? That was going to perish. If we remember the perishable (things) then we will not achieve anything. That is why a hint was given, “so, you have to remember him.” ‘Him’ means that you have to remember the future appointed chariot, which is going to be revealed. Only then will you become pure. It means that you will not become pure by remembering this form, this body of Brahma.

Now you are dirty. *Maya* has made you dirty for 63 births. What? *Maya-Ravan* has made you dirty for 63 births. So, remember the Father who gives you *Shrimat* now. Whom should you remember? Should you remember the *Shrimat* or the one who gives the *Shrimat*? What does ‘Him’ mean? ‘Him’ means the indication is towards some person, isn’t it? Remember the One who is giving *Shrimat*. The Father says, “Remember your home.” Then He also reminds us of our abode of happiness (*sukhdhaam*). What will we achieve from the Father? We achieve something from the Father. We have been receiving (something) from the limited father for many births as well and this one is an unlimited Father. So, we will receive something from the unlimited Father, won’t we? Will we receive something or will we receive everything? Not (just) everything; we will receive a lot. So, remember the abode of happiness as well because the Father’s inheritance is the abode of peace and the abode of happiness. The abode of peace means *mukti* (liberation). The Abode of happiness means liberation from sorrow and pain while being alive. So, we should not forget these issues.

There are different kinds of human opinions in the world. “*Tunde-tunde matirbhinna.*” (Every head has a different opinion). There are as many opinions as there are intellects, as there are human beings. In the world, everyone just follows each other’s opinion. But for you it is one Father and none else. You have to follow the opinion of only one Father. You children now receive Godly opinion, don’t you? What? Whose opinion do you receive? All those who exist in this world, they are the ones who rule in a wicked manner. In the Golden-Age world, there was the kingdom of Lakshmi-Narayan; that does not exist now. So all those who exist [in the world], the way they control is not good. As the king so do the subjects become. It is only one Shivbaba who teaches the best way of controlling the world. That is why He receives the name ‘*Eeshwar*’.

‘*Eesh*’ means ‘ruler’ and ‘*var*’ means righteous. He rules in the most righteous way. He does not beat. He does not give any punishment. What? He is indeed the ocean of love, isn’t He? It is *Dharmaraj* who is the ocean of punishment. Shivbaba is an ocean of love. That ocean of love rules in such a righteous manner that he controls the entire world only through love, i.e. He wins everybody’s heart. Is it better to win hearts or is it better to get some work done by beating someone? It is better to win the heart [of someone]. So, Shivbaba received the very name ‘*Eeshwar*’. That is why we have to follow the opinion of the one who rules the world in such a righteous manner.

You receive his opinion. You should not forget that opinion. Neither should you forget the One who gives the opinion. Here the children forget the Father Himself. Then, will they remember the versions (spoken by Him)? When they forget the Father Himself, then will they remember the versions spoken by Him? When they forget the Father Himself, then they will forget the versions of the Father as well. So, they forget their home as well. They forget the soul, the highest among all the souls that gives the opinion. And they also forget the home (the body) in which that soul comes to give opinions and then they completely forget the *Shrimat*. Then what do they do? The one who will forget the *Shrimat*, the one who will forget the Giver of opinions, the one who will forget the one in whom He comes to give the opinions, the one through whom He gives His opinions, then whom will he remember? Either he will follow his mind’s opinion or the opinions of the bodily *gurus*. What happens next? Then they will also forget the abode of happiness. That is

why the children remain withered. What? When they do not remember the Father, neither do the Father's children remember their home, nor do they remember the Father's home, and they do not remember the abode of happiness, i.e. the new world either, which is the Father's inheritance; when they do not remember anything, they wither.

The Father says, "Don't you feel ashamed?" Ashamed of what? Do you [just] forget everything? Don't you feel ashamed? You forget the Father as well as the home? It is an easy thing. What did you keep doing for 63 births? Did anyone forget his father and his home? No. You have developed this practice. Here you forget your Father as well as your home. What is the reason for this? You have developed this practice firmly for 63 births. You had been remembering the father, the *lokik* father as well as your home. Even if you went to a foreign country, you continued to remember the home. And why do you forget here? There must be some reason. (Student: the kingdom of Ravan has commenced) Kingdom of Ravan? Let Ravan come. We forget because we did not have the correct introduction of that unlimited Father at all for 63 births. We have forgotten for 63 births. How can the remembrance become firm in one birth? Now we have received the real recognition, but *Maya* that has been there (with us) for 63 births... somewhere we have established a relationship with someone and somewhere else we have established a relationship with someone else. Then, that *Maya*, who establishes a relationship, comes, in the form of a woman or a man, to catch us. So, what does it do to the connection (*yog*) of our intellect? It misleads us. She cuts the connection of our intellect with the Father and joins it with herself.

Now the Father says, "Don't you feel ashamed?" Now tell me, what should we do about this? After all the children are children. They have a child-like intellect. Can't you even go to your home? You have been given the identification of your home as 'this is your home'. Can't you even go to your home? When you have come to know: "this is our home", then you should remember it, shouldn't you? You can't go home because, why doesn't your intellect go towards your home? OK, your intellect doesn't go to the Father, the Father is a point. It is a bit difficult to remember a subtle thing (but) your home is not a small point, it is not subtle. So, why don't you remember your home? You do not remember because you are impure. Is the home pure or impure? Now the Father has entered (this body-like home), so should it be considered to be pure or impure? When the Father has chosen that body, it would certainly be righteous. So, if you remember Me you will now become pure and reach the pure abode.

He sits and explains in such an easy way, "Sweet children, now don't forget (the Father)." *Maya* will definitely try to make you forget. In which form does *Maya* come to make you forget? Arey, it comes in the form of a woman or in the form of a man or in the form of a thing. It comes in the form of some relative. *Maya* certainly comes. It comes and makes you forget the Father. But don't forget. Although that *Maya* comes and makes you forget. It is in your intellect, "Arey, yes it is making us forget." OK, then leave it. '*Sab taj hari bhaj* (leave everything and remember God)'. The Father sits and explains these topics directly. What? It is not as if He sits and explains through Brahma or through any other Brahma kumar-kumari. No, the Father sits and explains directly.

What is direct and indirect? What is direct? Direct means the own form of the Father; the own form through which He is revealed in the world, He explains through that form, the form of God. Just as there are other forms of Brahma: there are four Brahmas, 5 Brahmas. Shivbaba has His work done through them as well, but they are not my direct forms. I explain to you through the direct form. He narrated through the body of Brahma or did He explain? He narrated. Is there any difference between listening and narrating and understanding and explaining or not? What is the difference? The task of just listening and narrating is performed through the ears. Understanding

and explaining is done through the intellect. This is a task of the intellect. It is as if the intellect is attached to the soul. What? Whether someone can hear through his ears or not, but ever since they take birth, everyone certainly receives the mind and intellect as if [it is] an inheritance. Everyone receives the gift of God, the intellect, ever since they take birth. Some have received a good intellect as per the [good *karma* from] past births and some receive their intellect numberwise, but everyone definitely receives an intellect.

So, children now you have to go to your home. What? Where do you have to fix your intellect diverting the connection of the intellect from all the other directions? You have to go to your home. Now you cannot go completely. You are small children. You have to be enabled to walk [with the Father] holding your fingers. Now you cannot go completely because you have become dirty. When you become pure flowers then (the Father) will take you (to the home). You should remember this, shouldn't you? It is good to remember the Father, home, and the kingship, isn't it? What? Three things: you should remember the Father, you should remember the home; how is the corporeal body the home? The place of residence of the souls is the Supreme Abode. Baba was in the Supreme Abode. Now He has come down; so the body in which He has come in an appointed way (chariot), how is it our home? You feel more comfort at home. Wherever you may travel in the world, but you don't receive as much comfort as you receive it at home. (Student: '*sukun*' means comfort) Comfort. It is only the home, which gives comfort to the heart. So, the Father, home, the kingship – it is good to remember these three, isn't it?

.....You know that we are now going to enjoy the kingship. You children were the masters of heaven 5000 years ago as well. Were all the children the masters of heaven? Will the master of the entire world, entire heaven be one or everyone? (Student: One) Will it be one; why? Isn't that 'One' such who keeps the children the [same way] He lives? Whatever belongs to the Father belongs to the children. Does He not keep them like this? Are the subjects there not like the king? It is the only first birth where the subjects are like the king. In the rest (of the births) it goes on becoming numberwise. What? In today's government, the kings who sit on the chairs (hold the big positions), call them ministers; are they [thinking] 'as the king so are the subjects'? Will their subjects think that this ministry belongs to us as well? They just say that nowadays the ministry belongs to us, but when they sit [in power] for 5 years, they show the thumb to everyone i.e. they deceive everyone. To say [it belongs to us] is a different thing.

So, look, now you children are once again becoming the masters of heaven. There is no need to be confused in it. What? Do you become confused in this or not: "will we become the masters of heaven?" Don't you (become confused)? Do you? You do. When *Maya* shakes you, then your heart feels, "Arey! We won't become the masters of heaven! We won't become the children of the master!" A child sits on the lap. He remains very close. The Father says, "There is no need to be confused. Only you were the masters of the world; then you have to become it now, but how will you become it?" He raised a question, "How will you become it?" We will become it through the Father's remembrance. We will become it through the journey of remembrance. OK, will all of us become (the master of heaven) there? Will everyone become the master of the world, the master of heaven there? We will become it numberwise. There is no need to be confused at all about what will happen.

The same home, which was your home, will become your's. You do not worry about this: how will the house be built there? Where? Will you build houses in heaven? Are houses built in the new world heaven? Will factories work over there as well? Will the furnaces work there? No. So, what will you do? How will the houses be built? There *Maya* is the maid (*daasi*). *Maya* as well as nature are *daasis*. Now nature as well as *Maya-Ravan* are controlling us, but what will happen

there? There both these biggest powers of the world will become our maids. When they become the maids, then they will make such wonderful caves naturally over big mountains (like).....what you call them....the caves like Ajanta, Ellora (the ancient caves found in India), which were formed 2500 years ago and are being found now. There will be such caves which will be embedded with diamonds and jewels. There will be automatic lighting. There will not be any fear of rains etc.

Now you certainly have to take birth in heaven. Make it firm that the more you will make special effort for the soul, the more you will achieve attainments. This study is indeed for taking you from hell (*narak*) to heaven (*swarg*). What? From where does it take you to which place? 'Nara' (man), 'ka' (the one who does). The world built by the human beings; what has become to that world today? It has become hell (*narak*). From that hell, where does He take us to? 'Swa'; 'swa', 'ga'. 'Swa' means soul and even among the souls, who remains constant in the self stage to the maximum extent? Arey, have you forgotten? Among all the souls that exist in the world, among all the souls that are in the Soul world, who remains constant in the self stage more than anyone else? Shivbaba. Why Shankar? Speak about one, won't you? Shankar becomes constant sometimes and does not become constant sometimes, but when he becomes constant in remembrance, then Shankar's name is added to that of Shiv. The names of other deities are not added. Although it is correct that he is at the number two position, but the one who becomes constant in the self-stage most is Shiv, whose name of the soul alone is Shiv. So, it is He who makes heaven. He is the most elevated soul. All the souls are number wise compared to Him.

So, this study is for taking you from hell to heaven. Who alone makes heaven? The one who always remains in the self-stage (*swasthiti* or soul conscious stage), only He is the one to make heaven. He takes you to heaven. This is not called any *bhakti* (devotion). What? (That someone may say) This comes from your *bhakti* feelings. What? That you will go in heaven; (that) if you make special effort for the soul, if you remember Baba you will go to heaven. This is not about *bhakti* feelings, this is practical truth. This is knowledge. There is no question of blindfaith (*andhashraddha*) in it. In the path of worship nobody knows anybody's occupation, biography. And here in knowledge? In the path of knowledge, we know the biography of the deities as well as the biography of God. And we come to know our biography as well as the biography of our friends and companions.

What does biography mean? Life story, history. Occupation means, business. What is the business? For example there are monkeys. Do the monkeys understand anything? Wherever they see anything, they will try to catch it and gobble it. Everyone in this world is like a monkey. They will even jump to go to the temple. The monkeys of the outside world will jump and go into the temple as well. And what about the monkeys in an unlimited sense? The monkeys in an unlimited sense are also like this. In this world itself, they remain ahead of everyone in enjoying *bhog* (pleasures) and in the new world itself, when the new world, the temple will be made, they go ahead of everyone there as well. They will jump and go. What does it mean by 'to jump and go'? To jump and go means to take a high jump. For example, it is said for Shankar, "Does Shiv ride on a bull or on Shankar? Shiv rides on a human being. He will come only in a human being and the human being has been shown on what? Shankar's ride is shown on a bull. So, does he always ride on the bull or does he ride on him when he takes a high jump? He rides (on the bull) when he takes a high jump.

So, look, monkeys will jump and go into the temple as well. They will bring something or the other from there too. From where? They will jump into temple as well. They will certainly bring something from there when they come. You too intrude here and there. You eat whatever you

receive. If you don't receive good food, ok, whatever kind of food you receive, you eat it. So, you are monkeys, aren't you? You don't know anything. Do the monkeys know anything? They have just heard the name that these are deities; that is all. They don't know anything else.

Devotees will take you to *Hanuman*. Who is he as well? Arey, he has been shown to have a face like which animal? *Hanuman* has been shown to be like a monkey. The devotees will take you to *Hanuman* and say, "This is *Hanuman*." OK, what should we do? That's all, *Hanuman* is God. Fold your hands before him; touch his feet. That is all, some devotees give this opinion. This monkey is *Hanuman*, fold your hands before him, and touch his feet because he is God. Well, is this blindfaith or faith? It was blindfaith that was taught (by the devotee). You receive this opinion. Now, the Father does not give such opinion based on blindfaith. He explains everything in depth, analyses every cause and action and then explains every subject. The Father does not give such opinion which is based on blindfaith.

The Father indeed says, "First of all know the occupation." Whose? Know the occupation of the Father as well as of the deities. If they say, "This monkey is *Hanuman* and he is God", then (you can ask) what tasks must this God have performed? Why has his character (*seerat*), his face (*soorat*) been made like a monkey? What is recognized through the face? The character is recognized. The occupation is recognised. So, know the occupation, otherwise it becomes blindfaith.

Now you children have understood that the duration of a *kalpa* is these many years. Have you understood it or have you simply accepted that the duration of a *kalpa* is these many years? The world says, "Its duration is lakhs (hundred thousands) of years. You have understood that the duration of this *kalpa* is 5000 years. How did you understand? You accepted on the basis of blindfaith. How? Otherwise say! Give the proofs for the fact that a *kalpa*'s duration is 5000 years. How should we accept, without proofs? The children of the intelligent Father should be intelligent. You should not accept anything without proofs.

If someone asks us, "How did you say that the *kalpa* is of 5000 years? It has been written in the scriptures that the duration of a *kalpa* is lakhs of years." Then what will you say? (Someone said – the history of 2500 years is available) Yes, 2500 years. So, say that the duration is 2500 years. Why do you mention it to be of 5000 years? (Student: There is no record of the Golden Age and the Silver Age) Yes. (Student said something). No. They say, "the Golden Age, the Silver Age, the Copper Age and the Iron Age are included in the 2500 years history that is available since the Copper Age." We narrate the same history to you in the scriptures that there was a kingdom of Ram in the Silver Age. They tell the history that there was kingdom of Ram in the Silver Age, don't they? Don't they say? They do. What will you say then? (Student: There are four stages in every Age) 1250 years. Where did they pick up even that from? Who said that? It has also been said in the scriptures that the duration of every Age is 1250 years, but what did the human *gurus* do? They multiplied it with the year of the deities, with 360. So, the *kalpa* became so long. They made the duration of each day long.

So, the Father says, "The scriptures have taught all this blindfaith." Actually, history is written about that period when human being is sorrowful. Then he counts every day. Then history is made. History was made in the world of sorrow. Nobody used to make history of the Golden Age and the Silver Age. There was no era there. Now the era 1.1.1 that Baba says, will it be in the Confluence Age or in the Golden Age? One said, "in the Confluence Age and the other said, "it will be in the Golden Age."

In the Golden Age everyone will be happy. What? There is no need to count each day at all. The mountains of sorrow have to fall (on us) here in the Confluence Age. So, here the time will become long. And as for the rest it is not as if the history of 2500 years is of the world of happiness. What? The history of 2500 years is only of the world of sorrow. For 2500 years, the happiness that was there, the day that was there..... Is there light in the day or do people stumble (in day time)? There is light during daytime. So, the deities were very happy. There is no question of stumbling there; yes, they did not used to stumble with sorrow. The deities were so happy that there was no need to make the history during those happy times at all. 2500 years of heaven, 2500 years of hell, in this way the duration of this world is 5000 years in total.

You can tell some more topics. In the excavations of *Mohenjodaro* and *Harappa*, no such old things have been found in it, which are more than 5000 years old. What does this prove as well? It proves that the world is 5000 years old. Also in the Bible of Christians, in their scriptures it has been written that, 3000 years before Christ there was Paradise, heaven in India. So, that proves as well that [the] 2000 years after Christ and 3000 years before him [make 5000 years]. How many years does it make? There was paradise 5000 years ago; now the same 5000 years have completed. Now heaven is going to come again after 5000 years. So, your intellect has understood how many years is a *kalpa*. This is not a subject of blindfaith. What? Can the one who has himself understood explain to others or not? He can explain. If he himself wouldn't have understood then, he cannot explain to others as well.

So, *bhakti* is called the kingdom of Ravan. Why? Why is it called the kingdom of Ravan? Why it is not called the kingdom of *Kumbhakarna* (a brother of Ravan)? (Someone said something) No, Ravan is shown to have ten heads. *Kumbhakaran* had only one head; He was true, he used to speak only one version. Although he belonged to the Ravan community, he was true. He was not a liar. He did not used to double talk; he did not used to speak ten versions. And what about Ravan? He has ten heads, so he speaks ten types of versions through ten mouths.

Bhakti is called the kingdom of Ravan. It is not called just *bhakti*; it is called the kingdom of Ravan. Only you children know this. The world does not know. The human beings of the world are worse than monkeys. Human beings follow the intellect of human beings alone. What? Being human beings, whose intellect should they follow? Should they follow the opinion of animals? Human beings follow the opinion of human beings. You do not read newspapers etc.

Now the Governor of *Haryana* (a state in India) has come. He says, "My *guru* is *Nanda*." What was the full name? (The *guru* is) *Gulzari Lal Nanda*. I will do only whatever he tells me. He is my *guru*, my advisor. He gives me advice. They have written this in the newspaper. That is all; they become happy on this issue alone. It is a wonder, isn't it? That *Gulzari Lal Nanda* went to *Kurukshetra* (a place). There is a lake there. The lake has water. When it rains, because of the connection of rains, it gets filled with water. If there is no rainfall, then what would be the condition of the lake? It will become a swamp. There will be no water. Although the water dries off, although the water of the lake evaporates in the path of worship, it is considered to be a pilgrimage place. After all, it is not an ocean.

Only one Shivbaba is an ocean, an ocean of knowledge. There is no question of its water being exhausted. You may bath any number of times there. And when a lake dries up, they bathe in mud in the path of worship. Here it is a question of which bath? (Someone said – the bath of knowledge) Yes, the knowledge becomes dirty. What? It becomes filled with the dirt of adulteration. The intellect becomes unrighteous; in spite of that they continue to bathe in it. What?

In (the knowledge given by) those with a *Shudra*-like intellect. And here the Father says, “I am an ocean.” The water of this ocean will never be exhausted. It will not turn into mud.

They go to the lake there and rub the mud on their body. Which mud? They rub the mud, i.e. mud of body consciousness. For example, when they go to the Ganges, some holy men and great souls (*mahatmas*) rub the sand of the Ganges on their body, but that is the sand of the Ganges. What is the difference between the sand of the Ganges and the sand of the Yamuna? The sand of the Ganges does not stick [to the body] and the mud of Yamuna sticks [to the body]. The mud of body consciousness is such that it will attract the person who comes in its company towards itself. It will stick. So, tell Me whether these lakes, these rivers are purifier of the sinful ones? The lake as well as the rivers dry up, the water turns dirty. The river becomes a drain. On one side they say that the Ganges is the purifier of the sinful ones. Now they say that they will transform the mud and dirt that has been accumulated there into heaven. What? They say that they will establish heaven on the site of the lake at *Kurukshetra*, where all the garbage is collected. We will make it the capital. Now we will do whatever *Nanda* (Gulzari Lal Nanda) tells us. We will accept whatever *guruji* tells us. Look, what the condition of these false devotees is.

The devotees would be herons indeed, wouldn't they? Why are they called herons (*bagula*)? The heron stands in water on one leg. It appears as if he is doing *tapasya* (ascetic practice). Yes, he appears like a *tapasvi* (an ascetic). And as soon as a fish approaches him, he gobbles it immediately; then he stands on one foot once again. So, he is called a heron because he eats meat. He eats even rotten meat. Eating meat means eating poison. They do not eat meat but actually what do they eat? They eat poison. It is the poison of vices, the poison of adulteration; that is why the swans and herons cannot live together. What was said? What do the herons eat? They will eat up rotten meat as well as rotten fish. And what about the swan? A swan picks up pearls. He will not even touch rotten meat. So, swans and herons cannot live together.

Swans will never fight. What? What specialty of swans was mentioned? They will never fight and the herons will babble and keep on fighting. There are many who become fed up of herons. Swans pick up pearls. Those herons eat dirt. Those with firm faith cannot live with the herons. What was said? Who live with herons? What was said? Who will live continuously with the herons who eat dirt? Those who have a doubtful intellect live with the herons. Those who have a firm faithful intellect cannot live with the herons. They will try from them, we should.....what should we do? We should separate from the colour of the company of these herons. They (swans) will say, “why should we waste our time with them (herons)? They are anyway wasting their time. Why should we.....Let them operate their lodging (*dharmashala*). We make our separate *dharmashala*. Why should we waste time? Arey, after all it is the task of all the swans to pick up pearls themselves and make the others to pick-up pearls as well.

We all Prajapita Brahmakumar-kumaris are Brahmins. All of us are swans (*hans*). And as for the rest, the others are *Shudras* and herons. *Shudras* are (depicted) in the legs, are they not? When the picture of *Viraat Purush* (the Universal form of Vishnu) is prepared, where are the *Shudras* shown (in that picture)? In the legs. And where are the Brahmins depicted? They are depicted in the *choti* (top-knot). So, you are Prajapita Brahmakumar-kumaris, Brahmins. *Shudras* are in the legs. The picture of the *Viraat* form has also been displayed, in which the deities, *Kshatriyas* (warriors), *Vaishyas* and *Shudras* have been shown. It is a memorial of when? Arey, of when is it a memorial? All this is going on now in practical in the Confluence Age as well. Some are going to become deities, some will become *Kshatriyas* and reach the Silver Age and some will become *Vaishyas* in the Copper Age, some will become *Shudras*.

In the path of worship, they have forgotten (to depict) Brahmins in the picture of *Viraat purush* that they have prepared. Nobody knows, who will transform the *Shudras* into Brahmins. The *Shudras* are in the legs. Who should be after the *Shudras*? Will they become deities directly? How does it happen here in the world of Brahmins? Does Shivbaba come and teach the Brahmins or does Shivbaba teach the *Shudras* directly? Does Shivbaba make Brahmins or does He teach the Brahmins? The Brahmins were prepared through Brahma. Then Shivbaba sits and teaches the Brahmins, teaches the knowledge. Nobody can become a deity without becoming a Brahmin because all are just herons and nothing else. Nobody has any knowledge at all.

The Father says, “this lust is the biggest enemy.” You even praise, “O Purifier of the sinful ones come!” So, now the Father is saying, “Now you become pure.” You have become impure due to climbing on the pyre of lust again and again. Otherwise, tell (Me), how did you become sinful? What? You continued the practice of becoming impure for 63 births; so what did you become? You became impure again and again. A human being becomes impure only through lust (*vikaar*). What? He does not become impure by performing any task. How does someone become (impure)? ‘*Kaar*’ means ‘*kaarya*’ (task), and ‘*vikaar*’ means ‘*vipreet kaarya*’ (opposite task). Whatever may be the task, there is a difference between love (*pyaar*) and beating (*maar*). If there is a task of love and if the task of love is transformed into a task of beating, then what will happen? What will it be called? It will be called ‘*vikaar*’. ‘*Vi*’ means *vipreet* (opposite). As there is *shrimat* that – you have to give happiness to everyone and take happiness, (but) the task of giving and taking happiness was not performed through the organs of action; what was done? You gave sorrow and took sorrow. So, human beings become impure.

Now the Father says as well, “You will become the conqueror of the world after gaining victory over lust.” This is a picture of Lakshmi-Narayan, isn’t it? They gained victory over the world, didn’t they? You will come in their dynasty. In whose dynasty? You will come in the dynasty of the first Lakshmi-Narayan, the highest on high, who are the ones to be transformed from a man to Narayan and from a woman to Lakshmi. You will come in the highest on high dynasty. When I come, I establish a new world. What? What does the highest on high Father do? The highest on high Father comes and establishes the highest on high new world. Are all the other religious fathers numberwise or are they highest on high? They are numberwise religious fathers. So, how will the numberwise religious fathers establish the elevated capital?

It is the praise for the Father alone, “Highest is your work, highest is your name, and highest is your abode.” So, I establish a new world. This Lakshmi and Narayan are the masters of heaven, are they not? This is a proof, isn’t it? What? What is the proof? All the other kings in the world, whichever deities there are, they have been defamed, but Lakshmi and Narayan, whose kingdom was established by Shivbaba, there is no defamation of them in the scriptures; and the world doesn’t defame them either. I come and establish such a perfect kingdom. *Radhey* and Krishna were Prince and Princess in their childhood. Who? These [who become] Lakshmi and Narayan. You have indeed come here to become the Prince and Princess of the Golden Age.

The Father says, “Lust is the biggest enemy.” After gaining victory over it you can go to heaven, the pure world. After gaining victory over what? After gaining victory over lust you can go to the new world. If you have not conquered lust, you cannot go to heaven. And the Golden Age is said for heaven indeed. What? False tasks are not called heaven. The tasks of theft are not called heaven. What is called (heaven)? What is the Golden Age named? *Satyug* (the Golden Age). If someone does the work of stealing, will he speak lies or will he speak the truth? He will speak lies. He will establish an abode of falsehood. And what about you? You are the ones who establish the abode of truth and go to the Golden Age, aren’t you?

Although Ram and Sita are called deities in the Silver Age, they do not belong to the Golden Age. What? Two celestial degrees are reduced. The truth of the soul is reduced. Although they are called deities, they are (actually) semi-deities. It is reduced by 25 percent. To what extent do their celestial degrees reduce? There are two celestial degrees less. You know that we have come here indeed to be transformed from a man to Narayan. What? Those Brahmakumar-kumaris, those Brahmins do not know why they come here to study this knowledge? Do they know? What do they know? They say, “we will leave our bodies here like Brahma Baba, like Mamma and we will take birth in the Golden Age in the next birth, but you know that we have to be transformed from man to Narayan here alone. So, you will have to be transformed from a man to a prince. Beggar to prince; the one who sacrifices his body, mind, place, loved ones, and family and becomes a beggar in the Godly service, what will they become from a beggar? They will become a prince. They will certainly become this.

Then false stories have been made about them. About whom? What kind of story has been made about those who transform from beggar to prince and from prince to Narayan, from man to Narayan? They have made a false story. Have they made a false story? There should be a true story of them; why have they made a false story? It is because here in this shooting period itself, those who are the ones to transform from a man to Narayan, in their life of special effort for the soul (*purusharthi jeevan*), falsehood and only falsehood goes on. What? What is said about them even in the world of Brahmins? Only lies (are spoken about them). So, they have made false stories, which you have heard for many births. What? Which stories are the main ones? What is the name? The story of the true Narayan (*Satya Narayan*).

They simply give the name ‘the story of the true Narayan’ and in that there is no name or trace of the life story of the true Narayan. There is a story of *Lakad-hara* (the wood-cutter), *Lakad-baggha* (a hyena), *Leelavati*, *Kalawati* and there is no story of the true Narayan at all. They have narrated false stories. We have never heard about the story to become Ram and Sita. What? There is no story to become Ram and Sita. And there is a story to become a true Narayan. That too has been made false. The story of Ram and Sita is not heaven. The stories of Ramayana, etc. which you have been listening are the ones to guide you to hell. After listening to them you have undergone only degradation. Who wrote the story of the Ramayan? Arey, *Tulsidas* wrote it, didn’t he? The human beings themselves made it, didn’t they? So, you have undergone degradation after listening to the stories written by the human beings.

Human beings can never bring about the true salvation to human beings. Then how will the true salvation of human beings be brought? Who will give? The one who is not a human being (*manushya*), i.e. he does not remain as the one who thinks and churn. Until thinking and churning is going on, the mind works, what is he? A *manushya* (human being), and if he makes his mind mindless (*aman*): I am a soul, a point of light; my father is a point of light; any thought other than this may not emerge, when such a stage is achieved then he will be called incorporeal. What will he be called? Incorporeal, viceless and egoless. It is the form of God. They say, “a soul is the same as a Supreme soul.” Will all the 500-700 crore (5-7 billion) souls, who are points of light, become the point of the Supreme soul? Do they become this? No. That is the praise for only one soul. What? This is the praise for only the father who is the father of the human world. And even that praise is of the time when the Supreme Soul enters him. When He enters, he is coloured by his company and he is transformed from a man to the one like the Narayan. Om shanti.

Note: The words in italics are Hindi words. Some words have been added in the brackets by the translator for better understanding of the translation.