

**VCD No. 408, Audio Cassette No.894,**  
**Dated 18.03.06, at Sautada.**  
**Clarification of Murli dated 10.02.67 (for new pbks)**

Om shanti. This morning class was in progress at Bhilai, the *vani* dated 10<sup>th</sup> February, 1967. The topic being discussed was, the Golden Age is established after this Mahabharata war and in that Golden Age, there will be the rule of these Lakshmi and Narayan. Now the old Iron Age is ending and the new age, the Golden Age is coming. Now the Father says, wake up. Leave the sleep of *Kumbhakarna* because now the new world comes and the new world is called heaven. The old world is called hell. Why? Why the new world is called heaven? (Someone said – there is no sorrow.) Hum? (Someone said – there is no sorrow there.) No. It is called heaven (*swarg*) because its very meaning is *swa ga*. Where did he go? He went (*ga*) into the stage of the self (*swasthiti*) ‘*Ga*’ means ‘went’. Where did he go? All the deities remain in the stage of the self. They do not think of the others (*parchintan*). That is why they live in heaven (*swarg*). And what happens here in this world? They do not think about the self (*swachintan*)... and *parchintan* (i.e. thinking about others)... what is he doing? What is he doing? How can this happen here? How did he speak like this? How did he speak like that? It means that there is more thinking about others; that is why it is called hell. So thinking about others leads to downfall (*patan*), i.e. hell and thinking about the self leads to progress (*unnati*), i.e. heaven.

So this is a new path. What? To establish heaven and to establish hell. What? Which new path was mentioned? If we keep thinking about ourselves, then it will lead to the creation of heaven and if we keep thinking about others then it will lead to the creation of hell. This new path leads to home as well as heaven. Nobody knows this path. Only the Father comes and shows [the path]. Heaven is different and the abode of peace (*shantidham*), where the souls live is different. The souls live in both places, but in heaven they live in bodies, and in the abode of peace the bodies do not exist; only the souls live. So the abode of peace is different, the abode of happiness (*sukhdham*) is different.

Now the Father says, wake up. You have become sinful (*patit*) in the kingdom of Ravan. Now everyone is an unrighteous (*bhrashtachari*) sinful soul. There cannot be even a single pure soul. Where? In this world of hell there cannot be even a single pure soul. They will not be said to be noble souls (*punya aatma*). Although human beings give donations (*daan*) and perform noble acts (*punya*), but even so they are not noble souls. Why? If they perform good deeds, they are noble souls, aren't they? If they commit sins then they are sinful souls. So, why will those, who perform noble deeds, not be called noble souls? Why are those, who perform noble acts, give alms now, not noble souls? (A brother said - they donate subtle wealth.) OK, whether they donate gross or subtle wealth, but they perform noble acts, don't they? They give donations, don't they? So why won't they be called noble souls? (A brother said - they should donate directly to the Father only.) No. They won't be called noble souls because the person, to whom they

give donations, is he a sinful soul or a noble soul? (A brother said – he is a sinful one.) In this world everyone is sinful. So if they donate to the sinful ones then its sin accumulates on the donor as well. That is why nobody is a noble soul in this world.

There are sinful souls here in the Iron Age. That is why they say, O Shivbaba, come and make us pure. It is a subject of purity. Which subject? It is that donation is called a noble act. Donation of what? Hum? (Someone said – of vices) Yes. No, the donation of vices is ok. That has to be given to God. But what has to be given to the others? (Someone said – the donation of knowledge). The donation of pure vibrations, the donation of pure thoughts, the donation of pure words; no such words should emerge from our mouth, which are like the words of *Durvasa*<sup>♦</sup>, words which bring sorrow to others, words that defame (*glaani*) others. And the actions that we perform through our organs of action should also be pure. Impure actions should not be performed through the organs of action. So it is a subject of purity.

Now the Father comes and gives you the donation of imperishable gems of knowledge (*avinaashi gyaan ratna*). At which time? Now in the Confluence Age, at the end of the Iron Age and at the beginning of the Golden Age, only the Father comes and gives you the donation of imperishable gems of knowledge. Nobody else can give such a donation at all. Nobody possesses the knowledge of truth at all. He, tells you to keep giving the donation to others as well. If you keep giving, then the eclipse (*grahan*) of the five vices will recede. Give the donation of the five vices; then the eclipse of sorrow will recede. Hum? Some ask, the Father asks as well. The Father asks: you have become the children of heavenly God the Father. So you should be in heaven. Then why are you sitting here in hell? Arey! If someone is a child of a *crorepati* (a millionaire), then will he be needy for every paisa? He should not be, should he? What does it mean? Hum? (Someone said – the connection is broken.)

The donation of vices has not yet been made. If you donate the five vices, then the eclipse of sorrow will recede. You will become pure and go to the abode of happiness (*Sukhdham*). What? When will you go to the abode of happiness? When will you go to heaven? Those who remain in the stage of the self (*swa-sthiti*) will not be attacked by the five vices. And the five vices attack those who keep thinking about others (*parchintan*). So which is the number one [vice] among the five vices? The vice of lust. Renounce that and become pure now. You yourselves also say: O purifier of the sinful ones! Come and make us pure. What? You do not say: O purifier of the sinful ones! Come and narrate knowledge and then depart. You do not ask Him to narrate knowledge. What do you say? O purifier of the sinful ones, come! Come and make us pure. That way, He (the Supreme Soul) came in the body of Brahma, narrated knowledge and departed, but nobody transformed from sinful ones to pure ones. Why didn't anyone become (pure)? It is because the influence of the company (*sang ka rang*) is required for transforming from sinful ones (*patit*) to pure ones (*paavan*). Deities were pure. How did they become sinful when they came in the Copper Age? (Someone said – through the influence of the company.) They became sinful by being influenced by the company of

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♦ A sage mentioned in Hindu mythological stories infamous for his anger and banes.

the *vidharmi*<sup>1</sup> souls who came. So they became sinful by being influenced by the company of many. So, how will they become pure now? If they remain in the company of the one highest on high Father through the intellect, then they will become pure.

The Father says, now I have come again. Now India has become a brothel (*vaishyalay*). What does '*aalay*' mean? (Someone said-House (*ghar*). Whose house has it become? (Someone said – a house of prostitutes). Now the entire India has become a house of prostitutes. The Father says, I have come to make you vice less. The brothel (*vaishyalay*), which has become vicious; the world, which has become filled with poison; this world has become full of sensuous pleasures and vices; I have come to transform this again into what? I have come to make it into a vice less world (*nirvikaari duniya*). This is also a drama. I come and make it vice less and Ravan comes and makes it vicious. I come and make a happy world and Ravan comes and makes it a world of sorrow.

The drama is for Bharat. The Father also comes in India only and enters an ordinary body. Then He sits and narrates his (*unki*) biography as well. Whose? Hum? 'His' (*unki*) means whose? Through whose body were these words spoken? These words were spoken through the body of Brahma. So when He is speaking through the body of Brahma, why didn't He say, 'He sits and narrates biography of this one (*inki*) as well'? He narrates biography of that one (*unki*) as well. Why did He make the person whose biography He narrates distant? It is because He narrates the life story of the one in whose body He enters and purifies the sinful ones; He doesn't sit and narrate this one's (*inki*) life story. 'This one's' (*inki*) means whose? He doesn't narrate that (the life story) of Brahma Baba. All these are *Brahmins - Brahminis* (female Brahmins) and this is Prajapita Brahma. Moreover, all these are his children. Whose? Prajapita Brahma's.

He tells the tactics (*yukti*) of becoming pure to all of you. You are Brahmakumar and kumaris, so you can't indulge in vices (*vikaar*) because you are the children of one Prajapita Brahma. You are the children of one father; so you are brothers and sisters amongst yourselves. Brothers and sisters can't indulge in vices with each other. This is the only birth for you Brahmins. Hum? Why? Is there only one birth for Brahmins? Don't some Brahmins take two, three births? Hum? Do they take (2-3 births) or not? The duration of the Confluence Age is 100 years. In that Confluence Age of 100 years, some Brahmins take 2-3 births or do they not? They do. Then why has only one birth been mentioned? (Someone said - to become pure.) No. For those who become firm (*pakkey*) Brahmins, those who are called the ones who transform from Brahmins to deities; that birth is the only one. You take 21 births in the deity class (*devataa varna*). What? Some indeed take up to three births, some take even two births, but you take 21 births in the deity class. You take 63 births in the *Vaishya* and *Shudra* class (the last two social classes in the traditional *hindu* society).

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<sup>1</sup> Those who have imbibed *sanskars* opposite to that taught by the Father.

This is the only one and last birth in the Brahmin class, in which you have to become pure. The Father says: Become pure and remember the Father or you may say it in other words: burn the sins (*vikarma*) through the power of *yog* (*yogbal*). This is the only last birth in which you have to become pure. Nobody is sinful at all in the Golden Age. If you become pure now in this last birth, you will remain pure for 21 births. Then you won't become sinful for 21 births. You were pure. Now you have become sinful. You are sinful; that is why you call [God], don't you? Hum? Those who call, those who invoke [God], what does that prove [when they invoke God]? [It proves that] they are sinful. OK! There at Mount Abu, do they call (Bapdada) in Gulzar Dadi or does he come without invitation? (A brother said - they call.) What does it prove? They are sinful. OK, leave the topic of that place. What about here in the advance party? Do they call or not? Hum? (Someone said - He comes without invitation) Does He come without an invitation? Don't you call? Don't you have a desire from within that Baba should come? (Brother said - Yes.) Are you lying? Hum? (A brother said - yes.) You call from within, 'He should come', don't you? (Someone said - yes.) You call, so does it mean that you are sinful or pure? (Someone said - sinful.) The deities who become pure don't need to call.

Now who made you sinful? The demoniac opinion (*aasuri mat*) of Ravan made you sinful. Whatever opinion the holy men (*saadhu-sant*) give is called demoniac opinion. What? Ravan made you sinful. Whose opinion made you sinful? The opinion of Ravan, the demoniac opinion made you sinful. Then who has been proved to be Ravan here? Hum? Now it was said, the demoniac opinion of Ravan has made you sinful. All these holy men and so on that are there, give sinful opinions. That opinion is called demoniac opinion. So what are the holy men and the *mahatmas* (the noble souls)? They are the forms of Ravan. If you tell this fact in front of them that you are the forms of Ravan, Baba has described you to be the forms of Ravan, then they will become angry (*naaraaz*). Then what will you do? (A brother said - Ravan assumed the form of an ascetic....) Yes, Ravan had assumed the form of an ascetic. So Ravan has come in the form of an ascetic. He assumes the form of an ascetic and says, *Shivoham* (I am Shiv). We are the forms of God. God is omnipresent (*sarvavyaapi*). This is, in any case, a kingdom of Ravan. Everyone's opinion is unrighteous (*bhrasht*). That is why they are called the unrighteous ones (*bhrashtachari*) and the deities are called righteous ones (*shreshthachari*). So this is a new path (*naya raasta*). What? Hum? 'Inko' (i.e. these) refers to whom, who are called the righteous ones? The picture of Lakshmi and Narayan used to be kept beside. He used to point (towards the picture) and say, these ones are called righteous and Ravan is called unrighteous. So this is a new path. Except Me, nobody can liberate you from the kingdom of Ravan and the sorrow of the kingdom of Ravan.

Everyone has reduced to ashes by sitting on the pyre of lust (*kaam chiksha/chitaa*). The topic of which time has been mentioned? Has this topic that the children of the ocean of knowledge (*Gyaan sagar*) were reduced to ashes been mentioned anywhere in the scriptures? Hum? (Someone said - Sage Kapil....) Yes. It is said, all the 60,000 ancestors of King Sagar were reduced to ashes. They were given a curse, "Go; May you

be reduced to ashes". So everyone reduced to ashes. Then, what was done for them? Then Ganga (the river Ganges) was brought [down]. So it was not the water of Ganges that was brought (down). It is about the Ganges of knowledge. So I have to come and make you sit on the pyre of knowledge (*gyaan chiksha*) and I have to pour the water of knowledge. When the holy men and noble souls (*mahatmas*) come and organize any *anushthaan* (rites), then they take some water in the hollowed hands and sprinkle it like this, (saying) make it pure. It is not about the gross water (*sthoool jal*). It is indeed about the water of knowledge (*gyaan jal*). The water of knowledge has to be sprinkled. The true salvation (*sadgati*) of everyone has to be brought about. In the path of devotion (*bhaktimarg*) the drops of water are sprinkled here and there, everywhere.

The Father says, I have to bring the true salvation of everyone. Those who come and study achieve true salvation. And what about those who do not come and study at all? The knowledge of the true salvation that God gives when He comes; those who do not come and study that knowledge at all, their true salvation is not brought about either. And those who do not achieve true salvation do not call [God] *Patit-Paavan Sita-Ram* (i.e. Sita-Ram, the purifier of the sinful ones) either. Who calls? True salvation is brought only to those who become sinful and after becoming sinful call *Patit-Paavan Sita-Ram* repeatedly. Those who do not call are foreigners (*videshi*). They won't call *Patit-Paavan Sita-Ram* saying 'come'. They ignore Him. Those who ignore *Patit-Paavan Sita-Ram* can't invoke them. So those who call achieve true salvation. All the rest go to the Supreme Abode (*Paramdham*). Go, go and sit at home.

Second page of the *Vani* dated 10<sup>th</sup> February, 1967. In the Golden Age there are only deities (*devi -devtaen*). They alone achieve true salvation. All the rest go and sit in the abode of liberation (*muktidhaam*). It means, who achieve true salvation? How many achieve (true salvation)? The 9 lakh (900 thousand) who become real (*pakka*) deities, 16 celestial degrees complete, complete in all the virtues achieve true salvation (*sadgati*). And the remaining ones achieve salvation (*mukti*). It means that they also suffer degradation (*durgati*) to some extent. If someone has one birth less, if he takes 83 births, then he will no doubt come in the Golden Age. Well, he suffered degradation for one birth.

There was the rule of these deities five thousand years ago. There is no question of it being hundred thousands (lakhs) of years at all. All these are rumours written in the scriptures. Now the Father says, Sweet children, remember Me, the Father.

This word '*Manmanaabhav*' is famous for this reason. For what? It is because I have come and said that if you remember Me, then you will become like Me. Even your thoughts will emerge similar to Mine. *Bhagwaanuvach* (God speaks). Well, they have inserted the name of Krishna as God. Krishna cannot be God. Why? Why can't Krishna be God? It is because God comes and teaches *Rajyog*. Krishna is the name of the child. He possesses a child-like (child like par stress nahi dena hai) intellect (*bachha buddhi*). How will the one who possesses a child-like (child like par stress nahi dena hai) intellect teach *Rajyog*? The one who possesses a child-like intellect cannot teach *Rajyog* - a *yog*,

which is full of secrets. So, Krishna is not any God. Shivbaba comes and purifies even Krishna, whose soul\* was pure and has become impure now after taking 84 births.

The name, form, country (i.e. place), time, everything changes in 84 births. Whose? What do the name, form, place, and time change to? (Someone said - Dada Lekhraj.) In the beginning of the Golden Age, the one who was Krishna, after taking 84 births assumes the name and form of Dada Lekhraj. Even in your every birth... (A brother said - there are 84 births). Hum. (A brother said - 8 births pertain to the Golden Age) 8 births pertain to the Golden Age. Who are you talking about? (A brother said - No, just as when you subtract 8 from 84, then 76 is the remainder) No. (A brother said - So this is the beginning of the Silver Age) No, no. Which soul are you talking about? Which soul are you talking about, when you speak about taking 84 births? Which soul are you talking about, when you speak about taking 8 births in the Golden Age? Is it for any soul? (Brother said - yes) Ok. There are 8 births of the Golden Age. (Brother said - eight). Yes. (A brother said - So if 8 is subtracted from 84, then the remainder is 76.) Ok. (A brother said- so, the revelation of the Father also takes place in 1976. So is it related to the part of the father Ram?) Yes, so, who is the ruler (*adhishthaata*) in the Golden Age? Who is the chief (*mukhiya*) of the Golden Age? Who is the first soul? When the scene of the Golden Age is depicted, when the scene of the Silver Age is depicted, whose picture is printed in that? (A brother said - the picture of Lakshmi and Narayan) The picture of Radha and Krishna has been printed. (A brother said - Yes) So Radha and Krishna are the rulers of the Golden Age. The Father comes and gives the kingdom of the Golden Age, [the kingdom] of the new world to the children. So who would be performing the shooting of that Golden Age, the kingdom of the Golden Age which the Father gives when He comes? Through whom does He enable that? The shooting of the Golden Age takes place through the soul of Krishna. He is certainly a deity soul. I neither become a deity, nor a *Shudra*, nor a Brahmin. It is not the part of Shivbaba. So the task of the establishment of the Golden Age or the task of the shooting of the Golden Age is accomplished under the guidance of Krishna and that is 40 years. When 40 years are completed, the year 1976 arrives. It is completely correct that when the 8 births are subtracted then the year 76 comes. When the year 1976 begins, then the Silver Age shooting begins.

*Bhagwanuvach.* Krishna is not any God. Shivbaba comes and purifies the soul of Krishna, which has become sinful after taking 84 births. His soul becomes pure as well, doesn't it? Because his name, form, place, time, everything changes. Your features keep changing every birth too. The soul leaves one body and takes another body. Sometimes it becomes a female; sometimes it becomes a male. This is fixed as per the drama plan, to become a female or male. What is fixed? Hum? One birth as a female; one birth as a male. At the most someone can take two births as a female or two births as a male. There cannot be further changes. Suppose there are more *sanskars* of a male birth left in someone [when he dies], he can become a male in the next birth too. If the *sanskars* left are more of a female then she can become a female also in the next birth.

Why does a soul become a female or a male? (A brother said - they leave the body in their remembrance, don't they?) There is a dominance of lust (*kaam vikaar pradhaan*). There is dominance of lust in every living being, not just in the human beings. In all the living beings, lust (*kaam vikaar*) is dominant. So, because of the dominance (*pradhaanata*) of lust they remember the same thing in the end, which they remembered throughout their life. Because of the dominance of lust, a woman remembers a man, and a man remembers a female body (*chola*). They remember it throughout the life. So, their final thoughts lead them to their final destination. (*ant matey so gatey*) A man remembers a woman and a woman remembers a man. If a man remembers a woman, then he takes a female birth. And if a woman remembers a man then she takes a male birth. (A brother asked - Baba, does it happen similarly in the case of animals and birds too.) It happens similarly in the animals and birds too. A change of sex takes place. So sometimes it becomes a female, sometimes it becomes a male.

This is fixed according to the drama plan. One birth does not match with the other. Again (in the next cycle) your same birth will repeat. Then you will have accurately the same features. This drama is without any beginning (*anaadi*) and is preordained. What? It is such a wonderful thing that we will have the same feature, the same face in the year 2006 (in the next *kalpa*). We won't have a different face in the next *kalpa* (cycle) and in every *kalpa* we will have the same face in March, 2006. (A brother said – we will be sitting in the same way.) Yes, we will be sitting in the same way.

Why does it happen like this? It happens like this because whatever elements there are in the world, the five elements; those five elements also have their own cycle. Just as our soul passes through the cycle of 84 births, similarly every atom also has a cycle. Earth, Water, Wind, Fire, and Sky, all these have a cycle. So whoever (or whatever) reaches whichever place in the cycle, at whatever point of the needle of time, it has to assume the same form it had assumed 5000 years ago. It cannot change. Whichever bodies we have received in the 84 births, the same bodies will be available again in the next *kalpa*. It will not change. The body of Shri Krishna, which was there in the Golden Age, will be available to him again there. That soul is indeed now here. Now you know that we will become like that.

The features of these L and N are not accurate. Which ones? They haven't made accurate features in the picture of L and N that has been prepared. They will be prepared. They will be made accurately. No one new can understand these topics. If you explain to anyone very well, then they will be able to understand the cycle of 84 births and they will understand accurately that there will be different names, forms, features etc. every birth. Now these are the features of their last, 84<sup>th</sup> birth. That is why it has been shown approximately. What? What has been shown approximately? The features of Lakshmi Narayan shown in the picture have been shown to match just to a certain extent with the features of the Golden Age. They are not completely accurate. If we do not show even to this extent, then the human beings cannot understand. You children know that these very Mamma and Baba become this Lakshmi and Narayan (of the Golden Age). Here the five elements are not pure. Here all the bodies are impure (*patit*), *tamopradhan* (dominated

by the quality of darkness or ignorance). In the Golden Age all the bodies are pure as well (as the souls). Krishna is called the most beautiful. Hum? What is he called? The most beautiful. Why? In the Golden Age Krishna is called the most beautiful. Do they say [so] in the Golden Age or do they say [so] now or do they say [so] in the path of *bhakti*? When do they say Krishna is the most beautiful? Where do they say (so)? (Someone said – In the path of *bhakti*). They say this in the path of *bhakti*. The topics mentioned in the path of *bhakti* pertain to which period? (Someone said – to the Confluence Age) They are topics pertaining to the Confluence Age. It means that the topic of ‘the most beautiful’ does not pertain to the Golden Age Krishna. To which period does it pertain? The Confluence Age Krishna is the most beautiful. There is natural beauty [in him]. Here (in this world) although there are people with fair (white) complexion in the foreign countries, they won’t be called deities. They do not possess divine qualities at all.

So the Father sits and explains so nicely. Now this is the highest study, through which you earn such a great income. You earn immense wealth (*an-ginat dhan*). There were palaces made of diamonds and gems (*heerey-jawaaharaat*) over there. Where? (Someone said – In the Golden Age) Were they made of diamonds and gems? Hum? Will there be any need to make palaces there? Will there be winter (*sardi* or cold) and summer (*garmi* or heat) there? Hum? Will there be body consciousness? There won’t be body consciousness and there won’t be winter and summer either. Will there be any fear of thieves (*chor*) and bandits (*dakait*)? There won’t be the fear of thieves and bandits either. Then why will you make palaces (*mahal-maadiyaan*) and buildings (*ataariyaan*)? Why will there be any necessity to build walls? (Someone said – gathering....) Yes. Palace (*mahal*) means fort (*kilaa*). Fort means the fort-like gatherings. Now everything has vanished.

There is infinite income for 21 births. A lot of hard work is required in it. You have to become soul conscious. We are souls. We have to leave this old body and return to our home naked (*nangey*). The Father has come now to take all of us [back]. We souls have completed the 84 births now. Now we have to become pure again. We have to remember the Father. Otherwise it is the time of doomsday (*kayaamat*); we will suffer punishments and return. Everyone has to clear their *karmic* accounts (*hisaab-kitaab*). In the path of *bhakti* (*bhaktimarg*), when they used to perform *Kashi Karvat* ♦, then nobody attained salvation (*mukti*). Then why did they use to perform it? (A brother said - They used to think so.) Hum? No. They didn’t use to think that they would attain salvation by performing *Kashi Karvat*. (A brother said - it was a tradition of the *bhaktimarg*....) No. There they used to think that if they performed *Kashi Karvat*, if they sacrificed themselves, if they dedicated themselves, if they surrendered themselves to Shiv, then all their sins of the past births would be burnt to ashes. But they didn’t know that in spite of sacrificing themselves they would take another birth. So when they take the next birth, they again start committing sins at a faster rate because the world is sinful. But it is not that if someone surrenders before Shiva, then his sinful deeds will be destroyed forever. No. The past sinful deeds are burnt to ashes.

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♦ an ancient tradition where worshippers would jump into a well containing a sword at its base, to attain salvation

Well, that is the path of *bhakti* and what about here? (Someone said – *gyaan maarg*, i.e. the path of knowledge) There, in the path of *bhakti* they used to jump over a non-living *ling* into a well. And here? Here the living Ocean of knowledge has come. But if we don't recognize completely the One who has come and without recognizing Him, if we surrender to him blindly, in blind faith, then there is no question of achieving salvation.

We will achieve salvation only when we recognize Him completely, whoever He is (*jo hoon*), as He is (*jaisa hoon*), and in whichever form He is playing His role. The Father in fact says: those who live with Me are unable to recognize Me completely. What? Even those who live with Me, those who sleep with Me, those who eat with Me, those who play with Me are unable to recognize Me completely. When they are unable to recognize Me completely, then what is the result (*anjaam*)? They leave My company.

This is indeed the path of knowledge. Now there is no question of committing suicide (*jeevghaat*) here. In the path of *bhakti* when people used to go to perform *Kashi Karvat*, they used to directly jump from an angle fixed above the well on the double-edged sword (*khanda*) present inside the well and used to die on being cut by the double-edged sword (*khanda*). That is certainly suicide. Here, there is no question of committing suicide. What is it about here? It is about dying alive (*jeeteyjee marnaa*). Following *Shrimat* means dying alive. They are the ones who commit suicide. Even so, there are feelings (*bhavana*) in them, aren't there? So those who have feelings, even among them hardly anyone shows courage. Nevertheless, they can't achieve salvation (*mukti*) and true salvation (*jeevanmukti*). Here you attain salvation and true salvation. Nobody except the Father can grant you salvation and true salvation.

Well, it is the souls who reside in the Supreme Abode and here in this world you all remain body conscious. So how will you return? Only the Father comes and shows the path, how can the body conscious ones transform into the soul conscious ones? He comes and gives the introduction of the soul. Without having the introduction of the soul, how will you become soul conscious? I will bring true salvation to everyone and take them back. There are very few human beings in the Golden Age.

Now we also know that the soul is never destroyed. The soul is indeed indestructible (*avinaashi*) and what about this body? This body is certainly destructible (*vinaashi*). The age is also longer in the Golden Age. Why? Why doesn't the body perish quickly over there? (Someone said – they do not remain body conscious) There in the Golden Age, the body doesn't perish quickly because there, there is a higher percentage of the soul conscious stage and what about here in this world? There is a higher percentage of body consciousness, that is why the average age of the body decreases, and there is no question of sorrow over there either. The more there is a soul conscious stage, the more there is a stage of happiness and the more there is a body conscious stage, the more there is a stage of sorrow.

There is no question of sorrow at all over there. They leave one body and take another. Just as there is the example of a snake. It sheds one skin and takes another. The shedding of the skin by the snake is not said to be death. What? It only sheds one skin (*khal*) and takes another. So, is the example of the snake an example of the Golden Age or an example of the Confluence Age? (Someone said – It is of the Confluence Age) It will happen like this in the Confluence Age. How? That we will make our body *kanchan* (golden, i.e. healthy and beautiful like the bodies of the deities). We won't leave this body. The body will remain (the same), but this skin, muscles and marrow (*maans-majja*), bones (*haddi*), everything will change. It means that the five elements themselves will change. The five elements of the body will change.

(A brother asked – will they transform by 2036?) Hum? (Will they be transformed by 2036?) By 2036? Will they not transform before that? The population of the world will be 9,16,108 by 2036. Will those 16,108 take birth at the same time? Or will they start taking birth earlier? (Someone said – they will start taking birth earlier.) Yes, so they will start taking birth earlier. So it means that the *kanchankaya* will begin to be formed earlier. (Someone asked – Baba, will the process begin in 2018?) So when Radha and Krishna take birth, then it will be the first issue (birth). The birth will take place only when the bodies of those who give birth would have already become *kanchan kaya*. If they themselves haven't attained a *kanchan kaya* then how will they give birth to children? Through what will the vice less children be born? Is it through the vicious body? Is it through the five elements of the vicious body? No.

So (the shedding of the skin by) the snake is not called its death. It doesn't involve sorrow. He explains, now the time is over. They leave one body and take another body. This practice (*abhyaas*) has to be done here. What? Hum? (Someone said - Dying alive.) What does it mean? The practice here; which practice? Leaving this body consciousness and becoming soul conscious; this practice has to be done here. We are souls. Now we have to return home. Then we will come into the new world. We will get a new skin. Day by day the celestial degrees are declining. When? When the new world begins, then the celestial degrees will begin declining day by day.

(A brother - Baba, what is the meaning of this *kalaa*?) It is the power of a soul. Just as the moon is 16 celestial degrees complete. So its brightness either is increasing or is decreasing. Thus, the moon is said to possess 16 celestial degrees. It becomes 16 celestial degrees complete in 16 days. So [the stage] goes down by one celestial degree (*kalaa*) per day; or [it] goes up by one celestial degree per day. So similarly the celestial degrees of a soul go down in every birth. (A brother said - In the Brahmakumari Ashram, 16 arts are mentioned as the art of walking, art of writing etc.) But it is about the power of a soul. *Kalaa* is a measurement. It is about the power of a soul. (A brother said - 16 celestial degrees means 100 percent.....) Powerful. The soul becomes powerful. It attains a long life. It becomes the one with a beautiful body. (A brother said – Just as 16 *Annas* means one rupee) 16 *Annas* means one rupee. Yes. (A brother asked – What does 14 *Annas* mean?) It reduced.

OK, the human beings have mentioned about the 84 lakh species. The human beings take 84 births, but the human beings have said that [human souls take birth in] 84 lakh species. Well, they have mentioned only 84 lakh species for the human beings whereas I have been described to be present in innumerable particles (*anginat kan-kan*), in every stone. 84 lakh is comparatively less and I have been described to be present in everything. This is called defamation of the religion (*dharma kee glaani*) (the Ancient Deity religion). What? They did not imbibe what they had to imbibe. What should be imbibed? [The idea] that the Supreme Soul is present in one (*ek-vyaapi*). The One, who is present in one (*ek-vyaapi*), has been mentioned to be present in every particle. The human beings have transformed from the ones possessing a clean intellect (*swachh buddhi*) to the ones possessing an absolutely worthless intellect (*tuchh buddhi*). Then it happens like this. (Someone said – Baba, is this shooting supposed to take place now?) Which shooting? (Someone said - This topic about God being present in every particle) Yes. (Someone said - Is that shooting also supposed to take place here in the Brahmin family?) So, if everyone starts accepting the versions of everyone, then doesn't everyone become God for everyone? (Someone said - Which is going on now.) Yes. This is called defamation of the religion. The human beings transform from the ones possessing a clean intellect to the ones possessing an absolutely worthless (*tucch*) intellect. Now the Father transforms you into the ones possessing a clean intellect. You become clean (i.e. pure) through remembrance.

The Father says: now the new age (*nav yug*) arrives. Its indication is this *Mahabhari* (massive) *Mahabharat* war. What? What is the indication of the commencement of the new age? If the *Mahabhari Mahabharat* war doesn't take place, then this new world cannot arrive. The gateway to heaven is the *Mahabhari Mahabharat* civil war (*Mahabhari Mahabharat graha yudh*). If someone says, I will not fight. I am not going to pass through this war. I will neither allow my bloodshed nor cause the bloodshed of others. So the Father says, they won't go to heaven either. This is the gateway, the *Mahabhari Mahabharat* Civil War. It is compulsory to fight with falsehood for the sake of truth. (Someone said - Baba! but Baba has forbidden the *Pandavas* to fight.) But they do fight for the sake of truth. They indeed fight a war in the unlimited sense. They do not fight a war in the limited sense. They do fight a war against the vices. They don't fight a war with physical power (*baahubal*). So this is in fact a war of missiles, in which numerous religions are to be destroyed and one religion is to be established.

The third page of the *Vani* dated 10<sup>th</sup> Februray, 1967. So when the one religion was established, God would certainly have been present. The task of the human beings is to spread diversity (*anekataavaad*), to spread dualism (*dwaitvaad*), to narrate two kinds of versions, to spread many opinions and God's task is to unite the entire world in one opinion. So God is certainly required, isn't He? How can Krishna come here? Is the Ocean of knowledge the incorporeal one or Krishna? Krishna won't have this knowledge at all. This knowledge itself vanishes.

Your pictures also will be prepared in the path of *bhakti*. There will be the worship of *Rudra*. What? The picture of God *Rudra* is prepared, isn't it? So, whose picture is it? It is your picture. Your pictures too will be prepared in the path of *bhakti*. To whom was this said? My name is certainly Shiv. That name 'Shiv' never changes. When the bodies change then the names change. It means that the point of light Shiv enters into some body and assumes a fearsome (*Raudra*) form. Even in the beginning of the *yagya* he had assumed a fearsome form. That was a small form and now in the end He will assume a dreadful (*vikaral*) form in front of the entire world. The *bhaktimarg* is a path of the worshippers. You yourself were worship worthy and then you become worshippers. The celestial degrees are declining. The celestial degrees are declining; since when do the celestial degrees decline at a fast rate? Since the Copper Age.

When the dualistic Age commences, you become pleasure-seekers (*bhogi*). What? When are you called *bhogi* (pleasure seekers)? From the Copper Age, when we experience the sensual pleasures through the unrighteous organs (*bhrasht indriyaan*), we are called *bhogi*. They are *yogis* there. Where? In the Golden and Silver Ages they are *yogis*. Why are they *Yogis* there? Don't they enjoy pleasures (*sukh*) there? They do enjoy pleasures, but they enjoy the pleasures of the righteous organs (*shreshth indriyaan*). The deities enjoy the pleasures of the sense organs. They do not enjoy (it should be enjoy not enjoy) the pleasures of the unrighteous organs. It is not that we [sit] in someone's remembrance and make a connection (*yog*) [with them] there. There, everyone remains in a soul conscious stage indeed. There is no question of the remembrance of anyone else at all. There they are already pure.

Krishna is also called *Yogeshwar*. Now the soul of Krishna is establishing a connection (*Yog*) with the Father. The soul of Krishna is *Yogeshwar* now. In the Golden Age he won't be called *Yogeshwar*. Hum? Where Krishna is called *Yogeshwar*? Is it said in the Golden Age, is it said in the path of *bhakti* or is it said in the Confluence Age? Hum? Where is he said (to be *Yogeshwar*)? (Someone said – the Krishna of the Golden Age.) Hum? Krishna of the Golden Age isn't called *Yogeshwar*. It is the Confluence Age Krishna who is called *Yogeshwar* in the path of *bhakti*. So Krishna who is called *Yogeshwar*, that soul of *Yogeshwar* Krishna is now establishing a connection with the Father. So is he *Yogeshwar* now or is the Father *Yogeshwar*? The Father is *Yogeshwar*.

The soul of Krishna is *Yogeshwar* now. Who said this? There is a double talk, isn't there? Who spoke in between? (A brother said – Brahma Baba spoke.) Brahma Baba is interfering (the pronunciation should be interfering) in between and speaking. The soul of Krishna is *Yogeshwar* now. He won't be called *Yogeshwar* in the Golden Age. [He is saying this] because only this much knowledge is in his (Brahma Baba's) intellect: we don't establish a connection (*Yog*) in the Golden Age, we establish a connection (*Yog*) here, so the soul of Krishna is *Yogeshwar* here at this time. Not this, now before that, a sentence contrary to this was said above. Now the soul of Krishna is establishing a connection (*Yog*) with the Father. So who is *Yogeshwar*, the one with whom he is establishing a connection, learning *Yog*? Is it the learner or the teacher? (Students – the teacher.) So the Father is *Yogeshwar*. Then what is the second sentence

that was spoken? The soul of Krishna is *Yogeshwar* now. (Someone said – Baba, this ‘*Yogeshwar*’ is a word of the path of *bhakti* for Krishna; that is why.....) What is sitting in the intellect of Brahma Baba, who is the practical corporeal form, personality of *Yogeshwar*? (Someone said - So Baba, generally while reading the *murli*, the meaning is not clear, which wordings are of Brahma Baba and which wordings are of the Supreme Soul?) If you pay attention then it will become clear. If you pay attention, then the wordings will become clear. In the Golden Age he won’t be called *Yogeshwar*. There he becomes a Prince.

In the end your stage should be such that you should not remember any bodily being (*sharirdhaari*) except the Father. OK, now it does not matter. What? It will be ok if you remember someone else now. But when it is the last time, when it is the time of *ant matey so gatey* (i.e. your final thoughts lead to your final destination), then you shouldn’t remember anyone except the one Father. The entire attachment for the body and the old world should end. The *Sanyasis* do live in the old world only. They live in the old world, but they become detached from their household. They consider *Brahm* (the supreme abode) to be God and establish a connection with it; and what about the unlimited *Sanyasis* here? Hum? There are *Sanyasis* in the unlimited sense in the world of Brahmins as well, who have left their household, their *lokik* family and with whom do they establish a connection (*Yog*)? They establish a connection with Brahma. They consider Brahma to be God. Whom do they consider to be God? For them, who plays the role of God in the corporeal world? Dada Lekhraj Brahma.

They call themselves ‘*Brahm Gyaani, Tatwa Gyaani*’ (those who claim to have realized the Supreme Truth) that: “there cannot be anyone more knowledgeable (*gyaani*) than us”. They think, we will merge into *Brahm* (the supreme abode). What? In the path of *bhakti* they say, *Brahmleen Swaamiji Maharaj* (means a saint who remains merged in the *Brahm*). No one merges in the *Brahm*. The Father says, all those are wrong concepts. Nobody can merge his or her soul into anybody’s soul or no soul can merge permanently into the Supreme Soul.

I alone come and say the right things. All the others speak wrong things. I am called the Truth. God is truth. Not any soul is called truth. In India the story of *Satya Narayan* (i.e. the true Narayan) is sung. What? Only one Narayan is true. The story of the true Lakshmi is not sung either. The one who is the companion forever (*chirsangini*), the companion of life (*jeevan saathi*) is also false. Who is true? Only one True Narayan.

So the Father explains, this journey of remembrance should be very firm (*pakki*). As far as knowledge is concerned, it is very easy. There is a lot of hard work involved in becoming soul conscious. The Father says: don’t remember any one’s body. That is (like) the remembrance of ghosts (*bhoot*) (you don’t have to give stress on h). What? Do not remember anyone’s body? OK, so should we remember the body of Shankarji or not? (Someone said – Baba has said that we have to remember the incorporeal one within the corporeal one) Yes, we have to remember the incorporeal one within the corporeal one. So whose body is that? Hum? (Someone said – It belongs to the father, it belongs to the father Ram) (Someone said – He has already given it to (Shiv) Baba, hasn’t he?) Yes. He

does not have any right even over that body. Whose body is it? It belongs to the Father Shiv. So something which has become the Father Shiv's property, who will it be said to belong to? It will be said to belong to the Father Shiv. (Someone said – Baba, the remembrance of the body will remain in our mind in the form of Krishna, won't it?) Krishna is not God at all. (Someone said - If we remember the incorporeal one in the corporeal body in some form or the other, then the remembrance of the body will continue to remain in the mind, won't it?) But who has taken over the body? Who has taken its responsibility? Who made it the permanent chariot (*mukarrar rath*)? Shiv has made it the permanent chariot. The One who has taken up the responsibility, the entire responsibility lies upon Him. That is why in the path of *bhakti*, even the dust of the idol's feet (*charan raj*) is applied on the forehead (by the worshippers). What? The lowermost organs in the whole body are the feet (*charan*) and the highest organ is the *uttam ang* (i.e. forehead). So, the dust (*dhool*) of the feet is also applied to the forehead. It means that even if they receive the company of the feet, they consider themselves to be fortunate (*dhanya*).

(Someone said – Baba, that is why it has also been said 'remember the home'.) Which is the Father's house? Which is the house of the Supreme Soul in this world? The permanent chariot in which He sits, that itself is His house. So the house is indeed pure. And people experience this as well. If (Baba) rings up someone, they say, I forgot everything. I had remembered so many things, but I forgot everything. When they meet Baba suddenly, they say, when we come in front of Him, we forget everything. So why do they forget? Why doesn't everyone forget? Hum? A lot of questions come to the mind of some (souls) while sitting in front (of Baba), whereas questions do not come up at all to the mind of some (souls). They say: we forget everything as soon as we go in front of Baba. We remember nothing. What is the reason? Hum? Arey! There must be some reason. Hum? (Someone said – the chariot is a chariot of the Father Shiv.) No. The children, who are closer in *purusharth* (special effort for the soul) to the Father, those who are closer in the *purusharth* of attaining the soul conscious stage experience that as soon as the Father comes close, as soon as He comes in their company, in front of them, they forget everything. For those who are the real followers of *Kumarka Dadi*, when *Kumarka Dadi* comes in front of them, then they experience unlimited joy. They forget everything. Why do they forget? The impression of many births is imprinted on them.

(Someone said – So Baba does it mean that those who ask questions do not have a soul conscious stage?) Well, questions are raised. Two kinds of questions have been described in the *Avyakta Vani*. One (kind of questions) is for quenching the curiosity (*jigyasa*) and the other (kind of questions) is for opposition. Now they themselves know the purpose of raising the question. (Someone said - it means that those kind of questions come to their mind, don't they?) Yes, they come (to the mind), don't they? Hum ... (A brother said – Baba, some brothers are unable to raise such questions. That is why when questions are raised, they are benefited from it.) Hum? Those who are unable to raise questions are benefited. Yes. That's right. (Brother said – For e.g. those who are unable to raise questions....) Yes. So, they helped them, didn't they? (Brother said – Yes).

So the Father says, do not remember anyone's body. That is a remembrance of ghosts. It is ghost worship. It is a remembrance of ghost, isn't it? There is no comparison between God and a ghost. I am indeed bodiless (*ashareeri*). It means as far as I am concerned, the body in which I am present, I do not become attached to it. I am bodiless and what about the souls? They have the nature of becoming attached to the bodies. They certainly develop attachment to the body and bodily relationships, the things related to the body to some or the other extent. So look, while seeing through these eyes, you have to remember the Father through the intellect. Keep observing through the eyes, you see the bodily being (*dehdhaari*) through the eyes, but remember... (Someone said – Baba) How? How will you remember? (Someone said – The intellect should be busy in Baba, there should be a soul conscious stage.....) But the eyes are observing the corporeal one. (Someone said – we must not see while seeing.) We must not see while seeing? OK, how will I call you? I will call you by your own name and form, won't I? If we call [someone] by their name and form... we remember the body, so we call them [by their name]; or will we say – O soul! Come here? If we call them souls then we will be reminded of a point, and the special form, special shape and size of a point will be its corporeal [body] indeed. So we will be reminded of the name and form only when we see the corporeal form. Otherwise how will we remember the name and form? We may see (the corporeal form), but as soon as we see it, we must be reminded of the soul. What? We look at the corporeal body, but even while looking at the corporeal body, what should we remember? We must be reminded of the star, the soul. So wherever there is a soul, there is the Supreme Soul as well. The Supreme Soul can never remain far away from the soul. Om shanti.