

**Audio Cassette No.34**  
**at Kampil.**  
**Clarification of Murli dated 12.10.91 (for bks)**

Morning class of the 12.10.91, in *register number 10, page 39*. Om Shanti. The Father sits and explains about knowledge and *bhakti*. What does He explain? [He explains] what knowledge is and what *bhakti* is, who should be called knowledgeable and who should be called a devotee (*bhakt*). The children have understood that it isn't that true liberation (*sadgati*) comes from *bhakti*. What? True liberation doesn't come from *bhakti*. And there is no *bhakti* in the Golden Age. You don't obtain knowledge in the Golden Age either. In the Golden Age there is neither knowledge nor *bhakti* in the deities. Krishna neither does *bhakti* nor does he play the flute of knowledge. So, where does the soul of Krishna play it (the flute)? In the Confluence Age he plays the flute (*murli*) and...? Does he do *bhakti*? The soul of Krishna? In the Confluence Age? [To play] the flute means to give knowledge. What is called the flute? Giving knowledge itself is playing the flute. There is also the praise: There is magic in the flute. So, there will definitely be some magic, won't there? The magic of what? What will he do by using magic? (A student: He will turn us...) Where will he turn you? (A student: Towards himself.) Towards himself? (Sarcastically:) Oh, dear! *Hamaui to hiye phatiyou!*<sup>1</sup> Our heart has broken! Arey, if the Father Himself draws everyone towards Himself using magic, who will remain by our side? Will anyone remain? Then no one will remain. We will be ruined. (Student commented.) Of a maiden (*kanya*)? (Student said something.) Yes, we will come to know. ☺

There is also the praise, isn't there: There is magic in your flute. There is magic in what? (Students: In the flute.) There is magic in your flute. Nowhere was it said: There is magic in your stick! What is praised? There is magic in your flute. What does flute mean? Whatever is narrated through the mouth... you become devoted to whatever is narrated through the mouth. What? It isn't about being devoted to the body and that magic doesn't cast its spell either. Even if it influences someone, it won't be lasting. That magic will create hell, it won't create paradise. Well, it will influence only those who might have karmic accounts of 63 births with that bodily being. What? The bodily magic can't influence the others. So, there is the praise, isn't there: There is magic in your flute. There will definitely be some magic, won't there? As far as just playing the flute is concerned, even ordinary fakirs play it. What? The fakirs that roam in alleys also play the bamboo flute. In this flute, there is the magic of knowledge. Ignorance won't be called magic. The *murli* is called magic. Human beings become deities through knowledge. What? What makes human beings into deities? What is the medium? Magic, the magic of knowledge.

When it is the Golden Age, there is the inheritance of this knowledge. There is no *bhakti* there. There is *bhakti* from the Copper Age, when the deities become human beings. A human being is said to be always vicious. What was said? Who is said to be always vicious? (Students: A human being.) A human being. Those whose mind is unstable are called human beings (*manushya*). And if the mind and intellect of a human being is unstable, what is he? He is vicious. Deities are called free from vices. What is the *stage* of a deity? The *stage* of being free from vices (*nirvikari*). Which deity? Is it the deity of the Golden Age or is there any other deity too? (A student: In the Confluence Age.) Who is a deity in the Confluence Age? All of them in the Confluence Age are human beings. Right now their stage goes down and the other moment the stage goes up. (Student: Mahadev is shown immortal.) They show Mahadev as the Immortal Lord (*Amarnath*). He never dies. So, it is the memorial of which time? It is the memorial of the Confluence Age, that he can't die. Others can lose faith, their

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<sup>1</sup> Our heart is broken!

faith may die, but the death of his faith, his death in the form of losing faith can't happen. Whose [death]? (Students: Of Shankar.) Of Shankar. They say that he is also beyond birth and death. Just like the death of faith and doubt, birth and death, the unlimited death doesn't apply to Shiva, it doesn't apply to Shankar either. For this reason people combined Shiva and Shankar and made them one. This is why... Brahma, Vishnu, Shankar are the deities living in the subtle world. Because of being residents of the subtle world, because of being in the *stage* of thinking and churning, will they be called pure or will they be called impure? They are certainly pure.

A deity is called free from vices. The world of the deities is called the pure world. What was said? What is the creation that the deities create called? The pure world. Is it called the pure world? So the *rudras* of Rudra<sup>2</sup>, the beads of Rudra... What? Then, will the rosary of *rudraksh*<sup>3</sup> of God Rudra be called pure? (A student: When they have the complete *stage*.) In the complete *stage*? Is there any rosary of those with the incomplete *stage* as well? The beads of Rudra, the *rudraksh*... *aksh* means eye, and Rudra means the incorporeal Rudra, the Supreme Father Supreme Soul Shiva, who comes in a physical body and takes on the incorporeal *stage* in his life in practice, after taking on a body. It is because the very name of Shiva is the Point. That name never changes. The name of that point is Shiva. Different names are given when He takes on a body. So, is Rudra the name He has along with the body or is it the name of only the Point? It is His name with the body. It is said: The sacrificial fire of the knowledge of Rudra (*Rudra gyan yagya*). It isn't said: The sacrificial fire of the knowledge of Shiva (*Shiv gyan yagya*). So, He definitely enters a body and narrates the knowledge, this is why the name '*Rudra gyan yagya*' was given. So, He takes on a body. By taking on a body, the one through whom, the body through whom the seed of knowledge is sown, he is named Rudra. Later on he is called Shankar. So, the world of the deities is called the pure world. Who are born first from Rudra? Who were born when the destruction was done, when the sacrificial fire (*yagya*) was destroyed? The *Rudragan*<sup>4</sup>. They destroyed the *yagya*. So, are they pure or impure? The *Rudragan*, who destroy the *yagya* – the *Rudramala* that is created first – are they pure or impure? (Students: They will be pure.) It is because destruction is also beneficial. This beneficial task of destruction can't be accomplished through someone impure. As long as there is the *stage* of impurity, no soul can perform the beneficial task of destruction either. It is because it needs even more *power*. So, the world of the deities is called the pure world. Now, you are becoming deities.

What is called knowledge? One thing is *pahelvan*<sup>5</sup> and the information about the beginning, the middle and the end of the world is called knowledge. Not *pahelvan*; it is recognition (*pahecan*). One thing, there should be the recognition of the Supreme Soul Father and the other thing is the knowledge about the beginning, the middle and the end of the world. The true liberation comes from knowledge. If someone doesn't recognise... who? (Students: The Father.) If someone doesn't recognise the Father, they can't recognise the *part* of their own soul either. Then, are they ignorant or knowledgeable? Then, they are ignorant. *Acchaa!* So, all those who are sitting here, are they knowledgeable or ignorant? (A student: The knowledgeable ones are sitting.) Are the knowledgeable ones sitting? So, you might have recognised your soul. Have you recognised it or not? Have you? What is it? What is the soul? (Students: A point.) A point! In fact, all the souls are points. *Arey*, all the souls are points, then what is the special recognition? (Students: our own part.) Yes, [to know] "what my special *part* on this stage like world is", this is the real recognition. Is it [the role] of Ram, is

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<sup>2</sup> A name of Shankar

<sup>3</sup> The berries of the tree *Elaeocarpus ganitrus* (used for rosaries)

<sup>4</sup> Followers of Rudra

<sup>5</sup> Slip of tongue; Baba says *pahalvan* instead of *pahecan*; *pahalvan* means a wrestler, *pahecan* - recognition

it that of Krishna, is it that of Radha, is it that of Sita, is it that of Mansukha (childhood friend of Krishna), is it that of Lakshman (brother of Ram), is it that of Shatrughan (brother of Ram), what is it? We should recognise our *part* and have firm faith in the intellect [about it]. No one should shake that faith. No one should be able to shake it. Then, it will be said that the soul has recognised its *part*. Then it will be said that you are knowledgeable. As for the rest, it shouldn't be the case like that of a rat who received a piece of turmeric and started saying, 'I will open my own shop'... [similarly, they say,] 'I will make the world pure, paradise'. *Arey*, first, at least know the definition of purity, then make the world into paradise.

Knowledge is called day. Ignorance is called night, the night of stumbling. What do devotees do in *bhakti*? They stumble. They will go in this house, in the south; they will stumble there. They will go to the west, they will stumble there too. They will go to all the four abodes (the four pilgrimage centres located at four different places in India) and they will stumble in all the places. So, the path of stumbling is the path of *bhakti*. They stumbled; what happens when someone stumbles? The face turns to the other direction. When the face turns to the other direction, they turn their face away from the Supreme Soul. So, knowledge is called day. It can sit in anyone's intellect, but if they don't imbibe divine virtues, even this doesn't sit in the intellect: what is knowledge and what is ignorance, who should be called knowledgeable and who should be called ignorant. If someone has divine virtues, you can think that they put knowledge into practice. The behaviour of those who put knowledge into practice is like that of the deities. What is the behaviour of the deities like? The behaviour of the deities is through hints; their behaviour can't bring sorrow to anyone. There won't be any creature in the world who would be sorrowful because of the behaviour of the deities. The behaviour of those who put knowledge into practice a little is mixed; it is mixed up. Sometimes they have divine behaviour and sometimes devilish behaviour. They won't be called demons. It will be said that these children have divine virtues. If they don't assimilate [knowledge], it is as if they aren't children at all.

They defame so much! Whom? The Father. How do they defame Him? He is in lumps of mud, He is in walls, He is in excrements. If a worm or an insect is in excrements, it will eat just that, won't it? What? What will a worm or an insect of excrements eat? It will eat just excrements. So, is it defamation or is it praise? So, those who defame, defame Him. Whom? The Supreme Soul Father, [saying] that He is a worm of excrements. *Wah!* Human beings insult God. Those, who are the divine children can't be the ones who insult God. When they come to the Brahmin clan, they stop insulting and defaming; this is the characteristic of someone belonging to the Brahmin clan. What? Then, they can't defame the Supreme Soul Father [saying,] He eats excrements or He is present in stones, pebbles and everything. He was said to be present in what? In stones; [they say,] the Supreme Soul also comes in someone with a stone like intellect, the one in whose intellect the points of knowledge can't sit. Those with a *thikkar* (lump of mud) like intellect... Just like a lump of mud, it will break if you kick it. Many of those who follow the knowledge are like lumps of mud, who receive a light kick and they break away from knowledge. So, they think that the Supreme Soul comes into such ones with a *thikkar* like intellect. Wall (*bhittar*), *bhittar* means wall; those who stand like a wall in the path of knowledge, neither will they take knowledge themselves, nor will they let the others take it. So, they defame Him so much! When they come to the Brahmin clan, they stop insulting Him. Who? Those who are Brahmins. If they are Shudras, they will definitely insult Him.

You receive knowledge. You will receive the nectar from churning the ocean of thoughts on it. If you don't churn the ocean of thoughts at all, what else will you churn? Tell Me! What will those who don't churn the ocean of thoughts churn? *Arey?* (Student commented.) The topics of the outside world? *Arey!* If they don't churn the ocean of

thoughts, if they don't think and churn the topics of knowledge, they will definitely churn on the topics of ignorance, body consciousness all night and day. They won't see anything else in the world. As is their *drishti*<sup>6</sup>, so will be the world visible to them. Those who have demonic thoughts will see just that. Only rubbish will emerge from them. If someone has demonic thoughts, what will emerge from the intellect, through the words? Just rubbish will emerge.

Now you are Divine *students* (of God). You aren't demonic *students* of some demon. You know: We are studying the study to become deities from human beings. The deities won't teach. What was said? A deity won't give the teaching to become deities from human beings. Otherwise, you will have a misunderstanding [and think] that the One who teaches should first become this Himself. What? Complete with all the virtues, complete with 16 celestial degrees, completely non-violent, the highest among those who follow the code of conduct. He won't become a deity! Why? It is because there is a difference between the Golden Age deities and the Confluence Age deities. What is the difference? What is the special difference? The Golden Age deities have relationships. What? Relationships. But the *farishte*<sup>7</sup> living in the Subtle World don't have any relationship with this world, with the bodily beings. They don't have any relationship through the intellect with anyone. With whom do they have relationships? With the one Father. One Father and no one else. So, you know: we are studying the study to become deities from human beings. It isn't that the deities give this teaching, so that you think that the *soul* of Brahma Baba will sit and teach us this study. He is a *soul* that is going to become a deity, he isn't a *soul* who would teach. He is the one who studies. A deity is never called the Ocean of Knowledge, because the deities are very innocent. They won't be called the Ocean of Knowledge. Only the One is called the Ocean of Knowledge. The divine virtues also come from knowledge. Now you children receive this knowledge. It doesn't exist in the Golden Age. These deities have divine qualities. You also praise them [saying:] complete with all the virtues, complete with 16 celestial degrees, completely non-violent, the highest among those who follow the code of conduct. So now, you have to become this. How? Complete with all the virtues and so on. You should ask yourselves: Do I have all the divine virtues or do I have some demonic trait, bad trait? If there are demonic bad traits, you should remove them, only then will you be called deities. Otherwise, you will receive a lower rank (*darja*). What? If the demonic traits remain [in you], you will receive a low rank. Now you become those who have divine virtues. You tell [the others] very good things. The very time when you are becoming *purushottam*<sup>8</sup> is called the *Purushottam* Confluence Age.

So, the atmosphere should also be very good. What was said? The one who adopts divine virtues and doesn't adopt demonic traits, how will his atmosphere, environment become? The environment will become good. **Wherever** he goes, he will make the others happy, he will remain joyful, he himself will also be happy. It won't be the case that he goes to *satsang*<sup>9</sup>, but starts doing *latsang*. Do you know what is called *latsang*? Don't You know? [The company of] those, who give others kicks is called *latsang*. *Aaye the hari bhajan ko aur otan lage kapaas*<sup>10</sup>. They went [to the *satsang*] in order to listen to something, to understand something, to assimilate something, and what did they start doing? Defamation. If someone goes to the *satsang* of some great soul (*mahatma*), and after going there starts defaming him,

<sup>6</sup> *Drishti* - the way of seeing the world, people resulting from the way of thinking.

<sup>7</sup> *Farishta* - the one who has no relationship with those in the physical world, angels.

<sup>8</sup> *Purushottam* - the most elevated among all the human souls; *purushottam* Confluence Age – the time in the Confluence Age when the most elevated among the human souls are revealed.

<sup>9</sup> Lit. means the company of truth; a spiritual gathering

<sup>10</sup> Lit. means we came to sing the praises of God but started to spin cotton.



so what will be the result? The result will be such that all the faithful devotees there, what will they do? They will shove them out. They won't like it. [They will think:] How did this crow fly in here? From where did a crow fly among swans, [a crow] who speaks dirty things? *Arey!* If you just want to say dirty things, if only dirt is visible to you, remain in the dirty world! Why did you come here, if it seems to be a dirty world to you? *Arey*, does anyone take his wife, his housewife or daughter to a brothel? If it seems to you that *lampat* (licentious men) and prostitutes live here, why should you take your wife and children there? Does anyone take them to a *satsang* [like this]? Have you seen such a *satsang* that has a bad reputation and to which someone takes his wife and children? It is impossible.

So, the atmosphere should also be very good. And only those who have divine virtues within them will have a good atmosphere, environment. If someone has demonic traits, they can't be the ones who improve the atmosphere. So, we immediately come to know from the atmosphere. No dirty words must come out from the mouth. Otherwise, it will be said that this one will receive a low position. What? If dirty words come out from the mouth, what will the atmosphere become like? Indeed, it will become dirty. We immediately come to know from the atmosphere. The words that give sorrow always come out from their mouth. You children yourselves have to glorify the Father's name. What? You, who are the children of the Father, **you** have to glorify the Father's name. And those who aren't the children of the Father will disgrace Him. They can't glorify His name. The face should always be cheerful. Otherwise, it won't be said that they have knowledge. Yes. Jewels should always come out from the mouth. Look, the face of these Lakshmi and Narayan is so cheerful! Their soul assimilated the jewels of knowledge. The jewels of knowledge always come from their mouth. Why is the face of these Lakshmi and Narayan cheerful? Why is their face cheerful? It is because they have assimilated the jewels of knowledge. Those who have the jewels of knowledge in their intellect, those who haven't assimilated stones or those who don't exchange stones, how will their face be? Cheerful. The jewels of knowledge always come out of their mouth, don't they? (Student commented.) Yes, it means that the soul who becomes Narayan here will only talk about knowledge; he won't talk about ignorance. All the jewels of knowledge that you take now become diamonds and precious stones.

The rosary of the nine gems is not of diamonds and precious stones. What was said? (Student replied.) Yes. It is because diamonds and precious stones are stones. They don't have a stone like intellect. Those who become the nine gems and who are worshipped among the nine gems (*nau ratn*), those who are worshipped in the form of the nine planets, they aren't stones. What comes out of their mouth? The jewels of knowledge. That is the rosary of the jewels of knowledge. Only the thing that is inside will come out. Or will something else come out? People think, they are precious stones and they wear rings (*anguthi*) and so on. They consider stones to be gems and they wear their *angauthi* (ring). *Ang uthi*. This is a part of the body (*ang*), isn't it? This is a part of the body. What are all these? They are parts of the body. And they put a ring in it, so it became *ang* (body parts) *uthi* (raise); *anguthi*. So, they consider that the *ang uthi* gives the jewels of knowledge, that these are the jewels of knowledge. Actually, that ring of stones doesn't give the jewels of knowledge. There is no need to wear it. What? That you embrace the ring or wear it on the finger! What do you have to wear? What do you have to wear? *Arey*, in whose company do you have to stay? Is it the ring of stones? *Arey*, you have to stay in the company of the Father. The Father is the biggest living diamond. You have to stay in His company. The rosary of these jewels of knowledge exists in the *Purushottam* Confluence Age. These jewels make you wealthy for the future 21 births. No one can rob these jewels. What? No one will be able to rob them at all. And what about the ring? The ring that you stick to your body with love, someone might rob it and take it away and you won't even come to know. Why won't you come to know? Why won't you

come to know? There are the ones who exchange looks in such a way that the eyes meet for a while, the *drishti* meets and it touches the heart! And you don't even come to know that the ring became someone else's. So, someone might steal and take away that ring. Someone might take it away. Don't try to wear it round the neck or to stick it on the finger! If you wear diamonds and precious stones here, someone will rob them immediately. For this reason Baba has forbidden this. What has He forbidden? (Student commented.) Which diamonds and precious stones? The physical ones? The ring! (Student commented.) Yes. Don't try to wear this ring (*anguthi*) etc. [thinking:] it is *ang uthi*, so let's wear it. Why should someone else wear our ring? Don't care about them! The Father gives you such a diamond ring that no one will be able to rob this diamond ring, which is the ring of the jewels of knowledge. If you wear diamonds and precious stones, someone may rob them. So, you have to make yourself very intelligent, [you should know] what the meaning of diamonds and precious stones is and which diamonds and precious stones we should wear, we should make *purushaarth* to wear which diamonds and precious stones?

You have to become very intelligent. You have to remove the demonic bad traits. Because of the demonic bad traits the face becomes like this. Like what? The face becomes red like copper in anger. What? Like copper. Why did He say 'like copper'? Why didn't He say 'like gold'? (Student commented.) Yes, there is more red colour in copper. There isn't so much red in gold. Red means anger. So, in anger, the face becomes red like copper. Second page. Those, who have the vice of lust become black. What was said? Those who have the vice of anger don't become black; they don't become sinful but what about those who have the vice of lust? They become black. So, the children have to churn the ocean of thoughts on every topic. When does someone become angry? Mostly, when do human beings become angry? Someone becomes angry when his desire of lust is not fulfilled. When they see that there are obstacles in their desire of lust, they get angry. It is correct, isn't it? Or is it some other reason? Yes, it is then that they become angry. Those who have the vice of lust become black. So, the children have to churn the ocean of thoughts on every topic.

This is a study to get a lot of wealth. A lot of wealth. Not a little wealth. That teaching isn't a jewel at all. Yes, after studying *knowledge* they receive a good *position*. So, the study came in use, didn't it? Which one? After studying that worldly study, they receive a *position* for one birth. Or do they get money? They receive a high position after studying. They don't acquire wealth. Similarly, here too, if someone studied, he did study, just like Ravan obtained knowledge, but he didn't recognise the Father, he didn't love Father Ram, he didn't hold him in reverence and didn't believe in Him, then what was the benefit of that knowledge? He was destroyed. So, study itself is wealth. That is limited wealth and this is unlimited wealth. Actually, both are studies. The worldly study also is wealth, but it is limited wealth, it isn't the unlimited wealth. Now you understand that after teaching us, the Father makes us the masters of the world. He gives such wealth of study, that after receiving this wealth, what do we become? The masters of the world. We become this at different levels (*numbervaar*) according to our *purushaarth*. That study is temporary, transitory. No one knows whether they will get a job or not. That study is for one birth and what about this study? It is for many births. We certainly receive attainments for 21 births, but on the basis of the 21 births we receive a high position for 63 births as well. Why?

...we will assimilate them there as well. If we study the unlimited teaching that the Highest on high Father gives here, we will definitely receive the attainments for 21 births, but the *sanskars* of making *purushaarth* for 63 births according to which we become kings in the Copper and Iron Ages... Those, who become kings in the Copper and Iron Age don't become that directly from this study here, but from where do the *sanskars* of making *purushaarth* come? It is here where those *sanskars* are being recorded in our soul. So, which teaching

should we study, the worldly teaching or the *alokik* (lit. not worldly, meaning spiritual) teaching? There is more attainment in the *alokik* teaching. There is no attainment in the worldly study at all. They are spoiled all the more. Instead of improving, they are spoiled. That is temporary, transitory study, for one birth. Then, in the next birth they have to study anew. What? And in this study? Even if by any chance we leave this body, then this study... (Student comments.) No, in this study, this teaching isn't erased. It will be added to the next birth. This teaching can never be destroyed. There, there is no need to study to obtain wealth. There, we receive immense wealth because of the *purushaarth* made at present. The wealth becomes imperishable.

Deities had a lot of wealth. Later on, when they came on the path of *bhakti*, meaning in the kingdom of Ravan, how much wealth did they have? Still, they had a lot of wealth. They have built so many temples, which used to be store houses of gold, silver, diamonds and jewels. Then, the Muslims and others came [and] looted those temples a lot. What? What did they loot? That wealth. Where does the *shooting* of all this happen? (Students: In the Confluence Age.) This *shooting* also happens here. Those robbers of the wealth of knowledge are also here. They loot the wealth of knowledge but they don't recognise the Father, what the Father is, how He is, in which form He is playing His part. Only some rare children, some Birla merchants<sup>11</sup> recognize this and build His temples. The others think about demolishing it. (Student commented.) Yes. So, they were so wealthy. Through the studies of today, no one can become as wealthy as the deities. You know now: We study such a high study, through which we become this. So look what people become through studies! What do they become? They become rich from [being] poor. Now Bharat is so poor!

The rich don't have time at all. To do what? To study this teaching. They are very arrogant, [they think]: I am this and this. Which rich people? (Students: Those who are in knowledge.) Those physically (*sthul*) rich people are very arrogant, those who are wealthy with respect to the physical wealth (*sthul dhan*) and those, rich with the wealth of knowledge are also very arrogant: I am this and this, I am *in charge* of a zone, I am *in charge* of Bharat, I am *in charge* of the foreign countries. (Student commented.) Yes. In this [knowledge], arrogance and so on should be removed. The arrogance of those who assimilate this study should be removed. I am a soul. A soul doesn't have anything at all, no money, wealth, diamonds or jewels. The Father also says: Renounce all the relationships along with the body. What should you renounce? Don't renounce just the attachment to your body. There is no need to run after all the relationships connected to this body. It is good to leave them voluntarily. Otherwise...? At the time of destruction, no one will help anyone. The drum of destruction will beat in such a way that the worldly father won't be a father any more, the wife won't be a wife any more, the son won't be a son any more. All the relationships will break, they will scatter; everyone will be concerned for themselves. There will be no support of anyone any more. Then, if you turned to the Father after being deceived [by someone], it isn't something great. So, renounce the body and all the relationships of the body.

When the soul leaves the body, prosperity and so on, everything is finished, isn't it? What? When the soul leaves the physical body, no matter how great a millionaire, a billionaire, a multi billionaire someone is, the consciousness of his being a multi-billionaire is finished. When they study anew, they have to earn wealth again. What? In the next birth they will study again, and they will earn money again. Or if someone has performed charitable actions, he will be born in the house of a rich man in the next birth. So, they say: "These are the fruits of the actions of the *past*", don't they? If someone has done the donation of *knowledge* or if he has built a *college*, a house for pilgrims etc., so he receives the fruit (of the

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<sup>11</sup> Birla means rare; Birla is also a group of merchants who have built the Birla temples of Lakshmi-Narayan

donation). What will he have done? He will have given the donation of knowledge to the others. The knowledge of what? If someone has introduced the Father to the others, he will receive a reward in the next birth, he will be born in the house of a rich man. As he gave the donation of knowledge to the others, he will be born as a rich man in the next birth. (A student: Is it necessary that...) The one who gives donation, if he gives donation of physical wealth, he will become rich with physical wealth and if he gives the knowledge of the Supreme Soul, if he introduces the Supreme Soul [to the others], then even if by chance he leaves his body, in the next birth he will become just knowledgeable, he will become rich in knowledge. It isn't that his knowledge will be destroyed. If someone has built a *college*, a house for pilgrims etc., they receive the fruit [of their donation], but they receive it for a short period in that world. And here? Here, you receive everlasting [fruit]. So, donation and noble actions are performed here. They aren't performed in the Golden Age.

There are only good actions in the Golden Age, because they receive the inheritance here. No one performs wrong actions there at all, because Ravan himself isn't present there. Where will wrong actions be performed? The place where Ravan is present. There is the kingdom of Ravan, so the entire world is the subject of Ravan. What? The entire world is the subject of Ravan. (Student commented.) Yes, Ravan became the king. So, does everyone, A to Z, perform wrong actions or do they perform good actions? What did everyone become in the kingdom of Ravan? Those who performs sinful actions. Who is the first *number* among them? Then, who is the *number* one person to perform sinful actions? (Students: Ravan.) Ravan is not a single [being], so that you would say that this one is Ravan. When ten heads meet, it is named Ravan. So, who is *number* one? (Students: The gurus.) The gurus? The first *number*? The first *number* will be just one [person]. (Student commented.) Arey! Where will good actions come from when it is the kingdom of Ravan? (Student commented.) It isn't about before. It is about now. Is it the kingdom of Ravan now or is it the kingdom of Ram? Is it the kingdom of Ram now or is it the kingdom of Ravan? (Students: The kingdom of Ravan.) The kingdom of Ravan. Everyone sees the kingdom of Ravan. Isn't there the kingdom of Ram at all? Arey! It is not the kingdom of Ram even in his house! ☺ His kingdom is not even in his own house!

Why? It is because even there the Father Shiva has muzzled him (*musak bandhna*). (A student: What is a muzzle?) A muzzle means, just like they put a ring in the bull's nostril; they apply a netting (*musika*), so that it can't eat anything on its own. It will get [food] when the one who feeds [him] gives food. Apart from this, if it wants to eat, drink, have pleasure as per its wish, it can't happen. So, it is muzzled. It is not the kingdom of Ram. Whose kingdom is it? The kingdom of Ravan. The kingdom of Ravan is in the entire world. Who is the *first* soul, human soul in the kingdom of Ravan? (Students: Prajapita.) Prajapita. Will he also perform wrong actions (*vikarm*) or will he perform good actions (*sukarm*)? (A student commented.) Will he perform good actions? How will he perform them? How will someone perform good actions in the kingdom of Ravan? What do all the human beings, A to Z, do in the kingdom of Ravan? They perform wrong actions. (A student: He is the father who purifies the impure.) Who in your eyes is the father who purifies the impure? Which *soul* is he? *Dhat tera*<sup>12</sup>...! Which is the *soul* that purifies the impure? What is the name of the *Supreme Soul*? Shiva. Or is it Ram? (A student commented.) Yes, you have nothing to do with Prajapita, Ram. This point of view (*drishti*) is good, that you have nothing to do with father Ram, meaning Prajapita. Who do you see in him? (Student: Shiva.) You see the Father Shiva, who purifies the impure. He makes the impure pure. Why? It is because Shiva is *Ever*

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<sup>12</sup> Baba's expression for an unexpected answer



*Pure*. Ram or Krishna won't be called *Ever Pure*. They aren't *Ever Pure*, meaning they don't remain always *pure*. They are *pure* in the *first* birth and *impure* in the last birth.

So, who makes even those *impure* ones pure? When Shiva enters them, *at that time* they become pure; their intellect becomes full of knowledge, the intellect also becomes pure. But He doesn't ride the bull all the time. Or does He ride it all the time? Doesn't the Father Shiva have to enter other children, other souls and do service in order to bring about their well-being? He *has to [enter]*, because the *tamopradhan* souls can't do service at all. They do even more *disservice*, but those who are the true children, the Lord is pleased with a truthful heart. It doesn't matter how impure someone is, they may be a great sinner like Ajamil<sup>13</sup>, but if they have a true heart and if they give the true *potamail*<sup>14</sup> to the Father, the Father is pleased with a clean heart, He enters that child and does *service*. When the *Supreme Soul* enters, will the colour of the company have an effect on the soul having the body or not? It will. So, who is the one who purifies the impure? Is it the soul having the body or the *Supreme Soul* who enters? The *Supreme Soul*. Otherwise, if someone stays in the world of mire, what will his intellect also become like? It will become like mire, it will become dirty.

So, they show Shankar drinking poison. If he drinks poison, will the knowledge remain in his intellect? (Students: No.) This is the experience of our life in practice. If a Brahmin becomes vicious, knowledge runs out of his intellect. He feels that his intellect has become empty, it has a hole. But does the soul of Shankar experience this? Or does anyone see or understand that he doesn't have knowledge? No. Why? Why not? It is because the *Supreme Soul* has guaranteed for him, the Father guarantees through the body, the permanent chariot (*mukarrar rath*) that He enters: "You children, just follow his directions. Whatever he does, whatever directions he gives you, whatever he says, the *Supreme Soul*, the Father is responsible for everything; you just follow his *directions*". So, everyone commits only wrong actions in the kingdom of Ravan. Otherwise, you will have a misunderstanding, that since the Supreme Soul Father enters him, he shouldn't perform sinful actions at all. *Arey!* Has it become the kingdom of Ram? Has it? What? *Arey*, is there even one soul who is under the kingdom of Ram? Isn't even one soul visible to be such, who is under Ram's rule? *Arey*, there must be someone, mustn't there? Why? Sister Shanta, tell Me. Isn't there even one soul in this world who is under Ram's rule? *Arey*, is there even one soul... *There will be many souls in the world who will be under the kingdom of Ram [in future]*. Is there the rule of Ram over his wife? Over whom does someone rule first of all? Every man is the king of his house first. So, is the soul of Ram ruling over his wife at this time? If he doesn't rule over her, how will he rule over the others? When the soul that is the lifelong partner (wife) of the soul of Ram for many births, when it comes under his control, consider that the kingdom of Lakshmi and Narayan has been established. When the *sanskars* of Lakshmi and Narayan meet, when the *sanskars* of Ram and Sita meet, consider that the rosary has started becoming ready. Then it won't take long for the gathering to become ready. Then, the *motor* will become ready in minutes. (Student commented.) Yes.

In the Golden Age, even the poor won't perform wrong actions. Here, the rich also perform wrong actions. What was said? (Student commented.) Yes. The richer someone is; it isn't that he doesn't perform wrong actions, that he is a great man, so he will perform only good actions. There is no *guarantee* like this. There is also a saying like this for Ram in the scriptures. What? All these sayings belong to which time? They are the sayings of the Confluence Age. "Ram – a king, Ram – a subject, Ram – a rich man." That Birla merchant – the soul of Ram – is the richest man possessing the wealth of knowledge, but it doesn't mean

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<sup>13</sup> Name of a great sinner in the Indian mythology

<sup>14</sup> A letter to Baba containing the account of the secret and weaknesses of one's body, mind and wealth

that he wouldn't commit wrong actions. In the Golden Age, even the poor won't perform wrong actions. Here, even the rich perform wrong actions. This is why there is illness, sorrow and so on. What was said? Why is there illness and sorrow? It is because, as long as people perform sinful actions, illnesses attack the body. And when they stop performing sinful actions, the illness of the body will also be over. They will stop performing sinful actions when the mind becomes pure, no impure thought should arise in the mind. If it doesn't arise in the mind, it won't appear in speech; if it doesn't appear in speech, it won't come to the actions either. They don't indulge in vices there at all, so how will they perform wrong actions? Everything depends on the actions. This is the kingdom of Maya - Ravan. Whose kingdom is it? (Students: Maya - Ravan.) Maya - Ravan, they make a *pravritti* (household). What? (Students: Maya - Ravan.) There is the kingdom of Maya - Ravan. Maya is a woman and Ravan is a man. They also make a *pravritti*. Maya will take on a deceptive form for sure. Do deceptive men speak one thing or do they double speak? A deceptive man will never stick to one thing. Sometimes he will move here, sometimes he will move there.

So Maya is called Mandodari. What name did Baba give to Maya? (Students: Mandodari.) There are five heads of a female. What name were they given? *Mand-udari*. *Mand* means the one whose intellect isn't good; it is dull (*mand*). And *udar* means the stomach. The stomach is the example given for the intellect. Just like everything goes in the intellect, similarly [everything goes] in the stomach. They say, don't they: "This secret doesn't stay in your stomach, it comes out". So, does it (a secret) come out mostly in the case of the women or in the case of the men? (Students: The women.) Women are such that their stomach doesn't digest anything. It doesn't matter how much they are explained that they mustn't tell anyone about it, they will immediately spread it here and there. So, this is Maya. (Student commented.) *Mand buddhi* (dull intellect) meaning *mand udari*, *Mandodari*. As is the act, so is the name. If there is Ravan, his Mandodari will also be with him. Sometimes she will talk about here, sometimes about there. She talks to Ravan even about Ram. [She says:] Ram is very good; it is He who is God but with whom will she live? (Students: With Ravan.) She will live only with Ravan. It is not that after making a decision she goes on Ram's side. She will play a role on both sides.

So, everything depends on the actions. This is the kingdom of Maya - Ravan, where the human beings become vicious. The Father comes and teaches them to make them free from vices. [He comes] to teach which study? The teaching to become free from vices. The Father makes them free from vices, Maya makes them vicious again. She is *Mand udari*, isn't she? Ram gives the teaching and makes their intellect pure. And Maya is so deceptive that she shows some form and deceives them. The war between the dynasty of Ram and the dynasty of Ravan goes on. What happens then? Then there is the fight between those from Ram's dynasty and those from Ravan's dynasty. You are the children of the Father. They are the children of Ravan. You are the children of the Father Ram and they are the children of Ravan. So many good children are defeated by Maya. Maya is very powerful. Nevertheless, He has hopes. For whom? Baba has hopes for the children who are defeated [by Maya]: All right, they will improve, if not today, they will improve tomorrow.

He also has to uplift the most inferior ones, who are totally impure, doesn't He? Where? The Father has to uplift even the ones who are the most inferior, the lowest. The Father has to uplift the entire world. They fall a lot, they become totally insolvent, they become the most inferior! The Father uplifts even those who fall into the ditch completely. Everyone is inferior in the kingdom of Ravan. There isn't even one who wouldn't be inferior, but the Father saves them. Yet, they keep falling. Then they become very inferior. Then, they can't rise so much, so that the Father would keep rescuing them over and over and they would keep falling repeatedly. *Arey*, you committed a mistake once, then you shouldn't

repeat it. All right, even if you commit the mistake for the second time, you shouldn't commit it at least for the third time, should you? So, this stage of inferiority hurts inside: We did something very low.

Just like you say that the one who remembers a woman at the final time, in which specie will he be reborn? He will be reborn as a prostitute. Which final time will come now? Will any other final time come now? This is the final time that is going on. What will happen if someone sets his heart on a woman even at this final time, if he keeps pursuing a woman? He will die at the final time. Then, he will be reborn as a prostitute birth after birth. *Arey!* Do your final thoughts lead you to your destination or not? Now, this *last* birth is the Brahmin birth. And despite being born as a Brahmin, if someone remains devoted to a woman and if he kicks the Father for that woman... What? If he recognizes the Father, but kicks Him for the woman, then what will happen? If he gives the Father a kick for the woman and goes to *kayam gand*<sup>15</sup>... It is because, where will the one who falls from here go first of all? To *kayam gand*. He won't fall into some ordinary dirt. He will fall into **ever-lasting** dirt. It is because all the lines<sup>16</sup> here are dirty lines. Where will he go? It is only the Father's house, where you can become pure from impure. Apart from this, wherever you go, there is nothing but dirt, there is dirt all around. So, they can't climb so much. The stage of inferiority keeps hurting them inside. Just like you say that the one who remembers a woman at the final time, he will be reborn as a prostitute; then birth after birth he will be reborn as a prostitute. Only that inferiority will come to his intellect. So, the Father sits and explains to the children: You yourselves become deities cycle after cycle. Then will you become animals? On the one hand He says: Children, you yourself become deities cycle after cycle. Then what does He ask? Will you become animals? How much difference is there between the deities and the animals? The difference is very big. The human beings themselves [become deities] and it is they who understand. Human beings themselves become deities and they themselves become animals. These Lakshmi and Narayan have a nose, ears and so on, they have everything, because they are human beings, aren't they? But they are called those who have divine virtues. For this reason they are called deities. How do they become such beautiful deities? Then, how do they fall? You have come to know this cycle.

Those who churn the ocean of thoughts will also assimilate [divine virtues] well. The one who doesn't churn the ocean of thoughts becomes a fool. The one who narrates the murli will keep churning the ocean of thoughts well. What? The one who narrates the murli will keep churning the ocean of thoughts well and the one who doesn't narrate knowledge to the others at all can't churn the ocean of thoughts well. 'We have to explain this and this about this *topic*'; the churning of the ocean of thoughts goes on automatically. 'These people are coming, we will explain to them enthusiastically; it is possible that they understand a little'. It depends on each one's individual fortune. Some will have faith immediately while some won't. So, there are hopes that if not now, they will understand some time in the future. We should have hopes. We should have hopes in every soul. To have hopes for them means, you are interested in *service*. You shouldn't feel tired. Even if someone becomes inferior after studying... What was said? Someone studies from the Father, then after studying, he becomes low, he starts defaming the Father Himself; still, what should you do? You should have hopes even for him; all right, if not today, he will improve tomorrow. When he comes, you will certainly sit him in the *visiting room*. What was said? If such inferior ones come, those who belonged to the Father and then committed low deeds and defamed the Father, then even them ... It is not that you should throw them out when they come. No! Where should you sit them? You should sit them outside, in the *visiting room*. Don't allow them to

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<sup>15</sup> Lit. means the place where there is everlasting dirt; it is a town near Kampila

<sup>16</sup> Baba is referring to railway tracks there

get inside. If they get inside, they will spread dirt again. Why? It is because it isn't necessary that a dog's tail will straighten. Tie a dog's tail to a stick and leave it like this for 12 years, yet it will remain twisted. So, when they come, you will definitely make them sit in the *visiting room*. Or you will say: Come in, come in please. Yes, you will certainly ask them: 'Why didn't you show up for so many days?' They will say: 'I didn't come because I got defeated by Maya'. Many like this come. They think, the knowledge was very good, but Maya defeated them. They do remember, don't they?

There is no question of being defeated or gaining victory on the path of *bhakti*. Where does the question of being defeated or gaining victory arise? Here, in the Confluence Age. This *knowledge* has to be put into practice. Now you listen to the true Gita from the Father, through which you become deities. You can't become a deity without becoming a Brahmin. What was said? Someone may think that they became Brahmins from *Shudras*, but they should also know who is called a Brahmin. If they are the *mukhvanshavali*<sup>17</sup> of Brahma, they will have to accept whatever the Father Brahma says through the mouth. If they don't accept the words spoken through the mouth of the Father Brahma and convert, consider that they aren't a Brahmin. There is no Brahmin among the Christians, the Parsi, and the Muslims. What? If there is no Brahmin among them, they don't respect the Father so much either. Do the Christian, the Parsi, the Muslims respect the Father? Aurangzeb imprisoned his father. (Student commented.) Yes. Someone *shoots* his father and... Look, it was mentioned in the murli today. What? Edward shot his own father. The souls of the other religions, who don't have the practices of the Deity Religion, they defame the Father. They don't like the Father. So, they belong to other religions. They are not Brahmins. (A student commented.) Yes. There are even more elevated ones in the Brahmin religion. What?

Many come here. They think that the knowledge is very good; this *knowledge* is to be put into practice. Now you listen to the true Gita from the Father, through this you become deities. You can't become a deity without becoming a Brahmin. You understand all these subjects now. You know that you have to remember Alaf<sup>18</sup>. Whom do you have to remember? Alaf. Why didn't He say that you should remember the Point (*bindu*)? What is the difference between the Point and Alaf? A point is a *spot*, and Alaf is a vertical line, and Be<sup>19</sup> is a horizontal line. So, the Father Shiva is the Point; He is the Father of the souls and the first human soul among the human souls is Alaf, Prajapita, the father Ram. And Be is the one whose support the father Ram took in order to establish paradise. Whose support did he take? Of the child, of the child Krishna. So he became Be. We should have the knowledge of at least some Urdu words. These are words from Urdu. (Student commented.) *Arey!* Remember just this much, Alaf and Be. Then [it is as if] you have remembered everything! There is no need to remember the rest. *Ekai akshar prem ko parhe so padit hoye*<sup>20</sup>. *Aur pothi parh parh jag bhaya aur pandit bhaya na koi*<sup>21</sup>. There is no need to show off knowledge in an elaborate way. Learn with love only this much, who Alaf is and who Be is. But they only study the Point. There is no study in a point. One point, two points, three points... put 10 points [one next to the other], even if you put 10 points, they have no *value*. So, you receive the kingship just by remembering Alaf. If you meet someone, tell them: Remember Alaf Allah. Whom should you remember? Alaf Allah. Why did He say 'Alaf Allah'? Why didn't He say: The Point Allah? It is because Allah means high, No.1. Shiva, the Point of Light can't be included in the count. For this reason it is said in the murli: The one to whom you give a *number*, he

<sup>17</sup> Progeny born through the mouth, the knowledge

<sup>18</sup> First letter in the Urdu alphabet

<sup>19</sup> Second letter in the Urdu alphabet

<sup>20</sup> The one who learns just a word of love becomes a *pandit* (scholar)

<sup>21</sup> The world studied many volumes but no one became a *pandit*



will have to come into the cycle as well. What? The one who has a *number* will have to come in the cycle too. The Father neither has a *number*, nor does He come in the cycle. So, remember Alaf Allah, meaning remember the one who becomes the Highest on High.

You will become like the one whom you remember. If you remember a woman at the final time, you will become a prostitute, because all women in the Iron Age become impure. Baba said in the murli, every house is a brothel. What? Every house is a brothel. There is not even one house in this world, where prostitutes wouldn't live. Now, if someone feels bad due to this. Let him feel it. Alaf himself is called the highest. No one else is called the highest. They indicate Alaf with the finger, don't they? Where will they indicate? The high throne, as if someone is there, someone is sitting on that high throne. They will point towards that direction. Only the one is called Alaf. There is only one God. What? We draw a line like this and it becomes [number] 1. So, in English Alaf is 1 and in Urdu, Alaf is a vertical line, the one who is always standing in *purushaarth* (spiritual efforts). He never falls in *purushaarth*. So, there is only one God. All the others are His children. There is only one who plays the role of God in practice. The father is always Alaf. He doesn't rule. What was said? Doesn't he rule? You might have never seen his pictures with a crown on the head or [a picture] showing him in paradise. No! (A student comments.) Yes, they show him naked, poor fakir, they show him roaming in a jungle of thorns. Who? Shankarji. They never show Him in paradise. So, He doesn't rule. He also gives knowledge. He adopts the others as His children. So, the children should be so happy. [They should think:] Baba serves us so much! He makes us the masters of the world. Then He Himself doesn't go to the pure new world. *Arey!* The Father makes so much effort together with the children and then He doesn't go to that world at all! No one calls Him to the pure world either. What was said? No one calls Him to the pure world that is created. So, His very name is "the One who purifies the impure". Only those who are impure call Him. There is no one impure in the pure world. It means that in the new gathering of the Brahmin world, of the pure souls that is created, neither will they remember the Father nor will they call Him. Where will they call Him? Those who didn't become pure, who live in the *stage* of impurity will keep calling the Father in this world of the jungle of thorns. (End of the cassette.)