

Clarification of Murli dated 11.10.66 (for new pbks)

The *vani* that was in progress is dated 11th October 1966; [we are] in the middle of the 2nd page. The topic that was in progress was: bathing in the [river] Ganges etc. is also *material* (physical), isn't it? The water of the Ganges is also *material*, isn't it? Everything is made up of just soil. The incorporeal Spiritual Father is indeed imperishable. The thing which is *material*, today it is in one form and tomorrow it will have another form. Whereas, the form of the incorporeal Father never changes, it is imperishable; all the rest is perishable. Only the soul is immortal. A soul receives the *material* body. The soul certainly exists in everyone; in animals etc. but there is no account of them.

Here, no one can talk to you about the topics of the path of *bhakti* (devotion). Tell them straightaway: this is your knowledge of the scriptures and all the scriptures are written by human beings. The incorporeal God did not make these scriptures when He came. They are the scriptures made by us, human beings. We don't want to listen to the knowledge of the scriptures from you. We only listen to the one Purifier of the sinful ones, the Spiritual Father. Meaning, we are the ones who listen directly and we listen to the Father. We are not the ones who listen to any human being. You have come to narrate to us, are you the Father? We are indeed the intelligent children of the intelligent Father. The intelligent children don't accept anything without *proof*; so that you just say, *Shivoham* (I am Shiva) and we accept you [thinking] that yes, you are Shiva, only you are beneficial; your language, your vibrations, your thoughts [and] your actions, all are beneficial (*kalyankari*), you never become harmful, which means you are God; we need the *proof* of this. A soul certainly remembers the Father, doesn't it? The soul says: Oh! God, doesn't it? He lives in the incorporeal world. Who? (Students said: the Father Shiva.) Although the Father Shiva comes to this world and He does enter some body, still, where does He stay? He stays in the incorporeal world because He is the Father of all the fathers. The Father means the seed.

All the religious fathers who have come are the father of their own religion. They are the Prajapita of their own religion. They too attain the seed form stage, the incorporeal stage. So, our Father is anyway the Father of [all] the fathers, why shouldn't His stage be incorporeal? We souls are also the residents of the incorporeal abode, but after coming to this corporeal world, after coming in the color of the company [of the corporeal beings], now we have become body conscious, [the ones having a] corporeal [stage]. Now, we remember the Father and become [the ones having an] incorporeal [stage] again. The Ocean of knowledge comes and after narrating the knowledge brings about our true salvation (*sadgati*). He is indeed the One who stays beyond all (*pare te pare*). Our stage can't be beyond His. We souls are number wise (we have different capacities). And **He** remains beyond everyone. His very name is the Supreme Father Supreme Soul (*Parampita Paramatma*). All the souls, *brothers*, have received a part; after taking a body they become brothers and sisters. All the souls are the children of the One Father, so, they are brothers [among themselves]. If they (the souls) become bodily beings, they are brothers and sisters.

When the soul takes on a body, it receives happiness in heaven and sorrow in hell. But, why does it suffer sorrow? So, it is explained: Knowledge brings happiness and ignorance brings sorrow. Ignorance means *bhakti*, blind faith, and knowledge means understanding. The work which is done after understanding and after thinking over its consequences, there remains no question of mistake in it. So, knowledge is day and *bhakti* is night. This play has been made. It is not that God Himself creates happiness and sorrow. No. This drama of happiness and sorrow is predetermined. The eternal [wheel of the] drama keeps rotating, but who becomes the instrument? Who becomes the instrument to give sorrow and who becomes the instrument to give happiness; this is a topic to understand. The One incorporeal Ram is the instrument to give happiness and the form of Ravan who has several heads are the instruments to give sorrow. They call God only when they start becoming sorrowful. They think that He is the one who gives happiness. [They] say: Oh! God the Father, don't they? They do call *Allahmiya* (God), don't they? No matter to which religion they belong. They call Him, this means they have received attainments from Him at some point of time. Then, when the time of happiness is complete; the sorrow of the five vices of Ravan begins.

So, this is a play. This itself is the spiritual knowledge. [The knowledge] of all the rest is bodily knowledge. So, we don't want to listen to that bodily knowledge. We don't want to listen to the bodily knowledge given by the bodily human beings. We are souls (*ruuh*), the children of the Spiritual Father (*ruuhani baap*) [so] we want to listen to the spiritual knowledge. We have received the direction. What? What direction have we received? Listen to only Me, the incorporeal [Father] and don't listen to any corporeal [or] bodily being. *Accha*, didn't we receive [this] direction till the year 68? Didn't we receive the direction up until 18th January 1969 when Brahma Baba left his body? Hum? (A student said: it was the part of the mother.) Well, it was the part of a mother, but wasn't there this direction that you have to listen to only the incorporeal [Father], not from the corporeal mother? A mother is certainly corporeal and the Father is incorporeal. So, wasn't there this direction at that time? The *vani* is of the year 66 itself. Although it is the *vani* of the year 66 but at that time the nectar in the form of thinking and churning of this *vani*, the nectar of the knowledge of the Gita hadn't emerged. Now that knowledge, the verses of the Vedas (*ved vani*) that emerged from the mouth of Brahma, those verses of the Vedas are coming in front of us in the form of the nectar of knowledge i.e. the nectar of the knowledge of the Gita. Its churning has been done, is going on and later on its complete churning will take place number wise (according to their capacity) through all, the deities and the demons. The more someone churns; he will go deeper to that extent and clear his many births. So, now we have received the direction: listen to only Me, the incorporeal Father.

Your [subject] is the subject of *philosophy*. You are the '*Doctor of bhakti*'. This is our *spiritual knowledge*. Only the *Spiritual* Father gives us this knowledge. Therefore, it is useless to speak to those who narrate bodily knowledge; it is a *waste of time*. The Father says: *hear no evil*; don't listen to their words. We listen to One God; we don't want to listen to any bodily being. You listen to human beings. Whoever comes to narrate [their knowledge], what should you say to them? You listen to human beings. And what about us? We listen to the One incorporeal Father. So, there is a difference of day and night. Great scholars etc. all of them read the scriptures. We too have read those scriptures a lot in the 63 births.

Now, God says: “You have kept many gurus and holy men etc. Now, leave all of them. Listen to what I narrate”. God is indeed incorporeal, His name is Shiva. What was said? Why did He make him far away by saying ‘His’ (*unka*)? Because in the year 66, that incorporeal God was not narrating [the knowledge]. That is why He gave an indication for the future that His name is Shiva, [He is] the One who is incorporeal. Now, we listen to Him. We don’t listen to any other bodily being. The Father Himself gives His introduction and the introduction of the beginning, the middle and the end of the creation. Then, why should we listen to your topics of scriptures etc. when God [Himself] narrates to us? There is a *shloka* (verse) in the Gita too, “*Yavanarth udpaneshu*”, isn’t there? Such a *shloka* has appeared [in the Gita], which means that someone will need the ditches, pits and rivers only until he finds the ocean. When he finds the Ocean of knowledge in a visible form, why will he bathe in the ditches and pits? It is the same case here as well, that we have found the Ocean of knowledge, why should we listen to the human beings with a *limited* intellect?

We want to narrate the spiritual *knowledge* to you, if you wish to listen. If you want to listen, you may listen. We won’t listen to you. What? We will not listen to you; we [just] want to narrate it to you. If you want to listen, you may listen. We will not listen. Just as those of the other religions are firm [in their religion], aren’t they? So, what do they do? Whether they are the people of Islam, the Muslims, the Christians, the Buddhists, if they are firm in their religion, they will accept only the words of their religious father; they will not listen to the words of anyone else. There are many like this among the Brahmakumaris themselves. They will say: your words are 100% true. All your words are good and true, we accept that yes, they are true. But, until our *didis*, *dadis* and *dadas* accept [it], we are not going to accept it. So, tell them: it doesn’t matter if you don’t want to listen. Our Father tells us: Children I, the Father of you all 5-7 billion [souls] have come. If you don’t want to listen, we tell you: we will not listen to your words at all. Why? Because the complete incorporeal God is indeed teaching us in a visible form. So, why should we listen to your words? So, if you want to listen, you may listen. Otherwise don’t call us. What? There is no need to call us to listen to your knowledge. If you like [our knowledge], call us [to narrate it to you]. If you don’t like it [now], call us when you like it.

The 3rd page of the *vani* dated 11.10.66. There is no question of being confused in this, “they have come to narrate their knowledge to us; so should we listen to their words or not? If we don’t listen to them, then is it so that we will become animals instead of human beings?” What? Some think like this: “If someone wants to narrate something, we should at least listen to it, [shouldn’t we?] If a human being does not listen to another human being then whom will he listen to?” But here the subject is different. “We have found the father of all the human beings. In that father too, that incorporeal God the Father has come and is teaching us. Then, what is the need for us to listen to anyone else?” The entire world is on one side and you few children are on another side. What? The five Pandavas are on one side and the entire world? ... the entire world of 18 *akshoni* (millions) is on the other side. On that side, there are many scholars etc. and on your side there are the ordinary looking five Pandavas. Tell them: we don’t want to listen to anyone. We have been listening to the scholars and pundits for 63 births. Now, we have developed firm faith. What? That, God the Father is teaching us in a visible form. We listen to only the Father, the Purifier of the sinful ones. What? The One who purifies the sinful ones, we have found that Father, the Purifier of the sinful ones. Now, we are not going to listen to anyone [else]. Are you the Purifier of the sinful ones? We have certainly found the Father of all the souls. We have

found the Father of all the 5-7 billion human souls. The Father says: remember Me, then the burden of sins on you will reduce and you will become pure. The Father says this to us. You don't say this: remember me, then your sins will be burnt to ashes and you will become pure, [do you?] Those who become pure will themselves become the masters of the pure world. If they don't become pure, they cannot become the masters of the pure world.

Now, this old world has to transform. What? This world didn't transform through the narration of [knowledge] by human gurus, it went on degrading even more. The *history* of 2500 years is available to us. But, now the situation has become different. Now, God the Father Himself is teaching us the study. Now, the Golden Age has to come after the Iron Age. This age of conflicts and sufferings has to finish. The Golden Age is the pure world. The Iron Age is the impure world. It is only in the impure world that they call. What? What do they do in the impure world? (A student said: they call.) They call God: "Oh! God come", they invoke Him. Where is it about? Is it about the outside world, about the path of *bhakti*? It is the same in the Brahmin world too. Even in the Brahmin world, in the impure Brahmin world, they call God. Even after calling, He doesn't come Himself. 15.58 Who comes? (Students said: Brahma Baba.) That very human soul (Brahma Baba). Just as in the world too, if a soul enters somebody, it says: "I am Mahakali, I am Durga".

They light a [special] fire of smoke and invoke them. Actually, they are neither Durga nor Mahakali. From where did the *devis* (female deities) come in this world? Similarly, in the Brahmin world, those who are calling God... He is not someone to be called. When He comes, He comes on His own and He comes suddenly. No one comes to know, when He will come, when He will go and where He will go. So, we indeed remember such a God who never comes on being called. When there is a necessity, He comes on His own in the old world.

So, the Father says, now I have come. Now, remember Me alone. What? '*Mam ekam*' (*Me alone*), '*ekam*' means? Remember the one point, don't remember any other point. Hum? (A student said: the incorporeal One in the corporeal form.) Yes, certainly, there are many points and all the points are alike, then how will you come to know? "Remember Me alone" means there is a *personality*. None of the personalities match each other. There are 5-7 billion faces of human beings in the world; one face doesn't resemble any other. Then it will be said: Remember Me alone. Meaning, remember My one form, My one *personality*, don't remember any other person. Now, this world is transforming. This is the last birth of this *mrityulok* (the world of death dead.) What? After the *mrityulok* the *amarlok* (the world of the immortal ones) has to arrive. There won't be any undesired death in the *amarlok*. All the deaths will be wishful deaths. Thus it is called the *amarlok*.

Now, the kingdom of Ram is to be established, after the end of the demonic kingdom of Ravan. Whose kingdom is it at present? It is the kingdom of demons. If the kingdom [itself] is of demons, what will the subjects be like? The subjects are also demons. *Accha!* If the subjects are demons and the kingdom is of Ravan; then what if someone asks: "In whose kingdom are **you**?" (Students said: In the kingdom of Ram.) In the kingdom of Ram? Are you in the kingdom of Ram? Don't you listen to the opinion of Ravan? (A student said: No.) No? (A student said: We believe only in the one incorporeal Shiva; that means we are not in the kingdom of Ravan.) Have you become so *powerful*? If the family members, the people of the locality, the villagers, and the people of the community put *pressure*, won't you accept [their opinion]? (A student said: No.) *Accha!* Probably your name is *Rajaram*☺.

Now, the kingdom of Ram is to be established. Even in our intellect the kingdom of Ram has not been established completely. When the kingdom of Ram will be completely established in our intellect, we too will not accept anyone else's opinion. That is why it is said in the *murli*: You should neither ask anything to the *lokik* relatives nor should you follow their opinion. This is a strict *direction*. What? Not everyone will be able to follow this. But this kingdom (the kingdom of Ram) is to be established inside us as well. It hasn't been established yet. Why? You can give the answer: *Arey!* Our Baba has come; that Baba of ours is Himself telling us, 'I am also bound in the bondage of drama'. When our Father Himself is bound in the bondage of drama, we too are bound. *Accha!* But does Baba accept the opinion of any bodily being? Is He bound in the bondage of any bodily being? No. He is bound by the things that bring benefit. What is His name? Shiva. If someone is harmed, then in order to stop that harm, He can take a challenge for some time. He is *ramtu ramajvaj* (the one who has things done in a playful manner). As for the rest it is not that He will step behind.

So, the kingdom of Ram definitely has to be established. That is why in this last birth, while living in the household become pure like a Lotus flower. You have to become pure like what? Just as, where does the Lotus flower grow? It grows in mire. It grows in mire and when it is taken out of the mire, then not even a drop of mire remains on it. Similarly, although we are living in the world of the mire of the household; if we have to live outside for 2-4 days, we have to check in our earth like intellect if we remember that mire, if it is remembered, it means we have not become pure like a Lotus flower. If we don't remember it, it means we have become [pure]. And we have to check it not only for 4-6 days; we have to check ourselves for 2, 4 or 8 months continuously. It shouldn't be that we controlled it for 2, 4 or 8 days and later on we started having dreams, we started having thoughts about it (mire).

So you have to become pure like the Lotus flower. This is a *Vishaysagar* (ocean of vices). What is the world? It is the ocean of the poison of vices. To take us across this ocean of the poison of vices, the boatman (*khivaiyya*), the Father has come. He will take our boat (*navaiyya*) like body across completely. Just as a Lotus flower floats on water and then gives birth to the children. Similarly, our intellect should also remain detached from the poison of vices. The intellect should not remain engaged in it. What do those ascetics and *sanyasis* do? They indeed leave the mire of the household, but that itself keeps coming in the mind and the intellect. Here the situation is opposite. What? We do have to live in the mire of the household; whether it is a *kumar* (bachelor) or an *adharkumar* (married man). If they are *kumar*, it doesn't mean that they don't remain in the mire of the household. If they are staying with their parents, with their family, they are certainly in the mire of the household, aren't they? They are in the world of mire. But they should check themselves: Is our mind and intellect indulging in vices?

You children know: "Now I have come to establish the kingship without vices, to transform the entire world". Those religious fathers just come and establish their religion. They don't transform the entire world. And our Father? He has come to transform the entire world. Initially, those religious fathers are pure. When they come they are pure. Later on, they also become impure in the next birth. Our Father is not like this. Our Father is ever benevolent (*Sada Shiv*). He is always the resident of the highest on high abode and He always performs the highest actions. Although the observers think: this is a sinful act. But their way of seeing is different. Our Father is certainly ever pure. So, those gurus and those

religious fathers are pure at first, later on they become sinful. They will not be called 'guru'. What? 'Guru' means heavy. They don't have any heaviness. Their weight of *purity* keeps decreasing birth after births. So, will the ones whose weight of *purity* itself keeps decreasing birth after births be called *guru (heavy)* or will they be called light? What will they be called? They are becoming lighter in *purity*, aren't they? They cannot be called guru. They are no guru.

Only the One giver of true salvation is the guru who brings about the true salvation of everyone's intellect. First, with love (*pyaar*), otherwise by goading (*aar*), or else with beatings (*maar*); He will [anyhow] bring about the true salvation of all. And it isn't so that we will call Him the one who brings degradation (*durgatidata*). There are also some fools like this. If they don't understand, they say: Has God come to make us pure or impure? Had we known this [before], we would have never come here. The Father says: The Father can never be the one who brings degradation (*durgatidata*). He is not a *lokik* father; He is the *parlokik* Father who has come indeed. It can be said for the *lokik* fathers in today's world of the Iron Age, that 'the Father doesn't leave his daughter'; 'the brother doesn't leave his sister'. But they are the worldly relations. He (the Father) doesn't come to establish any bodily relationships; He has come to establish spiritual relationships indeed. So, He can't be called *durgatidata* (the one who brings degradation) in any case. In whoever's contact and connection He comes, whatever He narrates; only benefit will take place through it, only the true salvation of the intellect will be brought about by it and degradation can't take place. In the beginning, those religious fathers do remain pure. And human beings make [others their] gurus only when they want to attain true salvation, when many sins are accumulated.

The Father, the Ocean of knowledge narrates the spiritual knowledge to us. That is why we can't speak to you. Yours is the path of *bhakti* indeed. We have received the fruit of *bhakti* [i.e.] knowledge from God. Our *bhakti* is complete. Now, we don't need to listen to the subjects of *bhakti* from you. We have found God; God doesn't teach *bhakti*. He only gives knowledge. He says: Remember Me alone. What? What does He say? Remember Me alone. You have come to narrate to us, do you say, Remember Me alone? You can't say: Remember Me alone then your sins will be destroyed. (Someone said something.) There isn't any other way of becoming pure now. There is only one shop. No one else can make you pure. All those are the ways of degradation. There is only one God, who is the Purifier of the sinful ones, all the rest of the gurus and saints are sinful and *tamopradhan* (dominated by the quality of ignorance and darkness).

All were the residents of heaven in the new world. Where were they the residents of? *Swarg*. *Swa* means soul, *ga* means went. Where did they go? (Students: they went to *swarg*.) They were the ones with a soul conscious stage; no one used to remember the body there. Now, in the old world, all are the residents of hell. What? Where are they the residents of? They are the residents of hell. That is why the Father says: I come to uplift the ascetics as well. I Myself come and give the spiritual *knowledge*. Now, the Father is giving **His** introduction. What? When the Father comes in this world in the corporeal form, then except the Father, no human being can give the *knowledge* of the Father, the recognition of the Father. Even if someone gives [the knowledge]; they will give incomplete knowledge. They will be able to make others have faith only to the extent they themselves have faith.

The Father tells [us]: I am your Father. You say: “God is omnipresent, all are the Fathers”. You just narrate all these wrong things. How can everyone be the Father? By listening to the right things our stage ascends for 21 births. Which right thing? (Someone said: of *bhakti*.) No. The topic of ‘omnipresence’ is going on, isn’t it? It is the wrong thing, then what is the right thing? (Someone said: He is present in one [being].) Yes. By listening to the topic of ‘*ekvyapi*’ (presence in one) our stage ascends. If He is present in one, then where is that ‘one’? The Brahmakumar-kumaris kept shouting a lot. They are still shouting, what? God is not omnipresent. But, they don’t tell [anyone] where He is present in one. If He is not omnipresent, they should also say where He is present in one. Then, they say: He was *ekvyapi* in the body of Brahma, now again He is omnipresent. Now, He is in me, He is in you. We all, *didis*, *dadis* and *dadas* are *Trimurty Shiva*. If a *mega program* is held today one [group of] *trimurty* will be printed in the poster and if tomorrow another *mega program* is held then another [group of] *trimurty* will become ready. *Trimurty* keeps changing daily. We all are Brahma, *Brahmasmi*. We all are Vishnu, we all are Shiva (*Shivoham*). So, the entire knowledge itself becomes opposite. The Father says: You underwent degradation earlier too because of this knowledge of omnipresence and now again you are undergoing degradation. Now, the One incorporeal Father has come being present in one [being] in this world. He has come in the permanent chariot. Now, if you don’t recognize that incorporeal Father who has come in a permanent chariot, you will undergo degradation again.

By listening to the human beings everyone has just descended (their purity has diminished). This *history* of 2500 years is available to us. We should learn a lesson from that *history*, shouldn’t we? Has the world kept descending or has it gone in a stage of ascending celestial degrees? It has been descending. All the human beings have been descending. This world is hell, isn’t it? The new world is called heaven and the old world is called hell. *Raurav narak* (a horrible hell). What was the name given? *Raurav narak*. Just as in a drain the worms keep wriggling like this. Someone climbs on this one, someone else climbs on that one, someone bites this one, [and] someone bites that one. They keep biting each other. So tell them: This world of the knowledge of omnipresence, the world of horrible hell with the worms that bite each other will be visible in a revealed form now. Even if they don’t accept it now, if they have hidden it somewhere from the eyes of the world, even if they are cheating the world (*aankhon me dhul jhonkna*), then in future it will be clearly visible in front of the entire world and they will be caught; ‘yes, this is the world of prostitutes’. Now, to uplift us from this world of horrible hell, the Father has come. He has come to make what? He has come to transform the brothel into the *Shivalaya* (the house of Shiva).

How will it be said that hell and heaven are here itself? Some also say this. What? That hell as well as heaven is in this world itself. Those who live in happiness, who live in a palace, multistoried buildings, big mansions; look, there isn’t even a single mosquito or fly in their house. So look, it is heaven there. Some live in huts, near drains, they are living near dirty drains; it is hell there. They (people) say, that those who have a lot of wealth are in heaven, don’t they? *Arey!* Heaven certainly exists only in the new world. What? As is the name, so is the task performed. What is the name? *Swarg*. Where did he go? *Swa*; where all have gone in the stage of *swa* (the self), that is *swarg* (heaven). And in today’s world, is everyone engaged in thinking about (*par*) others, are they remembering others or are they remembering the self? All are remembering others. So, the intellect that remains

engaged in thinking about others will be helpless, won't it? How will it be in the control of the self? From where did heaven come here?

The world of those who remain in the soul conscious stage can't be in this world, the world of 5 billion [souls]. As long as this world of 5 billion [souls] is present, heaven can't exist, though I give the inheritance of heaven in the midst of the world of hell. What? Just as in the beginning of the *yagya*, in the year 47 the rivers of blood were flowing in Hindustan and Pakistan and in Karachi a gathering was living in great comfort peacefully. So, I make a *model* of heaven in the midst of the world of hell and give it to you. As for the rest, it isn't so that in the midst of the world of 5-7 billion [souls] it will be called heaven. What will you call it? A gathering of [those with a] complete stage that will be prepared will be called *vaikunth*. What? It will be called *vaikunth*. In the language of the English people it will be called *paradise* and in the language of the Hindus it will be called *vaikunth*, in the language of the Muslims it will be called *jannat*. But heaven... where there is heaven, there everyone will be in the soul conscious stage. In that world not even a single human soul will be such that he will not be firm in a soul conscious stage. So here, there can't be heaven. Although, they keep saying, they keep narrating: "We can take you to such a place, where you will experience heaven. Let's go to the Abode of Peace, let's go to the Abode of Happiness". *Arey!* It is about a temporary period. Heaven remains continuously heaven and only heaven for 2500 years. There isn't the name or trace of hell. The Father says: If you want to be transformed from *tamo* to *satopradhan*, remember Me alone (*Mam ekam*) now. What? The one who has come as *ekvyapi*, remember that One, whose direction is: You shouldn't listen to anyone else.

Whole day there should be *knowledge* in the children's intellect. The entire world is your enemy. What? (Someone said: the entire world.) Which entire world? Is the entire world your enemy? All those who are sitting here, are they enemies? (Someone said: No.) No? Can't they become your enemy? Doesn't a fight ever take place among them? I have come in the gathering (*mahfil*) of monkeys. Then why was it said 'the gathering of monkeys'? (Someone said: we are becoming worthy of temples (*mandir*).) We are becoming worthy of temples... But, a fight does take place, doesn't it? (Someone said: Baba, now the fighting is over.) Is your fighting over? Has Savita mata come or not? You are very clever; you don't bring Savita mata along with you. ☺

Whole day there should be *knowledge* in the children's intellect. All are your enemy. What? What are they? *Dush* means bad ones, *man*; compared to your mind, all those who don't talk according to your mind, what are they? They are your enemies (*dushman*). Alright! If the entire world is our enemy then who is our friend? (Student: the one Father.) Only the one Father is our friend forever and the entire world is our enemy. As you don't believe in the *vedas*, scriptures and so on, they think that you don't do *bhakti*, you are an atheist. What? "They don't believe in the scriptures, so they are atheists." Then, you say: those who don't know the Father are atheist. It isn't that those who don't know the scriptures are atheist. Who are atheists? Those who don't know the *ekvyapi* Father are atheists.

So, all the Brahmakumar-kumaris, who are reading out and listening to the scriptures, what are they? All of them are atheists. Why? Because the one Father who has come in a *practical* form, the Giver of the knowledge of the Gita, who is giving the nectar of the knowledge of the Gita, they don't know Him. This is why they are atheists. Those who are

orphans keep suffering blows. What? They are orphans, [so] they keep suffering blows. We have become theists. We have recognized the Father and [His] creation very well. Now, we are not going to suffer blows from anywhere. [So] from wherever you have come, go back there itself. We are not going to listen to your words. Yes, if you want to listen to our *knowledge*, you may come and understand it. We are not going to listen to you; but if you want to listen [to us] then you may listen. As for the rest, we don't want to understand anything. What? We don't want to understand anything from you. We have certainly found the one Father to explain to [us]; we have found the real *Supreme Teacher* to explain to [us]. Now, we don't need to take *explanation* from anyone. It happens like this, in many places when the *class* is played; Baba's *vani* is played, a *cassette* is played, a *VCD* is played, a *DVD* is played, then some *guruji maharaj* sits and starts giving long explanations of each sentence. Do they sit or not? Have you seen this anywhere? It happens like this even in the *advance* [knowledge]. What? Baba's *vani* is played for half an hour and in between their *vani* (of those who sit and give the explanation) goes on for an hour! So, we can tell them: We listen to the One and we don't want to listen to anyone else. Yes, a *tape recorder* plays the *accurate* [*vani*]. So, we listen to the *vani* of the Father in a *tape recorder*. As for the rest we are not going to listen to anyone else.

Those who are themselves impure; they say 'the purifier of the sinful one is *Ganga*'. What will we do going to them? What? Those who are themselves impure; those who are impure... (Someone said: they will make others impure too.) No. They consider someone higher than themselves. The one who says: I am impure. Then it means... if you are impure, someone is certainly higher than you. There is certainly someone who is purer in comparison to you. The one whom you consider purer, you will accept his words. If you accept the words of one [being], tell us who he is. If you don't accept [Him] then we are not going to listen to your words. How can water make [someone] pure? There is water in all the rivers, there is water in all the lakes and there is water in all the clouds. They are the oceans of water. We are those who churn the ocean of knowledge. We think and churn on the words of the Ocean of knowledge. We don't think and churn on the topics of the scriptures. How can the water make [someone] pure? So, such *points* should remain firm in the intellect.

Now, *bhakti* is going to be brought down (*murdabad*); the path of *bhakti* will become *murdabad* and the path of knowledge is [going to become] *jindabaad* (victorious). This itself is our slogan. What? (Someone said: this itself is our slogan.) This is our slogan. So, the devotees will feel very bad. What? You say the path of *bhakti* will become *murdabaad* and the path of knowledge will become *jindabaad*, the entire world has become ignorant and only you have become knowledgeable!

The Father says: Now, you all have to go back. What? In those whose intellect it has sat that after leaving this world, where do we have to go? All have to go back. Where do we have to go back? (Someone said: home.) Do we have to go back home? Where is the home? (Someone said: in this world itself.) Is it in this world itself? (Someone said: ... the Supreme Abode.) Yes, the place where we have to go back, [the worldly] people will force us to go there. If we don't go there by ourselves, then what will happen? This world will force us to go there because now the entire world is our enemy. They are not going to accept it. Later on, when we will go and sit in the Abode of Peace, their restlessness will increase. Then, they too will run.

Tell [them]: Now, we can't listen to the knowledge narrated by any human being. What? However much you pressurize us, now we will not listen to anyone else. When were the scriptures narrated? Who narrated it and to whom was it narrated? Who narrated it? They will say: *Vyas* narrated it. Who narrated it first of all? *Vyas* narrated it. When did he narrate it? They will say: the scriptures were prepared in the Copper Age. When was it the Copper Age? They will say: Hundred thousand years before. This doesn't make any sense at all. So, they should be asked, when was this scripture written? Then they will say: It was written in the Copper Age. Nobody can write them, when God narrated it. What? Nobody can write scriptures at that time. No scripture exists in the Golden Age at all. These poor fellows don't know anything. They are mainly confused in one topic. In which topic [are they confused]? By saying the age of a *kalpa* is hundred thousand years; it doesn't sit in the intellect. What? Why was it said to be of hundred thousand years? It was said like that so that nobody asks: What is the beginning, middle and the end of the world of hundred thousand years. *Arey!* God comes and narrates the knowledge of the beginning, middle and the end of the world, that itself is called knowledge.

They are sleeping in the sleep of *Kumbhakaran*¹. How can the human being bring the true salvation of another human being or the scriptures bring the true salvation of someone? Such thoughts should go on [in your mind]. We don't have to listen to anything from a human being. Neither will we listen to it nor will we become confused. What? If you sit to listen to somebody's words, it means that you have interest in it to some or the other extent, then you will be confused. If you listen to his words, some confusion will arise. We don't want the questions of human beings at all. What? If someone wants to ask questions, answer this question, answer that question. So we don't want the questions of human beings. You raise the questions of the *Vedas* and scriptures. We don't have anything to do with the questions of the *Vedas* and scriptures at all. We don't believe in those *Vedas* and scriptures at all. They all are full of husk. The intellect of the human beings itself is stuffed with husk, human beings themselves have written the scriptures. Yes, there is essence to some extent in it, our Baba clarifies that essence. So, the topics of the scriptures which Baba has taken up, we *refer* to just those topics of the scriptures and we listen to and narrate the same to others.

So we listen to the one Father, **all** the rest of the human beings narrate *evil* [things]. We have to listen to just the one Supreme Soul. You should not talk much to anyone. If someone debates more, you should not listen to him. [Tell them:] If you want to understand, come and understand from us individually, sit [and understand] on your own. If you want to come here with a crowd, [and say:] 'answer our questions' then we are not going to listen to anything you say and answer any of your questions. You may go wherever you wish. If he is a good student, he will come lovingly on his own and sit and understand it (the knowledge) peacefully. If someone came to make a commotion, he would come with a crowd. So, if you want to understand, come and understand. God Shiva is teaching us and He is teaching us through the body of Brahma. What? It isn't like this, just as the Muslims say: *Allahmiya* ordered this, [*Allahmiya*] ordered that, similarly, God has been doing *akashvani* (a voice from the sky) from above and we have been studying it or someone is teaching us through inspiration, it is nothing like this.

¹ brother of Ravan who received a boon to sleep for 6 months.

God Himself comes and teaches us and He teaches us through the body of Brahma. He teaches us through the body of Brahma? Where does He teach us through the body of Brahma? Brahma has indeed left the body on 18th January 1969. Why do you speak a lie? What will you answer if someone asks this? (A student said: He was the title holder Brahma.) Yes, he was the *title* holder Brahma. Alright! The one who is not the *title* holder Brahma, the one who is the *original* Brahma, tell us where he is. The one whom you call the senior mother, Brahma, where is she? (Student said: Jagadamba.) Where is that Jagadamba? Call her Jagadamba, call her Brahma, it is one and the same. Where is she? (A student said: In the advance party.) In the Advance party? Where is she? (A student said: In Delhi) She is in Delhi? Come on show us! (A student said: You know that.) You know that? Arey! If someone asks you, what will you answer? (A student said: She is in the jail of Ravan.) Yes, that Jagadamba, who does the business of listening and narrating; what? She is the river of water. What? What is Saraswati? She is the river of water, she is not the ocean, who thinks and churns. You don't have anything to do with where she is; neither do we have anything to do with it.

We indeed have something to do with the One. With whom? We have to take from the one Father, who is called Prajapita Brahma. What? The night of Brahma takes place... It was said just now. The day of Brahma takes place. So, the one whose day and night takes place, who himself becomes unstable... then, why will we listen to him? Whom do we listen to? We listen to Prajapita Brahma. The one who is the permanent chariot; we listen to that permanent chariot and make you meet only him. If you have [recognized Him] or want to recognize Him, come and listen. So, He comes and narrates through the body of Brahma. Brahma is the name of many. But, there is one name which many don't have, [only one has]. Which one? (A student said: Shiva.) Prajapita Brahma. Shiva is the one who enters him and narrates. But there is only one permanent chariot whose name is not [the name] of many, he is called Prajapita Brahma. The day and night of Prajapita Brahma don't take place, meaning he doesn't come in the cycle of faith and doubt. The Ocean of knowledge, the one who brings about the true salvation of all, He Himself is the Supreme Soul Shiva. Who? The one in whose body the Supreme Soul comes in a permanent way and teaches us. All right, Om Shanti to the children.